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TABLE OF CONTENTS

Editorial Information	page 3
<i>Leadership: A Review of the Link between Effectiveness and Behaviors</i> by Dr. Ronald C. Jones and Elwin L. Jones	page 4
<i>Harmonization of Scientific Management through Complexity of Innovation and Consumerism: The Theory of Critical Moralism</i> by Irena Bagdady	page 18

EDITORIAL INFORMATION

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Leadership: A Review of the Link between Effectiveness and Behaviors

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ABSTRACT

The purpose of this review is to provide a compilation of evidence regarding the relationship between organizational effectiveness and leadership behaviors. Within the contexts of the behavioral theory of leadership, behaviors influences the decision-making process and have a direct relationship with organizational performance. Leadership effectiveness and organizational performance depends on the leader's behaviors. Behaviors are often a result of a person's attitude, beliefs, and intentions. Authentic, responsible, and ethical leaders engage in constructive behaviors, whereas bully, hubristic, Machiavellian, or narcissistic leaders engage in destructive behaviors. Effective leaders behaving constructively create organizational as well as societal benefits for local communities and beyond.

Keywords: behavioral theory of leadership; leader behaviors; leadership; constructive leadership; destructive leadership; organizational effectiveness

INTRODUCTION

Leadership is the ability to alter or influence the actions, behaviors, and mindset of followers through communication, inspiration, persuasion, and setting the organizational example (Prewitt, Weil, & McClure, 2011). The impetus that motivates workers and prompts knowledge sharing is effective leadership (Sun & Anderson, 2011). Effective leadership should result in the motivation of organizational members, causing increased support for the conveyed strategic vision even if acceptance requires radical change (Prewitt et al., 2011). Leadership behaviors might evolve through observation, personal and professional development activities, or academic endeavors. Furthermore, habitual learned behavior rather than theory application might exacerbate professional effectiveness. An in-depth review of leadership theory, through the context of performance, might identify actions that lead to constructive and destructive leadership behavior.

Employee development, organizational learning, skill-building, and succession planning are leadership responsibilities (Boerema, 2011). Tatlah, Ali, and Saeed (2011) defined an effective leader as one who maintains desirable and essential organizational elements while initiating required changes in the employee group, processes, and procedures to enable the attainment of objectives. In addition, Prewitt et al. (2011) noted that successful leaders create and promote a vision, develop a strategy to attain objectives, and communicate the vision and strategy throughout the organization. Sun and Anderson (2011) explained that organizations lacking leadership cannot function effectively.

The behavioral theory of leadership implies that the behavior of the leader influences organizational performance by having a direct and indirect effect on followers (Kathuria, Partovi, & Greenhaus, 2010). The behavioral decision theory pioneered by Edwards (1954, 1961) is the foundation of the behavioral theory of leadership. Edwards' (1961) theory postulated that decision-making is a function of an individual's behaviors, beliefs, personality, and values. Behaviors are often a result of a person's attitude, beliefs, individuality, intentions, and principles (Caldwell, Dixon, Atkins, & Dowdell, 2011). The behavioral theory of leadership holds that organizational effectiveness is dependent upon the leader's behaviors (Derue, Nahrgang, Wellman, & Humphrey, 2011). The manner in which a leader behaves when interacting with followers and peers or when making operational and strategic decisions has an effect on the organization (Kathuria et al., 2010). Vanpoucke and Vereecke (2010) noted that a key doctrine of management behavioral theorists is the notion that organizational success is affected by leader behaviors. Furthermore, Tatlah et al. (2011) theorized that the behavior of the leader is a determinant of operational efficiency, follower loyalty and performance, and organizational success.

The reviewed literature indicated numerous behavioral descriptors of individuals in leadership positions. Constructive and destructive leadership are the two primary concepts that describe leader behaviors, mindsets, and character traits. As noted by Kathuria et al. (2010), organizational effectiveness directly links with the constructive or destructive behavior of the leader. By identifying actions that promote positive behaviors, leaders might avoid employing behaviors that do not produce optimal results. A purpose of this review is to identify leadership behaviors that influence follower actions that might determine performance and future outcomes.

CONSTRUCTIVE LEADERSHIP

Effective leaders engage in constructive leadership behaviors. A significant relationship exists between constructive leadership and positive organizational outcomes, high levels of employee satisfaction, and strong follower loyalty (Cameron, 2011). Waldman (2011) noted that constructive leaders protect and facilitate growth of organizational resources. Engaging in stewardship leadership is constructive behavior. Constructive leaders foster open communication and collaboration regarding interaction with followers (Hsiung, 2012). Authentic, responsible, and ethical were the commonly found descriptors of constructive leaders in the literature.

Authentic Leadership

The foundational concept of authentic leadership is to be true to one's self (Peus, Wesche, Streicher, Braun, & Frey, 2012). Authentic leaders consistently express true emotions, feelings, and thoughts when interacting with others, as opposed to communicating a false identity or portraying an unauthentic rendition of one's self in an attempt to alter an outcome (Peus et al., 2012). The four primary canons of authentic leadership are steadiness in decision-making, loyalty to moral principles, authenticity when communicating and interacting with others, and self-awareness of one's strengths and weaknesses (Peus et al., 2012). A long-standing pattern of behavior that fosters transparency, creating a positive, ethical environment and contributing to the further development of one's self as well as followers describes authentic leadership (Walumbwa, Luthans, Avey, & Oke, 2011).

