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**UNIVERSITY OF SOUTHAMPTON**

FACULTY OF LAW, ARTS & SOCIAL SCIENCES

School of Management

**The Role of Emotional Intelligence in the Quality of Leader-Follower  
Relationship**

by

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Thesis for the degree of Doctor of Philosophy

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UNIVERSITY OF SOUTHAMPTON  
FACULTY OF LAW, ARTS AND SOCIAL SCIENCES  
SCHOOL OF MANAGEMENT  
Doctor of Philosophy

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ABSTRACT

By Nomahaza Mahadi

This study aims to examine the moderating effects of leader emotional intelligence and dyad emotional intelligence on the relationship between Islamic leader-member exchange (ILMX) and work related outcomes, and as part of this developing an Islamic measure of respect in leadership. Many studies have attempted to explain the concept of emotional intelligence in order to better understand how aspects of individual difference may help to explain variations in leadership behaviour. Research in the field of emotion regulation has suggested that this ability plays a central role in the development of high quality relationships. Other scholars also emphasized that research on emotional intelligence and leadership effectiveness needs to be focused on those approaches to leadership that involve emotional elements, because relationship approaches to leadership are inherently emotional. This clearly shows that emotions play a significant role in leadership. This study has been divided into two stages. The first stage was developing a validated measure of Islamic respect. In this stage, focus group sessions were conducted to generate the items for Islamic respect. Those items generated from the focus group sessions were further used in instrument development in an online survey questionnaire for scale reduction and validation. Factor analysis was employed for the purpose of scale reduction. Meanwhile, a confirmatory factor analysis (CFA) was performed with Analysis of Moment Structures (AMOS) for the purpose of scale validation. The second stage of this study used a cross-sectional design and measures collected through the use of a questionnaire. The participants were 203 matched leader-subordinate dyads in a Malaysian Islamic Insurance company. Based upon hierarchical regression analysis, the results showed that the combination of both leader and follower emotional intelligence moderated the relationship between Islamic leader-member exchange and a number of important work related outcomes. The results suggest that emotional intelligence can help leaders and subordinates to facilitate stronger identification and emotional attachments with each other.

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# CHAPTER 1

## INTRODUCTION

### 1.0 Background

The background of this study is a large Takaful (Islamic insurance) company in Malaysia. The Takaful industry in Malaysia is poised for greater dynamism and growth within the expanded domestic and international frontier of the Islamic financial system. This industry has emerged as a fast-growing area within the insurance sector since its introduction in 1985. Takaful operators assume an important role as financial agents as they essentially mobilise long-term funds in the form of contributions and invest them in the available Islamic investment avenues. As custodians of public funds, Takaful operators must ensure that their funds are not only Shariah-compliant but also soundly managed to instill confidence amongst the increasingly sophisticated public, particularly in terms of delivering their promises and services. Furthermore, being a service industry, Takaful's progression will, to a greater extent, depend upon its leadership practices. Importantly, leadership practices that foster positive affectivity have been found to be associated with important job- and work-related outcomes.

Recent evidence suggests that leadership practices that were linked to the creation of a positive emotional climate were associated with organizational performance (Ozcelik, Langton and Aldrich, 2008). Meanwhile, Humphrey (2002) found that researchers have shown an increased interest in the notion that leaders who are better able to recognise the emotional states of their followers and promote more positive emotional states in the teams they lead are often far more effective. Studies such as that conducted by Sosik and Mergerian (1999) and Jones and George (1998) have also affirmed that connecting on an

emotional level with followers is also crucial for developing higher levels of trust and commitment.

### **1.1 Rationale of the Study**

Numerous studies have attempted to explain the concept of emotional intelligence to better understand how aspects of individual difference may help to explain variations in leadership behaviour (for example, Clarke, 2010a; Jordan, Ashkanasy and Daus, 2008; Mayer, Robert and Barsade, 2008). A number of studies have found that many of the arguments supporting this proposition arise from an increasing recognition that leadership is intrinsically an emotional process (George 2000; Megerian and Sosik 1996). Previous perspectives on leadership have concentrated more on associated cognitive and behavioural dimensions whilst ignoring the role of emotion in leadership processes. Meanwhile, studies in the field of emotion regulation, such as that conducted by Eisenberg et al. (2000), have suggested that this ability plays a central role in the development of high-quality relationships. However, it is argued that people with high emotional intelligence are able to perceive and regulate their and others' emotions more effectively, such that their emotional responses are more appropriate. Hence, Baron and Rarker (2000) suggested that these abilities are therefore of considerable value in social interaction. Indeed, previous studies have found emotional intelligence to be linked with the self-perceived quality of interpersonal relationships (Walden and Smith, 1997; Lopes et al., 2003). Very little was found in the literature on the investigation of the impact of emotional intelligence on the quality of leader-follower relationships.

More recently, the concept of emotional intelligence has captured the interest of organizational researchers. The literature has suggested that emotional intelligence and appropriately regulated emotions result in greater customer service and satisfaction (Salovey, Mayer and Caruso,

2002; Ashkanasy, Haertel and Daus, 2002) and more effective and successful leadership (George, 2000; Palmer, Walls, Burgess and Stough, 2000); they are also found to be significant for team performance (Clarke 2010; Jordan, Ashkanasy, Hartel and Hooper, 2002). In general, emotional intelligence appears as a set of interrelated skills that allow people to process emotionally relevant information accurately and effectively (Higgs, 2009; Higgs and Aitken, 2003; Mayer, Caruso and Salovey, 2000). Emotional intelligence also focuses on individuals' internal emotion, and yet emotions typically occur in the context of relationships (Lazarus, 1991).

It has been suggested that emotional abilities are associated with greater self-perceived quality of interpersonal relationships (Walden and Smith, 1997; Lopes, Salovey and Straus 2003). Hence, Ashkanasy and Dasborough (2009) proposed that emotional intelligence abilities may be particularly salient when considering leadership terms of a relational activity between leaders and followers (Antonakis, Ashkanasy and Dasborough, 2009). Elsewhere, Uhl-Bien (2006) has suggested that relational measures of leadership derived from leader-member exchange theory have been found to be associated with important work-related outcomes. A number of empirical studies have indeed demonstrated that, when a subordinate develops a high-quality relationship with his or her leader, it leads to valuable outcomes in terms of task performance, organizational citizenship behaviour, satisfaction, job performance, turnover and organizational commitment (Greguras and Ford, 2006; Wayne and Ferris, 1990; Schyns, 2006; Schyns and Wolfram, 2008; Gerstner and Day, 1997; Hofmann, Morgeson and Gerras, 2003; Janssen and Van YPeren, 2004; Graen, Novak and Sommerkamp, 1982; Scandura and Graen, 1984). One of the restrictions in many traditional leadership theories is the tendency to concentrate more on the qualities of leaders while ignoring the importance of followers in the leadership relationship (Liden, Sparrowe and Wayne, 1997; Felfe and Schyns, 2006; Graen and Uhl-Bien, 1995). Other related arguments are that leader-member

exchange relationship quality is enhanced through emotional intelligence because the leadership approach is inherently emotional (Dasborough and Ashkanasy, 2002) and leadership is about the interaction of leaders with other individuals (Higgs, 2003; Wong and Law 2002). Previous studies have also argued that relationship quality in leader-member exchange theory is partially a function of the baseline level of emotional intelligence each person brings to the relationship (Kram and Cherniss, 2001; Smith, 2006). Hence, it can be expected that highly emotional intelligence leaders are more likely to form higher-quality relationships with their followers.

Respect seen as central to leaders exercising influence over followers (Yulk, 2002) and is identified explicitly as a major variable within the leadership relationship, recognised as impacting on outcome variables. In addition, the more a subordinate recognises that the leader commands respect, the more that subordinate would be expected to contribute on high performance (Liden and Maslyn, 1998). However, Clarke (in-press) argued that the absence of a consensus in the definition of respect is directly related to the challenges associated with operationalising respect as a construct or developing a suitable measure that might be used within research examining the role of respect in leadership and leader-member exchange more specifically. In order to move forward, it would seem important that any measure of respect is able to more comprehensively reflect and capture the differing ways in which respect is perceived. Ashforth (1997) pointed out that this is surprising as respect is often the source of many relationship disputes between leaders and followers besides being associated with increasingly unethical leadership behaviours in organizations.

## **1.2 Research Objectives**

This study aims to develop a validated measure of Islamic respect. Furthermore, this study attempts to investigate the efficacy of the Islamic

respect within a Malaysian-leadership context. The study also investigates the role of emotional intelligence in moderating the relationship between the Islamic Leader-Member Exchange and work-related outcomes in a Malaysian Islamic Insurance Company. Specifically, this study aims to achieve the following objectives:

1. To develop and validate a measure of Islamic respect.
2. To investigate the differential predictive validity of Islamic respect and professional respect measures within a Malaysian-leadership context.
3. To investigate the role of dyad emotional intelligence in moderating the relationship between Islamic Leader-Member Exchange and work-related outcomes.
4. To investigate the role of leader emotional intelligence in moderating the relationship between Islamic Leader-Member Exchange and work-related outcomes.

### **1.3 Research Approach**

This study is divided into two main stages. The first stage develops a validated measure of Islamic respect. In this stage, two focus group studies were conducted to generate the items for Islamic respect. The items are further used in instrument development in an online survey questionnaire prior to scale reduction and validation. Factor analysis was employed for the purpose of scale reduction. In order to determine whether, at least from an initial perspective, the correlation matrix appears to be factorable, the following assessments were conducted: (1) assessing the sufficient correlations among the items; (2) evaluating the determinant matrix; (3) *Bartlett's* test of Sphericity; and (4) the Kaiser-Meyer-Olkin test (KMO). A confirmatory factor analysis (CFA) was later performed with Analysis of Moment Structures (AMOS) software for the purpose of scale validation. Tests for convergent, discriminant and criterion-related validity were employed for the purpose of this study.



The second stage of this study investigates the role of dyad emotional intelligence and leader emotional intelligence in moderating the relationship between Islamic Leader-Member Exchange (ILMX) and work-related outcomes. In conducting this study, a self-administered survey was carried out collecting data from 203 supervisor-subordinate dyads in one large Takaful (Islamic Insurance) company in Malaysia.

The main aim of this study is to investigate the role of dyad EI and leader EI as a moderator variable in influencing the relationship between ILMX and work-related outcomes. This study therefore makes a significant contribution towards testing a moderator model that includes EI as intervening variable that will impact the strength and direction of relationship between the quality of ILMX and work-related outcomes.

#### **1.4 Structure of the Thesis**

The thesis is organized into seven chapters. First, chapter 1 discusses the background of the research, rationale of the study, research objectives, research approach and the structure of the remaining chapters.

Chapter 2 reviews the relevant literature in emotional intelligence. The chapter begins with the history, concept and theoretical basis of emotional intelligence, followed by a review of the competing models of emotional intelligence. It continues by describing and comparing emotional intelligence measures. The chapter contains a critical review of the relevant literature, specifically focusing on the relationships between emotional intelligence and leadership. The chapter also discusses gaps in previous studies in the area on emotional intelligence and leadership.

Chapter 3 presents the Leader-Member Exchange (LMX) theory and is divided into four sections. The first section presents the evolution of prominent leadership theories, which are traits, behavioural and situational

theories. The second section focuses on Leader-Member Exchange theory and begins by highlighting the development of the theory and its measures. Subsequently, the associations between leader-member exchange theory and important work-related outcomes are also highlighted. Focus is concentrated on the outcome variables that are undertaken in the present study, followed by a critique of LMX research.

The methodology of the study is outlined in chapter 4, which is divided into two sections. In section one, the methodology used in the first stage of the study is explained. Stage one involved generating respect items using focus group studies, instrument development, scale reduction and scale validation. The procedure used during the online survey for the instrument development, and data analysis techniques which are employed in each part, are clearly discussed. Section two explains the research methodology in stage two of the study, which comprises hypotheses development and theoretical model, research method, research strategy, research procedure, methods and measures required in data collection. This is then followed by an explanation of the quantitative data analysis. The participants' backgrounds and ethical issues during both stages of data collection throughout the study are discussed.

Chapter 5 reports the findings for both stages of the study. The first section presents the findings from stage one, starting with the results collected through qualitative data from the two focus group sessions. This is followed by the results for scale reduction which employed the factor analysis technique. Results for reliability test, convergent test, discriminant test and criterion-related validity test are reported. Finally, the findings of hypotheses-testing of the study are reported in the second section of this chapter.

Chapter 6 discusses the findings of the new measure of Islamic respect developed in this study. Discussion is also provided for the significant

associations between Islamic respect and outcome variables. This is followed by a discussion on the role of emotional intelligence in leadership. Discussions on dyad emotional intelligence versus leader emotional intelligence and the associations between Islamic Leader-Member Exchange and work-related outcomes are provided.

Chapter 7 offers an overall conclusion that summarizes the main findings from the study. Summary of research findings are first presented. The implications for theory and practice are discussed, followed by its limitations. The chapter also offers recommendations for future research.

## **CHAPTER 2 EMOTIONAL INTELLIGENCE AND LEADERSHIP**

### **2.0 Introduction**

This chapter concentrates on the relevant literature underpinning the study. The theory of emotional intelligence will first be reviewed, followed by a discussion of the three competing models of emotional intelligence. Next, the main review of the chapter which is related to emotional intelligence and leadership is presented. A discussion of emotional intelligence as a leadership quality is also offered followed by a review of empirical studies to date on leadership and emotional intelligence as presented. Finally, the chapter summary is presented.

### **2.1 Emotional intelligence: History, concept and theoretical basis**

Although the historical contributions to an understanding of emotional intelligence have been debated, it is generally agreed that philosophers and social scientists have long wrestled with the question of emotion and its impact on human behaviour. Emotion is generally defined as a feeling or mood about someone or something. Generally, moods tend to be less intense and have longer durations than feelings (Mayer, Robert, and Barsade, 2008; Salovey and Mayer, 1990). Accordingly, both mood and feeling are aspects of emotion. Moreover, other researchers provide a more specific definition, saying that 'emotion is an organized response system that coordinates physiological, perceptual, experiential, cognitive and other changes into coherent experiences of moods and feelings such as happiness, anger, sadness and surprise' (Smith and Lazarus, 1990; p. 610). This definition defines emotion as a feeling or mood in response to internal and external environmental changes. However, different authors have focused on different aspects of the emotion construct. For example, Goleman (1995) addressed a more action-oriented approach to emotion, focusing on the underlying fight response to perceived environmental emergencies. He defined emotion as an 'impulse to act, the instant plans

for handling life that evolution has instilled in us' (Goleman, 1995; p.6). Locke (2005) addresses the psychological underpinnings of emotion, stating that emotions 'reflect one's stored beliefs about objects, people, or situations and one's subconscious appraisal of them based on one's values' (p.427). On the other hand, emotions are learned evaluative responses to others (Kaplan, 2007).

The recent state of emotion in science is probably best characterized by Gabriel and Griffiths (2002): 'The period of history frequently described as modernity, which reached its apogee in the twentieth century, has long been seen as one that marked the ascendancy of rational, calculating, intellectual human at the expense of passionate, emotional, impulsive one' (p. 214). One possible reason for the dominance of rationality is provided by Planalp (1999) who argued that 'the popular image of emotion as irrational, private, weak, feminine, and even downright embarrassing has de-legitimized emotion as a scholarly topic.' (p.216).The combination of the over-emphasis on rationality and the de-emphasis of emotionality create a rift between what we think we know and what we actually observe. The limited value placed on emotion by the social sciences at least until recently is in stark contrast to the focus on emotion within our own lives.

Consequently, scientists of the past believed that the brain was the source of all emotions that we experience. It has now been shown that our emotions are faster than our thought processes and they surpass the linear reasoning process of the brain due to their speed (Mushtaq, 2006). Since the thought processes of the brain are much slower than the speed with which emotions appear, emotions cannot be the result of a normal thinking process of the brain. Hence, as LeDoux posited in his book entitled 'The emotional brain: The mysterious underpinnings of emotional life', it is not true that emotions originate in the brain (LeDoux, 1996). The centre of the brain that plays the most important role in our emotional

memory processing is called the amygdala. Research has shown that the heart affects this centre of the brain, and thus our heart influences our emotion (Armour and Ardell, 1994).

In line with this, Massey (2002) emphasises that there are four basic constraints on rationality based on what we know about human brain function and development. First, emotion predates cognition in human evolution. Second, even after developing the physiological capacity for rational cognition, it took additional time to develop the mental devices necessary for rational cognition and analysis. Next, emotion cognition precedes rational cognition, not only in historical time but also in real time of awareness. Finally, emotional traffic dominates the feedback between the emotional and rational brain. Clearly, this shows the importance of emotion as a valid construct for scientific enquiry and its impact on human behaviour.

The concept of emotional intelligence has been based on the wider construct of social intelligence (Bar-On, 2000). In the late 1930's, Thorndike (1920) proposed three types of intelligence: (1) abstract or scholastic intelligence, defined as the ability to understand and manage ideas; (2) mechanical or visual spatial intelligence, defined as the ability to understand and manipulate concrete objects; and (3) social or practical intelligence, defined as the ability to understand others, manage people, and act wisely in social contexts. In general, the definition of social intelligence refers to how individuals understand, interact, and deal with people; this is similar to existing definitions of emotional intelligence (Austin and Saklofse, 2005). However, no scholars have been able to classify the social intelligence construct as a valid construct (Mayer et al., 2008; Davies, Stannkov, and Roberts, 1998). This failure is due to difficulties in operationalizing and objectively measuring social intelligence. Therefore, it appears that social intelligence remains an elusive construct.

Later, Gardner (1983) popularized the construct with his studies of multiple intelligences. Gardner defined intelligence as the ability to solve problems or create products that have societal or culture value; he claimed seven intelligences including linguistics, logical mathematics, bodily-kinesthetic, spatial, musical, intrapersonal, and interpersonal. The two constructs of intrapersonal and interpersonal intelligences are most closely related to emotional intelligence. Further, the author defined intrapersonal intelligence as the ability to access one's emotions, discriminate among different feelings, label them, and then use them to facilitate behaviour. Meanwhile, interpersonal intelligence is categorized as the ability to identify and make distinctions among the emotions of others, which relates to our understanding of other people's emotions, motives, and subsequent behaviour. Other theorists have further presented the concept of intrapersonal and interpersonal intelligences; for example, Bar-On (1997) coined the term EQ (emotional quotient), which included the intrapersonal and interpersonal skills in the five components of his emotional intelligence model. Furthermore, the controversial definition of emotional intelligence by Goleman (1998) has also been the stimulus for the theoretical foundation of emotional intelligence.

In summary, it has been argued that the concept of emotional intelligence as a form of intelligence based on mental abilities associated with understanding and managing emotions. According to Mayer and Salovey (1997), emotional intelligence should refer to heightened mental abilities involving reasoning about emotion, such as knowing what another person is feeling, and that this should involve considerable thinking rather than preferred ways of behaving. Their amended definition of emotional intelligence was then put forward as the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. This seemed to make more sense because it connected intelligence and emotion. In essence,

researchers have also argued that emotional intelligence should be clearly distinguished from related constructs such as more cognitively-oriented intelligences, social skills, personality traits and a collection of 'good attributes' that only tangentially involve emotion. It is clear that emotional intelligence encompasses a broader group of abilities than social intelligence and is more focused since it is primarily concerned with emotional problems within personal and social interactions. The following section outline the argument put forward to support emotional intelligence as a separate and distinct concept, and describe the competing models of emotional intelligence.

## **2.2 The competing models of emotional intelligence**

Emotional intelligence has recently received increased interest in research and theoretical areas (Mayer et al., 2008; Cherniss, Grimm, and Liguato, 2010; Davies, Stankov and Roberts, 1998; Dulewicz and Higgs, 2000; Zedner, Matthews and Roberts, 2004; Petrides and Furnham, 2001), organizational research (Van Rooy and Viswesvaran, 2004), and in popular media (Caruso and Salovey, 2004; Cherniss and Goleman, 2001; Goleman, 1995). There are many articles on emotional intelligence containing a variety of competing models and measures that adopt the emotional intelligence term. However, there are three predominant models of emotional intelligence in the literature; they have been categorized as: (1) ability models, (2) mixed models, and (3) competence-based models.

### **2.2.1 Ability Models**

The focus of the ability approach is that emotional intelligence is perceived as intelligence, a set of abilities that are important in processing information and solving problems (Salovey and Mayer, 1990). According to Mayer and Salovey (1990), emotional intelligence should be conceptualized as an actual intelligence or ability rather than as a personal trait. Contrasting emotional intelligence from traits is an important point of contention because traits refer to behavioural tendencies and personal



characteristics, which are distinct from mental abilities (Mayer and Salovey, 1997). Mayer and Salovey's conception of emotional intelligence is grounded within a model of intelligence (Mayer, Salovey, Caruso and Siterenios, 2003). Salovey and Mayer (1990) defined emotional intelligence as:

the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions (p.189)

The authors stated that individuals would differ in their processing of affective information skill levels, but that skills can be learned, resulting in improved mental health. Salovey and Mayer's 1990 emotional intelligence model found three mental processes related to processing emotional information: (1) appraisal and expression of emotion in self and others, (2) regulation of emotion in self and others, (3) utilizing emotional intelligence.

Later, in 1997, the authors expanded their emotional intelligence model and presented a new definition of emotional intelligence: "emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth (p. 10)". Apparently, this definition was conceptualized in their collection of four related emotional abilities, or branches: (1) emotional perception; (2) emotional facilitation of thought; (3) emotional understanding; and (4) emotion management (Mayer and Salovey, 1997).

The first branch, emotional perception, is the ability to be self-aware of emotions and to express emotions and emotional needs accurately to others. For example, it involves the ability to express feelings accurately through the face, voice, and related communication channels (Mayer, Salovey and Caruso, 2004). It also includes the ability to differentiate

between honest and dishonest expressions of emotion.

The second branch, emotional facilitation of thought, is the ability to differentiate among the different emotions one is feeling and to identify those that are assisting the thinking process. It involves the ability to weigh emotions, to direct attention to important events, and to harness emotions for more effective and rational decision-making (Salovey and Pizarro, 2002). In addition, it concerns the ability to generate emotions “on demand” so as to anticipate and understand how potential experiences may feel (Mayer and Salovey, 1997).

The third branch, emotional understanding, is the ability to understand complex emotions and the similarities and differences between them (like versus love), and the ability to recognize transitions from one to the other. It involves understanding deeper consequences, implications and meanings of emotional signals and symbols, and their interactions with one another (Mayer, Salovey, Caruso and Sitarenios, 2001).

The fourth branch, emotion management, is the ability to detach or engage with particular emotions depending on their usefulness in a given situation (Mayer and Salovey, 1997). It would include, for example, the extent to which one can remain calm during or following a stressful event, or relieve the stress experienced by others. In addition, it incorporates emotional problem-solving on both a personal and social level.

These four branches further merge into two domains: (1) experiential emotional intelligence; and (2) strategic emotional intelligence. Experiential emotional intelligence represents the ability to perceive, respond to and manipulate emotional information without necessarily understanding it (Mayer, Salovey and Caruso, 2002); it is derived from emotional perception and emotional facilitation of thought branches. Strategic emotional intelligence represents the ability to understand and

manage emotions strategically for planning and self-management, and is derived from emotional understanding and emotion management branches. Thus, these two areas combine, culminating in an overall level of emotional intelligence. The conceptualization of this model is the Mayer-Salovey Four-Branch Model of emotional intelligence (Mayer, Salovey, Caruso and Sitarenios, 2001).

Mayer, Caruso, and Salovey (1999) further express emotional intelligence as a mental ability model that may differ in skill levels among individuals. As cognitive intelligence, this difference may have implications for an individual's life. The authors state that emotional intelligence is a measurable intelligence for the following reasons: (1) the model represents actual mental abilities and performance as opposed to typical or preferred behaviours or traits; (2) the skills incorporated in the model are correlated with other existing intelligence measures; (3) the ability level develops with age and experience.

### **2.2.2 Mixed Models**

Bar-On (1997) defines emotional intelligence as “an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures (p.16).” Here, Bar-On distinguishes emotional intelligence from general intelligence by stating that emotional intelligence focuses on emotional, personal, and social competencies and not the cognitive dimensions of intelligence. Bar-On postulates that emotional intelligence develops over time and that it can be improved through training, programming, and therapy (Bar-On, 1997). In his model, Bar-On includes five components of emotional intelligence: (1) intrapersonal; (2) interpersonal; (3) adaptability; (4) stress management; and (5) general mood.

The first area, intrapersonal skills, includes specific skills of emotional self-awareness, assertiveness, self-regard, self-actualization, and

independence. Individuals who possess these skills are able to recognize and understand their own feelings, express their feelings, appraise themselves accurately, realize their potential, and think and act in a self-directed manner without being emotionally dependent on others.

The second area, interpersonal skills, includes skills related to interpersonal relationships, social responsibility, and empathy. Individuals who are strong in this area are able to establish and maintain mutual and emotionally close relationships, be constructive and cooperative members of social groups, and be aware of and appreciate the feelings of others.

The third area is adaptability, which includes skills in problem-solving, reality-testing, and flexibility. Individuals with these skills can identify problems and generate solutions, validate emotions, and adjust feelings and behaviour to changing situations.

The fourth area is stress management; these skills are related to stress tolerance and impulse control, including the ability to tolerate and cope with stress without falling apart, to control emotions, and to resist or delay impulses. The fifth area is general mood, involving skills such as the generation and perception of happiness and optimism, including the ability to be satisfied with and enjoy one's life, to look on the brighter side, and to maintain a positive attitude in the face of adversity (Bar-On and Parker, 2000).

### **2.2.3 Competence-based Models**

Goleman's (1995) book of Emotional Intelligence has familiarized the public with the idea and concept of emotional intelligence. Goleman's conceptualization of emotional intelligence focuses on emotional competencies, and Goleman believes that these competencies are not innate talents but rather learned capabilities that must be developed to achieve outstanding performance. In this model, emotional intelligence is

defined as “the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions effectively in ourselves and others”, and emotional competencies as “a learned capacity based on emotional intelligence that contributes to effective performance at work.” (Sala, 2002).

Goleman’s (1998) original theoretical model includes five emotional intelligence constructs: (1) self-awareness; (2) self-regulation; (3) self-motivation; (4) empathy; and (5) social skills. Later, Goleman and colleagues (Goleman, Boyatzis, and McKee, 2002) extended their earlier model and presented a model containing emotional intelligence consisting of eighteen competencies; these are categorized into four clusters : (1) self-awareness, which is the ability to read one’s emotions and recognize their impact while using gut feelings to guide decisions; (2) self-management, which involves controlling one’s emotions and impulses and adapting to changing circumstances; (3) social awareness, which includes the ability to sense, understand, and react to others’ emotions while comprehending social networks; (4) relationship management, which is the ability to inspire, influence, and develop others while managing conflict.

In addition, there are also several criticisms have appeared in the literature about emotional intelligence concept. For example, Locke (2005) have criticised the research and application of emotional intelligence is inadequately defined, contradictory, fragmented and ambiguous. He also claims that the concept of emotional intelligence ‘has now become so broad and the components so variegated that no one concept could possible encompass or integrate all of them, no matter what the concept was called; it is no longer even an intelligible concept’ (P.426). In relation to this, Murphy (2006) also commented that most definitions assume that emotional intelligence is expressed through declarative knowledge, which thought that people are aware of their own emotional intelligence and are able to report on it. He further commented that the definition ignores the

key distinction between implicit and explicit processing and knowledge. Adding to this confusion, various terms of emotional intelligence have been used interchangeably such as emotional literacy, emotional quotient, emotional intelligence and social intelligence. Yet, they refer these terms as different perceptions of the nature of emotional intelligence (Roberts et al, 2001).

Besides that, other scholars for example Matthews et al. (2004) argued there are two unresolved issues regarding EI. First, the cognitive architecture supporting emotional skills is not well specified. For example, it is likely that emotion identification has both automatic aspects controlled by innate or highly learned stimulus configuration (e.g., facial expression) and controlled aspects that depend on strategic processing. Put differently, EI may depend on both implicit and explicit processes. Either or both processes might contribute to EI, but their roles are not differentiated by Mayer, Salovey and colleagues (see Mayer et al., 2000). Second, research into human cognitive abilities distinguishes practical intelligence from general academic intelligence (Wagner, 2000; Roberts, Matthews and Zeidner, 2010), as the context-bound cognitive skills needed to solve the often ill-defined problems of real life. For example, there is considerable evidence that tests of one form of practical intelligence, tacit knowledge, are substantially correlated with job performance, even with IQ controlled (Sternberg and Grigorenko, 2000). In which tacit knowledge refers to the informal procedural knowledge required for job performance or practical know-how. It seems that EI should also have generalized and context-bound aspects but these components remain poorly differentiated in the Mayer-Salovey-Caruso model (Matthews et al., 2004). For example, the skills required to judge a work colleague's emotional state, taking into consideration the background context of workplace practices and events, appears different from the skills required to assess emotions in a photograph presented without context. The MSCEIT appears to lean towards a generalized assessment,

especially in tests requiring understanding of the meanings of emotional words but such an assessment may not predict context-bound procedural knowledge of emotions (Roberts et al., 2010). In this respect, definitions of EI typically lack clarity about the key processes supporting the construct. Models of EI should specify the neurological and cognitive processes that support EI, much as the emerging cognitive neuropsychology of frontal areas supports theories of intelligence (Roberts et al., 2010). On the other hand, Cartwright and Pappas (2008) argued that EI is a difficult concept to define precisely and measure; while the efficacy and validity of EI has been critically investigated within the psychology literature (van Rooy et al., 2005) however such investigations have focused on test construction and related psychometric properties. Contrary, the management literature has been rather less inclined to assess the concept critically and disentangle the hype from the hard evidence (Cartwright and Pappas, 2008).

Elsewhere, Antonakis (2003, 2004) and Antonakis et al. (2009) argued that EI does not predict performance beyond IQ, though it did when only tested against personality (Van Rooy and Viswesvaran, 2004). Antonakis (2009) further argued that being able to read emotions in others probably depends on a general information-processing ability because the observer has to abstract from repeated exposure to stimuli and link conditions to actions in a causally-effective manner. "...statements suggesting that EI is needed to be able to predict when subordinates will 'be of good cheer when they are given a raise, or to suffer dissatisfaction and anxiety when given a bad performance appraisal' (Prati et al., p.25) are simple inane; a normal individual with an average IQ could easily understand these condition-action scripts." (Antonakis, 2009; p.13). He stated that other scholars, for example Zeidner et al. (2004); Matthews et al. (2002) and; Zaccaro and Horn (2003) claimed that the apparent necessity of EI for leadership or organizational performance are unsubstantiated, exaggerated, misrepresented or simply false. He also stated for instance

that “the situation concerning popular notions of EI and their influence on the business world is troublesome from a scientific, economic and ethical point of view” (Antonakis, 2004; p.172). In this respect, most recent article by Lindebaum and Cartwright (2010) criticized the research on EI and transformational leadership. The authors argued that it might be difficult for a leader to exercise idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, if the leader did not possess the ability to accurately appraise and express emotions in the self and others in the first place. Because failure to do so will bring a dissonance between the leader and follower and it may prevent the transformational process to be progressed.

In conclusion, the controversy over emotional intelligence is due to the overly optimistic claims made by some emotional intelligence proponents about the definition, meaning and importance of emotional intelligence (Conte, 2005). Emotional intelligence might be a useful construct that is amenable to rigorous research. In this respect, the more useful emotional intelligence models identify several related abilities and skills that appear to hang together and that might have broad relevance (Murphy, 2006). For example, some of the better emotional intelligence models point toward specific things people might do to increase their effectiveness in social-emotional contexts (see e.g., Matthews, Zeidner and Roberts, 2002, 2005), where people in the social-emotional context may be able to detect deceit from verbal and/ or nonverbal cues without being aware of how they do so (Mayer et al. 2008).

### **2.3 Emotional intelligence measures**

Several researchers have attempted to develop validated tests for measurement of emotional intelligence. The following are measures of emotional intelligence which have been summarized in a recent article by Kerr, Garvin, Heaton and Boyle (2006):

- (a) Trait Meta Mood Scale (TMMS; Salovey et al., 1995)



- (b) Multifactor Emotional Intelligence Scale (MEIS; Mayer et al, 1999)
- (c) Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT; Mayer et al., 2000)
- (d) Emotion-Quotient Inventory (EQ-i; Bar-On, 1997)
- (e) Emotional Quotient Map (EQ-MAP; Cooper and Sawaf, 1997)
- (f) Emotional Competency Inventory (ECI; Goleman, 1998)
- (g) Self-report Emotional Intelligence Test (SREIT; Schutte et al., 1998)
- (h) Emotional Intelligence Quotient (Ei-Q; Dulewicz and Higgs, 1999)
- (i) Swinburne Emotional Intelligence Test (SUEIT/Genos Emotional Intelligence Assessment; Palmer and Stough, 2001)
- (j) Workgroup Emotional Intelligence Profile (WEIP; Jordan et al., 2002)

These measures use different approaches in assessing emotional intelligence, such as objective performance measures, self-reporting and peer report measures.

### **2.3.1 Objective performance measures**

Mayer and Salovey (1997) focused on developing an actual ability/performance measure of emotional intelligence. They originally developed the Multifactor Emotional Intelligence Scale (MEIS) to test the validity of the four-branch model. However, the MEIS suffered from poor reliability and failed to provide satisfactory evidence for the integration branch of the Four-Branch Model (Mayer, Salovey and Caruso, 2002). In addition, the MEIS scoring problems, related to consensual, expert, and target scoring, have rendered a more problematic objective test than its developers have stated (Matthews, Zeidner and Roberts, 2004). Therefore, the current measurement known as MSCEIT (Mayer-Salovey-Caruso Emotional Intelligence Test) (Mayer, Salovey and Caruso, 2002)

has been intended to serve as a refinement of the MEIS.

The MSCEIT is designed for individuals aged 17 years or older, and was initially validated on a sample of 5,000 men and women. MSCEIT aims to measure the four abilities proposed in Mayer and Salovey's model of emotional intelligence. Each ability (emotional perception, emotional facilitation of thought, emotional understanding, and emotion management) is measured using specific tasks (Brackett and Mayer, 2003). Emotional perception is measured by having the respondents rate how much of a particular emotion is expressed in different types of pictures. Emotional facilitation of thought is measured by asking people to draw parallels between the emotions and physical sensations (e.g., colour), as well as emotions and thoughts. Emotional understanding is measured by asking the participants to explain how emotions can blend to form more complex emotions and how emotional reactions change over time (e.g., how emotions can change from one to another, such as anger to rage). Emotion management is measured by having people choose effective self-management and other management techniques.

The MSCEIT comprises 141 items, using the performance-based measure of emotional intelligence, and involves both consensual and expert-based scoring. The consensual scoring involves determining the correctness of a respondent's answer by comparing it to the majority opinion of hundreds of other persons. The expert scoring involves determining the correctness of an answer by comparing it to the majority opinion of experts in emotion.

In terms of its psychometric properties, MSCEIT has reported internal consistency across scoring methods for the full scale, ranging from 0.91 to 0.93 for the full scale, and a moderate from 0.76 to 0.91 for the four branches (Mayer, Salovey, Caruso, and Sitarenios, 2003). A previous study has shown that discriminant validity of MSCEIT correlated less than 0.24 with the Big Five personality dimensions; this suggests that MSCEIT

is quite distinct from personality (Livingstone and Day, 2005). Moreover, the MSCEIT has been reported to possess incremental validity, where it was able to predict social deviance (e.g.: involvement in physical fights and vandalism) in a sample of 207 college students, after controlling for personality and intelligence (Brackett and Mayer, 2003).

In a study by O'Connor and Little (2003), comparing the MSCEIT and EQ-I, which addressed prediction of academic achievement measured by GPA, the researchers found that MSCEIT correlated highly with cognitive intelligence, but minimally with personality. For instance, Van Rooy et al (2005) found that the ability measures demonstrated no true correlation with the Big Five scales, whereas the ability measures have shown a correlation with cognitive ability. Besides that, Daus and Ashkanasy (2005) assert that the MSCEIT is a reliable and valid operationalization of ability-based emotional intelligence because it purports to measure the four skills that are considered emotionally intelligent. Furthermore, Mayer, Caruso, and Salovey (2002, p.43) state that "on the basis of the foregoing validities, and our theory of emotional intelligence, we believe the evidence for construct validity for the MSCEIT V2.0 is excellent, and that it already surpasses by far that of any other scale in the area of emotional intelligence." Also, performance-based tests elicit responses that can be assessed against objective and predetermined scoring methods (Goldenberg et al., 2006).

### **2.3.2 Self-report measures**

According to Davies, Stankov, and Roberts (1998) most self-report measures lack divergent validity in their relation with established personality traits. For example, the EQ-I (Bar-On, 1997) correlates close to 0.50 with all of the Big-5 personality factors, and correlates particularly highly with neuroticism (Dawda and Hart, 2000); meanwhile, the SREIT correlates about 0.50 with openness to experience (Schutte et al., 1998). Many studies demonstrate significant correlations between multiple self-

report measures of emotional intelligence and all five dimensions of the Big-5 personality traits (MacCann, Matthews, Zeidner, and Roberts, 2003). Given the overlapping between self-report emotional intelligence tests and the Big-5 factor model, this revealed that most of this validity derives from personality, especially neuroticism and extroversion, rather than from unique emotional intelligence variance. Examples of self-report measures are: (1) Emotional Quotient Inventory (EQ-i) (Bar-On, 1997), (2) Self-report Emotional Intelligence Test (SREIT) (Schutte et al., 1998) and (3) The Trait Meta-Mood Scale (TMMS) (Salovey et al., 1995)

#### *(1) Emotional Quotient Inventory (EQ-i)*

The EQ-i is designed using a five-point scale ranging from *not true of me* to *true of me* on the scale, and comprises 133 items to obtain a total emotional quotient (EQ), based on the five main components of the Bar-On model: intrapersonal EQ; interpersonal EQ; adaptability EQ; stress management EQ; and general mood EQ. EQ-i contains four validity indicators that measure the extent to which people are responding randomly or distorting their responses in order to appear favourably or unfavourably to the person administering the test. According to Bar-On (2000), the EQ-i and its subscales have high levels of internal consistency across a variety of cultures, as well as high test-retest reliability over 1- and 4-month periods. EQ-i also demonstrated a minimal correlation,  $r = 0.21$ , with the MSCEIT, but a more significant correlation with another self-report test of emotional intelligence (Schutte et al., 1998). In addition, no significant correlations were found between the EQ-i and several measures of standard intelligence (Bracket and Mayer, 2003). However, results indicated that Bar-On's measure overlaps with well-established personality constructs. For example, EQ-i correlated with the 16PF anxiety ( $r = -0.76$ ) (O'Conner and Little, 2003), and the Big Five personality measures (Dawda and Hart, 2000). Livingstone and Day (2005) conducted a study with military personnel, comparing the two instruments with regard to personality, cognitive ability, and aspects of satisfaction;

they found the correlations between the five EQ-i scales and the four MSCEIT scales ranged from 0.13 to 0.31.

### (2) Self-report Emotional Intelligence Test (SREIT)

SREIT is based on the theorizing of Mayer and colleagues (Schutte et al., 1998). This scale provides a measure of general emotional intelligence and also the measures of four emotional intelligence subfactors. It comprises 133 items to measure multiple aspects of emotional intelligence such as the appraisal and expression of emotions, the regulation of emotion and the utilization of emotion. This measure showed that women scored higher than men on items related to social skills (Petrides and Furnham, 2000). Regarding the distinctiveness of SREIT, individuals who score highly on the general emotional intelligence scale also tend to score poorly on measures of negative affectivity and highly on measures of positive affectivity, openness to feelings and empathy. Besides that, the SREIT has been shown to be useful in predicting school success (Schutte et al., 1998). Researchers found that SREIT had a strong correlation with the personality measures (Newsome et al., 2000; Schutte et al., 1998). Others also found that the SREIT correlated with four of the Big Five factors and very highly with psychological well-being ( $r=0.69$ ) (Salovey, Brackett and Mayer, 2007).

### (3) The Trait Meta-Mood Scale (TMMS)

The TMMS was developed based on the cognitive model of emotional intelligence by Mayer and colleagues (Salovey et al., 1995). This measure has been developed to assess the constructs of attention to emotion, emotional clarity and emotion repair. However, evidence showed that the emotion repair and emotional clarity subscales were not too distinct from measures of the Big Five personality factors (Davies et al., 1998).

However, self-report measures are asking individuals to endorse statements that may or may not describe themselves (Mayer et al., 1999).

Therefore, the self-report is measuring an actual trait or information regarding the individual's self-concept, although the scale may not relate to actual ability.

### **2.3.3 Peer-report measures**

#### **Workgroup Emotional Intelligence Profile (WEIP)**

The measure of WEIP (Jordan et al., 2002) is aligned with the Mayer and Salovey (1997) framework for emotional intelligence. The measure is a team-based measure of emotional intelligence which was designed on the premise that employee behaviour, and consequently performance, can be predicted accurately using a contextual measure of emotional intelligence. Initially, the measure consisted of an original item pool of 52, although the final measure consisted of 26 items. Items measure the behavioural use of particular emotional intelligence abilities in a team context. Scoring can be performed to produce either a single score of individual emotional intelligence, or two broad scales which have the ability to deal with one's own emotions and the ability to deal with others' emotions; there are seven subscales: awareness of emotions, ability to discuss emotions, using emotions to prioritise thinking, application of own emotions to facilitate thinking, ability to recognize the emotions of others, ability to read others false displays of emotions and managing others emotional states. The WEIP has been a valid and reliable measure. Jordan and associates validated the measure's subscale factor structure using exploratory factor analysis and provided evidence of convergent validity with trait mood and concurrent validity with self-monitoring, empathy, creative thinking and emotional control (Jordan et al., 2002).

### **2.4 Comparison of measures**

Proponents of the ability model argue that a study based on ability measures has demonstrated that emotional intelligence is a distinct and clearly defined construct with evidence of incremental validity (Leimbach

and Maringka, 2010; Brackett and Mayer, 2003). In other words, the ability model is distinct from personality and well-being, while the other measures are related to measures of personality, whereas many of the mixed measures are self-report, and there is scepticism as to whether individuals can accurately assess their own abilities (Brackett and Mayer, 2003). Others are concerned that that this type of assessment is not actually measuring a form of intelligence (Mayer, Salovey, Caruso, and Sitarenios, 2001). Furthermore, studies show that these mixed measures significantly cross-load on existing personality measures (Matthews, Zeidner, and Roberts, 2004; Davies, Stankov, and Roberts, 1998; Van Rooy, Viswesvaran, and Pluta, 2005).

Mixed models simply use the term 'emotional intelligence' to rename a collection of unique validated personality constructs (Mayer, 1999). In addition, mixed models "often have little or nothing specifically to do with emotion or intelligence and, consequently fail to map on the term emotional intelligence" (Mayer, Salovey and Caruso, 2004; p. 197). MacCann et al (2003) claim that ability-based measures are considered more valid, although issues with scoring procedures continue to be a concern. Jordan, Ashkanasy and Hartel (2003) suggest that the only conceptualization and measurement of emotional intelligence which is reliable for emotional intelligence research is that based on Mayer and Salovey's (1997) emotional intelligence measure since the definition of emotional intelligence is based on theoretical principles of intelligence.

MSCEIT however has suffered from poor reliability particularly in relation to understanding emotions, with Cronbach alpha between 0.35 and 0.66, and regulating emotions, with Cronbach alpha between 0.45 and 0.55 (Ciarrochi, Chan and Caputi, 2000; Lam and Kirby, 1999). There is also a question remaining as to whether task analysis tests of intelligence are able to capture the importance of emotional intelligence, and the flexible application of mental abilities based on emotional assessment of each

situation and each individual involved (Jordan and Ashkanasy, 2008). Jordan and Ashkanasy (2008; p.6) further argued that the use of specific short scenarios in MSCEIT can result in a measure of preferred behaviour, rather than actual behaviour. The use of scenarios with correct answers infers that testers are seeking specific behaviours irrespective of the outcome of that behaviour. Using this method creates a problem in measuring emotional intelligence as the method does not measure the practical application of emotional intelligence, but instead measures emotional knowledge. In fact, Mayer and Salovey (1997) proposed that measures of emotional intelligence should focus on abilities rather than preferred behaviour. Moreover, Mayer and Salovey (1997) argued that emotional knowledge is only one part of emotional intelligence. Besides, the questions used in measuring the ability to read faces in MSCEIT were also lacking in accuracy. This is because this ability is measured merely by using a simple test that examines specific emotions in a face, while people with high emotional intelligence read emotions not only by examining faces but also by assessing body language, voice intonation and a range of other factors (Jordan and Ashkanasy, 2008; de Meijer, 1989).

There are a number of items used in MSCEIT that are not culturally sensitive. For example, Salleh (2009) found unfavourable results for emotional intelligence among the participants, the majority of whom were Muslims. Salleh (2009) concluded that some of the questions included in the MSCEIT were not pertinent to Muslim customs, which in turn affect the validity of the responses. For example, one question stated: 'Ed found that relaxing in front of the TV at night, with a beer or two really helped him feel better'. The choices of answers given were 'very ineffective', 'somewhat ineffective', 'neutral', 'somewhat effective' and 'very effective'. Despite the choices available, the question remains inappropriate for the participants because Muslims are forbidden to drink alcohol (Salleh, 2009). Karim and Weisz (2010) also pointed out that results from multisample analysis which



included the Eastern culture (Pakistani) and Western culture (French) demonstrated that MSCEIT has the property of factorial invariance across both cultures.

There has been arguments in the literature on how best to measure emotional intelligence. It has been claimed that if emotional intelligence is to be conceptualized as a type of ability, performance-based measures are more valid than other self-reported measures. Furthermore, the use of actual performance measure such as WEIP in this present study can overcome cultural limitations of ability tests such as the MSCEIT. In relation to the WEIP measure, scholars argue that WEIP, as a self-development tool, is entirely appropriate for individuals to reflect on their situational behaviour. There is evidence that the WEIP can predict performance and that it can differentiate between different types of performance. This suggests that it is a useful measure for tapping into some human potential in terms of emotion and how we conceptualise emotion when working with others. The WEIP also provides a robust and reliable measure of individual and group emotional intelligence.

## **2.5 Importance of emotional intelligence**

Several studies have found that emotional intelligence is a valid construct that has significant implications for individuals, organizations, and many areas of life. Mayer, Caruso, and Salovey (1999) found that higher emotional intelligence has significantly correlated with higher parental warmth and attachment style. According to Fox and Spector (2000), many organizations acknowledge emotional intelligence as a set of emotional competencies that allow people to use emotion to facilitate desired outcomes, such as leadership potential (Higgs and Aitken, 2003), positive work attitudes, and job satisfaction (Fisher, 2000). Moreover, emotional intelligence has been able to validly predict a variety of successful behaviours in the workplace (Cooper and Sawaf, 1997). Mayer and Caruso (2002) state that “ people with high emotional intelligence will build

real social fabric within organizations, and between an organization and those it serves, whereas those low in emotional intelligence may tend to create problems for the organization through their individual behaviours” (p.1). Another study, by Nikolaou and Tsaousis (2002), utilizing a self-report measure of emotional intelligence, found a negative correlation between emotional intelligence and stress at work. The result indicated that people with high scores in overall emotional intelligence suffered less stress relating to occupational environment. Emotional intelligence has also been shown to have an effect on important life outcomes such as forming satisfying personal relationships and achieving success at work (Salovey and Grewal, 2005).

Brackett, Mayer and Warner (2004) investigated whether emotional intelligence has an impact on daily life behaviour. Interestingly, the results indicated that emotional intelligence correlated negatively with self-destructive behaviours. However, emotional intelligence correlated positively with pro-social behaviours and maintaining relationships. Emotional intelligence also appears to be able to predict important external criteria such as adjustment and life outcomes (Brackett et al., 2004). Brackett and associates also suggest that emotional intelligence predicts important behavioural criteria, particularly for the male college students contained in their sample. Males with lower emotional intelligence tended to have less ability to perceive emotions and to use emotions to facilitate thought. They also emphasized that the lack of these abilities was associated with negative outcomes such as poor relationships with friends, as well as with negative life events such as drug and alcohol misuse. Other preliminary findings also posit that lower emotional intelligence may be related to involvement in self-destructive and deviant behaviour (Brackett and Mayer, 2003; Rubin, 1999; Trinidad and Jordan, 2002).

Other researchers suggest that emotion regulation abilities are correlated with several indicators of the individuals' quality of social interactions with

peers (Lopes, Salovey, Cote and Beers, 2005). The respondents were 76 junior and senior undergraduate students who completed the MSCEIT measure of emotional intelligence and 8 indicators of self and peer perceptions related to the quality of social interaction measure. The study showed that those who scored highly on emotion regulation abilities viewed themselves as more interpersonally sensitive and pro-social compared to those who scored poorly on emotion regulation abilities. Additionally, they were viewed more favourably by their peers, as illustrated by peer nomination for interpersonal sensitivity and pro-social tendencies. The researchers also found that students high in emotional intelligence were more likely to provide their peers with emotional support in times of need (Lopes et al., 2005). Emotionally intelligent people may therefore have the capacity to increase favourable reciprocity within a relationship. After investigating the quality of interpersonal relationships, such as having a long conversation with friends, it was found that emotional intelligence was associated with more positive and less negative interpersonal events (Lopes et al., 2006; Brackett et al., 2004).

Meanwhile, others found that high emotional intelligence impacts team performance, indicating that “ to be most effective, the team needs to create emotionally intelligent norms, the attitudes and behaviours that eventually become habits, that support behaviours for building trust, group identity, and group efficacy” (Druskat and Wolff, 2001; p.82). Wolff, Druskat, Koman and Messer (2006) posited that team affective states like trust and commitment are also recognised as possessing major emotional components that play an important role in their genesis. Furthermore, a recent study by Frye, Bennet, and Caldwell (2006) has shown evidence that emotional intelligence indicates positive and significant relationships with the team process. The results indicated that average team emotional intelligence predicted team performance. The results also indicated that teams with high emotional intelligence operated at high levels of performance throughout the study period. A more recent study by Ayoko,

Callan and Hartel (2008) found that team emotional intelligence was associated with less relationship and task conflict and less conflict intensity within teams. Similarly, Jordan and Troth (2004) found significant relationships between team-level measures of emotional intelligence and better conflict management strategies in team settings. Other researchers found a positive association between the team leader's ability to understand emotion and the team's customer service performance (Feyerherm and Rice, 2002). By contrast, the study also found a negative relationship between the team leader's emotional intelligence and managers' rankings of overall team performance. A more recent study by Clarke (2010b) examined the relationship between emotional intelligence and team effectiveness using the ability model (Salovey and Mayer, 1990), which showed a number of emotional intelligence abilities associated with transition and interpersonal team processes. Clarke further concluded that the selection of team members based on their strengths in specific emotional abilities could provide a more targeted means for achieving effectiveness in teams; this depends on the certain phase of team activity.

In this respect, other researchers who investigated how emotional intelligence moderates reactions and negative coping to job insecurity and the ability to cope with stress found that employees low in emotional intelligence were more likely to experience negative emotional reactions to job insecurity and to adopt negative coping strategies (Jordan, Ashkanasy and Hartel, 2002). Clearly, the findings cited here suggest that emotional intelligence is an influence factor in accomplishment of the potential outcomes.

### **Emotional Work**

In addition, there is an increasing recognition of the role of emotions in the workplace (Jordan and Troth, 2002; Fineman, 2000; Armstrong, 2000; Brief and Weiss, 2002; Turnbull, 1999; Fisher and Ashkanasy, 2000). Emotions in the workplace can be contagious and thus affect other people

at work. Emotional contagion is non-conscious psychological mechanism through which people experience shared emotions (Huy, 2007). Scholars have proposed a wide variety of definitions of emotions; however the most widely held that emotions are adaptive responses to the demands of the environment (Smith and Ellsworth, 1985; Ekman, 1992). Besides this, other researcher suggested that emotion is merely a social convention for discussing behavioral intentions. In relation to this, many researchers that focused on emotion in organizations have posited that organizations are 'emotional arenas' (Fineman, 2000), emotional places (Armstrong, 2000) and always arouse anxiety and uncertainty (French, 2001). According to Eriksson (2004), when people at work interact, emotions are spread from one person to another. In this respect, Muchinsky (2000) posited that workplace is said to bring out a wide variety of emotions, from the most gratifying experiences of lifetimes (positive) to the most hurtful and vexing (negative). Moreover, the very essence of the organization of work concerns what people do with their feelings (Muchinsky, 2000) since emotions and feelings are at core of the human experience (Fineman, 1993).

In an article about emotion in organizations, Elfenbein (2007) makes a first attempt to integrate the existing research literature on emotion in organizations into a single framework. The integrated framework captures multiple levels of analysis, including intraindividual, individual differences, interpersonal, and organizational processes. Elfenbien argued that emotion process begins with intrapersonal processes when focal individual is exposed to an eliciting stimulus, registers the stimulus for its meaning, and experiences a feeling state and physiological changes, with downstream consequences for attitudes, behaviors, and cognitions as well as facial expressions and other emotionally expressive cues. The author further argued that, moving from intrapersonal to interpersonal processes, the downstream consequences of emotional experience can result in externally visible behaviors and cues which become the eliciting stimulus

for interaction partners. Besides that, among the greatest emotional impact for individuals are those events related to interactions with coworkers, customers and supervisors (e.g., Dasborough, 2006; Basch and Fisher, 2000; Gaddis, Connelly and Mumford, 2004). Emotions also emerge from the act of engaging in work itself (Sandelands, 1988), and accumulated empirical evidence demonstrate that high positive affect and low negative affect are associated with greater job performance (Staw, Sutton and Pelled, 1994; Hersey, 1932; George, 2000; Mayer et al., 2008). In this respect, emotion appears to be more destructive influence on performance in more versus less cognitively complex tasks (Beal, Weiss, Barros and Macdermid, 2005). Staw et al. (1994) theorized that positive affect is associated with better measured job performance due to (1) a direct intrapersonal effect on productivity and motivation such as greater persistence (e.g., George and Brief, 1996); (2) interpersonal effects where colleagues offer substantive assistance and other favorable reactions that lead to tangible performance benefits for high positive affect employees; (3) rater bias where the same level of performance may be rated more highly due to halo effects from others who are favorably inclined toward those high in positive affect. In contrast, the individuals under high negative affect such as stress tend to perform worse at their jobs, which is attributed to the cognitive load of attending to the source of the negative emotion (Motowidlo, Packard and Manning, 1986).

There is a number of challenges remain for affect in organizations. For example, Staw (2005) posited that these challenges include its potentially faddish nature, its possibility of remaining relatively isolated from mainstream organizational studies where its reliance on theories from psychology without theories specific to organizations. Elfenbien (2007) suggested that organizational scholars may broaden their interests across the emotion processes given that they have been unevenly focused on specific areas such as post emotional responses and the iteration of dyadic processes.

### **Emotional Intelligence and work-related outcomes**

Several empirical studies also found that emotional intelligence is associated with work-related outcomes. For example, a study conducted by Guleryuz et al (2008) with 267 nurses working in different departments of a hospital in Turkey found that emotional intelligence was significantly and positively related to job satisfaction. This study used a 16-item self-report measure of EI (Wong and Law, 2002). The measure is consistent with Mayer and Salovey's (1997) definition of EI. The scale consists of four dimensions with four items in each dimension: (1) The SEA dimension (Self-Emotion Appraisal) relates to individuals' ability to understand and express their emotions (e.g., "I really understand what I feel"); (2) The UOE dimension (Use of Emotion) relates to individuals' ability to make use of their own emotions by channelling them toward constructive activities to facilitate performance (e.g., "I always set goals for myself and then try my best to achieve them"); (3) The OEA dimension (Others' Emotion Appraisal) relates to individuals' ability to perceive and understand the emotions of others (e.g., "I have good understanding of the emotions of people around me"); and (4) The ROE dimension (Regulation of Emotion) relates to individuals' ability to regulate their own emotions (e.g., "I am quite capable of controlling my own emotions"). The study found that emotional intelligence was associated with job satisfaction. The study also found a positive correlation between the dimensions of use of emotion (UOE) and regulation of emotion (ROE) and job satisfaction.

