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# Leadership and the Theory of Metacommunication

Regina M. Brown

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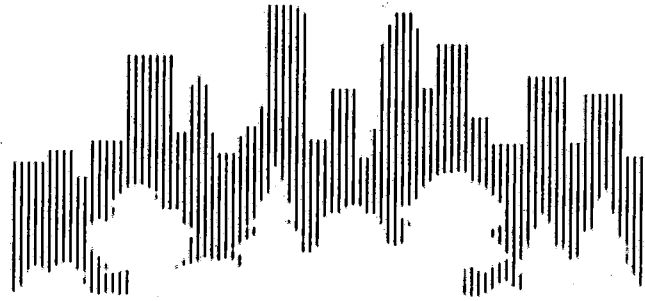
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**MASTER OF ARTS IN LEADERSHIP**

**Regina M. Brown**

**Leadership and the Theory of Metacommunication**

**2010**

LEADERSHIP AND THE THEORY OF METACOMMUNICATION

REGINA M. BROWN

Submitted in partial fulfillment of  
the requirements for the degree of  
Master of Arts in Leadership

AUGSBURG COLLEGE  
MINNEAPOLIS, MINNESOTA

2010

MASTER OF ARTS IN LEADERSHIP  
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CERTIFICATE OF APPROVAL

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## DEDICATION

This paper is dedicated to my wonderful family; Albert Brown, my supportive and encouraging husband, thank you for believing in me, standing beside me when I needed my hand held, and standing behind me when I needed a gentle push. My intellectually astute daughter Yenestra Quist, you have always been an inspiration to me. Thank you for the probing questions, and the stimulating discussions, you are wise beyond your years. My dear sister Toni, you are the smartest, most capable person I know, your inexhaustible drive never ceases to amaze me. I thank you for your input, feedback, encouragement and for believing in me. My mother Marguerite Lee and my sister Adrienne Lee-Bennett, neither of whom are here with me in body, but have supported me through what they planted in my heart and spirit.

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## LEADERSHIP AND THE THEORY OF METACOMMUNICATION

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## ABSTRACT

Effective leadership communication goes beyond the study and process of organizational communication. The purpose of this research is to conceptualize effective leadership communication as a multifaceted concept that is best understood from its diverse perspectives concurrently. In order to illuminate this concept, the term metacommunication will be coined, borrowing from Freud's metapsychology theory. The metacommunication theory informs the study of leadership emergence, development, and effectiveness by looking at the phenomenon in a holistic manner. The leader as CAS along with the environmental factors effecting leadership is better viewed and understood by acknowledging and respecting the complexity of the human condition. Through this analysis, the metacommunication network of inter and intra-actions is brought to the forefront of the leadership phenomenon by calling attention to the fact that effective leadership has non-linear motilities that cannot be understood via reductionism. The major implications of the theory are that effectiveness is gained through the integration of the CAS with his/her environment. The CAS must: strategically cultivate the environment to increase opportunities for goal attainment; understand social constructs based on irrational

schema; increase his/her aptitude for critical thinking, and finally engage in CAS threatening self-examination to unlock the human potential in self and others.



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## LEADERSHIP AND THE THEORY OF METACOMMUNICATION

### Background

As I conceptualized the reality of leading in today's organization, I considered the current leadership models and theories and realized that they all either lack key information necessary for effectiveness, do not fully account for or explain emergence, offer simple remedies for development, and/or they attempt to reduce the act of effective leadership down to prescribed steps as if every leader is the same and his/her context is the same. This realization led me to consider leadership as a multifaceted phenomenon that has both internal and external influences. To that end, I theorized leadership as a process of inter and intra-actions that I describe as metacommunication. I developed the metacommunication theory and its six broad perspectives after careful scrutiny of leadership material and over 15 years of leadership experience revealed an heretofore un-discussed gap in the study and practice of humans as leaders in public and private organizations.

### Introduction

The current leadership models and theories take individual components of leadership and purport them to be the entirety of the leadership system when they are, in fact, elements of a whole. Because the models do not treat the personality of the individual as a system nor do they take the complication of the individual as a Complex Adaptive System (CAS) into consideration, they provide at best, a myopic view of the issue, thus perpetuating the deficit and distortion in organizational leadership development. So then, the consideration of the individual as a CAS into the topology of the metacommunication theory is essential for fully understanding the concept of leadership as it pertains to this theory.

The popular leadership models used within organizations today are unsophisticated representations of a much more complex phenomenon. To fully grasp and thereby impact, inform, and perpetuate leadership, the intricacy of leadership must be respected. Understanding

systems theory and CAS to illuminate the sophistication and the interconnectedness associated with the concept of leadership helps to put the phenomenon of leadership into perspective. Because individuals are CASs, in that they adapt, creating environments for survival and viability, means that situations are rarely static and interactions are non-linear in nature. To this end, each person has his/her own tolerance for order and chaos; each has an optimal balance or Edge of Chaos (EOC) on the order/chaos continuum that is unique. Sorcher and Brant (2002) state “[L]eadership is a complex, multifaceted capability, with myriad nuances and subtleties and that the characteristics that can help a person succeed in one environment...may lead to failure in another situation...” (p. 78). Sorcher and Brant are really describing the essence of the metacommunication theory: there are environmental factors that cannot be navigated with rote and scripted approaches. Therefore, many of the popular leadership models work only for those individuals who happen to share a similar EOC with the model’s creator, and only to the extent the environment in which the leader is operating matches that individual’s EOC tolerance.

### Concept of Metapsychology

Effective leadership communication goes beyond the study and process of organizational communication. The purpose of this research is to conceptualize effective leadership communication as a multifaceted concept that is best understood from its diverse perspectives concurrently as it embraces the leadership phenomenon holistically. In order to illuminate this concept, the term *metacommunication* will be coined borrowing from Freud’s metapsychology theory. In this theory, Freud ascertained that mental processes must be understood from various aspects simultaneously. According to Freud, the metapsychology aspects are: descriptive, systematic, and dynamic (1915/1991). Merriam-Webster Medical Dictionary (2002) and American Heritage Stedman’s Medical Dictionary (2006) give the following definitions for metapsychology that are important for understanding the basis of the metacommunication theory:

1. Speculative psychology concerned with postulating the mind's structure (as the ego and id) and processes (as cathexis) which usually cannot be demonstrated objectively
2. Philosophical inquiry supplementing the empirical science of psychology and dealing with aspects of the mind that cannot be evaluated on the basis of objective or empirical evidence.
3. A comprehensive system of psychology involving several different approaches to mental processes as described in the Freudian theory of the mind.

Just as important as the definitions above, it is essential to give definition around the combining of the words meta and psychology. Freud added the Greek word *meta*, meaning “beyond; transcending; more comprehensive” (The American Heritage Dictionary, 2008; Monte & Sollod, 2003) to *psychology* which is the scientific study of mental processes and behaviors; as well as the behavioral and cognitive characteristics of specific individuals or groups that have many applications for day to day living (The American Heritage Science Dictionary, 2002; American Psychological Association, 2010), to emphasize the scope and dynamics of unconscious human mental processes. Similarly, this description should also serve to disassociate *meta* as meaning “about” as in meta-analysis; it is used here as one would use *meta* when combined with *physical*, which is perhaps a more original philosophical application of the term.

Understanding metapsychology helps to frame the metacommunication theory. Freud understood the complexity of the unconscious and therefore deemed it important to distinguish among the facets of the intangible yet substantial reality of its existence. To do this, he attempted to simplify the concept of the system of the unconscious by giving it an intellectual dwelling in his topology of the unconscious and named it metapsychology. The term *metapsychology* was used to describe “a mental process in all its aspects” (Freud, 1915/1991, p. 124). Monte and

Sollod (2003), describe it as “the process of conceptualizing mental processes from multiple viewpoints simultaneously... the technical term to be used whenever a psychological process was to be understood from its descriptive, systematic, and dynamic aspects” (p.85). The concept that Freud was conveying is that the unconscious needed to be understood as a system, it needed to be understood from its various aspects concomitantly, rather than as unique and autonomous happenings of the psyche.

Freud conceptualized metapsychology as having three separate but integrated parts. The first of these is *descriptive*. The descriptive metapsychological perspective is used to convey the idea that our conscious does not operate in a way that everything we know, think and feel is at the forefront or in active thought; rather, these ideas, feelings, and knowledge can be brought to consciousness as needed. For example, one’s address is not something that is always present in consciousness, but can be recalled at will if need be. “ Only a small content is embraced by consciousness at any given moment, so that the greater part of what we call conscious knowledge must in any case exist for very considerable periods of time in a condition of latency” (Freud, 1915/1991, p.111). So when an idea, feeling, or knowledge is not at the forefront, but can be recalled at will, it can be said that this information is temporarily latent. Additionally, the descriptive unconscious also carries the part of the unconscious that is repressed from awareness. Repression differs from latency in that it cannot be easily recalled without an undertaking of some sort (Freud, 1915/1991; 1923/1960).

The *systematic* perspective, also termed *topology*, is what Freud used to give structure to the distinct yet interactive conception of awareness. In this view, he compartmentalized the unconscious, preconscious, and conscious systems with each having its own role in the psychological system (Freud, 1915/1991). The unconscious contains all information, feelings, and ideations (good, bad and otherwise); including latent and repressed information. The preconscious screens information that comes from the unconscious and makes decisions about

whether or not to allow the information into consciousness, functioning as the gatekeeper. The conscious is information, feelings and ideas that an individual is aware of in the moment, although the individual may or may not be aware of the source of the feelings, knowledge, or ideas (Freud, 1915/1991; 1923/1960).

Finally, the *dynamic* perspective of Freud's conception is the cathexis of the unconscious necessary to prevent harm to the conscious ego. So the dynamic system in Freud's model expends a great deal of energy repressing the origin of certain ideas and feelings. Here, in Freud's assertion, is where repressed thoughts, feelings and memories reside. This is not to say however, that certain information is not passed through preconsciousness into consciousness in some other form separate and distinct from the memory, thought, feeling, or idea itself (Freud, 1915/1991; 1923/1960). The American Psychological Association (2008, Glossary of Psychological Terms) describes *repression* as a "defense mechanism that disallows painful or guilt-producing memories from entering into conscious awareness".

This early conceptualization of the unconscious system served as the basis for Freud's later work on the personality system. The conceptualization of the unconscious system was difficult to articulate without causing confusion mainly because the only conceptualization that could be completely articulated as distinct in its explanation was that of the descriptive conscious. The articulations of the systematic and dynamic perspectives were much more difficult because they both interact in the unconscious realm (Freud, 1923/1960). Freud pioneered the psychoanalytic approach to the personality system which focused on the human as the object of his/her environment in that it "asserts that irrational and unconscious psychological forces govern much behavior" (Monte & Sollod, 2003, p. 17). This can be interpreted to mean that humans are instinct-based beings. According to Freud, the drivers of these instincts are sex and aggression. Freud (1923/1960) also postulated that the drivers can be categorized into three levels of consciousness: Id, Ego, and Super Ego, also known as The Structural Model of the Mind (see

Figure 1).

The Structural Model of the Mind does not abandon the concept of metapsychology, but rather adds to it by putting the notion in a visual representation that is more understandable and draws the connection between the states of consciousness and the personality drivers. According to Freud's Structural Model of the Mind (Freud, 1923/1960; Monte & Sollod, 2003), the *id* is a theoretical unconscious part of the psyche that exists only in the unconscious. Its primary role is that of individual system gratification. The *id* has no concern as to the suitability of the gratification to the overall survival of the individual system. Therefore, satisfaction of the urgings of the *id* could result in the destruction of the individual system; drug and alcohol abuse are examples of *id* satisfaction to the detriment of the individual system. From an evolutionary standpoint Freud's description of the *id* has merit in that according to Inaba and Cohen (2007) what is deemed "old brain" is responsible for physiological functions, emotions and cravings, and imprinting survival memories (p.54). Both the *ego* and *superego* exist on all three levels of consciousness. *Ego's* role is to essentially monitor the *id's* need against reality environment. Freud (1923/1960) puts it this way, "the *ego* controls the approaches to motility – that is, to the discharge of excitations into the external world" (p. 8). *Ego* wants to keep the individual system safe from the external dangers of the environment while at the same time satisfying the demands of the *id*. Additionally, *ego* has the responsibility to manage the demands for conformity and acceptability established by the *superego*, which carries internalized standards of order imposed by parenting and society of good, bad, right, and wrong. Freud's (1923/1960) conceptualization is stated thusly, "[*superego*] answers to everything that is expected of the higher nature of man" (p. 33). So, the *ego* then, has much work to do in keeping both *id* and *superego* balanced, thereby normalizing the personality system.



## Systems, Complex Adaptive Systems, and the Edge of Chaos

Before addressing the specifics of the metacommunication theory, it is necessary to understand leadership as a system, the difference between closed and open systems, the people who insert themselves into leadership roles as CAS and the EOC concept. A *system* is a collection of integrated, interdependent parts that make up a whole for the purposes of achieving objectives. When one of the parts is affected the whole is affected. If the whole is impacted then all the parts are impacted (Ollhoff & Walcheski, 2002). A system can be made up of different individual wholes coming together to create a new whole, such as families and organizations. Once integrated, the individual whole impacts the larger whole. Each individual whole operates independently and can experience independent effects within it. However, once affected the collective whole is impacted but perhaps not in the same manner. For example, a family member may have diabetes. This has a direct impact on the individual system experiencing the disease, such as the rise and fall of blood sugar, and an indirect impact on the other individual systems within the family whole, but a direct impact on the family whole. The other individual systems will not have a diabetic's response to insulin, but there will be a change either in behaviors, actions, or feelings within the family whole, thus impacting the operation of the family whole. In other words, individual integrated systems within a whole may experience effects different from the initially impacted individual system, but the family whole is affected nonetheless. This is most indicative of an *open system*, which is one that interacts with other systems and can adapt (Helms, 2006). "A *closed system* is one that has no environment... Thus a closed system is one which is conceptualized so that it has no interaction with any element not contained within it; it is completely self-contained" (Ackoff, 1971, p. 663).

Individuals are systems; not just the physical, but also the spiritual, and the psychological. We recognize our physical system, which is the body. A number of individuals will admit to a life force, or spiritual side to their being. There is also a psychological or mental aspect of the

individual system. The personality is one part of the individual psychological system that drives human behavior and impacts the systems in intra-actions and inter-actions. Figure 2 simplifies the concept of the individual system. What is more is that humans and organizations have the ability to adapt. Of relevance then, is that not only are humans and organizations complex systems, they also have the ability to adapt. In order to survive, humans and organizations must acclimatize to environmental conditions or risk extinction, literally and figuratively. Paradoxically, humans and organizations must also create the conditions that enable survival. However, there is not a prescribed series of actions that humans can take that will guarantee the correct environmental climate; therein lies the complex and adaptable nature of the human system.

Human interaction and adaptation are not simply matters of inputs and outputs, but more a matter of complex inter- and intra-actions that have non-linear characteristics. This introduces the theory of complexity as an informative input to the metacommunication theory. *Complexity theory* is described by Marion and Uhl-Bien (2001) as the “science of complexly interacting systems; it explores the nature of interaction and adaption in such systems and how they influence such things as emergence, innovation, and fitness” (p. 389). Within the framework of complexity theory, is the notion of a complex system. “*Complex systems* consist of aggregates of interacting subunits, or agents, which together produce complex and adaptive behavior patterns” (Boal & Schultz, 2007, p. 413). A level deeper into complexity theory and complex systems is the science of complex adaptive systems. *Complex Adaptive Systems* (CASs) are those interacting subunits/agents that adapt their behavior patterns either in response to the environment or to affect environmental change in an effort to optimize their individual and collective values (Boal & Schultz, 2007; Gell-Mann, 1995; Holland, 1992/1995a; Marion & Uhl-Bien, 2001).

One general characteristic common to all CAS is that it has numerous interacting agents

whose activity is conducted in a non-linear fashion. It is this non-linear interaction that produces *aggregate behavior* which means the behavior of the CAS “cannot be derived by summing up the behaviors of isolated agents” (Holland, 1995, p.46). The agents are diverse and this diversity evolves. So the removal of one agent will cause the CAS to reorganize and balance itself. This continuous evolving causes new agents and new non-linear interactions to emerge; complexity theorists use the term *emergence* to describe these new interactions and agents. Another distinguishing characteristic of a CAS is that it uses internal models or schemata to anticipate consequences of certain actions, and then makes decisions as to whether or not that action should be taken. Additionally, the CAS will use what is learned from the results of the action taken to strengthen existing internal models or create new ones. Finally, the CAS has the ability to self-identify. It can distinguish itself from other CASs or agents (Gell-Mann, 1995; Holland, 1992; Holland, 1995; Singer, 1995). As stated earlier, humans not only adapt to their environments, they also create conditions of environmental change; thus humans fit the definition of a CAS.

Finally, of importance to this theme is to understand that the CAS is constantly changing, either subtly or drastically. The CAS needs a level of predictability in order to survive; order allows the CAS to understand patterns and these patterns give the CAS a level of assurance as to what might happen or how something may behave. Yet, it has to have the ability to respond to and incorporate what it learns from unpredicted, chaotic situations; chaos allows the CAS to learn from, and adapt to, situations/behaviors that occur that are outside of the established pattern or internal model. However, in order to thrive – even survive, it is imperative that the CAS has the appropriate dynamic balance between order and chaos. The CAS needs just enough order to maintain structure and predictability, but not so much that it becomes incapable of adapting. It also needs enough chaos to allow it to grow and develop, but not so much that the environment becomes incoherent. This dynamic balance between predictability and unpredictability is what complexity theorists call the *Edge of Chaos* (EOC); too much order and the system dies because

it becomes too rigid to respond effectively to change; however, too much chaos and the system dies, because it cannot adapt quickly enough to the barrage of changes (Gell-Mann, 1995; Holland, 1992, 1995; MacGill, 2007; Singer, 1995).

The EOC is a continuum rather than fixed ways of being. Each individual, each organization, each agent, each aggregate, and each CAS has its own tolerance along the continuum between order and chaos. The adaptation that the CAS goes through is an attempt of the system to restore balance or normalize itself along this continuum for maximum viability. For example, military organizations are viable because of the order; there isn't much room for flexibility or fluidity. Leaning more toward controlled and organized protocols means that each individual within the military system must adhere to rules and regulations that are necessarily geared toward sameness; a set and specific order. This order and structure (adherence to the rules) saves lives. Conversely technology organizations find their viability in creative or more chaotic, fluid structures. A strict set of rules would hinder the organization's ability to respond to the market or influence market forces, which in turn hampers its viability. Likewise, individuals have preferences geared toward a particular end of the spectrum. While Bill Gates would struggle to be a leader in the military, it is doubtful that General Norman Schwarzkopf would emerge as a leader in Silicon Valley. This has as much to do with the individual's tolerance along the EOC as it does with the environment's or context's tolerance along the EOC. These men are undoubtedly considered leaders, but I assert this is true only because their individual EOC is congruent with the EOC of their environments. Therein lies the major implications for the metacommunication theory.