Adherence to moral standards even if such action results in criticism from superiors or subordinates, or members of society is an attribute of an authentic leader (Peus et al., 2012). Authentic leaders facilitate open sharing among organizational members by actively soliciting ideas and feedback from subordinates (Walumbwa et al., 2011). In addition, Hsiung (2012) noted that authentic leaders gather the broadest range of opinions and ideas from followers, promoting open communication and knowledge sharing. Effective decision-making is a process of objectively analyzing all relevant information including the subordinates' points of view contrary to the leader's perspective (Peus et al., 2012). The followers' trust of a leader determines the willingness to accept or offer advice, criticism, or ideas (Hsiung, 2012). An authentic leader possesses a strong tolerance for criticism or contrasting opinions from followers, refrains from engaging in retaliation threats, and elevates the comfort level within employee communications and relations (Hsiung, 2012). Leaders that establish *open door* policies allow employees the right to speak honestly and openly to their superior without the fear of punishment.

A keen awareness of strengths and weaknesses, a willingness to accept constructive critique, and consciousness of one's influence on organizational performance as well as individual people describes self-awareness (Peus et al., 2012). Authentic leaders possess a character trait known as *personality stability*, evidenced by consistency, dependability, and genuineness in all interactions with organizational stakeholders (Walumbwa et al., 2011). Walumbwa et al. (2011) commented that leaders garner higher quality information from the collective experience, intuition, and knowledge of followers by being sincere, honest, and forthright. Authentic leaders cultivate confidence, security, steadiness, and trust among organizational members (Walumbwa et al., 2011).

Leader behaviors are organizationally contagious (Leroy, Palanski, & Simons, 2012). Authentic leaders facilitate attainment of organizational goals and high levels of organizational performance (Leroy et al., 2012). When followers perceive the leader as dependable, genuinely concerned for the well-being of the organization and individual members, sincere, and trustworthy, strong levels of employee commitment, loyalty, and satisfaction ensue (Sabir, Sohail, & Khan, 2011). Aligning verbal communications with appropriate actions, behaving with integrity, delivering as promised, and remaining true to convictions are authentic behaviors (Leroy et al., 2012).

Responsible Leadership

Organizational leaders have a responsibility to internal and external stakeholders (Cameron, 2011). Responsible leaders possess the authority, competence, and capacity to respond in an effective manner through a deliberative process in which the leader exerts influence to facilitate a mutually beneficial outcome for all stakeholders (Cameron, 2011; Voegtlin, Patzer, & Scherer, 2012). Elements of stewardship and servant leadership style can often be found in responsible leaders (Waldman, 2011). In the quest for organizational excellence, responsible leaders act with integrity while attempting to achieve desired results and safeguard organizational members (Cameron, 2011). Responsible leaders exhibit the character trait of virtuousness, allowing the leader to set the organizational example regarding ethical and moral standards (Cameron, 2011). A leader focused on elevating the organizational standard of excellence facilitates positive outcomes, as opposed to simply avoiding negative results. A responsible leader bases the organizational standard on his or her personal beliefs, ethics, morals, and values. Simply being as good as or better than the competition is not the prevailing criteria to set the organizational standard.

Responsible leaders are responsive to the concerns and needs of organizational members, prompting followers to pursue personal development opportunities that lead to increased organizational performance (Waldman, 2011). Recognizing the individuality of followers and the value of each person's contribution allows the leader to elevate the accountability of all organizational members. Acting in the best interest of internal and external stakeholders, balancing the use of organizational resources to enhance performance while producing societal benefits, and engaging in stewardship activities are routine behaviors of responsible leaders (Cameron, 2011).

Effective leadership is not the same as responsible leadership (Waldman, 2011). Leaders engaged in ineffective behaviors regarding financial performance might exhibit irresponsible behaviors regarding the careers of followers, the environment, and societal needs. Furthermore, Waldman (2011) found responsible leaders to be more externally engaged than irresponsible leaders. Numerous effective leaders operate solely within the organizational boundaries, whereas responsible leaders give more consideration to the external social implications of decisions and organizational activities (Waldman, 2011). Responsible leaders take into account the long-term implications of their decisions and associated organizational activities as opposed to enacting policies and procedures that are only effective regarding short-term financial performance.

Crossman (2011) concluded that environmental leadership directly links with responsible leadership. Responsible, environmental leaders possess a genuine concern for others and engage in behaviors and decisions focused on creating a sustainable future for their organization, the environment, and society (Crossman, 2011). Leaders can influence the strategic, environmental direction of the organization. Chen and Yang (2012) commented that by promoting an organizational culture of stewardship, leaders motivate followers to recognize the value of working for the common good of each other, the organization, and society. Fulfilling the fiduciary duty to shareholders should not conflict with responsible, stewardship behaviors that result in organizational and environmental sustainability (Crossman, 2011).

Business failures, corporate scandals, financial crises, and unscrupulous management practices prompted a resurgence of the need for responsible leadership (Voegtlin et al., 2012). Corporate leaders face a changing external environment. Corruption, environmental pollution, globalization, human rights issues, increased governmental oversight, political upheaval are just a few of the challenges faced by corporate leaders (Voegtlin et al., 2012). Maintaining organizational legitimacy and public trust, creating value for shareholders and stakeholders, and engaging in moral self-regulation are responsible leadership behaviors. Responsible leaders protect the corporate reputation and strive to strengthen the long-term sustainability of the organization.

Ethical Leadership

Ethical leadership implies high morals, honesty, integrity, and principled behavior coupled with the intent to promote ethical behavior in followers (Ruiz, Ruiz, & Martínez, 2011). An ethical leader must be an honorable person, demonstrating the virtues of ethical behavior to subordinates (Ruiz et al., 2011). Elevating ethical awareness within the workplace prompts followers to embrace strong ethics standards. Leaders facilitate ethical workplace behavior by engaging in principled activities that promote follower self-esteem, employee safety, and organizational citizenship (Avey, Palanski, & Walumbwa, 2011). Behaviors of an ethical leader include providing an ethically safe workplace and holding zero tolerance for ethical violations (Ruiz et al., 2011). Ruiz et al. (2011) noted that integrity was the primary character trait of an ethical leader. In addition, Avey et al. (2011) found that followers define an ethical leader as being considerate, fair, honest, and holding to strong moral standards.

