

# Pseudo-Transformational Leadership: Towards the Development and Test of a Model

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**ABSTRACT.** We develop and test a model of pseudo-transformational leadership. Pseudo-transformational leadership (i.e., the unethical facet of transformational leadership) is manifested by a particular combination of transformational leadership behaviors (i.e., low idealized influence and high inspirational motivation), and is differentiated from both transformational leadership (i.e., high idealized influence and high inspirational motivation) and laissez-faire (non)-leadership (i.e., low idealized influence and low inspirational motivation). Survey data from senior managers ( $N = 611$ ) show differential outcomes of transformational, pseudo-transformational, and laissez-faire leadership. Possible extensions of the theoretical model and directions for future research are offered.

**KEY WORDS:** ethical leadership, pseudo-transformational leadership, senior managers, transformational leadership

Leadership in general, and transformational leadership theory in particular, has attracted a great deal of scholarly attention over the past two decades. As a result, it is now possible to conclude that transformational leadership theory (Bass, 1998; Bass and Riggio, 2006) has come of age. Evidence for the maturity of a theory can be discerned from a variety of sources. From an empirical perspective, this conclusion is justified by the appearance of numerous meta-analyses (e.g., Bono and Judge, 2004; Eagly et al., 2003; Judge and Bono, 2000; Judge and Piccolo, 2004) published recently on the nature, antecedents, and outcomes of transformational leadership, collectively indicating the amount of research now available on a wide range of substantive relationships relevant to this leadership theory.

One issue that has attracted far less empirical attention, though it has enjoyed the attention of scholars and the lay public for centuries, is the ethics

of leadership (Brown and Treviño, 2006), and it is to this that we turn our attention in this article. There has certainly been a tremendous focus within the media recently about the ethics of leadership, given what seems to be increased exposure of and public interest in corporate scandals and government corruption. For example, making recent news in the United States are two top executives of a multinational engineering and electronics company found guilty of theft, fraud, and conspiracy, after having funneled millions of dollars from the company to pay for extravagant personal lifestyles (Maull, 2005). Likewise, former Canadian government politicians and officials recently faced public scrutiny and a subsequent public commission for their role in a sponsorship scandal, involving alleged misappropriation of millions of dollars in public funds (Commission of Inquiry into the Sponsorship Program and Advertising Activities, 2006). Nonetheless, at the outset, we differentiate our focus from that in the examples just cited. While clearly unethical, many of the behaviors depicted in these examples have already been determined to sink to the standard of illegality. Our model of unethical leadership – or pseudo-transformational leadership – includes ethical transgressions that are not necessarily illegal, but characterize the ethical or unethical behaviors of leaders on a day-to-day basis.

## **Ethics and transformational leadership**

We are by no means the first to focus attention on the ethics of transformational leadership. Others have devoted considerable attention to the issue of unethical leadership in general, and pseudo-transformational leadership in particular, with the general focus

of these attempts being to explain the unethical behaviors of seemingly inspirational or charismatic leaders. Although charisma itself is usually considered 'value neutral,' it is the ability of charismatic leaders (often used synonymously with transformational leaders) to use their influence for either altruistic or self-serving purposes that has brought the ethicality of such leadership into question (e.g., Bass and Steidlmeier, 1999; Howell and Avolio, 1992; Conger and Kanungo, 1998). As a result, previous models have distinguished between ethical (authentic) and unethical (pseudo) transformational leaders and ethical (socialized) and unethical (personalized) charismatic leaders (e.g., Bass and Steidlmeier, 1999; House and Howell, 1992). The dominant focus in these existing models has been on the personality (e.g., House and Howell, 1992) or the implied values of the leader (e.g., Bass and Steidlmeier, 1999).

Other ways to understand unethical leadership have also been proposed. Dasborough and Ashkanasy (2002) offered an attributional model to account for the role of follower perceptions, given that both transformational and pseudo-transformational leaders might share similar behaviors. Turner et al. (2002) used a cognitive development framework, and similar to the distinction between socialized and personalized charismatic leadership, showed that the highest stage of moral judgment – the post-conventional stage, in which reasoning is based on universal principles, a focus on the collective good, and voluntary cooperation – was associated with transformational leadership. Price (2003) conceptualized the existence of different types of pseudo-transformational leadership; in some, leaders submit to their own egotistical and self-interested values, while in others, leaders simply behave inconsistently from their altruistic values. More recently, Brown et al. (2005) introduced a generalized conceptualization of ethical leadership, which they found to be related to but distinct from socialized charismatic leadership. Last, Simola et al. (2007) show how transformational leadership is associated with an ethic of care, whereas transactional leadership is characterized by an ethic of justice.