#### Implications for Metacommunication

So, this really brings this discussion full circle. Earlier I discussed the role of the ego as normalizing the system between the orderly state of the superego and the chaotic state of the id. The normalized system is at its best when it is effectively balanced between these two states. The

effectively normalized system is more creative, adaptive and resourceful than a system whose balance leans toward either the superego/order/predictability or id/chaos/unpredictability extremes of the spectrum for extended periods of time Figure 3 makes this relationship clearer). The operating premise is that each CAS has a tolerance along the order/chaos continuum that it deems as balanced, which is unique unto itself. This is not to say, however, that what the CAS deems as balanced will ensure its viability against the reality environment, as the CAS has the unique ability to ignore new information in favor of internalized schema (Gell-Mann, 1995).

This, therefore, is the question: what do the conceptualizations of metapsychology and the Structural Model of the Mind have to do with leadership and the concept of metacommunication? First, as Freud purported in his writings on metapsychology, it is important to understand the function and idea of the psyche as a system; metacommunication introduces systems theory into the leadership phenomenon. Second, just as we cannot separate the inner workings of the psyche from individuals and the manifestations of their acts, we cannot treat the act of leadership as anything but an extension of the inner workings of individuals as they insert and assert themselves in leadership positions both public and private. Finally, we cannot ignore the personalities of the people who create the environments, structures, enablers, barriers, expectations and paths through which the phenomenon of leadership develops and emerges. With this understanding, the term communication hardly describes the active and changing interchange that occurs by and among humans. The perspective of leadership communication as a multi-faceted phenomenon deepens as the reality of the individual and his/her personality enters into consideration. It is essential to regard the human variable as an inalienable aspect of leadership. And to that end, we must be considerate of the variability that a human brings to any model, theory or circumstance. Thus, metapsychology and personality theories inform the leadership metacommunication theory.

The next obvious question is how do systems theory, CAS and EOC inform the theory of

metacommunication? In short, we must understand leadership as a system, and the people who assert themselves in leadership as CASs along with organizations in which they work. Thus, the term metacommunication is meant to call attention to the scope and active purposeful effects of leadership communication that cannot be solely evaluated on the basis of objective empirical study; it is, essentially complex, subjective and highly dynamic.

This is the longer answer: It is widely accepted that the body (represented in Figure 2 as “physical system”) has a place in systems theory; it is less likely that psychology and personality are widely thought of as systems, even though they fit the definition. This is most likely due to the fact that personality can only be observed in its effect. For the purpose of this paper, a *personality system* is the complex intra- and inter-relationships that an individual has with him/herself and the organizational and environmental systems in which s/he interacts.

Conversely and importantly, the organizational system, or environment has an impact on the individual’s behaviors, schemas and mode of operating. The effect of these relationships is the reverberation that occurs as the personality system inserts itself through actions (non-action is also action) that necessarily impact the organizational system (Brown, 2006).

Now that I have explained key aspects of personality, systems, complex systems, complex adaptive systems, and the edge of chaos, we can extrapolate what is here and address the particulars of the metacommunication theory. Both individuals and organizations of individuals (groups, cultures, etc.) fit the definition of CAS. To help ensure clarity, throughout the remainder of this discussion, the term CAS will refer to individuals; environments, culture and organizations will be referenced as contexts in which individual CASs singularly or collectively operate.

### The Metacommunication Theory

*Metacommunication theory* is the unique network and multi-dimensional balance, which must be understood holistically, for any human CAS to successfully navigate the environment

along the EOC continuum (Figure 4). In this section, I will discuss the six dimensions/perspectives of the metacommunication theory along with the schemas associated with each. Each schema is necessary for effective leadership; however, the specific balance of each is unique to the individual and the environment in which s/he finds him/herself. The premise is the leader's overall effectiveness will be realized to the extent that s/he can adapt to the environment, effect environmental changes that are congruent with his/her own unique EOC, and/or the environment selects and/or accepts the CAS' survival contributions. Briefly, the six perspectives are:

- *Dynamic*: active communicative viewpoint with the schemas of graphic, reason/purpose and strategy
- *Genetic*: inherited communicative perspective specified by those characteristics that are genetically determined; its schemas are, intelligence, preference, and gender/race
- *Adaptive*: subjective organizational communicative perspective with schemas of language, culture, and change.
- *Political*: self-serving communicative viewpoint with the schemas of conflict, group representation, and power and security
- *Systematic*: process-based communicative perspective employed to give context; the schemas associated with this perspective are: framed/constructed, informative and directive.
- *Persuasive*: credible communicative perspective used to garner support in an endeavor, goal, or purpose, with schemas of motivation, influence, and relationship

Each aspect of metacommunication is inimitable in how it applies to each individual and his/her context; however, each aspect is a part of the overall concept and cannot be analyzed via reductionism because of non-linear impacts, as that approach would render the metacommunication theory incomprehensible. The perspectives of the metacommunication

theory are discussed here in no particular order. This is not meant to be a prescription for effective leadership, but rather to identify and expound upon the various areas through which individual leadership asserts itself, and highlight areas where congruence with the environment may be necessary for effective leadership. As each element is discussed, I will explain why the element is important to leadership and what makes the element important for the metacommunication theory.

### The Dynamic Perspective of the Metacommunication Theory

The *dynamic* aspect of metacommunication is meant to call attention to the areas of individual communication that serve to create purpose and energize a group into motion. It is that driving force that helps shape the social and psychological perceptions and realities for the individual. The International Certification and Reciprocity Consortium (1996) describe dynamics this way: “In any system, such as personality, a family, an organization, or in the counseling dyad, [the Dynamic perspective is] the interplay of elements and forces within the system” (p. 24). As previously discussed, this dimension has three elements. The schema of the Dynamic perspective, as is true of all the perspectives, is non-linear in nature. Graphic, purposeful and strategic make up the non-linear aspects of this metacommunication perspective.

#### *Dynamic Schemas: Graphic, Purposed, Strategy*

To discuss these schemas individually, would be to violate my own assertion that these items cannot be analyzed via reductionism. To that end, I will discuss the Dynamic perspective and its schemas in a holistic manner. However, it is important to define each of the schemas as they pertain to this theory. The first element or schema of the Dynamic perspective is *graphic*, which is the communicative ability to paint a picture: a vision. It is necessary for the leader to have the ability to envision the ideal and effectively shape the perception of reality for subordinates, superiors and peers. Leaders who fail to communicate the vision either lose the support of followers or fail to engage them from the outset. This is vital as, according to Nanus,



(1998) having a vision helps prevent a “downward spiral” (p. 233) as organizations that lack vision eventually stagnate as priorities are not clear, risks are not taken, innovation and revenues erode, conflict is difficult to resolve, employees are uncertain, and it becomes unable to serve its customers. The ancient text of the Bible, the book of Proverbs 29:18 makes this truth plain, “Where there is no vision, the people perish”. According to Kelly (2000), vision is not only the ability to paint a picture of the future and thereby create a unified workforce, but also serves to create context within the organization. *Purposed* can be described as the function within the Dynamic perspective that speaks to goal perspicuity; it creates a commonness in understanding that is necessary to ensure individuals are aligned. This is most closely related to mission. A vision in and of itself does not necessarily create a goal or statement of purpose. Jacobs and Jaques (1990), state that “leadership is a process of giving purpose to collective effort, and causing willing effort to be expended to achieve purpose” (p. 282). While I agree that this statement is true of the purpose schema, I disagree that is it a total definition of leadership, but rather one aspect of a much broader phenomenon as the metacommunication theory suggests.

For example, Martin Luther King, Jr. (MLK) had a vision of racial and gender equality; the mission was ending segregation with tactics of non-violent protests, consciousness-stirring, consciousness-raising, and legal action. To translate this into the metacommunication theory, MLK painted the graphic picture of people having the same rights and freedoms regardless of race or gender and compelled individuals to join the cause through appeals, peaceful demonstration and challenging the laws that made segregation possible. Finally, *strategy* is the Dynamic aspect that employs a series of objective maneuvers that are not tied to tactical/logistical deployment, rather it is the psychological positioning of followers to think or act in a predictable way; it is the perspective that is meant to describe the subtle, sometimes inexpressible differences that occur as a leader communicates. This difference is what some may label as passion, charisma, magnetism, ambiance, tone, etc. Whatever one chooses to call it, it is

the difference that, when communicating Dynamically, makes a difference in leadership effectiveness. It is word choice and delivery that takes into consideration the needs of the audience, individually and collectively. Continuing with the MLK example, it is very difficult for anyone who has seen or heard MLK deliver his “I Have Dream” speech, to read the words and not hear or see the passion, charisma, magnetism, determination, commitment, etc. that MLK invoked as he spoke. Individuals were psychologically positioned to accept the message of freedom and equality as intrinsically tied to their own. The actions MLK took to garner support and recruit new followers speak to the strategy element of the Dynamic metacommunication perspective.

An examination of the literature bears out the soundness of the Dynamic perspective within the metacommunication theory. While what I deem as Dynamic, others may call charismatic, visionary, transformational, and strategic (Bass, 1985; Boal & Hooijberg, 2000; Burns, 1978; Conger & Kanungo, 1987; Hitt & Ireland, 2002; House, 1977; Ireland & Hitt, 2000; Sashkin, 1988, Shamir et al., 1993; Weber, 1947); the central theme is the importance of creating and communicating a graphical picture of the desired state while considering the unspoken needs of the audience or followers. Strange and Mumford (2002), state it thusly, “they [transformational and charismatic leadership theories] hold that outstanding leadership depends on the articulation and effective communication of a viable vision” (p. 344). While Shamir, et al. (1993) state that Dynamic leadership “emphasize[s] the symbolic leader behavior, visionary and inspirational messages, nonverbal communication, appeal to ideological values...such leadership is seen as giving meaningfulness to work by infusing work and organizations with moral purpose and commitment rather than by affecting the task environment of followers or offering material incentives and the threat of punishment” (p. 578). Strategic leadership recognizes the complexity of the leadership skill set and the difficulty of attempting to prescribe the answer. Sorcher and Brant (2002) state “[L]eadership is a complex, multifaceted capability, with myriad nuances and

subtleties and that the characteristics that can help a person succeed in one environment...may lead to failure in another situation..." (p. 78). Sorcher and Brant are really describing the essence of the metacommunication theory; there are environmental factors that cannot be navigated with rote and scripted approaches.

While the Dynamic perspective is an important aspect of the metacommunication theory, it is not the entirety of the leadership phenomenon. However, it is important to the theory as the literature bears out the positive effects that Dynamic behaviors have on followers and, therefore, leadership effectiveness. The studies conducted on this aspect of leadership suggest that Dynamic attributes are, to a great extent, leadership perceptions given by followers to leaders (Antonokis & House, 2002; Barling, Weber, & Kelloway, 1996; Barroso, Villegas, & Casillas, 2008; Conger & Kanungo, 1994; Conger, Kanungo, Menon & Mathur, 1997; Conger, Rabindra, Kanungo, & Menon, 2000; Dumdum, Lowe, & Avolio, 2002; Dvir, Eden, Avolio, & Shamir, 2002; Jung, Yammarino, & Lee, 2009). To that extent, the effect of the Dynamic perspective is that the external focus attends to followers' needs, which gives/creates meaning, inspires, and creates trust and commitment. Although it is not explicitly stated in the research, the effects noted in the studies are an outcome of the leader exercising strategies that alter the environment through the psychological effects on followers. As such, this is an example of the CAS's ability to affect environmental change congruent with his/her own EOC and satisfy the EOC of the followers as it relates to this aspect of the theory. In other words, this perspective meets both the order and chaos ends of the spectrum. Graphic is more on the chaotic side of the spectrum in that it is non-specific and, in and of itself, non-actionable. Purposed is more on the order end of the spectrum and works well for those who need specifics in order to function. Finally, Strategy is the balancer that seeks to normalize in accordance with the environment. As stated earlier, the Dynamic behavior is the interplay of elements within a system.

## The Genetic Perspective of the Metacommunication Theory

To the extent that humans are intellectual beings, meaning that we think and create our own environments geared toward survival, it is necessary to expound upon the role that genetics plays in effective leadership. For the purposes of this paper, the *Genetic* perspective is the implicit collection of communicative attributes or talents that we are either born with or are cultivated during the formative years of development; it is the culmination of the patterns, preferences and abilities that are fairly constant throughout our lives. From the organizational perspective, genetics refers to those items that are considered norms – things that are not questioned. Important to the metacommunication theory is the notion that both an individual and the organization have genetic identities.

Although there is much controversy and debate regarding the great man theory, which purports that leaders are born rather than made (Weber, 1947), research shows that the intellectual capabilities within the Genetic perspective account for about 17% of the potential for effective leadership (Ilies, Gerhardt & Le, 2004). Coupled with personality or what I deem as preference, leadership emergence and effectiveness increases to 30% (Arvey, Rotundo, Johnson, Zhang, & McGue, 2006). What is not factored into this percentage, but is certainly an element of leadership effectiveness is the concept of gender/race, or what Maier, 2007 deems “corporate masculinity” (p. 71). This would indicate that although, genetics is not the entirety of the leadership phenomenon, it certainly plays an important role in leadership emergence and effectiveness. The environment will either allow or disallow a leader’s genetic contribution based on what the environment deems as normal and expected in its genetic composition. The three schemas associated with this perspective are intelligence, preference, and gender/race.

### *Genetic Schemas: Intelligence, Preference, Gender/Race*

*Intelligence*, in the metacommunication theory, is the perceived cultural norm that pertains to the mental acuity necessary for endurance and goal attainment. Measurements of

intelligence have to do with those values that a particular culture embraces as those most necessary for continued existence and end-realization (Cohen, 1969; Sternberg, 1982). Whether goal attainment is associated with the conquering of people, places, markets, nature, or some combination is purely dependent upon the attributes deemed salient by that culture. So, as I advance the discussion about intelligence, we can neutralize the arguments of bias and understand intelligence as a cultural norm – which is neither fair nor unfair, but is an anthropological fact as a set of values attributed to effective leadership (survival and goal attainment) as understood by a particular culture. In Western culture, psychometric evaluations, such as IQ tests, are the preferred methods to determine intelligence (Gardner, 1999).

As stated earlier, the great man or trait theory has come under scrutiny as being biased and elitist, especially by those who prefer the situational explanation of leadership emergence and effectiveness (Bennis, 1961; Stogdill, 1948, 1975). The theory suggests that leaders are born or destined to hold positions of authority in their societies due to the fact that they hold inherent mental power and personality traits that are unquestionably of leadership quality and that they hold these positions because the necessary attributes cannot be taught to those with lesser capabilities (James, 1880; Weber, 1947). I will discuss intelligence and personality traits separately. Even though Stogdill was not a proponent of the great man and trait theories, his research brought him to the following conclusion on the matter of intelligence, “leadership status *is* [italics added] more often than not associated with superiority in intelligence” (Stogdill, 1948, p. 44).

Whether or not we agree with the great man theory, it is a fact that individuals are not equally skilled or equipped, and regardless of what information is available, not all have the same capacity to absorb, incorporate, and utilize information effectively. Cawthon (1996) states:

To suggest, for example that leaders do not enter the world with an extraordinary endowment is to imply that people enter the world with equal abilities, with equal talents.

It assumes that, given the opportunity, *any* person can do *any* thing. Although there is a certain attractiveness to the proposition, there is little evidence to support it. It seems obvious that humans cannot develop talents they do not have. No matter how great their desire to learn, unless they possess certain extraordinary endowments – unless they possess a talent that can be nurtured and developed – they will not be successful in their attempts to lead (p. 3).

Kirkpatrick and Locke (1991) were not quite as explicit as Cawthon on the matter of the great man theory, as they did not articulate a position on the born versus made argument, they did have this to state about individual ability:

Regardless of whether leaders are born or made or some combination of both, it is unequivocally clear that *leaders are not like other people*. Leaders do not have to be great men or women by being intellectual geniuses or omniscient prophets to succeed, but they do have to have the “right stuff” and this stuff is not equally present in all people... [i]t would be a profound disservice to leaders to suggest that they are ordinary people who happen to be in the right place at the right time (p. 59).

I would add that the “right stuff” varies from group to group and from culture to culture. Earlier, I explained that the concept of intelligence is a cultural norm established by those in power and conferred upon the group at large.

As we seek to understand the metacommunication theory and the role that intelligence plays in leadership effectiveness, it is important to know that studies show that humans respond to an individual in a leadership role if that leader is to some extent more intelligent than those s/he is leading (Hollingworth, 1926). However, the leader cannot be too far advanced in intellectual capability than the followers; being so diminishes if not precludes the emergence of that much more intelligent individual into leadership, as communication and interests are generally too disparate to create the connections necessary for goal attainment. The inverse is

also true; the leader's intellectual acumen cannot be below the mean intellect of the group.

According to Simonton (1985), leaders whose intellectual capabilities are below the mean intellectual capability of the group are not hindered by comprehension issues as they are in the opposite situation, because the group fully understands what the leader is espousing, rather issues arise because the group is more likely to see the flaws in the leader's problem-solving abilities; what Simonton calls *criticism*.

Rather than a specific intellectual requirement that is common among all groups, there is an intellectual homogeneity that is expected of the leader by the group or environment. To sum this up, the great man theory or born leader is relative (Lehman, 1937; Lehman, 1942; Maller, 1929; McCuen, 1929); the intellectual requirement of the leader is actually established by the intellectual competence of the group or environment overall. James' (1880), observations supports this view. He purports that the environment "selects" the leader similar to the Darwinian concept of survival of the fittest. Those that are most fit to survive and/or thrive are those that indeed do. "Is the environment more likely to preserve or destroy him [the great man], on account of this or that peculiarity with which he may be born?" (p.444). James then answers his question thusly "And whenever it [the environment] adopts and preserves the great man, it becomes modified by his influence in an entirely original and peculiar way" (p. 445). These assertions are congruent with, and thus support, the metacommunication theory, as metacommunication suggests that individuals are only effective to the extent that their individual EOC is aligned with the environmental factors that would serve to support, or allow that particular perspective to thrive.