Ruiz et al. (2011) conducted a study of ethics within the banking and insurance sectors, finding that ethical leadership positively influenced employee job satisfaction, organizational commitment, and turnover rate. Ethical leaders enjoy high levels of follower trust, loyalty, and motivation (Sadeghi & Pihie, 2012). Unethical leaders contribute to higher turnover and lower employee satisfaction and commitment in comparison to ethical leaders (Ruiz et al., 2011). Ethical leadership is constructive, enhancing the corporate culture, reputation, and performance (Avey et al., 2011). To ensure a clear understanding of ethical standards as well as the penalty for ethical violations, principled leaders discuss ethics and values with followers (Avey et al., 2011). An organizational culture along with specific policies that encourages subordinates to report unethical activities to management should be present (Avey et al., 2011).

Moral philosophies are more attributed to personal beliefs, traditions, and values rather than professional experience. Professional experience might sway a leader's moral standards, but the foundation of personal ethical standards result from influences outside the workplace (Smith, 2011). People embrace ethical standards because of personal experiences, learned knowledge, ingrained beliefs, and upbringing (Smith, 2011). The two primary determinants of a person's ethical ideology are moral principles and the consequences of an ethical violation (Smith, 2011). Ethical leaders do not compromise their moral principles or violate organizational policies when faced with difficult decisions and situations such as employee terminations, profitable initiatives that may put the organization at ethical risk, or internal organizational politics (Chan, McBey, & Scott-Ladd, 2011). The risk of personal penalty such as a damaged career or reputation as well as the negative organizational consequences of immoral or unethical behavior serve as a support

system for a leader's ethical philosophy (Smith, 2011). A person's moral philosophy typically is the basis for developing personal definitions of the concepts of right and wrong (Smith, 2011). Personal moral standards reinforce the leader's desire to behave in an ethically right manner. The penalties for engaging in ethically wrong behavior serve as a deterrent.

The ethics rules of the affecting society as well as the organization guide the behaviors of a leader of integrity (Thiel, Bagdasarov, Harkrider, Johnson, & Mumford, 2012). Chan et al. (2011) noted that leaders face ethical pressures emanating from economic conditions, financial performance expectations of shareholders, employee demands, varying foreign cultural standards, and numerous other sources. Organizational leaders confront ethical dilemmas and are often at some level of ethical risk (Thiel et al., 2012). Ethical dilemmas occur because of a number of factors such as employee diversity, environmental change, globalization, government legislation and regulation, and increased competition (Thiel et al., 2012). Oftentimes business decisions do not include the option of choosing an absolute ethically and morally right or wrong choice. Making an ethical decision typically requires multiple sources of pertinent information, the removal of subordinate biases, a superior level of moral reasoning, and perceptive judgment about the potential outcomes of the decision (Thiel et al., 2012). Chan et al. commented that unethical leader behavior creates organizational stress, lowers productivity within the workforce, ruins the corporate reputation, and causes a significant fall in the corporation's stock price.

Although society and organizational stakeholders put pressure on leaders to behave and lead in an ethical manner, unethical behavior remains a significant problem (Chan et al., 2011). Effective leaders recognize the personal and organizational risks associated with unethical behavior and choose to perform their duties in an ethical manner.

DESTRUCTIVE LEADERSHIP

Leadership requires the exercise of organizational power to produce a desired outcome (Higgs, 2009). Oftentimes leaders abuse or exploit power in the quest of organizational goals, personal ambitions and satisfaction, psychological fulfillment, or to conceal or obscure personal deficiencies (Higgs, 2009). Although destructive behavior might produce positive results for a short period, abusive behaviors and the misuse of organizational power is ineffective, destructive leadership (Higgs, 2009). Organizationally, personally, and socially destructive leadership behaviors are common (Furtner, Rauthmann, & Sachse, 2011). The need to attain personal achievement, recognition, success, and intrinsic rewards is a primary motivator for leaders engaging in destructive leadership behaviors (Furtner et al., 2011). The prominent descriptors of destructive leadership behaviors within the existing body of literature were bullying, hubris, Machiavellianism, and narcissism.

Bullying

Workplace bullying is destructive leadership behavior (Fisher-Blando, 2008). Mathisen, Einarsen, and Mykletun (2011) defined workplace bullying as the unfair victimization of a follower by a leader. Soylu (2011) noted that the consequences of a leader exhibiting hubris, Machiavellianism, narcissism, or a lack of self-control is often perceived as bullying. Intimidation might be for the purpose of forced compliance, retaliation, or exploitation of formal

power (Mathisen, Einarsen, & Mykletun, 2011). Mathisen et al. (2011) denoted that bully leaders are typically aggressive, highly stressed, and fraught with personal problems. Furthermore, Soylu (2011) commented that bully leaders employ an authoritative, aggressive, and exploitative leadership style. Bully leaders lack personable communication skills, hold a low regard for others, and promote a disruptive organizational culture (Mathisen et al., 2011). Harassing behavior creates a hostile work environment, leading to less than optimal employee performance.

Workplace bullies typically possess formal organizational power (Soylu, 2011). Mathisen et al. (2011) and Soylu (2011) found workplace bullying increases employee absenteeism and turnover, and lowers productivity. Leaders influence the behavior of followers. Bully leadership is destructive and contagious (Mathisen et al., 2011). Coercive, counterproductive, and threatening behaviors by an organizational leader set a negative example while sending permissive signals to lower-level managers to engage in similar destructive behaviors (Soylu, 2011). Engaging in bully tactics can cause employees to be submissive, submitting to intimidation, or cause employees to engage in repetitive bully behavior (Soylu, 2011).