Wong and Law (2002) conducted a study of 149 supervisor-subordinate dyads and found a significant relationship between both leaders' and subordinates' emotional intelligence with job satisfaction. The researchers concluded that the study offered preliminary evidence for the role of leader and subordinate emotional intelligence in the interaction effect of employees' emotional intelligence and their attitudes to their jobs. Another study, by Sy et al (2006), investigated the relationship between employee and manager emotional intelligence and job satisfaction and performance

after controlling for personality factors. The participating sample in this study involved 187 food service workers and their 62 managers. Emotional intelligence was assessed using the self-report measure of Wong and Law (2002). The study found positive correlation between employees' emotional intelligence and job satisfaction. This study suggests that managers' emotional intelligence makes an important difference to employees who have lower levels of emotional intelligence. The study also suggests that employees who possess high emotional intelligence are more likely to perform well and enjoy high job satisfaction regardless of their managers' emotional intelligence.

Hosseinian et al. (2008) conducted a quasi-experimental study using a sample of marine installations and construction employees. The study examined the effect of training several components of emotional intelligence on job satisfaction and the productivity of employees. Emotional intelligence was measured using Bar-On's (1997) 90-item self-report questionnaire. The results showed that emotional intelligence did not affect job satisfaction of employees. In addition, Carmeli (2003) investigated the relationship between emotional intelligence and work attitudes, behaviour and outcomes among senior managers in public sector organizations using a 33-item self-report emotional intelligence measure developed by Schutte et al. (1998). This emotional intelligence measure is based on the framework of emotional intelligence developed by Mayer and Salovey (1997). The researcher found a significant and positive relationship between emotional intelligence and job satisfaction, and this result further indicated that emotionally intelligent senior managers are likely to display higher satisfaction with their work. The researcher also suggested that selecting senior managers with high emotional intelligence may have a positive effect on the extent to which an organization succeeds in maintaining the most crucial elements of its workforce.



An emerging area of research has begun to investigate the link between emotional intelligence and psychological well-being. Slaski and Cartwright (2002), for example, indicated that, among middle managers working for a retailer in the United Kingdom, those with high emotional intelligence showed significantly better levels of health and psychological well-being. Their study used EQ-i to measure emotional intelligence. Other studies conducted by Schutte et al. (2002), which used different samples of employees in the United States, found similar results in their studies of employees at United States retailers, nursing homes and universities. The results indicated that emotional intelligence which has been measured using EIS was correlated significantly with self-esteem and positive mood, and maintenance of positive mood was found in spite of attempts to induce negative mood states.

To conclude, although the existence and importance of emotional intelligence had long been recognised, it was not until recently that serious efforts were made to consider emotional intelligence as a unique area of individual differences. Emotional intelligence has not only been thought of as distinct from traditional personality and cognitive concepts, but also as an essential component of everyday functioning. The review thus far has reported that emotional intelligence may have a positive effect on the extent to which an organization succeeds in retaining its most crucial workforce. Moreover, it has been suggested that emotional intelligence contributes to effective leadership in organizations. Many leadership scholars have also suggested that effective leadership behaviour fundamentally depends upon the ability of leaders to solve complex social problems that arise in organizations. However, until recently little evidence had been presented to demonstrate relationships between emotional intelligence and 'relationship-based' approaches to leadership. Therefore, throughout the following sections, various aspects of leadership are identified and where there is appropriate evidence to support, links are made to emotional intelligence.

## **2.6 Emotional intelligence and leadership**

A considerable amount of attention has been paid to the relationship between emotional intelligence and leadership effectiveness in the workplace. For example, Mayer and Salovey (1995) suggested that emotional intelligence has contributed to leadership effectiveness in many ways; for example, leaders who make ample use of emotions tend to stimulate open-minded decision-making, planning, and idea generation by taking into account several points of view. Additionally, Lewis (2000) reported that emotion demonstrated by leaders was linked to perceived leadership effectiveness. Diggins (2004) stated that emotional intelligence has highlighted a set of abilities possessed by certain people that enable them to judge social dynamics in the workplace and assist them to identify and manage the impact of emotions on their thoughts and behaviours. According to Lunenburg and Ornstein (2004), leadership is about the qualities of integrity, motivation, empathy, and intuitive abilities, all of which are part of the emotional intelligence domain. Goleman et al. (2002) claimed that, if there are positive emotions in the workplace, productivity, enthusiasm, and success will increase; otherwise, positive results will not ensue.

More importantly, leadership should be seen in a more holistic context, serving as a function of capabilities possessed and deployed by the individual leader (Brown and Moshavi, 2005). According to Rafaeli and Worline (2001), leaders are responsible not only for their own emotions, but also for the emotions of the team they lead and the clients of the team. Moreover, it has been suggested that emotional intelligence contributes to effective leadership in organizations (George, 2000). High emotional intelligence has been found to lead to more career successes, stronger personal relationships and more effective leaderships (Cooper, 1997).

### **2.6.1 Emotional intelligence as a leadership quality**

We may be impressed with the ability of a person in terms of his or her mental abilities; hence we will perceive such an individual as someone who has the credibility of a leader (Lord, De Vader and Alliger, 1986; Atwater, Dionne, Avolio, Camobreco and Lau, 1999; Atwater and Yammarino, 1993;). Perhaps this perception is caused by his or her ability to perform complex tasks (Humphrey, Sleeth, Kellet and Showalter, 2000; Humphrey, 1985), and yet it is also possible that we perceive someone as a leader because of their emotional abilities. Indeed, George (2000) suggests that emotional intelligence is a key determinant of effective leadership. She identified how emotions play a central role in the leadership process, and how emotional intelligence contributes to the effectiveness of leaders.

George also emphasized the relationship between emotional abilities and effective leadership behaviours, and she outlined five essential aspects of leadership effectiveness: (1) developing collective goals and objectives; (2) instilling in others a sense of appreciation and importance of work; (3) generating and maintaining enthusiasm, confidence, optimism, cooperation, and trust; (4) encouraging flexibility in decision-making and change; and (5) establishing and maintaining meaningful identity for the organization. If we study each of these aspects, they involve emotional elements. Therefore, to achieve all five of these outcomes obviously require leaders who possess high emotional intelligence (Jordan, Ashkanasy, Daus, 2008). George also proposed that leaders use emotions to enhance information-processing of the opportunities, threats, and challenges facing the organization. Thus, leaders are able to take advantage of their positive moods to be creative, and they are more reserved in their optimism. Moreover, emotionally intelligent leaders are better able to develop a collective sense of goals and objectives. George added that emotionally intelligent leaders are better able to understand others' moods and how to use them to the leader's advantage. Leaders need to manage emotions such that followers are aware of problems and

are confident about resolving them. Besides that, the followers will feel optimistic about their own contributions. George indicates the importance of studying emotional intelligence within the circumstance of followers; moreover, when leaders know and manage their emotions, they may be able to consider alternative solutions, to avoid making any ill-advised decisions. Zhou and George (2003) then extended this model to suggest that emotionally intelligent leaders foster group creativity.

Empirical studies also showed that, when leaders experience positive moods at work, this contributed to several potential beneficial impacts which influence leadership effectiveness (George and Bettenhausen, 1990; George, 1995). In contrast, leaders who experience negative moods have difficulty in developing good relationships with their followers and engendering their trust (Jones and George, 1998). On the other hand, good leaders need to have a good understanding of their own emotions as well as those of others, and be able to regulate their own emotions when interacting with others (Wong and Law, 2002). In relation to self-regulation of emotion, this aspect helps leaders to understand the social expectations of their actions, and to exercise discretion in the manifestation of emotions. This ability also enables emotionally intelligent leaders to continue performing their task as team leaders even when faced with team conflict or other situations that may prove detrimental to overall team organization and effectiveness (Prati et al., 2003).

Even so, Bass (1990) was among the earliest scholars to stress the importance of emotional maturity in leadership. His view is supported by a number of other researchers (Cooper and Sawaf, 1997). Similarly, researchers argue that the ability of leaders to manage the emotions of others is central to the leader's effectiveness, and a leader's ability to understand and manage emotions is the key to motivating followers (Goleman, Boyatzis and McKee, 2002; Dasborough, 2006). Day (2000) also emphasized the importance of emotional intelligence in leader

effectiveness, while discussing the training and development of leaders in organizations. Day stated that 'specific examples of the type of intrapersonal competence associated with the leader development initiatives include self-awareness (e.g., emotional awareness, self-confidence), self-regulation (e.g., self-control, trustworthiness, adaptability), and self-motivation (e.g., commitment, initiative, optimism) '. Such elements of emotional awareness, emotional regulation and self-motivation are the basic dimensions which underpinning the emotional intelligence construct (Wong and Law, 2002).

### **2.6.2 Empirical studies on emotional intelligence and leadership**

A search of the literature for evaluation of the empirical studies on emotional intelligence and leadership has identified twenty studies (see Table 1). The search conducted used the search engines Emerald, PsycINFO, Science Direct, and Web Science for the publication period 1990 – 2010. The rationale for starting at 1990 is because the concept of emotional intelligence was first introduced in that year by Salovey and Mayer (1990), even though Goleman's (1995) book on emotional intelligence became a bestseller, hence igniting public and academic interest five years later. Specifically, the criteria used for article selection in the review of emotional intelligence and leadership were as follows: (1) studies conducted must specifically provide an empirical investigation into the relationship between emotional intelligence and leadership; (2) the studies must have used measurements to measure both the leadership construct and the emotional intelligence construct. Collectively, an average of 21,000 articles was obtained when the word 'leadership' was typed under the search of term(s): Abstract, Title and Key Words. When a refined search was conducted (search within results) and the words 'emotional intelligence' were typed, collectively more than 500 articles were found. However, when a review was conducted, only about four per cent (20 studies) of these articles reported a study which met the criteria set for the review. The remaining articles involved only a general review, a

conceptual paper, and viewpoint. This figure is not surprising as, eight years earlier, Gardner and Stough (2002) mentioned in their article that 'theoretically the area of emotional intelligence appears to have great validity in predicting effective leaders; however, empirical evidence is very limited' (p.71). The researchers reported only two empirical studies available at that time, which are the studies by Barling, Salter and Kelloway (2000) and Palmer, Walls, Burgess and Stough (2001).

**Table 1: Empirical Studies on EI and Leadership for the Period of 1990 to 2010**

Researcher(s)	Study Focus	EI Measure	Leadership Measure	Findings
Clarke (2010)	EI and project manager competences	MSCEIT V2.0	MLQ	Significant relationships were found between EI (using emotions to facilitate thinking and overall measure) and team work and managing conflict. Positive relationship was found between empathy and attentiveness.
Lopez-Zafra et al (2008)	EI, cohesiveness and leadership emergence	TMMS-24	MLQ	Individuals high in both emotional clarity and emotional regulation evaluated themselves as more transformational in their leadership style than those individuals low in both aspects.
Sunindijo, Hadikusumo and Ogunlana (2007)	EI and leadership styles in project manager	ECI	13-leadership behaviours	The results showed that individuals with high EI scores used stimulating, rewarding, delegating, leading by example, open communication, listening, participating, and proactive behaviours more than those with lower emotional intelligence.
Kerr et al. (2006)	EI and team performance	MSCEIT	Leadership Effectiveness (attitudinal survey)	Individual's EI was found as a key predictor of effective leadership.
Moss, Ritossa and Ngu (2006)	EI and leadership style	SUIET	MLQ	Results found that understanding emotions moderated the relationship between corrective-avoidant leadership and extraversion of followers.

**Table 1: Empirical Studies on EI and Leadership for the Period of 1990 to 2010 (Continued)**

<b>Researcher(s)</b>	<b>Study Focus</b>	<b>EI Measure</b>	<b>Leadership Measure</b>	<b>Findings</b>
Kellet, Humphrey and Sleeth (2006)	Emotional, cognitive abilities and leadership emergence	WEIP	Two Factor Leadership Scale	An individual's empathy mediated the effect of other emotional abilities which included the ability to express one's own emotions and the ability to identify others' emotions.
Barbuto and Burbach (2006)	EI and transformational leadership	Self-report EI (Carson et al., 2000)	MLQ	The findings showed that EI was positively associated with each subscale of transformational leadership. However, EI was found to have low correlation with dimensions of intellectual stimulation and idealized influence.
Butler and Chinowsky (2006)	EI and leadership among construction executives	EQi	MLQ	Results found a significant relationship between the total EQi score and transformational leadership and EI. Interpersonal skills of EI dimension were found to be the most significant.
Jacques and Kline (2006)	Self-differentiation, EI and transformational leadership	Schutte	MLQ	Results showed that the appraisal and utilisation of emotion had a positive association with idealised influence. Of all the EI dimensions, appraisal and expression of emotion were found to be the most significant. Self-differentiation was found to have a positive association with idealised influence, appraisal and regulation of emotion.



**Table 1: Empirical Studies on EI and Leadership for the Period of 1990 to 2010 (Continued)**

Researcher(s)	Study Focus	EI Measure	Leadership Measure	Findings
Rosete and Ciarrochi (2005)	EI, personality, cognitive intelligence and leadership effectiveness	MSCEIT	Leadership Effectiveness – PMS	The findings suggested that an ability-based measure of EI, specifically the EI component of perceiving emotion, is related to a leader’s effectiveness.
Brown, Bryant and Reilly (2005)	EI, leadership and outcomes variables	EQi	MLQ	Study found no support in a relationship between emotional intelligence and any of the desirable outcomes measured or transformational leadership.
Downey, Papageorgiou and Stough (2005)	Leadership behaviours, intuition and EI	SUIET TMMS	MLQ	Managers who reported being unclear about their feelings were more likely to choose an inactive leadership role; meanwhile managers who reported that they managed and monitored emotions both within themselves and others will be able to work with others more successfully in the organization.
Leban and Zulauf (2004)	Project manager’s EI and transformational leadership	MSCEIT	MLQ	Emotional understanding and emotion management and idealized influence and individual consideration components of transformational leadership were found to be significantly correlated. However, the results showed negative correlations between transactional leadership and laissez-faire leadership with the emotional understanding and emotion management components of EI.

**Table 1: Empirical Studies on EI and Leadership for the Period of 1990 to 2010 (Continued)**

<b>Researcher(s)</b>	<b>Study Focus</b>	<b>EI Measure</b>	<b>Leadership Measure</b>	<b>Findings</b>
Mandell and Pherwani (2003)	EI and transformational leadership	EQi	MLQ	Female managers were found to be able to use EI more effectively in the workplace compared to their male counterparts.
Higgs and Aiken (2003)	EI and leadership potential	EiQ Managerial	Three set of measures for leadership potential	The results demonstrated a strong positive association between the overall EI score and the cognitive cluster of leadership competences; however no relationships were found between interpersonal sensitivity, influence and emotional resilience and any of the overall leadership elements.
Kellet, Humphrey and Sleeth (2002)	EI, empathy and leadership	ECI	General Leadership Impression Scale	A significant relationship between empathy and perceived leadership which accounted for 46 per cent of the coefficient.
Sivanathan and Fekken (2002)	EI, moral reasoning and leadership effectiveness	EQi	MLQ	A positive relationship between subordinates' evaluation of the leaders' transformational behaviours and supervisors' rating of leadership effectiveness.

**Table 1: Empirical Studies on EI and Leadership for the Period of 1990 to 2010 (Continued)**

Researcher(s)	Study Focus	EI Measure	Leadership Measure	Findings
Gardner and Stough (2002)	Leadership styles and EI	SUEIT	MLQ	A strong positive relationship between transformational leadership and total scores of EI. However, a negative association between laissez-faire style of leadership and total scores of EI. The results also found a strongest correlation between individual consideration and understanding of emotions externally.
Palmer et al. (2001)	EI and effective leadership	Modified TMMS	MLQ	The ability to monitor and the ability to manage emotions in oneself and others were both significantly associated with the inspirational motivation and individualised consideration components of transformational leadership. The ability to monitor emotions within oneself and others was associated significantly with the transformational leadership components of idealised attributes and idealised behaviour.
Barling, Salter and Kelloway (2000)	Leadership style and EI	EQi	MLQ	The results showed that EI is correlated with idealized influence, inspirational motivation and individualized consideration components of transformational leadership, as well as contingent reward. Individuals higher in EI were seen by their subordinates as displaying more leadership behaviours.

### **(i) Empirical Studies using Ability Models**

Examining transformational leadership style of project managers and emotional intelligence, Clarke (2010a) showed that emotional intelligence and empathy demonstrated additional predictive power for project manager competences (teamwork, attentiveness and managing conflict) and two components of transformational leadership (idealized influence and individualized consideration) whilst controlling for cognitive ability and personality. The author reported the highest correlations between emotional intelligence and individualized consideration, indicating that the emotional intelligence branch of using emotions to facilitate thinking is particularly important in leadership effectiveness. The study also reported the highest correlations between emotional intelligence and the project management competence of teamwork and managing conflict, thus demonstrating that understanding emotions is particularly salient when considering these project manager competences. The Multifactor Leadership Questionnaire Form 5X (MLQ-5X; Bass and Avolio, 2000) was used to measure transformational leadership behaviours. The MLQ consists of 45 items and assesses five components of transformational leadership: idealized influence (behaviour); idealized influence (attributed); inspirational motivation; intellectual stimulation; and individualized consideration. It also assesses three components of transactional leadership, one non-transactional leadership component, and three outcome components. Emotional intelligence was measured using the MSCEIT V2.0 (Mayer, Salovey and Caruso, 2002). The MSCEIT V2.0 yield a total emotional intelligence score as well as scores on the four branches of perceiving emotions, using emotions to facilitate thinking, understanding emotions, and managing emotions in oneself and others. This study offers a justification for the utility of further studies investigating emotional intelligence, empathy and leadership and has established a foundation indicating the potential utility of emotional intelligence in leadership research.

A recent study of 210 undergraduates from a sample of health sciences courses in Spain investigated the relationship between emotional intelligence and leadership and proposed that degree of cohesiveness may be important in the emergence of a leader. The authors measured emotional intelligence using the Trait Meta-Mood Scale (TMMS-24) (Salovey, Meyer, Goldman, Turvey and Palfai, 1995), whereas the Multifactorial Leadership Questionnaire (MLQ)( Spanish version) (Lopez-Zafra, 1998) measure was used to assess the leadership style. The participants self-rated their own leadership style in respect of 22 items consisting of transformational leadership, transactional leadership and laissez-faire leadership. The TMMS-24 scale comprises a 24-item questionnaire that identifies three interpersonal factors: emotional clarity, emotional regulation, and emotional attention. Respondents rated each item on a 1 to 5-point scale. The results showed that individuals high in both emotional clarity and emotional regulation evaluated themselves as more transformational in their leadership style than those individuals low in both aspects. However, there were no significance differences between high- and low-scoring individuals in emotional attention and their transformational leadership style. The researchers highlighted the importance of cohesiveness as a predictor of how much influence the relationship between emotional intelligence and transformational leadership will have on the emergence of leadership. The researchers suggested that the relationship between transformational leadership style and emotional intelligence plays an important role in the emergence of leaders, but the impact is mediated by group cohesiveness. They further recommended that future researchers consider using the external ratings of the emergent leaders. Future work should also seek to determine how the present results generalize in the formal leadership context which is in the real organizational climate.

Kellet, Humphrey and Sleeth (2006) investigated the relationships between

perceptions of emotional abilities, cognitive abilities and leadership emergence. Such emotional abilities were empathy, ability to identify others' emotions, and ability to express one's own emotions. The participants were 198 undergraduate and 33 graduate students. In order to enable peer-evaluations of emotional abilities and leadership, the participants were assigned to work in triads on a combination of individual tasks and group tasks. The Workgroup Emotional Intelligence Profile (WEIP) scale (Jordan, 2001) of peer-report was used to measure the ability to express one's own emotions and the ability to identify others' emotions. The two-factor leadership scale (Humphrey, 1985) was used to measure task leadership and relations leadership. Their results showed that an individual's empathy was related positively to ratings of task leadership and ratings of relations leadership; an individual's empathy mediated the effect of other emotional abilities which included the ability to express one's own emotions and the ability to identify others' emotions. The results suggested that emotional abilities are not associated with cognitive abilities and contribute unique variance to leadership perceptions.

Jacques and Kline (2006) investigated the relationship between self-differentiation, emotional intelligence and transformational leadership in 106 of mid-career professionals studying part-time in Canada. The MLQ Form 5X was used to analyze leadership traits in transformational behaviours and was administered in a multi-rater format with multiple peers evaluating the individual using the same version of the form. The measure comprised four dimensions of leadership transformational behaviours: idealised influence, inspirational motivation, intellectual stimulation and individualized consideration. Their study used the Schutte et al. (1998) self-report test for the emotional intelligence assessment, comprising 33 items; it uses a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Their results showed that the appraisal and utilisation of emotion had a positive association with

idealised influence. Of all the emotional intelligence dimensions that they investigated, appraisal and expression of emotion was found to be the most significant. On the other hand, self-differentiation also had a positive association with idealised influence, appraisal and regulation of emotion. The researchers posited that the self-differentiated individual is able to encourage positive reactions in others and empathise with others' affective states. However, such individuals are not likely to channel their energy and efforts towards the successful completion of goal-directed activities. Hence, it is suggested that the self-differentiated individual does not necessarily focus his or her attention on external goal achievement, but more on effective relationship-building.

Rosete and Ciarrochi (2005) examined the relationship between emotional intelligence, personality, cognitive intelligence and leadership effectiveness among senior executives. The participants were 24 male and 18 female executives from a large Australian Public Service Organization. The MSCEIT V.20 (Mayer et al., 2002) was used to measure emotional intelligence, while the 16-personality-factor questionnaire [16PF] (Con and Rieke, 1998), which is a 185-item form of the widely-used and recognised personality test with availability of Australian norms, was used to measure personality; meanwhile the Wechsler abbreviated scale of intelligence (WASI) consisting of 4 subtests (vocabulary, block design, similarities and matrix reasoning) was used to measure cognitive ability. Leadership effectiveness was measured using managerial performance ratings and an all-round assessment involving each leader's subordinates and direct manager ratings. The researchers predicted that there would be a significant positive correlation between an ability-based model of emotional intelligence and effective leadership. This prediction was supported, as strong significant relationships were found between the perceiving emotion scale of the emotional intelligence factor and leadership effectiveness on a measure of performance. The results also supported their hypothesis that the ability-based measure was not

significantly correlated with 16 PF. Finally, as hypothesized by Rosete and Ciarrochi, a significant relationship was also found between all aspects of emotional intelligence and cognitive intelligence. They suggested that ability-based measures of emotional intelligence, specifically the emotional intelligence component of perceiving emotion, is related to a leader's effectiveness in being able to achieve organizational goals. One of the key limitations identified by the researchers, however, was that, instead of emotional intelligence leading to better performance, the opposite may apply whereby better executive performance may lead to emotional intelligence; this was not part of the study. They therefore suggested that a longitudinal study be conducted in the future to examine this further.

Leban and Zulauf (2004) conducted a study that examined the linkages between project managers' emotional intelligence abilities and transformational leadership styles. The MSCEIT was used to measure the emotional intelligence of 24 project managers, whereas the multifactor leadership Questionnaire (MLQ) was used to assess leadership style. Both team members and stakeholders were asked to identify the project manager's leadership style. Measures were collected between four to nine months after the project activities began. The correlation studies found that leader behaviour factors and emotional intelligence factors were significantly correlated with all leadership styles (transformational, transactional, and laissez-faire). The strategic emotional intelligence (emotional understanding and emotion management) and transformational leadership (specifically, idealized influence and individual consideration components) were also found to be significantly correlated. Interestingly, the results showed negative correlations between transactional leadership (management-by-exception component) and laissez-faire leadership and the emotional understanding and emotion management components of emotional intelligence. The researchers concluded that a correlation exists between transformational leadership style and emotional intelligence abilities and that these were important for building project performance.



Based on the results of this study, the researchers claimed that this study benefited organizations and their projects managers in terms of their professional and career development opportunities. In addition, the project manager's leadership and associated emotional intelligence can play a key role in organizational success. As a result they recommended that emotional intelligence be targeted in education content and training programs for project managers.

Investigating emotional intelligence and the effective leadership of 43 participants employed in management roles, Palmer et al. (2001) found that emotional intelligence has been associated with several components of transformational leadership. In particular, the researchers reported that the ability to monitor and the ability to manage emotions in oneself and others were both significantly associated with the inspirational motivation and individualised consideration components of transformational leadership. Also, the ability to monitor emotions within oneself and others was associated significantly with the transformational leadership components of idealised attributes and idealised behaviour. The components (idealised attributes and idealised behaviours) combined together reflect 'charisma' (Palmer et al., 2001). They measured emotional intelligence with a modified version of the Trait Meta Mood Scale (Salovey et al., 1995), which measures the attention, clarity and mood repair dimensions derived from the Salovey and Mayer (1990) model. The researchers suggest that the ability to monitor emotions in oneself and others and the ability to manage emotions are the two main components associated with competences of effective leadership.

### **(ii) Empirical Studies using Mixed Models**

Moss, Ritossa and Ngu (2006) conducted two studies which investigated the association between emotional intelligence and leadership style. Specifically, in study 1, the researchers sought to examine whether the emotional intelligence of managers enhances their capacity to adapt their

leadership style when the subordinates adopt a promotion focus. The participants involved 263 matched pairs of managers and subordinates. Subordinates completed the measure that evaluated the perceived leadership style of managers using the Multifactor Leadership Questionnaire (MLQ; Bass and Avolio, 2000). Meanwhile, managers completed the Swinburne University Emotional Intelligence Test (SUEIT; Palmer and Stough, 2002) measure that evaluated their own emotional intelligence. The SUEIT comprises two factors: understanding emotions in other individuals and the emotional management of other individuals; it consisted of 32 items. In study 1, the results found that emotional intelligence did not significantly influence the relationship between the leadership style of managers and the regulatory focus of their subordinates.

The researchers provided the following conclusion for study 1: ‘...the regulatory focus of individuals might seldom be manifested overtly. In addition, regulatory focus can shift over time (e.g., Freitas, Liberman and Higgins, 2002), usually without any concomitant variations in the overt behaviour of employees’ (p.101). Meanwhile, study 2 aims to investigate whether emotional intelligence influences the relationship between the leadership style that managers adopt and the extraversion that subordinates exhibit. A total of 166 nurses who work in public and private hospitals in Australia participated in this study. The participants were selected from those who had worked at least 20 hours a week for 3 months with their current supervisor. A total of 51 immediate supervisors completed a measure (SUEIT; Palmer and Stough, 2002) that assessed their own level of emotional intelligence. The participants completed the corrective-avoidant behaviour assessment of their supervisor (Bass and Avolio, 2000). Results found that understanding emotions moderated the relationship between corrective-avoidant leadership and extraversion of followers. Of significance, this accounted for 24% of the variance of corrective-avoidant leadership. Overall, they concluded that ‘Managers

who exhibited emotional intelligence were not more likely than other leaders to curb this corrective-avoidant style when their subordinates exhibited a promotion focus. On the other hand, managers who claim to understand the emotions of other individuals do refrain from this style when their employees seem extraverted' (p.104).

A study examining the relationship between emotional intelligence and transformational leadership behaviours in construction executives, by Butler and Chinowsky (2006), has also suggested that the criteria for selection of these executives should be expanded to recognize the value of emotional intelligence and leadership traits. Their study used Bar-On's (1997) EQ-i test for the emotional intelligence assessment and also included a positive impression (PI) scale to detect the respondent's dissimulation of particular feelings. The MLQ Form 5X self-report test was used to analyze leadership traits in transformational, transactional and laissez-faire behaviours. A group of 130 individuals, who hold the title of president or vice-president, sampled from a comprehensive list of large-scale contractors in the United States participated in the study. Butler and Chinowsky (2006) highlighted that interpersonal skills were found to be the most important of the five major components of EQ in explaining transformational behaviour.

A recent empirical study by Brown, Bryant and Reilly (2006), utilizing a large group of 2,411 manufacturing workers, engineers and professional staff in a large US manufacturing facility, also examined the relationships between emotional intelligence, leadership, and desirable outcomes. They administered a survey through several meetings conducted during working hours over a four-day period. Participants were required to complete the "Rater" version of MLQ and a short questionnaire of the non-MLQ dependent variables (referring to job satisfaction and supervisor satisfaction) which was developed by Hackman and Oldham (1980). All managers and supervisors were also asked to complete Bar-On's (1996)

EQ-i test for the emotional intelligence measure. The results showed that the overall transformational leadership variable predicted a significant amount of variance in all of the outcome variables (extra effort, leader effectiveness, satisfaction with leader, and supervisor satisfaction). However, they found no support for a relationship between emotional intelligence and any of the desirable outcomes measured or transformational leadership. They suggested that this may have been due to the fact that emotional intelligence, as measured by the EQ-i, was still an exploratory variable. In addition, the relatively large sample size may have also provided some elements of psychological and cultural diversity which may have confounded the results. The authors suggested that future investigators consider using the ability model of emotional intelligence as this may have greater validity.

Mandell and Pherwani (2003) also found that emotional intelligence has a significant predictive relationship with transformational leadership style, using the EQ-i originally developed by Bar-On (Bar-On, 1996). Again, the self-rating form of the Multi-factor Leadership Questionnaire (Bass and Avolio, 1996) was used to assess the leadership style of those individuals participating in the study. A group of 32 respondents (13 male and 19 female managers and supervisors) from mid-sized to large US organizations participated in this study. The authors found a significant difference ( $p < 0.05$ ) between emotional intelligence scores of male and female managers, suggesting that female managers may be able to use emotional intelligence more effectively in the workplace compared to their male counterparts. Other studies have also found that women have higher emotional intelligence than men; for example, a study by Humpel et al. (2001) found that women were stronger than men in the emotional intelligence interpersonal skills component. Nikolaou and Tsaousis (2002) also reported that females achieved a higher score in the emotional intelligence component of perceiving emotions. Mandell and Pherwani (2003) concluded that the significant correlation between transformational

leadership style and emotional intelligence may contribute to the positive impact on evaluating and training people to be effective leaders. The researchers comment that the positive relationship between the two constructs may bring benefits to the organization in terms of enabling it to provide better training for potential leaders.

Higgs and Aiken (2003) examined the relationship between emotional intelligence and leadership potential using the EI Questionnaire – Managerial (Dulewicz and Higgs, 2000) to measure emotional intelligence. The EI measure comprised the seven elements of self-awareness, resilience, motivation, sensitivity, influence, intuitiveness and conscientiousness. They used three differing sets of measures of leadership potential to underpin their study. These were overall assessment rating (OAR), individual competency ratings and composite interpersonal and cognitive competency ratings; they were used to measure leadership potential. A total of 40 managers completed the questionnaire. The results demonstrated a positive association between the overall EI score and the leadership competences; however, no relationships were found between interpersonal sensitivity, influence and emotional resilience.

Sivanathan and Fekken (2002) examined the association between transformational leadership and emotional intelligence, moral reasoning and leadership effectiveness, using the Bar-On Emotional Quotient Inventory (EQ-i) (Bar-On, 1997) to measure emotional intelligence and the Multifactor Leadership Questionnaire (MLQ-5X)(Bass and Avolio, 1995) to measure leadership style. The research was based on 58 university residence staff leaders, who completed a questionnaire evaluating their emotional intelligence and moral reasoning, as well as 232 subordinates and 12 supervisors who rated the leaders' leadership behaviours and effectiveness. The results demonstrated a positive relationship between the subordinates' evaluations of the leaders' transformational behaviours

and supervisors' ratings on leadership effectiveness and the leaders' self-reports of emotional intelligence. Leaders who reported higher levels of emotional intelligence were perceived by their followers as having higher levels of transformational leadership and were perceived as more effective.

Gardner and Stough (2002) sought to determine whether different types of leadership styles (transformational, transactional and laissez-faire) were more important depending upon the level of emotional intelligence. The Swinburne University Emotional Intelligence Test (SUEIT; Palmer and Stough, 2001) was used to measure the emotional intelligence of managers. This measure comprised five factors: emotional recognition and expression in oneself; direct recognition of emotions; understanding of emotions external; emotional management; and emotional control. The Multifactor Leadership Questionnaire Form 5X (MLQ-5X; Bass and Avolio, 2000) was used to measure the styles of leadership. In a survey of 110 high-level managers, they identified a strong positive relationship between transformational leadership and total scores of emotional intelligence. However, there was a negative association between laissez-faire style of leadership and total scores of emotional intelligence. The results found the strongest correlation between individual consideration and understanding of emotions external. Of all the emotional intelligence factors that they examined, the understanding of emotions external was found to be most significant with each facet of outcomes of leadership. The researchers also highlighted that 'leaders who considered themselves as more transformational than transactional reported that they could identify their own feelings and emotional states and express those feelings to others; that they utilise emotional knowledge when solving problems; that they are able to understand the emotions of others in their workplace; that they could manage positive and negative emotions in themselves and others; and that they could effectively control their emotional states' (Gardner and Stough, 2002; p.75). They also suggested that future

studies investigate the relationships between emotional intelligence and leadership in lower- and middle-level managers.

Barling, Slater and Kelloway (2000) conducted an exploratory study to examine the relationship between transformational leadership and emotional intelligence. This study evaluated 49 managers who completed a questionnaire assessing their own emotional intelligence using Bar-On's (1997) self-report Emotional Intelligence Inventory and Seligman's Attributional Style Questionnaire (Seligman, 1984). The managers' ratings of transformational leadership were assessed by their subordinates using Multifactor Leadership Questionnaire (Bass and Avolio, 1995). The results indicated that emotional intelligence is correlated with three components of transformational leadership, namely idealized influence, inspirational motivation and individualized consideration, as well as contingent reward. Interestingly, individuals higher in emotional intelligence were seen by their subordinates as displaying more leadership behaviours. They commented that leaders who were able to better understand and manage their emotions and show self-control, enhanced subordinates' trust and respect towards them. They also offered an explanation for the utility of further research investigating emotional intelligence and leadership, and have established a foundation stating the potential utility of emotional intelligence in leadership studies and applications. Moreover, the researchers suggested that leaders with a high emotional intelligence component of understanding emotions were more likely to perceive subordinates' expectations accurately, which impacted on the inspirational motivation transformational leadership sub-component. Importantly, the researchers also suggested that management-by-exception active and management-by-exception passive, both components of transactional leadership, in addition to laissez-faire leadership, were not related to emotional intelligence.

### **(iii) Empirical Studies using Competence-based Models**

A study by Barbuto and Burbach (2006) demonstrated that the emotional intelligence of the leaders shared unique variance with self-perceptions and rater-perceptions of transformational leadership. The study uses the Carson, Carson and Birkenmeier (2000) self-report emotional intelligence measure on a group of 80 elected community leaders and 388 subordinates in the US. The measure comprises five subscales of empathetic response, mood regulation, interpersonal skills, internal motivation and self-awareness with a total of 30 items. MLQ (Bass and Avolio, 1995) was used to measure transformational leadership, which comprises the components of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The findings showed that emotional intelligence was positively associated with each subscale of transformational leadership. On the other hand, emotional intelligence was found to have low correlation with dimensions of intellectual stimulation and idealized influence. The findings also indicated that leaders' empathetic responses associate with raters' perceptions of their uses of individualized consideration and intellectual stimulation. The researchers recommended that 'Research testing the relationship between emotional intelligence and other leader behaviours – such as leader-member exchange, authentic leadership ....may prove fruitful' (p. 60-61).

Kellet, Humphrey and Sleeth (2002) sought to determine whether emotional abilities such as empathy might have an impact on impressions of leadership in small groups. A total of 168 students participated in two types of simulated corporate office design in which, in round one, they were asked to work individually but were seated together in one group. In round two, they worked as a team and made group decisions. This study used Boyatzis et al.'s (2000) model of emotional intelligence, the ECI (Emotional Competence Inventory). This measure has a 7-item peer-report scale that includes the domains of social awareness competences (organizational awareness and service orientation). The General Leadership Impression Scale (Lord, 1977) was used to assess perceived



leadership and the individual score was an average of ratings based on the two other members of his/her group. They found a significant relationship between empathy and perceived leadership. The researchers suggested that empathy is a key variable which linked emotional abilities with effective leadership. However, they found a negative relationship between empathy and GPA. They further emphasized that 'students with high GPAs may recognise that they have the ability to perform the complex tasks, and may be drawn to focus their attention on completing the tasks. Even if they also possess good emotional skills, they may decide to concentrate on task performance and leave the role of socioemotional leader to others' (Kellet et al., 2002; p. 536-537)

Both ability and mixed models were used in the study by Downey, Papageorgiou and Stough (2005). They examined the relationships between leadership behaviours, intuition and emotional intelligence in Australia. The study has suggested that emotional intelligence abilities are intrinsically associated with the role of transformational leader who has the ability to motivate and inspire others, to foster positive attitudes at work and to create a sense of contribution and importance among employees. Their study used both the SUEIT test (Palmer and Stough, 2001) and TMMS (Salovey et al., 1995) for the emotional intelligence assessment. SUEIT is a 64-item self-report test and consists of five factors: emotional recognition and expression, understanding emotions external, emotions direct cognition, emotional management and emotional control. Meanwhile, TMMS is a 30-item self-report measure comprising 3 subscales: attention to feelings, clarity of feelings and mood repair. The MLQ Form 5X was used to analyze leadership traits in transformational, transactional and laissez-faire behaviours. A group of 176 female managers from several industries in Australia, such as education, finance, healthcare, human resources and telecommunications, participated in the study. Downey, Papageorgiou and Stough (2005) concluded that those managers who reported being unclear about their feelings were more likely

to choose an inactive leadership role; meanwhile managers who reported that they managed and monitored emotions both within themselves and others would be able to work with others more successfully in the organization. The researchers also posit that, although intuitive managers tend to be emotionally intelligent, it is their ability to identify their own feelings and emotional states and express those inner feelings to others, and to be able to incorporate emotions in decision-making, that develops the basis for their intuitive inclination. Table 1 provides a summary of the empirical studies on emotional intelligence and leadership.

### **2.6.3 Discussion and gaps in previous studies**

Based on the twenty empirical studies in section 2.6.2 above, a number of conclusions can be drawn. First, although the construct of emotional intelligence is so popular that it has lately been dominating almost all the psychological journals, there is still a lack of empirical studies on emotional intelligence constructs in the non-Western context. All the empirical studies outlined in the above review took place in Western countries; this may be due to the fact that the theory itself originated in the United States. This highlights the researchers' limitations in generalizing the concept of emotional intelligence, particularly in the context of leadership within organisations, as none of the studies was conducted beyond the non-Western culture or, more specifically, within the Islamic culture. Therefore, at the very least, this current study, which is being conducted within the Islamic culture, is able to provide a description regarding the concept of emotional intelligence in the scope of leadership beyond the Western culture.

Secondly, findings from the studies investigating emotional intelligence within a leadership context have found emotional intelligence to be a significant area of individual difference related to effective leadership, specifically with fourteen studies investigating transformational leadership (Clarke, 2010a; Lopez-Zafra et al., 2008; Moss, Ritossa and Ngu, 2006;

Barbuto and Burbach, 2006; Butler and Chinowsky, 2006; Jacques and Kline, 2006; Brown, Bryant and Reilly, 2005; Downey, Papageorgiou and Stough, 2005; Leban and Zulauf, 2004; Mandell and Pherwani, 2003; Sivanathan and Fekken, 2002; Gardner and Stough, 2002; Palmer et al., 2001; Barling, Salter and Kelloway, 2000). Meanwhile, other studies used leadership measures such as two-factor leadership scale (Kellet, Humphrey and Sleeth, 2006), leadership effectiveness scale (Rosete and Ciarrochi, 2005), leadership potential scale (Higgs and Aiken, 2003) and general leadership impression scale (Kellet, Humphrey and Sleeth, 2002) and these too found significant relationships.

Most of the previous studies continued to support the view of leadership in terms of transformational leadership. These are all models of leadership which are leader-centric. Historically, the leadership process has been studied mainly in terms of a single individual, and leadership is treated as a one-way process. This paradigm has been the dominant one in the leadership literature for many decades. It has been suggested that the leadership process does not just concentrate on the individual-level phenomenon. Instead, leadership is a complex and dynamic process consisting of behavioural roles that requires the involvement of multiple individuals (Gronn, 2002). In addition, Yulk (2002) proposed that leadership as an *interactional* phenomenon has thus been neglected, while other scholars emphasized that 'leadership cannot take place without the participation of members' (Dasborough and Ashkanasy, 2002; p.628). Moreover, it is increasing irrelevant to apply traditional leadership concepts to the notion of leadership within organizations today. This is particularly true as organizations face increasingly unpredictable, dynamic and complex environments that make the focus on the role of a leader in facing a situation totally irrational (Hiller, Day and Vance, 2006). According to Gronn (2002), in facing the increasing demand for innovation and flexibility, organizations have begun to view leadership holistically as a concertive action.

Leader-Member Exchange theory conceptualizes leadership as a process focusing on the interactions between leaders and subordinates (Gerstner and Day, 1997; Schyns, Maslyn, and Weibler, 2010; Graen and Uhl-Bien, 1995). This concept addresses the specific positive and negative relationships that leaders have with their subordinates and emphasizes that effective leadership is based on effective Leader-Member Exchange (Northouse, 2001). The Leader-Member Exchange theory identifies the importance of roles experienced and displayed emotions in the leadership process, for example by describing a subordinate's experience as being a member of an in-group or an out-group (Uhl-Bien, Graen, and Scandura, 2000). In this respect, a study by Glaso and Einarsen (2006) showed that leader-subordinate relationships are strongly associated with positive and negative emotions, and the role of affect in the leadership process should be acknowledged.

This current study does not just close the gap presented in the existing literature; more importantly, it shifts the readers' understanding from being trapped in the leader-centric idea of leadership in the emotional intelligence and leadership literature. This is important because, in order to understand an effective leadership, we should never ignore the followers (Schyns, Kroon and Moors, 2008). Graen and Uhl-Bien (1995) highlighted that the leadership process should be viewed as 'relationship-based' approaches to leadership research for it involves a two-way influence relationship between a leader and a follower in achieving mutual goals (Graen and Uhl-Bien, 1991; Brower, Schoorman and Tan, 2000). Hence, the approach taken by this current study, which viewed leadership as a social process, was also highlighted by Uhl-Bien (2006) who stressed that 'a relational perspective assumes that social reality lies in the context of relationships' (p.661). In this respect, a relationship-based leadership approach concentrates on leaders and followers and their perceptions, intentions, behaviours, expectations and evaluations relative to their

relationships with one another (Uhl-Bien, Graen and Scandura, 2000; Hollander, 1978). Besides, this current study also directs the users' apprehension to the important step of understanding the view of leadership as a social process which involves the process of mutual dependency between organizations and their members (Bradbury and Lichtenstein, 2000). Similarly, Porter and McLaughlin (2006) posited that leadership is embedded within a broader social context, evident in work groups, units, and organizations. These arguments have pointed out that there are shortcomings in the approach taken by this leader-centric idea of leadership.

Thirdly, this current study also leads the reader towards an understanding of the importance of emotional intelligence in moderating the relationships between Leader-Member Exchange and work-related outcomes. This is because most of the studies conducted looked at the direct relationship between emotional intelligence and leadership behaviours. These studies measure emotional intelligence as an independent variable and examine the effect of emotional intelligence as a predictor. For example, emotional intelligence is identified as a significant role in terms of underpinning leadership behaviours in project managers (Clarke, 2010; Sunindijo et al., 2007; Butler and Chinowsky, 2006; Leban and Zulauf, 2004). Meanwhile, Lopez-Zafra et al (2008) stated that group cohesiveness plays a mediating role in the relationship between emotional intelligence and transformational leadership style. Kellert, Humphrey and Sleeth (2006) provide the evidence that the direct relationship between emotional intelligence and leadership emergence is affected by the element of empathy. This current study offers an explanation of the role of emotional intelligence as a moderator variable. Previously, a number of scholars have proposed that the role of emotional intelligence as a moderating variable on the relationship between leadership behaviours and outcome variables should be considered (Jordan, Ashkaansy and Daus, 2008; Smith, 2006).

Next, from this number, seven studies used ability models (Clarke, 2010a; Lopez-Zafra et al., 2008; Kellet, Humphrey and Sleeth, 2006; Jacques and Kline, 2006; Rosete and Ciarrochi, 2005; Leban and Zulauf, 2004; Palmer et al., 2001) while another study uses two-model emotional intelligence using ability and mixed measure (Downey, Papageorgiou and Stough, 2005). However, only three studies use a ability-based emotional intelligence test measure of MSCEIT (Clarke, 2010a; Rosete and Ciarrochi, 2005; Leban and Zulauf, 2004). The remaining studies used measures associated with the ability model of emotional intelligence, such as TMMS-24 (Lopez-Zafra et al., 2008), WEIP (Kellet, Humphrey and Sleeth, 2006), Schutte self-report measure of emotional intelligence (Jacques and Kline, 2006), and TMMS (modified measure) (Palmer et al., 2001). Although the study carried out by Kellet, Humphrey and Sleeth (2006) was still using WEIP measure, the two-factor leadership scale used by them tends more towards measuring task leadership and relations leadership valued by peers in a fixed group; the study used students for its sample. The use of students as a sample is a disadvantage in this study as it does not provide an actual description of a real working situation in an organisation (Barr and Hitt, 2006). Therefore, this current study is the first empirical study to use WEIP measure in a real working situation to identify the role of emotional intelligence in the relationships between leadership behaviours.

Finally, most of these studies measured emotional intelligence at an individual level by looking at the significant role played by emotional intelligence in a leader's leadership style. This is followed by identifying how this leadership style affects the leader's effectiveness. In this study, emotional intelligence is measured by using two levels of analysis: leader and dyad. This measurement makes it possible for the current study to identify the role played by emotional intelligence between these two levels: by identifying the influence of emotional intelligence's role between these

two levels and by determining whether the role played by emotional intelligence is more dominant at leader level or dyad level.

## **2.7 Chapter Summary**

The early theoretical basis of emotional intelligence begins with the social intelligence construct; this concept refers to the ability of individuals to understand, interact and deal with people. The concept then motivated many researchers to conduct empirical investigations within an organisational context. This is because organisations are settings that require interpersonal interaction. The original concept of emotional intelligence is based on the ability model, a set of four specific cognitive abilities that involve the capacity to identify, reason with and utilise emotions effectively. Specifically, this model consists of the ability to perceive emotion, the ability to integrate emotion to facilitate thought, the ability to understand emotions, and the ability to manage emotions. Following the increasing popularity of the emotional intelligence concept, various alternative models were developed; these are known as mixed models and competence-based models.

A large and growing body of literature has investigated the relationship between emotional intelligence and leadership. Much of this literature was characterized by studies using mixed model measures of emotional intelligence (Barling, Slater and Kelloway 2000; Brown, Bryant and Reilly 2006; Butler and Chinowsky 2006; Mandell and Pherwani 2003; Sivanathan and Fekken 2002; Muller and Turner 2007). However, the number of studies using ability model conceptualisations has also increased (Clarke 2010a; Kerr, Garvin, Heaton and Boyle, 2006; Leban and Zulauf 2004; Rosete and Ciarrochi 2005). Nevertheless, the majority of these studies have used the leadership criterion of interest to measure transformational leadership, and studies have generally found positive results for a relationship here. Meanwhile, Dasborough and Ashkanasy (2002) argued that LMX relationship quality is enhanced through emotional

intelligence because leadership approach is inherently emotional. Similarly, Wong and Law (2002) have argued that leadership is about the interaction between leaders and other individuals. Several studies have revealed that relationship quality is partially a function of the baseline level of emotional intelligence each person brings to the relationship (Kram and Cherniss, 2001; Smith, 2006; p. 180).

Numerous empirical studies have shown that the construct of emotional intelligence has significant implications in many areas. More recently, discussions have focused on how far emotional intelligence plays a role in influencing the outcomes of leadership behaviours. Despite various arguments and discussions on the effect of emotional intelligence within the leadership context, empirically the number of studies on the relationship between emotional intelligence and leadership is small but growing. Moreover, the results of empirical studies on emotional intelligence and leadership were also found to contain several limitations. This is because most studies focused more on the approach towards leadership theory that uses a transformational leadership style. This suggests that the concept of emotional intelligence seemingly only has significant implications for this theory; hence, the focus of this current study using leader-member exchange theory is able to provide a wider scope of discussions on the significant effects between both the emotional intelligence concept and leadership behaviours.



## **CHAPTER 3**

### **LEADER-MEMBER EXCHANGE THEORY**

#### **3.0 Introduction**

This chapter presents a review of the relevant literature on the leader-member exchange theory. All three prominent leadership theories, namely traits, behavioural and situational, are reviewed to obtain a description of the early emergence of the traditional leadership theories. Then, the growth of leader-member exchange is also reviewed, starting from its evolution, known as vertical dyad linkage model, up to the development of the leader-member exchange model. The measurement and dimensionality of leader-member exchange are also explained by focusing on four dimensions of leader-member exchange: affect, loyalty, professional respect and contribution. In addition, leader-member exchange and its relationship with all work-related outcomes used in this present study are also presented. A review of the critiques of leader-member exchange research is also presented, highlighting the role of respect. The chapter begins with a review of the evolution of prominent leadership theories, which shows that the conceptualization of leadership around a single individual (the leader) has dominated the leadership literature for many decades.

#### **3.1 Evolution of Leadership Theories**

The subject of leadership has long been conceptualized from various perspectives by researchers (Bass, 1985; Fleishman, 1953; Stodgill, 1974; Northouse, 2004; Wright, 1996; Bennis, 1959; Davis, 1967; De Cremer and van Knippenberg, 2004; Yukl, 1989). Various definitions of the leadership concept have evolved. The term 'leadership' has been defined by most researchers according to their individual perspectives and based upon their research interests (Yukl, 1989). As one notable scholar in this field has highlighted

**'...there are almost as many different definitions of leadership as there are people who have attempted to define the concept' (Stodgill, 1989).**

Karmel (1978) also stated that

**'it is consequently very difficult to settle on a single definition of leadership that is general enough to accommodate these very meanings and specific enough to serve as an operationalization of the variable' (p. 476).**

As such, leadership has been perceived in terms of traits, leader behaviour, social exchange process, ability to persuade others, power relations, role relationships, process of influencing and a set of activities intended to achieve a common goal (Bennis, 1988; Yukl, 1989; Northouse, 1998; Bass, 1989; Bryman, 1996).

#### **(i) Traits theories of leadership**

Early research on leadership focused on the notion of one individual who made all the decisions, and the characteristics that the leader should possess (Bolman and Deal, 1997). This was also related to the theory of leadership that focused on the centralization of power (Rost, 1991). Several studies on the '*great man*' theory of leadership articulated that some individuals possess qualities of character such as high intelligence, which make them a superior leader, differentiating them from non-leaders (Rost, 1991). This theory led to the trait theories of leadership studies (Ghiselli, 1963; Chemers, 2000). In traits theories of leadership, the focus is on identifying individual characteristics and attributes as universally differentiated between leaders and non-leaders. Such characteristics and attributes would include the following: intelligence (Hunter and Jordan, 1939); introversion-extraversion (Sward, 1933); self-confidence (Drake, 1944); social skills (Drake, 1944; Bonney, 1943); age (Pigors, 1933); and height (Hunter and Jordan, 1939). In a review of 124 studies, Stodgill (1948) found that less than 15 studies consistently demonstrated that the average calibre of an individual occupying a leadership position exceeds the average calibre of members of his group in traits like intelligence,

initiative, self-confidence, cooperativeness, verbal facility and adaptability. Stodgill also stated that the quality of all the traits depends on the demands of the situation in which an individual performs his or her task as a leader. Stodgill then concluded that

**'the evidence suggests that leadership is a relation that exists between persons in a social situation, and that people who are leaders in one situation may not be leaders in another situation' (Stodgill, 1948; p.64)**

Eleven years later, Stodgill's conclusion was also supported by the results from a review of relevant findings conducted by Mann (1959). Mann found no trait with a median correlation with leadership of more than 0.25. These results were based on 1,400 associations involving personality factors consisting of the following: extraversion; dominance; intelligence; masculinity; adjustment; sensitivity; and conservatism. Even though this traits theory is perceived as being imperfect, there are scholars such as Yukl (1998) and House and Aditya (1997) who stated that it does contribute to the context of leadership research today by suggesting the following: (1) differences in traits between leaders and non-leaders are perceived as having predictive power and are associated with individual effectiveness; (2) the relevance of traits to leader behaviour is higher where situational characteristics permit the expression of individual dispositions; (3) the influence of traits on the situation where the leader functions can significantly enhance the effects of traits on leader effectiveness (House and Aditya, 1997).

## **(ii) Behavioural Theories of Leadership**

Regarding the leadership traits paradigm as insufficient, researchers then turned to the next theory which is a theory related to leader behaviour. The growth in the leader behaviour approach involves research classifications that are directed towards the task-oriented and person-oriented (Yukl, 1998), and the Managerial Grid (Blake and Mounon, 1964). Yukl (1998) contributed the following definition of task-oriented leadership:

**'the degree to which a leader defines and structures his or her own role and roles of subordinates towards attainment of the group's formal goals' (p.47).**

Meanwhile person-oriented leadership is defined as

**'the degree to which a leader acts in a friendly and supportive manner, shows concern for subordinates, and looks out for their welfare' (p.47).**

In investigating the context of task-oriented and person-oriented leadership, researchers have identified two categories that need to be emphasized, which are research on the nature of managerial work and the effectiveness of managerial behaviour (Yukl, 1989). In identifying the results of this research on the effectiveness of managerial behaviour, the contribution made by the members of the Ohio State Leadership Center and members of the Institute for Social Research at University of Michigan should not be ignored (Likert, 1961; Mann, 1965; Stodgill and Coons, 1957; Kahn and Katz, 1953, Yukl, 1998). Following the research on task-oriented and person-oriented leadership, Blake and Mouton (1964) then introduced the managerial grid theory that relates a manager with people concern and production concern. This theory states that a manager can be effective in the performance of his/her tasks by concentrating on both elements: people concern and production concern. A number of studies have attempted to identify the relationship between task-oriented and person-oriented leadership with outcome variables such as performance and satisfaction; unfortunately, most findings obtained show mixed results and even weak correlation (Yukl, 1998; Bass, 1990). The theories of behaviour also have several limitations: some suffered from limitations of measurement because of the correlational nature of the studies; the fundamental theoretical concepts had not been well-developed and thus lacked a clear theoretical orientation; most studies had adopted an additive rather than a multiplicative approach to leader behaviour, assuming that leaders' behaviours had independent, additive effects on followers, neglecting the possibility of interactive effect (House and Aditya, 1997; Yukl, 1998).

### **(iii) Situational Theories of Leadership**

Later research into leadership shifts the emphasis onto situational approaches. These theories fall into two main streams. Researchers in the first stream seek to investigate situation-influencing behaviour and how variations in managerial behaviour occur across different categories of managerial positions (Yukl, 1989). The theories included in the first stream are as follows: (1) Role Theory (Kahn, Wolfe, Quinn, Snoek and Rosenthal, 1964; Katz and Kahn, 1978) - this theory states that leader behaviour is very much influenced by role expectations emanating from subordinates, peers, superiors and outsiders; (2) Demands Constraints Choices Theory (Stewart, 1976) - Stewart stated that pattern interaction as well as the time spent by a leader with his subordinates, peers and superiors depend on the nature of the job, i.e. degree of repetitiveness or uncertainty, fragmented or sustained) ; and (3) Multiple Influence Model (Hunt and Osborn, 1982), a theory which emphasizes the effect of macro-level situational determinants, for example the size and function of work unit, authority in the organization, centralization of power, technology, etc. Researchers in the second stream seek to investigate how the situation moderates the association between leader effectiveness and leader behaviour (Yukl, 1989). Among the popular theories in the second stream are Fiedler's Contingency Theory (Fiedler, 1967; 1978), later known as Cognitive Resource Theory (Fiedler and Garcia, 1987), Multiple-Linkage Model (Yukl, 1971; 1998), Path-Goal Theory (House, 1971), Decision-Process Theory (Vroom and Yetton, 1973), Leadership Substitutes Theory (Kerr and Jermier, 1978), and Life Cycle Theory (Hersey and Blanchard, 1982).