*Preference* in this theory refers to an individual's partiality for a particular mode of being, which encompasses communication. I deem it partial because whether voluntary or involuntary, humans adopt and adapt behaviors geared toward system balance and viability, therefore, creating an inclination toward a particular way of being. Humans are fascinated by the

difference presented by preference and have sought to understand how preference relates to role occupancy in society, organizations, and leadership.

In his dialogue, *The Republic*, Plato categorized individual traits into four groupings: Rationals, Guardians, Idealists, and Artisans (Plato, c. 380 B.C.E). Although Plato was a bit simplistic in his assertion that these traits limited the role that individuals could/should occupy in the State, his theory of character was insightful in that people have natural and nurtured leanings toward specific ways of being. His character theories are deemed in western culture as personality; however, what is important to note is that personality is a derivative of the word *persona*, which would imply that it can be taken on or off, whereas character is more indicative of something more genetic and inborn (Allport, 1961). The static and variable nature of character/personality is one reason why I chose to use preference as a descriptor. As the metacommunication theory asserts, because we are CAS, some things can be changed, however as CAS, EOC is central to our ability to function.

Closely related to the trait theories of old, preference as part of the leadership phenomenon is re-emerging as a viable aspect of leadership emergence and effectiveness (Arvey et.al., 2006; Digman, 1990; Hogan & Kaiser, 2005; Judge, Bono, Ilies, & Gerhardt, 2002; Ilies & Gerhardt, 2004; Johnson, Vernon, Harris, and Jang, 2004). As stated earlier, there had been a reluctance to address preference in the post-modern study of the leadership phenomenon. Perhaps because preference can only be observed in its effect and to consider preference in the equation would be to acknowledge that not all are suitable for leadership roles. However, it is the very omission of preference that has left the study of leadership unbalanced for such a long period of time. Hogan and Kaiser (2005), state it this way: "The academic tradition is a collection of dependable empirical nuggets, but it is also a collection of decontextualized facts that do not add up to a persuasive account of leadership" (p. 171). This is not to say, however, that preference is the sole contributor to effective leadership.



Modern versions of preference assessment can be seen in various personality assessments including, the Meyers-Briggs Type Indicator (MBTI), Jung's Type Indicator, Marston's DiSC, and the Five-Factor Inventory also known as the Big Five are rooted in personality theory. These assessments are geared toward personality traits and types. The Big Five will be used in this paper as the structure for discussing preference and leadership because it can be generalized across cultures and has its basis on traits rather than types (Collins & Gleaves, 1998; John, Angleitner, & Ostendorf 1988; Digman, 1990). The five factors are: Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness. Judge et. al.(2002), describe the five factors of the model:

Neuroticism represents the tendency to exhibit poor emotional adjustment and experience negative affects such as anxiety, insecurity, and hostility. Extraversion represents the tendency to be sociable, assertive, active, and to experience positive affects, such as energy and zeal. Openness to Experience is the disposition to be imaginative, nonconforming, unconventional, and autonomous. Agreeableness is the tendency to be trusting, compliant caring, and gentle. Conscientiousness is comprised of two related factors: achievement and dependability (p. 767).

The Openness to Experience factor will not be discussed as part of preference as there is some argument among scholars as to the naming of this factor. Some call it intellect or intelligence (Borgatta, 1964; Cattell, 1957; Fiske, 1949; Peabody & Goldberg, 1989) and, since I have addressed intelligence separately, I will not readdress it here.

The Big Five has been used by behavioral geneticists to associate the individual traits with leadership emergence and effectiveness, taking an almost Platoian stance (Ilies & Jedge, 2003; Ilies, Gerhardt & Le, 2004). While this may on the face appear elitist, we have to concede that leaders are selected by the environment, and to that end it is important to understand what traits the environment deems most important. An empirical study to determine the Big Five traits

attributed to leadership emergence and effectiveness (Judge et. al., 2002, p 771) concluded that there is a relationship between leadership and preference. The results are as follows; where  $\rho$  = estimated corrected correlation:

Extraversion ( $\rho = .31$ ) was the strongest correlate of leadership, followed by Conscientiousness and Open to Experience ( $\rho = .28$  and  $\rho = .24$ , respectively). There was a negative correlation with Neuroticism and leadership;  $\rho = -.24$ . Agreeableness showed relatively weak correlation with leadership ( $\rho = .08$ ).

The data tell us that the environment selects and accepts the genetic contribution as effective, those leaders who exhibit traits in Extraversion and Conscientiousness, and who do not exhibit traits of Neuroticism. The Open to Experience or Intellect trait results are consistent with the discussion above and thus support the metacommunication theory and the assertion that the CAS and the environment are dynamically intertwined.

As I continue the comprehensive examination of the metacommunication theory, it is important to understand the role that preference plays in leadership effectiveness. Because the leader cannot divorce her/himself from his/her preferences to a great extent, as about 40% of what is deemed personality is heritable (Plomin, Defries, & McClearn, 1990), and therefore fairly static, it is important for the leader to understand his/her own EOC tolerance as s/he may need to change the environment or attempt to change her/himself in order to reach equilibrium or EOC with the environment. According to Judge et.al. (2002, p. 774), military and government organizations prefer leaders with more Conscientiousness ( $\rho = .17$ ) than Extraversion ( $\rho = .16$ ) (p. 774) as the most important leadership traits. Crucial to the metacommunication discussion then is that, as in the case of intelligence, there is a not a universal set of leadership preference traits common to all environments, but rather the environment selects and supports the leader based on its needs. As stated early, leadership has to be viewed holistically and preference is an inextricable extension of the individual in the role as well as a testimony as to the perceived

requirements of the environment. “The fundamental question in human affairs is, who *shall* rule? We think the fundamental question is who *should* rule? ... the personality of a leader affects the performance of a team. Who we are determines how we lead” (Hogan & Kaiser, 2005, p. 170, 171).

The *gender/race* perspective is the aspect of this theory that calls attention to the degree to which an individual’s *person* is aligned or similar to the dominant group; and/or the dominant group’s acceptance of differences. The dominant group shapes the environment in which the leader will be operating. I could not simply leave this as a gender perspective without including race as part of that reality. As gender speaks to maleness or femaleness, and if we are looking at organizations, especially in the westernized world, that maleness generally means whiteness. To exclude race<sup>1</sup> from this aspect of the discussion would be an irresponsible disservice to understanding those areas which impact effective leadership, it would also exclude people of color who operate in, or aspire to, leadership positions. Since I cannot discuss this without examining the environment to some extent, I will discuss this perspective within the context of the expectations of the environment. Later, I discuss the environmental culture as an inalienable input to this aspect of the theory. However, like intelligence the topics of gender and race can be highly charged. To avoid this becoming a discussion about sexism and racism, I will discuss this as an assumed socially derived construct that just is; I will not discuss its rightness or what ought to or should be. Additionally, it is important to note that this is one aspect of the metacommunication theory’s EOC argument which the individual is unlikely to vastly adapt; rather the environment must support him/her. For example, an individual cannot change his/her skin color to any extent that would cause the environment to see him/her in any different context

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<sup>1</sup> As a matter of clarification, the term race is used only to denote the skin pigmentation differences between humans, and to reluctantly acknowledge that construct. The construct of race exists for the sole purpose of social stratification to maintain power structures, especially between the darkest pigmented, or so-called black people and the lightest pigmented, or so-called white people (Adelman, 2003; Bonilla-Silva, 2006; Johnson, 2001; Jurmain, et.al., 2006; Kendall, 2006).

than s/he was originally ascribed; Michael Jackson is illustrative of this fact. No matter how light or white his skin color became, he was still classified and viewed as a black man.

“The ‘norm’ goes largely unexamined in most systems. What often gets examined and re-examined are the exceptions to the norm” (Proudman, 2005, p.2). For clarity purposes, this portion of the discussion on the metacommunication theory will continue the convention of exception examination. *Gender in organizations* (GIO) is the study of women in management (Cooper & Bosco, 1999) and, more specifically, white women in management. The questions that are answered here are: Does the environment select and accept women in leadership positions as readily as it does their white male counterparts if they adapt male behavioral standards? Do women in leadership positions within organizations behave similarly to men; and if so, does the organization see them as equally capable? Or, does male-like behavior in women within organizations subject them to stereotype violations and force them into conforming, female ascribed behaviors?

In the previous section I discussed Extraversion and Conscientiousness as the two most correlated Big Five traits for leadership emergence and leadership effectiveness, and Agreeableness as not being related to effective leadership. Interestingly, these traits are also associated with the male gender role in society. For example, persistence, assertiveness, aggressiveness, decisiveness and power are dimensional aspects of the Extraversion trait; will, self-control, constraint, and persistence are dimensional aspects of the Conscientiousness Big Five trait; while compliance, friendly, nurturing are dimensions of Agreeableness and are considered more feminine traits in American culture.

Several studies examined the behaviors of women managers in the workplace to determine if those women had fundamentally different behaviors than their male counterparts. The studies found that women managers do not generally behave differently than men managers in the workplace, but rather have adopted male-ascribed behaviors, tactics and communications.

(Abele, 2003; Eagly & Johannesen-Schmidt, 2001; Heilman & Chen, 2005; Heilman, Wallen, Fuchs, & Tamkins, 2004). So it would appear on the surface that adaptation of the CAS has allowed women to emerge as leaders within organizations by adapting to the environment. To balance the equation, the question of whether or not the environment accepts these adaptations of the female CAS as viable in a leadership role, simply because she has adapted her behaviors to the expectations of the environment? According to Butler and Geis (1990) and Heilman et.al. (2004), women in managerial positions who adapt their behaviors to emulate those of their male counterparts are seen less favorably by both male and female workers because the behaviors exhibited do not fit the expectation of the culture at large. A paradox for sure; women are not selected for leadership positions because they are not perceived as having the qualities necessary to lead; however, when those qualities are exhibited, women are not viewed favorably, as the behaviors violate the cultural expectations that have been ascribed to them.

This environmental dilemma is exacerbated when race is a factor in environmental acceptance. According to Rosette, Leonardelli, and Phillips (2008), racial minorities, especially African Americans are less likely to be viewed as leaders because being white is a prototypical attribute of leadership. The human brain puts things into categories in order to process information (Rosch, 1978). Lord and Maher (1990) summarize it this way:

...category prototypes develop from experience with examples of categories. Over time, people learn which attributes are both widely shared among category members (being high in family resemblance) and relatively rare among nonmembers of a category (being high in cue validity)... Prior to the development of a category prototype, categories are often defined on the basis of exemplars (p. 43).

Things that do not fit the schema or known and accepted patterns (discussed earlier as the CAS' need for predictability) are viewed as abnormal, and abnormal is an unfavorable condition for the CAS whose EOC leans toward predictability. Additionally, performance reviews and

consideration for leadership positions are less favorable for minorities not only due to leader prototyping, but also to *aversive racism*, which are biases based on negative racial stereotypes. (Aberson & Ettlin, 2004; Dovidio & Gaertner, 2000). Research on implicit racial responses supports this view (Brief, et al, 2000; Cooper, et al., 2005; Dasgupta, 2004). What is telling is that all people are impacted by negative stereotyping and hold implicit views regardless of their social status. For example, blacks may hold implicit negative views of blacks because of their exposure to negative racial stereotypes, and hold implicit positive views of whites because of positive stereotypes. I would surmise that for African American women, there is an additional barrier; not only does she have to overcome the gender and racial bias, she also has additional burden of overcoming the CAS' need for something predictable. Because she shares no automatically recognizable common trait with the dominant culture, there is nothing immediately familiar about her (Figure 5). This aspect is important because the CAS's environmental inputs can cause unconscious reactions to environmental forces that alter his/her way of thinking about and reacting to genetic-based factors; this is discussed more in the Adaptive and Political aspects of the of the metacommunication theory.

These findings are important to the metacommunication theory because central to the theory is the notion that the human CAS adapts to the environment in an effort to survive, and both the human and the environment have limitations. The ability to adapt for survival is limited both to the individual's *breaking point*, (which is the point at which adaptation is no longer conducive to survival, but rather has the opposite effect, as physical, mental, or emotional strength gives way under stress) and the environment's acceptance or neutrality of that adaptation. For example, although a dolphin is a very adaptable mammal, its average lifespan is the same whether it is free or in captivity, it can learn commands, live in fresh or salt water, and even be used by the military for discovering underwater mines; what the dolphin cannot do is

survive outside of the water. So, regardless of the adaptability or resilience of the dolphin or the human, certain environmental enablers have to be present in order for the CAS to be viable.

### The Adaptive Perspective of the Metacommunication Theory

The *Adaptive* perspective is the subjective area of metacommunication theory that calls attention to the genetic identities of organizations that are produced and reproduced by specific ways of being or *memes*, rather than by DNA (Dawkins, 1989). It posits that individuals and organizations can and should develop in their lifecycles to maintain their individual and collective competitive advantage through re-identification processes. Just as individuals are categorized by gender and race, organizations also have a gendered and raced identity, which is generally thought of as culture, and language is germane to that culture as it necessarily impacts the human CAS' understanding of the environment. Stagnation in any organism, at some point, will render the individual unviable, and the organization obsolete. This area is subjective rather than inherited as re-identification is often necessary as organizations grow. Unwillingness to change is usually based on irrational factors that threaten superego/order or predictability, in that it upsets the stasis of the CAS.

However, if change is managed effectively both organizations and individuals will experience the growth necessary to thrive. While individuals cannot change their gendered/raced identities to any great extent, organizations can and should change the mimetic reproduction within the culture both when external factors threaten it and when internal biases impact the organization's diversity. Diversity not only speaks to the obvious gender and race dimensions, but also less obvious dimensions such as diversity of thought and strengths. Important to the metacommunication theory is the Adaptive perspective refers to the culture of the environment and the individual's role in change. Leaders should understand organizational culture and the individual must understand his/her own balance along the order/chaos continuum. Managing culture and change are important to effective leadership as these are often the keys to

maintaining competitive advantage. The schemas associated with this perspective are language, culture and change.

*Adaptive Schemas: Language, Culture, Change*

Henslin (2006), describes *Language* in this way, “[language is] a system of symbols [words, gestures, sounds, utterances] that can be combined in an infinite number of ways and can represent not only objects but also abstract thought”(p. G-6). Manning (1992) states that “language is the dominate mode of communication that shapes thought, thought images, and actions; language also is thought, produces images, and is action” (p.166). In order to use language as the mechanism to incite action, there must be an understanding and agreement on what the collection of sounds and symbols mean. Humans ascribe meaning to the symbols and, therefore, use the symbols to incite action or sway behavior and beliefs. Language becomes an important element of leadership because it shapes the thought and beliefs of the individuals, which in turn shapes the perception of the environment and invariably creates both an individual and organizational identity.

Earlier I described the dynamic aspect of the metacommunication theory with graphic, purpose, and strategy as the schemas. It would be impossible for a leader to be dynamic without language. This dynamism can be thought of as *language performance* (Chomksy, 1972). In this aspect, I will refer only to what Chomsky (1972) deemed as *language competence* which focuses on the structure of the language, such as grammar. There are several key uses of language structure that are important for effective leadership. Using language, the effective leader must provide: a shared history; a linked future; a universal perspective or understanding; and facilitate complex, shared, goal-directed behavior. In this way the effective leader uses language to create, shape, develop and modify, the culture or identity of the group (Conger, 1991; Fiol, 2002; Henslin, 2006; Smircich & Morgan, 1982) which creates a more engaged, communicative, and



productive workgroup which is less likely to experience costly turnover (Haslam, Postmes, & Ellmers, 2003; Kogut, & Zander, 1996; VanDijk, et.al., 2004).

Important to the metacommunication theory is that the effective leader is not only competent in language as s/he creates the reality for the group through the use of language, s/he has to be in tune with the environment and make sure that it is congruent with the reality constructed for the group members. Haslam, et al. (2003) state it this way, “in social psychological terms, we can say that organizational identity relates to stereotypic attributes of an organization that are conferred upon it by those for whom the organization is relevant and meaningful... [i]n this sense organizational identity overlaps with conceptualizations of organizational culture.

*Culture* is the culmination of language, beliefs, values, gender roles, and social organization that shapes the perceptions of the external environment (Henslin, 2004; Jurmain, Kilgore & Trevathan, 2006; Macionis, 2006). I will limit this discussion to the American corporate culture; however, this perspective is germane to all cultures. To understand this perspective is to first understand how organizations are gendered and raced. “The ‘norm’ goes largely unexamined in most systems. What often gets examined and re-examined are the exceptions to the norm. An examination of white male culture can be awkward and difficult because the culture is rarely called anything other than ‘American culture’ or ‘the ways things are’” (Proudman, 2005, p.2). Because norms go unexamined, when organizations set goals and implement those goals through rules and metrics they are most likely unaware of the white-maleness embedded within those rules and metrics, which ultimately translate into a person’s prospects for emergence into, and effectiveness, in leadership. The success and/or emergence of the leader lie in his/her ability to assimilate or balance his/her person to the expectations of that environment and the environment’s willingness to accept the obvious difference. Acceptability of how and when one should act is established by the norms and behavioral expectations of the

environment, and those norms are gendered and raced in nature. There would be a fuller representation of women and people of color in leadership positions, if intellect and learning and adapting to cultural norms were the only keys (I previously explained that there is no difference in leadership behaviors of women and people of color, from those of their white male counterparts). Not only do the other metacommunication perspectives play a role in leadership emergence and effectiveness, the culture itself must allow the “person” of the leader to come forward.

This is particularly challenging in American culture due to several cultural factors. First, American culture has what Parsons (1997) deems a *mind-body dualism*, which posits that mind and body are, and should be, separate. This dualistic thinking creates subject-object dichotomies which are accompanied by an hierarchical mind-set (Hofstede & Hofstede, 2005; Parsons, 1997; Proudman, 2003). This dualism by its very nature constructs a low tolerance for ambiguity and results in a dyadic viewpoint that is exclusive in principle. *Dyadic* viewpoints are either/or; right/wrong; in/out; us/them, etc. Not only does the low tolerance for ambiguity create a dyadic environment, the insertion of women and people of color in the organization adds complexity and, therefore, creates ambiguity, which the culture has a low tolerance for, thus perpetuating the exclusion of women and people of color. This position automatically puts women and people of color “out” and systemically creates an us/them dynamic; a catch-22 situation in American corporations.

Secondly, the American culture has a materialistic conception of reality meaning that reality is perceived in material terms (Boykin, 1983; Hofstede & Hofstede, 2005; Parsons, 1997). In other words, reality is based on what can be perceived by the senses and it is experienced the same regardless of the “position from which it is perceived” (Parsons, 2005, p. 747). This supports and perpetuates the misconception that women and minorities are over-reacting when

they experience fewer opportunities, given the same work and effort, as the dominant culture can only see material and obvious realities from their perspectives.