Thoroughgood, Hunter, and Sawyer (2011) noted bully leaders engage in violent tendencies, sudden occurrences of anger, and a willingness to spew public insults and threats at peers and subordinates. The exhibition of abusive, dictatorial, narcissistic, petty, and toxic behaviors describes bully leadership (Thoroughgood et al., 2011). A lack of conscience, remorse, and self-control is destructive character traits (Boddy, 2011). Psychopaths possess similar characteristics, including no conscience or principles, little empathy for others, and the exhibition of ruthlessness (Boddy, 2011). Soylu (2011) and Boddy (2011) agree in that intimidation, threats, and taking advantage of power status to overwhelm subordinates is destructive leadership behavior. Bully tactics include being overly argumentative, excessive rudeness, humiliation, unwarranted public criticism, verbal abuse, and yelling (Boddy, 2011). Boddy and Thoroughgood et al. (2011) remarked that bully leaders are organizational destruction agents. Inflicting emotional, physical, or mental pain on victims creates chaos, and has a negative effect on employee performance and organizational effectiveness (Boddy, 2011). Thoroughgood et al. found that organizational conditions such as burdensome and stressful workloads, departmental competitiveness, downsizing, and a highly politicized culture serve as a catalyst for bullying. Increased claims of workplace harassment and employee *whistle-blowing* are often a result of bully leadership (Thoroughgood et al., 2011).

Leaders with an autocratic style oftentimes exhibit bully leadership behaviors, applying extreme pressure to subordinates to achieve results (Hoel, Glasø, Hetland, Cooper, & Einarsen, 2010). Autocratic leaders assume command and control because of their opinion that followers lack self-motivation and require direct supervision (Thomas & Bendoly, 2009). In addition, Hansen and Villaden (2010) noted that autocratic leaders put forth the organizational rules of engagement and explicit direction, never delegating or relinquishing control to the subordinates. Followers of autocratic leaders typically exhibit anger, frustration, low morale, a lack of organizational commitment, low motivation, and subdued hostility (Bhatti, Maitlo, Shaikh, Hashmi, & Shaikh, 2012). Autocratic, bully leaders employ coercion, threats, and other aggressive tactics to ensure compliance with edicts and commands; therefore maintaining organizational power and control (Hoel et al., 2010).

Hubris

The definition of hubris is arrogant, excessive, pompous pride (Petit & Bollaert, 2012). Hubristic leaders possess an exaggerated sense of self, unjustifiable self-importance, and typically a flawed opinion of personal expertise (Bodolica & Spraggon, 2011). A concern with self-image, defiance of authority, excessive self-confidence, impulsiveness, and recklessness regarding organizational resources are hubristic behaviors and character traits (Petit & Bollaert, 2012). Excessive pride is a mindset that prompts a leader to disrespect followers, refuse advice, and manage by fear (Petit & Bollaert, 2012). Taking credit for all organizational successes and blaming subordinates for all failures describes typical behaviors of a hubristic leader (Bodolica & Spraggon, 2011). Furthermore, such leaders react aggressively and defensively to any ego or image threats, oftentimes exhibiting irrational behavior when confronted with image-damaging information (Bodolica & Spraggon, 2011). When positional power is in jeopardy, prideful leaders adopt self-preservation and protection measures (Bodolica & Spraggon, 2011).

Williams and DeSteno (2009) commented that hubris is synonymous with destructive pride. Prideful behaviors exhibited by a leader are demoralizing to followers, damages communication channels, and contributes to increased employee turnover (Bodolica & Spraggon, 2011). Furthermore, hubris leads to inappropriate organizational risk-taking and often results in excessive overestimations of the probability of success (Bodolica & Spraggon, 2011).

Exhibitions of pride properly framed can be constructive behavior. Contrasting hubris, constructive pride is a healthy emotional state that stems from family, personal, or organizational successes (Williams & DeSteno, 2009). Leaders exhibit virtuous pride when bestowing credit and praise upon the people responsible for positive organizational achievements (Bodolica & Spraggon, 2011). Pride can be a motivator of constructive organizational and social behavior, yet hubris is an organizational demotivator (Williams & DeSteno, 2009).

Machiavellianism

The phenomenon of Machiavellianism emanates from the leadership philosophy of Niccoló di Bernardo dei Machiavelli (Harris, 2010). Machiavelli rose to the post of chancellor in Florence, Italy in the fifteenth century (Harris, 2010). Machiavellian leaders engage in manipulative behavior for personal gain (Hartog & Belschak, 2012). The pursuits of power and self-interest at the expense of others, regardless of ethics or moral concerns are destructive as well as Machiavellian behaviors (Hartog & Belschak, 2012). Fisher-Blando (2008) noted that Machiavellians thrive on the manipulation of others in pursuit of personal accomplishments. Machiavelli believed that leaders are never satisfied with the status quo; personal ambition is more important than the organization, and exploitation of others is necessary (Harris, 2010).

According to Machiavelli, the reliance on ethics and morality is naïve, impractical, irresponsible behavior (Harris, 2010). Although typically inauthentic, Machiavellian leaders will exhibit a high level of ethics if the action is helpful to the attainment of self-interest goals (Hartog & Belschak, 2012). Hartog and Belschak (2012) denoted Machiavellians disguise their true identities, beliefs, and values to portray a public image that best serves their personal ambition. Machiavellianism is in contrast to authentic leadership (Harris, 2010).