Critical factors will distinguish our model of pseudo-transformational leadership from these earlier approaches. First, in contrast to earlier models of unethical leadership that emphasized the personality and values of the leader, our model is firmly rooted

in the specific behaviors that constitute transformational leadership, and how these behaviors are perceived by followers. Second, we provide an empirical test of our model of pseudo-transformational leadership. The following section details the development of our model of pseudo-transformational leadership, distinguishing it from both transformational and laissez-faire leadership in terms of both its nature and outcomes.

#### *Toward a model of pseudo-transformational leadership*

We now describe how two components of transformational leadership combine to constitute pseudo-transformational leadership. In doing so, our intent is not to repeat the nature of these different transformational behaviors; they have been fully and frequently described elsewhere (e.g., Avolio, 1999; Bass and Riggio, 2006). Instead, we describe the basic elements of transformational leadership, and how pseudo-transformational leadership can be differentiated from transformational leadership on the one hand, and from laissez-faire leadership on the other.

Idealized influence occurs when leaders put the best interests of the group ahead of their own self-interest, acting on strong ethical values and moral standards (Kark et al., 2003). These leaders emphasize goals and objectives that 'do good' for the organization, its members, and society in general (Conger and Kanungo, 1998). Transformational leaders create visions of universal brotherhood (Bass and Steidlmeier, 1999) and actively generate visions that align the values and aspirations of followers, enabling them to contribute together to the collective good (Gardner and Avolio, 1998). In this way, idealized influence is grounded in altruism and a focus on others, and it is these self-sacrificing behaviors that build followers' respect and trust for their leaders.

In contrast, pseudo-transformational leaders advance their own self-interested agendas by dominating and controlling their followers. In focusing on self-interest, pseudo-transformational leaders are more interested in becoming personal idols than in the collective ideals that might benefit their followers (Bass and Steidlmeier, 1999), as a result of which they often fail to earn deep-seated respect of their followers.

Inspirational motivation, a second component of transformational leadership, reflects a leader's ability to increase followers' awareness of the collective mission or vision to which they are dedicated, and to motivate them to pursue their collective goals, while always striving to achieve at higher levels. Transformational leaders achieve this by passionately believing in and articulating a compelling vision of the future, and energetically expressing their confidence in the group's ability to achieve the vision (Howell and Avolio, 1992). These leaders are especially expressive, using metaphors to motivate, influence, and inspire (Ashkanasay and Tse, 2000; Gardner and Avolio, 1998).

Pseudo-transformational leaders are equally skilled at communicating their beliefs and promoting their missions using rhetoric and metaphor, but they motivate followers through deception and false promises, often substituting self-indulgent emotionality for logic (Bass and Steidlmeier, 1999). By doing so, pseudo-transformational leaders increase the extent to which their vision is seen as compelling and realistic (Conger and Kanungo, 1998; Weierter, 1997). Thus, inspirational motivation is one of the elements of transformational leadership that helps pseudo-transformational leaders appear transformational and what inspires people to follow them. However, although both transformational and pseudo-transformational leaders have the ability to influence their followers to envision and work towards future goals, it is their idealized influence that differentiates them so sharply. Specifically, transformational leaders inspire others around a vision that emphasizes the collective good; in sharp contrast, pseudo-transformational leaders use their inspirational motivation in the pursuit of their own self-interest. Thus, we suggest that transformational and pseudo-transformational leaders can be differentiated on the basis of idealized influence and inspirational motivation.

These same two behaviors can be used to differentiate laissez-faire leadership from both transformational and pseudo-transformational leadership. Laissez-faire leaders are passive, indifferent to both values and performance, and fail to set goals or standards to motivate their followers (Kelloway et al., 2005; Skogstad et al., 2007). As a result, laissez-faire leaders are unlikely to display any inspirational motivation at all, with both transformational and

pseudo-transformational leaders displaying higher levels of inspirational motivation than laissez-faire leaders. Laissez-faire leaders can also be distinguished from transformational and pseudo-transformational leaders in terms of values: laissez-faire leaders' disinterest in leadership is such that they are ambivalent about both the individual and the collective good.