Thirdly, American culture is *individualistic*, which means the primary responsibility and focus is on, and to, self. Individuals are taught to think in terms of 'I'; the identity of the individual is above all things. Additionally, the American society is structured to guard and safeguard the rights of the individual (Hofstede & Hofstede, 2005; Parsons, 1997; Scott & Robinson, 2001). This coupled with the low tolerance for ambiguity creates an environment where those in the in-group have no inherent urge to advocate for those in the out-group. The needs of the individual are deemed more important than the needs of the group.

Finally, American culture views time as a commodity that is significant if it results in personal gain. Parsons states it this way "...by investing the limited resources of time and human energy into work-related activities, the American dream of prosperity is attainable. In the dominant cultural ethos, the investment of time and energy into hard work ensures economic and social advancement of the investor" (p. 748). Therefore, the dominant culture finds their identities in their work, rather than their relationships or their being. I cite American culture, because it is the essence of the corporate culture in the United States.

Important to leaders then is the recognition of this gendered/raced reality that by its nature would exclude those who were not considered in the creation of the culture, thus precluding the contributions of those who do not fit the conceptual and internalized model of a leader to fully participate. The leader must then recognize this disparity as s/he cultivates the reality through the use of language and utilize that language to initiate the cultural changes that necessarily must happen if today's organizations are going to continue to be viable in the future.

As stated earlier, the metacommunication theory rests on the notion that the individual's balance or EOC must be congruent with environmental factors that would serve to support or allow the individual to thrive in it. The individual must adapt to the environment. However, there

is only so far an individual can adapt before s/he reaches the breaking-point. This would suggest that, at least in American culture, the environment must adapt to include those individuals.

Environmental adaptation, from an American cultural perspective will not, and has not changed overnight. In fact the very essence of the cultural constructs makes it extremely difficult. However, from an organizational standpoint, the difficulty of the task, must not dissuade the effective leader from using the same linguistic acumen s/he used to create organizational identity and culture to initiate cultural change. From the metacommunication perspective, *change* is the process of de-cultivating old schemas into new more viable schemas by using social psychological models to help individuals disengage from less feasible stereotypes. Fiol (2002), terms this *deidentification*, which is the process of weakening members' identification with old organizational identities.

Earlier I stated that organizational identity overlaps with conceptualizations of organizational culture and that organizational culture is an extension of American culture. To this end, in order to effect the desired change in the adaptive genetic identity of the organization, the effective leader must acknowledge the internalized dyadic schema of American culture. For the white male, to include women and minorities means that something, namely he, must be excluded, which is an irrational schema that must be de-cultivated. Since I have discussed that American culture is individualistic, work accomplishment is tied to identity, and leaders help to create the identities of the individuals; it is important to note that the CAS will reject information that will upset stasis. Kahan et.al.(2007) state it thusly, "people seek to deflect threats to identities they hold and the roles they occupy by virtue of contested cultural norms" (p. 467). Furthermore, according to Kahan et.al. (2007),

Individuals tend to adopt the beliefs common to members of salient 'in-groups'. They also resist revisions of those beliefs in the face of contrary information, particularly when

that information originates from 'out-group' sources, who are likely to be perceived as less knowledgeable and less trustworthy than in-group ones (p. 470).

This supports the metacommunication theory's assertion that CAS can and do ignore data in favor of internalized schema. In light of this information, it would seem that white males are more likely to sway white males to change. However, all leaders regardless of race or gender must work to first acknowledge, and then minimize identity-threats if change is to occur in the culture. By understanding how the human CAS internalizes information, as outlined in the Rationalization Model (Figure 6), the effective leader will have better success at initiating any organizational change, which I posit always encompasses a culture change – a change to the way things are done.

In any system, a change to the way things are done requires a change to the schema.

Dooley (1997), states the following about CAS schema changes:

Schema exist in multitudes and compete for survival. Existing schema can undergo three types of change: first-order change, where action is taken in order to adapt the observation to the existing schema; second-order change, where there is purposeful change in the schema in order to better fit observations; and third-order change, where a schema survives or dies because of the Darwinian survival or death of its corresponding CAS (p. 85)... In general though, we see organizations get better at what they already do (first-order change), change what they do (second-order change), and persist or die (third order change). Changes will tend to send the system's performance characteristics into trajectories which are stable, periodic, chaotic, or random. (p. 89).

Of importance then, is the fact that there is competition amongst schema and the order of change will necessarily make that competition more or less fierce. Process or transactional changes are descriptive of first-order change, while second-order change is more descriptive of both

transactional and transformational/schema changes. The effective leader should have an understanding of the order of change when embarking upon a change strategy.

Several popular change models exist to facilitate change; Kotter's (1996) Change Phases model, in which he purports there are eight distinct and ordered steps to ensuring change 1.) Establish a sense of urgency; 2.) Create a coalition; 3.) Develop a clear vision; 4.) Share the vision; 5.) Empower people to clear obstacles; 6.) Secure short-term wins; 7.) Consolidate and keep moving; and 8.) Anchor the changes into the culture, can be useful. The strength of this model is that it has easy to understand steps that have a prescribed order, which is useful as most organizational change happens on the first-order, i.e. process changes. Business Process Re-engineering, Business Process Improvement with Six-Sigma, Kaizen and TQM are other models useful for managing the process of first-order change. A couple of the weaknesses of all the listed models is that they are linear in approach and do not consider the non-linear nature of the CAS especially as it goes through the fierce schema competition with second-order change, as described above, and they are reliant upon the command and control or transactional approach to leadership.

Gleick (1987) described organizational change as chaos. As I've already discussed, the CAS can only exist in periods of flux temporarily until it adapts to a new way by modifying its schema, rejecting a new way and existing schema stay intact, or die. In any case, the CAS has reached stasis, which is its goal. Several change models take the complex nature of systems into consideration when proposing approaches to change. Tushman and Romanelli's (2009) metamorphosis model addresses change in terms of convergence and reorientation in the areas of strategy, distribution of power, structures and controls. The Burke-Litwin (1992) change model takes both the transformational and the transactional aspects into consideration. It recognizes that interactions in an open system have feedback and impacts throughout the system. The root of the Burke-Litwin model is based in the thought that psychological states of CAS affect the

individual and organizational performance. The strength of these models lies in their holistic consideration of the systems and their interactions and affects. The weakness of these models is that they are complex. I would argue however, that if change were a simple linear, multi-step endeavor it would be easy and little information or effort would be needed to enact it.

Important to the metacommunication theory is that research validates the Adaptive perspective in that organizations have genetic identities- memes, that operate in complex non-linear ways, in much the same way as the individual CAS. It confirms the metacommunication theory's notion that CAS's schemas are shaped by environmental factors in non-linear unconscious ways. For the leader wishing to make the most of the available human resources, it is important to understand the gendered/raced aspects of the organization and minimize or remove those barriers to inclusion and emergence. Additionally, as the leader embarks upon changes to the organization, understanding of the order of the change, identity threats, and the stubborn nature of schema competition will help to guide the leader through the complexity that change presents along with the desire of the CAS to reach stasis.

#### The Political Perspective of the Metacommunication Theory

The *Political* perspective of the metacommunication theory calls attention to the importance and inevitability of the self-serving aspects of effective leadership centered on two types of intelligence: *Emotional intelligence*, which is the process of being aware of one's own feelings, identifying those feelings and the facility to appropriately respond to those feelings; and *social intelligence*, which is the ability to read complex external cues, correctly interpret those cues and appropriately respond to those cues. (Gardner, 2006; Goleman, 1995). Goleman (1995) posits that EQ is mastering self-awareness, self management, social awareness, and relationship management and that once these skills are mastered they will translate into success in the workplace.

Collectively, these are the interpersonal knowledge and skills necessary for conflict resolution, group representation, and capitalizing on power and security structures. On the surface, the Political aspect of this theory may seem at odds with effective leadership, as most academic definitions of organizational politics are negative (Ferris, Adams, Kolodinsky, Hochwarter, & Ammeter, 2002) (See Table 1). However, the skilled leader must be able to effectively represent the interests of his/her organization and workgroup, constructively deal with conflict and navigate through power and security structures of the organization.

It is important to note that even the most altruistic leader has a need to self-satisfy, even if that satisfaction is in giving to others and doing a great job. It is an essential need of the CAS. Political skills require the leader to access and appropriately utilize a network of skills and abilities contained within the two intelligences, including organizational and individual awareness, resiliency, and an internal locus of control.

If the individual has a low tolerance for conflict, s/he will not survive the organization environment, whether the organization has open and frank communication or if people are passive in their disagreements, there will be a mismatch and either the CAS will need to adjust or be perpetually off balance, which as I previously discussed, can only last for so long before the CAS is rendered unviable. Likewise, group representation skills, such as defending a budget are realities in the corporate culture. This requires skill necessary under the political aspect of the metacommunication theory in the power and security aspect. Although from a metacommunication perspective, the use of organizational politics is benign, I will acknowledge that skills can be used unethically. However, the use of political skill is not in and of itself an unethical undertaking. Consider this. U. S. companies spend more than \$252 billion each year on technology projects with 16% of them being completed on time and on budget; 31% are cancelled before completion and the remaining 53% exceed the original budgets. The failure of a number of these projects is directly related to the lack of political skills by technology specialists



and other resources (Peled, 2000). The aspects associated with the Political perspective are conflict, group representation, and power and security.

*Political Schemas: Conflict, Group Representation, Power and Security*

Lewicki, Weiss, and Lewin (1992) identified 44 major models in the area of conflict, so it is fair to surmise that conflict is an everyday and concerning occurrence in organizations. As I stated early, the metacommunication theory is not prescriptive, in that I am not testing the validity of one model over another, but rather pointing out areas that are a part of reality in organizations. Leaders must acquire, develop, and master skills (in other words, adapt) in order to be effective. From a metacommunication perspective, *conflict* is the state of two or more people having divergent perspectives of an issue, need, or opportunity. Managing the conflict requires resilience and the ability to self monitor. It is a matter of preference and according to Oeztel and Ting-Toomey (2003), “Conflict styles provide an overall picture of a person’s communication orientation toward conflict” (p. 601). What is important to leadership is effective conflict management that demonstrates both concern for self and concern for other. Conflict management does not have to be an either-or, dyadic proposition. This is another area that may require the CAS to change his/her schema.

Face-negotiation theory provides a framework for explaining difference and similarities in face and facework during conflict. An overview of the face negotiation theory states that:

- (a) people in all cultures try to maintain and negotiate face in all communication situations;
- (b) the concept of face becomes especially problematic in uncertainty situations (such as embarrassment and conflict situations) when the situated identities of the communicators are called into question;
- (c) cultural variability, individual-level variables, and situational variables influence cultural members’ selection of one set of face concerns over others...;
- and (d) subsequently, face concerns influence the use of various facework and conflict strategies in intergroup and interpersonal

encounters... Face-Negotiation theory emphasizes three face concerns: *Self-face* is the concern for one's own image, *other-face* is the concern for another's image, and *mutual-face* is concern for both parties' images and/or the "image" of the relationship (Oetzel & Ting-Toomey, 2003, p. 600, 603) (See Table 2 for a graphic representation of this information).

Brown (2008b) amalgamated the conflict taxonomies of Thomas-Kilmann (1974), Pruitt and Carnevale (1993), and the face concerns of Oetzel and Ting-Toomey (2003), to better represent a holistic view of the approach and impact of different styles. The amalgamated descriptions represent the combined conflict styles as a person is, cooperative or uncooperative, concerned with self, other or both. The conflict management styles are described as: (a) integrating/collaborating style is cooperative and shows concerns for both self and other and attempts to satisfy both parties; (b) compromising means that the style does not avoid the conflict, nor does the person using this style seek win-win solutions; (c) dominating (also known as competing) style seeks to satisfy their own concerns – can be either aggressive or passive, but either way is uncooperative; (d) obliging (also known as accommodating) is more concerned with the other and will be non-assertive and cooperative; (e) avoiding style will tend to withdraw from conflict can be seen as evasive and indifferent with non-assertive and uncooperative behavior. Generally, individuals can use more than one style, but are most comfortable with one style and are likely to use it most of the time (McKenna, 1993). Table 2 represents this concept graphically.

From an environmental perspective, people in individualistic cultures, such as America, are more concerned with self-face than other-face and are more likely to use either dominating or avoiding styles, which can lead to dysfunctional, uncooperative communication and conflict resolution (Hofstede & Hofstede, 2005; Oetzel & Ting-Toomey, 2003). These preferred conflict styles may be directly tied to negative perceptions that posit organizational politics are largely

self-serving and to the detriment of others. The effective leader should examine his/her conflict preference and look for strategies to make conflict interactions more productive.

As I further expand on the metacommunication theory and the role that conflict plays in effective leadership, it is important to know that research supports the notion that conflict has a positive impact on creative problem resolution, innovation, and increased productivity (Amason, 1996; De Clercq, Mengue, & Auh, 2008; Jehn, 1995, 1997; Menon, Bharadwaj, & Howell, 1996). However, the leader must manage the conflict exchange and ensure that the culture supports healthy debate related to what Jehn (1995) deems *task conflict (TC)*, which are “disagreements among group members about the *content* of the tasks being performed, including differences in viewpoints, ideas, and opinions [and not] *relationship conflicts (RC)*, which are interpersonal incompatibilities among group members, which typically includes tension, animosity, and annoyance among members within a group” (p. 258).

The metacommunication theory encourages the leader to consider conflict holistically by examining others’ perspectives such as the Adaptive and Genetic aspects of the group to determine if any RC is due to violations of role expectations (i.e. women and minorities should be docile) and identity-threat ( i.e., schema changes to second order change). In essence the metacommunication theory’s holistic approach opens up more options for the leader to resolve and manage conflict by seeking to balance the EOC of the CAS with the environmental determinants of balance. In this way the leader protects the integrity of the group and its decisions.

*Group representation* is the aspect of the Political perspective in the metacommunication theory that denotes the need for leaders to be perceived as representatives of the group(s) they lead; not only in the authoritative sense, but primarily in the advocate sense. Surprisingly, there is very little research in the area of group representation, as it is mainly viewed as a minority endeavor (women representing women, blacks representing blacks; and the corporate view of

affinity groups). Searches on group representation limited to organizational behavior, social sciences, etc, yielded 350 articles, mostly related to race, gender, politics and political action committees. The lack of research in this area could be due to the fact that, in the American culture, the individualistic orientation does not dictate such a stance and may not resonate with people as a useful leadership characteristic. However, I would argue that group representation and advocating creates a sense of solidarity among group members and trust in the leader. The group should be assured that the leader has their best interest in mind. In so doing, the leader is better able to give constructive feedback, coach the group to excellence, and create a healthy environment for the individual. I also assert that identity-threat issues are diminished as schema changes are deemed as more safe by the CAS, if the leader is advocating on behalf of the group.

The previous assertions are supported by research in social identity analysis, a discipline within social psychology. The research finds that groups are orientated toward leaders who are prototypical of the group (Giessner, & van Kippenberg, 2008; Giessner, van Kippenberg, & Sleebos 2009; van Kippenberg, Lossie, & Wilke, 1994; van Kippenberg, & van Kippenberg, 2005).

The social identity analysis of leadership proposes that because group members to a greater or lesser extent treat the group, and thus the group prototype, as a source of information about social reality, group members are more open to the influence of group prototypical leaders. Moreover, they are more likely to trust group prototypical leaders, as representatives of the shared identity, to have the group's best interest at heart.

Therefore, group members are more likely to endorse more prototypical leaders, and more prototypical leaders tend to be more effective (Pierro, Cicero, Bonaiuto, van Kippenberg, & Kruglanski, 2005, p. 504, 505).

It is important to examine the concept of a prototypical leader and how it informs the Political perspective's Group Representation and the metacommunication theory.

It is essential to understand what social identity is and how social identity is formed.

*Social identity* is how people conceptualize themselves in context and comparison with other groups (Hogg, 2001), it is the “individual’s *own* place in society...[the] knowledge that he belongs to certain social groups together with some emotional and value significance to him of this group membership” (Hogg, 2001, p. 186). Groups exist only in relation to other groups and develop their attributes and subjective worth and therefore social meaning in relation to other groups. Social comparison focuses on creating positive distinctions for one’s own group, and members seek to protect or enhance those derived positive distinctions and social identity, and therefore establish status relations between groups (Hogg, 2001; Tajfel & Turner, 1979; Turner, 1975).

Not only is there a psychological dimension of social identity, there is also a cognitive dimension which is specified by social categorization and self-categorization (Hogg, 2001; Turner, 1975). “The process of social categorization perceptually segments the social world into ingroups and outgroups and are cognitively represented as prototypes” (Hogg, 2001, p. 187). See the section on culture to help explain why dichotomies are formed. These social categorizations neatly separate people into ingroup or outgroup memberships and, therefore, accentuate the similarities and differences of ingroup and outgroup prototypical attributes, which in turn create the basis for stereotypes; this process is called *depersonalization* because people are no longer viewed as individuals, but rather as ingroup or outgroup prototypes. Finally, individuals then self-categorize by transforming the self and assimilating to the norms of the ingroup and adapting beliefs, behaviors, and attitudes to the ingroup prototype (Hogg, 2001).

The result of this process is that depersonalization and self-categorization impact how people feel about and perceive one another. People are viewed based on prototypicality rather than personal relations and individual qualities. Research has demonstrated that “Ingroup members are liked more than outgroup members because the former are perceptually assimilated

to a relatively positive ingroup prototype, or because their prototypical similarity to self is perceptually accentuated” (Hogg, 2001 p.187). Some researchers have suggested that social identity processes are motivated by the need to reduce uncertainty (Grieve & Hogg, 1999; Hogg, 2000; Hogg & Abrams, 1993). Hogg (2001, p. 188), states “Subjective uncertainty about important, usually self-conceptually relative matters is aversive; thus subjective uncertainty reduction is a powerful human motive”. These findings and theories support the metacommunication theory and the Adaptive perspective in that the CAS makes sense of realities through the development of schema and interpretation of environmental patterns that it would deem as an identity threat.

Now that I have explained the social construction of the prototype, it is important to understand how this prototype is relevant to the Group Representation aspect of the Political perspective. To the extent that ingroup members deem their membership important, group members conform to and are influenced by the prototype. Since members are measured against the prototype, the more prototypical the individual is, the more valued the individual is within the group, and the more likely that individual is to emerge as the leader. Additionally, to the extent that the prototypical leader exhibits normative behaviors of the group, the more effective that leader will be with the group. The leader does not have to resort to power plays to influence the group because the group has already ascribed status to the prototypical leader because s/he is seen as one of them. And as long as the leader fits the ingroup prototype, his/her status and influence follows as s/he moves from group to group. Therefore prototypical leaders are seen as, and in some instances are, more effective leaders.