In general, the rise of theories in both streams of situational theories had led the way towards a wider exploration of factors in leadership studies besides attempting to overcome the limitations of the earlier groups of

theories (i.e. traits and behavioural). The contribution of situational theories is that they provide an explanation of the difference between individual leadership and group leadership. For example, individual ratings of leader attitude were used as the unit analysis in path-goal theory (House, 1971). This is similar to life cycle theory (Hersey and Blanchard, 1982), where the individual factor, which is subordinate maturity, is regarded as the moderator in influencing the leadership style. Kast and Rosenzweig (1973) described leadership era in a situational paradigm as 'a middle ground between the view that there are universal principles of organization and management, and the view that each organization is unique and that each situation must be analysed separately'. However, these early leadership theories have not been completely satisfactory and the past two decades has seen the emergence of several other theories, one of which is the Leader-Member Exchange (LMX) theory. Unlike traditional theories that seek to identify leadership as a function of leaders' personal characteristics, features of situation, or interaction between the two, Leader-Member Exchange (LMX) leadership theory has evolved into a dyadic approach to understanding leader-follower relationships (Howell and Hall-Merenda, 1999). LMX theory explicitly focuses on the unique relationships leaders develop with each follower (Liden, Sparrowe and Wayne, 1997; Gerstner and Day, 1997; Graen and Uhl-Bien, 1995; Uhl-Bien, 2006; Uhl-Bien, Graen and Scandura, 2000); thus the social exchange process is embedded in the leader-follower relationship as opposed to focusing on the traits, behaviours, and situational approaches of the leader or any other variables.

### **3.2 Leader-Member Exchange Theory**

Leader-Member Exchange (LMX) refers to the quality of the interpersonal relationship exchange between a subordinate and his or her supervisor (Uhl-Bien et al., 2000; Graen and Uhl-Bien, 1995; Graen, 1976). This theory focuses on leadership at the level of the relationship between the leader and an individual follower (Graen and Uhl-Bien, 1995). The quality

of the member's exchange relationship with the leader, which is based upon the degree of emotional support and exchange of valued resources, is pivotal in determining the member's fate within the organization (Sparrowe and Liden, 1997). The following definition is given for the LMX:

**Leader-member exchange is (a) a system of components and their relationships (b) involving both members and of a dyad (c) producing conceptions of environments, cause maps and value (Scandura, Graen and Novak, 1986; p. 580)**

LMX theory, developed by Graen and associates, was originally referred to as the Vertical Dyad Linkage (VDL) model of leadership (Dansereau, Graen and Haga, 1975). The approach of VDL is focused on the dyad or relationship between the leader and the individual member by allowing the discrepancy between dyads in a workgroup (Dansereau, Cashman and Graen, 1973). In a discrepancy context, a leader's behaviour will be more consistent with an individual member than with a group of members since the leader establishes the relationship with each member in his or her work unit uniquely (Graen, 1976).

LMX exhibits two distinct classes: (1) In-group exchange: a "partnership characterized by reciprocal influence, extra-contractual behaviour exchange, mutual trust, respect and liking, and sense of common fate; (2) Out-group exchange: the leader as an overseer, and LMX was characterized by unidirectional downward influence, role-defined relations, and a sense of loosely-coupled fates" (Duchon, Green, Taber, 1986: p. 56). The fundamental bases of these terms of 'in-group' and 'out-group' are based upon the differences between social and economic exchange, as Blau (1964) posited: 'only social exchange tends to engender feelings of personal obligation, gratitude, and trust; purely economic exchange as such does not' (p.94). Members who had high negotiating latitude were indicated as being "In-group exchange" which has been characterized in terms of social exchanges that extend beyond what is specified in the employment agreement; those with low negotiating latitude were categorised as being "Out-group exchange" which has been characterized

in terms of economic (contractual) exchanges that do not progress beyond what is required of the employment contract. LMX theory explains that a high-quality leader-member relationship reflects the presence of a high degree of mutual trust, respect and obligation between parties who are involved in the relationship. When there is a high degree of mutual trust, respect and obligation between the leader and the member, they will interact 'beyond mechanical compliance with routine directives of the organization' (Uhl-Bien et al., 2000; p.153). In addition, LMX theory describes this situation as one in which the leaders will provide more than basic 'employment contract' assistance and the followers will support the leaders beyond employment contract 'requests'. Leaders can be sure of the leaders' protection and help (Uhl-Bien et al., 2000; Graen and Scandura, 1987; Wayne, Shore and Liden, 1997; Graen and Uhl-Bien, 1995).

### **3.3 Development of Leader-Member Exchange Theory**

The distinguishing feature of LMX theory is the investigation of relationships, as opposed to behaviour or traits of either leaders or followers. Supporters of the theory argue that the quality of 'mature' superior-subordinate dyadic relationships would be more predictive of positive organizational outcomes than traits or behaviour of leaders (House and Aditya, 1997). A review of the literature shows that LMX theory can explain the quality of leader-member relationships in many contexts, thus demonstrating the robustness of this theory in explaining the quality of this type of relationship. For example, in the communication literature (e.g., Sias, 2005; Fix and Sias, 2006; Lee, 2001) and in the organizational psychology literature (e.g., Bhal and Ansari, 2007; Yifeng and Tjosvold, 2008) LMX is used to assess the quality of superior-subordinate relationships. Others suggested that this theory can be used to explain and to assess the quality of employer-women employee relationships (Makela, 2005) and to evaluate the quality of coach-player relationships (Case, 1998); Duchon, Green and Taber (1986) posited that



LMX theory offers a valid explanation for the quality of board chairman-board member relationships.

Graen and Uhl-Bien (1995) pointed out that the development of LMX theory has undergone four different stages. In the early stage, it involved the discovery of differentiated dyads, where the investigation looks into the leaders' establishment of differentiated relationships with their followers. Research into LMX issues began with investigations on work socialisation (Johnson and Graen, 1973; Graen, Orris and Johnson, 1973) and vertical dyad linkage (Graen, Cashman, Ginsburg and Schiemann, 1977; Dansereau et al., 1975; Rosse and Kraut, 1983; Vecchio, 1982). This research discovered that, contrary to the prevailing assumption of an average leadership style that characterized early behavioural and situational theories, many managerial processes in organizations were found to occur on a dyadic basis, with managers developing differentiated relationships with their direct subordinates. The central concept of this early vertical dyad linkage work was that these differentiated relationships were a result of resource constraints imposed on the managers that require them to create a group of trusted assistants to help with functions of the work unit. The vertical dyad linkage approach operates under two assumptions. First, a leader's behaviour is contingent upon the relationship that has been formed between the leader and a specific member. In terms of variance, a leader's behaviour is more consistent with an individual member than with a group of members because the leader relates to each member in his or her work unit uniquely (Graen et al., 1977). In this respect, each dyad consisting of leader and member has negotiated specific roles in which behaviour is regulated (Dansereau et al., 1975). Contrary to notions of an average leadership style, vertical dyad linkage proposes that the variance of individual members' observations of the leader is valuable and valid in terms of analysis. The second assumption related to vertical dyad linkage is that members of a particular unit are not homogenous in their perceptions, responses, and behaviour

toward the leader (Dansereau et al., 1973; Graen and Schiemann, 1978). In this respect, each member has a unique relationship with the leader and vice versa.

The second stage comprised the investigation of characteristics of LMX relationships and their implications for the organization. Graen and Uhl-Bien (1995) categorized the work investigated at this stage into two perspectives of investigation: (1) studies evaluating characteristics of the LMX relationship, and (2) studies analysing the relationship between LMX and organizational outcomes. In the first category, a series of conceptual and empirical endeavours that stressed the relationship itself can be identified. First, building upon Kahn's role theory (Kahn et al., 1964; Katz and Kahn, 1978), Graen (1976) proposed a role-making model of leadership. Role theory makes a significant contribution to understanding the role of leaders and followers. The role expectations of a leader and the extent to which the follower meets these expectations make up the relational context of the exchange process. Graen and Scandura (1987) suggested a three-phase model of LMX development including role-taking, role-making, and role routinisation. For example, leaders test followers with various work assignments in a series of role-making episodes. In this process, the degree to which followers comply with the task demands and demonstrate a worthiness to be trusted influences the type of LMX relationship they form. In turn, the type of LMX determines the extent to which the leader reciprocates with the work-related resources such as information, challenging task assignments and autonomy. In this respect, leaders and followers develop a relationship based on mutual dependencies within assigned and accepted roles, and followers' performance in the role plays a major part in this role-making process (Dienesch and Liden, 1986). In addition, it is noteworthy that this role-making process is one in which an individual has role episodes not only with a formally designated leader, but also with an entire set of others, including other members, who communicate important role information

(Sparrowe and Liden, 1997). Likewise, social exchange theory (Emerson, 1962; Blau, 1964) also served as the theoretical ground for the LMX development.

Social exchange theory explains how power and influence among leaders and followers are conditioned by the availability of alternative exchange partners from whom these leaders and followers can obtain valued resources. Based on this perspective, Liden et al., (1997) described leader-follower relationship development as a series of steps that begins with the initial interaction between the members of a dyad. This initial interaction is followed by a sequence of exchanges in which individuals test one another to determine whether they can build the relational components of respect, trust and obligation necessary for high-quality exchanges to develop (Uhl-Bien et al, 2000). If the response to an exchange is not positive or if the exchange never occurs, opportunities to develop high-quality exchanges are limited and relationships are likely to remain at lower levels of LMX development (Dienesch and Liden, 1986; Uhl-Bien et al., 2000). If reception of exchange behaviour is positive and the party initiating the exchange is satisfied with the response, the individuals continue the exchanges. This means that LMX development is conditioned by the satisfaction with the exchange behaviours and expectation of the exchange. The second category of investigations, as highlighted by Graen and Uhl-Bien (1995), addressed the issue of how the differentiated LMX relationships are related to organizational outcomes (presented in a detailed review in section 3.5 below). On the basis of the research findings in this stage two, Graen and Uhl-Bien (1995) conclude that

**'(1) development of LMX relationships is influenced by characteristics and behaviours of leaders and members and occurs through a role-making process, and (2) higher-quality LMX relationships have very positive outcomes for leaders, followers, work units, and the organization in general.'** (Graen and Uhl-Bien, 1995; p. 229).

The third stage is the description of dyadic partnership-building. With

regard to the implications in stage two, the focus in this stage is to emphasis “how they may work with each person on a one-on-one basis to develop a partnership with each of them” (Graen and Uhl-Bien, 1995: p.229). The key difference at this stage of investigation is that, instead of managers treating some employees more favourably than others, this stage states that managers should provide all employees with access to the process of LMX by making the initial offer to develop LMX partnerships to each subordinate. In this stage, the concept of leadership making model is also explained. This model pointed out that the importance of generating more high-quality relationships within organizations can be identified. The leadership-making model is translated in the form of a life cycle of leadership relationship maturity involving three phases. The first phase is known as ‘stranger’, while the second phase is ‘acquaintance’, and the final phase is ‘maturity’. In the first phase, individuals are perceived as newcomers (strangers) who have just joined the organisation while the interaction that takes place at this stage is more in the form of formal interaction (Graen and Uhl-Bien, 1995).

Within this relationship, exchanges are purely contractual: ‘leaders provide followers only with what they need to perform, and followers behave only as required and do only their prescribed job’ (Graen and Uhl-Bien, 1995). Next, an ‘offer’ is made to strengthen the working relationship and it is done through career-oriented social exchange. When this ‘offer’ is made and accepted, the dyads then move to the second phase in the cycle. Hence, in this second phase, the process of strengthening social exchanges takes place, and not all exchanges are purely contractual. The parties start to share more information and resources, both at work and on a personal level. The relationship then develops and moves towards the next level known as ‘mature partnership’ exchanges. At this stage, exchanges between members are highly developed and ‘the individuals can count on each other for loyalty and support’. Moreover, the exchanges are not only behavioural but also emotional – mutual respect,

trust and obligation grow throughout the process. It is at this stage that the degree of incremental influence and, hence, leadership between the members is extremely high'. (Graen and Uhl-Bien, 1995; p. 230). At this stage, the mature relationship developed between the dyadic members throughout the history of the exchange results in progressively high degrees of mutual trust, respect, and obligation within the relationship, persuading followers to engage in more responsible activities than they otherwise would. The attributes of high quality LMX are trust, respect and obligation, and these describe the specific leader behaviours. The theory implies that any leader behaviour is dependent on anticipated subordinate response.

Finally, stage four widens the focus from dyadic relationships to larger collectives by examining the dyadic relationships that are managed beyond the organizational groups. Graen and Uhl-Bien also state that most of the studies conducted on LMX have limited their focus to dyads within work groups and independent dyads whereas, in complex organizations, a leader works with multiple members in collective interaction. Similar to this, other scholars posit that LMX research has contributed to social network studies by highlighting the relationship quality and the nature of exchanges and reciprocity within social networks (Sparrowe and Liden, 1997). Later on, Graen and Uhl-Bien came up with the following conclusion on the analysis done on all four stages of the development of LMX theory: 'this discussion begins to reveal, however, the vast potential and rich opportunities for generating valuable insight into organizational functioning by rethinking traditional conceptualizations of leadership and expanding LMX out of its narrow focus to a broader, multi-level, multi-domain framework' (p.235). The major contribution of LMX theory is that it has focused attention on the superior-subordinate relationship, and opens up substantial opportunity for further research, such as investigating the nature of LMX in an extended domain.

### **3.4 Debate on LMX Construct**

LMX theory has occupied an increasingly important place in the literature of leadership (Schriesheim, Castro and Cogliser, 1999; Liden et al., 1997; Zhou and Schriesheim, 2009). As research in this domain has become more sophisticated, in terms of theory (e.g., Graen and Uhl-Bien, 1995), variable measurement (e.g., Liden and Maslyn, 1998) and data analysis (e.g., Schriesheim, Castro and Yammarino, 2001), important issues have continued to be addressed. One such issue involves LMX construct. In a comprehensive review of LMX literature, of the 147 studies under review, involving empirical and non-empirical studies, it was found that the earliest five studies undertaken (Graen, Dansereau and Minami, 1972; Graen, Dansereau and Minami, 1972a; Dansereau, Cashman and Graen, 1973; Graen, Dansereau, Minami and Cashman, 1973; Graen, Orris and Johnson, 1973) only involved exploratory studies and did not clearly state the theoretical definition of the LMX construct; nor did they explain the subdimension (dimensionality) of the LMX itself. However, subsequent studies started to create an evolution in the current measures of LMX besides explaining the theoretical definition of LMX (Dansereau, Graen and Haga, 1975; Graen and Cashman, 1975). Meanwhile, in the following year, Graen (1976) stated that LMX is an exchange of relationship based on competence, interpersonal skill and trust.

On the other hand, other researchers considered the subdimension in the exchange relationship to involve attention and sensitivity (Cashman, Dansereau, Graen and Haga, 1976). Hence, they made additions to the original subdimension containing attention and sensitivity, introducing support, reward, and satisfaction with leader relations, thus proposing the theoretical definition of LMX as the exchange pattern and leader acceptance. Consequently, various definitions were given for LMX and its construct. For instance, Graen, Cashman, Ginsburgh and Schiemann (1977) defined LMX as 'Linking pin quality' and categorized its subdimensions as influence, latitude, support, attention, sensitivity, and

satisfaction with leader and rewards. Similarly, other researchers also classified various constructs such as trust, sensitivity, support and attention (Schiemann, 1977), and information, sensitivity, support and attention (Graen and Schiemann, 1978). These variations in the definitions and constructs of LMX continued in the following years.

Fifty studies were conducted throughout the 1980s (Schriesheim et al., 1999). Of these, more than two-third (thirty-six studies) provided the same definition of LMX, which is quality of exchange; but they assigned different subdimensions to this quality of exchange. For example, Liden and Graen (1980) were among the first researchers to give the quality of exchange definition to LMX and listed three subdimensions of LMX, namely trust, competence and motivation. Meanwhile, other researchers categorized the subdimensions of quality of exchange as follows: exchange quality, leader's personal sensitivity to employee, level of contribution of employee, and leader's handling of performance problems (Graen, Blank and Liden, 1983); talent and trust (Wakabayashi and Graen, 1984); extracontractual assistance, job latitude and help with job problems (Novak, 1984); contribution, loyalty and affect (Dienesch and Liden, 1986); and contribution, mutual understanding and support (Blau, 1988). Other researchers classified LMX subdimensions as (1) a quality subdimension made up of loyalty, support and trust; and (2) a coupling subdimension consisting of influence, delegation, latitude and innovativeness (Graen and Scandura, 1987). Besides the term 'quality of exchange' given to the theoretical definition of LMX, there were also other terms given to define LMX: dyadic leader behaviour (Schriesheim, 1980); opportunities for influence (control) (James, Hater and Jones, 1981); non-contractual social exchange (Kim and Organ, 1982); leadership attention (Dansereau, Alutto, Markham and Dumas, 1982); negotiating latitude (Nachman, Dansereau and Naughton, 1983; Kozlowski and Doherty, 1989); supervisory relations (Fukami and Larson, 1984); trust in supervisor (Snyder, Williams and Cashman, 1984); role-making (Dienesch, 1987; K'Obonyo, 1988).

On the other hand, there were also researchers who did not contribute any definition of LMX in their studies (Katerberg and Hom, 1981). Obviously, there were various theoretical definitions and dimensionalities given to LMX theory during its early stage of emergence, which was throughout the 1970s to the late 1980s, even though these different theoretical definitions were given by the same researchers who conducted different studies (Schriesheim et al., 1999). Furthermore, it can be seen that there was a 64 per cent increase in empirical and theoretical works on LMX throughout the 1990s era compared to the previous years (Schriesheim et al., 1999). Nevertheless, a number of other studies used concept definitions other than quality of exchange relationship: latitude or supervisor attention (Yammarino and Dubinsky, 1990); maturity of relationship (Graen & Uhl-Bien, 1991; Graen and Wakabayashi, 1992); social exchange relationships (Deluga and Perry, 1991); incremental influence (Fairhurst, 1993); and individualized leadership (Dansereau, 1995). Meanwhile, there were six dominant constructs that become subdimensions used in most of those studies: loyalty, trust, liking, latitude, attention and mutual support (Schriesheim et al., 1999). In the development process of this LMX theory, various theoretical definitions were given for LMX. This also applies to the subdimensions of LMX, with the use of different constructs in several studies. This shows that LMX dimensions contain some confusion because of the inconsistency of LMX dimensions, from the perspective of both LMX development and the dimensionality of the construct (Dienesch and Liden, 1986; Schyns and Day, 2010).

In examining the content validity of LMX construct, Bernerth, Feild, Giles and Walker (2007) were using a content validity ratio (CVR) approach to assess the content validity of each item contained within the scale. CVR serves as a quantitative index of the content relevance of an item. They used a panel of 25 LMX experts; these panel experts are who had previously published over 100 articles on LMX. The panel is asked to rate



the extent to which each item matched the given definition. Their results indicate that LMX scale assess only members' psychological states such as affect and loyalty. The results also found evidence that LMX do not assess the social exchange between leader and member. Thus, Bernerth et al. (2007) proposed that social exchange is a more behaviorally-oriented construct and therefore more observable and concrete than general feelings. This is an important distinction from LMX scales that measure specific aspects of relationships (i.e: affect, loyalty, respect, and contribution; cf. Bhal and Ansari, 1996; Liden and Maslyn, 1998). Bernerth et al. (2007) further argued that leader member social exchange, as defined by Blau (1964) is 'on a more global exchange level in that exact commodities do not have to be specified. Thus, we perceive items such as 'I like my supervisor very much as a person,' and 'my supervisor would come to my defense if I were attacked by others' do assess the constructs of affect and loyalty, but not the general notion of social exchange (p.983).' This is consistent with Liden and Maslyn's (1998) contention that current LMX scales, do '... not really assess exchanges (p.67).' This shows that LMX measure contain some confusion because of the unclear tenet of social exchange as a theoretical foundation of LMX. Thus, taking both perspectives from leader and follower in this current study, may offer an explicit explanation on measuring the social exchange nature of this construct.

In conclusion, the main contribution that the LMX perspective has brought to researchers' understanding of leadership lies in its basis premise which leaders develop different relationships with each follower, ranging from low to high quality. The quality of the follower's exchange relationship with the leader, which is based upon the degree of emotional support and exchange of valued resources, is important in determining the follower's fate within the organization. As research in this area has occupied an increasingly important place in the literature on leadership, important issues such as variable measurement of LMX has continued to be

addressed. In relation to this, more detailed issues regarding measurement of LMX and dimensionality of LMX are discussed in the following sections.

### **3.5 Measurement of Leader-Member Exchange**

Different measurements were used to measure the construct of LMX. The earliest version of scale used contained 2 items (e.g. Dansereau et al., 1975; Nachman, Dansereau and Naughton, 1983; Dobbins, Cardy and Platz-Vieno, 1990). Since then, the scale has been expanded, as follows: a 4-item scale (Graen and Schiemann, 1978; Liden and Graen, 1980); a 5-item scale (Dunegan, Uhl-Bien and Duchon, 2002); a 6-item scale (Schriesheim, Neider, Scandura and Tepper, 1992); a 7-item scale (Boies and Howell, 2006; Cogliser and Schriesheim, 2000; Graen, Novak and Sommerkamp, 1982; Lee, 2001; Scandura and Graen, 1984; Seers and Graen, 1984; Sias, 2005; Stringer, 2006; Tekleab and Taylor, 2003; Tepper et al., 2006; Uhl-Bien and Maslyn, 2003; Yagil, 2006); an 8-item scale (Berneth et al., 2007); a 12-item scale (Liden and Maslyn, 1998; Morrow, Suzuki, Crum, Ruben and Pautsch, 2005; Wakabayashi and Graen, 1984), and a 14-item scale (Wakabayashi, Graen and Uhl-Bien, 1990). A comprehensive review carried out by Schriesheim et al (1999) found that, out of 138 empirical studies conducted, 28 different LMX scales were employed.

During the early stage of the emergence of LMX theory in the 1970s, a total number of 14 empirical studies were undertaken. In these, seven different LMX measures were employed. The earliest four studies used 40 items to consider and initiate structure subscales which were taken from Leader Behaviour Description Questionnaire (LBDQ). This was followed by several other studies, such as those by Graen, Orris and Johnson (1973), Graen and Cashman (1975) and Graen and Ginsburgh (1977), that used the LMX scales developed by Haga et al (1974).

Meanwhile, the studies conducted by Schiemann (1977), Graen and Schiemann (1978) and James, Gent, Hater and Coray (1979) used the LMX scales from Dansereau et al (1975). In addition, between the 1980s and 1990s various LMX scales were being used; among them are the 12 studies that used the combination items of LMX taken from a number of previous studies. For instance, Liden (1985) used a 7-item LMX which is Leadership Interpersonal Sensitivity adapted from Graen and Cashman (1975) and Liden and Graen (1980); Gast (1987) used 5-item, 8-item and 3-item scales which were employed from Novak and Graen (1982), Novak (1985; 1982) and Robert and O'Reilly (1974) respectively; meanwhile Graen, Wakabayashi, Graen and Graen (1990) adapted the items from LMX 12-item scales from Graen and Cashman (1975) and Cashman, Dansereau, Graen and Haga (1976). Of all the different LMX scales, LMX-7 has become the most commonly-used scale for LMX operationalization (Gerstner and Day, 1997). LMX-7 was used by Graen et al. (1982) and reported in Scandura and Graen (1984); its development was based on LMX measures by Graen and Cashman (1975) and Liden and Graen (1980). 36 studies adapted LMX-7, but there was still inconsistency in its use as some of them used the original scale of LMX-7 items, whilst some of them used just 4 items of LMX-7 (e.g. Turban, Jones and Rozelle, 1990), or 5 items of LMX-7 (Murry, 1993; Basu and Graen, 1997). Additionally, there were some who used other items besides the 7 items of LMX-7, such as Tierney (1992) and Scott (1993), who used 7 additional items; other researchers used 1 other item as an addition to LMX-7 (e.g. Jones, Glaman and Johnson, 1993; Bauer and Green, 1996; and Williams, Gavin and Williams, 1996).

In contrast, some researchers used LMX-7 together with the new items that they had developed (e.g. Day and Crain, 1992). Although the LMX-7 scale was used in most studies, the inconsistency of LMX-7 usage raised questions, as stated by Schriesheim et al (1999): 'because of [a] great deal of variation in reporting practices employed in the studies reviewed, it is

difficult to determine whether the scales used were identical to those previously employed or to what extent they were altered' (p.94). In this respect, the same confusion and inconsistency appears to exist for the LMX-7 and revised LMX-7 scales (Graen and Uhl-Bien, 1995). The same situation occurred with the scale developed by Liden and Graen (1980) as inconsistency also existed in the usage of 4 original items in the studies conducted (e.g. Vecchio, 1987; Leana, 1988; McClane, 1991; 1991a; and Ashkanasy and O'Connor, 1994).

Moreover, there was also a study that renamed the scale albeit using the same scale (Ashkanasy and O'Connor, 1994). There were also studies that did not report the source of LMX measure taken (Seers and Graen, 1984; Vecchio, 1985; and Vansudevan, 1993). Besides the inconsistency issue stated earlier, there were also different versions of LMX measures being created. The various alternative models included the Team Member Exchange (TMX) model by Seers (1989), which contains 10 items adapted from an LMX scale used in Seers and Graen (1984), and the Vertical Exchange comprising 12 items developed by Wakabayashi et al. (1981), in which the items used were taken from a study by Graen and Cashman (1975).

In summary, there are several issues relating to LMX measurement used in most studies: in the studies conducted during the early stage of LMX research evolution, it can be said that most of the researchers used LBDQ as a surrogate for LMX construct; there was a lack of consistency in the use of LMX scale and several of the items used were viewed as redundant even though they referred to different LMX scales; the use of LMX-7 was quite dominant in the whole existing LMX scale but there was still confusion and inconsistency in the LMX scale itself.

### **3.6 Dimensionality of Leader-Member Exchange Construct**

The LMX construct was initially proposed as uni-dimensional (Graen and

Cashman, 1975). However, Dienesch and Liden (1986) found that the uni-dimensional construct of LMX had no clear empirical justification; they argued that both theoretical underpinnings role theory and social exchange theory lean more towards a multidimensional perspective. The elements in a series of role-making episodes show differential roles that people can assume in the workplace, by providing the description of the concept of role ambiguity and role conflict (Kahn et al., 1964). Katz and Kahn (1978) regarded this role theory as multidimensional. This is also relevant to social exchange theory which became a basic foundation in the formation of LMX theory (Liden et al., 1997; Graen and Uhl-Bien, 1995; Uhl-Bien, Graen and Scandura, 1997). Moreover, the use of the term 'leader-member exchange' indicates that LMX relationships are based on social exchange theory perspective. Social exchanges also referred to the results in emotions of increased trust, obligation and gratitude (Blau, 1964). In an organizational context, there are various forms of social interactions taking place which involve interaction in material form and non-material goods. Sparrowe and Liden (1997), for example, posited a number of social currencies such as information, advice, friendship, effort and social support. Besides, these leader-member relationships can be differentiated through these social currency exchanges (Dienesch and Liden, 1986). Therefore, the difference in the form of social currency exchanges created leader-member relationships. These dyadic relationships are most appropriately evaluated when they are differentiated based on those exchanges. Hence, the nature of these LMX relationships can only be captured through multidimensional LMX measures (Greguras and Ford, 2006).

Consequently, other researchers begun to investigate the dimensionality of LMX and develop other LMX measures (Dienesch, 1985; Schriesheim et al., 1992; Philip, Duran and Howell, 1993; Liden, 1993; Liden and Maslyn, 1994; 1998). They suggested that LMX should be assessed as a multidimensional construct, which enables the measurement of LMX to

capture the entire nature of LMX relationships. More importantly, conceptualizing LMX as a multidimensional construct may provide an explanation of which aspects of the LMX relationships seem to be more important for a given outcome, because certain dimensions may correlate with outcomes differently (Liden and Maslyn, 1998). In addition, Graen and Uhl-Bien (1995) took the position that LMX is multidimensional, and identified the dimensions as respect, trust and mutual obligation. They referred these three dimensions to the individuals' assessments of each other in terms of their professional capabilities and behaviours. They also suggested that the offer to another dimension to build a partnership LMX is based upon these three dimensions. As they posited, 'an offer will not be made and accepted without (1) mutual respect for the capabilities of the other, (2) the anticipation of deepening reciprocal trust with the other, and (3) the expectation that interacting obligation will grow over time as career-oriented social exchanges blossom into a partnership' (Graen and Uhl-Bien, 1995; p.237).

In this respect, Dienesch and Liden (1986) proposed a multidimensional LMX construct consisting of three dimensions of LMX relationships which are derived from the exchange currencies of the social exchange theory. The three LMX dimensions are described as follows:

(1) *Affect* - based upon work-related values, but rather more upon mutual attraction between two members of a dyad based on interpersonal attraction. Affect here should have a more critical effect on the number of interactions between the members of the dyad as compared to loyalty or contribution, thus resulting in a friendlier 'atmosphere' in the workplace;

(2) *Contribution* - refers to the perfection of the amount and quality of work-oriented activity that each member provides towards the goals of the dyad, in which the degree of perceived contribution by both members should have a stronger effect than the other two dimensions on the

criticality of tasks assigned to and accepted by the subordinate;

(3) *Loyalty* - refers to the expression of support for another person in the dyadic exchange that is relatively constant throughout the relationship, and behaviours that concern interfacing with the environment as well as discretion when interacting with individuals from outside the work group should be more sensitive to the loyalty dimensions than affect or contribution. Moreover, the degree of loyalty should be high; this can be reflected in attempts to secure the long-term development of the subordinate because the supervisor can be more assured of benefiting from developmental activities through continuance of the relationship (Dienesch and Liden, 1986).

Dienesch and Liden highlighted that mutuality as one of the basic concepts of social exchange theory. In this respect, they asserted that the concept of mutuality should serve as a theoretical focus in formulating the LMX dimensions. According to them 'mutuality implies that an exchange must develop along dimensions to which both parties can contribute and are valued by both parties' (Dienesh and Liden, 1986; p.624). In this regard, they viewed those three dimensions above as fulfilling the definition of mutuality. These variables are considered "currencies of exchange" derived from the social exchange theory and the norm of reciprocity (Gouldner, 1960) which each party in an LMX can bring to the relationship. They also emphasized that exchanges between leaders and followers do not fit into a single dimension; instead, the three dimensions may interact with one another.

Liden and Maslyn (1998) then further developed the multidimensional LMX construct by adding the fourth dimension of *professional respect* which refers to the respect which each member has for the other based on professional values. This professional respect scale was initially developed from an interview session involving 24 postgraduate students

who have experience in various organisations such as manufacturing, services, professional, military, private and public industry. During the interview session, the participants were asked to explain about the kinds of relationships they had with their immediate supervisors and how they realize that the relationships exist. In discussing the participants' relationships with their immediate supervisors, the three dimensions (loyalty, affect and contribution) were used to describe the relationships. However, some of the participants also stated that the elements of trust and professional respect were important in their relationship with their leaders. Therefore, the authors generated an additional 40 items which represent trust and professional respect, bringing the total number of items to 120. All these items underwent a content validation assessment, and then a content adequacy evaluation. Finally, 31 items were identified for the dimensions of contribution (5 items), loyalty (9 items), affect (6 items) and professional respect (11 items). Next, these items were tested for the purpose of construct validation using samples of working students and organizational employees. The results of factor analyses provided evidence that LMX contains four dimensions; hence they conducted a confirmatory factor analysis to further test for multidimensionality of the construct (James, Mulaik and Brett, 1982). Goodness-of-fit statistics show that the 4-factor model provides a good fit. Therefore, the results provided support for affect, loyalty, and contribution dimensions (Dienesch and Liden, 1986) besides the dimension of professional respect introduced by Liden and Maslyn. They even stated that this professional respect dimension may have emerged as a unique component of LMX because it implies expert power (French and Raven, 1959). They also stressed that 'a professionally respected dyadic partner might also be valued because of the knowledge and skills that one might develop as a result of close interactions with that individual' (p.65).

Greguras and Ford's (2006) study corroborated Liden and Maslyn's (1998) four-factor model of subordinate LMX to investigate the factor structure



and validity of the multidimensional scale (the LMX-MDM). This is the first study undertaken investigating the validity of LMX-MDM since the measure was developed by Liden and Maslyn. In their study, they found support for the four-factor conceptualization of LMX relationships. They also created and validated a supervisor version of the LMX-MDM, calling it supervisor LMX (SLMX-MDM). A comparison between LMX and SLMX found that both supervisor and subordinate perspectives predicted certain criteria above scales; for example, results found that LMX-MDM explained additional variance above the SLMX-MDM in the prediction of satisfaction with supervisor, subordinate job involvement and subordinate affective organizational commitment. Meanwhile, results indicated that SLMX-MDM incrementally predicted job involvement, in-role performance and OCB.

On the other hand, SLMX-MDM did not significantly predict satisfaction with supervisor or subordinate affective organizational commitment. Results further showed that these dimensions differentially predicted various criteria indicating that different aspects of the LMX relationship are of greater or lesser importance depending upon the criterion of interest. They suggested that, if LMX relationship and its relations to criteria were measured using unidimensional measures, it is almost impossible to clearly explain certain information related to the relationships involved in LMX. They also highlighted 'the need to collect data from both perspectives of the LMX dyad to more fully capture the LMX relationship given that they each uniquely predict certain criterion variables. If LMX research continues to predominantly only collect subordinate LMX, our ability to predict and understand how LMX relationships impact individual and organizational phenomena will be limited' (Greguras and Ford, 2006; p.458).

### **3.7 LMX and its Relationships with Work-related Outcomes**

Leader-member exchange quality has shown to be associated with many important work outcomes. For example, LMX has been demonstrated to

be related to task performance (Dansereau, Graen and Haga, 1975; Burns and Otte, 1999), job satisfaction (Green, Anderson and Shivers, 1996; Dansereau et al., 1975), problem-solving (Burns and Otte, 1999) and organizational commitment (Green et al., 1996). A meta-analytic study by Gerstner and Day (1997) has also shown that LMX has a significant effect on outcomes such as task performance, satisfaction, turnover, and organizational commitment. Accordingly, other researchers found that organizational commitment has shown a positive correlation with all four dimensions of LMX (Setton, Bennet and Linden, 1996). Meanwhile, Graen and Cashman (2003) proposed that leaders with a high level of LMX provide greater job latitude, encourage risk-taking, and expect non-routine behaviour from their followers. A study conducted by Liden and Graen (2003) indicated that high-level LMX employees reported engagement in more challenging and relevant tasks than low-level LMX employees. In addition, members who have a higher-quality relationship with their leaders are more inclined to volunteer for extra work, take on more responsibility, contribute to the work unit and be rated as high-performing employees (Liden and Graen, 1980). Meanwhile, Mumford and Gustafson (1998) found that high-level LMX subordinates experience strong support from their supervisors which contributes to the level of trust, and this provides a positive impact on productivity.

### **3.7.1 LMX and Organizational Citizenship Behaviour**

Walz and Niehoff (1996) found that previous studies have widely used Organizational Citizenship Behaviour (OCB) as it has been found to affect the overall organizational effectiveness. OCB is also known as extra-role behaviours which are the act of performing beyond the stated job requirement. Subordinates impulsively go beyond the employment contract and carry out non-obligatory tasks without expecting explicit rewards and recognition (Organ, 1988). Hence, it is important to understand the determining conditions and reasons that lead to such behaviours to obtain an insight into when and how these acts occur. In

fact, LePine et al. (2002) have demonstrated that leaders' support is the strongest predictor of significant OCB by subordinates. According to Aquino and Bommer (2003), OCB can enhance social attractiveness in a work unit. As OCB is normally labelled as positive behaviour, those who exhibit OCB may become more socially attractive which makes them more likely to appreciate their work colleagues in their organization. Moreover, numerous studies have attempted to explain citizenship behaviours based on the psychological contract between employees and organizations, where the core element in the contract is reciprocity obligations between employees and organizations (for example Masterson and Stamper, 2003; Thomas, Au and Ravlin, 2003). Organizations have an obligation in terms of providing employee benefits such as career advancement, promotions, job security, training and increased salary. In return, the employees' responsibilities to the organization will include loyalty, helping colleagues, willingness to work overtime and accepting tasks that are beyond the normal job requirement.

Past research showed that LMX was related to OCB (Settoon et al., 1996; Wayne et al., 1997). A recent meta-analytic study by Lapierre and Hackett (2007) found that conscientious employees display OCB as a means of enhancing the quality of the LMX relationship with their direct supervisor. LMX theory suggests that subordinates can play a role in influencing the quality of the relationship with their leader (Graen and Uhl-Bien, 1995). Accordingly, 'more conscientious employees are more likely to display OCB as a means of reciprocating the satisfying experiences stemming from a higher quality of LMX relationship; they are also consistent with the notion that such employees are motivated to use OCB as a way of nurturing higher-quality LMX, thereby gaining access to more satisfying job experiences' (Lapierre and Hackett, 2007; p.548).

Deluga (1994) reports a positive relationship between employee OCB and the quality of LMX in a study of 86 subordinate-supervisor dyads from a highly diversified organizational sample. The researcher also posits that, although those subordinates who perform OCB will not be formally rewarded, they may be informally rewarded in terms of supplementary resources and support from the leader. Consequently, the subordinate will be motivated to continue to maintain the favourable relationship. Likewise, another study also supports the relationship between LMX and employee citizenship behaviour which specifically relates to altruism (Wayne and Green, 1993). Setton et al (1996) postulate that in-group members receive formal and informal rewards from their subordinates. In exchange, the members seek out extra-role situations by displaying citizenship behaviour to the supervisors who in turn give them more reciprocal support and opportunities. Other authors (see Truckenbrodt, 2000) suggest that improving the quality of LMX may enhance subordinates' sense of commitment and citizenship behaviour while development and maintenance of a mature dyadic relationship may benefit the supervisors, subordinates and the organization as a whole in achieving organizational growth and success.

### **3.7.2 LMX and Job Satisfaction**

LMX is positively associated with employee job satisfaction (Graen et al., 1982; Gerstner and Day, 1997; Sherony and Green, 2002; and Hooper and Martin, 2008). Social exchange theory suggests that, when subordinates feel that they are receiving trust, support and other tangible and intangible benefits from their supervisor, they develop an obligation to reciprocate (Gouldner, 1960). Thus, these benefits create an obligation on the part of the subordinates to reciprocate, leading to higher levels of job satisfaction. More recently, Bhal and Ansari (2007) found that the affect dimension of LMX is associated with affective outcome of satisfaction. They also found that high-quality exchanges are characterized by on-the-

job and off-the-job mechanisms which influence the perception of procedural justice. Vecchio and Gobdel (1984) highlighted that the nature of exchange relationship impacts subordinate job satisfaction. For some subordinates, work also fills the need for social interaction; thus, having a supportive leader leads to increased job satisfaction. Research on LMX has also shown a consistent positive association between LMX quality and job satisfaction (Seers and Graen, 1984; Graen et al., 1982; Golden and Veiga, 2008; Schyns and Wolfram, 2008; Erdogan and Enders, 2007).

### **3.7.3 LMX and Organizational Commitment**

In organization theory research, attempts to understand the behaviour of individual workers in organizations are focused on organizational commitment as the critical psychological factor (Abu Bakar et al., 2008). A meta-analytical study of organizational commitment by Mathieu and Zajac (1990) revealed two main points. First, the affective involvement in organizational commitment proposed by Allen and Meyer (1990) is the most relevant as a behavioural predictor of the individual in an organization. Allen and Meyer (1996) developed an instrument (Allen and Meyer, 1990; Meyer and Allen, 1991) which contains three components widely used in organizational commitment research. The component mostly related to various work aspects is identified as affective organizational commitment, which is defined as the extent to which people experience a sense of identification and involvement with an organization. Second, the focus of the commitment measures might be better suited to predicting behaviour than broad measures. Randall et al. (1990) revealed that various individual studies concluded that particular forms of commitment may be related to specific behaviour at work. Reichers (1985) suggested that organizations usually encompass many different constituencies that may have conflicting goals. This then leads to the definition of commitment as the willingness to commit oneself to certain values and goals. Therefore, it is important to specify the nature of these values and goals to predict organization members' behaviour in their

respective work groups (Ellemers et al., 2004; 1998; 1999; 1997; Reichers, 1985).

A meta-analytic review of leader-member exchange theory conducted by Gerstner and Day (1997) included an analysis of published articles, conference papers, doctoral dissertations and unpublished manuscripts; results showed significant relationships between LMX and organizational commitment in 17 studies with a coefficient alpha of 0.84. They also suggested that having a high-quality relationship with one's supervisor can affect the entire work experience in a positive manner including performance and affective outcomes. Furthermore, they put forward several directions for future research: LMX should always be measured from both leader and member perspectives; leader-member agreement should be investigated as a relevant independent or dependent variable; and leader-member agreement should be examined using longitudinal designs (Gerstner and Day, 1997).

Studies that examined the link between LMX and organizational commitment have produced mixed results. While previous works have found a relationship between LMX and commitment (Duchon et al., 1986; Liden et al., 2000; Ansari et al., 2001; Masterson et al., 2001; Tyler, 1991; Nystrom, 1990), others fail to replicate these results (Green et al., 1996). Authors whose findings did not support the relationship would argue that LMX may be related to commitment through its strong influence on satisfaction with leaders and other members. Moreover, commitment by followers is another way to show their reciprocation or obligation to what they have received from their leaders. Dansereau et al. (1975) proposed that this implies that high-quality exchange followers who received a large amount of formal and informal benefits would be dedicated and committed followers. Loyalty between leaders and followers results from support and guidance given by leaders, which is important in establishing the followers' commitment to the organization (Lee, 2004).

In addition, followers may have a sense of commitment to the organisation because they have grown attached to their leaders. Others also found that LMX quality mediated the relationship between leadership and organizational commitment (Lee, 2004). The results further indicated that leadership directly and indirectly affects organizational commitment via LMX quality where LMX quality also contributed to followers' organizational commitment. The researcher also suggested that leaders should direct the activities of their members to achieve organizational outcomes through the quality of the leader-member relationship (McClane et al., 1991). High-quality exchanges require the combined efforts of leaders and followers but the responsibility for fostering and nurturing the exchange process lies more with the leaders than the followers (Basu and Green, 1997). With high levels of exchange being attained, followers are more likely to reciprocate by being committed to the leader (Lee, 2004).

In addition, favourable impressions of the job and, consequently, the organization are likely to instill a certain degree of identification with and affect for the organization which in turn are likely to manifest themselves as commitment to the organization (Basu and Green, 1997). Research on LMX consistently suggests that high-quality dyad members are more committed compared to those in lower-quality dyads. In a study of cause and effect of LMX in Junior Achievement companies, Duchon et al (1986) found that quality of exchange was positively related to the degree of members' commitment to the organization, meaning that in-group members are more committed than out-group members. This is also supported by Dansereau et al (1975) and Yulk (1989). In this respect, in-group exchanges are differentiated by greater employee loyalty toward the leader and organization.

#### **3.7.4 LMX and Turnover Intention**

To illustrate the predictive strength of LMX, Graen, Liden and Hoel (1982)

studied a sample of 48 technology workers in a public utility company. This study using the findings of Katerberg and Hom (1981) as well as Dansereau, Cashman and Graen (1973) to hypothesize that LMX theory would predict employee turnover better than the average leadership style model of leadership behaviour analysis. The researchers used the average LMX scores for all members in a unit, which measures only the individual's perception of the leader's behaviour toward him/her, rather than using the Leader Behaviour Description Questionnaire (LBDQ) (Hemphill and Coons, 1957). The LBDQ by contrast, measures the individual member's perception of how the leader behaves toward all the members in the unit. Average leadership style averages all the LBDQ scores of all the unit's members. Given this difference between their study and those of previous investigations, the researchers determined that LMX scores differed significantly from those of the base rates (in terms of hit rates with regard to predictability of employee turnover) and those associated with average leadership style.

Further, LMX accounted for almost three times more valid variance than did average leadership style. In terms of turnover, LMX proved to be a more effective and accurate measure than the average leadership style method. This was further supported by the data analysis from interviews with employees; this analysis showed that those organization members who reported that their leaders talked with them about their job, encouraged their input, promoted reciprocity, and helped them with difficulties were more likely to remain. Those employees receiving little or no input, involvement, reciprocity, or encouragement from their leaders tended to withdraw from the organization. Consequently, the researchers concluded that it was not the leader's average style that accounts for turnover in an organization but the individual relationship that develops between the leader and member.

Later, another study by Vecchio, Griffeth and Hom (1986) attempted to replicate the results of Graen, Liden and Hoel (1982). Using a more



substantial and significant sample size of 192 individuals, the researchers also investigated the outcome of perceived and reported inequity besides examining the predictive ability of the vertical dyad linkage approach to account for variability with regard to employee affect and turnover. Interestingly, the results supported the findings of Graen, Liden and Hoel (1982) which indicated that the vertical dyad linkage approach has utility in predicting employee effect, yet the LMX and felt or perceived inequity are related significantly. In another study, Vecchio (1985) used low-level employees to investigate the predictive ability of average leadership style and LMX with regard to employee turnover. The researcher claimed that LMX theory appeared a potential predictive model in terms of leadership behaviour.

### **3.7.5 LMX and Performance**

Crouch and Yetton (1988) investigated the effect of performance on LMX by studying 323 dyads. Crouch and Yetton (1988) concluded that those who have highly-rated levels of task performance have more contact with their leader; by contrast those with lowly-rated performance have little contact. The researchers claimed that leaders might also present similar problems differently to members. They further pointed out those In-group members (high LMX), with regard to LMX theory, have much greater latitude in either defining or working with specific problems.

LMX and the job task itself have been studied by Dunegan, Duchon and Uhl-Bien (1992). In their study involving 152 leader-member dyads at a large urban hospital, the relationship between LMX and performance was found to be significant only when the level of challenge of a job was either very high or very low. In other words, the researchers determined that, the higher LMX correlated with higher performance, the more the members accomplished more challenging tasks. Also, the lower LMX correlated with lower performance, the lower the members' ability to address more difficult tasks. Nevertheless, researchers concluded that no significant relationship

between performance and LMX was found when tasks were characterized as moderately challenging. The level of difficulty pertaining to a specific job task therefore acts as a moderator between the relationship of LMX and performance. As a result, Dunegan and colleagues proposed that a modified LMX model should be considered in which job-challenging and other task qualities are recognized as moderating elements in the relationship between performance and LMX.

Moreover, Liden et al (2008), in their very recent study, found that servant leadership may enhance both job performance and commitment to the organization. They further suggested that the process of exchange between the leader and the subordinate is central to servant leadership theory. The social exchange paradigm forms the theoretical tenet of leader-member exchange theory (Blau, 1964) which states that, when a person provides something of value to another person, the recipient is obligated to reciprocate. For example, if the subordinate meets the expectations of the leader, the leader tends to reciprocate by treating the subordinate as an in-group member. Thus, the subordinate tends to demonstrate higher performance to repay his/her obligations to the leader (Erdogan and Enders, 2007). Golden and Veiga (2008) discovered that the performance impact appears greater for those with higher LMX relationships, suggesting that those with high-quality exchange relationships are apt to reciprocate for the perceived benefits of extensive virtual work. Huang et al. (2008) suggested that, if the characteristics and behaviours of a subordinate fit into the LMX exchanges of a leader, the leader tends to give more positive evaluation on LMX with the subordinate, show higher levels of liking for the subordinate, and give the subordinate higher levels of in-role performance ratings.

Other researchers also found a positive association between LMX and employee job performance (Liden and Graen, 1980; Kraimer, Wayne and Jaworski, 2001; Wang et al., 2005). Moreover, findings have consistently

demonstrated that LMX and performance are associated across a wide range of works (Gerstner and Day, 1997). For example, Sparrowe and Liden (1997) found that, when followers share similar backgrounds and expectations with their leaders, their attitudes will be aligned and frictions reduced, resulting in high efficiency and effectiveness in task performance. Similarly, Masterson et al. (2000), using a sample of university employees, found a positive relationship between LMX and performance.

### **3.7.6 LMX and Psychological Wellbeing**

Elsewhere in the leadership literature, several studies found a relationship between LMX and subordinate wellbeing (Erdogan and Enders, 2007; van Dierendonck et al., 2004; Sparr and Sonnentag, 2008). They suggested that a high-quality LMX relationship enhances subordinate wellbeing by providing the subordinate with such tangible benefits as decision-influencing, empowerment, career advancement, and salary increases, and such intangible benefits as understanding and friendliness. Sparr and Sonnentag (2008) conducted the first study investigating fairness perceptions of informal feedback and their relationship to LMX, wellbeing and control at work. Their study used a longitudinal method with two data collection points where the second set of data was collected after approximately half a year. Results showed that LMX was associated with employees' wellbeing. They also found that LMX was a partial mediator in the relationship between fairness perceptions of feedback and job depression and turnover intentions, which suggested that fairness perceptions of feedback are highly relevant for the relationship between supervisor and employee and for the employee's wellbeing at work.

Epitropaki and Martin (2005) reported their study using a longitudinal design on the implicit leadership theories for the LMX and employees' organizational commitment, job satisfaction and wellbeing. The results, based on a sample of 439 employees, showed that the difference between implicit-explicit leadership traits provide indirect effects on employees'

attitudes and wellbeing. Their results also found that LMX strongly predicted wellbeing in addition to the other two outcomes of organizational commitment and job satisfaction.

To conclude, the literature on LMX has shown that high quality exchange has frequently been found to be associated with higher follower performance and work-related outcomes. However, most of the studies have proceeded from only considered the LMX measure from the follower's perspective. This may provide an incomplete or inaccurate description of the LMX relationship. This suggests a need to identify the importance of looking at both leader and follower perspectives. This study contributes to this aim through investigating both leader and follower perspectives in measuring LMX relationship.

### **3.7 Critique of LMX research**

Although a number of empirical studies have demonstrated that LMX has significant influences on work-related outcomes, LMX research does have limitations. Those limitations are highlighted as follows:

#### **(i) Lack of cultural sensitivity**

Previous studies suggest that leadership practices are processed by employees in light of cultural values (Erez, 1993; Erez and Earley, 1993). Such practices are then assessed in terms of how they might contribute to the employee's sense of wellbeing and self-worth. To the extent that these practices match the needs of the employee, positive results should emerge such as motivation, satisfaction and extra-role behaviours (Gibson, 1994). Hofstede (1980) pointed out that many differences in individual motivation and leadership styles could be traced to differences in cultural programming. Substantially, different behaviours may be required to develop high-quality relationships in cultures that do not emphasize individualistic and egalitarian values (House and Aditya, 1997). In support of this position, Pillai et al. (1999) investigated the relationship

between transformational leadership and LMX with organizational justice and job satisfaction in five different cultures; they found that differences existed between Western and non-Western cultures. The study used 755 MBA students and working professionals from the US, Australia, India, Columbia and the Middle East (Saudi Arabia and Jordan). The results from the samples in the US and Australia demonstrated that transformational leadership and LMX influenced organizational justice and job satisfaction, whereas the relationship was more complicated for the non-Western sample. The researchers suggested that work-related values based on national culture influenced the relationship between LMX and employee outcomes.

Testa (2007) investigated how perceptions of leadership behaviour impacted the relationship between leader and follower as well as any subsequent behavioural outcomes. The researcher conducted open-ended questionnaires and in-depth interviews with 112 hospitality managers and staff members in a multicultural environment. The results suggest that managers within the multicultural environment might benefit from making extra efforts to facilitate the needs of their workers, while a lack of such effort could provoke very negative reactions. In this respect, it is reasonable to assume that positive affect will develop among leaders and followers when cultures are similar. This may be facilitated by similarity between leaders and subordinates, which has been found to greatly impact positive reactions to leaders (Engle and Lord, 1997). Others emphasized that positive outcomes should emerge when both demographic and attitudinal similarity between leaders and subordinates exists (Graen and Cashman, 1975; Harrison, Price, Bell, 1998).

Law, Wong, Wang and Wang (2000) conducted a study using a sample of employees from a consumer products and textiles company in China, which involved 189 supervisor-subordinate dyads. The study aimed to examine whether the concept of supervisor-subordinate guanxi has any

significant difference when comparison is made to LMX and commitment to supervisor. Guanxi refers to the quality of relationship between two parties formed mainly for instrumental purposes in fulfilling the personal objectives of the parties involved (Law et al., 2000; p.754). Results indicated that there was a significant difference between these two concepts on commitment to supervisor. The study also showed that Chinese subordinates may expect their supervisor to treat them differently according to their guanxi; foreign ventures should clarify the acceptable organizational values and culture.

Pellegrini and Scandura (2006) found that the leadership process in Turkish companies was significantly different from the Western countries where most of the studies on LMX and delegation have been conducted. They found no support for a relationship between LMX and job satisfaction. The researchers suggested that this may have been due to mediated effect by managerial paternalistic behaviour. Paternalism indicates that managers take a personal interest in the employees' off-the-job lives and attempt to promote employees' personal welfare (Pasa, Kabasakal and Bodur, 2001). In relation to paternalism, Farh and Cheng (2000) proposed that, in high power distance cultures such as Malaysia, subordinates have the tendency to yield to superior authority and respect hierarchical relationships, and they expect their leaders to be paternalistic.

Recently, a study was conducted by Ansari, Hung and Aafaqi (2007) using a sample from large multinational companies in Malaysia. A 12-item LMX-MDM scale (Liden and Maslyn, 1998) was used to analyze the quality of exchange between the participating managers and their immediate supervisors. The results showed no significant relationships between all dimensions of LMX with turnover intentions. Their hypotheses on the mediating effects of procedural justice between LMX and attitudinal outcomes (organizational commitment and turnover intentions) attract partial support from the data. Other researchers investigated the

relationship between the quality of LMX and superior communication behaviour (Abu Bakar, Mohamad and Herman, 2004). The sample consisted of 231 employees from a semi-government company in Malaysia; however this study used Liden and Graen's (1980) scale of LMX. The study found no significant difference of perception between subordinates in the in-group and out-group. In this regard, they stated that the quality of LMX is likely to be structured by different communication rules and resources over time, and therefore subordinates in low-quality LMXs are likely to hold long-term perceptions of greater unfairness in the organization, which may affect effective functioning of organizations, including superior communication behaviour (Lee, 1997; 2001). The researchers further claimed that the results may imply that measurement adapted from Western scholars either on LMX or superior-subordinate communication may not be suitable in Malaysia's organizations.

#### **(ii) Incoherent dimensions of LMX measure**

There is no standard model in use in LMX research given the availability of various LMX models and inconsistent dimensions. For example, there are seven items in LMX-7 (Graen and Scandura, 1982), while the Team Member Exchange (TMX) model by Seers (1989) contains 10 items adapted from an LMX scale used in Seers and Graen (1984). Other models include Vertical Exchange, comprising 12 items developed by Wakabayashi et al. (1981). Additionally, both Schriesheim et al. (1999) and Van Breukelen et al. (2006) criticize that the dimensions of LMX theory are inconclusive on the 'quality of leader-member relationship' construct. For example, LMX studies done in the 1980s referred to the LMX dimensions of understanding, latitude, authority, information, influence in decision-making and communications as dimensions of the leader-member relationship quality construct. Consequently, the 6 dimensions of mutual support, trust, liking, latitude, attention and loyalty forming the relationship quality construct were referred to in most of the LMX studies that were

conducted in the 1990s (Schriesheim et al., 1999; Graen et al., 1982). This clearly shows that there has been inconsistency in definitions of the dimensionality of this construct. Grestner and Day (1997) and Dienesch and Liden (1986) in their articles also criticize that there are no conclusive dimensions for this construct. Consequently, the variations in LMX alternative measures have produced a number of significant weaknesses in identifying which is the best measurement of LMX, while Dienesch and Liden (1986) also emphasized this problem, stating 'given these problems, there is clearly a need to develop and validate a standardized, psychometrically sound measure of LMX to be used in the future research' (p.624).

### **(iii) Unproven measurement instruments of LMX**

There was a weakness in the unproven measurement instruments of LMX. This is due to the existence of various measures in LMX research. For instance, Burns (1995) traces the history of instrumentation used by researchers to measure the quality of leader-member relationships. The first instrument was developed by Dansereau et al (1975) using the concept of negotiating latitude in a 2-item format named the NL-2. LMX theory proposed by Dansereau and associates proclaims negotiating latitude as a dynamic that was established very early in the exchange process between leader and follower. However, Burns pointed out that these researchers did not begin to examine negotiating latitude as measured by the NL-2 instrument until two months after their study had begun. Further, this instrument and all those succeeding the NL-2 contain assessment items that are based upon relationship dynamics that develop over time with a supervisor, such as changing a member's job activities and assisting with the enterprise of solving problems. Building upon the seminal work of Dansereau et al (1975), Graen and Cashman (1975) added two more items to the NL-2, which examined the ability of a subordinate to take suggestions concerning work to the supervisor and the perceived willingness of the supervisor to bail the subordinate out of a



difficult work situation.