Narcissism

Craig and Amernic (2011) defined narcissism as a omnipresent pattern of actions, communications, and personality traits of a person, leading to a grandiose sense of unlimited beauty, entitlement, importance, entitlement, and power. Driven by the pursuit of personal fame and power, narcissists possess an insatiable feeling of superiority and lead by invoking a self-serving agenda (Galvin, Waldman, & Balthazard, 2010). Admiration, favorable treatment, and the achievement of high social status serve as motivators for narcissistic leaders (Craig & Amernic, 2011). Individuals or groups of lower social status receive little empathy, as exhibitions of arrogance, self-confidence, and an obsession with elevating self-image is more important to the leader (Craig & Amernic, 2011). Galvin et al. (2010) remarked that narcissists typically hold bolder personal visions and ambitions than those advocated for the organization. Furthermore, narcissistic leaders perceive their capabilities, expertise, greatness, and worth as the key to organizational success and are typically not timid in communicating a self-centered vision to organizational members (Galvin et al., 2010). An organization could experience a benefit from a visionary, narcissistic leader, yet the leader's self-interest remains the priority (Galvin et al., 2010).

An unquenchable aspiration for power, prestige, and organizational stature is a narcissistic trait (Godkin & Allcorn, 2011). Oftentimes a narcissist acquires a leadership position because of an obsession to gain power and notoriety (Godkin & Allcorn, 2011). Godkin and Allcorn (2011) noted the primary motivators of narcissists are self-fulfillment, self-promotion, and survivability, regardless of the organizational costs or risks. Craig and Amernic (2011) and Godkin and Allcorn found narcissists to be exploitative, predisposed to commit ethical violations because of a lack of self-control, and unauthentic. The egocentric leader fosters conflict and mistrust, a disruption of open communication, eventually leading to resistance and organizational upheaval (Godkin & Allcorn, 2011).

Campbell and Campbell (2009) associated narcissism with depression, jealousy, and paranoia. Chen (2010) denoted that narcissists can enjoy successful public lives, yet experience failure and unhappiness in private. Although oftentimes initially perceived as compassionate, likeable, and sociable, the true personality of the narcissist eventually causes relationships to falter or cease (Campbell & Campbell, 2009). Early stages of the leader-follower relationship might produce excitement, satisfaction, and trust for the followers, whereas later stages exhibit a loss of follower approval, confidence, and respect of the narcissistic leader (Campbell & Campbell, 2009). The effects of narcissism can mitigate or eliminate the positive attributes of an effective leadership style (Campbell & Campbell, 2009). For example, a powerful, transformational leader exhibiting strong narcissistic tendencies will likely face personal and organizational decline because of narcissism prevailing over the value of employing a transformational leadership style (Chen, 2010). Chen (2010) denoted that overconfidence is a narcissistic attribute that often causes a leader to fail. Excessive confidence in one's abilities leads to erroneous assessments of problems, inappropriate decision-making, overestimations regarding financial forecasts, and misstatements of financial data (Chen, 2010). Narcissism negatively affects a leader's judgment, causing bold, yet risky capital investments in projects that are unlikely to succeed (Chen, 2010). An overconfident, narcissistic leader often resorts to deceit

and dishonesty to cover up mistakes by misinforming governing boards, government regulators, shareholders, and the public (Chen, 2010).

The preponderance of the literature reviewed portrayed narcissism as a destructive attribute of a leader (Campbell & Campbell, 2009; Chen, 2010; Galvin et al., 2010; Godkin & Allcorn, 2011). Craig and Amernic (2011) commented that nonextreme narcissists produce positive results through self-confidence in decision-making, increased vigor and vitality, visionary insight, and the ability to cope with organizational stressors. Narcissistic, charismatic leaders can be constructive leaders (Craig & Amernic, 2011). Furthermore, Galvin et al. (2010) noted that many charismatic leaders exhibit narcissistic tendencies in that they promote ambitious plans, bold initiatives, daring ventures, and the pursuit of strategic objectives, all in the quest for personal recognition. The reviewed literature indicated that charismatic leadership style does not provide a positive benefit in all cases. Sandberg and Moreman (2011) found charismatic leaders become a corporate liability when subordinates follow the leader without question (Sandberg & Moreman, 2011). When followers protect the leader's power and standing by engaging in unethical or criminal behavior, the organizational reputation as well as performance suffers (Sandberg & Moreman, 2011). Chen (2010) added that narcissistic behaviors of charismatic leaders lead to personal, professional, and organizational decline. Possessing an extreme sense of self-worth and confidence, a typical charismatic, narcissistic trait, may become a liability because of irrational risk-taking with organizational resources (Petit & Bollaert, 2012). Charismatic leaders often engage in constructive behaviors, yet coupled with an excess of narcissism, such leaders risk personal and organizational decline or destruction.

IMPLICATIONS AND RECOMMENDATIONS

Within the context of the behavioral theory of leadership, leader behaviors directly relate to organizational effectiveness. Constructive behaviors leads to increased employee satisfaction, improved performance, and have a positive effect on the corporate reputation. Followers pursue collective goals for the greater good of the organization if properly motivated (Yi-Ching & Lung-Chuan, 2011). Destructive behaviors damage the corporate culture, serves to de-motivate workers, and negatively affect organizational and financial performance. Violators of organizational or societal rules are at risk of failure or disgrace because of charges of fraud, unethical conduct, or poor organizational performance (Petit & Bollaert, 2012). Prior recorded conduct of corporate and political leaders provide ample evidence that leaders on occasion act in a destructive, irresponsible, unauthentic, and unethical manner (Thiel et al., 2012). Effective leaders behaving constructively create organizational as well as societal benefits for local communities and beyond.