Thus, three different profiles can be distinguished on the basis of idealized influence and inspirational motivation that form a foundation for an initial understanding of pseudo-transformational leadership behavior, and one that parallels earlier conceptualizations of personalized charismatic leadership. Transformational leadership characterizes those leaders who are high in both idealized influence and inspirational motivation. In contrast, the foundation of pseudo-transformational leadership would be characterized by leaders who are not simply lacking in prosocial values, but who have egotistical values, yet are highly inspirational. It is their potential to motivate and inspire based on these egotistical values (in contrast to prosocial values) that has the potential to render their leadership unethical, and be negatively associated with contextual performance (Judge et al., 2006). In turn, these pseudo-transformational leaders can be differentiated from laissez-faire leaders, who lack both prosocial and egotistical values, but whose indifference is such that they will not be interested in or able to inspire others. Thus, pseudo-transformational leaders are expected to exert more pervasive negative effects on the organization and its members, as discussed next.

### **Hypothesized outcomes of pseudo-transformational leadership**

One test of the hypothesized nature of pseudo-transformational leadership would be to demonstrate that transformational, pseudo-transformational, and laissez-faire leadership are distinguishable in terms of hypothesized outcomes. To do so, we focus in this study on the differential prediction of transformational, pseudo-transformational, and laissez-faire leadership on five different outcome variables: fear of the leader, obedience to the leader, dependence on the leader, perceptions of abusive supervision, and followers' perceptions of job insecurity. We predict that, unlike transformational leadership,

pseudo-transformational leadership will have a number of distinctive and adverse effects on the leader-follower relationship.

#### *Fear of the leader*

In contrast to available data that show that transformational leadership is associated with subordinates' high levels of trust (Conger et al., 2000; Podsakoff et al., 1996), pseudo-transformational leaders will generate fear among their employees. The behavior of pseudo-transformational leaders is dominated by self-interest, and these leaders achieve their own sense of self-confidence, power, and importance by exploiting others (Howell and Avolio, 1992). In contrast, the disinterest inherent in laissez-faire leadership is unlikely to breed fear of the leader.

#### *Obedience to the leader*

We expect that pseudo-transformational leadership will also be associated with obedience to the leader. Followers who fear their leaders are unlikely to challenge what their leaders say, or what they think their leaders expect implicitly. In addition, pseudo-transformational leaders neither genuinely seek nor truly accept the input of followers; they control information and resources, use their power to keep followers in a subservient position, and when they do seek opinions and ideas from followers, it is usually for impression management purposes (Howell and Avolio, 1992). Eventually, followers become tied to successful achievement of the leader's mission (Howell and Avolio, 1992), and dependent on the inspiration, approval, and guidance of their leaders (Conger et al., 2000). In contrast, because transformational leaders trust that their followers can meet high performance standards, and hold the development of followers as a central value, they willingly provide them with autonomy, as a result of which followers of transformational leaders are more self-confident and feel more self-efficacious (Howell and Avolio, 1992; Kark et al., 2003). Given that laissez-faire leadership will not be associated with fear, and given such leaders' general disengagement, it is unlikely that followers will feel any need to obey them.

#### *Dependence on the leader*

There is also some recognition in the literature that, by their very nature, unethical but inspiring leaders fosters followers' dependence (e.g., Bass and Steidlmeier, 1999; Conger and Kanungo, 1998; Dasborough and Ashkanasy, 2002). Kark et al. (2003) found that when transformational leadership generated a sense of personalized identification (i.e., when followers' beliefs about leaders becomes self-referential or self-defining), it was indirectly associated with dependence. This is important because while the primary goal of transformational leaders is to empower followers, pseudo-transformational leaders will achieve their personalized goals by ensuring that their followers subordinate their own good to that of the leader, which can be achieved by fostering dependence (Sashkin and Sashkin, 2002). In contrast, it would make little sense for followers to feel any dependence on laissez-faire leaders.

#### *Perceptions of abusive supervision*

There has been some interest recently in the nature and consequences of abusive supervision. Drawing on literature on romantic relationships, Tepper (2000) describes abusive supervision as non-physically aggressive behaviors enacted by a supervisor (e.g., ridiculing employees, getting mad, making negative comments to others about the employee). Other abusive behaviors, such as lying, manipulating, and stifling the self-confidence of followers, allow pseudo-transformational leaders to maintain power and unquestioned deference to their self-interest. Like abusive supervisors, pseudo-transformational leaders also claim the good ideas of their followers as their own, while blaming them for personal failures (Bass and Steidlmeier, 1999). Believing that one is subject to abusive supervision is associated with negative mental health (e.g., depression, anxiety), as well as perceptions of unjust treatment and reduced commitment (Ashforth, 1997; Duffy et al., 2002; Frone, 2000; Keashly et al., 1994; Tepper, 2000). Thus, we predict that pseudo-transformational, but neither transformational nor laissez-faire leadership, will be associated with perceptions of abusive supervision.