This of course raises several issues. First, those leaders who do not fit the prototypical ingroup schema will have a more difficult time emerging as a leader; once emerged, his/her status will not follow from group to group, s/he will have to establish him/herself each time. Second, if the leader is prototypical s/he will have to ensure that the group has adequate methods

for problem resolution, because of the group's affinity toward him/her and the normative behaviors, decision making may have elements of group-think (Hogg, 2001) and the optimum task conflict may not arise. Third, the prototypical leader will need to be careful not to abuse the power and influence over the group, which requires that the leader draw on emotional and social intelligence. Finally, as social contexts change, the characteristics of the prototypical leader will also change, thus requiring the leader to rely on more strategic methods for adapting to the prototype or reorienting the group toward the established prototype (Hogg, 2001; van Knippenberg & Hogg, 2003).

It could be argued that anytime a CAS adjusts, it is self-serving; the paradox is that self-serving does not necessarily mean harm to others. With that stated, there are some strategies for the non-prototypical leaders' success in group representation which are aligned with the metacommunication theory of CAS and environmental adjustment and congruence. The first is creating prototypicality by reading environmental cues and drawing upon social intelligence factors. According to van Knippenberg and Hogg (2003), "Leaders may consciously display and manipulate their own prototypicality, deliberately decide to engage in group-oriented acts to enhance their leadership effectiveness, and affect follower identification and social identity salience" (p. 260). The second and third are, going the extra mile by showing high commitment to the group by favoring the group in decision making and making personal sacrifices for the group (Reicher, & Hopkins, 2003; van Kippenberg, & Hogg, 2003). All of these have been empirically shown to increase group trust, cooperation and productivity, and, thus, have a positive impact on leadership effectiveness (Pierro et.al.,2005; van Knippenberg & Hogg, 2003). Bennis and Nanus (2003), call it "Trust through positioning" (p.25)

Generally power is viewed as negative, coercive, manipulative, and unethical. *Power and security* in this theory refers to the effective leader's ability to navigate the structures that would otherwise serve hinder goal attainment. This explanation is a departure from what is normally

discussed in leadership theory. Power seems to be a dirty word, or at least thought of as an undesirable notion. Let us neutralize the negative connotations by elaborating. *Power* is the political savvy necessary to get work done in an organizational setting, and *security* is knowing that support has been obtained for the furtherance of a goal. An effective leader must be confident in utilizing and capitalizing on the emotional and social intelligence options s/he has available.

So the question may be, why discuss power separate from influence unless it has some other connotation? The answer is simple: it does. Power refers to the ability to navigate organizational waters to help assure certain outcomes, and security refers to the confidence and freedom to exert that power. Coercion is an intimidation tactic and actually demonstrates the lack of power (i.e., emotional and social intelligence) and the abuse of authority. The effective leader desires power and uses it to meet the goals of the organization (McClelland & Burnham, 2003). The effective leader learns that decisions are not made during formal meetings and logic does not always prevail. Even the slightest proposal of a change can send some within the organization reeling and the effective leader will need to learn that the work behind the scenes is what either promotes or obstructs strategies and initiatives related to goal attainment.

Research and experience shows that effective leaders must: a) seek to utilize the network of intelligences and formal and informal sources, b) make him/herself available to key players and support their projects, c) let them know they owe you – quid pro quo, d) understand how far the key players' influence reaches, e) understand who within the organization has a stake in the outcome, f) how those involved interact with each other and who they have alliances with, g) how they are likely to apply their influence to your issue, h) understand how they feel and what they think about you, i) understand if they can be swayed to your view and by whom, j) build your coalition, k) develop your strategy, l) apply what I call WIFM (What's in for me?), ask and answer the question: what do others have to gain from the successful outcome of my initiative?,



and m) understand their agendas – what can you support for them; what motivations or desires do they have that you can help with? (DeLuca, 1999; Perrewe, Ferris; Frink, & Anthony, 2000). This represents a sample of behavioral tactics the effective leader can and should learn in complex environments. There is not a prescription on how to use the information. DeLuca (1999) offers maps and other tools to help leaders develop this skill, some of the tactics are mentioned above. There is nothing unethical about obtaining and using environmental information and applying that information in constructive ways. “Power without discipline is often directed toward the manager’s personal aggrandizement, not toward the benefit of the institution” (McClelland & Burnham, 2003, p, 122). Therein lies the emotional and social intelligence framework of this perspective.

Important to the metacommunication theory is the environmental and CAS’s balance along the EOC. What may be daunting for a number of people is exercising political skills requires a complex exchange between CAS and environment; it is not linear, nor is there a set of rules on which the CAS can rely; it is truly dynamic and requires more fluid schema modification than the CAS may be used to. Those CASs who have EOC’s that are more toward the order end of the spectrum, may feel off balance and may choose to reject exercising political skills. The Political perspective is important to effective leadership, and an important aspect it is but one element of the whole. The literature bears out the favorable effects that Political skills, as describe here have on organizational productivity and leadership effectiveness. It is using a combination of skills in an organizational context and, therefore, supports and informs the metacommunication theory.

#### The Systematic Perspective of the Metacommunication Theory

*Systematic* perspective of the metacommunication theory brings with it the notion that effective leaders shape the environments for their organizations by giving context and meaning that incites productive action. Smircich and Morgan (1982) state: “by mobilizing meaning,

articulating and defining what has previously remained implicit...by inventing images and meanings that provide a focus for new attention, and by consolidating, confronting, or changing prevailing wisdom... [leaders] enact a system of shared meaning that provides a basis for organized action” (p. 258). Although transactional leadership methods have fallen out of favor, I assert that transactional methods are necessary for deriving meaning, collective and productive action, and to encourage information exchange in complex environments. However, as in other perspectives, the negative connotations can be neutralized by understanding that transactional methods are not the same as command and control. The schemas associated with this perspective are framed/constructed, informative, and directive. These perspectives together with the environmental conditions make up the interactive framework that shapes meaning and fosters productive action (Figure 7) make up the Systematic perspective.

*Systematic Schemas: Framed/Constructed, Informative, Directive*

The first schema in the Systematic perspective is *Framed/Constructed*, which means to contextualize the organization’s past, present and future to assist in deriving meaning for the group. With the abundance of information available, it is necessary for the leader to frame information for the workgroup to form a common interpretation; this helps reduce uncertainty and stabilizes productivity. Additionally framing/constructing meaning is an input into action. So framing past, present and future, shapes meaning, and meaning informs action. When group members have a common understanding of the events, they have the same perception of reality, and the priorities line up with the actions; the group is more productive and their activities are more likely to be aligned. I propose that there is less re-work, fewer missteps, and mistakes are less costly.

The research supports the need for effective leaders to communicate to form meaning and incite action (Mair, 2005; Pfeffer, 1981; Shamir, 2007). Bennis (2005) lists managing meaning as the one of the four leadership competencies. Smircich and Stubbart (1985) posit that

managing meaning is a construction of reality; that reality is enacted by the activities of an organization to which meaning is applied and interpreted. Smircich and Morgan (1982) state that, “effective leadership rests heavily on the framing of the experience of others, so that action can be guided by common conceptions as to what should occur” (p. 262). “The management of meaning, mastery of communication, is inseparable from effective leadership” (Bennis & Nanus, 2003, p. 31).

Managing meaning in and of itself does not give group members enough information to act; it does however answer the questions of who the group is and how the group fits. This not only links to the next schema in the Systematic perspective, but it also helps form the group’s identity as outlined in the Political perspective. From a metacommunication theory point of view, the fact that the perspectives are interconnected bears witness to the validity of the theory’s initial assertion that the CAS has interactions that are non-linear in nature and the leadership phenomenon cannot be fully understood by reductionism, or simply analyzing parts of the whole.

Creating meaning for the group involves the process of learning and unlearning (Cohen & Levinthal, 1990; Leblebici, Salancik, Copay, & King, 1991). In order for that unlearning process to occur, group members must be given new information to replace and/or supplement invalid or outdated information. The *Informative* aspect of the Systematic perspective is meant to call attention to the active and interactive nature of information exchange. Organizations are complex and information is disseminated faster than any one human being can consume it. Only the foolish leader hoards information in an effort to control the group. The effective leader understands knowledge management is a joint effort. Constructing a shared meaning for the group is the role of the leader as information is obtained through the many sources within and outside of the organization. The leader should also help the group unlearn old schemas in order to incorporate new ones based on new information. Just as a database needs to update new information and purge invalid data to operate effectively, humans should also purge invalid

information; the leader is instrumental in the unlearning process. The leader should help the group understand what historical data is relevant to goal attainment, what information is interesting but irrelevant and what information should be purged (Boal, 2007).

Research on knowledge management supports the Informative view of the metacommunication theory (Amabile, Schatzel, Montea, & Kramer 2007). Boal, (2007), states: “The availability and access to divergent information is crucial to solving complex problems. Organizational creativity is related to the leader’s personal networking behavior or the encouragement of subordinates’ networking” (p 72). Mesmer-Magnus and DeChurch (2009) conducted an extensive meta-analysis of Information Sharing (IS) and team performance by reviewing the results of 72 independent studies. As hypothesized in the metacommunication theory, IS has positive effects on team performance even with moderators of task type, discussion structure, information processing and member redundancy. See Table 3 for moderator descriptions. The result of the Mesmer-Magnus and DeChurch (2009) study show that IS has positive effects on team performance, cohesion, member satisfaction, and knowledge integration. Additionally, the teams who share unique information significantly improved performance over teams that share data that is already known, non unique information. All results showed improved team effectiveness when information is shared within the team. Worth noting is teams that share less common knowledge actually share less information than teams with more common knowledge, and homogeneous groups share more information than heterogeneous groups. Finally, the Mesmer-Magnus (2009) findings show IS can be enhanced by structuring discussions, framing tasks in more productive ways, and fostering a cohesive team environment.

The metacommunication theory has borne out these findings in several perspectives. For example, the Political perspective’s group representation information showed that ingroup and outgroup orientations have a negative effect on group performance. Although strategies to create group cohesion and homogenous feelings of trust are promoted as part of the

metacommunication theory's effective leadership tactic, there is a need for more directive approaches to help create joint accountability and multiple avenues for group effectiveness, and therefore leadership effectiveness.

The *Directive* aspect of the Systematic perspective is meant to outline those tactics involved as the group has shared meaning and information sharing processes have been put in place. The tactics relate to the actions necessary to accomplish the goals including, having clear performance standards for the group and giving timely feedback so that positive behaviors can be encouraged and behaviors requiring adjustments can be corrected. Clear and open communication is encouraged not only through clear performance expectations, but also through structured information sharing sessions; shared objectives are another way to encourage group cohesion as there is necessarily an interdependence requirement; team representation or collective identity should be established and unequivocally expected of the group (Ghoshal & Bartlett, 1994). There should also be a feedback loop for group members to communicate actions taken, so that adjustments to actions/expectations can be made. This keeps the actions relevant to information and meaning.

Clear expectations and performance standards are transactional in nature. The team member is expected to perform according to expectations and make adjustments as information is given and received. The group member has an accountability to perform as a responsible team member. The team member should be aware of and experience the rewards and consequences of his/her actions. Some team members will not comply with expectations because internalized schemas are too embedded and changes to those schemas would create a fissure in identity that the CAS may not be able to overcome, or the CAS does not possess the multiple intelligences needed. As I stated in the beginning of this paper, the human CAS is much too complex to have linear and stated outcomes, as a myriad of forces and dynamics are at play. Therefore, only generalized approaches can be offered.

The Systematic perspective is really just that, it describes the elements of the systemic approach to effective leadership, which is but one aspect of the phenomenon. The leader takes cues from the environment, what has happened within the organization in the past, the organization's current state, considers what is next for the organization, and sets organizational goals. That information is gathered, or as Smircich and Stubbart (2003) would purport, placed for us to find by prior activities; leaders frame and construct meaning, and promulgate the meaning through communicative acts and strategies. Directives based on the framed/constructed meaning drive specific, expected action of the group. Actions are taken, a feedback loop is established and new information acts as an additional input into meaning and additional direction to action. Action then informs the organization and the cycle is anew, although in a very fluid way. This approach aligns with the metacommunication theory's assertion that effective leadership is multi-dimensional and fluid, yet patterns must be established for the balance and viability of the CAS.

The Systematic perspective of the metacommunication theory demonstrates a more explicit, visible, transactional CAS/environment interaction, which may account for the preference for transactional or systematic approaches to leadership in organizations today. I would posit that leaders prefer this method because on the surface it seems very linear. The Systematic approach is attractive as a complete leadership process; it has all the known elements; environmental, historical, present, future, communication, information sharing, goals, objectives and feedback. It appears to be a complete picture. I will draw attention back to the Structural Model of the Mind (Figure 1) for the purposes of illustrating a key point that supports the metacommunication theory of effective leadership. As can be surmised from the illustration, which is also appropriately referred to as the Iceberg Metaphor, what one is consciously aware of is precious little in comparison to all the activities and processes that are occurring just under and deep below the surface. While the Systematic approach is necessary for navigating what is seen,

the other aspects of the metacommunication theory helps the effective leader understand and navigate those unseen forces which make up the majority of experience.

### The Persuasive Perspective of the Metacommunication theory

The *Persuasive* perspective of the metacommunication theory calls attention to our conscious and purposeful interactions that are employed to garner willing and conscious support of an endeavor, goal or purpose. This perspective is most closely aligned with what is most frequently referred to as *Transformational Leadership* (TL), which is “is concerned with emotions, values, ethics, standards, and long-term goals, and includes assessing followers’ motives, satisfying their needs, and treating them as full humans being.” (Northouse, 2004, p. 169). While I will acknowledge that some of the TL features are shared with the Persuasive perspective, it is not a one for one comparison.

One of the shared features between TL and the metacommunication theory is that TL seeks to balance the context of the environment against the leader’s ability to influence the follower(s) and the environment. It diverges from this aspect of the metacommunication theory on the charismatic features, as the metacommunication theory views these as aspects of the Dynamic perspective. Another shared feature of TL is the concept of influence and motivation (Avolio & Bass, 1999; Bass, 1990; Northouse, 2004). So one of the questions may be, why not just incorporate TL into metacommunication theory since some of the salient features are common in the Persuasive perspective? The answer is this: the divergent/convergent nature of environment and CAS is not fully explored in the TL framework; TL is embraced as the entire leadership phenomenon while metacommunication endorses certain features of TL as *aspects* of a much broader dynamic that has visible and invisible components, much like the iceberg metaphor. Additionally, metacommunication recognizes the rational and irrational motilities of the human CAS and its need for stasis. Finally, metacommunication considers the cultural and environmental elements that may be immovable, regardless of the leader’s transformational

qualities or charismatic abilities. As I unpack the Persuasive perspective's schemas of motivation, influence, and relationships, I will continue to highlight CAS and environmental elements that are central to the metacommunication thesis.

*Persuasive Schemas: Motivation, Influence, Relationship*

*Motivation* is the effective management of the psychological contract which effectively instigates the internal impulses of individual CAS that incites visible outcomes toward desired goals. The *psychological contract* is the set of mutual expectations, perceptions, and beliefs between an individual and an organization with respect to what each owes the other (Griffin, 2005; Robinson, 1996). Schalk and Roe (2008) describe it this way, "A psychological contract is a perception of mutual reciprocal obligations" (p.168). Adding to the undocumented and deeply internalized conditions of the psychological contract is the ability of the individual to perceive, assess, and manage his/her own emotions, the emotions of others, and the emotions of groups. This set of skills is known as emotional intelligence (EQ), which I have discussed as an input into the Political aspects of this theory. The degree to which a person is emotionally intelligent will give an individual insight into his/her own personality system and may have an impact on his or her ability to successfully manage the terms of the psychological contract (Brown, 2008a). This articulation of motivation is a departure from traditional TL thought; in TL, inspirational motivation means that leaders inspire followers to become committed to the vision by using symbols and appealing to the emotions of followers to excel beyond goal attainment (Bass, 1990; Northouse, 2004). This puts the motivation of the group members squarely on the shoulders of the leader. The Motivation aspect of the metacommunication theory considers motivation a shared accountability as it takes into account the leaders behaviors; it also considers the state of the CAS' personality system. Schalk and Roe (2007) assert that "Contracting involves a dynamic process through which employee aspirations, motivations, career, and commitment evolve" (p. 168).



Important to the Motivation aspect is that the CAS has expectations of the environment in which they interact. To the extent that the environment meets the expectations, CASs are basically satisfied and seek to deepen their interactions with the systems (families, organizations, etc). It is important to note that expectations change over time and are not necessarily the same from person to person. Typically, the expectations of both the CAS and the organization become higher over time. An example of this is longer-term group members expect more vacation days than newer group members. Organizations expect higher quality from a senior level analyst than a junior level analyst (Brown, 2008a). What can be ascertained from this, then, is that the CAS primarily wants to have some predictability and therefore a sense of balance. The CAS has expectations of the environment and the organization has expectations of the CAS, and these expectations translate into to the psychological contract.

In a number of the articles reviewed, CAS expectations were categorized as organizational inducements, and were too narrow in scope. Organizational inducements have been described ( e.g. Griffin, 2006; Robinson, 1996) in strictly transactional terms (i.e., pay, job security, benefits, career opportunities, status, etc.). However, embedded within the CAS are also expectations for proper treatment, respect, dignity, fair treatment, non-discriminatory treatment, etc (e.g. Schalk & Roe, 2007), things that cannot be empirically measured unless there are blatant violations.

Research bears out the validity of managing the psychological contract in relationship to team member motivation. When team members view the contract favorably, they are more committed, more motivated, and more trusting (Conway & Briner, 2005; Sparrow, 1996). A number of the articles I reviewed looked at effects related to breaches of the psychological contract and found that breaches, whatever the underlying cause, are negatively related to organizational commitment, engagement, and organizational citizenship behaviors, such as absenteeism and tardiness. (Bal, DeLange, Jansen, & Van Der Velde, 2008; Bordia, Restubog & Tang, 2008; Turnley & Feldman, 1998). Group members who are satisfied with their contracts

are motivated employees.