Later, Graen et al (1982) created the LMX-7 which was a 7-item assessment to measure the quality of LMX. This instrument was used in studies conducted by Graen, Liden and Hoel (1982), Scandura and Graen (1984) and Seers and Graen (1984). Besides that, Schriesheim, Scandura, Eisenback and Neider (1992) and Schriesheim, Neider, Scandura and Tepper (1992) developed an instrument called the LMX-6 to assess the quality of leader-member exchanges by looking at the dimensions of loyalty, affect and perceived contributions. Burns (1995) also identifies other researchers not associated with Graen and associates who have developed other LMX instruments. For example, Duchon et al (1986) not only constructed a 5-item instrument to measure LMX quality but also engineered a 3-step process to determine in- and out-group status. Meanwhile, other researchers focused on the process of measuring the in- and out-group status by developing the exchange relationship measure (Heneman, Greenberger and Anonyou, 1989).

#### **(iv) The neglecting of potential moderators in LMX research**

One of the problems with LMX literature is that there are insufficient works focusing on potential moderators. According to Scandura (1999), inconsistency in the published literature concerning the LMX-organizational outcomes relationships could be attributed to the neglect of one or more moderator variables in the study design. Examining moderator variables also helps us respond to Hollander's (1978) 'fair exchange in leadership' concept which proposed that researchers consider the role of potential moderators in studying the relationship of LMX with the various organizational outcomes. In this respect, Gelfand et al. (2007) concluded that "research in cross-cultural organizational behavior still focuses largely on cultural main effects and ignores situational factors as . . . moderators" (p. 482). Moreover, Schriesheim et al (1999) have also emphasized for investigations of important moderators

that will help to explain LMX and its outcome relationships better. Thus, following this call, perhaps one possible mechanism that could moderate the relationship between LMX and work-related outcomes would be emotional intelligence. Specifically, the initial support was provided in part of Smith's (2006) explanation of the importance of emotional intelligence on the part of the leader and follower in forming a high-quality leader-member exchange relationship. Smith suggests that, when both leader and follower have demonstrated the full range of emotional intelligence competencies, this is more likely to have a significant influence on the quality of the relationship that develops between both parties. In line with this, Kram and Cherniss argued that, without certain emotional intelligence abilities, the development of relationship opportunities may be underutilized. Moreover, Lopes et al. (2003) posited that emotional intelligence has been found to be related to greater self-perceived quality of interpersonal relationships.

In addition, the main focus of LMX leadership theory is to determine the degree of emotional support and exchange of valued resources between leader and members so that a higher-quality relationship can be developed, enabling improved performance (Kang and Stewart, 2007). Theoretically, a number of empirical studies found that LMX has been associated with important organizational outcomes such as task performance, organizational citizenship behaviour (OCB), satisfaction, job performance, turnover and organizational commitment (Gerstner and Day, 1997; Greguras and Ford, 2006; Wayne and Ferris, 1990; Hofmann, Morgeson and Gerras, 2003). At the same there is a number of studies show weak effect (Rosse and Kraut, 1983), mixed effect (Vecchio and Gobdel, 1984; Wayne and Ferris, 1990), or non significant effect (Liden et al., 1990). This given a number of scholars that suggesting the need to look at for the moderator between this relationship (Scandura, 1999; Hollander, 1978). Within the literature, there is some indication that perhaps emotional intelligence may be a good candidate as a moderator,

for example some earlier works by Kram and Cherniss (2006). Some empirical work has also shown emotional intelligence to be associated with the quality of interpersonal relationship (Lopes et al., 2003). Thus, together these begin to point to some indication that emotional intelligence might underpin this relational leadership perspective.

#### **(v) Not using a dyad measure of LMX**

Schriesheim et al. (1999) highlighted some fundamental problems related to the validity of the LMX construct, its measurement, and data analytic procedures which have been used in the majority of LMX investigations. The LMX approach has used measures of leader-member exchange as its central variable and left the level of analysis unspecified (despite using the terms 'dyad' and 'dyadic', LMX theory and research has typically been not clear as to whether dyads in groups, dyads independent of groups or some other level of analysis is involved) (Schriesheim et al., 1999; p.79). More recently, Markham et al (2010) also argued that 'the primary focus of leader-member exchange theory has emphasized the exchange relationship between a superior and a subordinate. This theoretical relationship is, by definition, dyadic, but 'dyadic' relationships have rarely been tested in the literature; instead most studies have proceeded from only the member's view of LMX.' (p.470).

Specifically, a number of researchers have criticized the appropriateness of the methodologies which have been employed for data analysis in LMX research (e.g., Schriesheim et al., 1995; Keller and Dansereau, 1995) and the adequacy of LMX measures which have been used in LMX studies (e.g., Barge and Schlueter, 1991; Yukl, 1994). In addition, the literature has shown that research designs of LMX in recognising the complexity of relationships are limited. According to the role-making model of LMX (Graen and Scandura, 1987), LMX relationship development is a complex and dynamic process that involves multiple interactions between leaders and members and that moves through

several stages. Therefore, it is possible that different evaluative criteria may be used at different stages during the course of a dyadic relationship (Duarte et al., 1994).

As a consequence, differential evaluative focuses may not only occur between leaders and members at any given point in time but may also change over time. Burns and Otte (1999) point out that LMX theory is a complex of many variables that influence its development. For example, in the initial theoretical statements of Graen and his colleagues there are two propositions regarding the processes of role development. First, the LMX developmental process involves both parties. Second, three domains interact to form individual roles, which are physical-technical, interpersonal-social, and personal. However, not much attention has been focused on variables that influence LMX development rather than outcome variables (Wayne and Ferris, 1990). Researchers tend to investigate one variable when they study developmental issues of LMX, and there is little or no replication of research other than for demographic variables (Burns and Otte, 1999).

Besides that, another area of leadership study has highlighted complexity of relationship. For example, in the area of trust and leadership, although there has been much discussion on the complex relationships between supervisors and subordinates, not much attention has been focused on identifying how these two constructs are differentiated, and how they are similar (Brower et al., 2000). These authors also put forward questions such as 'if a leader trusts a subordinate, will the subordinate be more likely to follow? How will subordinates perceive the level of trust their leaders have in them, and how will this perception affect subordinate behaviour? If a subordinate feels trusted and valued, will he or she work harder and be loyal to the firm?' (p.227). Such questions have not yet been explored sufficiently in leadership theories (Brower et al., 2000). The researchers also highlighted that 'recent theoretical developments in both leadership

and trust have given us a unique opportunity to examine these questions in the context of organizations and to advance our understanding of the complex relationships between supervisors and subordinates...the trust literature can be used to inform us about relational leadership by helping to clarify some of the difficulties that have plagued the LMX literature' (p.228).

Most LMX studies have only considered this LMX measure from the subordinate's perspective (Scandura and Schriesheim, 1994). This is a disadvantage because considering only the subordinate's perspective may provide an incomplete or inaccurate description of the LMX relationship (Greguras and Ford, 2006); meanwhile, other researchers have emphasized that LMX should always be measured from the perspectives of both leader and subordinate (Schriesheim, Neider and Scandura, 1998; Scandura and Schriesheim, 1994). Schriesheim et al. (1999) emphasized that a dyadic approach would involve looking at each supervisor-subordinate dyad as a "whole", the analytic focus being the deviation of each dyad member's score from this whole (or dyad average) score (p.102). In particular, researchers found that congruence in leader and follower ratings of LMX quality have more favourable outcomes for followers; furthermore, followers in relationships where both dyad members perceived the relationship in more transactional or economic terms had less beneficial consequences (Cogliser, Schriesheim, Scandura and Gardner, 2009). They further emphasized that 'keeping in mind that most LMX research has been conducted from only the follower's perspective (Gerstner and Day, 1997), this seems to reinforce the importance of looking at both perspective simultaneously and this is clearly a finding that calls for further investigation' (Cogliser et al., 2009; p. 452)

Schyns and Wolfram (2008) point out that the key concerns that followers have in assessing the quality of LMX they have with their leader are different from the leaders' concerns. Furthermore, other scholars have expressed serious reservations about the level of analysis that has

typically been employed in LMX research (Yammarino, Dionne, Chun, and Dansereau, 2005). Zhou and Schriesheim (2009) point out that supervisor and subordinate raters may hold different interpretations of LMX scale items and therefore disagree on their responses to these items. Although no research has explicitly tested for the measurement equivalence of an LMX instrument across leader and member groups, there is some LMX research evidence suggesting the existence of measurement inequivalence. For example, LMX has been found to be more reliably assessed from a member's perspective than from a leader's perspective (Gerstner and Day, 1997). In addition, Graen and Scandura (1987) recognized that supervisors are unwilling to discriminate between higher- and lower-quality dyads and that it is not unusual to observe a central tendency pattern in superiors' LMX reports. Thus, Zhou and Schriesheim (2009) argue that empirical studies should be undertaken to test whether measurement inequivalence is a contributing factor to the disappointing levels of leader–member exchange convergence commonly reported in the literature. They also proposed that ‘If the lack of convergence is mainly due to a measurement inequivalence problem, the supervisor-described leader–member exchange (SLMX) and subordinate-described leader–member exchange (LMX) correlation can then be enhanced when inequivalent items are eliminated’ (p.923).

Graen and Scandura (1987) addressed the conflicting LMX versus ALS research results as follows: “Our current understanding of the ‘within versus between’ controversy is that both unit-level (between) and dyadic-level (within) variation can predict organizationally relevant outcomes. Our challenge for research is to discover how the various dyadic processes combine to produce unit processes. One approach to this task is to attempt to understand how dyadic differences are produced within ongoing units” (p.195). Other scholars have argued that the relationship between particular attributions and specific types of behavioural response has not been investigated thoroughly in either the laboratory or the field (Martinko

and Gardner, 1987). They therefore suggested that, in order to point out the relationships between attributions and behaviour and the dyadic exchange of attributions and behaviour associated with success, research should be undertaken to provide empirical evidence.

Liden and Mitchell (1989) suggest that empirical research is needed on the process involved in the development of LMX in general. In addition, research needs to investigate who is the more influential in building the relationship (Burns and Otte, 1999). Katz and Kahn (1966) suggested that the leader is the more influential. However, other researchers have suggested that some supervisory behaviours are determined by the behaviour of the subordinate (Lagace, 1990). In this respect, Burns and Otte highlighted the limited research designs in LMX. They referred to the critique made by Weiss and Adler (1984) who stated that research designs on LMX studies are problematic. These studies have called for more designs that take into consideration the multidimensionality and complexity of dyadic exchange. Additionally, Schriesheim et al. (1999) directed the researchers to further develop the potential of the LMX approach by providing greater clarity in the theoretical conceptualization of the construct and by enhanced measurement and attention to the level of analysis concerns (p.99).

### **3.8 Theoretical Model**

This section examines the relationships between Islamic Leader-Member Exchange (ILMX), emotional intelligence (EI) and work-related outcomes. The variables for work-related outcomes used for this study were organizational citizenship behaviour, turnover intention, job satisfaction, organizational commitment, in-role performance, and psychological wellbeing. First, the argument and counter-arguments on the potential role of EI in moderating the relationship will be discussed.

### **The role of EI as a moderator**

Mayer and Salovey (1997) define emotional intelligence (EI) as ‘the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth’ (p.5). EI is a construct that reflects fundamental affective and perceptual differences between individuals, in which EI captures deeper-level differences relating to one’s facility and comfort in processing emotional content (Mayer et al. 2000; Mayer and Salovey, 1997). This may impact core affective processes that influence the quality of supervisor-subordinate interactions (Dasborough and Ashkanasy, 2002; Newcombe and Ashkanasy, 2002). In this respect, empirical evidence has begun to show that employee EI is a valid predictor of various workplace outcomes and employee work attitudes, such as job satisfaction (Wong and Law, 2002), team member satisfaction and team effectiveness (Offermann et al. 2004). Scholars also suggest that one of the central mechanisms by which higher levels of employee EI may influence work outcomes is via the quality of the interpersonal relationships that these individuals form within the organization. These interpersonal relationships and the reciprocal exchange associated with them might in turn allow employees higher in EI to perform more effectively on the job.

As discussed earlier, LMX is a reciprocal exchange process that evolves through the development of stronger interpersonal affect and role definition (e.g., Liden and Maslyn, 1998; Liden et al., 1993, 1997; Dienesch and Liden, 1986; Graen and Scandura, 1987). In a similar vein, scholars also state that leader-member exchange is a system of components and their relationships, involving both members of a dyad, engaging in interdependent patterns of behaviour, sharing mutual outcome instrumentalities, and producing conceptions of environments, cause maps and value (Scandura, Graen, and Novak, 1986). In terms of LMX relationship quality, leaders give certain advantages or benefits to



individuals with whom they have higher-quality LMX relationships. Leaders expect subordinates to help them with work tasks that are beyond the scope of the formal job description as a return (Liden and Graen, 1980). The rewards provided by the leaders often create feelings of obligation on the part of the subordinates. With these feelings of obligation, the subordinate feels more dedicated to working better and longer, providing the leader with benefits in return. It has been suggested that emotion provides information about how individuals cope with the challenges and demands faced in the job environment as well as about the dynamic interactions that take place inside the organization (Lazarus and Folkman, 1984; Lazarus, 1991). In this respect, Brower, Schoorman and Tan (2000) theorise that the relationship is built through a series of interpersonal exchanges. The relationship begins at a point where contractual behaviours are expected of both parties in the dyad. As the exchanges progress, each party is able to evaluate his or her own perceptions of the ability, benevolence, and integrity of the other member (Brower et al., 2000; p.243). Indeed, Sear and Holmvall (2009) suggest that EI similarity between a leader and subordinate may foster greater communication, interpersonal attraction, and behavioural coordination in the leader-subordinate relationship.

Furthermore, if leaders and followers share a similar tendency to manage and utilize emotion in their workplace interactions (e.g., Law et al., 2004), this may validate self-perceptions regarding their use of emotion, therefore increased interpersonal attraction and LMX. In this respect, leader-follower similarity on EI may significantly influence role-making processes in LMX. Thus, leaders and followers with similar levels of EI should be more likely to build clear role expectations, increased role definition and more effective interpersonal communication processes (Sears and Holmvall, 2009). In which by sharing a common frame of reference that guides the manner in which they perceive and act on emotional information in the workplace (e.g., Fiori, 2009; Lopes et al., 2004), leader-

follower high EI should improve behavioural coordination, interpersonal communication, and role making processes that underlie LMX development (Graen and Uhl-Bien, 1995; Graen and Scandura, 1987; Dansereau et al., 1975). In line with this, Sears and Homvall (2009) found that EI of subordinates and their supervisors jointly contribute to the development of high-quality LMX relationships. They also found that supervisor-subordinate EI similarity is associated with higher employee reports of LMX, which consistent with the behavioural integration theory (e.g., Schaubroeck and Lam, 2002). In line with this theory, this common view regarding the importance of expressing and attending to emotion in workplace interactions may result in high EI leaders and followers sharing similar expectations surrounding their work roles which may in turn improved behavioural coordination (Hambrick, 1994), enable clearer role communication, and the development of higher LMX.

Alternatively, a similar argument could also be made that LMX moderates the relationship between EI and work-related outcomes. It could be argued that people in social exchange relationship think about the outcomes of their actions and use this to guide their behaviors and to achieve desired goals (Meeker, 1971). Research suggests that quality of exchange relationships may affect follower's emotions and moods with their leaders (Gooty, Connelly, Griffith and Gupta, 2010). LMX theories suggest that dyadic leader-follower relationships marked by a high degree of respect and trust in which both parties share mutual goals and obligations (Ferris et al., 2009). For example, research has demonstrated that followers in high LMX relationships are more likely to respond positively to difficult challenges (Valcea, Hamdani, Buckley and Novicevis, 2011). In similar vein, individuals in high quality LMX relationships have higher quality interactions with each other, which there is more positive emotional exchange (Dasborough and Ashkanasy, 2002). In this respect, followers in high quality LMX relationships may have a higher chance of forming close relationships and gaining social support in general and

engage in more positive emotional exchanges with their leaders. On the other hand, leaders tend to initiate an intention to develop high quality LMX toward followers whom they perceive to have EI by offering better treatment (Chen, Lam and Zhong, 2010). This being the case, it would be expected that the relationship between EI and work-related outcomes to be strongest where LMX is high. However, this current study focuses on the investigation of the impact of EI as moderator on the quality of leader-follower relationships. This is because leader-follower interactions are an important mechanism of continuous human development and potential enrichment in the workplace (Valcea et al., 2011). Furthermore, the nature of the relationship between a leader and a follower influences outcomes at multiple levels. Hence, significance of this relationship provides a compelling argument to explore its development potential.

Furthermore, the weight of evidence based of empirical research has suggested that researchers should consider the role of potential moderators in studying the relationship of LMX with the various organizational outcomes (e.g., Schriesheim et al., 1999; Gelrand et al., 2007; Smith, 2006; Kram and Cherniss, 200; Gerstner and Day, 1997). This is because most of the empirical studies conducted thus far have lent support to the positive association between LMX and work outcomes (Dunegan et al., 2002). However, some studies showed weak (Rose and Kraut, 1983), mixed (Wayne and Ferris, 1990; Henderson et al., 2009; Vecchio and Gobdel, 1984) or non-significant relationships between LMX and work outcomes (Liden et al., 1993; Vecchio and Norris, 1996). In relation to this, Smith (2006) suggests that when both leader and follower have demonstrated the full range of emotional intelligence competencies, this is more likely to have a significant influence on the quality of the relationship that develops between both parties.

To conclude, emotionally intelligent employees use their emotions to improve thinking processes and harness the power of positive moods

(Mayor and Salovey, 1997; Mayer et al., 2008). People in positive moods tend to be better at inductive problem solving (Caruso and Salovey, 2004), people high on this ability can easily swing their moods from negative to positive which in turn enhance and assist their thought processes in some meaningful manner. This enables them to be more creative and more initiative. This ability contributes to the stage of 'role making' in LMX development process where employees make an offer to engage in an effort that goes beyond their formal employment contract. Because during the role making stage of LMX development, the leader and member decide how each will behave in various situations and begin to define the nature of their dyadic relationship (Graen and Scandura, 1987). This EI ability enables a member to predict the behaviour of his leader and mould his behaviour to the expectations of his leader. Furthermore, emotionally intelligent employees are good at understanding the emotions of other people. They make correct assumptions about people and can predict what people may feel (Caruso and Salpvey, 2004; Mayer et al., 2008). Understanding the causes of emotions and enables an individual to judge the situation in appropriate manner. Therefore, it would be reasonable to expect that individuals who have a better understanding of their emotions are more likely to be able to alter cognitions so as to facilitate an adaptive and productive work environment. Drawing on these, the hypotheses were proposed as shown in Figure 2.

***(i) ILMX, EI and organizational citizenship behaviour***

Podsakoff, Ahearne and Mackenzie (1997) suggested that organizations that employ individuals who exhibit high levels of organizational citizenship behaviour are more likely to have effective work groups within their organization. Past research has found the quality of leader-member exchange to be positively related to OCB (Setton et al., 1996; Hofmann, Morgeson and Gerras, 2003; Lapierre and Hackett 2007; Wayne, Shore and Liden, 1997; Deluga, 1998). Studies have also shown positive relationships between OCB and emotional intelligence (Sitter, 2005; Van

Dyne et al, 1994). Individuals who exhibit emotional intelligence should be more likely to decipher the intentions of others to perceive situations in a more positive light (George, 1991). In addition, one might expect that individuals with positive emotions will foster OCB (Organ, 1990). People who are low in emotional intelligence are unable to perceive one emotion accurately (Salovey and Mayer, 1997). Empirical studies also showed that, when leaders experience positive emotions at work, this can contribute to several potential beneficial impacts, which in turn contribute towards the effectiveness of leadership (George & Bettenhausen, 1990; George, 1995). Cherulnik et al (2001) pointed out that a leader's behaviour has an impact on the subordinates' affective state. They found that, when the leader exhibited truly charismatic behaviour, this behaviour had an effect of emotional contagion, inspiring similar emotional responses in the subordinates who were exposed to the behaviour. Thus, emotion is seen as a precursor of action, providing the schema on how individuals interact with their environment. Other studies also showed that people low in emotional intelligence had a lack of empathy (Constantine and Gainor, 2001). In this respect, it is therefore reasonable to expect that individuals low in emotional intelligence are unlikely to recognise when help is needed while individuals who exhibit emotional intelligence may adapt themselves with others optimally and accommodate the needs of others. As such they would encourage others to exhibit behaviours that benefit organizational outcomes and enhance organizational members. This leads to the first two hypotheses:

*H<sub>1a</sub>: The relationship between Islamic Leader-Member Exchange and organizational citizenship behaviour is moderated by dyad emotional intelligence*

*H<sub>2a</sub>: The relationship between Islamic Leader-Member Exchange and organizational citizenship behaviour is moderated by leader emotional intelligence*

***(ii) ILMX, EI and turnover intention***

A significant body of research has found that LMX negatively relates to turnover intention (Ansari, Kee, and Aafaqi, 2000; Harris, Kacmar and Witt, 2005; Wayne, Shore and Liden, 1997). Elsewhere, research investigating LMX within executives' perception of relationship quality with their superior has found negative relationships between LMX and withdrawal intention (Bauer, Erdongan, Liden and Wayne 2006). Previous research has found a significant negative relationship between emotional intelligence and turnover intention (Carmeli, 2003). Emotional intelligence may enable individuals to be more tolerant of stressful situations. Empirical studies have demonstrated that emotions offer diverse purposes in a human context; for example, when one has positive emotions, one tends to be more favourable in one's perceptions, more helpful to others and avoids blame for failures (George, 1991; Forgas et al., 1984). Leaders who experience positive emotions tend to build good relationships, which may affect followers' working conditions. Accordingly, followers high in emotional intelligence will have a better understanding of their relationships with their leaders. They will have an accurate understanding of just what their leaders' feelings of obligation and need to reciprocate, enabling the followers to get what they want. This ability to influence in a high quality exchange is likely to lead to fewer thoughts of leaving. Therefore we might expect to see a negative relationship between ILMX and turnover but only for individuals low in emotional intelligence. This gives rise to the following hypotheses:

*H<sub>1b</sub>: The relationship between Islamic Leader-Member Exchange and turnover intention is moderated by dyad emotional intelligence*

*H<sub>2b</sub>: The relationship between Islamic Leader-Member Exchange and turnover intention is moderated by leader emotional intelligence*

### ***(iii) LMX, EI and job satisfaction***

The relationship between member perception of relationship quality and job satisfaction is consistent across samples from a variety of organizational types. Epitropaki and Martin (2005) found a correlation between relationship quality and job satisfaction in a sample of 439 British manufacturing and service employees. Similarly, a positive relationship was found between relationship quality and job satisfaction from a sample study of 210 grocery store workers (Erdongan and Enders, 2007). A number of scholars elsewhere have suggested the critical nature of leaders may be able to identify subordinates' emotions and manage them effectively, as well as to understand and manage their own effectively (George, 2000; Ashkanasy & Tse, 2000; Ashkanasy, Hartel & Daus, 2002). If there are positive emotions in the workplace, then productivity, enthusiasm and success, as well as job satisfaction, will rise (Goleman et al., 2002). According to Cooper (1997), if emotions are being recognized and dealt with appropriately, this should create reassurance and commitment, which in turn should increase job satisfaction. Patra (2004) found that emotional intelligence was positively associated with employees' job satisfaction whilst Wong and Law (2002) found that emotional intelligence had a strong positive effect on job satisfaction regardless of the nature of the job. Harris, Harris & Brouer (2009) argued that followers who have high-quality relationships with their supervisors are better able to use their social understanding. They proposed that those followers who are high in LMX relationships interact more with their supervisors and receive more support.

In this respect, these followers feel that they have an opportunity to voice their viewpoints to their supervisors (Elicker & Levy, 2006). Followers with high emotional intelligence think rationally about their exchanges with both their supervisors and those around them in order to engage in behaviours that are most beneficial for them. In this way, followers are able to garner more resources than their less emotionally intelligent counterparts. Thus,

combined with the fact that followers who are high in emotional intelligence will be able to express their views with more ease because they are adept at reading their supervisors and utilizing influence, this will then result in high job satisfaction. In predicting job satisfaction, this study expects the highest levels of job satisfaction to occur when LMX and emotional intelligence both are high. In these situations, followers have high quality relationships with their leaders and are better able to use their emotional understanding to influence work situations and outcomes. This leads to the following hypotheses:

*H<sub>1c</sub>: The relationship between Islamic Leader-Member Exchange and job satisfaction is moderated by dyad emotional intelligence*

*H<sub>2c</sub>: The relationship between Islamic Leader-Member Exchange and job satisfaction is moderated by leader emotional intelligence*

***(iv) ILMX, EI and organizational commitment***

Previous works have shown that LMX has significant relationships with many work outcomes, such as organizational commitment (Bhal and Ansari, 2007; Duchon, Graen and Taber 1986; Liden, Wayne and Sparrowe 2000; Kee, Ansari and Aafaqi, 2004; Wayne, Shore and Liden, 1997). Hence, the quality of LMX relationship has been considered fundamental to employee attitudes and behaviour (Napier and Ferris, 1993). Employees may have a sense of commitment to the organisation because they have grown attached to their leaders. In a meta-analytic review, researchers have found that affective and normative commitment is generally related to positively-valenced antecedents and outcomes (Clarke 2005; Meyer and Herscovitch, 2001). Previous research has also found that leaders are able to influence the emotional states of employees (George, 1995; Sy and Cote, 2005).

Based on social exchange theory, leaders are likely to offer high quality



relationships to those followers who are highly competent. In return the leader will give the follower with high emotional intelligence more access to benefits such as training and potentially more rewarding transactions. While, based on role theory the leader has expectations of the follower to perform particular tasks to a certain level of standard or quality and through interpersonal interactions the follower begins to familiarise themselves with the leader's expectation of them. Perhaps having high emotional intelligence enables the follower to better understand and read the leader's expectations and needs due to them understanding their moods. Through anticipating their needs and expectations they can perform better to their expectations resulting in more frequent interaction that develop closer bond. This can lead to greater identification with the organisation. This being the case, we would expect the relationship between ILMX and organizational commitment to be strongest where emotional intelligence is high. This gives rise to the fourth pair of hypotheses:

*H<sub>1d</sub>: The relationship between Islamic Leader-Member Exchange and organizational commitment is moderated by dyad emotional intelligence*

*H<sub>2d</sub>: The relationship between Islamic Leader-Member Exchange and organizational commitment is moderated by leader emotional intelligence*

**(v) ILMX, EI and in-role performance**

The literature on LMX provides support for a link between LMX quality and job performance (Graen, Scandura, and Graen, 1986; Liden and Maslyn, 1998). A meta-analysis by Gerstner and Day (1997) also found LMX quality to be positively related to job performance. Zellars, Tepper and Duffy (2002) found that job performance is influenced by the relationship that exists between an employee and their leader. More recently, Golden and Veiga (2008) concluded that the job performance impact appears greater for those with higher LMX relationships. High quality leader-

member exchange is built gradually over time through repeated reciprocal behaviours between the leader and the follower. Based on a theory of social exchange (Blau, 1964) each party within the dyad must have resources valued by the others. Such behaviour may lead their leaders to feel that they are more mature and reliable; thus leaders may give these emotionally intelligent followers further support by providing special privileges, career enhancing opportunities and increasing levels of discretion in doing their jobs (Wang et al, 2005). Such support reinforces the reciprocating behaviour of the followers and further increases their performance level.

There was an empirical study on the relevance of emotional intelligence in related work such as the impact of emotional intelligence on job performance (Cote and Miners, 2006). Other researchers also found EI to be associated significantly with effective team performance (Jordan et al., 2002). In this respect, emotional intelligence also enables individuals to deal with diverse environments and to focus their attention back onto the task in hand (Ashkanasy, Ashton-James and Jordan, 2004). Past research has suggested that followers who are perceived to be competent are likely to build and maintain a higher quality LMX with their leaders, whilst those perceived as incompetent are likely to retain a lower quality LMX (Gerstener and Day, 1997). This is because based on the notion of reciprocity; leaders may perceive that competent followers will likely reciprocate by performing their work at a higher level. Followers who are rated high in emotional intelligence by their leaders will be perceived as competent because these followers tend to interact with peers and leaders more successfully. These followers are thus likely to develop high quality LMX and perform to higher levels. This being the case, we would expect the relationship between ILMX and in-role performance to be strongest where emotional intelligence is high. This gives rise to the following hypotheses:

*H<sub>1e</sub>: The relationship between Islamic Leader-Member Exchange and in-role performance is moderated by dyad emotional intelligence*

*H<sub>2e</sub>: The relationship between Islamic Leader-Member Exchange and in-role performance is moderated by leader emotional intelligence*

**(vi) ILMX, EI and psychological wellbeing**

LMX theory describes the manager-employee dyadic transactions which have been found to affect employees' wellbeing and work attitudes (Dienesch and Liden, 1986). This is consistent with existing studies that have shown a positive association between LMX and wellbeing (Nelson, Basu and Purdie, 1998; Epitropaki and Martin, 1999, 2005). More recently, research has found a significant positive relationship between emotional intelligence and subjective wellbeing (Kulshrestha and Sen, 2006). It is argued that individuals with high emotional intelligence may use their abilities to manage emotions in order to develop good social relationships (Wong and Law, 2002), and thus enhance social support (Pearce and Randel, 2004). Emotional intelligent followers may therefore have the ability to raise favourable reciprocity within a relationship. From this relationship, followers gain several advantages such as formal and informal rewards, favour-providing, ample access to supervisors, and increased communication (Graen & Scandura, 1987; Wayne, Shore & Liden, 1997; Dienesch & Liden, 1986). In this respect, the leader gives them better-quality support and opportunities for development that may in turn contribute towards psychological wellbeing. Moreover, theorists have suggested that emotional intelligence is a meta-cognitive perception of emotions that leads individuals to assimilate them in thought, understand them, analyse them and regulate them in order to affect wellbeing and life satisfaction (Mayer, Salovey & Caruso, 2008; Ciarrochi et al., 2000; Martins, Ramalho & Morin, 2010). Other scholars indicated that higher levels of emotional intelligence result in better psychological and physical wellbeing (Mayer & Salovey, 1995; Salovey & Mayer, 1990). Moreover,

several other researchers also posited that high emotional intelligence would lead to greater feelings of emotional wellbeing (Saarni, 1999; Salovey, Mayer, Goldman, Turvey & Palfai, 1995). Individuals who are able to understand and regulate their emotions should be able to generally experience better emotional health (Schutte et. al, 2002).

Elsewhere in the leadership literature, the relational measure of leadership derived from leader-member exchange theory has been found to be associated with follower wellbeing (Erdogan & Enders, 2007). These authors indicated that a high-quality LMX relationship enhances follower wellbeing by providing followers with such tangible benefits as influence on decisions, empowerment, career advancement, and salary increases and such intangible benefits as understanding and friendliness. In these situations, the leader invests finite resources to maximize follower development (Uhl-Bien, Tierney, Graen & Wakabayashi, 1990; Graen, 1976), and with this increases the flow of job-related information between follower and leader (Murphy, Wayne, Liden & Erdogan, 2003). This is consequently expected to build and maintain social relationships and promote favourable feelings of self-concept (Arndt, Schimel, Greenberg & Pyszczynski, 2002) and self-worth (Cialdini & Goldstein, 2004), which helps to establish the development of high-quality dyadic associations, as well as followers' wellbeing. In this respect, followers high in emotional intelligence are able to utilise influence in a manner that seems genuine and sincere, and are not seen as manipulative. This gives them the ability to influence the work situation and their leader in a positive manner. In this respect, it influence the work environment gives high in emotional intelligence a sense of control which is likely to increase sense of psychological well being. This gives rise to the following four hypotheses:

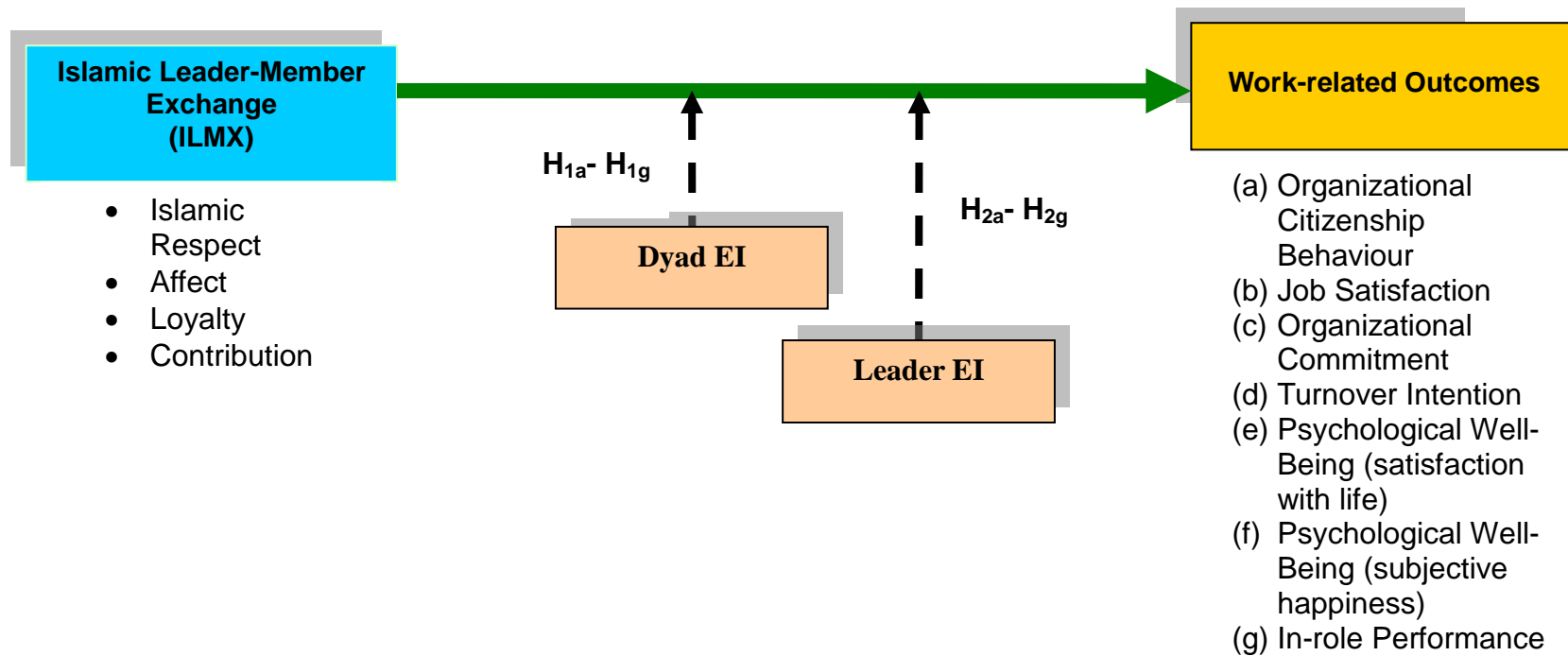
*H<sub>1f</sub>: The positive relationship between Islamic Leader-Member Exchange and psychological wellbeing (satisfaction with life) is moderated by dyad emotional intelligence*

*H<sub>2f</sub>: The positive relationship between Islamic Leader-Member Exchange and psychological wellbeing (satisfaction with life) is moderated by leader emotional intelligence*

*H<sub>1g</sub>: The positive relationship between Islamic Leader-Member Exchange and psychological wellbeing (subjective happiness) is moderated by dyad emotional intelligence*

*H<sub>2g</sub>: The positive relationship between Leader-Member Exchange and psychological wellbeing (subjective happiness) is moderated by leader emotional intelligence*

Figure 1: Theoretical Model



### **3.9 Chapter Summary**

Leader-member exchange refers to the quality of the interpersonal exchange relationship between a follower and his/her leader and suggests that leaders develop separate relationships with each of their followers through a series of work-related exchanges. LMX theory was developed by Graen and colleagues and was originally referred to as a vertical dyad linkage model of leadership. LMX contains in-group exchange, which refers to members who had high negotiating latitude, and out-group exchange, which has been characterized in terms of contractual exchanges. LMX theory has gone through four different stages, with each stage building on the stages preceding it (Graen & Uhl-Bien, 1995). Stage one involved the discovery of differentiated dyads in which the investigation looks into the leaders' establishment of differentiated relationships with their followers; the second stage focused on the different relationships the leader had within the work unit and began the explication of the nomological network surrounding the construct of LMX; the third stage was the description of dyadic partnership-building; and the final stage widened the focus from dyadic relationships to larger collectives by investigating the dyadic relationships which are managed beyond the organizational groups.

LMX leadership theory has evolved into a dyadic approach to understanding leader-follower relationships. Moreover, many traditional leadership theories are limited because they focus primarily on the qualities of leaders and ignore the importance of followers in the leadership relationship. Elsewhere in the leadership literature, relational measures of leadership derived from leader-member exchange theory have been found to be associated with important work-related outcomes. However, most of the studies were conducted in Western countries. There is a need to validate the findings in other cultural contexts. As strong value differences have been reported between Western countries and Asian countries, the need to investigate the organizational issues like leadership

and employees' attitudes in a cultural context cannot be overemphasized.

In addition, emotional abilities have been found to be associated with greater self-perceived quality of interpersonal relationships; therefore emotional intelligence abilities may be particularly important when considering leadership terms of a relational activity between leaders and followers. Other scholars have also argued that relationship quality is partially a function of the baseline level of emotional intelligence each person brings to the relationship. It would be reasonable to expect that, in a relationship-oriented and collectivistic society like Malaysia, the quality of leader-member relationship will demonstrate a strong influence on leaders' emotional intelligence in order to form higher-quality relationships with their followers. This study therefore may offer support for those theoretical arguments that have suggested that emotional intelligence is likely to be more relevant to leadership when viewed as a relational activity.



## **CHAPTER 4**

### **RESEARCH METHODOLOGY**

#### **4.0 Introduction**

This chapter is divided into two main sections which correspond to studies one and two of the research project (see Figure 1). In study one, the research method used in developing a validated measure of Islamic respect is explained. This is followed by an explanation of the research method used in study two of this study which investigated the role of emotional intelligence as a moderator variable.

#### **4.1 Study One**

In order to develop a new measure of Islamic respect, firstly, a focus group study was undertaken to generate the items of Islamic respect. The discussions involved a number of Muslims in Southampton who came from various countries. This was followed by the instrument development, scale reduction and validation. An online survey was conducted for the purpose of data collection.

#### **A new measure of Islamic Respect**

All items of Islamic respect in this current study will be discussed and specified with regard to Islamic values. This is because the Islamic respect measure itself has been generated from the Islamic perspective. The items developed from the focus groups are influenced by the values and beliefs of the participants (Morgan and Kreuger, 1993). It is necessary therefore to specify the Islamic values that contributed to generating the items of Islamic respect. When explaining the concept of respect in Islam, we cannot avoid defining the Islamic concept of good behaviour. This is because respect is one of the basic teachings in Islam that is also covered in the Islamic good behaviour system (Muhammad, 1991). Islamic good behaviour is the good behaviour based on the divine revelation of the

Qur'an and Sunnah (Murad, 1996). Thus, it will be useful to explain here some basic elements of good behaviour that are related to Islamic good behaviour as explained in the Qur'an. The Islamic good behaviours include: (1) *Al-Khayr* (goodness); (2) *Al-Ikhlās* (sincerity); (3) *Al-Sidq'* (truthfulness); and (4) *Amanah* (trustworthiness).

(1) *Al-Khayr* (goodness)

The problems of behaviour revolve around the scope of *Al-Khayr*. This is the value of each practice, regardless of whether the practice is done outwardly or spiritually. The *al-Qimah* (value) measures each practice to determine whether the practice is a good or noble behaviour or a bad or disgraceful behaviour. As goodness is the value of all human deeds, it is therefore obligatory for humans to aim to make goodness the priority in each of their deeds and hasten towards achieving it (Haykal, 1976). The good human's natural instinct or habits will direct him/her towards goodness. All humans will like and be attracted to it. The Qur'an explains about doing good deeds and racing towards committing goodness.

'To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good...' [2:148]

(2) *Al-Ikhlās* (sincerity)

Sincerity means that we direct our words, efforts and our sacrifices in order to gain Allah's acceptance without expecting anything in return, be it good name and title, position and standard, or praise and recognition, so that, with sincerity, we can avoid committing unlawful practice and despicable behaviour (Muhammad, 1991). In a hadith, Prophet Muhammad (PBUH) said:

'Know that Allah does not look at your face, nor does He look at your body, but He looks at your hearts.' [Muslim]

'The reward of deeds depends upon their intentions, and every person will get the reward according to what he or she has intended...' [Bukhari]

Anything a Muslim does can generate a reward once there is good intention. One of the noblest aspects of this point is that, by doing good deeds to others, the Muslims have no other intentions than pleasing their Lord. They 'feed the needy, the orphan and the prisoner, for the love of Him, (saying): 'We feed you, for the sake of Allah only; we wish for no reward nor thanks from you' (76: 8-9)

### (3) *Al-Sidq'* (truthfulness)

The character of *sidq'* (truthful) is the basis of nobility and is described by clean and pure deeds (Beekun, 1997). The first aspect of this point is the fulfilment of the covenant with Allah, being His trustee on earth. On the other hand, this character ensures the return of rights to the rightful and strengthens the bonds between society members, be they powerful leaders, pious persons, judges, men or women, or adults or children. In fact, this character is one of Allah's characters:

'Allah! There is no god but He: of a surety He will gather you together against the Day of Judgement, about which there is no doubt. And whose word can be truer than Allah's?' [4: 87]

The character of *sidq'* (truthful) is made up of the following: being true by words, being true by looks, being true by intention, being true by promise and being true by practice. The character of *sidq'* provides calmness to the soul, whilst lies will worry the heart and make it anxious and bewildered (Badawi, 2002).

### (4) *Amanah* (trustworthiness)

A solid society cannot be built unless it is based on firm and strong foundations that include the basis of trustworthiness. *Amanah* is a noble character that should be instilled in the self of each and everyone in facing life's struggles to achieve the desired goals and the intended aspiration. We can see clearly the difference between the two types of human: firstly,

there are those who are trustworthy (*al-Amin*) and, secondly, there are those who are treacherous (*al-Kha'in*) (Muhammad, 1991). A trustworthy person will be trusted and respected by people. On the other hand, a betrayer will be hated and despised. Performing kindness to an individual or towards society is also a kind of trustworthiness (Asad, 1985). All societies, races and nations are aware of how great the effects of these characters and deeds are in their lives. Therefore, all societies and nations strive towards enriching the lives of their society's members, and this has led to their advancement and civilization. The standard of a nation that surpasses other nations is due to its solidarity and strong bonds that can be described as structures that strengthen one another (Muhammad, 1991). The said solidarity and strong bonds could not be achieved without the trustworthiness that controls their souls. Therefore, trustworthiness is the basis of a society's sustainability, the basis of a nation's stability and the basis of power and recognition (Beekun, 1997). Trustworthiness is one of the characters of *Abrar* (the best):

'Those who faithfully observe their trusts and their covenants' [23: 8]

With regard to the newly developed items of Islamic respect, this study therefore indicates that Islam sees respect as when individuals are mutually compromising, balanced in personal trust, mutually appreciating one another's ability and sharing the same values, then respect raises through adhering to this code of 'good behaviors'. This then affects the individuals in terms of seeing respect as something that is an obligation and they will therefore automatically approach others in respectful ways. It may appear difficult or impossible to respect both the person who seems to earn respect and the one who seems not to earn it. As DeLellis (2000) emphasized that respect is warranted for every human regardless of their virtue or lack of it. Nevertheless, people are born with this basic right to respect as a human being, and they retain it throughout life. It implies the idea that we like to be respected because we feel that we ought to respect

people because it is an innate human value. This idea is in line with Kant and his categorical imperative (Hill, 2000; p.39) which holds that moral behavior is an end in itself because of 'a rational moral requirement for everyone that is not based or conditional on its serving one's contingent personal ends.' In relation to this, respect can be seen as a moral building block for a moral and humanitarian community. As a matter of fact, communities and collectives fare well if they have principles guiding social behavior. One important class of principles is the one addressing ethical and moral issues (De Cremer and Mulder, 2007). Additionally, ethical principles inform individuals about what is important and how they ought to treat other human beings (Miller, 2001). Furthermore, the construct content (Islamic Respect) may also suggest that the notion of respect is rooted within a religious system and practices were a high moral sense and purpose influences the cultural framework within which respect is interpreted.

To date the discussion of the concept of respect in the leadership literature has been far too modest (Price, 2008; Bowie, 2000; Dreher, 2002) and there are problems with the way respect is treated in LMX. More recently, in his article, Clarke (in-press) specifically criticizes the dimension of professional respect of LMX by stating that the emphasis given to professional respect undermines the important role that respect plays within the leadership relationship. He also highlighted a number of limitations with the way in which respect has been treated within the leadership literature. Clarke argued that this literature has treated the concept of respect in particularly narrow terms.

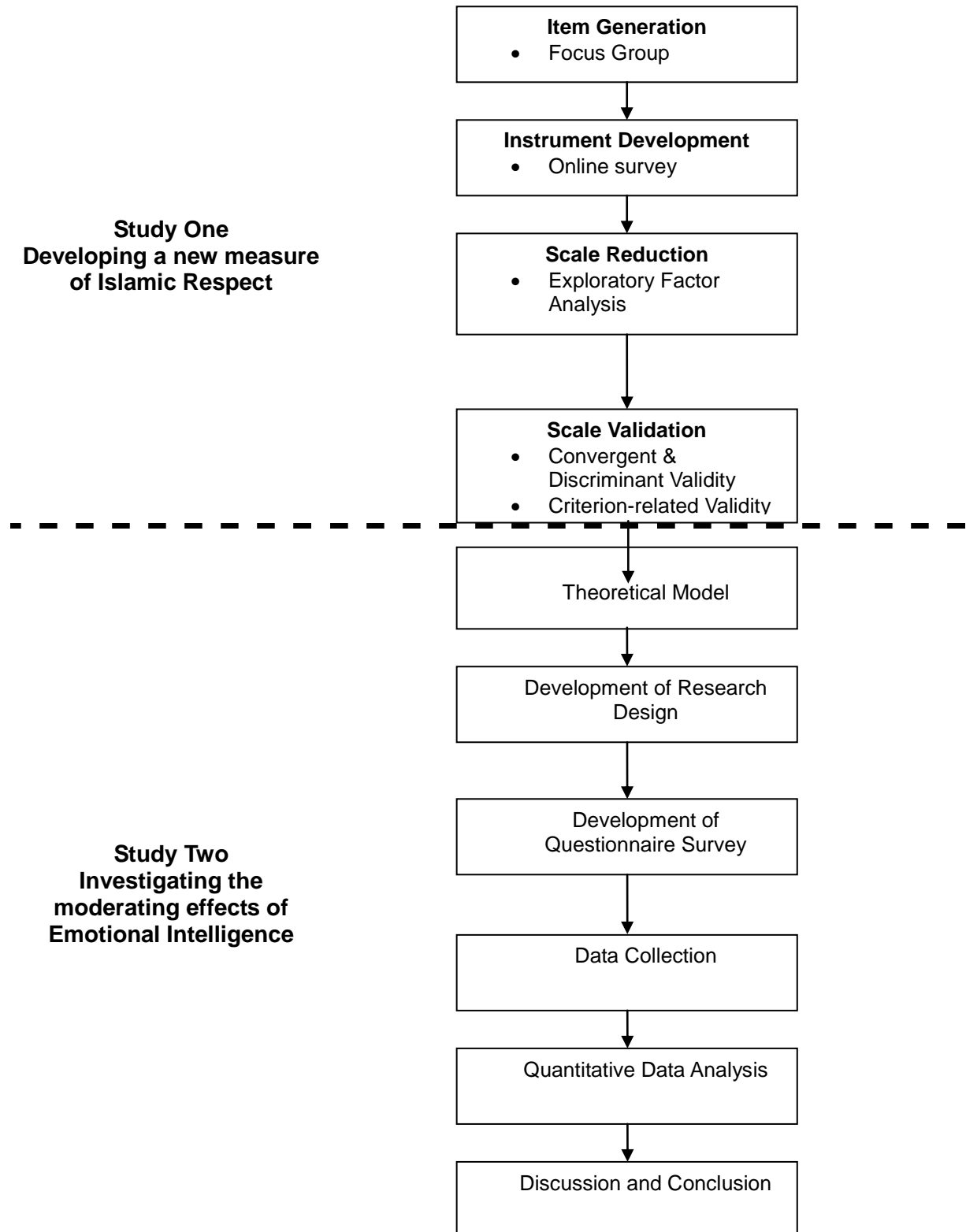
Within LMX theory, respect has been defined as 'mutual respect for the capabilities of the other' (Liden and Maslyn, 1998). This type of respect is often referred to as professional respect and this only refers as appraisal respect that comes about as a result of leader and follower assessments of each other's capabilities or 'worth' (Clarke, in press) and it is this narrow

conceptualization of respect that is measured in empirical studies. Within relationships especially between leader and followers, there is range of behaviours as worthy often dependent upon their value (Cranor, 1975). Such behaviours are likely to result in judgements of the leader as 'worthy' and as a result implicated in bringing about appraisal respect. This in itself would seem as a major omission in LMX literature theorizing the concept of respect.

Several articles within the literature relating to the role of respect in interpersonal behaviour have shown a lack of coherence (Langdon, 2007). Moreover, within leadership perspectives, the notion of respect has an uncertain definition and the authors who have discussed leadership tend to take the meaning of respect for granted (Delellis, 2000). Clarke posited an integrated multidimensional model of respect that captures the full dimensions of respect in leadership. The antecedents and outcomes of respect in leadership are recognized, and a series of testable propositions are also outlined that capture the posited relationship, informed by a relational perspective of leadership (Uhl-Bien, 2006). An analysis based on the most influential leadership theories, which are trait, behavioural, situational (LMX), and values-based (transformational, stakeholder/servant) perspectives, was undertaken. As a result, three differing constructs of respect are presented: appraisal, identification and recognition. For these three types of respect to be conceptualized in a leadership perspective, Clarke proposed that the following three dimensions should be put forward: (1) appraisal respect, a judgement of worthiness based upon some perceived quality possessed by an individual; (2) identification respect, a close identification of values between leader and follower; (3) recognition respect, to act in an unbiased, dignified, ethical and trustworthy manner. He also proposed a comprehensive definition of respect in leadership as '*A set of judgements relating to the perceived worthiness, ethical behaviours and shared values that exist between leader and follower*' (Clarke, In-press; p.10). This would

seem to point out that a measure of respect that integrates all three dimensions above is likely to add greater variation in particular outcomes over and above that offered by professional respect itself.

**Figure 2: Research Stages**





#### **4.1.1 Item Generation**

To generate the items to be included in a new measure of Islamic respect, this study used an inductive approach (Hunt, 1991). This involved asking respondents about their understanding of respect using the focus group technique. Focus groups are one of the most useful qualitative research methods for conceptualizing and operationalizing constructs (Pett, Lackey and Sullivan, 2003). According to Willms and Johnson (1993), a focus group involves a discussion in which a small group of informants (six to twelve people), guided by a facilitator, talk freely and spontaneously about themes considered important to the investigation. The participants are selected from a target group whose opinions and ideas are of interest to the researcher. Sessions are usually tape-recorded and an observer (recorder) also takes notes on the discussion (p.61). The techniques used for the focus group sessions of this study followed the guidelines by Kruger (1998, 2000).

There are two basic assumptions that form the foundation of this method. The first is the existence of multiple realities that bring meaning for the individual (Streubert and Carpenter, 1999). For example, the participants in the focus group come from different social backgrounds and they become familiar with the phenomenon in various ways. We might get different answers to the same question, and it is important for us to understand each participant's opinion/perspective. The facts, observations, and experiences that are drawn out from these participants become empirical indicators that can be used as items in the new measurement of respect. The second assumption is that data are gathered within the natural context or setting where social actions occur (Hutchinson, 2001). Context, according to Wood (1988), refers to the larger domain in which a phenomenon is experienced. Truths cannot be interpreted outside of the natural context in which they are developed. Subjects develop truth through their experiences in their physical environment, other people with whom they relate, the history of their past

involvements, and all aspects of the social situation in which they participate (Miles and Huberman, 1994). Since the objective of this method is to encourage the participants to share views and ideas actively about the topic to be discussed, so participants were selectively invited based on similar characteristics.

### **(i) Procedure**

The invitation to voluntarily participate in the focus group was advertised on the notice board of the Muslim prayer room at the University of Southampton (see Appendix 1). Invitations through yahoo group email were also sent to the community of Muslim students/students' dependents in the University of Southampton through a contact person. Then, after some correspondence with those who agreed to participate in the focus group, a formal invitation letter requesting the respondents to attend focus group sessions at a particular time, date and place was sent.

Two separate groups were formed, the first of which involved three students' dependents and six PhD students from Malaysia, Indonesia and Brunei. The second group consisted of six Muslim PhD students from Pakistan, Ghana, Saudi Arabia and Malaysia. Each session began with a welcoming speech and introduction to the participants. Every participant was asked to fill in their demographic information and sign a consent form indicating their willingness to participate in the research. They were also briefed about the ground rules of the session. The participants were told how the session would be conducted, and informed that the researcher's role as a facilitator was to guide the discussion in order to encourage the active involvement of all participants and ensure that all participants contributed their views. The participants were also encouraged to initiate a discussion about the issues among themselves rather than directing their views to the researcher. In this way, the session was conducted so that the researcher had less influence on the discussion.

During the discussion, the researcher tried to remain neutral, neither endorsing nor rejecting participants' responses. The discussions were audio-recorded, with notes also taken by the researcher's colleague who acted as her assistant. Very active discussions were held in the first group: for example, the issues of differences in cultures among Malaysian, Indonesian, and Bruneians on how they perceived the term 'respect'. The focus group sessions lasted an average of 85 minutes. The first group session was held on 26th June 2008 and the second group session was conducted on 4th July 2008. Overall, all the participants from both groups were actively involved in the discussion. At the end of each discussion, the researcher and her colleague reviewed the discussions and notes.

#### **(ii) Participants**

The participants consisted of 7 males and 8 females, with ages ranging from 21 to 40; the mean age was 33.6 (SD= 1.06). Six were currently employed and others had recent working experience in the private sector (Telecommunication and Construction Company), public sector (Higher education institutions) and professions (Law firm). Their length of tenure with the organization was between 6 and 15 years or more, with a mean of 10.51 (SD= 1.33). Of these 15 participants, nine were lecturers, four were engineers, and two were legal officers. They came from various countries, specifically, one from Indonesia, two from Brunei, eight from Malaysia, one from Ghana, two from Pakistan and one from Saudi Arabia.

#### **4.1.2 Instrument Development**

A questionnaire was constructed using an online survey by subscribing to SurveyMethods.com at <http://www.surveymethods.com>. For this study, web URL for the survey was deployed; thus, participants' identity and their responses were completely anonymous. The online survey can be found at: <http://www.surveymethods.com/EndUser.aspx?89ADC1D980CEDDDF>

This online survey begins with a cover letter explaining the purpose of the

study and asking for the respondent's consent to participate in the survey. The online survey consists of 5 sections comprising a total of 7 pages. The first section has questions on the new measure of the 22 items of Islamic respect. The second section has questions on 6 items of organizational citizenship behaviour (OCB) (William and Anderson, 1991); 3 items of turnover intention (Mobley, Horner and Hollingsworth, 1978); and 6 items of job satisfaction (Tsui, Egan and O'Reilly (1992). Section three covers the measure of the 12 items of Leader-Member Exchange (LMX) (Liden and Maslyn, 1998) for tests of discriminant and convergent validity. The fourth section has questions on 3 items of affective component of organizational commitment by Meyer, Allen and Smith (1993); 5 items of psychological well-being (PWB) (satisfaction with life) by Diener et al (1985); and 4 items of psychological wellbeing (PWB) (subjective happiness) by Lyugomirsky and Lepper (1999). The last section covers the background information. The measures in the second and fourth sections were included for the purpose of criterion-related validity.