Several recommendations for action arise from the seminal literature reviewed. Leaders should strive to be authentic and behave ethically, morally, and responsibly to fulfill the organizational mission and vision. Engaging in constructive leadership behaviors produces a benefit for the leader, the followers, and the organization. Leaders should make every attempt to eliminate or mitigate leadership factors considered destructive, such as narcissism, irresponsible or unethical behaviors, or avoidance of leadership duties as described by laissez-faire leadership style. Improving business practices routinely requires organizational change. Although a leader engaged in destructive behaviors might be afforded the opportunity to change, oftentimes the

optimal solution lies in replacing the destructive leader with a proven authentic, ethical, and responsible leader.

ABOUT THE AUTHORS

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Harmonization of Scientific Management through Complexity of Innovation and Consumerism: The Theory of Critical Moralism

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Abstract:

The catalyst for complexity is the era of the computer. Horizontalization of scientific management drives cohesiveness. This is apparent as a common observation with the literary writing of authors Maravelias, Luedicke, Thompson, Giesler, Hill, and Buerkler. Self-management from Swedish health perspective translates to business strategies. New Zealand's agrobiotic grand wealth strategies platform, including Hill's global jewelry empire and suggests the theory model of academia, government, and business as alternative to the scholar, practitioner, leader model. Communal accountability is examinable through opposing viewpoints for ethical determination of a purchase and gives the customer the right to say no. The new scholar, practitioner, consumer model suggests a scholar as critical, academic government of origin, practitioner as reducing exploitation, and consumer with power to refuse.

Keywords: Self-management, complexity, innovation, consumerism, critical, moralism, critical, moralism, hibiscus twist, governmentality, New Zealand, Australia, jewelry, computer

INTRODUCTION

The following four articles fall under the umbrella of “scientific managementization through complexity of innovation and consumerism in theory of critical moralism”. Article number one, “The managementization of everyday life - Work place health promotion and the management of self-managing employees” by Maravelias, contributes to the topic in two opposing dimensions. Maravelias mimics scientific management as critical through first, who has power in an organization through minimization of the hierarchical and second in defense of the subjectivity for diversified employees through bottom-up recognition. Occupational health services in the Swedish sector contribute to augmentation of process in global managementization. Self-management influences through analysis of dueling governmentality

and the need for a balance of economies. Maravelias's employee health theories are parallel to business management strategies that contribute to organizational effectiveness and success (Maravelias, 2011). The article's main theory is to maintain an ethical balance between "for the common good" which lends itself to a Marxist theory, communism, where there is distinction of classes, and Capitalistic theory, democracy where more have opportunity to prosper. Through philosophical renderings, the common worker finds a fair compromise in feeling good, "healthism", or physically fit in the workplace, and accepts less affluent title and compensation. Maravelias: distinctions between professional and private "life and self", social entities must align with organizational interests (p. 105) for investment orientation, health expertise, and strident moralism for employees (2011, p. 106)

"Consumer Identity Work as Moral Protagonism: How Myth and Ideology Animate a Brand-Mediated Moral Conflict", by Luedicke, Thompson, and Giesler, contributes to the topic as the pendulum swinging back and forth in the mind of a consumer because of brand name as moral or immoral. The value of brand identity is in a consumer's morality. Consumption, as in the case of an American icon, the "Hummer", represents two sides, that of the moral American brand exceptionalism of big, rugged and powerful and conversely complaining against its downfalls of immoral antagonist of gas guzzling and unconserving. The consumer experiences a struggle when faced with purchase option. On the other hand, the anti-consumption activists refuse to buy and are considerable morally superior to the Hummer enthusiast (Luedicke, Thompson, & Giesler, 2010). The article's main theory is to maintain ethical balance between the rhetorical expressions of morality. This expression determines contribution to status, power, social class, and dominant brand preferentiality when in the process of determining whether to buy a Hummer. Hilton: "consumption poses looming threats to communal integrity, personal well-being and the ecosystem (Luedicke, Thompson, Giesler, 2009, p. 1016)

"Toughen Up" by Michael Hill, and contributes to the topic, specifically to complexity as a 250 global jewelry success story. Michael Hill is from Auckland, New Zealand and his organizations headquarters is in Brisbane, Australia, Canada, and the United States. Hill's New Zealand (NZ) ecology and aristocratic flair influences corporate strategizing through process by which South Sea Pacific Region (SSPR) global company enters United States market and offers innovative business aspect and unique wellness proposal as business strategies to American lifestyles (Hill, 2009). The book's main theory is fostering ethical balance between technological profit and ecological preservation. Island aura needs technological computer complexity and off shore outsourcing intervention. Outsourcing lowers cost (Sen & Shiel, 2006). The secret to author's jewelry chain success is high technology of computer. This techno-complexity is of continuous process production with convergence technique (Jones, 2010). This techno-complexity makes global jewelry management feasible, hence in the four continents in which it operates. Hill's gemstone cutting and jewelry manufacturing are attributable from the lessons learned from hard times (Hill, 2009). Hill: "the sixteen ingredients of my philosophy are no secret herbs and spices, merely a collection of solid ideas, firmly grounded in reality. All these concepts are remarkable only because they make common sense" (2009, p.12)

"Critical success factors for joint innovation: Experiences from a New Zealand innovation platform" by Buerkler, contributes to the topic of complexity of innovation through a

5-D process to determine success in NZ where tourism and agriculture are the competitive advantage. Buerkler: Critical success factors for innovation are resources, interests, behavior, and trust (2013, p.12). The book's main theory is maintaining moral balance between wealth management and appropriateness as compared to lower class. There is a gap between ambition and commitment for the Agrobiotech Innovation Academy (AIA), stratagization for success in NZ wealth creation. Porter's diamond model for innovation is exemplary and contributory to factors of success. The triple helix of university, industry, and government promote innovation and new collaborative endeavors. NZ critical success factors can be exemplary to other global businesses. Buerkler: "the root cause of mankind's ability to collaborate and innovate is to upgrade to a life sweetened by leisure and luxury (2013, p.1)

Complexity can have both technological and humanitarian aspects and are exemplifiable in all four articles. Therefore, Maravelias (2011), Luedicke, Thompson, Giesler (2010), Hill (2009), and Buerkler (2013) articles all base their writings on Austrian born Peter Drucker as the main theorist. Drucker's management school of thought is "moralism" and affected American way of doing business. Drucker's Austrian origin positively influenced American managers' power as diminishing illegitimate inclinations and tendency. Drucker's aspiration was that managers would assert their power with diplomacy and soft reign over subordinates, simultaneously not compromising corporate earnings (Hoopes, 2003).