I assert that group member motivation (i.e. the psychological contract) is better managed through proper attention to emotional and social intelligences. Rather than just the leader increasing his/her emotional and social intelligences, it is incumbent upon the leader to guide his/her team members to do the same. Griffin (2005) states “a basic challenge faced by the organization [leaders] then, is to manage psychological contracts” (p. 479). Because the psychological contract varies from person to person as it is a subjective experience (Robinson, 1996), it is not likely that an organization (i.e., leader) will have all the necessary contingencies in place to manage each psychological contract successfully. Perhaps a more effective approach would be to increase the emotional intelligence of employees which would have a residual impact on the management of the psychological contract. This is not to say, however, that an employer with obvious infractions, such as underpayment of employees or blatant discrimination, should not rectify these issues to create a sense of fairness and balance within their employment pools. But, the CAS has a large role in managing the contract by properly assessing and balancing the emotional triggers that may lead to perceived breaches of the psychological contract (Brown, 2008a).

Although it is not clear that EQ skills necessarily translate to success, it certainly is evident that mastering these skills helps the employee to manage the psychological contract by helping to reduce the impacts of: a biased self image which can result in perceptions of exaggerated contributions; issues that arise due to lack of time, skill, and competency management; lack of organizational awareness and norms which can result in instances of behaviors that can be deemed as inappropriate and/or inadequate; and deficiencies in people savvy which can result in negative impressions of the employee by peers and superiors. The Bal et.al (2008) meta-analysis bears this out.

Barring employer inequities, the management of the psychological contract is most

effective if coupled with adequate EQ. If an employee is self aware s/he is less likely to perceive that his/her contributions are not being recognized by the employer in terms of insufficient inducements, and is more likely to judge this aspect of his/her contribution in an objective manner. Additionally, a high EQ in self management will result in employees spending the time and energy necessary to manage and tend to his/her own development in terms of skills, abilities, and competencies. An employee with a developed EQ is likely to take responsibility for his/her career development and not depend on the organization to hand-hold him/her through this process. Rather, the employee is likely to look for the opportunities that the company provides and capitalize on those opportunities. These company opportunities can be in the form of training and development, additional responsibilities, or promotional (Brown, 2008a).

The other EQ skill sets of social awareness and relationship management are the softer skill sets that many employees lack, and many employers are not equipped to train. "Much literature and much training on enhancing skills like problem-solving, negotiating, emotional expression, empathy, and feedback provide us with all kinds of sensible dos and don'ts. These dos and don'ts give us something to go on, but they can only be effective if they are internalized, integrated in the psychology of the person, and become 'second nature.' ... This is a much-neglected aspect in current training and literature" (Mastenbroek, 2000, p. 32). Social awareness, in the context of the employee/employer relationship, has to do with understanding and adapting to the culture, norms, and changes of the organization as it progresses through its life-cycle, as well as knowing what stage the organization is in. Research suggests that there is a link between emotionally intelligent employees and competitive advantage (Ellis & Conboy, 2005).

While it is clear that most every leadership theory agrees that an aspect, if not the entirety of leadership is demonstrated through influence, what is not agreed upon is how that influence is exerted and to what cause. A review of the *Handbook of Leadership* (Bass, 1990) yielded at least 15 distinct interpretations of leadership and influence. Some examples are: leadership influence

means change in the conduct of others; getting others to cooperate toward a goal; positive influence acts toward others; interpersonal communication and situational influence; impact on subordinates attitudes and perceptions; and others. As an aspect of the metacommunication theory, *Influence* is the compelling force that determines the effects on behaviors, attitudes, and opinions; it is the holistic combination of behaviors and actions that cause sway in another's original position. An effective leader is influential and influenced. The leader understands that there are many ways to approach an issue and relies on critical and strategic thinking skills to understand the compelling force that is most likely to cause sway, and therefore influence.

*Critical thinking* is a cognitive approach to assessing and selecting information inputs, while *strategic thinking* considers the best way to use the informational inputs. Critical thinking employs a multi-perspective view of an issue, problem or idea. It allows the thinker to analyze and problem solve to greater efficacy. I will start this section by asking a question: how can one influence another if s/he is without information (subjective, objective contextual, etc)? All of these inputs are needed to get to the compelling force. Novelli and Taylor (1993) define critical thinking for leadership as “rationally evaluating ideas from multiple perspectives – from a multilogical point of view. This multilogical view is achieved only by acknowledging and embracing divergent and conflicting perspectives” (p. 142). One cannot very well influence another unless s/he can embrace and fully understand the compelling force that is holding that other to that particular view. “How we view a situation determines what features become salient and how we interpret what we see...Critical thinking facilitates casting problems in ways to point to [novel] solutions...a multilogical view is crucial for dealing with complex situations” (Novelli & Taylor, 1993, p. 142-143).

From a leadership perspective solving problems, helping groups reach consensus and certainly influencing outcomes is part and parcel to the task. The research in critical thinking and leadership is very thin. So much so that it would seem that the complexities of the subject and

the reductionist methods have driven scholars away from the topic. The following excerpt taken from Winston and Patterson's (2006) consolidation of leadership research represents the sum of academic scholarship on Critical Thinking and leadership.

*...Critical thinking skills...* Critical thinking skills include the concepts of logic and reasoning the leader uses to evaluate facts, build information from facts, and hopefully, derive wisdom as to the meaning of the environmental factors. Critical thinking skills include the ability to build and discern inductive or deductive arguments, to determine if the data is qualitative or quantitative and how much reliance can be placed on any argument. Cederblom and Paulsen (1997) explained the ability to build an argument using systematic methods as well as the ability to interpret an argument and recognize how the argument was built is a key factor in superior communication.

The reason the leader needs critical thinking skills is that higher levels of critical thinking skills are predecessors to higher abilities to form persuasive arguments as presented by Cederblom and Paulsen (1997) and noted in the lives of Martin Luther King, Jr. and Ghandi by Moldovan (1999). Novelli and Sylvester (1993) contended that "Critical thinking facilitates casting problems in ways that point to non-obvious solutions" (pp. 142-143), which would precede the communication of solutions or the group-development of solutions.

The lack of critical thinking as applied to leadership seems to be representative of the lack of inclusion of critical thinking theory and practice in academia overall.

It is now generally conceded that the art of thinking critically is a major missing link in education today, and that effective communication and problem-solving skills, as well as mastery of content, require critical thinking. It is also generally recognized that the ability to think critically becomes more and more important to success in life as the pace of change continues to accelerate and as complexity and interdependence continue to

intensify. It is also generally conceded that some major changes in instruction will have to take place to shift the overarching emphasis of instruction from rote memorization to effective critical thinking (as the primary tool of learning) (Paul, 1997, p.1)

Unfortunately for most, multilogical, multi-perspective thinking is not natural. Until there is a broad acceptance and utilization of critical thinking in leadership, it will continue to be to be under-informed. Critical thinking as a critical basis for Influence informs the metacommunication theory as the complex nature of leadership requires the ability to exercise critical thinking methods and apply that acquired and relevant information to the situation in order to influence outcomes.

The last aspect of the Persuasive perspective is *relationship*, which is the “energy that fuels leadership in the human potential within the organization” (McCaslin, 2001, p.23). This definition accurately describes the interconnected nature of the metacommunication theory with human interaction being the central focus of the phenomenon. What has not been discussed so far in this theory is the heart of the effective leader. This perspective draws attention to the heart and soul which are truly the essence of leadership. McCaslin’s work in integrating Maslow’s hierarchy of needs, Greenleaf’s servant leadership and his relationship capacity is the inspiration and the basis for the Relationship aspect of the theory. The heart demonstrates its capacity for persuasion as it grows in human potential and the capacity for relationship. Effective leaders do not manipulate the relationships but rather invest in the potential of others through self-actualizing, self examination and growing the potential in others. Relationship and persuasion are then matters of the heart and matters of the head.

Maslow’s (1943) Hierarchy of Needs is a familiar model that posits human behavior is satisfaction driven (See Figure 8). Humans are driven to satisfy needs. At the lowest level, humans need to have their Physiological needs met (food, shelter, clothing, etc.); the next level up are Safety needs (security, pain avoidance); the third level on the hierarchy is Belonging

(affection, intimacy, acceptance); the fourth level consists of self-respect, mastery, and adequacy, which are Esteem needs, the final need is Self-actualization which means to be fully satisfied and become self-aware. Maslow (1971) later added B-values “Being Values” (p. 43) of truth, simplicity, beauty, order, goodness, aliveness, effectiveness, humor, justice, and integration. See Table 4 for descriptions to his hierarchy which was meant to call attention to satisfying needs that were not directly related to oneself, such as seeking beauty and truth (Maslow, 1971; McCaslin, 2001; Monte & Sollod, 2003).

Greenleaf (1997) popularized the concept of leader as servant which at its core is about empowering oneself and others to be all they can be. The frames that are relevant to Relationship are human potential responses which facilitate reaching human potential. “The characteristics of servant leadership were directed at changing the nature of our response to negative counter forces” (McCaslin, 2001, p. 24). Another way to conceptualize this is that Greenleaf envisioned ways for the CAS to permanently adjust schema in response to negative environmental forces. These new schema would serve to act as a perpetual balancer that moves the center of balance of the CAS in a positive direction toward maximizing human potential. Greenleaf proposed 10 ways of being to maximize human potential; persuasion, stewardship, foresight, awareness, listening, healing, community building, empathy, and authenticity (Table 5).

McCaslin (2001) conceptualized the relationship aspects necessary to reach the phenomenon of leadership as they pertained both to Maslow’s hierarchy of needs and Greenleaf’s higher motivated responses to counter negative environmental forces. He purports that relationships have lower and higher orders based on the where the individual is in the hierarchy of needs. There are five relationship orders to McCaslin’s taxonomy: self-actional, intra-actional, interactional, transactional, and transformational. The following information is an adaptation of McCaslin’s (2001) relationship capacity taxonomy. While I believe McCaslin captured the heart of the relationship matter, it is not fully complete until we consider the CAS

and EOC concepts which inform the metacommunication theory, and the leadership phenomenon. I incorporate conflict styles as intricately linked to relationship capacity and human potential as well as the CAS threat- level, and EOC concerns along the human, relationship, and needs continuum.

The *self-actional* relationship is related to being on the physiological level of Maslow's hierarchy and at the dependent state in Greenleaf's human growth potential. It is characterized by one-dimensional concerns as the flow of knowledge and power is unidirectional and selfishly contained. Relationship capacity is limited as the CAS seeks to persuade by negative survival strategies such as manipulation, deception, intimidation, and coercion. When the CAS is at this state, the stasis threat is survival; its EOC is seeking order, while the environment is sending messages of chaos. Schemas built on dependency are being formed. The conflict style at this level is avoiding as matters of survival are paramount and face concern for CAS and other is low. Because the CAS seeks balance, it will find it on the low end of the human growth potential spectrum. People in leadership positions will not be effective if they are operating from this state. Those who feel their jobs, and therefore, their livelihoods are at stake will go into survival mode. Indeed, a person at this level will be manipulative and employ intimidation tactics to meet goals.

The *intra-actional* relationship is associated with being on the Safety level of the needs hierarchy and at the Individualism state of human growth potential. It is distinguished by self concerns, fascination with new-found self awareness and power, general lack of confidence, competitiveness, unstable relationships and polarizing views. Relationship growth is possible for the CAS at this level as s/he will seek to persuade by modeling those s/he believes have real power; if the organization models power abuse, the Persuasive abilities will mirror self-actional behaviors. If the organizational culture demonstrates higher level relationship behaviors, then the CAS will emulate those. At this level the CAS stasis threat is security; its EOC is seeking order, as the environment is providing clues for identity, which is chaotic. Schemas built on



Individualism are being formed. The conflict style at this level is obliging as the CAS perceives it has little power as its identity is not fully formed, the face concern for CAS is low and for other is high if the CAS is at this state. The balancing seeking CAS will find stasis on the medium low or Individualism end of the human growth potential spectrum. People in leadership positions may be effective at this state if they are emulating higher order behaviors. However, the low concern for self-face will impede persuasiveness if they are interacting with people on lower orders of human growth potential and relationship capacity.

The *interactional* relationship corresponds to the Belonging stage on the needs hierarchy and operates at an Interdependent stage in human growth potential. It is characterized by polarization, conflict; win/lose dichotomies, shallow and symbiotic relationships. Relationship growth is limited without a breakthrough as CAS in this area persuade by competitive aggressiveness, quick-fix approaches, and polarization (ingroup/outgroup) exploitation. When the CAS is at this state the stasis threat is identity. The CAS believes its EOC is at order because the organizational environment is predictable; new information that would upset schemas is rejected in favor of current identity schemas. Schemas on interdependence are being formed. The conflict style at this level is dominating as matters of identity override all else; the face concern for CAS is high and for others is low. The CAS is balanced at the upper lower end of the human growth potential spectrum. A leader operating from this state will succeed at getting what s/he wants, but it will be at the expense of others. The paradox is s/he will not be an effective leader long-term and is not representative of the metacommunication leadership paradigm.

The *transactional* relationship is related to the Esteem needs in the hierarchy and individuation stage of human potential. The defining features are two-dimensional thinking (black/white and shades of grey), cause and effect. Relationship growth is enhanced as the CAS seeks to persuade by understanding, truth finding, looking for win/win scenarios. When the CAS is at this state, the stasis threat is to ingroup schemas as the CAS seeks truth about his/her

environment; different schemas of group identity will emerge. Its EOC is seeking order, while truths about the environment are challenging current schemas, thus creating internal chaos. Schema formations based on Individuation are being formed as new truths are learned and accepted or rejected. The conflict style at this level is compromising as the internal chaos and desire to create win/win scenarios produces medium face concerns for both CAS and other. The CAS will find balance on the lower upper end of the human growth potential spectrum. Leaders operating from this state are very effective and get the job done without damaging relationships; they are not, however, transformational.

The highest level of relationships is *transformational* which corresponds to self actualization on the needs hierarchy and the transformative stage of human growth development. This relationship level is synergistic and is characterized by three-dimensional thinking, in that they understand all of the other relationship dimensions. Relationship growth is unlimited as the CAS seeks to persuade by bridging the gaps in all the relationship levels, and bringing such clarity as to transform the challenges. When the CAS is at this state there are no emotional or psychological challenges to stasis, the CAS is aware of his/her environment and is comfortable simply being. Group affiliation and cultural structures are not definitive representations of who s/he is. Schema development at this stage is based on interdependence. The conflict style at this level is integrating as the truth of interdependence is at the forefront. This truth manifests in a high concern for self and others. This CAS is at the medium high end of the human potential spectrum. From a leadership perspective, I assert that it would be difficult if not impossible for this person to exist within the framework of an organization, which may account for why we rarely, if ever see transformational, as described by this taxonomy, leaders prevalent in organizations today.

According to Maslow, Greenleaf and McCaslin there is a level greater than the self actualization in the hierarchy, interdependence on the human growth potential spectrum, and

transformational on the relationship capacity continuum. These are self-actualized, transformative, being-values and leadership, respectively. For all this attainment is the conceptualization of the whole, the unity, of the various facets that make up entity, the very essence of being and the meaning for existing. According to McCaslin, here is where leadership, the phenomenon is reached.

Assessing this from a metacommunication perspective means that the CAS will balance at a lower place on his/her human potential dependent upon the internalized schema. The lower the CAS's balance is on the human potential spectrum, the lower the CAS's relationship capacity, due to both the automatic defensive responses which moderate lower conflict resolution style face concerns. As the CAS learns to adjust schemas s/he has the potential to reach stasis at higher functioning levels on all factors; human potential, relationship capacity, and conflict face concerns. This higher order stasis works to increase the CAS' persuasive capacity on all fronts.

#### Conclusion: Implications of Metacommunication on Leadership Studies

Each of the six broad perspectives associated with the metacommunication theory either illuminates the positive correlates of effective leadership or exposes a gap in current leadership theory and practice. Additionally, and importantly, the metacommunication theory is an interdisciplinary approach that elucidates the complexity of the human and environment by taking a holistic view of the leadership phenomenon. Freud's metapsychology and personality theories, along with complexity and EOC theories support the metacommunication theory's notion that complex interactions cannot be understood via reductionist methods; that the perspectives must be understood and evaluated concomitantly in order to render them coherent. It takes the leader's context and his/her person into consideration and offers up the real-life barriers and enablers that necessarily present themselves as the person interacts with and in his/her environment. Thus, systems and complexity theory inform and support the metacommunication theory.

By understanding humans as systems, and more specifically, Complex Adaptive Systems (CAS) that have non-linear interactions, and considering environmental factors, we can dispel the notion that there are prescribed steps to effective leadership. The metacommunication theory supports the notion of principles that govern effectiveness in accordance with environmental, cultural and genetic factors that have complex non-linear interactions; therefore outcomes cannot be predetermined, but rather strategically cultivated, as suggested by the perspectives, to increase the opportunity for goal attainment. By recognizing the individual as CAS, taking his/her personality, genetic makeup and predisposition into account, and considering the cultural and group contexts, we understand that each CAS has a preference along the EOC continuum and each environment allows or disallows the emergence of that CAS into leadership. We can infer then that one aspect of effective leadership is the insertion of the CAS in context with the environment that would select and sustain his/her genetic contribution.

The three major areas of leadership study are emergence, development and effectiveness. The metacommunication theory informs them all by taking a holistic unbiased approach to the phenomenon. While some of the metacommunication perspectives are not theoretically or even morally popular, (e.g. politics and power), they are realities that the leader must navigate in order to be selected and remain viable. Additionally, leaders with outgroup statuses must find ways to outmaneuver the cultural and schema structures to fully contribute in a leadership position. This has very important implications for diversity and inclusion. Nothing in the metacommunication theory suggests behaving unethically, it is important to acknowledge the fact that at one point or another, a leader will find him/herself in the position where group norms violate moral or ethical positions in seemingly benign ways. An example of this would be organizational memes that relegate individuals as unviable for leadership when they violate constructed gender roles. The overall implication then is academia must expose and propagate the message that the metacommunication theory espouses.

More specifically, the metacommunication theory exposes gaps in leadership emergence by highlighting the roles that the Genetic and Adaptive aspects play in the reality environment. There is a dynamic interaction between the individual and his/her environment. Intelligence is a cultural attribution based on the salient needs of the environment overall. Leaders emerge based on environmental views attributed to the leader in accordance with this saliency. Therefore, the intellectual ability of the leader, while determined by genetics, does not predetermine emergence, as that is a factor of environmental selection. Environmental intellectual competency and homogeneity is one determining factor. Other determining factors for leadership emergence in the Genetic/Adaptive interplay are Preference, Gender/Race and Culture. Outgroup members have a more difficult time being seen as leaders because they do not immediately match the schema associated with leadership prototypes. Even if the outgroup member adapts and adopts behaviors associated with ingroup prototypes, exhibiting these behaviors may subject him/her to schema role violations and threaten the identity of the group. The challenge then is to examine and expose the cultural norms as social constructs that preclude leadership emergence based on irrational schema and socially derived fiction.