The rationale behind using an online survey in this current study can be seen in the advantages offered by this medium, such as increased sample heterogeneity, time saved on manually entering data, greater economy of collecting a large amount of data, and the fact that the data could be collected continuously because an online survey operates for 24 hours a day. In addition, the volume of studies using the internet-based data collection medium is expanding rapidly (O'Neil, Penrod and Bornstein, 2003; Buchanan, Johnson and Golberg, 2005), and researchers have highlighted several other advantages such as security and recruitment using internet-based research, design, control and ethics. Additionally, statistics on Malaysian internet use have shown that an increasing percentage of more than 90% of individuals have accessed the internet since 2007 ([www.statistics.gov.my](http://www.statistics.gov.my)).

#### **4.1.3 Pilot Study**

Pilot testing was conducted before the actual online survey was launched. A pilot study refers to so-called feasibility studies which are 'small-scale version(s), or trial run(s), done in preparation for the major study' (Polit, Beck and Hungler, 2001). Besides that, a pilot study can also be the pre-testing of a certain research instrument (Baker, 1994). According to Wilson (1985), pilot testing can be used to determine the amount of time it takes to complete the instrument, establish whether the instructions are clear, and identify whether the participants found anything inappropriate or objectionable about the instrument.

Therefore, for this research, the pilot study was conducted prior to the actual study for the following reasons: (1) to identify the clarity of the questions used; (2) to check that the instructions given to respondents are comprehensible; (3) to identify the length of time required to answer the questionnaire; (4) to check any technical difficulties with the website; (5) to identify any missing scales on the questionnaire; (6) to get feedback on the overall impression of the website. A sample of 20 PhD students in the University of Southampton was randomly selected for a website pilot test. They were asked to provide feedback regarding the above-mentioned issues. Based on feedback from the pilot testing, one scale was identified as missing a range, which was the question about age (for age range *'between 41 – 50'*).

#### **4.1.4 Online Survey Procedure**

The data was collected from two samples. The first sample consists of academic staff in one of the public university in Malaysia. The data was collected by sending the address of the survey website to the staff email group (i.e., 'ACADEMIC-NET@GROUPS...'). The details of the survey were provided. For the second sample, it was collected using a personal-contact approach, whereby contact persons (managers or executives from various organizations) had been approached personally via email to

explain the details of the survey. The address of the survey website was also attached in the email. These contact persons then disseminated the email randomly to employees within their respective organizations. The respondents were those currently working in various types of industry in Malaysia. Participation in this study was voluntary and detailed information on the participants was completely anonymous. To avoid dropout (discontinuing of participation), several techniques were used, such as the incentive of a prize draw, where a RM100 GIANT superstore (one of Malaysia's famous superstores) voucher was offered; furthermore, a progress indicator informing participants of their progress throughout the survey was provided (for example: 'page 4 of 7').

#### **4.1.5 Participants**

The data were collected from 186 academic staff from one of the public University in Malaysia and 200 organizational employees came from various types of organization in Malaysia. Factor analysis was assessed with the first sample (academic staff), while scale validation study was conducted with the second sample (organizational samples). Out of a total of 255 academic staff who visited the survey website, only 186 respondents completed the instrument (response rate of 73%). The demographic breakdown of these academic staff was: males comprised 18 per cent of the participants, and the average age was 38.10 (SD=1.41). A total of 94 per cent were Malay, 2.6 per cent were Indian, and others accounted for 3.4 per cent. 96.2 per cent were Muslims, 3.2 per cent were Hindus, and 0.6 per cent was Christians. Average tenure in current organization was 5.48 (SD= 1.52), while the average amount of time that participants had worked under their current supervisor was 1.86 (SD=1.03).

For the second data of organizational employees, out of a total of 476 participants who visited the survey website, the number of participants who completed the instrument was 212. However, twelve participants were

removed because these participants were identified as having submitted multiple submissions of data which was traced based on the Internet Protocol (IP) address. This therefore left a usable data of 200 participants, representing a response rate of 42%. The participants consisted of managers (8.9 per cent), assistant managers (18.2 per cent), executives (30.6 per cent), engineers (18 per cent), and others (24.3 per cent). Males comprised 38 per cent of the participants, and the average age was 36.74 (SD=1.72). A total of 75 per cent were Malay, 6.5 per cent were Chinese, 4.6 per cent were Indian, and others accounted for 13.8 per cent. 82 per cent were Muslims, 2 per cent were Buddhists, 4.6 per cent were Hindus, 9.4 per cent were Christians and 2 per cent did not state their religion. Average tenure in current organization was 7.52 (SD= 1.80), while the average amount of time that participants had worked under their current supervisor was 4.71 (SD=1.31). These participants came from various types of industry including manufacturing, banking, architecture, construction, services, consultation, telecommunications and others (including accounting and finance, retail, legal and trading) at 12, 21.7, 1.1, 4.8, 21.5, 3.4, 1.4 and 34.1 per cent respectively. Participation in this study was voluntary and detailed information on participants was completely anonymous.

#### **4.1.6 Measures**

Three sets of measures were used in this online survey. The measures include the 22-item new measure of Islamic respect, Leader-Member Exchange (LMX) (affect, loyalty, contribution and professional respect) and work-related outcomes (organizational citizenship behaviour, job satisfaction, organizational commitment, turnover intention, and psychological wellbeing).

##### **(i) Independent Variables**

###### *(1) New Respect Measure*

The 22 items of new respect measure was assessed based on a 7-point

scale, ranging from 1 = strongly disagree to 7 = strongly agree. The items can be found in Table 3.

### *(2) Leader-Member Exchange*

The subordinate's perception of the leader-member exchange relationship was measured with the 12-items scale by Liden and Maslyn (1998), and the items were initially identified by Dienesch and Liden (1986). This scale measures four dimensions: affect (3 items), loyalty (3 items), contribution (3 items), and professional respect (3 items). Affect was defined as 'the mutual affection members of the dyad have for each other based primarily on interpersonal attraction rather than work or professional values' (Dienesh and Liden, 1986: p.625). Loyalty was defined as the extent to which both leader and member publicly support each other's actions and character. The dimension of contribution was defined as the 'perception of amount, direction, and quality of work-oriented activity each member puts forth toward the mutual goals (explicit or implicit) of the dyad' (Dienesh and Liden, 1986: p. 624). Professional respect was defined as the perception of the degree to which each member of the dyad had built a reputation, within and/or outside the organization, of excelling in his or her line of work (Liden and Maslyn, 1998). The measure was assessed on a 7-point scale, ranging from 1 = strongly disagree to 7 = strongly agree. Abu Bakar, Mustaffa and Mohamad (2008) reported that the coefficient alpha for each component of perceived contribution, affect, loyalty and professional respect is 0.89, 0.87, 0.89 and 0.85 respectively.

The three items included in the affect scale were *'I like my supervisor very much as a person'*, *'My supervisor is the kind of person one would like to have as a friend'*, and *'My supervisor is a lot of fun to work with'*. The Cronbach alpha for these 3 items of affect was 0.92. Items for the loyalty scale were *'My supervisor would come to my defence if I were "attacked" by others'*, *'My supervisor would defend me to others in the organization if I made an honest mistake'*, and *'My supervisor defends my work actions to*



*a superior, even without complete knowledge of the issue in question*'. The coefficient alpha value was 0.89. The 3 items for the contribution scale were *'I do work for my supervisor that goes beyond what is specified in my job description'*, *'I am willing to apply extra efforts, beyond those normally required, to meet my supervisor's work goals'*, and *'I do not mind working my hardest for my supervisor'*. The Cronbach alpha was 0.87 for this scale. The 3 items of professional respect were *'I am impressed with my supervisor's knowledge of his/her job'*, *'I respect my supervisor's knowledge of and competence on the job'*, and *'I admire my supervisor's professional skills'*. The Cronbach alpha was 0.94.

## **(ii) Dependent Variables**

### *(1) Psychological Wellbeing*

For the purpose of this study, 2 types of Psychological WellBeing (PWB) measures are employed. First, the measure of PWB (satisfaction with life) consists of 5 items developed by Diener et al. (1985). This scale was developed to measure people's satisfaction with their lives as a whole. The measure has demonstrated a good internal consistency (0.87) and temporal stability with a 2-month test/re-test reliability of 0.82 (Diener et al., 1985). The one-factor structure of this measure has been validated in many studies (Pavot, Diener, Colvin and Sandvik, 1991; Shevlin and Bunting, 1994; Diener et al., 1985). There is also evidence of good convergent, discriminant validity and concurrent validity (Pavot et al., 1991; Pavot and Diener, 1993). The scale allows respondents to integrate and weigh the satisfaction life domains in whatever way they choose. Items were: *"I am satisfied with my life"*, *'In most ways my life is close to my ideal'*, *'So far I have gotten the important things I want in life'*, *'If I could live life over, I would change almost nothing'* and *'The conditions of my life are excellent'*. All items were rated between 1 = strongly disagree and 7 = strongly agree. The coefficient alpha value was quite high with 0.89 for these 5 items in the current study.

The second measure used was subjective happiness. The scale was introduced and validated by Lyugomirsky and Lepper (1999) from 14 studies with a total of 2,732 participants. This scale has been validated in many studies and results demonstrated that this scale has been found to be stable across samples with high internal consistency of coefficient alpha value ranging between 0.79 and 0.94, and good convergent validity with other measures of happiness and theoretically-associated constructs such as optimism and positive affect (Mattei and Schaefer, 2004). A total of 4 items were used in this current study. 2 items offer brief descriptions of happy and unhappy individuals and ask respondents the extent to which each characterization describes them. The 2 items were: '*Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?*', and '*Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?*' Items were rated between 1=Not at all and 7=A great deal. Another 2 items were asking respondents to characterize themselves using both absolute ratings and ratings relative to peers. The first item was '*In general, I consider myself ...*' and was rated between 1 = not a very happy person and 7 = a very happy person. The second item was '*Compared to most of my peers, I consider myself...*' was rated between 1 = less happy and 7 = more happy. The Cronbach alpha for these 4 items was 0.74.

## *(2) Organizational Commitment*

For the purpose of this present study, only three items of affective organizational commitment from Meyer, Allen and Smith (1993) were included, due to the relevancy of the scale. The measure was initially developed by Allen and Meyer (1990) and consisted of 24 items dealing with normative commitment, continuance commitment and affective commitment. The normative commitment component is defined as employees' feelings of obligation to remain with the organization. The

continuance component of organizational commitment refers to commitment based on the costs that employees associate with leaving the organization. The affective component of organizational commitment is defined as employees' emotional attachment to, identification with and involvement in the organization (Allen and Meyer, 1990). The coefficient alpha for each component of normative, continuance and affective is 0.79, 0.75 and 0.87 respectively. Greguras and Ford (2006), in validating the measure of LMX (Liden and Maslyn, 1998) used this 3-item measure of the affective component of organizational commitment for the criterion-related validity purpose of their study. Two sample items included: '*I would be very happy to spend the rest of my career with this organization*', and '*I really feel as if this organization's problems are my own*'. All items' responses for this study were scaled from 1 = strongly disagree to 7 = strongly agree. The reliability for this measure in this current study was  $\alpha=0.87$ .

### *(3) Organizational Citizenship Behaviour*

This measure was estimated by a 6-item scale employed by William and Anderson (1991). Organizational Citizenship Behaviour (OCB) refers to behaviours that immediately benefit specific individuals and thus indirectly contribute to the organization. Coefficient alphas ranging from 0.75 to 0.91 have been reported in earlier studies (Bateman and Organ, 1983; Graham, 1986; William and Anderson, 1991). Items included were: '*I help others who have been absent*', '*I help others who have heavy work loads*', '*I assist my supervisor with his/her work (when not asked)*', '*I take time to listen to co-workers' problems and worries*', '*I take a personal interest in other employees*', and '*I go out of my way to help new employees*'. The measure was assessed on a five-point scale (ranging from 1 = strongly disagree to 5 = strongly agree). The Cronbach alpha for this measure was 0.70.

### *(4) Turnover Intention*

This measure was based on one developed and validated by Mobley, Horner and Hollingsworth (1978). The scale assesses the intentions of the employee to withdraw from his/her organization and is widely used in the literature (Michaels and Spector, 1982; Miller et al., 1979). Previous use of this scale has found Cronbach's alpha greater than 0.90 (Gaither, 1998; Kahaleh and Gaither, 2005; Desselle, 2005; Abu Elanain, 2009). The 3 items used in this study were: '*I am actively searching for an alternative to the organization*', '*I think a lot about leaving the organization*', and '*As soon as it is possible, I will leave the organization*'. All 3 items ranged from 1 = strongly disagree to 5 = strongly agree. The coefficient alpha value in this study was 0.86.

#### *(5) Job Satisfaction*

Job satisfaction was measured using Schreisheim and Tsui's (1980) six-item scale. Coefficient alphas ranging from 0.73 to 0.78 have been reported in earlier studies (Tsui et al., 1992). The scale measures employee attitude to certain aspects of the job. Items ranged from 1 = very dissatisfied to 5 = very satisfied. Sample items were '*How satisfied are you with the pay you receive for your job?*', '*How satisfied are you with the pay you receive for your job?*' and '*Considering everything, how satisfied are you with your current job situation?*' The Cronbach alpha for this measure was 0.81

## **4.2 Study Two**

In study two, the objective of the study is to investigate the role of emotional intelligence in moderating the relationships between Islamic Leader-Member Exchange (ILMX) and work-related outcomes. Both dyad and leader emotional intelligence is examined. By examining dyad and leader emotional intelligence, this study is able to determine whether dyad or leader emotional intelligence is more significant in moderating the relationship between Islamic Leader-Member Exchange (ILMX) and work-related outcomes.

#### **4.2.1 Research Background**

A large Islamic insurance company in Malaysia was chosen. For the purposes of confidentiality, the abbreviation TIC was selected. The background of the company is briefly discussed in the following section.

#### **4.2.2 Company Background**

In 1985, the concept of Takaful (Islamic insurance) was first introduced in Malaysia to fulfil the need of the general public to be protected based on Islamic principles. However, Takaful operations have been regulated and supervised by Central Bank of Malaysia (BNM) since 1988, with the appointment of the BNM Governor as the Director-General of Takaful. In October 1995, the ASEAN Takaful Group (a group of Takaful operators in Brunei, Indonesia, Malaysia and Singapore) was formed to enhance mutual co-operation and to facilitate the exchange business among Takaful operators in ASEAN countries. In 1997, the Malaysian Takaful industry took a leap forward with the formation of **ASEAN ReTakaful International Ltd (ARIL)** as an offshore reTakaful company in Labuan, Sabah (East Malaysia). The establishment of ARIL was intended to create a momentum for more dynamic reTakaful exchanges among ASEAN Takaful Group members and provide additional reTakaful capacity to further reduce their dependence on conventional reinsurance.

TIC obtained approval from Bank Negara Malaysia (Central Bank of Malaysia) for registration as a Takaful operator on 21 April 2003. The principal business of the company consists of family Takaful (Islamic life insurance) and general Takaful (Islamic general insurance). Basically, a family Takaful plan is a combination of long-term investment and a mutual financial assistance scheme, whereas the general Takaful scheme is purely for mutual financial help on a short-term basis, usually 12 months, to compensate its participants for any material loss, damage or destruction that any of them might suffer arising from misfortune that might have been

inflicted upon his/her belongings or properties. The company has established an extensive agency network with a presence in all the major centres as well as a number of smaller towns throughout the Peninsular of Malaysia, including Sabah and Sarawak. Currently, the company has 96 branches operating the family Takaful and 519 branches for the general Takaful business.

The company has invested considerably in technology to create efficiency and effectiveness in serving their customers and business partners. TIC was among the first to utilise the e-Covernote System linking TIC with the Road Transport Department (JPJ). In addition, the company has in place an electronic claims estimation system that considerably speeds up assessment of motor claims. On the corporate side, their parent company, MNRB, has increased the paid-up capital to Malaysian Ringgit (MYR) 195 Million in compliance with the requirements of the authorities and to develop the business in the Takaful industry. In addition, the TIC report and audited financial statements for 31 March 2007 showed a growth in total assets: the figure had reached MYR344,286,647 as compared to MYR216,695,332 in 2006. This indicates an increase of 37 per cent. The operating revenue was MYR77,504,460 in 2007 as compared to MYR57,774,544 in 2006 which shows an increase of 25 per cent.

Insurance as a concept does not contradict the practices and requirements of Shariah. In essence, insurance is synonymous with a system of mutual help. However, Muslim jurists are of the opinion that the operation of conventional insurance does not conform to the rules and requirements of Shariah, as conventional insurance involves the elements of uncertainty (Gharar) in the contract of insurance, gambling (Maisir) as the consequences of the presence of uncertainty and interest (riba) in its investment activities. Therefore, Takaful serves as alternative insurance which is based on Islamic principles. Takaful is an insurance concept in Shariah whereby a group of participants mutually agree among

themselves to guarantee each other against defined loss or damage that may be inflicted upon any of them by contributing as *tabarru'* (donation) to the Takaful funds. It stresses co-operation and unity among participants. In addition, Muslim jurists acknowledged that the basis of shared responsibility in the system of '*aqila*', as practised by Muslims of Mekah (*muhajirin*) and Madinah (*ansar*) laid the foundation of mutual insurance.

The operation of Takaful may thus be envisaged as a profit-sharing business venture between the Takaful operator and the individual members of a group of participants who desire to reciprocally guarantee one another against a certain loss or damage that may be inflicted upon any one of them. Therefore, it is necessary to emphasise from the outset that the Takaful business as practised in Malaysia is a kind of cooperative Takaful in which a group of people participate for their own cause within the domain of the private sector.

The business of Takaful run by TIC is categorized into two types: family Takaful business (Islamic life insurance) and general Takaful business (Islamic general insurance). Basically, a family Takaful plan is a combination of long-term investment and a mutual financial assistance scheme, whereas the general Takaful scheme is purely for mutual financial help on a short-term basis, usually 12 months, to compensate its participants for any material loss, damage or destruction that any of them might suffer arising from misfortune that might be inflicted upon his/her belongings or properties.

#### **4.2.3 Research Method**

Quantitative research is often conceptualized as having a logical structure in which theories determine the problems to which researchers address themselves in the form of hypotheses-derived general theories (Bryman, 1988). Using quantitative research, the measurement of concepts takes place through the use of questionnaires. This is generally focused on

establishing causal relationships between the concepts being studied. This allows the researcher to establish whether there are associations among various variables that are reflected in the questionnaire (Davis, 1985).

In addition, the quantitative method is designed to provide summaries of data that support generalizations about the phenomena under study within some larger population. The survey is one of the most common methods used in generating primary data as it provides a quick, inexpensive, efficient, and accurate means of assessing information about the population (Zikmund, 2003). It is also useful in collecting information to describe, compare, or explain knowledge, attitudes, and behaviours (Fink, 1995). Isaac and Michael (1995) explain that a survey is a means of gathering information that describes the nature and extent of a specific set of data ranging from physical counting and frequencies to attitudes and opinions.

#### **4.2.4 Research Strategy**

This current study used a cross-sectional design that represents a snapshot of one point in time (De Vaus, 2002). A self-administered postal questionnaire survey was utilised for the purpose of this study. There are several reasons why this strategy was employed: (1) it provides geographic flexibility; (2) it was relatively inexpensive compared to telephone surveys or personal interviews; (3) it provides convenience for participants as they can answer the questionnaire whenever they have time; (4) it avoids interview bias, which is a potential problem with telephone and face-to-face interviews; (5) questions are standardized and highly structured; and finally (6) this strategy allows for the use of statistical analysis in which characteristics of the population can be estimated from a relatively small representative sample (Zikmund, 2003; De Vaus, 2002). Moreover, the survey's capacity for generating quantifiable data on large numbers of people who are known to be representative of a wider



population in order to test theories or hypotheses has been viewed as a means of capturing many of the ingredients of a science (Bryman, 1988).

A limitation of the postal questionnaire survey is the quality of responses and the response rate. This problem can be overcome by using good techniques in the design of the questionnaire and the mail-out procedures (Robert, 1999). Several techniques were used to maximise the response rate of the current study: a prize draw incentive of a RM100 voucher for GIANT superstore (one of Malaysia's famous superstores); highlighting the confidentiality of responses; dateline dates for reply; follow-up by email or telephone calls and sending a second mailing; and a researcher-addressed stamped envelope.

#### **4.2.5 Research Procedure**

This study was conducted using a self-administered postal survey distributed by the researcher. Prior to that, the researcher contacted the general manager of the Human Resource Management department to explain the objectives of the research and obtain some support and cooperation to conduct the survey among the company staff. After obtaining the agreement of the general manager of the Human Resource Management department, the researcher was given a list of names and contact details of the agency managers (agency heads) to be contacted (see Appendix 11 for the detailed list of the agency offices). The researcher was asked to make direct contact with the agency managers involved in this research. However, the general manager of Human Resource Management firstly informed all the agency managers that the survey was to be conducted.

This research involves dyad respondents, which are leader and follower relationships. Hence, two sets of questionnaires are prepared for each dyad. The first is the leader questionnaire, while the second is the follower questionnaire. To ensure that each dyad consists of a correct pair

consisting of a leader and a follower supervised by them, both leader and follower dyad questionnaires are given identical codes. For example, the code for the leader questionnaire is marked as L01, while the code for follower is F01. A total number of 615 questionnaires were sent to both leaders and their followers at the same time with a request that they return them within three weeks. Each leader questionnaire contained an instruction which read: 'You are asked to identify a subordinate under your supervision that you have chosen for the purpose of this questionnaire, and hence please hand over the sealed envelope marked 'FOLLOWER QUESTIONNAIRE' to the individual.' Each leader and follower questionnaire was accompanied by a researcher-addressed stamped envelope.

Each leader and follower questionnaire contained statements which explained that their participation in this questionnaire was voluntary. They were also informed that all information provided by them was confidential and would not be exposed to any parties other than for academic research purposes. To encourage each respondent to complete the survey and send it back, the researcher offered a lucky draw. The technique of this monetary incentive has been found to enhance the response rate (Weiers, 1984).

The questionnaire was translated into the Malay language by the researcher. The translation procedure followed a back-translation method. A professional translator who was blind to this study was hired to translate the Malay version questionnaire into the English version. Then, a comparison was made between the back-translation and the original version of the questionnaire. Some discrepancies were found in some of the questions examined and the questions were redrafted.

In survey research, contact is very important and the participants need to be contacted regularly in order to increase the rate of response

(Rodeghier, 1996). Therefore, emails were sent to ensure that the agency managers had received the survey questionnaires. This was done a week after the survey questionnaires were sent. Three weeks after the first mailing, a reminder letter, together with another set of questionnaires, was sent to those who had not replied. A support letter from the general manager of Human Resource Management was also attached to this second mailing. Three days after the second mailing, a further follow-up was made by sending emails and making telephone calls. After a period of approximately two months, a total number of 310 follower questionnaires and 280 leader questionnaires were received. However, only 203 usable sets of questionnaires (leader and follower) were obtained.

#### **4.2.6 Pilot Study**

Pilot testing is important to ensure that the research instruments are valid and reliable (Sekaran, 2000). Pilot testing was conducted with two managers and five executives from the company. The two managers were personally interviewed and discussions were held on the relevancy of the questionnaire items, while the others mailed their answers together with some comments and suggestions on the questionnaire. A number of amendments were made based on the comments and suggestions that had been returned, and then a revised draft of the questionnaire was prepared accordingly. For example, there were changes to questions in the demographics section: (1) years of working for current company; and (2) years of working under current manager.

#### **4.2.7 Participants**

An Islamic Insurance Company with 615 offices throughout Malaysia agreed to take part in this study. Individuals occupying senior supervisory roles, usually heading teams, were defined as leaders for the basis of this study. A total number of 310 sets of subordinate questionnaires and 280 sets of manager questionnaires were received by the researcher. However, only 203 sets of questionnaires (manager and subordinates)

could be used in this research, which consists of 203 correct dyad partners. Therefore, the response rate for this questionnaire was 33 per cent and was considered sufficient because a response rate of 30% is sufficient and acceptable in order to make statistical inferences about a population (Sekaran, 2000). The majority of the leaders were male (54%) and their ages ranged from 31 to 55 years. Sixty-three per cent of these leaders had been working with the current organization for more than 5 years. Their lengths of supervisions with the subordinate were as follows: sixteen per cent was less than 1 year; twenty-three per cent was between 1 – 3 years; twenty-four per cent was between 3 – 5 years; and thirty-seven per cent was more than five years. The subordinates were sixty-nine per cent female and thirty-one per cent male, with ninety-four per cent Malay (Muslim), three per cent Chinese, two per cent Indian, and others accounting for 1%. Their ages ranged from 20 to 50 years.

#### **4.2.8 Measures**

All measures used were similar to those described in section 4.2.6 above, with the addition of the following:

##### *(1) Islamic Leader-Member Exchange (ILMX) (Follower)*

The follower's perception of the leader-member exchange relationship was measured using the 9-item LMX scale by Liden and Maslyn (1998). Sample items for Islamic respect include '*We are both tolerant towards each other if either of us makes mistakes*' and '*We value each others' points of view or opinions*'. The measure was assessed on a 7-point scale, ranging from 1 = strongly disagree to 7 = strongly agree. An overall measure of follower ILMX was obtained by summing both Islamic respect and LMX scores. Reliability coefficients for each of the scales were as follows: Affect=0.91, Loyalty=0.87, Contribution=0.67, Islamic Respect=0.93.

##### *(2) Islamic Leader-Member Exchange (ILMX- Leader)*

The leader's perception of the leader-member exchange relationship was measured using the 9-item SLMX scale (Greguras and Ford, 2006). This uses identical items to the subordinate LMX measure above allowing for slight changes in wording. The 8-item measure of Islamic Respect was also included and an overall measure of Subordinate LMX obtained by summing all items. The 3 items included in the affect scale were *'I like my subordinate very much as a person'*, *'My subordinate is the kind of person one would like to have as a friend'*, and *'My subordinate is a lot of fun to work with'*. The 3 items for the loyalty scale were *'My subordinate defends my decisions, even without complete knowledge of the issue in question'*, *'My subordinate would come to my defence if I were 'attacked' by others'*, *'My subordinate would defend me from others in the organization if I made an honest mistake'*. The 3 items for the contribution scale were *'I provide support and resources for my subordinate that goes beyond what is specified in my job description'*, *'I am willing to apply extra efforts, beyond those normally required, to help my subordinate meet his or her work goals'*, and *'I do not mind working my hardest for my subordinate'*. Sample items for Islamic respect include *'We are both tolerant towards each other if either of us makes mistakes'* and *'We value each others' points of view or opinions'*. The measure was assessed on a 7-point scale, ranging from 1 = strongly disagree to 7 = strongly agree. An overall measure of leader LMX was obtained by summing both Islamic respect and LMX scores. Reliability coefficients for each of the scales were as follows: Affect=0.94, Loyalty=0.89, Contribution=0.75, Islamic Respect=0.95.

### *(3) In-Role Performance*

Leaders rated the follower in their dyad on their in-role performance. Scores were obtained using a 7-item measure of in-role performance developed by Williams and Anderson (1991). This assesses the leaders' judgement of the subordinates' level of achievement in their assigned job duties. Sample items include *'This subordinate adequately completed assigned duties'*. All responses were scored on a 5-point scale, ranging

from 1= strongly disagree to 5 = strongly agree. The Cronbach alpha for this measure was 0.86.

#### *(4) Control Variable*

A control variable is a variable that is held constant or whose impact is removed in order to analyze the relationship between other variables without interference. Therefore, the variables that are not measured in this study must be held constant or neutralized so they will not have a biasing effect on the other variables. Length of supervision was treated as a control variable to avoid potentially confounding effects on dependent variables (Kamdar and Van Dyne, 2007; Varma and Stroh 2001). A previous study by Philips and Bedeian (1994) found this attribute to be related to supervisor's affect toward subordinates.

#### *(5) Moderator Variable - Emotional Intelligence*

The peer report of Workgroup Emotional Intelligence Profile (WEIP-3) (Jordan et al., 2002) was used to obtain a measure of emotional intelligence. The WEIP-3 comprises 26 items used to measure emotional intelligence that is derived from an ability conceptualisation of EI (Mayer and Salovey 1997). Responses to items are given on a 7-point scale where 1= strongly disagree and 7= strongly agree. The wording of items differed only in relation to whether the questionnaire was being completed by the leader or follower. So, in the follower's case a sampler item read: '*When my manager is angry, she/he can overcome that emotion quickly*', whilst on the leader questionnaire an item read, '*This subordinate seldom mentions that he/she has an initial feeling that something is right or wrong when working within this relationship.*' The reliability of this measure in this present study was 0.91. Previous empirical studies reported reliability statistics for WEIP indicate adequate internal consistency for the scale overall ( $\alpha = 0.86$  to  $0.93$ ) (Sue-Chan and Latham, 2004; Jordan et al., 2002; Moriarty and Buckley, 2003).

### **Argument on EI Measure**

The rationale for choosing the peer report of WEIP-3 emotional intelligence measure was that LMX is about quality of the relationship, specifically the LMX theory which focuses on the unique relationships the leader develops with each follower (Liden, Sparrowe and Wayne, 1997). Emotional intelligence, on the other hand, is about the ability of the individual in relation to how they perceive emotions (Mayer and Salovey, 1997). This also includes an ability to differentiate between accurate and inaccurate expressions of emotions, and between honest and dishonest expressions of emotions by others (Mayer and Salovey, 1997). Thus, quality of relationship has to do with how we perceive one another (Gerstner and Day, 1997). Lopes et al (2003) found a significant association between emotional intelligence and personality in terms of contributing to the perceived quality of one's interpersonal relationships. This current study looking at the measure of emotional intelligence is more clearly associated with how people behave. The peer report emotional intelligence measure used in this study is better linked with someone's behaviour and it is therefore better suited for this study, which is to do with the relationship. In addition, Mayer and associates have consistently stated that emotions pertain to signals about relationships (Salovey and Mayer, 1990; Mayer and Salovey, 1997). Emotional intelligence is also associated with the relationship quality (Ciarrochi et al., 2000).

Moreover, there is evidence of predictive validity with other-rated team process performance and other-rated team goal focus (Jordan et al., 2002), career advancement (Donohue and Stevensen, 2006), a positive relationship between leaders' and followers' emotional intelligence scores (Kellett, Humphrey and Sleeth, 2006), and positive team behaviours and course grades (Sue-Chan and Latham, 2004). Reliability statistics reported for the WEIP show adequate internal consistency for the overall scale ( $\alpha = 0.86$  to  $0.93$ ), the two broad scales ( $\alpha = 0.76$  to  $0.85$ ) and the seven subscales ( $\alpha = 0.58$  to  $0.85$ ) (Jordan et al., 2002; Sue-Chan and

Latham, 2004; Moriarty and Buckley, 2003). Jordan et al. (2002) demonstrated that WEIP scales have discriminant validity with regard to related personality trait scales, such as the 16 Personality Factors, Revised Self-Monitoring, and Personal Style Inventory. In a meta-analysis study, Van Rooy and Viswesvaran (2004) found that peers'/supervisors' ratings for emotional intelligence were found to have a mean operational validity slightly higher than self-reports measure. In a more recent meta-analysis by Joseph and Newman (2010) found that the self-report EI measures have incremental validity over and above both the Big Five Factors and cognitive ability. They also found that the self-report EI measures have incremental validity over and above both personality and cognitive ability. In addition, O' Boyle Jr., Humphrey, Pollack, Hawver and Story (2010) used dominance analysis or test for publication bias in their meta-analysis to obtain better estimates of relative importance of EI, cognitive ability, and the Five Factor Model in the prediction of job performance. They found that self-report or peer-report measures based on four branch model of EI provided additional explanatory power above and beyond cognitive ability and the Five Factor Model in predicting job performance.

The use of actual performance measure such as WEIP in this present study can overcome cultural limitations of ability tests such as the MSCEIT (as discussed in the literature). Besides that, other scholar for example Ashton-James (2003) has criticized the abilities measures of EI 'on the basis that they can do no more than tap respondents' semantic knowledge about emotion. A true measure of EI must place respondents in a context where they can actually experience the emotions that they are asked to respond to.' (p.448). In this respect, Boyle Jr. et al. (2010) suggest that researchers who use self-reports may better capture the emotions that employees are actually feeling in the workplace.



### **4.3 Ethical Issues**

One of the main ethical concerns in social sciences research is the fact that it involves real people in real situations, and this raises ethical questions such as privacy issues for the subject, the relationship between the researcher and the subject, and questions about the exploitation of subjects (Babbie, 2007). This present study is not exempted from these ethical issues. Hence, in both stages of the study, prior to participation, all participants read a statement of consent having been given detailed information about the present study. They were also informed that all data would be strictly confidential and the responses anonymous.

### **4.4 Chapter Summary**

This study involved two main stages. Research questions were first developed to guide stage one of this study. Then, several hypotheses were developed in order to test them in stage two of the study. Given that emotional abilities have been found to be associated with greater self-perceived quality of interpersonal relationships, it is assumed that emotional intelligence abilities may be particularly salient when considering leadership terms of a relational activity between leaders and followers.

Three sets of participants were involved in this research. First, 15 participants were involved in generating items for a new measure and took part in two separate focus group sessions. Following item generation, an online survey for the instrument development was employed. A total of 386 responses were collected from respondents from various industrial backgrounds working in Malaysia. The third data set taking part in the emotional intelligence and LMX component of the study consisted of 203 matched leader-subordinate dyads. This study therefore aims to fill a gap in the literature by investigating the moderating effect of emotional intelligence between Islamic Leader-Member Exchange and work-related outcomes using the peer-report measure of WEIP. This looks at the measure of emotional intelligence as being more clearly associated with

how people behave and which is expected to be associated with the perceived quality of one's interpersonal relationships.

## **CHAPTER 5 DATA ANALYSIS AND RESULTS**

### **5.0 Introduction**

This chapter begins by presenting results collected in the study one of this research project. The second section provides quantitative data collected from the study two which is examining the the moderating effects of emotional intelligence.

### **5.1 Study One**

This section explains the results for the first objective of the study which is to develop an Islamic culturally sensitive measure of respect. In order to develop a validated measure of Islamic respect, firstly, items for a new measure of respect were generated. This was then followed by the scale reduction and scale validation of the measure. The details of data analysis and results for developing and validating the respect measure are explained in the following sections.

#### **5.1.1 Item Generation**

In analysing the data from the focus group sessions, the technique suggested by Krueger (1988) was followed. Krueger suggested that focus group analysis is a continuum consisting of: (1) raw data, which is the statements made by the participants; (2) description, which refers to the summary statements of the respondents' comments; and (3) interpretation, which is building on the summary statements and presenting the meaning of the data. In this current study, the raw data were collected through the discussions from the two focus group sessions. The process of analysing the recorded data included listening to the tapes and transcribing the data manually word by word from the tapes. Then, transcripts were examined and statements were identified. A comparison was also made with the notes taken during the discussion sessions to ensure that the points taken from the notes were similar to the statements made by the participants. Then each of the participants was given a copy of the transcripts; this was

to ensure that the content of transcripts was similar to what had been discussed in the focus group sessions. All the participants were contacted within 3 days of receiving the transcript copies. The feedback received from each of the participants showed that they understood and agreed with the content of the transcripts. No amendment was made to the transcripts.

The qualitative data based on the focus group sessions are as follows:

*'Respect is a universal concept. In our context of living that includes different races and is diverse, tolerance is required in diversity. Meanwhile, respect is one of the elements in tolerance. It is an important matter urged by Islam in a global society so that we will become united.'*

[Participant 1- Focus Group 1]

*'Universally, when Prophet Adam was created and granted soul, respect is the first thing ordered by Allah to Satan to prostrate to him. Prostrate signifies respect to Prophet Adam but Satan refused because it was egoistic as it thinks it has better position than the Prophet since it was created from fire whereas Prophet Adam was created from dust. This shows that respect is the first thing ordered by Allah. Each of Allah's creations should respect each other. It is a universal concept which is a nature in human creations. It is specific to a single religion but when it is preached by Prophet Muhammad PBUH, it is shown through the Prophet's behaviour.'*

[Participant 2-Focus Group 1]

*'Respect is a character instilled in the selves of human beings. You cannot force someone to respect you as respect should be earned. Within the self of a human being, Allah has instilled respect, so it becomes a nature. For instance, children respect their parents or the youngsters respect the elders. Respect exists and it is one of the first things that Allah taught to human beings (namely Adam). However, even though respect is a nature, we humans face various situations in life that includes education that makes our natural tendency changed. This is why Allah created laws so that mankind mutually respects other creations. Hence we can say that respect has been instilled within human beings naturally (natural tendency) and that Allah guides them regarding respect through his laws.'*

[Participant 3-Focus Group 1]

*'Respect is also related to sincerity. Sometimes we do something to*

*make people respect us but there are some who are not sincere in doing it.'*

[Participant 4-Focus Group 1]

*'Respect is about fulfilling responsibilities. Meaning, when we fulfill our responsibilities, it shows that we respect the rights. Education process that we undergo also influences respect towards other people.'*

[Participant 1-Focus Group 2]

*'I would like to correct a bit what I said before this which is respect is not by force but earned. That it is more towards perception, but if we want other people to respect us, we have to learn to respect others first. Regarding mutual respect, let's look at the context of parents and children. In Islam, it is urged that children respect their parents. When we say parents respect their children, this does not mean that it is compulsory for parents to respect their children, but the concept here is that the parents fulfilling their responsibilities towards their children, which is respecting the rights of the children. This is done by showering them with love and so on but they respect the children in the sense of humanity and respect their needs as humans.'*

[Participant 3-Focus Group  
1]

*'Another thing, we have heard that none of you are believers until he desires others like what he does for himself. Here, the concept of reciprocal or mutual respect to each other does exist.'*

[Participant 1- Focus Group 1]

*'Sometimes, the concept of respect is more towards culture. Hence I think the concept of respect is more related to culture. When you respect people, then you'll be respected by others.'*

[Participant 4 - Focus Group 1]

*'One thing, regardless of age, the youngsters respect the elders, and similarly the elders respect the youngsters. When we know the barrier, each and everyone will respect each other.'*

[Participant 5 - Focus Group 1]

*'Maybe there exists here the problem regarding definition. If we have a clearer definition, it would be better. There's a saying, how the youngsters perceive the elders and similarly how the elders perceive the youngsters. If we as the younger generation look at the elders and think, perhaps this elder person earned more rewards*

*from Allah than me. Similarly, if the elders look at the youngsters and think, perhaps their sins are far less than me. Hence, the concept of mutual respect will exist here, which is the mutual perception within their hearts. So here, respect is more towards perception on how we perceive others.'*

[Participant 6 - Focus Group 1]

*'The way we respect other people around us is influenced by our parents, which is how we see our parents respect others. Indirectly, it influences the way someone respects others. Sometimes, language usage also creates perceptions towards the concept of respect. For instance, in a certain culture, the use of certain words is common within the culture but it may not be suitable to be used in other cultures because it may be perceived as harsh or by its usage shows that someone is having lack of respect towards other people. Culture itself is capable of educating us about respect.'*

[Participant 7 - Focus Group 1]

*'My opinion is that respect is about respecting the rights of others. It is unwise for us to grab the rights of others as we should respect it. I think culture influences respect. For example, there are certain cultures that emphasized on how we respect others. This means, in certain cultures, respecting other people's right is taught and nurtured. It is also related to rights. As we know, if we know someone has a right on something, we should respect that right. That's actually what makes up the notion of respect.'*

[Participant 8 - Focus Group 1]

*'I have the opinion that culture plays a role in influencing respect. For instance in Malay culture, we are taught not to call our fathers by their names. If that happens, we are perceived as disrespectful towards them.'*

[Participant 9 - Focus Group 1]

*'There are a number of things. I think respect is related to rights, meaning respect means fulfilling the rights of someone. For instance, Islam teaches about certain manners like manners on how someone should treat others, the environment and so on. Islamic education regarding manners is nurtured within ourselves. As what had been taught by the Prophet since we were small. For example, respecting other people's belongings and rights. So when the person grows up, he understands that he needs to respect others' rights.'*

[Participant 2 - Focus Group 1]

*'Respect is more towards culture-bounded.'*

[Participant 1 - Focus Group 1]

*'In my opinion, in organizations, there exists such a situation where we have to respect a leader because of the power he held. For instance, my working experience previously, I can say that a leader is not a good leader, but when staff met him, we greeted him and showed respect to him even though we didn't like him. Meaning, due to the position he held, people respected him. For me, there are a number of reasons why subordinates respect their leaders naturally and not because of the power of the leaders. Among them are:*

- 1. Willingness to listen*
- 2. Having leadership quality*
- 3. Superiors respect their subordinates, hence the subordinates respect them back*
- 4. Responsible*
- 5. Understands their subordinates'*

[Participant 2 - Focus Group 1]

*'People tend to respect those who have high position; this may be due to the positions in the organizational chart that are arranged in such a way. This makes us think that subordinates need to respect the superiors.'*

[Participant 4 - Focus Group 1]

*'Respect seems to be the outcomes of something. Sometimes, respect is also due to designation of the post held by someone. For example, addressing superiors by calling them "sir" or so on. For me, respect resulted from elements of caring. In Islam, there is a principle of equality, which is not differentiating between one human being and another human being. For example, in organizational scope; why should we differentiate between subordinates and superiors when we believe in the equality principle, which says that mankind is equal with each other except their piety (which is taught in Islam). Islam also urges us to discuss before taking any decision or action by holding a meeting. The purpose is that the decision made does not bias to the party who holds the power but instead both (leaders and subordinates) meet to achieve a mutual decision.*

*If we say that respect is something natural, then Islam itself is natural. Islam also comes from God who created us and the God who understands our natural tendency. So if we follow what God teaches us regarding organizational affairs, then there is no issue*

*such as hierarchical system that requires only subordinates to respect their superiors. Surprisingly what is happening now, the ones who adapt to equality system are the non-Muslims such in Japanese organizations that practice equality between superiors and subordinates.'*

[Participant 3 - Focus Group 1]

*'Respect is also related to political mileage. Because someone has a certain interest, then he thinks that he needs to show respect to somebody.'*

[Participant 7 - Focus Group 1]

*'It is common to happen when someone becomes a leader, people will respect him. However, if he shows considerate attitude, he will automatically earn respect. Respect is also related to a minimum value that needs to be fulfilled by a human towards other human being.'*

[Participant 3 - Focus Group 1]

*'A leader should have empathy. It can make people respect him naturally. Respect is also a result of something. Because I did A, B and C, that makes people respect me. Respect is naturally born in the hearts.'*

[Participant 6 - Focus Group 1]

*'In an organization, it is possible for subordinates to automatically respect their superiors (leaders). I think this is due to the attitudes of caring, open-mindedness, willingness to provide opportunities to subordinates to gain knowledge and also give and take.'*

[Participant 1 - Focus Group 2]

*'Everything in this world has its limit, and that includes respect that has its certain limit. We cannot respect people blindly, there should be a limit.'*

[Participant 2 - Focus Group 1]

*'There should be a minimum level that we put for someone. For example, the Pharaoh in the story of Prophet Moses. Even though we know that Pharaoh was excessively cruel, Allah ordered Prophet*



*Moses to meet and talk to him politely. Meaning, there is a minimum level of respect that should exist between human beings. Respect is not a stand-alone subject. Respect is a result, and what makes up the result comes from many other elements.'*

[Participant 3 - Focus Group 1]

*'For me, we can say that respect comes naturally within the self of someone that makes the person respect a leader because of his charisma or maybe in other situation, the person needs to respect his superior because of his position as the person's leader. However, there are situations when we naturally respect our superior because of his understanding and empathic character. In the beginning, there seems to be a requirement for us to respect our superior but when he shows some characteristics of good leaders such as understanding, which makes us to respect him as a leader not because of his position but because of his character.'*

[Participant 8 - Focus Group 1]

The statements from the transcripts were then analysed. Firstly, transcribed data was manually classified into similar themes. The themes were identified based on the categories of questions put to the participants. Then, the matrices were developed in order to find and show the relationships among the data. The left-hand column represents the themes under investigation and the subsequent column represents the response from the participants. Additional rows were provided to account for any themes emerging from the participants. Finally, the data in the matrix were analysed, significant excerpts were selected and interpretation was made. As a result, 44 preliminary items of respect were generated (see Table 2).

**Table 2: 44 Preliminary items of Islamic Respect Scale**

1	Respect is about do not go beyond each other boundary, such as one's belief
2	Respect is about do not go beyond each other boundary, such as one's value
3	Respect is understanding each other sensitive issues
4	Respect is accepting each other point of views
5	Respect is accepting each person as what he/she is
6	When you respect each other, it indicates your good behaviour
7	Respect is dealing with each other in good manner regardless who the person is
8	Respect is associated with obeying each other
9	Respect is a universal concept
10	Respect is a nature in human being
11	Respect is a reciprocal concept
12	Respect is a part of tolerance
13	Respect is fulfilling each other right as a human
14	Respect is fulfilling each other responsibility
15	Respect is the outcome of something, such as each other good behaviour
16	Respect is a natural human emotion
17	Respect is intrinsic to human nature
18	Respect can be redirected to something else
19	Respect can't never be removed from human nature
20	Respect can be instilled
21	Respect can be developed
22	Respect occurred between each other when each person possess good behaviour
23	Respect occurred between each other when each person criticising each other prudently
24	Respect occurred between each other when each person commanding each other prudently
25	Respect occurred between each other when they show their respect to each other
26	When one is knowledgeable, he/she is being respected by others
27	When one is showing a good example, he/she is being respected by others
28	Respect occurred between each other when each person understands each other's right
29	When one is having a calibre in his/herself, he/she is being respected by others
30	When one is having a charismatic personality, he/she is being respected by others
31	When one is responsible towards his/her own action, he/she is being respected by others
32	Respect occurred between each other when each person tolerates each other accordingly
33	We have to respect each other because being a human, he/she deserved to be respected
34	When one is not agree with other's view, he/she should argue with the person in a polite manner in order to show respect
35	Organizational culture influencing the way people respect each other
36	Respect can be nurtured in oneself since childhood
37	Hierarchy system in organization influencing the way people respect each other
38	One should show respect to a person in a higher position than he/she is
39	If one didn't respect others then he/she will not be respected by others
40	Respect is about caring about each other
41	Respect is about concerning each other's value
42	If one is not speaking in a polite way, he/she does not show respect to others
43	Respect is associated with compassion
44	One will never gain respect from others, if he/she did not give his/her respect to others

The next step was to assess the content validity of these 44 preliminary items of respect. According to Anastasi and Urbain (1997), content validity refers to the extent to which the items reflect the relevant content domains of the construct. The method of content validity evaluation may be successfully accomplished by a third party who has experience in the particular area being researched (Schriesheim and Hinkin, 1990). For the purposes of this present study, this was accomplished by asking two experienced external researchers in organizational behaviour to review the items for ambiguity, structure, readability and completeness (Dilman, 1978).

Based on the comments, the 44 items were to correct for the items being too similar to another items. In addition, the items were rewritten to provide more clarity as to the meaning of the item. For example, item 1 (*Respect is about do not go beyond each other boundary, such as one's belief*), item 2 (*Respect is about do not go beyond each other boundary, such as one's value*) and 3 item (*Respect is understanding each other sensitive issues*) in Table 2 were combined and rewritten as '*We demonstrate sensitivity to each others' personal or moral beliefs*'. Item 13 (in Table 3) was rewritten as '*We show that we care for each other in our relationship*' and was based on the similar items 23 (*Respect occurred between each other when each person criticising each other prudently*), 24 (*Respect occurred between each other when each person commanding each other prudently*), and 25 (*Respect occurred between each other when they show their respect to each other*). As a result, this left 22 possible items to be considered for further use in this study. These 22 items of respect were then positively worded and responses were made on a 7-point Likert-type scale anchored by 'Strongly disagree = 1' to 'Strongly agree = 7'. According to Idasazak and Drasgow (1987), reverse-coded items represent an antifactual response factor and add nothing to the substantive interpretation of the instrument, and may also confuse the respondents (Schmitt and Stult, 1985); therefore reverse-coded items for

the scale of respect in this study are purposely excluded. These 22 items are further used in the instrument development in an online survey questionnaire.

**Table 3: 22 Items of Islamic Respect Scale**

1.	We demonstrate sensitivity to each others' personal or moral beliefs
2.	We share similar values
3.	We value each others' points of view or opinions
4.	We accept each other for who we are as people
5.	We value each others' differences
6.	Our working relationship makes me feel valued
7.	Our working relationship has integrity
8.	We are both tolerant towards each other if either of us makes mistakes
9.	I feel treated well in this relationship
10.	We recognize each other's strengths
11.	I feel understood in this relationship
12.	There is much warmth in our relationship
13.	We show that we care for each other in our relationship
14.	We try not to let each other down
15.	Both of us go out of our way to help one another if either of us needs it
16.	We accept each other's right to have differing opinions even if we don't agree with them
17.	We treat each other with consideration
18.	We understand each others' unique differences
19.	We value each other simply because as people we deserve it
20.	I often feel good about this relationship
21.	We value the knowledge and skills each of us brings to our working relationship
22.	I feel I can be myself in this relationship

### 5.1.2 Online Survey Questionnaire

In analysing the online survey questionnaire, several statistical analyses were undertaken. First, data screening was conducted. This was followed by the preliminary analysis, scale reduction, and scale validation. SPSS software (version 16) was used for the purposes of data screening, preliminary analysis, and scale reduction. Meanwhile, for the scale validation AMOS software (version 16) was used.

### **(i) Data Screening**

In order to provide reliable and meaningful findings when analysis was conducted, the online survey data had to be purified (Pallant, 2007; Hair et al., 2006). First, data were screened for any potential mistakes in data entry and missing values and also to examine whether the assumptions of multivariate analysis had been met (Pallant, 2007; Tabachnick and Fidell, 2007). This process was carried out by investigating the frequency distribution and basic descriptive statistics of the data. The results show that all items were within the expected range. Hair et al. (2006) recommended that, as a guideline, missing data below 10% for an individual case or observation can be generally ignored. In this study, most of the missing data comprised less than 10% in any individual case; thus all the cases could be considered appropriate for further analysis. In addition, the *pairwise* option in SPSS was used for dealing with missing values. Using this *pairwise* technique, only the certain variables which had missing values were excluded from analysis, thereby avoiding a reduction in the number of cases in other analysis.

### **(ii) Preliminary Analysis**

Means, standard deviations and reliability tests for the all variables used in the study were analysed. The standard deviation for each item was investigated to identify any univariate outliers. Cases in which the standard deviations of variables fall outside the range of 2.5 standard deviations are identified as outliers and as being potentially problematic (Hair et al., 2006). The findings in this current study demonstrated that there were no univariate outliers from the data and all the standard deviations were below 2.5. Reliability of a scale refers to the consistency and stability of the measuring instruments. Cronbach's alpha (coefficient alpha) was calculated for determining the internal consistency for all the scales used in this study. For the new scales and established scales, Nunnally (1988) suggested that an alpha value of 0.70 and above can be considered a criterion for demonstrating the internal consistency.

### **(iii) Scale Reduction**

Factor analysis was used for the purpose of scale reduction in this current study.

#### **Factor analysis**

Factor analysis is employed extensively by researchers involved in the development and evaluation of tests and scales (Pallant, 2007), and it is an interdependence technique whose main purpose is to define the underlying structure among the variables in the analysis (Hair et al., 2005). According to Nunnally and Bernstein (1994), factor analysis represents a complex array of structure analyzing methods used to determine the interrelationships among a large set of observed variables and then through data reduction to group smaller sets of these variables into dimensions that have similar characteristics. Therefore, in developing the new scale of respect for this study, factor analysis was used to determine the nature and number of factors that could appropriately explain the correlations among the responses to items representing the 22 items of the respect scale.

In factor analysis, there are two important issues that need to be addressed regarding whether a set of data is suitable for factor analysis: the sample size and the strength of the relationship among items (Pallant, 2007). According to Guadagnoli and Velicer (1988), solutions that have several high loading marker variables ( $>0.80$ ) do not require such large sample sizes (about 150 cases should be sufficient) as solutions with lower loadings. Others also suggested that under some conditions 100 cases are sufficient (Zeller, 2005). Thus, the sample size for this study is considered adequate for factor analysis. The second issue concerns the strength of the relationship among items. Several evaluations of the evidence of coefficients of the correlation matrices need to be assessed. This involved three main steps, which were step 1, assessment of the

characteristics of the matrices; step 2, factor extraction; and step 3, factor rotation and interpretation (Pett, Lackey and Sullivan, 2003).

***Step1: Assessment of the characteristic of the matrices***

The 22-item respect scale in Table 3 has been used to produce the matrices for evaluating its characteristics. For this purpose, 186 participants responded to the respect scale with the most appropriate response which represents the relationship with their supervisor. Responses to each of the 22 items of respect were obtained from each respondent. Table 4 shows the 22 x 22 correlation matrix for all the 22 items in the respect scale.

**Table 4: Correlation Matrix and Determinant for 22 items of the Islamic Respect Scale**

	r1	r2	r3	r4	r5	r6	r7	r8	r9	r10	r11	r12	r13	r14	r15	r16	r17	r18	r19	r20	r21	r22	
r1	1.00																						
r2	.72	1.00																					
r3	.76	.74	1.00																				
r4	.62	.63	.78	1.00																			
r5	.59	.62	.74	<u>.82</u>	1.00																		
r6	.59	.62	.69	.71	.76	1.00																	
r7	.61	.61	.68	.73	.73	<u>.82</u>	1.00																
r8	.65	.62	.75	.70	.66	.64	.71	1.00															
r9	.63	.60	.71	.60	.61	.64	.62	.70	1.00														
r10	.60	.62	.72	.74	.76	.74	.78	.71	.67	1.00													
r11	.65	.65	.78	.70	.69	.71	.72	.73	.70	.78	1.00												
r12	.63	.61	.72	.69	.66	.66	.69	.72	.63	.73	.77	1.00											
r13	.68	.67	.78	.72	.72	.71	.72	.77	.71	.72	.77	<u>.82</u>	1.00										
r14	.60	.61	.72	.73	.78	.75	.74	.72	.64	.79	.74	.75	<u>.80</u>	1.00									
r15	.59	.58	.68	.75	.71	.70	.71	.69	.62	.76	.66	.71	.73	<u>.83</u>	1.00								
r16	.61	.74	.71	.68	.68	.72	.71	.70	.65	.67	.75	.67	.74	.68	.69	1.00							
r17	.59	.65	.68	.71	.73	.77	<u>.80</u>	.67	.63	.76	.73	.69	.74	.75	.73	.78	1.00						
r18	.58	.63	.72	.73	.75	.76	.76	.69	.63	.77	.71	.70	.75	.76	.76	.75	<u>.82</u>	1.00					
r19	.60	.62	.68	.58	.59	.62	.63	.61	.60	.64	.70	.65	.65	.63	.54	.63	.60	.62	1.00				
r20	.52	.60	.62	.62	.61	.71	.69	.60	.55	.71	.69	.62	.65	.69	.64	.65	.71	.70	.73	1.00			
r21	.54	.60	.66	.66	.64	.70	.70	.67	.60	.69	.69	.66	.69	.71	.65	.64	.70	.69	.69	<u>.82</u>	1.00		
r22	.55	.59	.66	.67	.67	.69	.68	.63	.58	.71	.67	.68	.69	.72	.66	.61	.68	.68	.68	.68	.77	<u>.84</u>	1.00

**Determinant = 0.000**



From this 22 x 22 correlation matrix, the following three assessments were analysed in this step:

(1) Assessing the sufficient correlations among the items

For this correlation matrix, Pearson product moment correlations was used, which was the most common form of correlation matrix in factor analysis (Pett, Lackey and Sullivan, 2003). The correlation matrix for all items was examined to ensure that intercorrelations were greater than 0.3 but did not reach 0.8, because this might indicate a singularity. Singularity means that problems with a correlation matrix appear when items are too highly correlated (Tabachnick and Fidell, 2007). From Table 4, the correlations among items ranged from 0.52 to 0.84. Several items were identified with the intercorrelation values above 0.8. By taking the item row versus column, the items which are intercorrelated above 0.80 are: r5-r4=0.82; r7-r6=0.82; r13-r12=0.82; r14-r13=0.80; r15-r14=0.83; r17-r7=0.80; r18-r17=0.82; r21-r20=0.82; and r22-r21=0.84. Each of these items was dropped one by one and the analysis was rerun. All 14 items were therefore dropped to remove the singularity, and the new correlation matrix was obtained (see Table 5).