THE STUDY

Ten case studies influence the Drucker moralism in the Maravelias article. First, moralism is influencable by examining Britain and United States as implementing the neo-liberal political doctrine in Europe and the United States. This doctrine distinguished paradoxes between affinities and discourse on health issues and enterprising employees (Rose, 1993, Dugay & Salaman, 1992). Second, moralism is influential from governmental differences, leftist and rightist administrations. Leftist protest movements are analyzed, supporting centralization, hence the privatization of wellness issues caused by multiple reasons. Everyday life practices contribute to wellness significantly (Crawford, 1980). Third, moralism is influencable by distinguishing between United States and Europe class distinctions, namely the middle class in efforts not to fall to a lower standing from health perspective in workplace. It asserts "healthism" as a work ethic for well-being health program (Sennett, 1998). Fourth, moralism is influenced through corporations' instrumentalization by institutionalizing an ethic that individual employee seeks in health improvements. Work ethic is reassertable through health program (Zoller, 2003).

Fifth, moralism is influencable by analyzing principles as two reasons for medicalization, criteria, and awareness of health risks to avoid. Potentially ill, is paradoxical for the well-health program because of possible pre-existing conditions (Lupton, 1997). Sixth, moralism is influencable from the "sick" role of diagnosed individual. There needs to be a balance between gain and loss of a sick or disabled diagnosis (Parson, 1951). Seventh, moralism is influencable through individuals and the process of everyday increasing life importance through medical domain supervision (Zola, 1972). Eighth, moralism is influencable through responsibility of individualism in the middle class and corporate as distinct. Healthism enabled the medial; hence, middle class that failed to live in accordance to lifestyle (Korp, 2007). Ninth, moralism is

influencable through the labeling of “self-sick”. This self-sick relieves employee of responsibilities, the potentially sick. Individuals fail to manage themselves “sick” and give medical expertise authority to make decisions based on medical diagnosis (Hallerstedt, 2006). Tenth, moralism is influencable through occupational health screenings offered to clients. This distinguishes anticipatory from preventative health care (Skrabanek, 1994).

Fourteen case studies influence Drucker on moralism in the Luedicke, Thompson, and Giesler article. First, moralism is influencable through the analysis of consumers as moral enthusiasts and immoral antagonists that defend both sides (Crockett & Wallendorf, 2004, Hirschman, 1988, Holt, 2004, Holt and Thompson, 2004, Penaloza, 2001, Thompson, 2004). Second, moralism is influencable through the symbol of Hummer vehicle as a perfect typical example of an American icon as good moral will prevail over evil and beatificity will be attainable only through commitment. There is a paradox between moralistic consumerism and market-mediation (Barthes, 1972). Third, moralism is influencable because consumption habits drive both enthusiasm and antagonism (Celsi, Rose & Leigh, 1993). Fourth, moralism is influencable through anti-consumption activists as morally superior because of the relationship between anti-assumptionists and the mainstream consumer with rhetorical and ritualistic insights mattering (Kozinets & Handelman, 2004). Fifth, moralism is influencable by using the process of linking consumption practice to a collectively shared moral project. Consumer moral project immunizes them from threat, doubt, social alienation, and insecurity (Bauman, 2000). Sixth, moralism is influencable through the process where consumers imbue buying practices and identity of relevant brands as rendering sacralized meaning. Consumption of identity relevant brand labels the buyer as having low morals or lacking virtuousness (Belk, Wallendorf, & Sherry, 1989).

Seventh, moralism is influencable through the process of consumer intensifying brand commitment. Brand mediation labels certain ones as enemies and if consumed causes moral damages (Atkin, 2004, Muniz & O’Guinn, 2001, Muniz and Schau, 2005, Schouten & McAlexander, 1995). Eighth, moralism is influencable through the relationship between the less dominant brand like Microsoft and the celebrated brand like Apple Mac. Certain brands are direct threats to the celebrated brand (O’Guinn & Muniz). Ninth, moralism is influencable through relationship between less dominant brand and celebrated brand. The celebrated brand creates a moral antagonism because of marketing as in the case of popularity of Starbucks coffee (Thompson, 2006). Tenth, moralism is influencable when analyzing the effects of problem vs. opportunity. The celebrated brands of home base manufacture has antagonistic attitude towards foreign competitor parts and inclusion. An example is Harley Davidson motorcycles resisting Japanese competitor motorcycle brand (Schouten & McAlexander, 1995). Eleventh, moralism is influencable through effects of celebrated brands as symbolizing status and preferentiality. Celebrated brands contribute to status distinction (Bourdieu, 1984). Twelfth, moralism is influencable through effects of celebrated brand consumption on social hierarchy scale. Consumer practices, preferences, and tastes to purchase celebrated brand aspire to reach social and status hierarchy (Allen, 2000, Henry, 2005, & Holt, 1998). Thirteenth, moralism is influencable through the process by which consumerism choices affects and establishes one’s identity. Consumerism choices render emotional significance, influential power and dominance (Nietzsche & Foucault, 1977). Fourteenth, moralism is influencable through the process by

which consumer tastes distinguishes refined and vulgar tastes through cultural capital. The consumer taste defines their social class (Holt, 1998).