Leadership development is also a dynamic interplay between CAS and environment. The internal schema developed by the CAS necessarily affects how the person chooses to interact with his/her environment. The Dynamic, Systematic, and Persuasive perspectives are areas in which the CAS has the opportunity to develop. Practicing the art of leadership in the Dynamic perspective by creating graphic representations, setting a group's purpose, and strategic positioning are skills that can be learned, dependent of course upon intellectual capabilities. The Systematic aspects of leadership development are likely the most familiar, and comfortable for practicing leaders as transactional methods are employed in accordance with the environmental inputs and are generally the most controllable. However, from a metacommunication perspective, responding and acting upon the environmental and organizational inputs require the

CAS to adjust schema, which requires change that is sometimes not as easily achieved. Leaders can learn new change management techniques by incorporating an understanding of how and why CAS develop and hold on to preferred schema.

The purpose of leadership development is to help the leader become more effective in his/her role; helping him/her develop the skills necessary for goal attainment. An additional opportunity for development may be found in appropriate conflict resolution and political savvy. Each of these requires an examination of self. In order for the CAS to effectively resolve conflict, s/he must adjust schema and face identity and other EOC threats. Unlocking the human potential in her/himself and others requires growth that can only come from internal means, as the CAS must learn to ignore environmental cues that are detrimental to growth, while paying attention to cues that would serve to increase his/her effectiveness. This requires an aptitude for critical thinking, which is unfortunately all but absent in leadership scholarship. The opportunity then is giving leaders the tools they need to develop self analysis skills, critical thinking ability and the confidence to unlearn self-retarding schemas that stunt the growth of the leader and ultimately limits her effectiveness and the potential of the organization.

The current leadership theories operate as though it is possible to separate the person from the act of leadership and their individual personality and unconscious thought-life. The message then is to gain a greater understanding of the metacommunication process to understand how these processes and environmental factors manifest in leadership action. The metacommunication theory informs the study of leadership emergence, development, and effectiveness by looking at the phenomenon in a holistic manner. The leader as CAS along with the environmental factors effecting leadership is better viewed and understood by acknowledging and respecting the complexity of the human condition. Through this analysis, the metacommunication network of inter and intra-actions is brought to the forefront of the leadership phenomenon by calling attention to the fact that effective leadership has non-linear

motilities that cannot be understood by analyzing the parts. The traditional methods of reductionism will not illuminate the phenomenon, but rather serves to further confound the issue. Only by incorporating the reality of the individual along with the environmental conditions, can we start to uncover the potential for leadership emergence, development and effectiveness studies.

An examination of several accredited institutions that offer graduate degrees in leadership (i.e. Augsburg College, Marquette University, and Walden) revealed that the course work is similar in that they offer needed theoretical and practical information on values, ethics, influence, global and social responsibility, research methods, etc. What is missing from the course work is the foundation that allows the CAS to make the dynamic connection that all CAS have with their environments.

So the challenge at this point becomes uncovering remedies that can be offered through the principles espoused in the metacommunication theory that would serve to advance it into a model for personal development that translates into leadership. Unlike other models however, the process for learning from a metacommunication perspective is internal. I propose that internal learning results in schema adjustments which may help the CAS make decisions that serve to direct the individual to environments that are more conducive to his/her genetic contribution as well as helps him/her make decisions on environmental felicitousness. Internal growth can also serve to help the CAS make the necessary adjustments to unproductive schema. As stated earlier, the learning has be internalized and integrated into the psychology of the CAS in order for it to be effective. With this conceptual frame, I propose a threefold approach that addresses several key implications raised by the metacommunication theory, therefore allowing academia a structure and the learner a heuristic approach to development and leadership effectiveness.

There are seven major items espoused in the implications of the metacommunication theory that I believe can be moderated if they have negative impacts, and enabled if they have positive impacts by incorporating this threefold approach. Briefly these are:

- The integration of the CAS' context in context with the environment
- Improve effectiveness in the strategic cultivation of the environment to increase the opportunity for goal attainment
- Understand the social constructs that can preclude leadership emergence that are based on irrational schema and socially derived fiction (implications for diversity and inclusion)
- Incorporate an understanding of and how and why CAS develop and hold on to preferred schema while working through change
- Unlock the human potential in self and others via internal means
- Increase the aptitude for critical thinking
- Understand how internal schema along with environmental factors manifest in leadership action

Because the CAS operates in states based on internalized schema and may not be aware of those schemas, it is necessary for the individual to gain insight into those under-the-surface happenings. The first aspect of the three-pronged approach is exposing the learner to him/herself. Therefore, the learner would be required to take a series of self-assessments as part of the registration process. The results of the self-assessments give the CAS a basic personality profile and information on strengths as well as insight into his/her preferences for conflict resolution, learning, thinking, and listening in addition to revealing information on locus of control and resilience. Finally, the self assessment will give the learner information on implicit biases. As outlined in Table 6, the CAS will gain information about him/herself that may have been latent up until this point. I assert that the areas of self-exploration give the CAS a basis from which to



grow heuristically. Because the CAS seeks balance, an understanding of the internal struggle against environmental forces may help the CAS reach stasis more efficiently and without fissures in the psyche that can cause unproductive and destructive behaviors. Exposing the CAS to information heretofore hidden from consciousness, it will most likely bring about identity and other CAS threats. To help the CAS through this process, I propose that as part of the self-assessment learning process, the individual should meet with a qualified psychologist or other mental health counselor for an hour each term to help him/her interpret the results and work through his/her profile in a safe reflective environment. This didactic relationship would continue throughout the learning period.

The second part of exploring the development aspects necessary with this model would be a required course in epistemology taken early in the learning experience. The basic premise of epistemology is largely concerned with how an individual comes to believe what they believe and the processes for the justification of those beliefs. Although a course in epistemology may not alter one's convictions, it will bring an aspect of critical thinking to the individual's intellectual repertoire and give the individual the tools necessary to examine his/her schemas in a way that reduces CAS threats as the examination is from an internal rather than external source. In addition, the critical thinking skills gained during course can not only help the CAS with his/her internal learning journey, but should also help with framing and conceptualizing multilogical viewpoints necessary for influence under the metacommunication model's assertions. The third and final prong of this approach would be an ontological capstone that the learner would submit as part of the final degree requirements. The ontological capstone would be in addition to the customary degree requirement (i.e. thesis, test, project, etc). The ontological capstone is conceptualized as a personal journal-like paper that would chronicle the learner's internal journey in areas that s/he identified those most needed for authentic leadership. What is

important is that the individual search under the surface to break through the facades and barriers under which and through which unproductive schema hide and fruitless behaviors manifest.

This comprehensive approach should supplement the normal course offerings and inspire the learner in every aspect of his/her life. Since the basic premise of the metacommunication theory is that the CAS and his/her environment are intrinsically intertwined, a concerted effort in internal examination is the key to effectively navigating the external environment in a way that sustains the effectiveness of the CAS within that environment. The expectation is the CAS will learn to examine him/herself in context with: both helping and hindering internalized schema; environmental norms; social constructs and constraints; and make decisions and cultivate approaches that serve both the healthy stasis of the CAS and the environment in which the CAS is operating. By establishing a practice of reflection, schema examination through epistemological concepts and critical thinking the CAS will be on his/her way to becoming a more authentic human being and thus a more effective leader with the metacommunication model as a framework.

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Appendix

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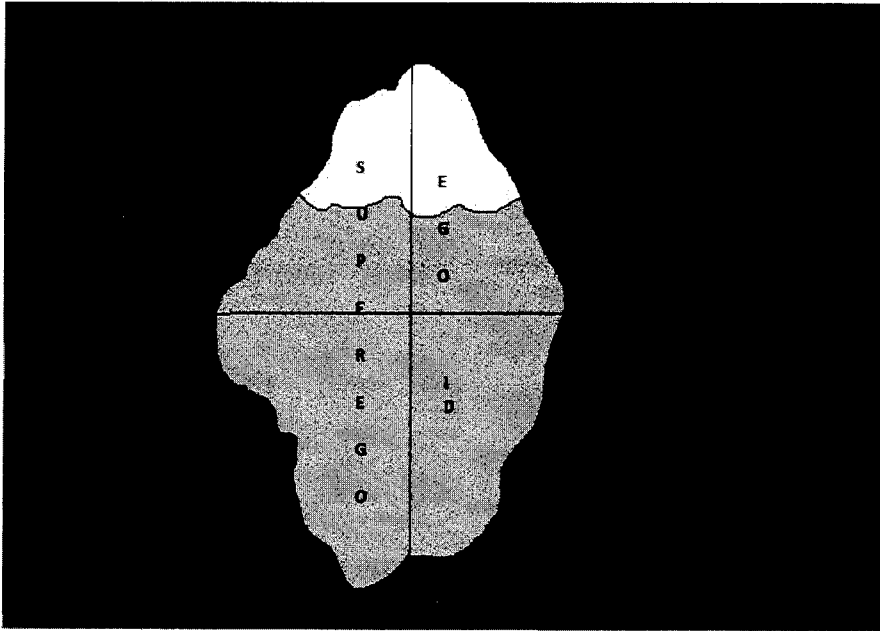
Table 1: Definitions of Organizational Politics and Political Behaviors.

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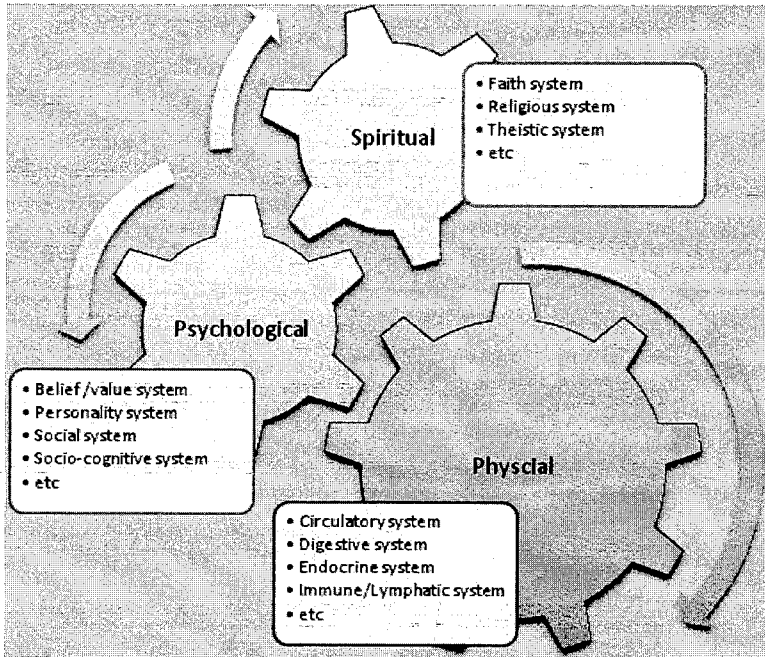
Figures

Figure 1- Structural Model of the Mind



**Figure 2- Individual System**

The direction of the arrows is illustrative; they can go either way/both ways in actuality.



**Figure 3 - Order/Chaos & Super Ego/Id Relationship**

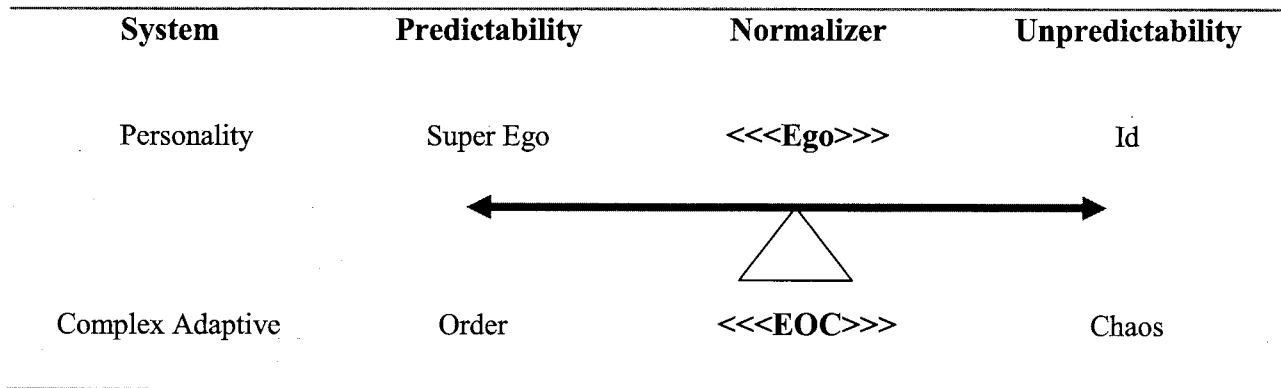




Figure 4- Metacommunication Theory Dynamic Network

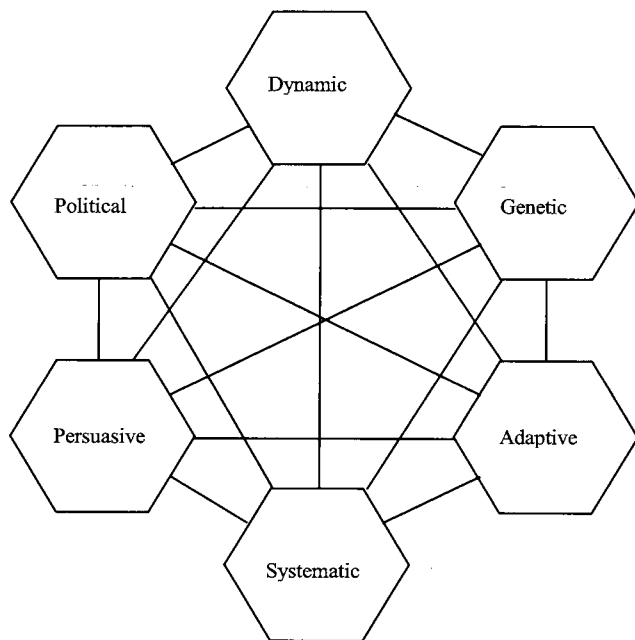
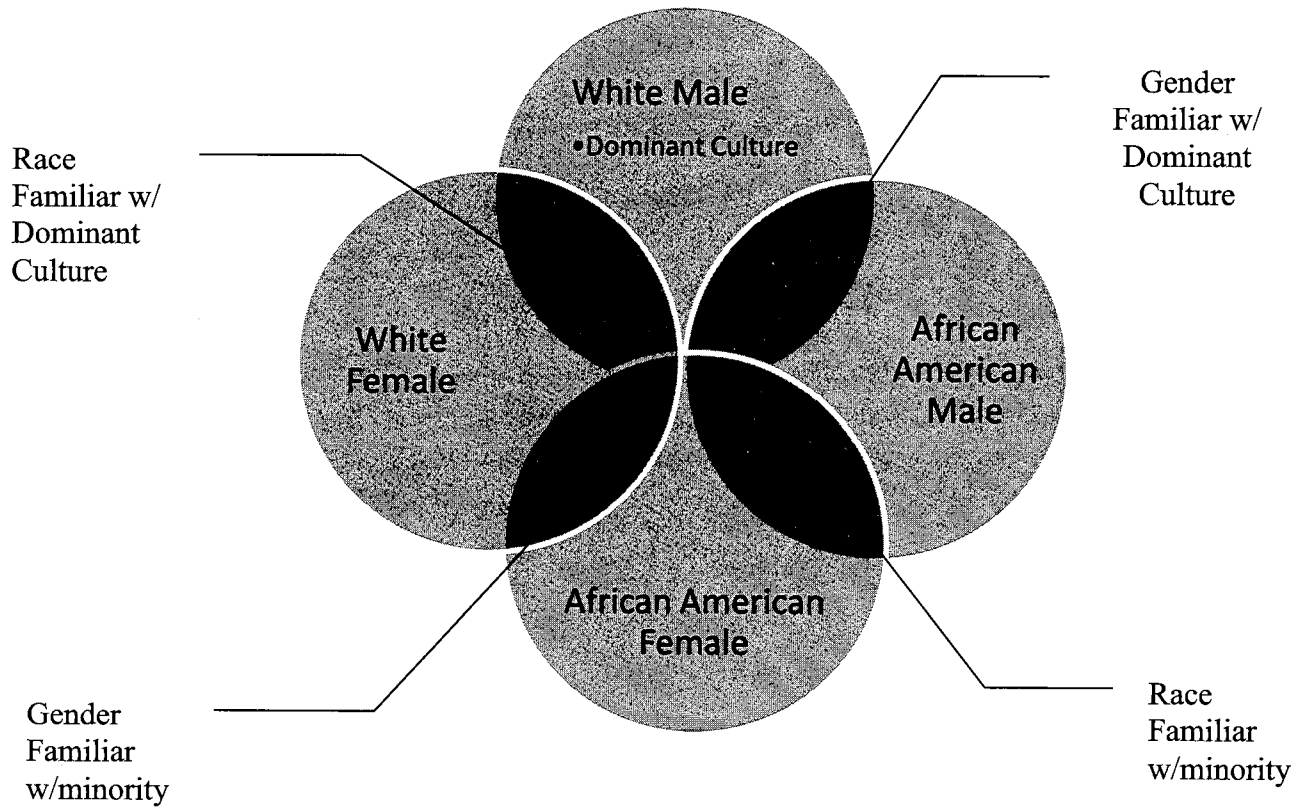
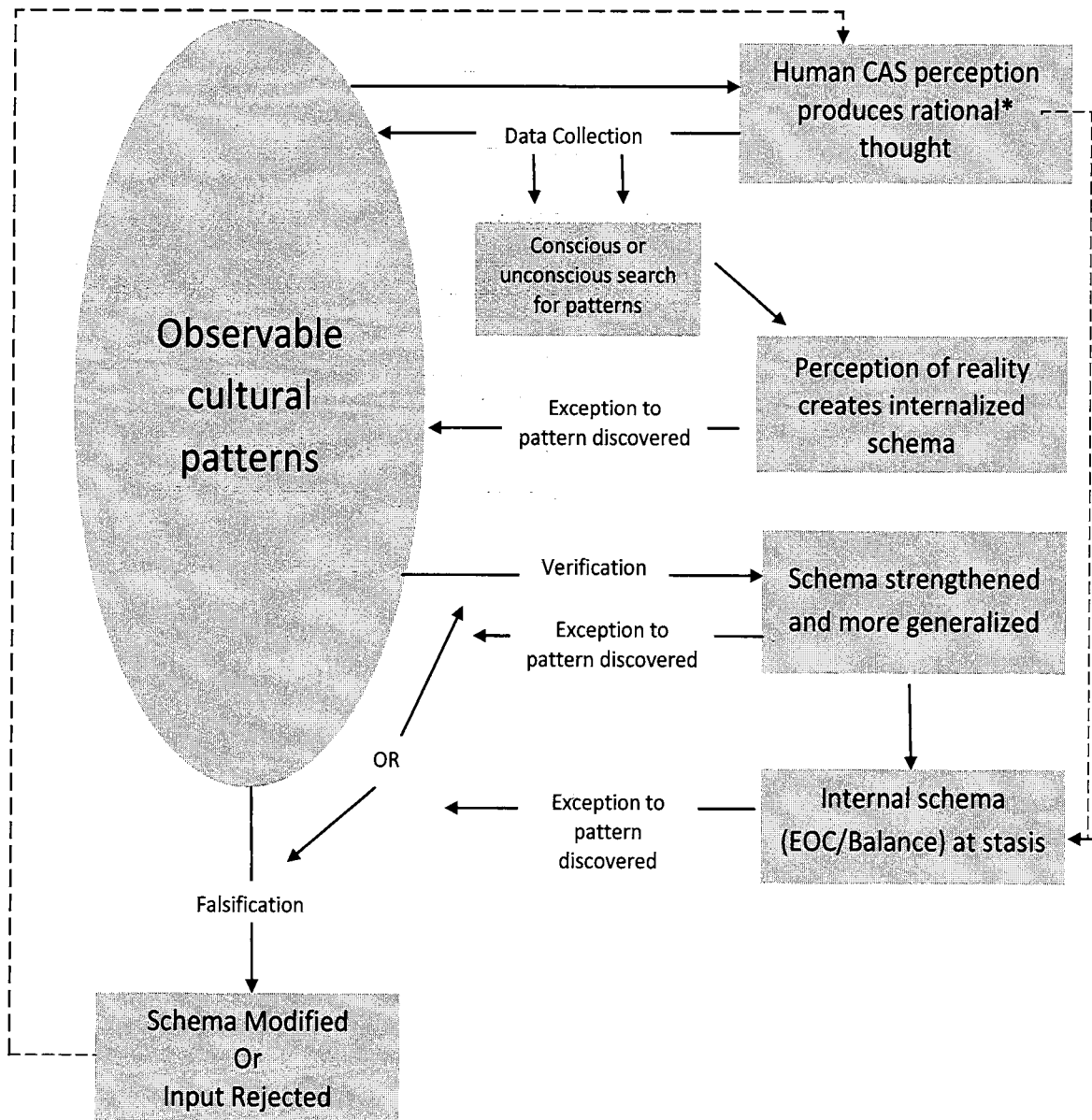