**Table 5: Correlation Matrix and Determinant for 8 items of the Islamic Respect Scale**

	r1	r2	r3	r8	r9	r10	r16	r19
r1	1.00							
r2	.72	1.00						
r3	.76	.74	1.00					
r8	.65	.62	.75	1.00				
r9	.63	.60	.71	.70	1.00			
r10	.60	.62	.72	.71	.67	1.00		
r16	.61	.74	.71	.70	.65	.67	1.00	
r19	.60	.62	.68	.61	.60	.64	.63	1.00
<b>Determinant = 0.002</b>								

## (2) Evaluating the determinant of the matrix

Since the correlation matrix in this study is a square matrix, we need to calculate the determinant of a matrix because, based on the determinant value, we will know whether a given square matrix is a singular matrix (Lawley and Maxwell, 1971). It is important to identify whether the matrix is singular or not because, if the matrix is singular (meaning that the variables are redundant), one of the variables is a combination of two or more of the other variables. This can be identified when the determinant is approaching or equal to 0 (Tabachnick and Fidell, 2007; Pett, Lackey and Sullivan, 2003). The determinant value in Table 4 is equal to 0, meaning that some of the variables in the matrix are redundant. However, after the analysis was rerun and the new correlation matrix obtained (in Table 5), the new determinant value is equal to 0.002.

## (3) Bartlett's test of Sphericity and Kaiser-Meyer-Olkin test (KMO)

Bartlett's test of Sphericity and Kaiser-Meyer-Olkin test (KMO) are important while conducting the exploratory factor analysis. These tests will 'determine if there are sufficient numbers of significant correlations among the items to justify undertaking a factor analysis' (Pett, Lackey and Sullivan, 2003; p.72). This is because, if the correlations among the items are not significant, it will not be possible to obtain a parsimonious set of factors that represent the numerous items in the proposed scale (Pett, Lackey and Sullivan, 2003). Bartlett's test of Sphericity (Bartlett, 1950) tests the null hypothesis that the correlation matrix is an identity matrix (i.e., that there is no relationship among the items). Larger values of Bartlett's test indicate a greater likelihood that the correlation matrix is not an identity matrix and that the null hypothesis will be rejected (Pett, Lackey and Sullivan, 2003). KMO is a measure of sampling adequacy to determine the strength of linear association among items and the appropriateness of the correlation matrix for the factor analysis. Kaiser (1974, p.35) suggests the measure can be interpreted using the following

criteria: 0.90 and above, “marvellous”; 0.80 and above, “meritorious”; 0.70 and above, “middling”; and less than 0.6, “mediocre”, “miserable” or “unacceptable”. Results in Table 6 show that Bartlett’s test of sphericity was significant ( $X^2 = 2146.69$ ,  $p=0.00$ ), which indicated that the correlation matrix was not an identity matrix. Therefore it indicated a very clear indication of suitability for factor analysis. The KMO statistic (0.94), which is an index that compares the magnitude of the observed correlations with the magnitude of the partial correlation coefficients, was a “marvellous” sign of appropriateness for factor analysis (Kaiser, 1974).

**Table 6: KMO and Bartlett’s test of Sphericity for the 8 items of Islamic Respect Scale**

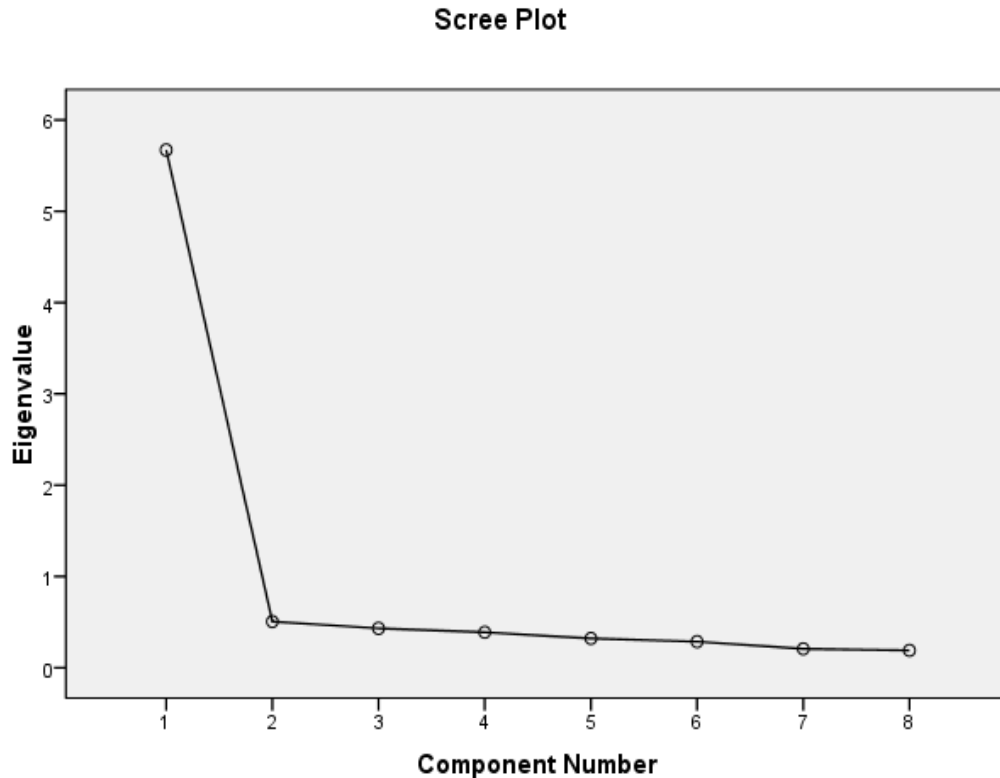
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		<b>.938</b>
Bartlett's Test of Sphericity	Approx. Chi-Square	<b>2146.687</b>
	df	<b>28</b>
	Sig.	<b>.000</b>

**Step 2: Factor extraction**

Factor extraction can determine the smallest number of factors that can be used to best represent the interrelations among the set of variables (Pallant, 2007; p. 181). For this study, a principal components analysis (PCA) was used to explore the underlying dimensions of the respect scale. Initially, PCA estimates the variance that the items and factors share in common; this is called communality (Pett, Lackey and Sullivan, 2003). Only factors that accounted for eigenvalue >1 were considered for further analysis (Pallant, 2007). Eigenvalue represents the amount of variance in all the items that can be explained by a given PCA (Pett, Lackey and Sullivan, 2003).

To identify the number of components that meet the criteria of components to 'extract', we need to look at several pieces of information generated by the SPSS (Pallant, 2007). The first is the Total Variance Explained table from the SPSS output. Under the column labelled Initial Eigenvalues, SPSS computed the eigenvalues for each component. PCA revealed the presence of one component in this study with eigenvalues of more than 1.00, explaining 70.90% of the variance. Secondly, the Scree test was used to determine the optimum number of components that can be extracted. This is derived by plotting the eigenvalues against the component number; in order to assess the cut-off point we look at the shape of the curve of the Scree plot. The number of components to be considered is above the straight line at which the curve begins. As can be seen from Graph 1, the Scree plot provided one component for the factor extraction. The evidence at this step seemed to indicate the presence of a one-component solution of respect scale.

**Graph 1: One-component solution of Respect Scale**



***Step 3: Factor rotation and interpretation***

Factor rotation maximizes the loading of each variable on one of the extracted factors whilst minimizing the loading on all other factors. Rotation works by changing the absolute values of the variables whilst keeping their differential values constant. This will improve the interpretability of factors (Tabachnick and Fidell, 2007). Since only one component is extracted (from the above result), the solution cannot be rotated.

Table 7 presents the descriptive statistics for the 8 items in the correlation matrix. The items' mean range is 4.17-5.07. Thus, the items are lying to the right of the midpoint of the distribution (4.00). The range of SD is 1.40-1.56, indicating the reasonable variation in the responses. Results of factor loading for this factor analysis are shown in Table 8. Interestingly, all

items of the respect scale had factor loadings of greater than 0.80.

**Table 7: Descriptive Statistics for 8 items of Islamic Respect Scale**

<b>coding</b>	<b>Item</b>	<b>Mean</b>	<b>SD</b>
r1	We demonstrate sensitivity to each others' personal or moral beliefs	4.17	1.45
r2	We share similar values	4.50	1.43
r3	We value each others' points of view or opinions	4.90	1.40
r8	We are both tolerant towards each other if either of us makes mistakes	4.99	1.43
r9	I feel treated well in this relationship	4.82	1.56
r10	We recognize each other's strengths	5.07	1.43
r16	I often feel good about this relationship	4.87	1.46
r19	There is much warmth in our relationship	4.53	1.53

**Table 8: Results of Factor Loadings of Islamic Respect Scale**

<b>Coding</b>	<b>Item</b>	<b>Factor Loading</b>
r3	We value each others' points of view or opinions	<b>0.90</b>
r8	We are both tolerant towards each other if either of us makes mistakes	<b>0.85</b>
r16	I often feel good about this relationship	<b>0.85</b>
r2	We share similar values	<b>0.84</b>
r10	We recognize each other's strengths	<b>0.84</b>
r1	We demonstrate sensitivity to each others' personal or moral beliefs	<b>0.83</b>
r9	I feel treated well in this relationship	<b>0.83</b>
r19	There is much warmth in our relationship	<b>0.80</b>
Eigenvalue		<b>5.67</b>
Percentage of variance		<b>70.90</b>

### Reliability test

As can be seen from Table 9, the coefficient alphas are as follows: 0.94 for the 8-item respect measure and Leader-Member Exchange (LMX) measure; 0.70 for the organizational citizenship measure; 0.86 for the measure of turnover intention; 0.87 for the organizational commitment measure; 0.81 for the job satisfaction measure; 0.90 for the measure of psychological wellbeing of life satisfaction; and 0.74 for psychological wellbeing of subjective happiness. All measures demonstrated an acceptable degree of internal consistency.

**Table 9: Reliability Coefficients of Study Variables**

Scales	Cronbach alpha ( $\alpha$ )
Islamic Respect Scale	<b>0.94</b>
Leader member exchange (LMX)	<b>0.94</b>
Organizational citizen behaviour	<b>0.70</b>
Turnover intentions	<b>0.86</b>
Organizational commitment	<b>0.87</b>
Job satisfaction	<b>0.81</b>
Psychological well-being of life satisfaction	<b>0.90</b>
Psychological well-being of subjective happiness	<b>0.74</b>

### (iv) Scale Validation

For the scale validation, this study assesses discriminant validity, convergent validity, , and criterion-related validity.

#### ***Discriminant validity***

Discriminant validity refers to the degree to which a construct is truly distinct from other constructs (Hair et al., 2006; p.771). Discriminant validity can be tested for two estimated constructs by constraining the estimated correlation parameter between these two constructs to 1.0. Then, a comparison is made between the chi-square for the constrained

model and the chi-square for the unconstrained model (Joreskog, 1971). 'A significantly lower  $X^2$  value for the model in which the trait correlations are not constrained to unity would indicate that the traits are not perfectly correlated and that discriminant validity is achieved'. (Bagozzi and Philips, 1982; p.476). The test for this discriminant validity was conducted on one pair of factors at a time. This is because a non-significant value for one pair of factors can be confused by being tested with several pairs that have significant values (Anderson and Gerbing, 1988; p.416). Table 10 presents the results of discriminant validity of this study between Islamic Respect and Affect, Loyalty and Contribution scales. For Islamic Respect scale and Affect scale, the chi-square for the unconstrained model (153.43, df=43) is significantly ( $p<0.01$ ) less than the chi-square for the constrained model (154.92, df=44). For Islamic Respect scale and Loyalty scale, the chi-square for the unconstrained model (155.79, df=43) is significantly ( $p<0.01$ ) less than the chi-square for the constrained model (156.73, df=44) and, for Islamic Respect scale and Contribution scale, the chi-square for the unconstrained model (180.31, df=43) is significantly ( $p<0.01$ ) less than the chi-square for the constrained model (181.83, df=44). A significantly lower chi-square for all the unconstrained models indicates that the factors are not perfectly correlated, which supports the discriminant validity of the scales.



**Table 10: Assessment of Discriminant Validity of Islamic Respect Scale**

Test No.	Description	Chi-squared Statistics		Difference $\Delta X^2$
		Constrained Model (df)	Unconstrained Model (df)	
	Islamic Respect Scale with			
1	Affect scale	154.92 (44)	153.43 (43)	<b>1.49*</b>
2	Loyalty scale	156.73 (44)	155.79 (43)	<b>0.94*</b>
3	Contribution scale	181.83 (44)	180.31 (43)	<b>1.52*</b>

\*p <0.01

### ***Convergent validity***

Convergent validity is shown as the extent to which indicators of a specific construct have a high proportion of variance in common (Hair et al., 2006). Using the confirmatory factor analysis (CFA), factor loadings estimates were examined for the purpose of convergent validity. High loadings on a factor would indicate high convergent validity. According to Hair et al (2006), standardized loading estimates should be 0.5 or higher, and ideally 0.70 or higher (p.777). Also, with CFA, the average percentage of variance extracted (VE) from among a set of construct items is a summary indicator of convergence. A good rule of thumb is that VE should be of 0.50 or higher, suggesting adequate convergence (Hair et al., 2006). Construct reliability (CR) is also an indicator of convergent validity. For a construct proven to have adequate convergence, the value of CR should be 0.70 or higher (Hair et al, 2006). Table 11 presents standardized factor loadings (standardized regression weights using AMOS terminology). The lowest loading obtained is 0.77 shown by item r19. This means that all factors loading are above 0.7 which indicates a high convergent validity (Hair et al., 2006). The variance extracted (VE) and the construct reliability (CR) are shown at the bottom of Table 11. The VE for this study is 0.67,

which exceeds the 50 per cent rule of thumb. Construct reliability (CR) is 0.89. Again, this exceeds 0.70 suggesting adequate reliability. Taken together, the evidence supports the convergent validity of the new respect scale. Thus, all the items are retained and adequate evidence of convergent validity is provided.

**Table 11: Assessment of Convergent Validity of Islamic Respect Scale**

Item	Standardized Factor Loadings (CFA)
r1	<b>0.80</b>
r2	<b>0.81</b>
r3	<b>0.89</b>
r8	<b>0.83</b>
r9	<b>0.79</b>
r10	<b>0.81</b>
r16	<b>0.83</b>
r19	<b>0.77</b>
Variance Extracted (VE)	<b>0.6674</b>
Construct Reliability (CR)	<b>0.8882</b>

***Criterion-related validity***

Criterion-related validity concerns “...the degree of correspondence between a measure and a criterion variable, usually measured by their correlation” (Bollen, 1989: p.186). Criterion-related validity will indicate whether a construct predicts certain outcomes (dependent variables), in other words, a measure of how well one variable set of variables predicts an outcome based on information from other variables (Bollen, 1989). For the criterion-related validity, regression analysis was employed for this study. These analyses were employed to assess whether the Islamic respect scale predicts the dependent variables in this current study. As shown from Table 12, Islamic respect significantly predicts all the dependent variables in this study. For organizational citizenship behaviour

(OCB), standardized beta coefficient ( $\beta$ ) for Islamic respect is 0.31 ( $p < 0.01$ ), whereas  $\beta$  for Affect and Contribution scales are -0.30 ( $p < 0.01$ ) and 0.32 ( $p < 0.01$ ) respectively. Loyalty scale ( $\beta = 0.11$ ,  $p > 0.05$ ) does not significantly predict OCB. Islamic respect scale ( $\beta = 0.44$ ,  $p < 0.01$ ) and Affect ( $\beta = 0.17$ ,  $p < 0.05$ ) scales significantly predict job satisfaction; however, this is not the case with Loyalty ( $\beta = 0.06$ ,  $p > 0.05$ ) and Contribution ( $\beta = 0.06$ ,  $p > 0.05$ ) scales. Islamic respect scale strongly predicts organizational commitment with  $\beta = 0.53$  ( $p < 0.01$ ), while the Contribution ( $\beta = 0.12$ ,  $p < 0.05$ ) scale only moderately predicts organizational commitment. However, the Affect and Loyalty scales did not significantly predict organizational commitment. Results only indicate that the Islamic respect scale significantly predicts for the dependent variables of turnover intention ( $\beta = -0.35$ ,  $p < 0.01$ ), psychological wellbeing with satisfaction with life ( $\beta = 0.31$ ,  $p < 0.01$ ) and psychological wellbeing with subjective happiness ( $\beta = 0.33$ ,  $p < 0.01$ ). Therefore, based on the regression analyses, results show evidence of criterion-related validity of the new Islamic respect scale.

In addition, based on inter-correlations among variables under this current study (see Table 15), Islamic respect scale shows high correlations with Professional Respect (PR) scale ( $r = 0.78$ ,  $p < 0.01$ ), LMX measure ( $r = 0.76$ ,  $p < 0.01$ ), and ILMX ( $r = 0.93$ ,  $p < 0.01$ ). Islamic respect scale has moderate correlations with Affect scale ( $r = 0.66$ ,  $p < 0.01$ ), Loyalty scale ( $r = 0.59$ ,  $p < 0.01$ ), Contribution scale ( $r = 0.60$ ,  $p < 0.01$ ), OCB ( $r = 0.34$ ,  $p < 0.01$ ), turnover intention ( $r = -0.31$ ,  $p < 0.01$ ), job satisfaction ( $r = 0.63$ ,  $p < 0.01$ ), psychological wellbeing (satisfaction with life) ( $r = 0.43$ ,  $p < 0.01$ ) and psychological wellbeing (subjective happiness) ( $r = 0.38$ ,  $p < 0.01$ ).

**Table 12: Result of regressions analyses of Islamic Leader-Member Exchange (ILMX) and Leader-Member Exchange (LMX) dimensions on Dependent Variables**

Independent variable	$\beta^a$					
	OCB	Job Satisfaction	Organizational Commitment	Turnover Intention	PWB Satisfaction with life	PWB Subjective happiness
<b>ILMX</b>						
Islamic Respect	<b>0.31**</b>	<b>0.44**</b>	<b>0.53**</b>	<b>-0.35**</b>	<b>0.31**</b>	<b>0.33**</b>
Affect	<b>-0.30**</b>	<b>0.17*</b>	-0.02	0.07	0.07	-0.03
Loyalty	0.11	0.06	-0.07	-0.09	0.00	0.10
Contribution	<b>0.32**</b>	0.06	<b>0.12*</b>	0.08	0.12	0.03
R <sup>2</sup>	0.19	0.42	0.31	0.10	0.20	0.15
F	<b>20.31**</b>	<b>59.57**</b>	<b>36.44**</b>	<b>9.69**</b>	<b>20.36**</b>	<b>14.54**</b>
<b>LMX</b>						
Professional Respect	-0.03	0.05	0.10	-0.13	0.04	0.11
Affect	-0.13	<b>0.37**</b>	<b>0.22**</b>	-0.07	<b>0.22**</b>	0.10
Loyalty	<b>0.15*</b>	0.09	-0.05	-0.09	0.02	0.09
Contribution	<b>0.40**</b>	<b>0.16**</b>	<b>0.23**</b>	0.01	<b>0.18**</b>	0.09
R <sup>2</sup>	0.16	0.34	0.19	0.06	0.16	0.11
F	<b>16.45**</b>	<b>44.88**</b>	<b>19.51**</b>	<b>5.49**</b>	<b>15.48**</b>	<b>10.17**</b>

\*p <0.05; \*\*p<0.01

<sup>a</sup> standardized beta coefficient

### 5.1.3 Differences between Islamic and Professional Respect Scales

In order to examine the differential predictive validity of Islamic respect and professional respect measures within a Malaysian-leadership context, regression analyses in Table 13 and 14 were conducted to examine whether Islamic respect scale or Professional Respect (PR) incrementally predicted dependent variables over one another. Results in Table 13 indicate that the new Islamic respect scale explained additional variance above the PR in the prediction of all the dependent variables. The new Islamic respect scale significantly predicted the following: OCB ( $\beta = 0.38$ ,  $p < 0.01$ ) with 8 per cent of additional variance ( $\Delta R^2 = 0.08$ ); job satisfaction ( $\beta = 0.60$ ,  $p < 0.01$ ) with 20 per cent of additional variance ( $\Delta R^2 = 0.20$ ); organizational commitment ( $\beta = 0.58$ ,  $p < 0.01$ ) with 19 per cent of additional variance ( $\Delta R^2 = 0.19$ ); turnover intention ( $\beta = -0.29$ ,  $p < 0.01$ ) with 5 per cent of additional variance ( $\Delta R^2 = 0.05$ ); psychological wellbeing (satisfaction with life) ( $\beta = 0.42$ ,  $p < 0.01$ ) with 10 per cent of additional variance ( $\Delta R^2 = 0.10$ ); and psychological wellbeing (subjective happiness) ( $\beta = 0.34$ ,  $p < 0.01$ ) with 7 per cent of additional variance ( $\Delta R^2 = 0.07$ ).

The next set of regression analyses in Table 14 reversed the order and examined whether the PR explained incremental variance above that which is explained by the Islamic respect scale. Results revealed that PR failed to explain additional variance in the prediction of all the dependent variables. PR does not significantly predict the following: OCB ( $\beta = -0.068$ ,  $\Delta R^2 = 0.002$ ,  $p > 0.05$ ); job satisfaction ( $\beta = 0.04$ ,  $\Delta R^2 = 0.001$ ,  $p > 0.05$ ); organizational commitment ( $\beta = -0.05$ ,  $\Delta R^2 = 0.001$ ,  $p > 0.05$ ); turnover intention ( $\beta = -0.028$ ,  $\Delta R^2 = 0.000$ ,  $p > 0.05$ ); psychological wellbeing (satisfaction with life) ( $\beta = 0.01$ ,  $\Delta R^2 = 0.000$ ,  $p > 0.05$ ); and psychological wellbeing (subjective happiness) ( $\beta = 0.06$ ,  $\Delta R^2 = 0.002$ ,  $p > 0.05$ ).

Table 15 presents the intercorrelation among the variables under study. Pearson's correlation analysis found that the new Islamic respect scale was significantly correlated positively with OCB ( $r = 0.34$ ,  $p < 0.01$ ),

organizational commitment ( $r=0.55$ ,  $p<0.01$ ), job satisfaction ( $r=0.63$ ,  $p<0.01$ ), PWB satisfaction with life ( $r=0.43$ ,  $p<0.01$ ), PWB subjective happiness ( $r=0.38$ ,  $p<0.01$ ), although it was found to have a negative relationship with turnover intention ( $r=-0.31$ ,  $p<0.01$ ). Meanwhile, Professional Respect (PR) was significantly correlated positively with OCB ( $r=0.19$ ,  $p<0.01$ ), organizational commitment ( $r=0.33$ ,  $p<0.01$ ), job satisfaction ( $r=0.44$ ,  $p<0.01$ ), PWB satisfaction with life ( $r=0.29$ ,  $p<0.01$ ), PWB subjective happiness ( $r=0.28$ ,  $p<0.01$ ), but was found to have a negative relationship with turnover intention ( $r=-0.22$ ,  $p<0.01$ ). Interestingly, results show that the new Islamic respect scale demonstrates a higher association than PR with all the dependent variables.

### **Linking the results in Study One to be used in Study Two**

This new developed Islamic respect (IR) scale in study one has exceeded the standard Cronbach's alpha value  $> 0.70$  for internal consistency, and the factor analysis provides evidence for the construct validity. Results of the chi-square for the unconstrained and constrained models between IR, Affect, Loyalty and Contribution scales are taken as support for discriminant validity. The computed value for variance extracted and construct reliability for the items of IR also provides support for convergent validity. In addition, the criterion-related validity is supported by the findings of statistically significant association between IR and OCB, turnover intention, organizational commitment, job satisfaction and psychological wellbeing. Therefore, the results demonstrate the evidence that the new developed scale of IR is a reliable and valid measure. This IR scale was then incorporated into the LMX measure (Liden and Maslyn, 1998) replacing the professional respect measure. This modified measure of LMX is called Islamic LMX (ILMX) measure consisting of an 8-item Islamic Respect (IR) scale, a 3-item Affect scale, a 3-item Loyalty scale and a 3-item Contribution scale. This ILMX was further used in study two in order to answer research objectives 3 and 4 of this study: research objective (3) to examine the role of dyad EI in moderating Islamic leader-

member exchange (ILMX) and work-related outcomes; and research objective (4) to examine the role of leader EI in moderating Islamic leader-member exchange (ILMX) and work-related outcomes.

**Table 13: Result of regressions analyses of Islamic Respect above Professional Respect (PR) on Dependent Variables**

Independent variable	$\beta^a$					
	OCB	Job Satisfaction	Organizational Commitment	Turnover Intention	PWB Satisfaction with life	PWB Subjective happiness
Model 1						
Professional Respect	<b>0.19**</b>	<b>0.44**</b>	<b>0.33**</b>	<b>-0.22**</b>	<b>0.29**</b>	<b>0.29**</b>
R <sup>2</sup>	0.04	0.19	0.11	0.05	0.08	0.08
F	<b>12.83**</b>	<b>77.34*</b>	<b>41.52**</b>	<b>17.31**</b>	<b>30.33**</b>	<b>29.61**</b>
Model 2						
Professional Respect	-0.06	0.04	-0.05	-0.03	0.01	0.06
Islamic Respect	<b>0.38**</b>	<b>0.60**</b>	<b>0.58**</b>	<b>-0.29**</b>	<b>0.42**</b>	<b>0.34**</b>
R <sup>2</sup>	0.12	0.39	0.30	0.10	0.19	0.15
$\Delta R^2$	0.08	0.20	0.19	0.05	0.10	0.07
$\Delta F$	<b>31.65**</b>	<b>111.31**</b>	<b>88.51**</b>	<b>18.11**</b>	<b>40.92**</b>	<b>25.04**</b>

\*p < 0.05; \*\*p < 0.01

<sup>a</sup> standardized beta weights

**Table 14: Result of regressions analyses of Professional Respect (PR) above Islamic Respect on Dependent Variables**

Independent variable	$\beta^a$					
	OCB	Job Satisfaction	Organizational Commitment	Turnover Intention	PWB Satisfaction with life	PWB Subjective happiness
Model 1						
Islamic Respect	<b>0.34**</b>	<b>0.63**</b>	<b>0.55**</b>	<b>-0.31**</b>	<b>0.43**</b>	<b>0.38**</b>
R <sup>2</sup>	0.12	0.39	0.30	0.10	0.18	0.15
F	<b>44.88**</b>	<b>214.19**</b>	<b>140.64**</b>	<b>36.14**</b>	<b>75.08**</b>	<b>55.91**</b>
Model 2						
Islamic Respect	<b>0.38**</b>	<b>0.60**</b>	<b>0.58**</b>	<b>-0.29**</b>	<b>0.42**</b>	<b>0.34**</b>
Professional Respect	-0.06	0.04	-0.05	-0.028	0.01	0.06
R <sup>2</sup>	0.12	0.39	0.30	0.10	0.19	0.15
$\Delta R^2$	0.002	0.001	0.001	0.000	0.000	0.002
$\Delta F$	0.78	0.50	0.54	0.17	0.03	0.91

\*p <0.05; \*\*p<0.01

<sup>a</sup>standardized beta weights



**Table 15: Inter-correlations among Islamic Respect Scale, LMX dimensions, LMX measure, ILMX measure, work attitudes, and psychological well-being**

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Islamic Respect	38.38	9.83	-												
2. Affect	14.42	4.35	.66*	-											
3. Loyalty	13.64	4.30	.59*	.69*	-										
4. Contribution	14.66	4.32	.60*	.60*	.54*	-									
5. Professional Respect (PR)	15.03	4.49	.78*	.66*	.65*	.54*	-								
6. LMX	57.75	14.72	.76*	.88*	.86*	.79*	.85*	-							
7. ILMX	81.42	19.49	.93*	.87*	.78*	.77*	.74*	.94*	-						
8. OCB	21.88	3.44	.34*	.19*	.25*	.38*	.19*	.30*	.36*	-					
9. Turnover intention	7.98	3.20	-.31*	-.20*	-.21*	-.14*	-.22*	-.23*	-.28*	-.09	-				
10. Organizational commitment	13.22	4.25	.55*	.39*	.29*	.39*	.33*	.42*	.51*	.25*	-.33*	-			
11. Job satisfaction	21.05	4.02	.63*	.56*	.46*	.45*	.44*	.57*	.64*	.29*	-.40*	.57*	-		
12. PWB(life satisfaction)	23.49	6.07	.43*	.37*	.29*	.34*	.29*	.39*	.44*	.24*	-.28*	.66*	.56*	-	
13. PWB(subjective happiness)	20.71	4.01	.38*	.29*	.28*	.26*	.28*	.33*	.38*	.19*	-.33*	.38*	.48*	.55*	-

Note: \*p < 0.01

**Table 16: Means, standard deviations, and inter-correlations among variables**

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
1. EI Leader	121.21	20.47													
2. EI Follower	122.43	18.32	0.61**												
3. Dyad EI	121.82	14.94	0.80**	0.74**											
4. ILMX Leader	87.52	18.81	0.66**	0.12	0.53**										
5. ILMX Follower	90.83	13.54	0.19**	0.49**	0.43**	0.53**									
6. Dyad ILMX	89.17	12.86	0.59**	0.35**	0.61**	0.86**	0.70**								
7. Job Satisfaction	22.03	3.38	0.32**	0.15*	0.31**	0.34**	0.11	0.30**							
8. Organization Commitment	14.42	3.63	0.45**	0.21**	0.43**	0.44**	0.24**	0.45**	0.46**						
9. Turnover Intention	8.32	1.46	-0.08	-0.07	-0.09	-0.3	0.01	-0.02	-0.27**	-0.26**					
10. PWB (life satisfaction)	23.95	4.89	0.26**	0.17*	0.29**	0.27**	0.05	0.23**	0.52**	0.43**	-0.24**				
11. PWB (subjective happiness)	19.00	2.69	0.21**	0.10	0.20**	0.19**	0.09	0.19**	0.30**	0.27**	-0.04	0.44**			
12. In-role performance	23.75	2.48	0.13*	0.34**	0.30**	0.38*	0.50**	0.33**	0.12	0.24	0.04	0.16**	0.11		
13. OCB	21.72	2.74	0.29*	0.07	0.04	0.29*	-0.02	0.58*	0.05	0.61*	0.03	0.14*	0.01	0.11*	

Note: Cronbach's alphas listed on diagonal, in parentheses. \*p<0.05 (2-tailed); \*\*p < 0.01 (2-tailed); N= 203 dyads

**Table 17: Reliability Coefficients of Study Variables for N=203 dyad**

<b>Scales</b>	<b>Cronbach alpha (<math>\alpha</math>)</b>
EI Leader	<b>0.91</b>
EI Follower	<b>0.85</b>
ILMX Leader	<b>0.85</b>
ILMX Follower	<b>0.88</b>
In-role performance	<b>0.86</b>
Organizational citizen behaviour	<b>0.67</b>
Turnover intentions	<b>0.83</b>
Organizational commitment	<b>0.81</b>
Job satisfaction	<b>0.79</b>
Psychological well-being of life satisfaction	<b>0.78</b>
Psychological well-being of subjective happiness	<b>0.67</b>

## 5.2 Study two

### 5.2.1 The Moderating Effect of Emotional Intelligence

'...a moderator is a qualitative or quantitative variable that affects the direction and/ or strength of the relationship between an independent or predictor variable and a dependent or criterion variable' (Baron and Kenny, 1986; p.1174). Baron and Kenny also suggested that 'moderators and predictors are at the same level in regard to their role as causal variable antecedents' (Baron and Kenny, 1986; p.1174), but there is no need to establish causality or temporal order. The association of the independent variable with the outcome variable 'depend on' the value (or level) of the moderator variable (Cohen and Cohen, 1983). The moderator hypothesis is supported if the interaction between the predictor (ILMX) and the moderator (emotional intelligence) upon the outcome variables is significant. To help support the case for moderation, the preferred strategy is to use the variables in their continuous form, if they are not dichotomous, and to use multiple regression techniques (Cohen and Cohen, 1983). For the purpose of this study, it is appropriate to examine the moderation effect as continuous variables because the scale used was Likert scale that generally treat the data as continuous or interval level. The regression equation used to analyze and interpret the interaction is stated below, with the outcome variable (Y) being work-related outcomes, the predictor variable (X) being ILMX, and the moderator variable (Z) being emotional intelligence, and the interaction effect variable was ILMX and emotional intelligence (XZ). A sample model equation is presented as follows:

$$Y = b_0 + b_1 (X) + b_2 (Z) + b_3 (XZ) + e$$

In this equation,  $b_3$  'can be interpreted as the amount of change in the slope of the regression of Y on X when Z changes by one unit' (Preacher, 2003).

### **5.2.2 Data Analysis Technique**

Data screening for respondent errors and omissions was conducted prior to analysis. Missing data for any scale item were random (less than 10%; Hair et al., 2006). Missing data were dealt with by the pairwise option method in SPSS (see Pallant, 2007). Following data screening, analysis of the response rates and non-response bias was conducted. This was followed by the preliminary analysis; and the hierarchical moderated regression analyses were conducted to test the hypotheses of the study. Similarly, SPSS software (version 16) was used for the purpose of data screening, preliminary analysis, and hierarchical moderated regression analyses.

#### ***(i) Response Rate and Non-Response Bias***

Due to non-response, certain types of survey participants may be under-represented and the results of the study cannot be generalized. Therefore, in order to allow some generalization to be made about a population, a test for non-response bias should be conducted. Following a suggestion by Armstrong and Overton (1977), the non-response bias test was examined using the time-trend extrapolation test. Using this test, it is assumed that late participants are similar to non-participants. Thus, it can be assumed that non-participants' responses will be similar to participants' responses if the average responses of late and early participants are the same. In this study, those participants who returned the questionnaire within 3 weeks of the first mailing date were categorized as early participants, while those who responded more than 3 weeks after the first mailing date were considered late participants. The means on the variable interest between early and late participants were compared. This comparison was made using an independent-samples t-test. The results indicated no significant differences between the responses for all the variables for the early and late participants. This showed little evidence of non-response bias in the data.

### ***(ii) The degree of non-independence***

Kenny, Kashy and Cook (2006) highlighted fundamental concepts for dyadic analysis and the important concepts in relationship research. First is the concept of non-independence which they defined as follows: 'If the two scores from the two members of the dyad are non-independent, then those two scores are more similar to (or different from) one another than are two scores from two people who are not members of the same dyad' (p.4). Another important concept in dyadic research and data analysis is whether or not the two dyad members can be distinguished from one another by some variable. Distinguishability is critical to a discussion of quantitative methods for relationship data because the data-analytic techniques appropriate for distinguishable dyads may not be appropriate for indistinguishable dyads (Kenny, Kashy and Cook, 2006). This present study involved distinguishable dyads because the members of the dyad consist of leader and follower. An example of an indistinguishable dyad is co-workers (Kenny, Kashy and Cook, 2006; p.6).

According to Kenny, Kashy and Cook (2006), measuring the degree of non-independence with interval-level scores for distinguishable dyad members is straightforward. This is done by correlating the dyad members' scores using a Pearson product-moment correlation coefficient (p.27). A Pearson correlation coefficient can vary from -1 to +1 and a value of 0 indicates that there was no linear relationship between the two variables or the two variables were independent. Cohen (1988) defines 0.5 as a large correlation, 0.3 as medium, and 0.1 as small. Researchers have suggested that the similarity between supervisor and subordinate may affect the type of exchange that forms (Dienesch and Liden, 1986). Theoretically, it has been argued that high similarity would be related to higher LMX quality (Tsui, Xin, and Egan, 1995). Thus, in this present study, before the hypotheses tests were conducted the degree of non-independence in dyad leader-follower ratings of Islamic leader-member exchange and emotional intelligence was computed. The scores of Islamic leader-member exchange and emotional intelligence for leader and follower were correlated separately. The correlations for these two measures were 0.53 and 0.61 respectively, therefore suggesting a large correlation

(Cohen, 1988) and indicating a similarity in leader-follower views on these two measures. Given this degree of non-independence in this present study, the scores of Islamic leader-member exchange and emotional intelligence for both leader and follower were averaged to create a single score for each dyad. These scores were then used in testing the hypotheses 1a-1g and 2a-2g of this present study.

### ***(iii) Regression Analyses***

The role of emotional intelligence as a moderator variable is analysed using a moderator model (Baron and Kenny, 1986). The interaction effect between Islamic Leader-Member Exchange and emotional intelligence was analysed using a hierarchical moderated regression model, and the interaction was modelled by including a product term as an additional independent variable (Aiken and West, 1991). The interaction tests whether the higher relative scores on emotional intelligence will increase the magnitude of the effect between Islamic Leader-Member Exchange and work-related outcomes. A moderator is a variable that affects the direction and/ or strength of the relationship between a predictor variable and a criterion variable (Baron and Kenny, 1986; Schwab, 2005).

The main problem with moderated regression analysis is the multicollinearity. The cross-product terms (the additional variable) are most likely to be strongly correlated with the individual variables included in the regression analysis. To overcome the problem of multicollinearity between the main effects (which are Islamic Leader-Member Exchange and emotional intelligence) and the interaction effects, Aiken and West (1991) suggested that the predictor and moderator be transformed into a centred score. A centred score for each variable is computed by subtracting the mean value of the variable from the original scores. Therefore, the product terms are also the product terms of the centred score. Aiken and West (1991) stated that, by centring the variables and computing the interaction term as the product of the centred scores, neither the coefficient of the interaction term nor its significance level is changed. The interaction is significant if the interaction coefficient is both positive and significant. In addition, Aiken and West (1991) recommended

that statistically significant interactions are interpreted by plotting simple regression lines for high and low values of the moderator variable.

### **5.3 Examining the Moderating Effects of Emotional Intelligence**

#### **5.3.1 Examining the moderator variable of dyad Emotional Intelligence**

This section examines the role of dyad EI in moderating the relationship between ILMX and work-related outcomes. The role of dyad EI as a moderator variable will be identified from the significance of the interaction coefficient between the interaction terms (ILMX x dyad EI). A positive and significant coefficient indicates that dyad EI moderates the relationship between ILMX and work-related outcomes. Higher relative scores on dyad EI will increase the magnitude of the effect between ILMX and work-related outcomes.

The hypotheses are restated as:

#### **Hypotheses**

- H<sub>1a</sub> The positive relationship between ILMX and OCB is moderated by dyad EI.
- H<sub>1b</sub> The positive relationship between ILMX and job satisfaction is moderated by dyad EI.
- H<sub>1c</sub> The positive relationship between ILMX and organizational commitment is moderated by dyad EI.
- H<sub>1d</sub> The negative relationship between ILMX and turnover intention is moderated by dyad EI.
- H<sub>1e</sub> The positive relationship between ILMX and PWB satisfaction with life is moderated by dyad EI.
- H<sub>1f</sub> The positive relationship between ILMX and PWB subjective happiness is moderated by dyad EI.
- H<sub>1g</sub> The positive relationship between ILMX and in-role performance is moderated by dyad EI.



Analyses for moderating effects for the above hypotheses are tested by performing seven hierarchical moderated multiple regressions with OCB, job satisfaction, organizational commitment, turnover intention, PWB satisfaction with life, PWB subjective happiness, and in-role performance as the respective dependent variables. In each of these regressions, length of supervision as control variable was entered in Step 1, ILMX and dyad EI as main effect variables were entered in Step 2, and the interaction term of ILMX and dyad EI were entered in Step 3. Results of the hierarchical moderated multiple regressions for the interaction effect between ILMX and dyad EI are shown in Tables 18, 19, 20 and 21.

Interaction terms for ILMX and dyad EI were significantly related to the following dependent variables: (1) job satisfaction ( $\beta=0.17$ ,  $p<0.05$ ), (2) organizational commitment ( $\beta=0.125$ ,  $p<0.05$ ), (3) PWB satisfaction with life ( $\beta=0.165$ ,  $p<0.05$ ), (4) PWB subjective happiness ( $\beta=0.138$ ,  $p<0.05$ ), and (5) in-role performance ( $\beta=0.209$ ,  $p<0.01$ ).

The results of the hierarchical moderated multiple regressions for the interaction effect between ILMX and dyad EI suggests that the exploratory power of the model increases because of the inclusion of the interaction term. As can be seen in Table 18, an additional 5.1% of variance ( $\Delta R^2 = 0.051$ ,  $p<0.05$ ) in job satisfaction was explained by the inclusion of the interaction term. The increment of 1.5% of variance ( $\Delta R^2 = 0.015$ ,  $p<0.05$ ) in organizational commitment was explained by the inclusion of the interaction term, as shown in Table 19. Table 20 and Table 21 show the outcomes variables: PWB satisfaction with life, PWB subjective happiness, and in-role performance were explained by the inclusion of the interaction term of the additional 2.6% of variance ( $\Delta R^2 = 0.026$ ,  $p<0.01$ ), 1.8% of variance ( $\Delta R^2 = 0.018$ ,  $p<0.05$ ), and 4.1% of variance ( $\Delta R^2 = 0.041$ ,  $p<0.01$ ) respectively.

However, the moderated regression models for the interaction effect between ILMX and dyad EI on OCB ( $\beta=0.199$ ,  $p>0.05$ ), and turnover intention ( $\beta=-0.077$ ,  $p>0.05$ ) as shown in Table 18 and Table 19 were not statistically significant. Therefore, this indicates that dyad EI may not play a role in

influencing the strength of ILMX between these two dependent variables.

Looking at the ILMX and dyad EI as main effect variables (variables entered in Step 2) in Table 18, Table 19, Table 20, and Table 21, it was shown that the standardized coefficients for these main effect variables were significant at  $p < 0.05$  as follows: job satisfaction with  $\beta = 0.228$  for ILMX and  $\beta = 0.179$  for dyad EI; organizational commitment with  $\beta = 0.258$  for ILMX and  $\beta = 0.305$  for dyad EI; PWB satisfaction with life with  $\beta = 0.172$  for ILMX and  $\beta = 0.185$  for dyad EI; and in-role performance with  $\beta = 0.196$  for ILMX and  $\beta = 0.214$  for dyad EI.

Meanwhile, for the main effects variables in Table 18 for OCB and PWB subjective happiness in Table 20, results only show that beta coefficient for ILMX was statistically significant at  $p < 0.05$  with  $\beta = 0.173$  and  $\beta = 0.287$  respectively. Result shows that the beta coefficient of ILMX and dyad EI were not significant when regressed against turnover intention.

In step 2, affect dimension was significantly related to OCB ( $\beta = 0.108$ ;  $p < 0.05$ ); job satisfaction ( $\beta = 0.119$ ;  $p < 0.05$ ); organizational commitment ( $\beta = 0.117$ ;  $p < 0.05$ ) and PWB subjective happiness ( $\beta = 0.119$ ;  $p < 0.05$ ) see Table 18, 19 and 20. Meanwhile loyalty dimension was significantly related to OCB ( $\beta = 0.08$ ;  $p < 0.05$ ); job satisfaction ( $\beta = 0.051$ ;  $p < 0.05$ ); turnover intention ( $\beta = 0.055$ ;  $p < 0.05$ ); PWB satisfaction with life ( $\beta = 0.139$ ;  $p < 0.05$ ); PWB subjective happiness ( $\beta = 0.095$ ;  $p < 0.05$ ) and in-role performance ( $\beta = 0.142$ ;  $p < 0.05$ ) see Table 18, 19, 20 and 21. For the dependant variables in Table 18 for job satisfaction, organizational commitment and in-role performance in Table 19 and 21, results only show that beta coefficient for contribution dimension was statistically significant at  $p < 0.05$  with  $\beta = 0.091$ ,  $\beta = 0.05$  and  $\beta = 0.148$  respectively. Interestingly, all the dependant variables were significantly related with Islamic respect at  $p < 0.05$  with  $\beta = 0.152$  (OCB),  $\beta = 0.158$  (job satisfaction),  $\beta = 0.157$  (organizational commitment),  $\beta = 0.095$  (turnover intention),  $\beta = 0.163$  (PWB satisfaction with life),  $\beta = 0.178$  (PWB subjective happiness), and  $\beta = 0.177$  (in-role performance).

Therefore, the results indicate the evidence that dyad EI moderates the relationship between ILMX and job satisfaction, organizational commitment, PWB satisfaction with life, PWB subjective happiness, and in-role performance. Thus, hypotheses H<sub>1b</sub>, H<sub>1c</sub>, H<sub>1e</sub>, H<sub>1f</sub>, and H<sub>1g</sub> are supported. However, there is not enough evidence to support the notion that dyad EI moderates the relationship between ILMX and OCB, and turnover intention. Therefore, hypotheses H<sub>1a</sub> and H<sub>1d</sub> are not supported.

**Table 18: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and dyad Emotional Intelligence (EI) on Organizational Citizen Behaviour (OCB) and Job Satisfaction**

	OCB				Job Satisfaction			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	0.044	0.001			0.038	0.001		
Step2 ILMX AFFECT LOYALTY CONTR IR Dyad EI	<b>0.173*</b> <b>0.108*</b> <b>0.08*</b> 0.003 <b>0.152*</b> 0.114		0.014	<b>0.013*</b>	<b>0.228*</b> <b>0.119*</b> <b>0.051*</b> <b>0.091*</b> <b>0.158*</b> <b>0.179*</b>	0.129	<b>0.128*</b>	
Step3 ILMX x Dyad EI	0.199	0.023	0.009	<b>1.19*</b>	<b>0.17*</b>	0.179	<b>0.051*</b>	<b>7.64**</b>

\*p<0.05; \*\*p<0.01; N=203 dyad

**Table 19: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and dyad Emotional Intelligence (EI) on Organizational Commitment and Turnover Intention**

	Organizational Commitment				Turnover Intention			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	0.089	0.006			0.083	0.008		
Step2 ILMX AFFECT LOYALTY CONTR IR Dyad EI	<b>0.258*</b> <b>0.117*</b> 0.003 <b>0.050*</b> <b>0.157*</b> <b>0.305*</b>				0.04 0.02 <b>0.055*</b> 0.001 <b>0.095*</b> 0.082	0.244	<b>0.238*</b>	
Step3 ILMX x Dyad EI	<b>0.125*</b>	0.259	<b>0.015*</b>	<b>17.30**</b>	-0.077	0.03	0.006	1.53

\*p<0.05; \*\*p<0.01; N=203 dyad

**Table 20: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and dyad Emotional Intelligence (EI) on Psychological Well-Being (PWB)(satisfaction with life) and Psychological Well-Being(PWB) (subjective happiness)**

	PWB (satisfaction with life)				PWB (subjective happiness)			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	-0.038	0.003			-0.028	0.002		
Step2 ILMX AFFECT LOYALTY CONTR IR Dyad EI	<b>0.172*</b> 0.001 <b>0.139*</b> 0.027 <b>0.163*</b> <b>0.185*</b>	0.087	<b>0.085**</b>		<b>0.287*</b> <b>0.119*</b> <b>0.095*</b> 0.051 <b>0.178*</b> 0.017	0.078	<b>0.076**</b>	
Step3 ILMX x Dyad EI	<b>0.165*</b>	0.113	<b>0.026**</b>	<b>6.32**</b>	<b>0.138*</b>	0.096	<b>0.018*</b>	<b>5.27**</b>

\*p<0.05; \*\*p<0.01; N=203 dyad

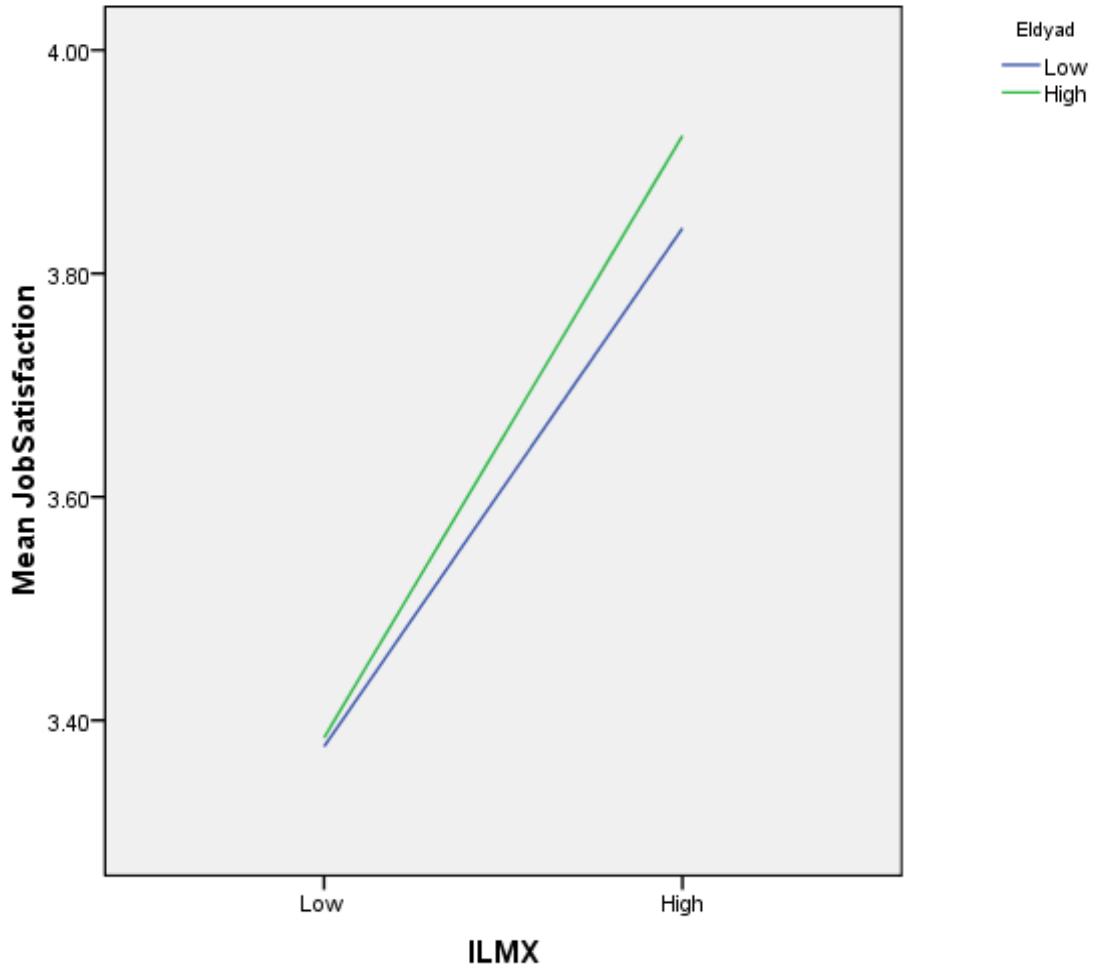
**Table 21: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and dyad Emotional Intelligence (EI) on In-role Performance**

	In-role Performance			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	0.119	0.011		
Step2 ILMX AFFECT LOYALTY CONTR IR Dyad EI	<b>0.196*</b> 0.078 <b>0.142*</b> <b>0.148*</b> <b>0.177*</b> <b>0.214*</b>	0.07	<b>0.059**</b>	
Step3 ILMX x Dyad EI	<b>0.209**</b>	0.111	<b>0.041**</b>	<b>6.19**</b>

\*p<0.05; \*\*p<0.01; N=203 dyad

**Graph 2**

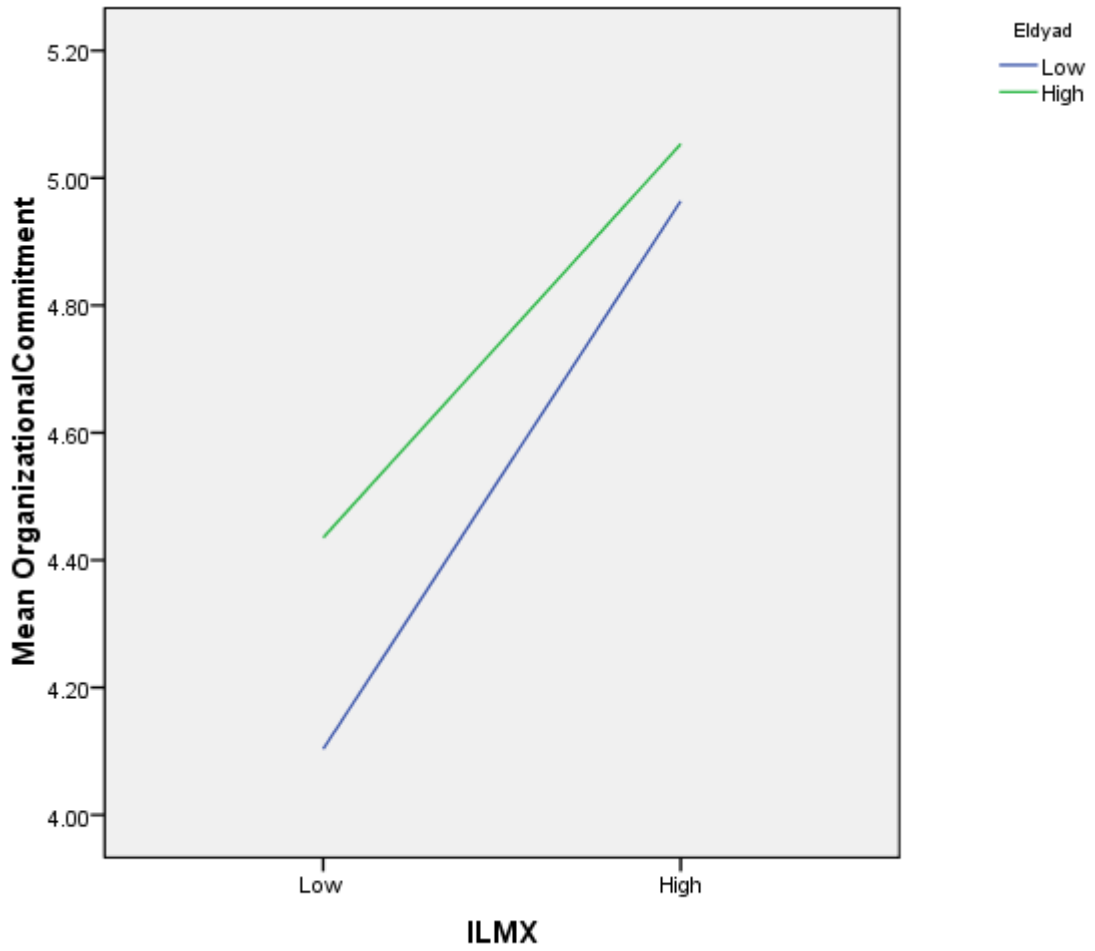
**Interaction between Islamic Leader-Member Exchange (ILMX) and Dyad Emotional Intelligence (EI) on Job Satisfaction**





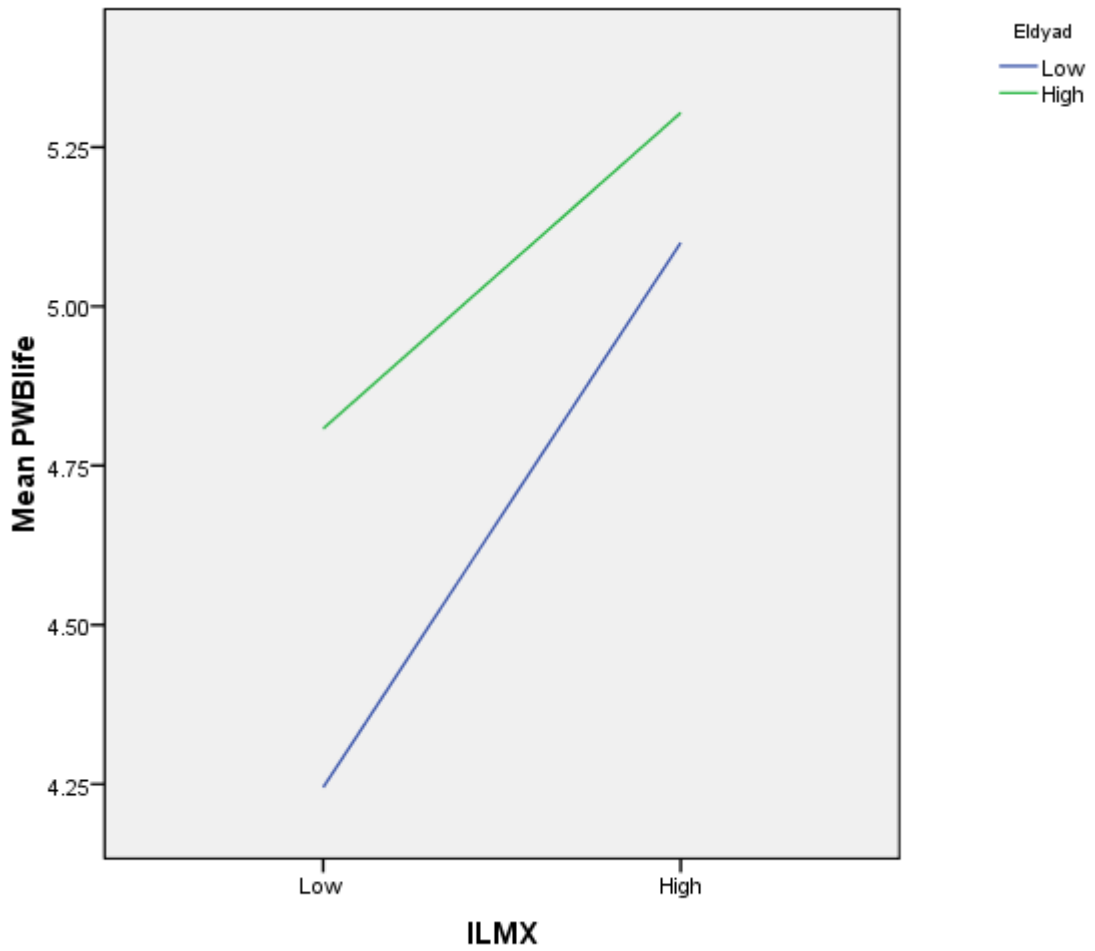
Graph 3

Interaction between Islamic Leader-Member Exchange (ILMX) and Dyad Emotional Intelligence (EI) on Organizational Commitment