There is one main influence on Drucker moralism in “Toughen Up” (Hill, 2009). This is NZ dichotomy of wealth vs. philosophical management. Wealth management is affording the expensive jewelry business while philosophical management encompasses the beauty of ecological and environment. Hill attributes philosophical wealth as moralistic and capturing the beauty through violin playing and youth’s naivety. The name “symphony” in his jewelry line represents author’s Stradivarius concertos and world competition as sponsored all over the world (Violincompetition.co.nz). According to Craig (2010), the habituality of the daily SSPR and routine living is a moment of sudden and great revelation (p. 172).

Last, there is one main influence on Drucker’s moralism in Buerkler’s article. This is NZ’s wealth management lifestyle as it synergizes with contributory graces of global business strategies. Morally NZ’s innovation platforms link to morality from a governmental perspective. NZ, like Australia has socialized governance so policy rules and has jurisdiction. There is class distinction in this socialized system. NZ’s reputation is to be the “jet set” community indicating wealth and predominantly prosperous affluent upper class community. Moralism includes the need for monetary contribution, and prudence as acknowledgement that “money talks”. The agri-cological and bio-technological industry cluster in the Waikato region are inspirational for global therapy as business strategy. The Kaupapa Maori principles, “whanau” are wellness characteristics from SSPR through cherrishable interrogatories that render positive assertions to affect health applicable to workplace (Cram, 2010).

Similarities of the four articles are that all three aspire to instill good morals by comparing opposing viewpoints. Each represents an augmentation to process in order to improve systems. All of the articles demonstrate two sides of morality issues concerning health, consumerism, and NZ agri-business strategies. Maravelias’s attempt to improve self-wellness management and parallels with Luedicke, Thompson and Giesler’s attempt to give a consumer the choice of buying. Interjecting a consequence for a wrong decision can occur in health decisions and in purchasing opportunities. Both articles render moral ameliorations through choices in healthism and consumer behavior practices. Hill’s book is similar to Buerkler’s article in that both take place in the aristocratic SSPR of NZ. Hill like Buerkler outlines success factors in agriculturally affluent areas that are transferable to other parts of the world to usable as business strategies. All four references are studies from different countries, Sweden, America, and NZ (Hill’s in New Zealand, Australia, Canada & United States).

Differences of the four articles view the topic of complexity uniquely. Maravelias and Luedicke, Thompson, & Giesler view healthism and consumerism as a humanitarian complexity. Hill and Buerkler view NZ agro-business strategies as a technological complexity masterminded and manipulated by computer’s efficiency. Next, all four articles do not demonstrate scholar, practitioner, leader (SPL) model characteristics. Maravelias’s healthism and Hill’s jewelry company success is practitioner while Luedicke, Thompson, & Giesler are consumer representing leadership with choices. Buerkler’s three helix’s covers all three characteristics, university as scholar, industry as practitioner, and government as leader.

CONCLUSION

Critical moralism as a single observation emphasizes origin of governmentality. Health policies with varying democratic and socialist rules make morality and ethics subjective to the eye of the beholder, self-managed. United States business ethic is metamorphosing to a more global socialist governmentality. It emphasizes a more horizontal decentralization. The Swedish study, with socialized government by Maravelias suggests the augmentation by empowering self-management for a new “healthism” work ethic. This ethic is applicable as a requirement to be physically fit to perform in the workplace. Hill and Buerkler attribute governmentality from SSPR as futuristic protagonists of similar “wellness” in the workplace strategies. The NZ affluent that have the power to globally influence, specifically because of governmentality, and afford state-of-the-art way of life.

These articles synthesized propose a new “Hibiscus Twist”, a Scholar, Practitioner, Consumer, (SPC) model to Critical Moralism (Figure 1).

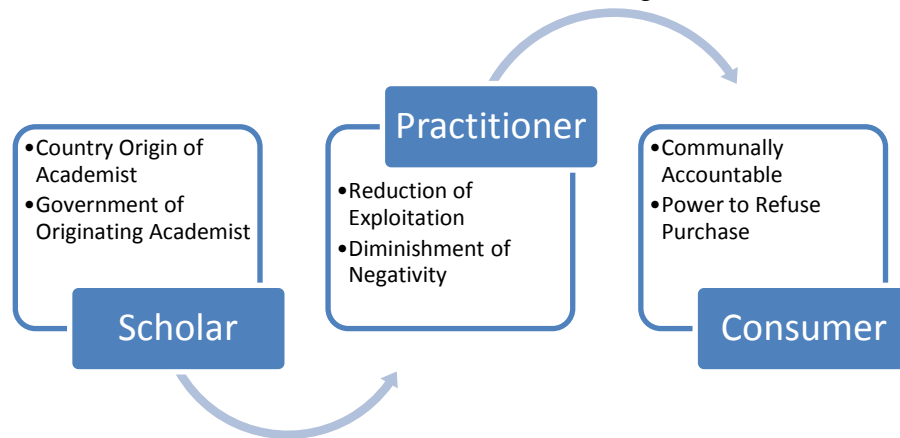


Figure 1: Scholar, Practitioner, Consumer “SPC Hibiscus Twist” of Critical Moralism

The twister model of inter-organizational relations exemplifies symbiosis where one proliferates and the other is exploitable in co-evolution (Nonaka & Nishiguchi, 2001). Historical Japanese twister now is replaceable with the SSPR “SPC Hibiscus Twist” to reduce the negativity of symbiosis phenomenon as a result of critical moralism. Luedicke, Thompson, & Giesler’s article places consumption practice as legitimately sound when placed in the hands of the buyer. Consumer has the power to refuse to purchase. Critical moralism places governmentality origin as the catalyst to consumption that drives complexity of innovation and is at the forefront for sustainable workplace strategies.

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