Figure 5 – Familiarity & Hierarchy Model



No immediately observable familiarity exists between AA Female and White Male, therefore relegating her to the lowest end of the social and organizational hierarchy

Figure 6 - CAS Rationalization Model



\*Rational thought is subjective based on the internalized schema of the CAS. The thought may or may not be based on reality, only the CAS' perception or internalized schema to derive at what the CAS deems as true and/or balanced.

Adapted from R. Jurmain, L. Kilgore, & W. Trevathan, 2006, p. 15.

Figure 7- Systematic Perspective Framework

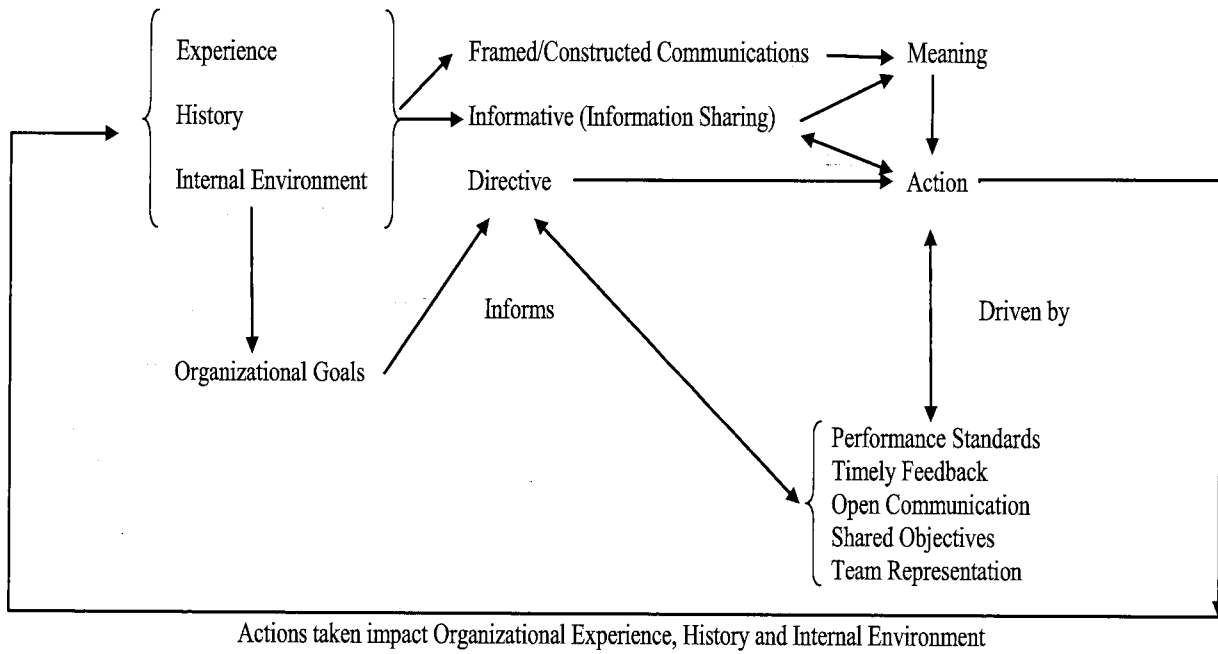
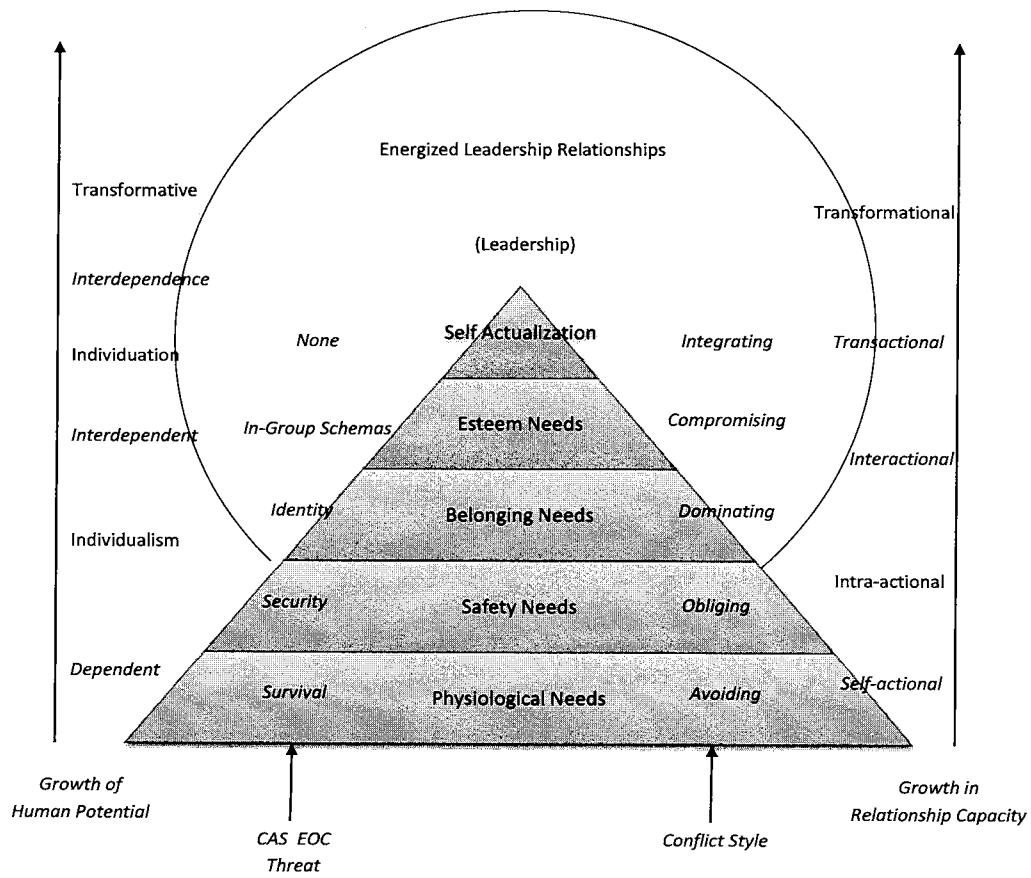


Figure 8 - Dynamic Interaction of Human Growth, CAS Threat, Needs, Conflict & Relationship level



Adapted from McCaslin, 2001, p. 36

## Tables

**Table 1- Definitions of Politics and Political Behavior**

<i>Definition</i>	<i>Source</i>
Others (individuals) are made use of as resources in competitive situations	Burns, 1961,p. 257
Behaviors by individuals, or, in collective terms, by subunits within an organization that makes a claim against the resource-sharing systems of the organization	Pettigrew, 1973, p. 169
The activities of organizational members...when they use resources to enhance or protect their share of an exchange...in ways that could be resisted, or ways in which the impact would be resisted, if recognized by the other party(ies) to the exchange	Frost & Hayes, 1977, p.8
The management of influence to obtain ends not sanctioned by the organization or to obtain sanctioned ends through non-sanctioned influence means	Mayes & Allen, 1977, p. 675
The use of authority and power to effect definitions of goals, directions, and other major parameters of the organization	Tushman, 1977, p. 207
Intentional acts of influence to enhance or protect the self-interest if individuals or groups	Allen, Madison, Porter, Renwick, & Mayes, 1979, p. 77
Those activities taken within organizations to acquire, develop, and use power and other resources to obtain one's preferred outcomes in a situation in which there is uncertainty or dissensus about choices	Pfeffer, 1981, p. 7
Social influence attempts that are discretionary, intended to promote or protect the self-interests of individuals and groups, and threaten self-interests of others	Porter, Allen, & Angle, 1981, p. 359
Individual or group behavior that is informal, ostensibly parochial, typically divisive, and above all in a technical sense, illegitimate – sanctioned neither by formal authority, accepted ideology, nor certified expertise (although it may exploit any one of those)	Mintzberg, 1983, p.172
A social influence process in which behavior is strategically designed to maximize short-term or long-term self interest, which is either consistent with or at the expense of others' interests	Ferris, Russ, & Fandt, 1989, p. 145
The efforts of individuals or groups in organizations to mobilize support for or opposition to organizational strategies, policies or practices in which they have a vested stake or interest	Bacharach & Lawler, 1998, p.69
Actions by individuals that are directed toward the goal of furthering their self-interests without regard for the well-being of others within the organization	Kacmer & Baron, 1999, p.4

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Involves an individual's attribution to behaviors of self-serving intent, and is defined as an individual's subjective evaluations about the extent to which the work environment is characterized by co-workers and supervisors who demonstrate such self-serving behavior	Ferris, Harrell-Cook, & Dulebohn, 2000, p.90
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Definitions of Organizational Politics and Political Behavior

This table was published in Research in Multi-Level Issues, Vol 1, Ferris, G.R., Adams, G., Kolodinsky, R.W., Hochwarter, W.A., & Ammeter, A.P. Perceptions of Organizational Politics: Theory and Research Directions, 179-254, Copyright Elsevier (2002). Used by permission.

**Table 2- Conflict Styles, Cooperation & Face Concerns**

<i>Conflict Style</i>	<i>Cooperation</i>	<i>Area of Concern</i>	
		Concern for Self	Concern for Other
Integrating	Cooperative	H	H
Compromising	Neither	M	M
Dominating	Uncooperative	H	L
Obliging	Cooperative	L	H
Avoiding	Uncooperative	L	L



**Table 3- IS Moderators**

<b>Moderator</b>	<b>Moderator Name</b>	<b>Moderator Description</b>	<b>Page Number</b>
Task Type	Intellective task	“high on tasks demonstrability because, on the basis of available information and commonly accepted criteria, a correct answer exists”	537
	Judgmental task	“which require groups to come to a consensus”	537
	Hidden Profile Task	“ is one where the optimal decision choice differs from each team member’s initial decision preference and where relevant information is distributed among team members in such a way that only by incorporating the unique knowledge of each member can the team realize the optimal decision”	537
Discussion Structure	High Structure	“more focused, structured discussions that organize the group’s retrieval and combination of information”	538
	Low Structure	Less or non- focused, discussions regarding group member’s information.	538
Information Processing Factors	Highly demonstrable Tasks	Intellective tasks promote IS	538
	Structured Group Discussions	Structured discussions promote IS	538
	Cooperation	Cooperation among group members promote IS	538
Member Redundancy	Heterogeneity	“group members are less willing to share information with individual they perceive to be different from themselves”	538
	Information independence	“teams with more initially correct and therefore informationally independent members tend to share more information	538
	Information distribution	“teams spend less time discussing initially distributed (unshared) information than shared information	538

(Mesmer-Magnus, 2009)

**Table 4 - B-Values and metapathologies**

<b>B- Values</b>	<b>Pathogenic deprivation</b>	<b>Specific metapathologies</b>
1. Truth	Dishonesty	Disbelief; mistrust; cynicism; skepticism; suspicion
2. Goodness	Evil	Utter selfishness; hatred; reliance upon self for self; nihilism
3. Beauty	Ugliness	Vulgarity; unhappiness; tension; fatigue
4. Unity/Wholeness	Chaos; loss of connectedness; atomism	Disintegration; Arbitrariness
4a. Dichotomy - Transcendence	Black & white dichotomies; forced polarization; forced choices	Either/or thinking; dualistic viewpoints; simplistic view of life
5. Aliveness; Process	Mechanizing of life	Robotizing. Feeling oneself to be totally determined; loss of zest in life
6. Uniqueness	Sameness; uniformity; interchangeability	Loss of feeling of self, individuality, or being needed
7. Perfection	Imperfection; sloppiness; poor workmanship	Discouragement (?); hopelessness
7a. Necessity	Accident; inconsistency	Chaos; unpredictability; loss of safety; vigilance
8. Completion; finality	Incompleteness	Cessation of striving and coping; no use trying
9. Justice	Injustice	Insecurity; anger; cynicism; total selfishness
9a. Order	Lawlessness; Chaos	Insecurity; wariness; loss of safety and predictability; being on guard
10. Simplicity	Confusing complexity; disconnectedness	Confusion; conflict; loss of orientation
11. Richness; totality; comprehensiveness	Poverty	Depression; uneasiness, loss of interest in the world.
12. Effortlessness	Effortfulness	Fatigue, strain, striving, stiffness
13. Playfulness	Humorlessness	Grimness; depression; cheerlessness; loss of ability to enjoy
14. Self-sufficiency	Contingency; accident; occasionalism	Dependence upon the perception of others; lacking personal accountability
15. Meaningfulness	Meaninglessness	Despair; senselessness of life

Condensed from Maslow, 1971, pp. 318-319.

**Table 5 - Greenleaf Human Potential Maximizers**

<b>Greenleaf Theme</b>	<b>Description</b>
Persuasion	Gentle persistence; raising questions that evoke thought and self-examination; non-judgmental argument
Stewardship	The responsibility of each individual in an organization to manage and/or administer the organization's contribution that serves to build just societies and offer opportunities to its people.
Foresight	"Regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and the at the same time projecting future events" p. 39
Awareness	"[A]bility to stand aside and see oneself in perspective in the context of one's own experience, amid the ever present dangers, threats and alarms. [To] see one's own ...obligations and responsibilities in a way that permits one to sort out the urgent from the important" p. 41
Listening	"An attitude toward other people and what they are trying to express [that starts with] a genuine interest in that is manifest in close attention, and goes on to understanding" p. 313
Healing	"To make whole" p. 50. This involves healing oneself as the motivation to helping heal others.
Community building	The idea tat people are first, then build communities where trust, respect and ethical behaviors naturally follow as individual are fully vested or have "unlimited liability"(p.53) in the well-being of others.
Empathy	"Imaginative projection of one's own consciousness into another being" p. 33; acceptance of others
Critical Thinking	"know the unknowable...foresee the unforeseeable" p. 37; Conceptualizing; thinking beyond day to day realities;
Authenticity	Withdrawing to find the answer to the question: how can I best serve?; Operating with a universal set of values "fairness, honesty, respect, and contribution"(p.4); recognizing that rectifying problems start within

Table 6 - Self Assessment Battery

<i>Self-Assessment Instrument</i>	<i>Insight</i>	<i>Source</i>	<i>Metacommunication Perspective</i>	<i>CAS Threat that May be Moderated</i>
Personality assessment – i.e. MBTI or Keirsey Type Indicator	Provides insight into communication preference, flexibility, adaptability, primary drivers, language use/choice and overall personality type	Keirsey, D. (1998).	Genetic Dynamic	Identity Group identity
Conflict resolution i.e. Thomas-Kilmann Conflict Mode Instrument	Reveals information about preferred method for managing conflict that can be extrapolated to face concerns and corporation modes	Thomas, K.W., & Kilman, R.H. (1974).	Political Persuasive	Security Identity
Learning styles assessment; i.e. Kolb LSI	“The LSI provides an individual with a better understanding of how an individual might solve problems ; work in teams; manage conflict and negotiate relationships”	South Dakota School of Mines and Technology (n.d). Kolb, D. A., & Fry, R. (1975).	All – learning & unlearning schemas	Survival Identity
Thinking Styles Assessment; i.e. Benziger Thinking Styles Assessment (BTSA)	Uncovers the individual’s thinking style(s) and identifies possible environmental incongruence or falsification of type	Benziger, K..(n.d.)	All – environmental congruence/learning and unlearning schemas	Survival Identity
Implicit Biases – Harvard Implicit Association Tests (IAT)	Uncover implicit pervasive biases that predict discriminating behaviors.	Implicit Association Tests (2008).	Genetic Adaptive Political Persuasive	Security Identity Group identity
Locus of Control	Predicts the degree to which an individual will attribute outcomes to internal or external forces	Duttweiler, P.C. (1984).	Adaptive Political Persuasive	Survival Security Identity Group identity
Resilience scale	Exposes an individual’s ability to recover from setbacks and disappointments	Wagnild, G.M. & Young, H.M. (1993).	Adaptive Political Persuasive	Survival Security Identity
Listening Effectiveness	Pinpoints an individual’s barriers to effective listening, borne from their family of origin dynamics and subsequent history	Shore, L. (2001, 2010)	Political Persuasive Systematic Adaptive	Survival Security
Strengths assessment i.e. Gallup StrengthFinders	Reveals strengths/talents; encourages individual to operate in strengths for maximum viability		Adaptive Genetic	Identity