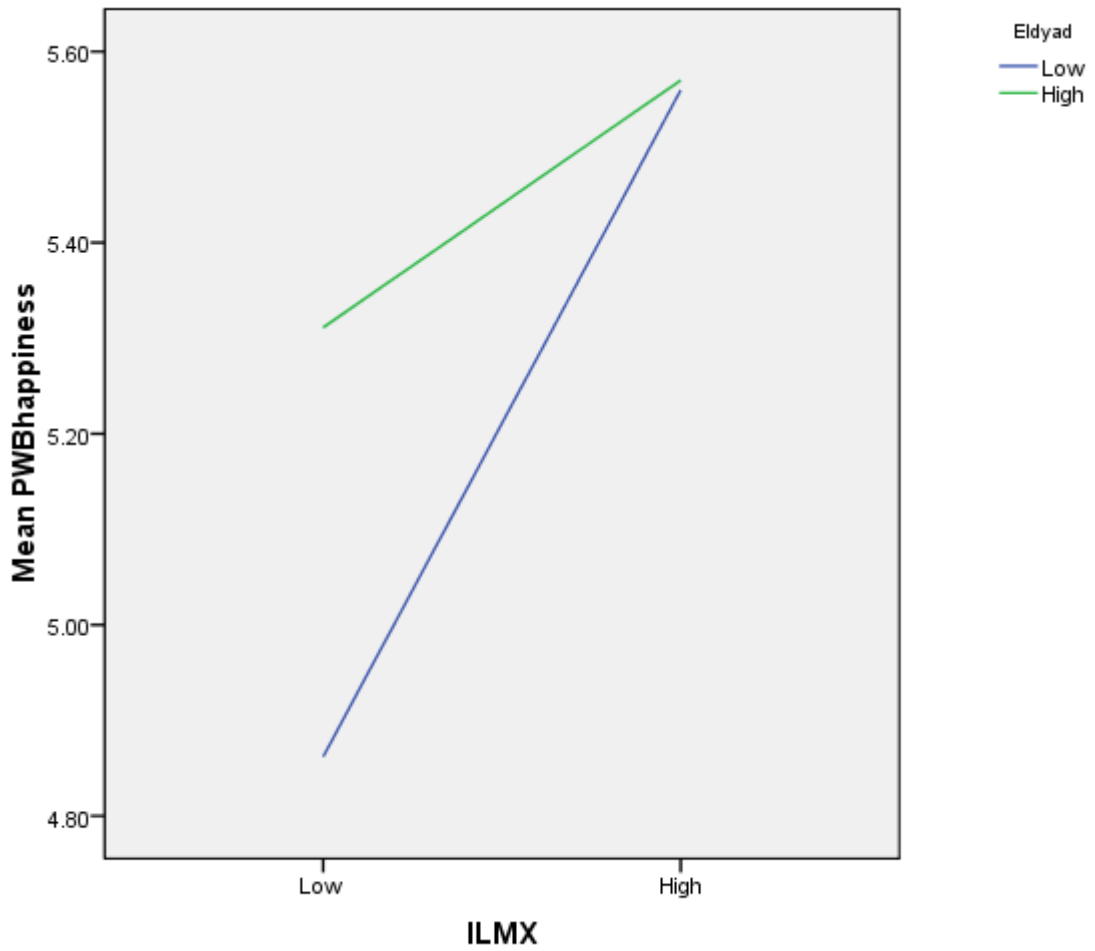
**Graph 4**

**Interaction between Islamic Leader-Member Exchange (ILMX) and Dyad Emotional Intelligence (EI) on Psychological Well-Being (PWB) (satisfaction with life)**



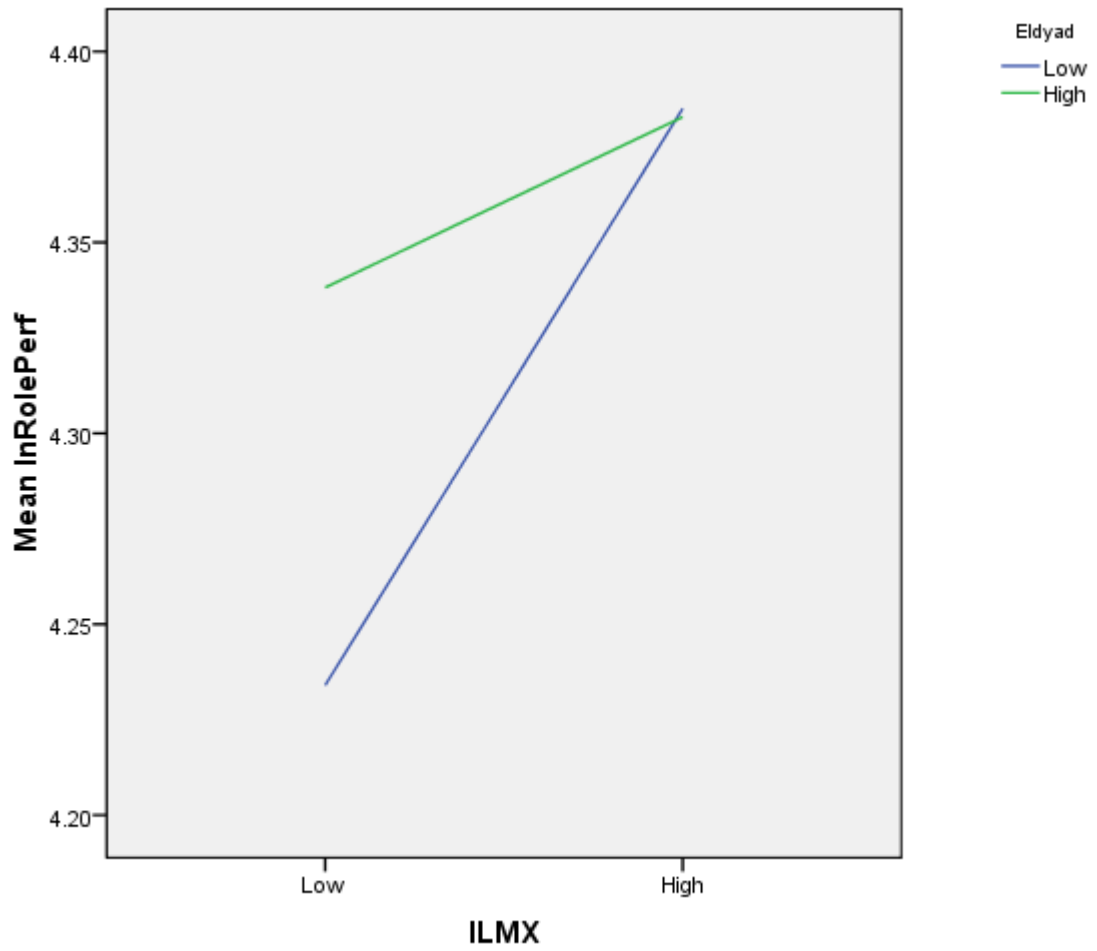
**Graph 5**

**Interaction between Islamic Leader-Member Exchange (ILMX) and Dyad Emotional Intelligence (EI) on Psychological Well-Being (PWB) (subjective happiness)**



Graph 6

Interaction between Islamic Leader-Member Exchange (ILMX) and Dyad Emotional Intelligence (EI) on In-role Performance



### 5.3.2 Examining the moderator variable of leader Emotional Intelligence

This section investigates the role of leader EI in moderating the relationship between ILMX and work-related outcomes. The role of leader EI as a moderator variable was identified from the significance of the interaction coefficient. Again, a hierarchical moderated regression model was used to analyse the interaction effect between ILMX and leader EI. This moderator model tests whether the higher relative scores on leader EI will increase the magnitude of the effect between ILMX and subordinate outcomes.

The hypotheses are restated as:

#### Hypotheses

- H<sub>2a</sub> The positive relationship between ILMX and OCB is moderated by leader EI.
- H<sub>2b</sub> The positive relationship between ILMX and job satisfaction is moderated by leader EI.
- H<sub>2c</sub> The positive relationship between ILMX and organizational commitment is moderated by leader EI.
- H<sub>2d</sub> The negative relationship between ILMX and turnover is moderated by leader EI.
- H<sub>2e</sub> The positive relationship between ILMX and PWB satisfaction with life is moderated by leader EI.
- H<sub>2f</sub> The positive relationship between ILMX and PWB subjective happiness is moderated by leader EI.
- H<sub>2g</sub> The positive relationship between ILMX and in-role performance is moderated by leader EI.

The hypotheses above are tested by performing seven hierarchical moderated multiple regressions with OCB, job satisfaction, organizational commitment, turnover intention, PWB satisfaction with life, PWB subjective happiness, and in-role performance as the respective dependent variables. In each of these regressions, length of supervision was entered in Step 1, Islamic Leader-Member Exchange (ILMX) and leader EI were entered in Step

2, and the interaction term of ILMX and leader EI were entered in Step 3. Results of the hierarchical moderated multiple regressions for the interaction effect between ILMX and leader EI are shown in Table 22, Table 23, Table 24, and Table 25.

Based on the results of the hierarchical moderated regressions, interaction terms for ILMX and leader EI were statistically significant for the following dependent variables: (1) job satisfaction ( $\beta=0.212$ ,  $p<0.05$ ) see Table 22; (2) PWB satisfaction with life ( $\beta=0.146$ ,  $p<0.05$ ) see Table 24; (3) PWB subjective happiness ( $\beta=0.28$ ,  $p<0.05$ ) see Table 24, and (4) in-role performance ( $\beta=0.143$ ,  $p<0.05$ ) see Table 25. The results also show evidence that the exploratory power of the model increases because of the inclusion of the interaction term (ILMX x leader EI) in those dependent variables. As can be seen from Table 22, an additional 1.4% of variance ( $\Delta R^2 = 0.014$ ,  $p<0.05$ ) in job satisfaction was explained by the inclusion of the interaction term.

In Table 24, the inclusion of the interaction term explains the additional 7% of variance ( $\Delta R^2 = 0.07$ ,  $p<0.05$ ) and 2.5% of variance ( $\Delta R^2 = 0.025$ ,  $p<0.05$ ) in the dependent variables of PWB satisfaction with life and PWB subjective happiness respectively. For the dependent variable of in-role performance in Table 25, the additional 1.3% of variance ( $\Delta R^2 = 0.013$ ,  $p<0.05$ ) was explained by the inclusion of the interactive term. However, the moderated regression models in Table 22 for the interaction effect between ILMX and leader EI on OCB ( $\beta=0.152$ ,  $p>0.05$ ), organizational commitment ( $\beta=0.08$ ,  $p>0.05$ ) and turnover intention ( $\beta=0.142$ ,  $p>0.05$ ) in Table 23 were not statistically significant. Therefore, this indicates that leader EI may not contribute an effect on the strength for ILMX between OCB, organizational commitment and turnover intention.

For the main effect variables (ILMX and leader EI), the results show that the beta coefficients for these two variables were statistically significant for the following: OCB with ILMX ( $\beta=0.19$ ;  $p<0.05$ ) and leader EI ( $\beta=0.289$ ;  $p<0.01$ ) see Table 22; job satisfaction with ILMX ( $\beta=0.389$ ;  $p<0.05$ ) and leader EI ( $\beta=0.205$ ;  $p<0.05$ ); and organizational commitment with ILMX ( $\beta=0.154$ ;

$p < 0.05$ ) and leader EI ( $\beta = 0.371$ ;  $p < 0.01$ ) in Table 23. The results for these main effect variables were also statistically significant for PWB satisfaction with life with ILMX ( $\beta = 0.223$ ;  $p < 0.05$ ) and leader EI ( $\beta = 0.28$ ;  $p < 0.01$ ) as shown in Table 24; PWB subjective happiness with ILMX ( $\beta = 0.259$ ;  $p < 0.05$ ) and leader EI ( $\beta = 0.08$ ;  $p < 0.05$ ); and in-role performance with ILMX ( $\beta = 0.248$ ;  $p < 0.05$ ) and leader EI ( $\beta = 0.014$ ;  $p < 0.05$ ) as shown in Table 25. However, both main effect variables for turnover intention were not statistically significant, as can be seen in Table 23, with ILMX ( $\beta = -0.09$ ;  $p > 0.05$ ) and leader EI ( $\beta = 0.134$ ;  $p > 0.05$ ).

Thus, the results indicate the evidence that leader EI moderates the relationship between ILMX and job satisfaction, PWB satisfaction with life, PWB subjective happiness, and in-role performance. Thus, hypotheses H<sub>2b</sub>, H<sub>2e</sub>, H<sub>2f</sub>, and H<sub>2g</sub> were supported. However, there is not enough evidence for the hypotheses H<sub>2a</sub>, H<sub>2c</sub> and H<sub>2d</sub> to be accepted.

**Table 22: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and leader Emotional Intelligence (EI) on Organizational Citizen Behaviour (OCB) and Job Satisfaction**

	OCB				Job Satisfaction			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	0.03	0.001			0.037	0.001		
Step2 ILMX AFFECT LOYALTY CONTR IR Leader EI	<b>0.19*</b> <b>0.108*</b> 0.084 0.047 <b>0.159*</b> <b>0.289**</b>	0.064	<b>0.062**</b>		<b>0.389**</b> <b>0.12**</b> <b>0.093*</b> <b>0.152*</b> <b>0.219*</b> <b>0.205*</b>	0.144	<b>0.143**</b>	
Step3 ILMX x Leader EI	0.152	0.071	0.007	<b>3.79*</b>	<b>0.212*</b>	0.158	<b>0.014*</b>	<b>9.31**</b>

\*p<0.05; \*\*p<0.01; N=203 dyad



**Table 23: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and leader Emotional Intelligence (EI) on Organizational Commitment and Turnover Intention**

	Organizational Commitment				Turnover Intention			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	0.078	0.006			0.084	0.008		
Step2 ILMX AFFECT LOYALTY CONTR IR Leader EI	<b>0.154*</b> <b>0.118*</b> 0.007 0.007 <b>0.191*</b> <b>0.371**</b>	0.288	<b>0.282**</b>		-0.09 0.014 0.071 0.07 0.117 0.134	0.03	0.022	
Step3 ILMX x Leader EI	0.08	0.29	0.002	<b>20.20**</b>	0.142	0.036	0.006	1.85

\*p<0.05; \*\*p<0.01; N=203 dyad

**Table 24: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and leader Emotional Intelligence (EI) on Psychological Well-Being (PWB)(satisfaction with life) and Psychological Well-Being(PWB) (subjective happiness)**

	PWB satisfaction with life				PWB subjective happiness			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	-0.048	0.003			-0.04	-0.032		
Step2 ILMX AFFECT LOYALTY CONTR IR Leader EI	<b>0.223*</b> <b>0.177*</b> 0.018 <b>0.087*</b> <b>0.228*</b> <b>0.28**</b>	0.128	<b>0.125**</b>		<b>0.259*</b> <b>0.122*</b> <b>0.094*</b> 0.019 <b>0.23**</b> <b>0.08*</b>	0.084	<b>0.082*</b>	
Step3 ILMX x Leader EI	<b>0.146*</b>	0.197	<b>0.07*</b>	<b>7.71**</b>	<b>0.28*</b>	0.109	<b>0.025*</b>	<b>6.04**</b>

\*p<0.05; \*\*p<0.01; N=203 dyad

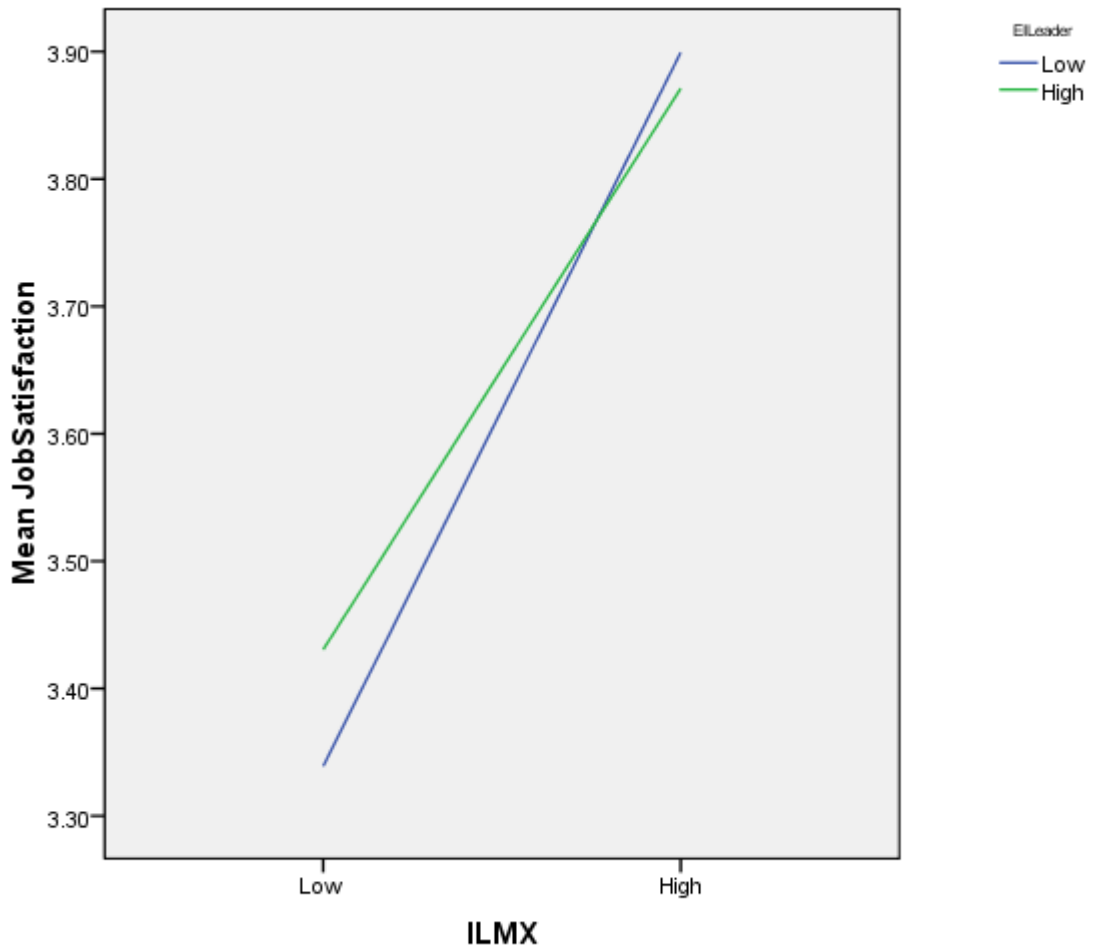
**Table 25: Results of moderated hierarchical regression analysis of moderating effects between Islamic Leader-Member Exchange (ILMX) and leader Emotional Intelligence (EI) on In-role Performance**

	In-role Performance			
	$\beta$	R <sup>2</sup>	$\Delta R^2$	F
Step1 Length of supervision	0.109	0.011		
Step2 ILMX AFFECT LOYALTY CONTR IR Leader EI	<b>0.248*</b> <b>0.18*</b> 0.045 0.092 <b>0.172*</b> <b>0.014*</b>	0.053	<b>0.042*</b>	
Step3 ILMX x Leader EI	<b>0.143*</b>	0.065	<b>0.013*</b>	<b>2.80*</b>

\*p<0.05; \*\*p<0.01; N=203 dyad

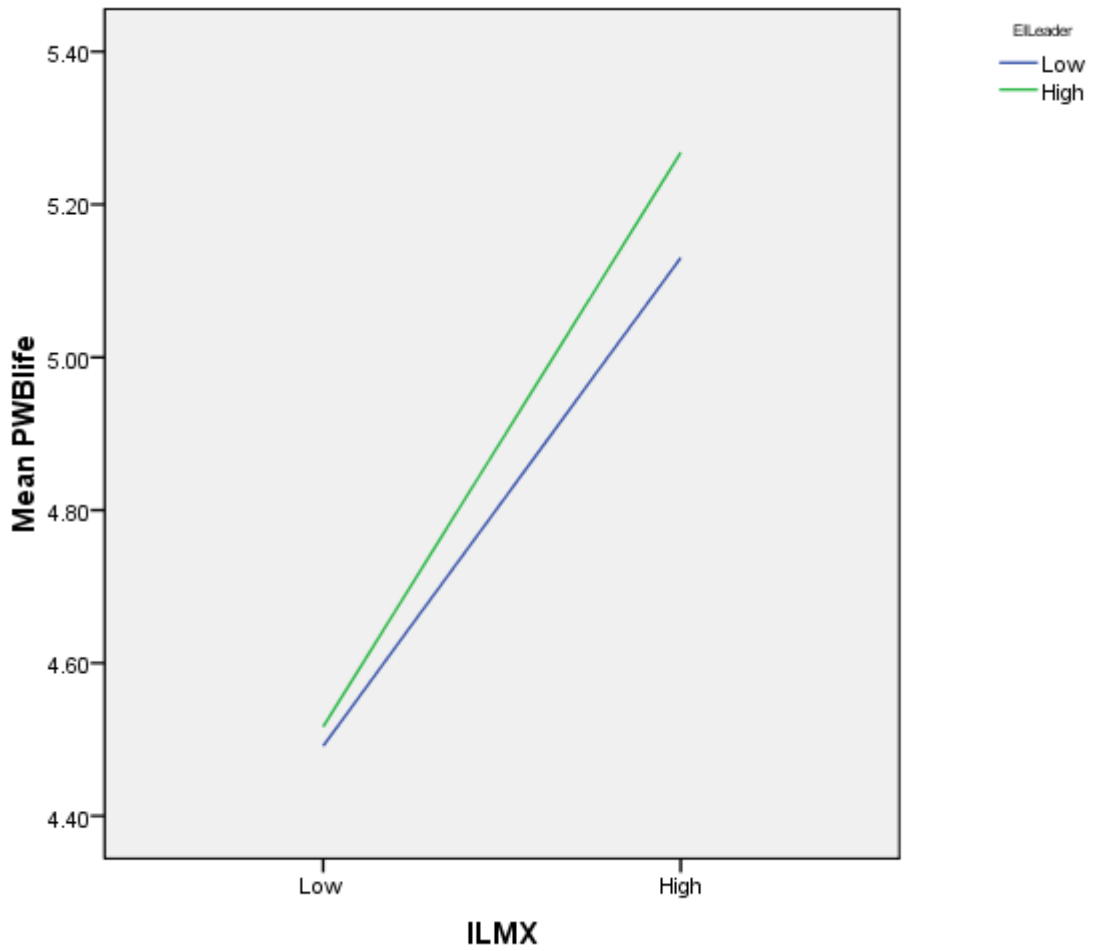
**Graph 7**

**Interaction between Islamic Leader-Member Exchange (ILMX) and Leader Emotional Intelligence (EI) on Job Satisfaction**



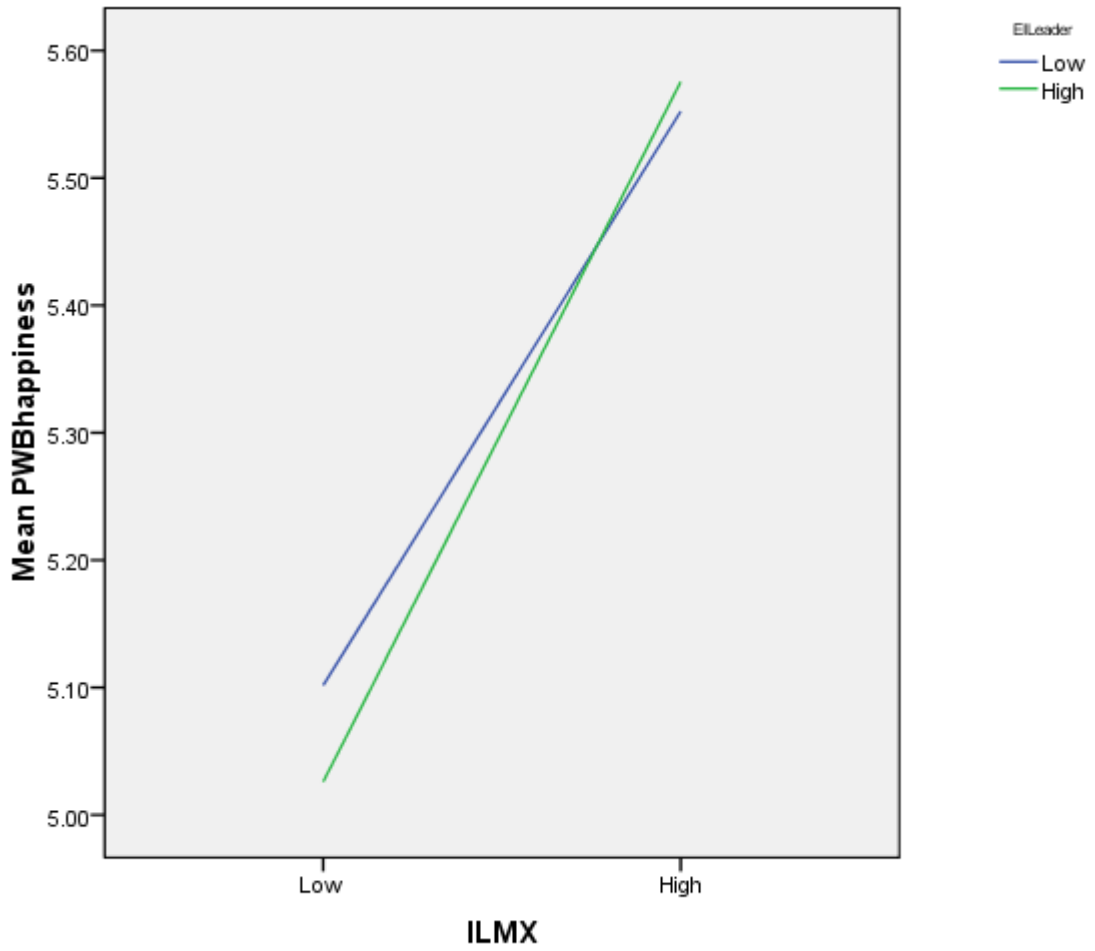
**Graph 8**

**Interaction between Islamic Leader-Member Exchange (ILMX) and Leader Emotional Intelligence (EI) on Psychological Well-Being (PWB)(satisfaction with life)**



**Graph 9**

**Interaction between Islamic Leader-Member Exchange (ILMX) and Leader Emotional Intelligence (EI) on Psychological Well-Being (PWB) (subjective happiness)**



#### 5.4 Chapter Summary

This chapter presents the results on four areas: the development and validation of new measure of Islamic respect (IR); investigating the relationship between Islamic Respect (IR) and outcome variables; the role of dyad EI in moderating the relationships between ILMX and work-related outcomes; and the role of leader EI in moderating the relationships between ILMX and work-related outcomes. Results for the new measure of IR provide evidence that the IR measure is proven as a reliable and valid measure. The coefficients alpha of IR measure shows that it seems to be reliable, as the value reached the suggested guidelines. For the discriminant validity, the IR measure demonstrates that the scale does not correlate very highly with another from which it should differ. Meanwhile, convergent validity is identified by demonstrating that all items of IR measure correlated very highly with one another. In addition, the criterion-related validity is supported by the findings of significant relationships between IR measure and OCB, turnover intention, organizational commitment, job satisfaction and psychological wellbeing.

The results from Pearson's correlation analysis of the relationship between IR and outcome variables reveal that IR was statistically significant with all the outcome variables. The regressions analysis also found that IR was statistically significant through a significant test of F statistics with all the outcome dependents. The coefficient ( $\beta$ ) weight of IR measure shows that this measure is relatively stronger than PR in explaining the changes in the significance of these dependent variables. Thus, these results show that IR as an independent variable has been proven to have a higher predictive power than PR for these dependent variables within the context of this study.

The overall results for hierarchical moderated regressions provide evidence that the explanatory power of the model increases because of the inclusion of the interaction term between EI and ILMX. The interaction tests show that the higher relative scores on dyad EI increase the magnitude of the effect between ILMX and job satisfaction, organizational commitment, PWB satisfaction with life, PWB subjective happiness, and in-role performance.

Meanwhile, for leader EI, the interaction tests show that the higher relative scores on leader EI increase the magnitude of the effect between ILMX and job satisfaction, PWB satisfaction with life, PWB subjective happiness, and in-role performance. Overall results suggest a good fit of data to the moderation models.



## **CHAPTER 6 DISCUSSION**

### **6.0 Introduction**

This chapter discusses the analysis results obtained from both stages of this study. The first section of this chapter centres on a discussion of the notion of respect in leadership and also on the culture-sensitive measure of Islamic respect. In the second part of this chapter, the discussion focuses on the role of emotional intelligence in leadership as the main findings of this study. The discussion also focuses on the role played by dyad emotional intelligence compared to leader emotional intelligence in the context of this study. This is then followed by the chapter summary.

### **6.1 Developing a New Measure of Islamic Respect**

The new measure of Islamic respect has been statistically tested as a more comprehensive and culture-specific scale which was uniquely developed for the purpose of this study and to be used in future research. Based on the findings for the convergent validity test, all loading factors show the existence of statistical evidence which supports the results of convergent validity of the Islamic respect scale. Moreover, further convergent validity tests on variance extracted and construct reliability also indicated values exceeding the convergent validity test. The discriminant validity test runs on Islamic respect with Affect scale, Loyalty scale and Contribution scale also show a significantly lower chi-square for all the unconstrained models of Islamic respect scale and Affect, Loyalty and Contribution scales. Thus, this indicates that the factors are not perfectly correlated and this supports the discriminant validity of the scales. Criterion-related validity also shows that the Islamic respect scale significantly predicts the outcomes variables.

As expected, the results of this study have shown that Islamic respect significantly predicted organizational citizenship behaviour (OCB). Other studies have shown that leaders who respect their subordinates more will also see them engaging in more OCB (Greguras and Ford, 2006). Recently, a

study found that, when subordinates observe that they are receiving attention from their leader, and have direct interactions with their leader, they tend to increase their respect towards the leader. In turn, this leads to an increase in the subordinates' OCB (Findley, Giles and Mossholder, 2000).

The findings of this study demonstrate that Islamic respect plays a role as a predictor of job satisfaction. The findings of this study imply to what Frei & Shaver (2002) assume that respect has a significant relationship with satisfaction. Consistently, other studies show that respect substantially increased the prediction of relationship satisfaction over and above other variables of attachment (avoidance and anxiety), liking and loving, and positive and negative valence. Respect therefore informs people that they have a valued status in a relationship. This is in line with the Respect as Intra-group Status (RIS) model by De Cremer and Tyler (2005) which posited that having a valued status in a relationship satisfies the need to belong and the need to have a positive social reputation in the eyes of others. Thus, respect specifically fulfils these needs. Consistently, empirical studies conducted on the need to belong (Gardner, Pickett and Brewer, 2000; Twenge, Catanese and Baumeister, 2002) show that individuals are fundamentally motivated to be included in groups and relationships that they consider to be important to them. As a result, individuals are attentive toward any type of relational information communicated by others. This need to belong is essential because studies have shown that a lack of positive social relationships has detrimental effects on cognitive, physical and behavioural levels (Reis, Collins and Berscheid, 2000).

With regard to the notion of respect, researchers have demonstrated that the need to belong influences the impact of receiving respect (De Cremer and Tyler, 2005). Receiving respectful treatment signals relational appreciation and satisfies important human motives such as belongingness and reputation concerns (De Cremer and Mulder, 2007). As such, 'giving respect is important in our social relationships because it is something that we morally expect and the enactment of respect itself makes us authentic and moral human beings' (De Cremer and Mulder, 2007; p.446). In fact, the construct of

respect is related to the process of experiencing enjoyable, inclusive relationships and positive social evaluations are derived from the group-value model (Lind and Tyler, 1988) and the relational model of authority (Tyler and Lind, 1992). How do these models link respect to satisfaction? These models argue individuals' concerns about their relationships with the social groups in which they are involved. This assumes that individuals wish to be included in social groups and establish long-term relationships with those groups as they provide valued self-relevant information; for example, they contribute to their social identity and self-worth (Tajfel and Turner, 1986). As a result, this serves as an important building block for increasing individuals' satisfaction.

The findings on the association between Islamic respect and organizational commitment in this study are consistent with other results on the relationship between respect and organizational commitment; for example, a previous study undertaken by Liden and Maslyn (1998) demonstrated that organizational commitment was significantly correlated with LMX dimensions of contribution and respect. The study measured LMX relationship from the subordinate's perspective. The researchers justified that the dimensions of contribution and professional respect may tend to radiate beyond the leader to the wider organization. For instance, they stated that subordinates who really work hard to achieve organizational goals (contribution) are aware that the benefits are not only enjoyed by the leaders but also by the organization as a whole. The respect scale was also found to be associated with organizational commitment in a study conducted by Greguras and Ford (2006). Similarly, this has also been found in other studies in other contexts. For example, in a study by Feeney et al. (1997) on marital quality, respect was also found to have a significant relationship with both satisfaction and commitment. Other researchers, using a sample of nurses, also found respect to be positively associated with organizational commitment (Laschinger and Finegan, 2005). This study suggest that creating conditions that empower nurses to practise according to the standards of the profession and that foster positive working relations within an atmosphere of trust and respect can go a long way towards attracting and retaining a sustainable nursing workforce. More recently, Clarke (in-press) proposed both procedural treatment and behavioural

evaluations as a means of conveying respect are both implicated in contributing to organizational commitment.

### **Islamic Respect measure within the Malaysian-leadership context**

A number of key findings have appeared from this current study indicating some degree of support for the construct of Islamic respect as a relevant measure of respect in a Malaysian-leadership context. First, the results suggested that the Islamic respect measure reveals unique variance in predicting all the criteria above, compared to the professional respect scale. As this study is the first to integrate the Islamic respect scale in a leader-member exchange measure within a Malaysian-leadership context, the prospects of interpreting the findings of this study in general within the scope of Malaysian-leadership more broadly are limited. Nevertheless, the findings of this study, at the very least, indicate that measuring the implication of respect for work-related outcomes requires a scale based on the development of culture-specific notions of respect.

In relation to this cultural aspect, research on leadership in a cross-cultural context emphasizes the strong connection between cultural values and concepts of leadership (House et al., 2004; Scandura, Von Glinow, and Lowe, 1999). House and Aditya (1997) highlight that the appropriateness, acceptance, and effectiveness of leadership behaviour are primarily functions of congruence with the norms of the culture in which the leader functions. According to House and Aditya (1997), knowledge of culture-specific and universal cultural syndromes is useful in understanding the very nature of a culture. As Hofstede (2001, p.388) proposes, “ideas about leadership reflect the dominant culture of a country”. In line with this, Scandura et al. (1999) demonstrated that respect for leaders is important in many collective societies such as Malaysia. This then reflects both the deployment and acceptance of directive leadership in these societies. On the other hand, many previous pieces of research in the area of cross-cultural studies have mentioned that culture can influence leadership concepts, styles and practices (Gerstner and Day, 1994; Hofstede, 2001). This perspective, the so-called culture-specific approach, supports the argument that, although “global attitude” is a critical

skill for today's leaders to be effective, leaders have to adapt themselves to the cultural environment. As asserted by other scholars, for example Hofstede (1993) and Triandis (1995), cultures with different characteristics such as values, beliefs, religion, language, and social organizations are generally presumed to necessitate distinct leadership approaches in different societies. As such, different leadership prototypes would be expected to occur naturally in societies that have differing cultural profiles (Bass, 1990; Hofstede, 1993).

Furthermore, Hofstede (1980) emphasizes that collectivists tend to have a stronger emotional dependence and emphasis on belonging to organizations that can be considered central to the process of leadership behaviour; thus, one might expect a positive relationship between collectivism and leadership behaviour. According to Sullivan et al. (2003), collectivists place more emphasis on obligation and loyalty and place an appreciation on maintaining relationships. For collectivists, relationships have a normative component, whereas principles of exchange are more operational for individualists (Wasti, 2003). Collectivists may therefore have greater tolerance and may feel more compelled to maintain a high-quality exchange despite minor violations of trust by the leader.

Also, collectivists tend to have stronger attachment to their organizations and tend to be more willing to subordinate their individual goals to group goals (Triandis, 1995). Other research has found that collectivists are expected to be more prone to identify with their leaders' goals and the common purpose or shared vision of the group and organization, and typically exhibit high levels of loyalty (Jung, Bass and Sosik, 1995). Further, Pillai and Meindl (1998) claimed that there is a significant positive correlation between collectivism and level of charismatic leadership which correlated positively with supervisory ratings of work unit performance, job satisfaction, leader effectiveness, and satisfaction with leader. In addition, collectivists typically exhibit high levels of loyalty and commitment to the leader (Jung, Bass and Sosik, 1995). Thus, it is clearly shown that different cultures are associated with different characteristics and leadership behaviours.

In relation to this, it has been mentioned elsewhere in the LMX literature that LMX is not culture-sensitive. This is supported by an earlier study that examined the relationship between LMX and turnover intentions in large multinational companies in Malaysia (Ansari et al, 2007). They found no support for the relationship being studied. Similarly, Abu Bakar and colleagues found no significant difference of perception between subordinates in-group and out-group in public companies in Malaysia. They further noted that the measurement of LMX used may not suit the Malaysian context. Pillai et al. (1999) also argued that there might be cultural issues involved in their study examining the relationship between transformational leadership and LMX, with organizational justice and job satisfaction due to the different results between Western and non-Western samples in five different cultures. Accordingly, Pellegrini and Scandura (2006) found no significant associations between LMX and job satisfaction in their study using a Turkish sample. Testa (2007) has also previously reported that a positive affect may develop among leaders and subordinates when there is a similarity in culture. Clearly, within the Malaysian-leadership context, the findings in this present study demonstrate that the construct of professional respect represented by *'I am impressed with my supervisor's knowledge of his or her job'*, *'I respect my supervisor's knowledge of and competence on the job'*, *'I admire my supervisor's professional skills'* is not viewed as comprehensive in predicting outcome variables in the context of this study and it is viewed as non-culturally sensitive, particularly in Islamic leadership culture. This study suggests that the notion of respect is culturally embedded, as the newly developed measure of respect used in this present study is linked to the religious aspects as mentioned earlier. Nevertheless, any generalisation of the findings in this study should be undertaken with caution as this study only considers one particular industry.

There are also several other potential factors that might explain the results obtained in the scope of this study. First, with regard to cultural values in Malaysia, Malaysia is a multi-ethnic society with varied cultures, languages and religions. The population of Malaysia is approximately 28 million (Malaysian Department of Statistics, 2010) with Malays and other indigenous

people making up the largest ethnic group at about 55 per cent of the population. Chinese people comprise around 26 per cent and Indians about 7 per cent, while other groups, including non-Malaysian citizens and foreign workers, make up the rest of the population. Since the majority of Malaysians are Malay Muslims, Islamic religious restrictions become a part of the practices and norms of Malaysians.

Being an Asian community, Malaysians tend to be friendly and cordial, as Asians generally put a high value on friendship, good relations with people and the ability to adapt rather than to confront (Khaliq, 2001). Malaysians generally tend to avoid conflict when interacting with others, since most of them were brought up that way. To Malaysians, it is better to dismiss the notion of confrontation over unpleasant issues. According to Asma (1992), indirect and non-confrontational behaviour of Malaysians is also related to values of respect for seniors or elders, and avoiding causing embarrassment to others. Elders hold an honoured and respected place in Malaysian society and respect for elders is taught to children early on. In respect of avoiding confrontation, however, Malaysians, especially Malays, can be assertive. Consider, for example, the words of Asma, a Malaysian corporate trainer and specialist in intercultural management, training and education: "...but our brand of assertiveness demands us to be indirect, or soft and gentle – use a pleading tone..." (Schermerhorn, 1994: p. 50). Besides that, social formalities are extremely important in daily social interaction in Malaysia; for example, people are required to acknowledge with whom they are talking or addressing in terms of the person's title (i.e. Professor, Dr, and Ms or Mrs). This is related to the above values as mentioned earlier, that is, the values of respect for elders and hierarchical relationships which make Malaysians receptive without much questioning (Asma, 1996).

In Hofstede's study, Malaysia was categorized as a collectivist society because the Malaysian culture was based on a heritage of communal living (Hofstede, 1991). The decisions, therefore, are made with collective consensus and must benefit and advantage the group more than particular individuals. Thus, Malaysian managers prefer to work in teams rather than

work as individuals. Because of this, the group takes responsibility for the outcomes and individual weaknesses are not highlighted directly. According to Asma (2001), this situation is specifically true for collectivist societies like Malaysia because of the 'face saving' concept which means that it is important not to embarrass an individual with direct disagreement as it is believed that this will reduce the harmony of relationships. In addition, in general, Malaysians are motivated when they are able to develop and cultivate good relationships with their employers and subordinates and when the working environment is friendly and supportive (Khaliq, 2001). Because of this condition, they are not likely to question superiors and will demonstrate their strong respect for authority (Asma, 2001). In support of this position, previous empirical studies have indicated that work-related values based on national culture influenced the relationship between leadership and employee outcomes (Pillai et al., 1999).

In most Malaysian organizations, leadership styles, such as commanding, directing or telling, using persuasion or selling, working collectively or participating and delegating are commonly adopted by most managers (Ahmad Saufi, 2002). These differences in leadership styles are mainly due to the differences in the value systems among Malays, Chinese and Indians in Malaysia (Asma, 1996). In addition, according to Khaliq (2001), authority is not usually questioned or challenged. Leaders who coordinate activities in a diplomatic style, avoiding internal disputes and showing consideration for the team members, are preferred among Malaysian managers. Leaders are also expected to be compassionate, generous, patient, modest, and self-effacing. The pattern of Malaysian leadership identified by GLOBE dimensions shows a greater preparedness by managers to accept and to employ a directive leadership style (House et al., 1999). In this regard, in a study conducted by Pearson and Entekin (1998) examining organizational structure, control and work practices, the researchers stated that Malaysian firms tend to have long hierarchies and employ "centralized authoritarian styles of management..." (Pearson and Entekin, 1998: p. 1294).

In a recent cross-cultural comparison study of workplace attitudes, aspirations



for promotion, and self-rated leadership styles between Malaysian and Australian middle managers, the researchers found that Malaysian male managers rated themselves highly on these three subscales: idealized influence (behaviour), inspirational motivation, and intellectual stimulation. This reflects a paternalistic approach which showed the managers “behaving as a caring parent towards the needs of the subordinates and stepping in to make most decisions in organisations” (Wood and Jogulu, 2006: p. 116). This concurs with Asma (2001), as the researcher stated that Malaysian leadership styles are inclined to paternalism due to the hierarchical nature of Malaysian society. Other authors have characterised the Malaysian Chinese as urbanites, business-oriented, having strong family ties, committed to self-improvement (Pye, 1985), and preferring the delegating style (Ahmad Sufi, 2002). Meanwhile, the Malay and Indian managers preferred strong relationships with a participative style. However, a recent study that examined the relationship between the concept of an excellent leader and ethnicity indicated that ethnicity has a significant effect on the dimensions that relate to excellent leadership in Malaysia (Selvarajah and Meyer, 2006).

In summary, leadership within a Malaysian context appears to differ from that in Western contexts. Specifically in relation to LMX, this study has shown that the respect dimension is influenced by the cultural values of those involved in a relationship. The development of a new measure of Islamic Respect thus takes our understanding further of the importance of respect within LMX with Islamic as well as Western contexts. Specifically, for these Islamic collectivists, relationships are said to display far more normative components of this nature, meanwhile principles of exchange are seen as far more idiosyncratic for Western individualistics. Although respect is identified as a core value within organizational theory (Sheridan, 1992), research on respect in the workplace is limited. This study therefore offers an empirical explanation for the literature which might better inform future research in the area.

## **6.2 Dyad Emotional Intelligence versus Leader Emotional Intelligence**

One of the specific aims of this present study was to investigate the role of dyad emotional intelligence and leader emotional intelligence in moderating the relationship between Islamic Leader-Member Exchange and follower work-related outcomes. The results of this study found that dyad emotional intelligence as a moderator variable of LMX accounted for greater variance in the outcome variables than did leader emotional intelligence. These results suggest that, where both leaders and followers have high emotional intelligence, the positive relationships between ILMX and its outcomes are stronger. A possible explanation for this might be that the leader-follower dyad facilitates stronger identification and emotional attachments with each other. This would correspond with arguments that individuals with high emotional intelligence are able to perceive and regulate the emotions of themselves and others in adaptive ways that facilitate social interaction (Dasborough and Ashkanasy, 2002). In relation to social exchange theory, when individuals are in a high-quality relationship, they will behave in ways that will benefit their exchange partners, such as performing better and exerting extra effort (Uhl-Bien, 2006). Moreover, social exchange, emphasizing how social ties can alter an individual's willingness to act in another party's interest, forms a force that may offset the incentive to engage in social interaction. Consistent with this reasoning, these relationships are effective for both the supervisor and subordinate, offering both parties distinct advantages. For example, subordinates in these relationships are thought to reflect higher organizational commitment, job satisfaction, and organizational citizenship behaviours (Major, Kozlowski, &Chao, 1995; Wayne and Green, 1993). Accordingly, drawing on role theory (Kahn, Wolfe, Quinn, and Snoelk, 1964), Graen, Orris, and Johnson (1973) described LMX development as a series of role-making processes: leaders and followers make offers and provide inducements that move the de facto relationship away from a contractually-defined one. If the offer is accepted and the response satisfactory, the process continues in a reciprocal fashion, resulting in high-quality relationships over time (Sparrowe and Liden, 1997). High-quality LMX roles for followers are developed beyond what is specified in the employment contract and this impacts not only follower attitudes and behaviours, but also the organization.

In addition, Lopes et al (2003) have previously found a significant association between emotional intelligence and the self-perceived quality of interpersonal relationships. Similarly, Walden and Smith (1997) have argued that emotion regulation is a social process that occurs within the context of social interactions and social relationships. People who can adjust the experience of emotional under- or over-arousal and the release of emotion are more likely to express socially appropriate emotions. Other authors have also argued that people with high emotional intelligence seem to be very good at recognising others' emotions and therefore also ought to form high-quality relationships (Ciarrochi et al., 2000). Dasborough (2006) found that individuals with low emotional intelligence showed less intense emotional responses to leader-follower interactions, compared to high emotional intelligence individuals who had better understanding of their emotional states. Consistently, Gross (2002) also argued that the way individuals regulate emotions affects their relationships. Individuals with high emotional intelligence may adapt themselves to others and accommodate the needs of others. In this respect, it should lead to harmonious relationships. Elsewhere, findings have shown that low emotional stability is associated with low social cohesiveness and high conflict (Barrick et al., 1998). In this regard, this study suggests that, when both leaders and subordinates were emotionally intelligent, they were able to develop good relationships with each other (see Lopes et al., 2005).

Of primary importance is the notion that it is not only the quality of the relationship that an individual has with his or her leader, but also their level of emotional intelligence that determines a number of these key job-related outcomes. It may be that subordinates who often direct their emotions in a positive way may react to the variety of emotional and social support provided by their supervisors more positively. Recent empirical studies have shown that subordinates with high positive affectivity tend to see supervisory support more favourably (Yoon and Lim, 1999) while subordinates with low positive affectivity become more stressed in a high-quality leader-member relationship. However, high-quality LMX is created mutually by members of the dyad and not just by one party (i.e. the supervisor). This suggests that

subordinates might also consider the emotional intelligence of their supervisors in building high-quality LMX. Subordinates with high emotional intelligence are better able to understand the emotions of their supervisors, provide appropriate feedback and better control their own emotions as compared to those with low emotional intelligence.

Furthermore, it may be that the construct of leadership effectiveness can be viewed in different ways. If leadership is viewed as a relationship that develops between leaders and their followers (Uhl-Bien, 2006) then emotional intelligence may be a more relevant criterion for effectiveness. This is because a relational perspective views leadership as social reality, emergent and inseparable from context (Dachler and Hosking, 1995; Hosking, 1988); it is an iterative and messy social process that is shaped by interactions with others (Sayles, 1964). In addition, relationship-based leadership emphasizes the importance of interpersonal relationships. The focus of investigation is on how leadership relationships are produced by social interactions. For example, relationships involve some type of connection or bond between an individual and another, such as a person, group, collectivity, or organization (Uhl-Bien, 2006). Interestingly, although there is much theorizing about how leadership relationships develop (Graen and Uhl-Bien, 1991; Hogg, 2001; Hollander, 1964; Liden et al., 1997; Offstein et al., 2006; Uhl-Bien et al., 2000), there is still very little known about these processes and this is especially true within the view of leadership beyond the leader–subordinate dyad (Uhl-Bien, 2006). This study therefore suggests that the construct of emotional intelligence at dyad level plays a significant role.

Importantly, these findings provide empirical support for how emotional intelligence fits theoretically with the idea of relational leadership. These findings also demonstrate that, in order to infuse followers and engender optimism (George, 2000), organizations perhaps need to have some idea of followers' feelings on perceiving emotion and to appraise how they might respond to different situations. In this respect, previous studies have shown that LMX relationships are higher when leaders see their followers are highly competent (Bernerth et al., 2007; Liden et al., 1997). In this case, when the

leader sees that the follower is high in emotional intelligence, the leader may be more likely to recognise the relational potential of the followers and will support in their career development. Likewise, leaders and followers in high EI will be more inclined to demonstrate their understanding and express emotion effectively (Mayer and Salovey, 1997; Law et al., 2004); therefore they may be well equipped to mutually display supportive behaviours. This present study would suggest that followers' emotional intelligence is probably related to performance in this instance. Leader emotional intelligence might be important in this relationship because the follower perceives that the leader is behaving in an honourable way, and is not being manipulative; as a result, the follower feels safe in the organization and more in control. This will then ensure greater satisfaction in their work which then leads to higher performance by the follower. Emotional intelligence should not be considered just in terms of the leader therefore, but also just as important in the emotional intelligence of the follower.

This study also suggests that the leadership process is not simply a unidirectional process of 'leader to led' but rather a more complex one in which followers and their needs might influence the leader as well (Pearce and Conger, 2003). As highlighted in chapter two, most of the empirical studies of emotional intelligence and leadership that have been conducted to date focused heavily on the concept of transformational leadership. This is a totally leader-centric perspective which focuses on the persona of the leader and assumes that all aspects of the leadership role are embodied in a single individual. Instead, leadership is a complex and dynamic process that requires multiple individuals within the organization in both formal and informal capacities (Gron, 2002; Hiller et al., 2006). Several scholars and practitioners from widely disparate fields have highlighted the role that followers play in the leadership process (e.g., Nakamura, 1980; Smith, 1994; Kelly, 1988; Schyns et al., 2008; Lundin and Lancaster, 1990). In relation to this, Friedrich et al. (2009) proposed that no behaviours on the part of the leader are assumed to represent "more" or "better" leadership than any others, independent of the constructions of followers. Leadership is considered to have emerged when followers construct their experiences in

terms of leadership concepts - that is, when they interpret their relationship as having a leadership-followership dimension (Meindl, 1995). Consequently, this study responds to the dilemma that the act of leadership does not only focus on the mindsets, actions and behaviours of the leader in an organization (Meindl, 1995; Graen and Uhl-Bien, 1995); the findings of this study demonstrate that leadership researchers should move away from the personality of the leader as the only significant, substantial, and causal force on the thoughts and actions of followers.

### **6.3 The role of Emotional Intelligence in Leadership**

Findings from this study have demonstrated that emotional intelligence moderate the relationship between Islamic Leader-Member Exchange and job satisfaction, Islamic Leader-Member Exchange and psychological wellbeing and Islamic Leader-Member Exchange and in-role performance. The following justifications are offered to explain these relationships.

The results indicate support for the assumption that emotional intelligence had strong positive effect on job satisfaction. A number of previous studies have found associations between emotional intelligence and job satisfaction (Bellamy and Bellamy, 2003; Gardner and Stough, 2003; and Villard, 2004). Wong and Law (2002), for example, conducted a study using a sample of supervisor-subordinate dyads, and found a significant relationship between both leaders' and subordinates' emotional intelligence with job satisfaction. Another study which involved workers and managers in the food service industry, found a positive correlation between employees' emotional intelligence and job satisfaction after controlling for personality factors (Sy et al., 2006). The study also suggests that employees who possess high emotional intelligence are more likely to perform well and enjoy high job satisfaction regardless of their managers' emotional intelligence. More recently, a study conducted in Malaysia with academic staff found that appraisal and expression of emotions are moderately correlated to job performance and job satisfaction (see Ngah, Jusoff and Abdul Rahman, 2009).

In addition, individuals with high emotional intelligence are more aware of their emotions and possess abilities to cope with their emotions when faced with difficult situations, hence increasing their job satisfaction level. Similarly, Guleryuz et al (2008) found that emotional intelligence was positively associated with the two emotional intelligence dimensions: (1) use of emotion to facilitate thinking; (2) regulation of emotion. A number of scholars elsewhere have suggested if there are positive emotions in the workplace, then productivity, enthusiasm and success, as well as job satisfaction, will rise (Goleman et al., 2002). On the other hand, leaders with high emotional intelligence use this advantage to ignite positive interactions that helping to boost both their own morale as well that of the subordinates under their supervision (Shimazu, Shimazu and Odahara, 2004). This study therefore suggests that individuals with high emotional intelligence are also likely to experience high levels of job satisfaction because they can utilize their ability to appraise and manage emotions in others (Sy, Tram and O'Hara, 2006). This in turn contributes positively to the experience of job satisfaction for all. Accordingly, this study shows that leaders who experience positive emotions may tend to build good relationships (Patra, 2004), which may affect subordinates' job satisfaction.

In addition, several theoretical explanations have been suggested to account for why emotional intelligence should be able to exert a greater impact on job satisfaction (Jordan et al., 2002; Mallinger and Banks, 2001). For example, Locke (1969; p. 314) proposed that job satisfaction and dissatisfaction are 'complex emotional reactions to the job'. Similarly, Smith and associates defined job satisfaction as 'feeling or affective responses to facets of the situation' (Smith, Kendall and Hulin, 1969), suggesting that job satisfaction is positively related with the construct of emotional intelligence. Moreover, Grandey (2000) posited that job satisfaction is considered a proxy for an individual's wellbeing at work. Based on the theoretical arguments outlined above regarding the set of three conceptually related mental processes, individuals with high emotional intelligence would be expected to reach a higher level of general satisfaction (Carmeli, 2003).

Besides that, the results of this study demonstrated that ILMX was associated with job satisfaction. These results imply to what other studies on LMX which have shown a consistent positive association between LMX quality and job satisfaction (Seers and Graen, 1984; Graen et al., 1982; Golden and Veiga, 2008; Schyns and Wolfram, 2008; Erdogan and Enders, 2007; Gerstner and Day, 1997; Sherony and Green, 2002; Hooper and Martin, 2008). The finding suggests that subordinates who perceive high-quality relationships with their immediate supervisor obtain higher levels of job satisfaction compared to those with low-quality relationships. Social exchange theory suggests that, when subordinates feel they are receiving trust, support and other tangible and intangible benefits from their supervisor, they develop an obligation to reciprocate (Gouldner, 1960). Thus, these benefits create an obligation to reciprocate on the part of subordinates, leading to higher levels of job satisfaction. More recently, Bhal and Ansari (2007) found that the affect dimension of LMX was associated with the affective outcome of satisfaction. Vecchio and Gobdel (1984) highlighted that the nature of the exchange relationship impacts subordinate job satisfaction. For some subordinates, work also fills the need for social interaction; thus, having a supportive leader leads to increased job satisfaction.

Emotional intelligence was also found to moderate the relationship between ILMX and psychological wellbeing in this current study. Previous empirical evidence has found that emotional intelligence is correlated with emotional wellbeing, such as greater optimism (Schutte et al., 1998), greater life satisfaction (Ciarrochi et al., 2000), and less depression (Shutte et al., 1998; Martinez-Pons, 1997). Recently, Palmer et al (2008) also highlighted that emotional abilities might account for variance in important life criteria such as psychological well-being, life satisfaction and the quality of interpersonal relationships. In a recent study by Kulshrestha and Sen (2006), the researchers found a significant positive relationship between emotional intelligence and subjective wellbeing. Similarly, a study conducted by Schutte et al. (2002), which uses different samples of employees in the United States, also found a significant correlation between emotional intelligence and



employees' wellbeing. Salovey et al (2002), in their series of cross-sectional studies, found that higher levels of emotional intelligence were associated with better psychological coping when facing various laboratory-based stressors. Ciarrochi et al. (2000) also suggested that emotional intelligence is associated with life satisfaction. Emotional intelligence is also found to be associated with important external criteria such as life outcomes (Brackett et al., 2004). For the current study, the findings would suggest that individuals with high emotional intelligence may employ their abilities to manage emotions and this may in turn contribute towards psychological wellbeing.

For main effects, the results in this study demonstrated that ILMX was associated with psychological wellbeing. This study therefore showed that subordinates high in ILMX evaluated themselves as happier and more content with their lives than those subordinates low in ILMX. The findings in this current study are consistent with other studies in the leadership literature, specifically the relational measure of leadership derived from leader-member exchange theory has been found to be associated with subordinate wellbeing (Erdogan and Enders, 2007; Uhl-Bien, Tierney, Graen and Wakabayashi, 1990; Graen, 1976; Arndt, Schimel, Greenberg and Pyszczynski, 2002; Cialdini and Goldstein, 2004).

This current study also found that the relationship between ILMX and in-role performance was moderated by emotional intelligence. Literature in the area of workplace emotion has found evidence that emotional intelligence and appropriately regulated emotions resulted in improved work performance (George, 1995). Wayne and Graen (1993), for example, indicated that subordinates who manage their impressions successfully develop good relationships with their leaders. In this relationship, emotional intelligence may enable individuals to be more tolerant of stressful situations and to manage emotional discomfort with leaders or peers. This would also help subordinates to perceive the significance of events, in terms of threats or challenges, in a more positive light (George, 1991). Such behaviour may help to build adaptive responses to work-related demands which in return may have a significant impact on work performance. This might be the case in the

Malaysian Islamic Insurance context, specifically in the organization examined in this present study; this company provides comprehensive insurance policy protection and places strong emphasis on product innovation, coupled with differentiating features to ensure market acceptance. Also, the high ethical standards set for its employees and business partners underscore its responsiveness to the customers and its reputation for fair and fast settlement of claims. In this respect, emotionally intelligent individuals are more apt to maintain high-quality LMX relationships because they are trusted and have more resources to offer in the exchange (Hochwarter and Castro, 2005). Hence, high-quality LMX can enhance the work performance of subordinates in different organizational contexts and for employees with different experiences, values and backgrounds (Dunegan, Uhl-Bien and Duchon, 2002; Bauer et al., 2006). Jordan et al (2002) has previously pointed out the significant association between emotional intelligence and effective team performance. The researchers found that teams with high emotional intelligence operated at high levels of performance throughout the study period. This would also correspond with arguments that emotions play an essential role in thought processes and behaviour (George and Brief, 1992).

There was also a significant association between ILMX and in-role performance. Thus, the finding appears to be consistent with other LMX studies, which predict a positive relationship between LMX and employee job performance (Liden and Graen, 1980; Kraimer, Wayne and Jaworski, 2001; Wang et al., 2005). Moreover, studies have consistently demonstrated that LMX and performance are associated across a wide range of settings (Gerstner and Day, 1997). Similarly, Masterson et al. (2000), using a sample of university employees, found a positive relationship between LMX and performance. Others discovered that the performance impact appears greater for those with higher LMX relationships, suggesting that those with high-quality exchange relationships are apt to reciprocate for the extensive work performance (Golden and Veiga, 2008). Huang et al. (2008) suggested that, if the characteristics and behaviours of a subordinate fit into the LMX exchanges of a leader, the leader tends to give a more positive evaluation on LMX with the subordinate, show higher levels of liking for the subordinate, and

give the subordinate higher levels of in-role performance ratings.

The social exchange paradigm forms the theoretical tenet of leader-member exchange theory (Blau, 1964), which states that, when a person provides something of value to another person, the recipient is obligated to reciprocate. For example, if the subordinate meets the expectations of the leader, the leader tends to reciprocate by treating the subordinate as an in-group member. Thus, the subordinate tends to demonstrate higher performance to repay their obligations to the leader (Erdogan and Enders, 2007).

Although a number of studies have investigated the association between emotional intelligence and outcomes, and the link between LMX and individual and organizational outcomes, a search of the literature suggests that only one study to date has empirically investigated the role of emotional intelligence as moderator (Huang, Chan and Nan, 2010) in LMX relationship. However, this study investigated the relationship between LMX and burn-out in service workers in a call centre of a large Chinese telecommunications company. They found a significant moderating effect of emotional intelligence in this relationship and they further suggest that LMX can help workers with lower levels of self-emotion appraisal to reduce burn-out. In exploring LMX relationships, several scholars (e.g: Schriesheim et al., 1999; Scandura, 1999; Hollander, 1978) have directed researchers to consider the role of potential moderators in examining the relationship of LMX with various outcomes that will help to explain LMX and outcome relationships better. Therefore, following this call, the findings of this present study demonstrate that one possible moderator that could operate between LMX and outcomes would be emotional intelligence. In this respect, the ability to deal with one's own emotions and the ability to deal with others' emotions appropriately influence the development of high-quality relationships (Smith, 2006). The results of this present study thus suggest that emotionally intelligent individuals are more likely to have a true understanding of their relationships with their leaders, increasing their ability to behave rationally within those relationships.

The results of this study reveal that emotional intelligence moderates the

relationships between ILMX and several outcomes. Thus, the results would suggest that employees who have high emotional abilities are more likely to influence high-quality ILMX relationships with their leaders, leading ultimately to high organizational outcomes. On the other hand, the results indicate the importance of emotional intelligence in the workplace, which can contribute to leadership and could promote positive attitudes among employees. With this information in mind, it is becoming increasingly important for the organization to propose how to enhance the emotional intelligence of employees in order to achieve high employee performance.

### ***Discussion of Insignificant Findings***

Surprisingly, the results of this study failed to show that either dyad or leader EI moderated the relationships between ILMX and organizational citizenship behaviour (OCB). However, results showed that ILMX has a significant association with OCB. In relation to this, previous studies have demonstrated that LMX had an impact in OCB. Past research also showed that LMX was related to OCB (Settoon et al., 1996; Wayne et al., 1997). In a recent meta-analytic study by Lapierre and Hackett (2007), the results found that conscientious employees display OCB as a means of enhancing the quality of the LMX relationship with their direct supervisor. The findings suggest that subordinates who provide valuable resources (OCB for the case of the study) can enhance the quality of the relationship with their leader (Howell and Shamir, 2005), and these findings are also consistent with the dynamics of social exchange theory which highlight the LMX process (Lapierre and Hackett, 2007). Accordingly, 'employees are more likely to display OCB as a means of reciprocating the satisfying experiences stemming from a higher quality of LMX relationship. This is also consistent with the notion that such employees are motivated to use OCB as a way of nurturing higher quality LMX, thereby gaining access to more satisfying job experiences' (Lapierre and Hackett, 2007; p.548).

Given the insignificant result found for EI in moderating the OCB, the most obvious explanation here might be associated with certain norms of how

individuals report the contributions in the workplace. For example, many Malays feel: 'If I have a good boss, I will work myself to death for him.' (Khaliq, 2001; p.3) Since the majority of the subordinates in this study were Malays, it was therefore suspected that these unexpected results could be due to the condition of the relationship that the subordinates had with their leader. For example, those subordinate who did not have a good relationship with their leaders, perhaps they were reluctant to commit themselves when answering the questions on OCB. Alternatively, it maybe that religion plays a part in terms of OCB within the context of the workplace. For example, a study by Harmer failed to find a significant positive association between OCB and emotional intelligence; it did, however, find a significant relationship between OCB and spirituality. A number of authors elsewhere emphasized that this deep spirituality linked with one's ultimate accountability for one's deeds and penetrate constructively into every aspect of one's life (Beekun and Badawi, 1999; Abdulati, 2002). Aburdene (2005) also posited that the 'deeper' an individual employee's spiritual experience the greater the benefits to them in managing their career. In this respect, it would not only benefit organizational members but also the organizational outcomes. This may suggest that spiritual or religious norms exert a far greater influence on OCB than emotional intelligence within this cultural context.

Statistical analyses also failed to demonstrate any main effect or interaction effects for turnover intention. One potential reason for this insignificant finding may again be the cultural dimension. According to Markus and Kitayama (1991), cultural factors may influence and affect the basic process underlying leadership relations. For example, Bass (1990) showed that leadership conceptions and prototypes differ from one culture to another. Khaliq (2001) emphasized that most Malaysians are interested in building and maintaining good relationships with their work colleagues. They are often contented at work if they have the opportunity to show and receive appropriate recognition and respect from their superiors, peers and subordinates. Malays are being-oriented workers and they view work as a necessity for life, not as a goal in itself. For this reason, there is possibility that the answers given here were not really describing the individuals' actual attitude to the organization, or the

results may not be transparent. This is one possible reason for the insignificant result for turnover intention in this current study, because more than 95 per cent of the subordinates in this study were Malays.

Moreover, Gerstner and Day (1997), in their meta-analytic review of LMX theory, stated that turnover is a complex process that depends on numerous variables, such as employee attitudes and labour market conditions. Other scholars also emphasized that the relationship between LMX and turnover should be assessed more closely by searching for variables that mediate and moderate this process (Vecchio, Griffeth and Hom, 1986). It may be reasonable to state that LMX affects turnover through other attitudes, such as satisfaction and commitment.

#### **6.4 Chapter Summary**

The basic principle of Leader-Member Exchange theory focuses on the dyadic relationship and the unique relationships that leaders build with each subordinate (Graen and Uhl-Bien, 1995). So, it is inherently a process of social interaction. The quality of these interactions affects important leader and subordinate attitudes and behaviours (Liden et al., 1997). This study demonstrates that emotional intelligence has a role to play, especially in social situations where emotional feelings and displays are important (Jordan, Ashkanasy and Daus, 2008).

In addition, LMX theory indicates that leaders develop unique relationships with their various subordinates. Relationships that are of high quality involve mutual exchanges that go beyond the fundamental employment contract. This study provides evidence that high quality of relationship has influence on outcome variables. The outcomes for main effect variable of ILMX are associated with subordinates' work-related attitudes and behaviours such as increased OCB, job satisfaction, organizational commitment, in-role performance and psychological wellbeing. Thus, the findings of this study are consistent with those of other studies and suggest that subordinates in high-quality relationships have more positive work attitudes and in turn engage in more positive behaviours than those subordinates who are in low-quality

relationships. Accordingly, recent evidence suggests that the relational leadership approach can be a useful way of promoting human resource development's goals such as personal and organizational development (Kang and Stewart, 2007).

## **CHAPTER 7 CONCLUSION**

### **7.0 Introduction**

This concluding chapter is divided into four main parts. The summary of research findings is presented in the next section. This is followed by the section containing the research's implications for theory and practice, while the next section explains the limitations of the study. Finally, to close this chapter, some thoughts are provided about future work that could be undertaken as a continuation of this research.

### **7.1 Summary of Research Findings**

Findings in this research were obtained from analyses involving two stages of research process. In the first stage, the study developed and validated a measure of Islamic respect; and investigated the differential efficacy between Islamic respect and professional respect measures within a Malaysian-leadership context. The results show that all 8 items for Islamic respect have exceeded the value that indicate statistical evidence which supports the results of convergent, discriminant and criterion related validity. This also applies to the value of Cronbach alpha for reliability test. The results for the newly developed scale of Islamic respect suggest that the measure is more comprehensive and far more culture-specific within the context of Malaysian-leadership. Meanwhile, the results from the hierarchical regression analysis comparing the Islamic respect and professional respect measures indicate that the Islamic respect measure explained incremental variance in the outcome variables examined beyond the variance explained by professional respect.

In the second stage, this study aimed to investigate the role of dyad and leader emotional intelligence in moderating the relationship between Islamic Leader-Member Exchange and work-related outcomes. The results for the role of dyad and leader emotional intelligence in moderating the relationship between ILMX and organizational citizenship behaviour do not show a significant association, even though there is a significant relationship between



ILMX and organizational citizenship behaviour. The norm on how people report their contributions in the workplace and also religion plays a part in managing emotion and within the context of this workplace could be one of the reasons for the insignificant results found here. The results do show a significant relationship for roles played by both dyad and leader emotional intelligence in moderating the relationship between ILMX and job satisfaction. These findings therefore demonstrate that the highest levels of job satisfaction to happen when ILMX and emotional intelligence both are high.

This contrasts with the results which show a significant relationship for the role played by dyad emotional intelligence in moderating the relationship between ILMX and organizational commitment but this does not occur in for leader emotional intelligence. A possible explanation for this may be that leader-follower dyad facilitates stronger identification and emotional attachments with each other. From the LMX literature, it can be inferred that for exchanges that have evolved beyond pure transactional exchanges to social exchanges, followers may have a sense of commitment to the organization because they have grown attached to their leaders and members in the organization (Lee, 2004). In addition, high-quality exchanges employees express high organizational commitment than employees who experience low-quality exchanges with their leaders (Hassan and Chandaran, 2005; Nystorm, 1990). Based on social exchange theory, followers who are highly competent (i.e high emotional intelligence) are more likely to be offered high quality relationships by the leaders. These followers with high emotional intelligence are therefore likely to get more access to benefits and potentially rewarding transactions. As a result of this, the follower becomes more committed to the organisation. Hence, dyad emotional intelligence moderates organisation commitment and not leader emotional intelligence. Some theorists also stated that people with high emotional intelligence are more inclined towards identifying others' emotions and thus affecting the quality of relationship that takes place. In this situation, high emotional intelligence leaders and followers pair is capable of making followers to be committed towards the organization.

However, results for both dyad and leader emotional intelligence show insignificant relationship for their roles in moderating the relationship between ILMX and turnover intention. For the dependent variables psychological well-being satisfaction with life and subjective happiness, significant results are shown by both dyad and leader emotional intelligence in their roles as moderator variables to this relationship outcomes. Scholars posited that higher levels of emotional intelligence result in better psychological and physical well being. Besides, individuals who are able to understand their emotions should be able to experience better emotional health. This study suggests that individuals with high emotional intelligence may employ their abilities to manage emotions in order to develop good social relationships which will then affect the psychological well-being. A positive relationship also occurred in the results between ILMX and psychological well-being. Therefore, it may assert that quality of LMX relationships seem to be important for followers in considering their well-being and this study suggests that followers in high quality LMX are likely to have better well-being than their peers in low quality LMX.

Moreover, in the outcome variable for in-role performance, results once again show significant relationship for the roles of dyad and leader emotional intelligence as the moderator variables. This study suggests that followers with high emotional intelligence are capable of balancing both their positive and negative emotions to achieve good work performance. In relation with the positive results between ILMX and in-role performance, this study shows that high ILMX quality give an impact on the follower's performance in which it shows that followers may tend to reciprocate the obligations to the leader by giving higher performance.

## **7.2 Implications for Theory and Practice**

### **Theoretical Implications – LMX theory**

There are several major theoretical implications arising from the findings of this present study. First, this study found ILMX variables which used measure at dyad level (both leaders and followers perception) have significant effects

on outcomes variables. The results support the argument that high quality LMX is created mutually by followers of the dyad not just by one party (i.e. the leader). This is because LMX focuses on the properties and behaviours of individuals as they engage in interactions with one another (Dachler and Hosking, 1995). Elsewhere in literature, scholars have argued that the leadership process should be seen as a two-way influence relationship between a leader and a follower in obtaining mutual goals (Brower et al., 2000; Graen and Uhl-Bien, 1991).

Therefore, the findings show that follower's EI is as important as leader's EI and further support the argument that leadership is embedded within broader social context (Porter and McLaughlin, 2006). The findings also support the notion of the leadership as a process of mutual dependency between leader and follower. To date, empirical studies on the relational dynamics of the leadership process of organizing have been severely overlooked in leadership research (Uhl-Bien, 2009). A number of researchers argue that leadership cannot be understood without consideration of followers (Ashkanasy and Tse, 2000; Schyns, Kroon and Moors, 2008). In this respect, this study also responds to the call by Markham et al. (2010) for more empirical research to investigate the matched perceptions of both leaders and followers on the exchange relationship in LMX. The findings of this present study therefore add value to the LMX literature by showing how high-quality LMX is mutually developed by both the leaders and their followers.

Second, this study is the first study that integrates Islamic respect measure in a LMX measure within a Malaysian leadership context, this study therefore suggests that a measure of respect need to be developed based on so-called culture-specific approach. The findings of this study strengthen the theoretical argument put forward by Clarke (in-press), who argued that rather than being narrowly focused on respect only from an appraisal perspective as indicated by professional respect as in LMX, there are in fact alternative perspectives where respect arises from identification and recognition and which suggest cultural differences. In particular, this study demonstrates that Islamic respect scale accounts for greater variance than professional respect scale. Also, the

findings in this study show that the approach to respect as typically measured in LMX is non-culturally sensitive particularly in Malaysian-leadership context. Furthermore, within the area of cross cultural studies which found that culture can influence leadership concepts, styles and practices (Hofstede, 2001; Gerstner and Day, 1994). Specifically, Clarke (in-press) also argued that the notion of respect in leadership has not been explored extensively in the leadership literature. In particular, it provides a basis for underpinning future research that how including this cultural specific measure of respect may be associated to different outcomes.

In addition, previous empirical study has also suggested that followers who are perceived to be competent are likely to build and maintain a higher quality of LMX with their leaders, while those who are perceived to be incompetent are likely to retain a lower quality of LMX (Gerstner and Day, 1997; Graen and Uhl-Bien, 1995; Liden, Sparrowe and Wayne, 1997). However, there are insufficient empirical studies conducted for a clear explanation has been given to the process of how leaders and followers experience interactions or exchanges in the formation of high-quality LMX. In this respect, Philips and Bedian (1994) argued that there is little evidence of personal or interpersonal attributes associated with these relationships. The findings of this present study demonstrate that emotional intelligence might be one such personal attribute influencing the LMX relationships and therefore make a contribution to LMX literature by demonstrating that emotional intelligence is a potential moderator of the link between the quality of the LMX relationship and work-related outcomes.

### **Theoretical Implications – EI and Leadership**

There is a lack of studies on emotional intelligence and leadership within non-Western culture because most of the studies conducted were within Western cultures from which the concept of emotional intelligence has been derived (Karim and Weisz, 2010). Research has shown that emotion display rules differ across cultures where the norms pertaining to how certain emotions should be expressed within social context (Ekman and Friesen, 1969). Also, research has demonstrated that emotional accuracies differ across cultures.

For example, Matsumoto (1991) found that emotional recognition accuracies of negative emotions such as anger, fear and disgust were higher among Americans than Japanese. Furthermore, researchers have suggested that there is a need for a cross-cultural validation of emotional intelligence (Conte, 2005; Bar-On, 2006). However, research to date has not been systematically investigating the emotional intelligence construct across diverse cultural groups (Sharma et al., 2009). The findings of this study add value to the emotional intelligence and leadership literature by providing insight on the emotional intelligence concept in terms of its applications outside Western culture. As according to Sharma et al (2009), a cross-cultural application of emotional intelligence may have implications for leadership, communication, and human relations skills in organizations.

In addition, many studies have investigated the relationship between emotional intelligence and leadership using various types of measurements of emotional intelligence, producing mixed results. This is the first study being conducted to investigate the relationship between emotional intelligence and relational leadership behaviours that have used the WEIP measure, which is a measure of people perceive the quality of a relationship. By using WEIP measure, this present study contributes to provide more validation support for this instrument.

Furthermore, most studies conducted investigate the effects of emotional intelligence as a mediator of leadership behavior. In this present study, emotional intelligence as a moderator variable concept is extends and develops our knowledge on how far emotional intelligence plays a role in influencing relational leadership behaviours and their effects on several important work outcomes. It has been argued in previous empirical studies, that leaders who are high in emotional intelligence are able to influence their subordinates in developing group objectives through the motivation given by the leaders to their subordinates. One question that needs to be asked, however, is whether the factor contributing towards the outcomes is caused solely by those leaders with high emotional intelligence without considering the aspects of emotional intelligence in their followers. In this context, Wong

and Law (2002) called for more research on the role of both leader and follower emotional intelligence in the workplace. Specifically, this study demonstrates that emotional intelligence at dyad level offer far more significant role in moderating the relationship between ILMX and work-related outcomes than leader emotional intelligence.

### **Practical Implications**

The findings of this study also have several major practical implications. First, this present study shows that emotional intelligence has significant effect as a moderator variable. Thus, organisation could consider the use of emotional intelligence instrument in their training programme. This is practical and appropriate approach as there is an empirical study that emphasized on the importance of role played by emotional intelligence and affect at work interface in influencing work attitudes in occupations with job characteristics (Kafetsios and Zampetakis, 2008). Of primary importance, LMX literature suggests that high-quality relationships provide employees with increased access, communication, and support. Thus, individuals in high-quality exchanges who are also highly in emotional intelligence are able to use their social understanding and to influence situations. So, if the organization thinks that it might be too expensive to provide the training for every individuals at all level, organization perhaps could consider for certain type of relationship in organization in which the type of relationships that might be more important than other. For example for those people who involve in the strategic planning in the organization where they relationships are really matter. According to Desai (2000), strategic planning creates a viable link between an organization's objectives, goals, and resources. It is not only concerned with the formulation of strategies within the framework of organization policy but also focuses on analysis designed to lead to action for the purpose of achieving goals (Desai, 2000).

Second, this study indicates that dyad emotional intelligence far more significant effects than leader emotional intelligence in influencing the follower's work-related outcomes such as job satisfaction, organizational commitment, psychological well-being and in-role performance towards the

organization. This current study brings about the signal to the organization to take into consideration the emotional needs and encourage the sharing of positive emotions. This can be implemented through management practices by communicating an organization's support for employees and enhance employees' sense of personal importance. When employees feel their organization concerns about their personal importance, this would lead the employees to be emotionally engaged in their work environment and emotionally more connected to other organizational members in their role performance (Kahn, 1990); and develop stronger bonds with the organization (Ozcelik, Langton and Aldrich, 2008). Other researcher also proposed that organization could improve their capability for attending to their employees' emotions at the organizational level through management practices by paying sufficient attention to emotional needs of their employees and made deliberate attempts to address these needs in their routines and practices (Huy, 1999). Fineman (1993), for instance, accorded that within organizations, emotions serve as social glue that can potentially 'make or break organizational structures' (p.15).

In addition, the new developed measure of Islamic respect can be implemented in other studies which are related to the element of respect such as study in personal relationships and psychology. The construct of Islamic respect in this present study was found to be associated with the dependent variables for example life satisfaction and subjective happiness. Feeney et al. (1997) for example, conducted a study on marital quality found respect to be associated with satisfaction and commitment. This is also supported by a study done by Frei and Shaver (2002) which identifies significant relationship between respect and relationship satisfaction. Others also suggested that respect have utility in relationship research (Hendrick and Hendrick, 2006). This would seem to point to the significance of respect elucidates people that they have a valued status in a relationship; and feeling valued is likely to elicit positive affective responses (Bourgeois and Leary, 2001). In relation to this, Bass (1985) also stressed on the importance of respect element as key values as to facilitate stronger identification.

Furthermore, the main methodological implication of this present study is that this study contributes towards testing a more comprehensive measure of Islamic leader-member exchange relationship. Leader-member exchange research has been criticized for the uni-dimensionality of leader-member exchange relationships. The question being on whose perspective should be measured whether the leader's perspective or follower's perspective in order to capture the leader-member exchange relationship (Markham et al., 2010; Greguras and Ford, 2006). Traditionally studies have taken measures from the follower with a view that this is sufficient despite it supposedly representing a shared perspective. Thus, this present study measures both leader and follower perspectives in measuring leader-member exchange relationship. Therefore both leader and follower measures should be taken as measuring from one perspective only gives an inaccurate picture (Greguras and Ford, 2006). More recently, Markham et al (2010) found that the association between LMX and performance relationship operates primarily at the between dyads levels of analysis independent of group effects. Also, Kramer (2006) suggests that high quality LMX requires a match between the expectations of the leader and follower.

### **7.3 Limitations of the Study**

Given the dearth of empirical studies conducted within a Islamic leadership context especially in LMX theory, the findings of this study should be considered in light of the following limitations. First, using a cross-sectional research design is a methodological limitation in this current study. This is because cross-sectional designs prevent the definitive inference of causation. As such, although leader-member exchange theory indicates that the quality of leader-member exchange relationships influence outcome variables such as those in this study (e.g. job satisfaction), the current study could not examine reciprocal relationships. For example, it is impossible to determine from the approach used here whether high levels of leader-member exchange lead to increased job satisfaction or whether increased job satisfaction leads to high levels of leader-member exchange.

The sample of this study also only covers an Islamic insurance company in



Malaysia. Thus generalisation is not possible to other companies or to other countries because different cultural and international contexts may limit the generalizability of these findings. As for the participants, these involved dyads of leader-followers of a particular level of position within the organisation which was middle management. Thus the findings obtained in this study do not represent top management leadership. Besides that, the leaders were asked to identify the follower under their supervision in order to answer the questionnaire, and they were asked to hand over the follower questionnaire to the person that they identified. This could mean that they handed over the questionnaire to a favourite follower and therefore this could have led to a response bias.

In terms of measurement, the emotional intelligence measure used in this current study was a peer report measure. This study only relies on one dyad, which is one subordinate's impression towards his or her leader emotional intelligence. This tendency is problematic because it might cause potential to bias the answer of one subordinate. The fact is there are more than one subordinate under the supervision of a leader in the real working condition. Although peer report measure of WEIP was developed based upon Mayer and Salovey (1997) ability model and the measure has been used in previous studies (i.e. Kellett, Humphrey and Sleeth, 2006; Sue-Chan and Latham, 2004). However, the validation works have been done so far were not much (see Jordan and Lawrence, 2009).

Besides that, for the subordinate in-role performance, the measure was using a subjective measure of performance in which subordinate performance was rated by leader (immediate superior). Here, both leader-member exchange and performance relationship may be influenced by the quality of leader and subordinate relations. Past research has shown that the quality of relationship between leader and subordinate influences job performance evaluations (Janssen and Van Yperen, 2004; Liden et al, 1997). Moreover, there might be a problem of common method biases between these two results (Islamic leader-member exchange and in-role performance) because the both predictor and criterion variables were responded by the same source

(Podsakoff et al., 2003).

There are also some limitations on how variables were measured. The new developed measure of Islamic respect was incorporated into existing leader-member exchange measure (Liden and Maslyn, 1998) in order to examine the quality of Islamic leader-member exchange relationships. Although this current study provides an acceptable results on the construct validity of the measure, further refinement of the measurement in future research would be able to capture the extent of Islamic leader-member exchange measure is better represented by assessing a confirmatory factor analysis model in order to determine the degree to which the four-factor model of Islamic leader-member exchange demonstrated as a model fit and consistent with the Liden and Maslyn's (1998) LMX four factor model.

Perhaps the role of national culture may also explain the differences results found between dyad emotional intelligence and leader emotional intelligence in this study. According to Russell and Pratt (1980), culture affects on how customers interpret events and contexts, producing a range of emotional responses to a stimulus. Research has found divergent styles of managing emotions across cultures (Kitayama et al., 2000), while other researchers also agree that the positive emotions experienced may differ from one culture to another (Suh et al., 1998; Wierzbicka, 1994). Thus, scholars suggest that cultural nuance is an important aspect to be considered when studying individual behaviours (Hofstede et al., 1999). Malaysian cultural traits are based on collectivism values (Hofstede, 1980). A fundamental view of collectivism is the need for people to form groups where compromise and social interdependence are actively encouraged (Tafarodi and Swann, 1996). In addition, East Asians seem to have a more holistic pattern of attention, perceiving people in terms of the relationships to others (Masuda et al., 2008). For this reason, relationships seem to be the central unit of consciousness rather than the individual. Malaysians see themselves and others in terms of interpersonal relationships, and emotions therefore reflect these relationships. Thus, it indicates that the culture operating in a way that it might be one of the reasons where lead to the results in differentiating between leader emotional

intelligence and dyad emotional intelligence in this current study. However, this study is not able to explain in depth regarding the significant relationship between cultural values, quality of relationships and emotional intelligence as cultural variable is not examined explicitly in this present study. Hence, this is one of the limitations contained in this present study.

#### **7.4 Future Research**

This study has thrown up many promising starting points for future research in need of further investigation. The value of this study is that it demonstrates the role played by emotional intelligence in moderated the quality of Islamic leader-member exchange relationship and subordinates' work related outcomes. This study also further demonstrates that dyad emotional intelligence plays more important role than leader emotional intelligence. However, using a cross-sectional design approach limits the inference of causation. For example, it is difficult to separate cause and effect because measurement of Islamic leader-member exchange relationship and emotional intelligence are conducted at the same time. Future longitudinal studies are needed to identify the nature and direction of this relationship. A longitudinal study can separate changes over time from cohort effects such as differences between subjects at baseline. Moreover, a longitudinal design can provide more efficient estimators than cross-sectional study with same pattern and number of observations.

This study was conducted using a quantitative approach. Data collected through a survey questionnaire may have limited the breadth and depth of views on the role of emotional intelligence examined in this current study. Thus a qualitative nature or mixed approach of study can be carried out in the future research to gain further insight into the relationships between emotional intelligence and outcome variables of this study. The qualitative interview data findings may also help provide details of the relationships between ILMX and the role of emotional intelligence in enhancing work-related outcomes that could not be capture in the quantitative survey. Furthermore, the post interviews may help to give greater insight into the phenomena under study

(Cadez and Guiding, 2008).

This study provides an avenue to conduct further research on the linkage between the quality of leader-member exchange model and the role of emotional intelligence as moderator variable since this is an emerging issue that warrants more research. This study used the peer report measure emotional intelligence (WEIP) of leader-rated and follower-rated emotional intelligence and only analysed the overall scale of the measure. The effects of each dimension of perceived emotional intelligence (ability to deal with own emotions and ability to deal with others emotions) on ILMX and work-related outcomes were thus overlooked in this present study. Future studies should seek to identify how these dimensions influence the salience of emotional intelligence for moderating this relationship. Studying the facets of emotional intelligence and their effects on work attitudes and outcomes would be worthwhile in future research in order to understand the complex mechanism and emotions of the relationships between leaders and followers.

This current study is limited to one service industry, in which it covers only Islamic insurance company in Malaysia, this assertion would need to be validated by further research. Future studies using similar research set up can be applied in other countries and with different types of industries in order to test whether the findings obtained are general and consistent across different samples.

It is also proposed that future studies undertaken should consider the element of culture, as the value of culture in the context of this study (as explained in the limitation section of this study) is presumed to influence on the significant relationship of quality of relationships between leaders and followers with emotional intelligence. As empirical evidences indicated that how people manage their emotions in response to situations has been found to vary across cultures. Moreover, other studies also have shown that collectivists such as Malaysians are usually more prone to avoid themselves from facing unpleasant interpersonal situations in order to protect group harmony (Chua and Gudykunst, 1987).

Besides, few studies have been conducted so far, specifically in the field of leadership, using WEIP (Jordan &, 2010). Hence, more studies are needed to increase our knowledge about the validity of the WEIP measure. In relation to this, future research is needed to establish the validity of the WEIP measure, especially those involving relational leadership studies such as LMX. This is because the quality of relationship has a significant relationship with how we perceive one another. Hence, the use of WEIP as the measurement of emotional intelligence in LMX research is viewed as relevant in this context.

The new measure of Islamic respect developed in this present study should be used in other cultures besides Malaysia to examine whether this new measure is also reliable and valid in other cultures and contexts of study. In the context of this study, the measure of Islamic respect has been integrated into LMX measure and the role of Islamic respect is more significant in measuring the outcomes of Malaysian leadership context. If Islamic respect is associated with LMX, then it would also suggest that leadership would differ according to different culture circumstances. For instance, a number of studies have shown how the leadership practices can vary across cultural clusters (Scandura and Dorfman, 2004; Dickson et al., 2003). Moreover, other researchers found that collectivists are expected to be more prone to identify with their leaders' goals and the common purpose or shared vision of the group and organization and typically exhibit high levels of loyalty (Jung, Bass and Sosik, 1995). They also posited that culture with high uncertainty avoidance may require more transaction-based leadership whilst low uncertainty avoidance culture required more innovative and transformational behaviour (Jung et al., 1995). Furthermore, future research should also do a validity study on the measure of Islamic respect.

In term of methodological direction for the new developed measure of Islamic Respect, the American Psychological Association, in its standards (1993; p.30) highlights that 'evidence of construct validity is not found in a single study; rather, judgements of construct validity are based upon an accumulation of research results'. Therefore, the evidence of construct

validity of Islamic respect provided in this present study is quite encouraging however it seems clear that much more work is needed before they can be considered fully construct validated. Although a number of tests were successfully performed on the new scales, they still subjected to further and need to be examined in depth.

**APPENDIX 1**  
**Sample Invitation to Focus Group**

Brothers/ Sisters,

My name is Nomahaza Mahadi, a PhD student at School of Management, University of Southampton. I am conducting a research on emotional intelligence and leadership, under supervision of Dr Nicholas Clarke.

As part of the research, I am seeking to understand the issue about respect from an Islamic perspective. For this reason, I would like to kindly invite Muslim volunteers who would be interested in taking part actively in focus group discussion. The discussion will be recorded for analyzing purposes but confidentiality is assured.

If you are interested to participate in this focus group discussion or anybody whom you think appropriate, please contact me by email: [nm4v07@soton.ac.uk](mailto:nm4v07@soton.ac.uk).

Thank you.

Nomahaza Mahadi  
PhD Student  
School of Management  
University of Southampton  
Highfield, SO17 1BJ  
United Kingdom



**APPENDIX 2**  
**Sample of Consent Form for Focus Group**

## Consent Form to Participate in Focus Group Discussion

You have been asked to participate in a focus group. The purpose of the focus group is to help us better understand the term of respect from the Islamic perspective. The information obtained in the focus group will be used in the researcher's thesis.

You can choose whether or not to participate in the focus group and stop at any time. Although the focus group will be voice/tape recorded, your responses will remain anonymous and no names will be mentioned in the thesis.

There are no right or wrong answers to focus group questions. I would like to hear from everyone and want to hear many different viewpoints. I really hope you can be honest even when your responses may not be in agreement with the rest of the group. In respect for each other, I ask that only one individual speak at a time in the group and that responses made by all participants be kept confidential. Thank you!

**I have read and understand the above information and voluntarily agree to participate fully under the conditions stated above.**

### Focus Group Participant Demographics

Date:

Time:

Venue:

Your age:

Your gender:

Highest education level:  
(please state)

\_\_\_\_ | under 20  
\_\_\_\_ | 21 – 30  
\_\_\_\_ | 31 – 40  
\_\_\_\_ | 41 – 50  
\_\_\_\_ | above 50

\_\_\_\_ | male  
\_\_\_\_ | female

Country origin:  
(please state)

Race & Religion:  
(please state)

Working experience:

Job Title:  
\_\_\_\_\_

no. of year(s) in current position:  
\_\_\_\_\_

no. of year(s) working :  
\_\_\_\_\_

**APPENDIX 3**  
**Introduction and Ground Rules for Focus Group**

## **Introduction and Ground Rules**

### **Welcome**

Good morning. Thank you for agreeing to be part of the focus group. I really appreciate your willingness to participate in today's discussion.

### **Introduction**

My name is Aza, I'm a post graduate research student from School of Management. My study is about emotional intelligence and leadership. This study is under supervision of Dr Nicholas Clarke. Assisting me in this session is Nailly. She will act as time keeper and note taker.

### **Purpose of Focus Group**

The reason we having this focus group is to get the ideas about respect from the Islamic perspective.

I need your input and want you to share your honest and open thoughts with me. Before we begin, let me suggest some guidelines that will make our discussion more productive.

### **Ground Rules**

#### **1. I want you to do the talking.**

I would like everyone to participate. This is a discussion session. My role here is to ask questions and listen. I may call on you if I haven't heard from you in a while. I won't be participating in the conversation, but please feel free to talk to one another, but not directed to me, share your experience and point of view whether they are in positive comments or negative comments.

#### **2. There are no right or wrong answers**

Every person's experiences and opinions are important.  
Speak up whether you agree or disagree.  
I would like to hear a wide range of opinions

#### **3. What is said in this room stays here**

I want you to feel comfortable sharing when sensitive issues come up.

#### **4. I will be tape/voice recording the group**

I would like to capture everything you have to say. To avoid garbling the tape, please allow one person to talk at a time. I don't identify anyone by name in my study. You will remain anonymous. So, shall we begin?

**APPENDIX 4**  
**Sample Questions for Focus Group**



## Sample Questions

Categories of questions	Questions	Time Total = 60 minutes
Engagement	Please tell your name, where do you come from and brief information about yourself that you would like to share with us	5
	Q1. Describe what do you understand with the term respect.	10
	Q2. In your opinion, what elements do you think are related to respect?	10
Exploration	Q3. Tell us by giving examples, what criteria do you think are influenced someone to give her/his respect to other?	10
	Q4. Think back to your working experiences in organization, what are the factors do you think developed your respect to your supervisor/ leader?	10
	Q5. How do you think respect can be developed effectively in the organization?	10
Exit	Do you have anything else to share about our discussion today?	5

**APPENDIX 5**  
**Sample on Analyzing Qualitative Data**



## Step 1 - Sample of Transcribed

- **Describe what do you understand with the term respect.**

What I see about respect is first of all, understanding other people boundary, I think every person has develop a circle around him/ herself according to her values, belief etc, the moment he/ she is grown up, if we pass through that circle like we are offend the person, so understand the limitation of other is ... boundary of respecting other.

**-deleted-**

Respect is when you try to understand individual's values, what is the individual value, the set of individual values, you have to take the individual as she as particular individual is, regardless of his race, his colour, or religion, you accept his as individual without any condition. The way I define respect in this discussion, like, you are not going to accept me because I am black, or because I am yellow, just accept my view as an individual.

**-deleted-**

well, I agree with the condition of individual aspect that coming up from this discussion, and in my point of view, what I think about respect is how you deal with a people, it doesn't mean that they have status, you can deal with whatever people you want to deal without any circumstances, that you feel that you respond to them, in the way that it does not has to be formal maybe it can be informal, like sometime you respect the person as what they are, like M said without notify their background, their race their whatever, is something that you like to interact with them, for me, like Intan approached me, I feel like I have to give feedback to her because I respect her because she approach me, that what I feel about respect, very informal way.

- **Think back to your working experiences in organization, what are the factors do you think developed your respect to your supervisor?**

... for example, in organization, I can see that, ... I am looking from the Malaysia context, is very high hierarchical, once you are a leader, that's mean that you own the authority to earn the respect from your followers whatever it is, even though you're agree, or you're not agree, even though you're saying that your leader is not clear enough with any arguments etc, to that extent, when you're at the top, you earned the authority from the followers, I talking about the Malaysian culture, I don't know about others culture, this is what a hierarchical culture, when you are at the top, you are eligible to earn the respect from the followers, they have... even though some in certain extent, they have open discussion, to the certain extent you can say yes, you can say no, if you say yes, yes you agree, if you say no, you say it in a very polite way, you still have to respect even though you have to say no, I am talking about our culture, in Malaysian context, we say no in very polite way, that's see how we tolerate in the conversation, I am saying that the respect for a leader in the organization is more hierarchical.

## Step 2 – Sample of Description

Participants	Themes	Responses
1 (Group1)		Another thing.. we have heard that, none of you are believer until he desires others like what he does for himself. Here, the concept of <b>reciprocal</b> respect to each other does exist.
	<ul style="list-style-type: none"> <li>▪ Respect is Mutual</li> </ul>	<p>... but if we want other people to respect us, we have to learn to respect others first. Regarding <b>mutual</b> respect, let's look at the context of parents and children. In Islam, it is urged that children respect their parents. When we say parents respect their children, this does not mean that it is compulsory for parents to respect their children, but the concept here it that the parents fulfilling their responsibilities towards their children, which is respecting the rights of the children.</p>
3 (Group 2)		My opinion is that respect is about respecting the <b>rights</b> of others. It is unwise for us to grab the <b>rights</b> of others as we should respect it. I think culture influences respect. For example, there are certain cultures that emphasized on how we respect others.
6 (Group 1)	<ul style="list-style-type: none"> <li>▪ Respect is about rights</li> </ul>	<p>...This means, respecting other people's <b>right</b> is taught and nurtured... It is also related to <b>rights</b>. As we know, if we know someone has a <b>right</b> on something, we should respect that <b>right</b>. That actually what makes up the notion of respect...</p>
4 (Group 2)		

### **Step 3 – Sample of Interpretation**

<b>Respect is mutual concept</b>	<b>Other elements associated with respect</b>	<b>Respect in organization</b>
<ul style="list-style-type: none"><li>▪ Respect occurred between each other when each other when they show their respect to each other</li><li>▪ When one is responsible towards his/her own action, he/she is being respected by others</li><li>▪ Respect occurred between each other when each person tolerates each other accordingly</li><li>▪ When one is showing a good example, he/she is being respected by others</li></ul>	<ul style="list-style-type: none"><li>▪ Respect is a natural human emotion</li><li>▪ Respect can be redirected to something else</li><li>▪ Respect is intrinsic to human nature</li><li>▪ Respect can't never be removed from human nature</li><li>▪ Respect is a part of tolerance</li><li>▪ Respect is fulfilling each other right as a human</li><li>▪ Respect is fulfilling each other responsibility</li></ul>	<ul style="list-style-type: none"><li>▪ Organizational culture influencing the way people respect each other</li><li>▪ Hierarchy system in organization influencing the way people respect each other</li><li>▪ One should show respect to a person in a higher position than he/she is</li></ul>

**APPENDIX 6**  
**Sample on Online Survey Account**

SurveyMethods: The easiest way to Ask, Analyze, and Improve. - Microsoft Internet Explorer provided by University of Southampto

File Edit View Favorites Tools Help

Back Search Favorites

Address E:\online survey\closed survey\my account.htm



Ask, Analyze, Improve

Survey Creation, Deployment, & Analysis Tools for Businesses

My Surveys
Create Survey
Survey Library
Email Lists
Resources
My Account
Help Center
Logout

My Account

**Account Overview Information**

Instant Help:  On  Off

Click on any of the following features to manage your account and billing information and settings.

**User Information:**

**User Name:** Nomahaza Mahadi

**Login Email Address:** aza\_onlinesurvey@yahoo.co.uk

**Member Since:** 09/16/2008

**Account Type:** Advanced Package      **Subscription Status:** Active

**Billing Information:**

**Last Billed On:** 10/17/2008      **Last Billed Amount:** \$9.00

**Bill to Address:** 172B, Broadlands Road  
Southampton,  
England SO17 3AS  
United Kingdom

**Account Settings:**

[Upgrade Your Account](#)

[Change My User Information](#)

[Change My Password](#)

**Billing:**

[View My Invoices](#)

[Cancel My Subscription](#)

[Change My Credit Card Information](#)

**Send Emails Through My Own Email Account:**

<DIV id=SMTP style="MARGIN-TOP: -200px; Z-INDEX: 101; VISIBILITY: hidden; MARGIN-LEFT: 140px; WIDTH: 400px; POSITION: absolute; HEIGHT: 60px" >

**Configure Email Settings:** Close X

Please enter the details of your SMTP mail server. We recommend testing your configuration settings by clicking on "Send Test Email"

Use my email settings for all emails:

SMTP Server:\*

SMTP Port:

Email Address:\*

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**APPENDIX 7**  
**Sample on Online Survey of Summarized Data**  
**Report**

**1. Below are a number of questions that ask you for your opinions on your experience about your relationship with your supervisor/ manager. Supervisor/ manager refer to the person who has the most direct responsibility for the job you do. Please indicate your agreement or disagreement with the following statements:**

	<b>Strongly Disagree (1)</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>Strongly Agree (7)</b>	<b>Total</b>
I like my supervisor very much as a person:	8(2.07%)	20(5.18%)	28(7.25%)	75(19.43%)	73(18.91%)	108(27.98%)	74(19.17%)	386
My supervisor is the kind of person one would like to have as a friend:	15(3.89%)	20(5.18%)	50(12.95%)	66(17.1%)	85(22.02%)	96(24.87%)	54(13.99%)	386
My supervisor is a lot of fun to work with:	15(3.89%)	32(8.29%)	49(12.69%)	77(19.95%)	98(25.39%)	73(18.91%)	42(10.88%)	386
My supervisor defends my work actions to a superior, even without complete knowledge of the issue in question:	19(4.92%)	31(8.03%)	53(13.73%)	91(23.58%)	96(24.87%)	64(16.58%)	32(8.29%)	386
My supervisor would come to my defence if I were 'attacked' by others:	20(5.18%)	28(7.25%)	37(9.59%)	83(21.5%)	86(22.28%)	88(22.8%)	44(11.4%)	386
My supervisor would defend me to others in the organization if I made an honest mistake:	16(4.15%)	34(8.81%)	29(7.51%)	81(20.98%)	102(26.42%)	85(22.02%)	39(10.1%)	386

**APPENDIX 8**  
**Sample of Online Survey Questionnaire**



**Dear participant,**

**Thank you for agreeing to participate in the research investigating work relationships and attitudes. This research is being conducted as part of a doctoral research study at School of Management, University of Southampton.**

**All you need to do is complete this short questionnaire which should take approximately 10 minutes. Your response is important to the success of this study. Responses will be completely anonymous and your name will not appear anywhere on the study. All responses will be used for academy purposes only.**

**When completing this questionnaire, please would you tick the response that best describes your opinion and there are no right or wrong answers.**

**Completing and returning the questionnaire constitutes your consent to participate, and you are also entitled to enter a draw for a chance to win RM100 of GIANT Superstore Voucher. If you would like to be considered in the prize draw, please fill in your name, email and address in the final section at the end of the questionnaire.**

**Your kind assistance is greatly appreciated. Thank you.**

**Nomahaza Mahadi  
PhD Student  
School of Management  
University of Southampton  
nm4v07@soton.ac.uk**

## SECTION A

- \*1. Below are a number of questions that ask you for your opinions on your experience about your relationship with your supervisor/ manager. Supervisor/ manager refer to the person who has the most direct responsibility for the job you do. Please indicate your agreement or disagreement with the following statements:**

	Strongly Disagree (1)	2	3	4	5	6	Strongly Agree (7)
I like my supervisor very much as a person							
My supervisor is the kind of person one would like to have as a friend							
My supervisor is a lot of fun to work with							
My supervisor defends my work actions to a superior, even without complete knowledge of the issue in question							
My supervisor would come to my defence if I were 'attacked' by others							
My supervisor would defend me to others in the organization if I made an honest mistake							
I do work for my supervisor that goes beyond what is specified in my job description							
I am willing to apply extra efforts, beyond those normally required, to meet my supervisor's work goals							
I do not mind working my hardest for my supervisor							
I am impressed with my supervisor's knowledge of his/her job							
I respect my supervisor's knowledge of and competence on the job							
I admire my supervisor's professional skills							

**APPENDIX 9**  
**Sample on Leader and Follower Questionnaire**  
**(English Version)**

## **LEADER QUESTIONNAIRE**

Dear participant,

My name is Nomahaza Mahadi. I am conducting a research on Emotional Intelligence and Leadership. This research is being conducted as part of a doctoral research study at School of Management, University of Southampton.

This questionnaire should take approximately 10 minutes. When completing this questionnaire, please would you tick the response that best describes your opinion and there are no right or wrong answers. Completing and returning the questionnaire constitutes your consent to participate. Your response is important to the success of this study. All the information being collected will be kept in the strictest confidence and used for research purposes only.

Thank you very much for your help in advance. Please return the completed questionnaire in the pre-paid envelope provided with this questionnaire as soon as possible or by \_\_\_ (day), \_\_\_ (date) 2009 at the latest.

As a token of our appreciation for your participation in this survey, upon receipt of your completed questionnaire, you are entitled to enter a draw for a chance to win RM100 of GIANT Superstore Voucher. If you would like to be considered in the prize draw, please fill in your name, email and address in the final section at the end of the questionnaire. You are substantially more likely to win a draw if you respond early.

Sincerely,

Nomahaza Mahadi  
PhD Student  
School of Management  
University of Southampton  
Highfield, SO17 1BJ  
United Kingdom  
e-mail: [nm4v07@soton.ac.uk](mailto:nm4v07@soton.ac.uk)

## SECTION A

**1. Below are a number of questions that ask you for your opinions on your experience about your relationship with your subordinate. You are asked to identify a subordinate under your supervision that you have chosen for the purpose of this questionnaire, and hence please hand over the sealed envelope marked 'FOLLOWER QUESTIONNAIRE' to the individual.**

	Strongly Disagree (1)	2	3	4	5	6	Strongly Agree (7)
I like my subordinate very much as a person							
My subordinate is the kind of person one would like to have as a friend							
My subordinate is a lot of fun to work with							
My subordinate defends my decisions, even without complete knowledge of the issue in question							
My subordinate would come to my defence if I were 'attacked' by others							
My subordinate would defend me to others in the organization if I made an honest mistake							
I provide support and resources for my subordinate that goes beyond what is specified in my job description							
I am willing to apply extra efforts, beyond those normally required, to help my subordinate meet his/her work goals							
I do not mind working my hardest for my subordinate							

**2. Please indicate the scale of the most appropriate response represents your relationship with your subordinate**

	Strongly Disagree (1)	2	3	4	5	6	Strongly Agree (7)
We demonstrate sensitivity to each others' personal or moral beliefs							
We share similar values							
We value each others' points of view or opinion							
We are both tolerant towards each other if either of us makes mistakes							
I feel treated well in this relationship							
We recognize each other's strengths							

## **FOLLOWER QUESTIONNAIRE**

Dear participant,

My name is Nomahaza Mahadi. I am conducting a research on Emotional Intelligence and Leadership. This research is being conducted as part of a doctoral research study at School of Management, University of Southampton.

This questionnaire should take approximately 10 minutes. When completing this questionnaire, please would you tick the response that best describes your opinion and there are no right or wrong answers. Completing and returning the questionnaire constitutes your consent to participate. Your response is important to the success of this study. All the information being collected will be kept in the strictest confidence and used for research purposes only.

Thank you very much for your help in advance. Please return the completed questionnaire in the pre-paid envelope provided with this questionnaire as soon as possible or by \_\_\_ (day), \_\_\_ (date) 2009 at the latest.

As a token of our appreciation for your participation in this survey, upon receipt of your completed questionnaire, you are entitled to enter a draw for a chance to win RM100 of GIANT Superstore Voucher. If you would like to be considered in the prize draw, please fill in your name, email and address in the final section at the end of the questionnaire. You are substantially more likely to win a draw if you respond early.

Sincerely,

Nomahaza Mahadi  
PhD Student  
School of Management  
University of Southampton  
Highfield, SO17 1BJ  
United Kingdom  
e-mail: [nm4v07@soton.ac.uk](mailto:nm4v07@soton.ac.uk)

## SECTION A

- Below are a number of questions that ask you for your opinions on your**  
**1. experience about your relationship with your manager. Please indicate**  
**your agreement or disagreement with the following statements:**

	Strongly Disagree (1)	2	3	4	5	6	Strongly Agree (7)
I like my manager very much as a person							
My manager is the kind of person one would like to have as a friend							
My manager is a lot of fun to work with							
My manager defends my work actions to a superior, even without complete knowledge of the issue in question							
My manager would come to my defence if I were 'attacked' by others							
My manager would defend me to others in the organization if I made an honest mistake							
I do work for my manager that goes beyond what is specified in my job description							
I am willing to apply extra efforts, beyond those normally required, to meet my manager's work goals							
I do not mind working my hardest for my manager							

- For the following statements, please indicate the scale of the most appropriate**  
**2. response represents your relationship with your manager**

	Strongly Disagree (1)	2	3	4	5	6	Strongly Agree (7)
We demonstrate sensitivity to each others' personal or moral beliefs							
We share similar values							
We value each others' points of view or opinion							
We are both tolerant towards each other if either of us makes mistakes							
We recognize each other's strengths							

**APPENDIX 10**  
**Sample on Leader and Follower Questionnaire**  
**(Malay Version)**



## Sample of Leader Questionnaire (Malay Version)

**Sila tanda pada skala yang berkenaan tentang kesesuaian kenyataan berikut di 1. antara anda dengan subordinat anda.**

	Sangat tidak bersetuju (1)	2	3	4	5	6	Sangat Bersetuju (7)
Kami menunjukkan sensitiviti terhadap sesuatu yang peribadi/kepercayaan moral							
Kami berkongsi nilai yang sama							
Kami menghargai pandangan atau pendapat masing-masing							
Kami bertolak ansur antara satu sama lain jika ada di antara kami melakukan kesilapan							
Saya merasa dilayan baik dalam hubungan ini							
Kami mengenal pasti kelebihan masing-masing							
Saya merasakan hubungan kami adalah baik							
Terdapat keserasian dalam hubungan ini							

**2. Sila tanda pada skala 1-7 berikut berkenaan kenyataan yang paling tepat berdasarkan pendapat anda.**

	Sangat tidak bersetuju (1)	2	3	4	5	6	Sangat Bersetuju (7)
Jika seseorang mengalami kekecewaan, subordinat saya biasanya membantu mereka mengatasi perasaan itu							
Subordinat saya jarang menyatakan perasaannya tentang sesuatu samada perasaan itu betul atau tidak apabila bekerja dalam hubungan ini							
Apabila subordinat saya marah, beliau mudah mengatasi perasaan itu							
Subordinat saya boleh membaca perasaan sebenar seseorang walaupun orang itu cuba selindunginya							
Subordinat saya boleh mencetuskan semangat kepada orang lain							
Subordinat saya merasakan sesuatu yang sukar untuk menyatakan perasaannya pada orang lain							

## Sample of Follower Questionnaire (Malay Version)

### SEKYEN A

- Berikut adalah kenyataan berkaitan hubungan anda dengan pengurus agensi anda. Sila tandakan pada ruangan berkenaan sejauh mana anda bersetuju dengan kenyataan tersebut.**

	Sangat tidak bersetuju (1)	2	3	4	5	6	Sangat Bersetuju (7)
Saya sangat menyukai pengurus saya sebagai seorang individu							
Pengurus saya seorang yang baik untuk dijadikan kawan							
Pengurus saya seorang yang senang untuk bekerja bersama							
Pengurus saya mempertahankan tindakan kerja saya di hadapan pekerja lain walaupun tanpa pengetahuan yang lengkap berkenaan sesuatu isu							
Pengurus saya akan mempertahankan saya jika saya disalahkan oleh pekerja lain							
Pengurus saya mempertahankan saya jika saya melakukan kesilapan yang tak sengaja							
Saya melakukan kerja terhadap pengurus saya melebihi spesifikasi tugas yang diberikan kepada saya							
Saya sanggup memperuntukkan usaha yang lebih untuk menepati pencapaian kerja pengurus saya							
Saya tidak kisah untuk bekerja keras terhadap pengurus saya							

- Sila tanda pada skala yang berkenaan tentang kesesuaian kenyataan berikut di 2. antara anda dengan pengurus anda.**

	Sangat tidak bersetuju (1)	2	3	4	5	6	Sangat Bersetuju (7)
Kami menunjukkan sensitiviti terhadap sesuatu yang peribadi/kepercayaan moral							
Kami berkongsi nilai yang sama							
Kami menghargai pandangan atau pendapat masing-masing							
Kami bertolak ansur antara satu sama lain jika ada di antara kami melakukan kesilapan							

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