*Perceptions of job insecurity*

Pseudo-transformational leaders' self-interest will be potentially harmful to their followers, who might fear that their leaders would choose to protect themselves at their followers' expense. During times of organizational crisis and upheaval, such as major re-structuring or downsizing, this becomes even more consequential. Further supporting the idea that pseudo-transformational leadership will be associated with followers' job insecurity, Conger and Kanungo (1998) provide an example of a personalized charismatic leader who routinely fired people for no apparent reason. Followers of laissez-faire leaders would also experience job insecurity, as these leaders would be disinterested in the plight of their employees, and ineffective in protecting them. Unlike pseudo-transformational leadership, the nature of transformational leadership would encourage such leaders to place their followers' needs before their own, as a result of which job insecurity would be lower among the followers of transformational leaders than pseudo-transformational or laissez-faire leaders.

In summary, we expect that pseudo-transformational leadership (as opposed to transformational leadership and laissez-faire leadership) will be associated with fear of the leader, obedience to the leader, dependence on the leader, perceptions of abusive supervision, and feelings of job insecurity.

*Analytical strategy*

In conducting the analyses for this study, we chose to control statistically for several potentially confounding variables to enhance the validity of the findings. First, it is important to demonstrate that transformational and pseudo-transformational leadership account for unique variance in critical outcomes over-and-above other theoretically related constructs. Brown et al.'s (2005) study showed strong correlations between ethical leadership and the idealized influence component of transformational leadership. As a result, we control for Brown et al.'s generalized ethical leadership construct in the current study. Second, we control for leader and respondent gender, given consistent findings of gender differences in perceptions of transformational

leadership (Eagly et al., 2003). Third, because of consistent substantial correlations between the transformational leadership components (e.g., Bycio et al., 1995), and the need to demonstrate the unique contribution of idealized influence and inspirational motivation for the meaning of pseudo-transformational leadership, we control for the remaining two components (i.e., intellectual stimulation and individualized consideration) of transformational leadership, contingent reward, and active management-by-exception in all analyses.

**Method***Procedure and respondents*

Respondents for this study were drawn from a list of all senior managers who had attended executive development courses at a Canadian business school over a 2 years period. Electronic messages (e-mails) were sent to the 2,774 participants by the director of the executive development program informing them of the nature of the study, and inviting their participation. A week later, an e-mail was distributed by the researchers to all names on the list together with a link for the electronic completion of the survey. A week thereafter, a reminder e-mail was sent out. Taken together, these efforts resulted in a sample of 611 respondents. One third of the original e-mails bounced back to the director (i.e., were not received by the respondents due to outdated e-mail addresses or spam protection programs), resulting in an overall response rate of approximately 33%. Respondents' mean age was 44.3 years ( $SD = 7.37$  years). Consistent with the demographics of the senior executive population, 74.8% of these respondents were male, with 85.6% of the leaders that the respondents rated being male. In addition, 70% had completed an undergraduate degree, 22.62% had a graduate degree, and 7.24% reported no formal university education beyond high school.

*Measures**Leadership*

We operationalized transformational, pseudo-transformational, and laissez-faire leadership using the

idealized influence (e.g., “Goes beyond his/her self-interest for the good of the group”) and inspirational motivation (e.g., “Talks enthusiastically about what needs to be accomplished”) items from the Multifactor Leadership Questionnaire Form (MLQ) 5X (Bass and Avolio, 1995). Participants rated the frequency of the leadership behaviors displayed by their direct supervisor on a 5-point Likert scale ranging from *not at all* (0) to *frequently or always* (4).

#### Outcome variables

No measure of *fear of the leader* was found in the literature, as a result of which a four-item measure (e.g., “I am afraid of my leader’s behavior at work”) was adapted from the fear of violence scale used in workplace violence literature (e.g., Rogers and Kelloway, 1997). As with fear of the leader, we found no published measures of *obedience to the leader* in the literature. Thus, we generated a six-item scale (e.g., “I work according to my leader’s instructions as closely as I possibly can”) based on Neal et al. (2000) measure of compliance with rules and regulations in the context of occupational safety. Respondents rated all items for these two scales in terms of the degree to which they agreed with the statement on a scale from *strongly disagree* (1) to *strongly agree* (7). *Dependence on the leader* was measured using the eight-item scale (from *totally disagree* (1) to *totally agree* (7); e.g., “My personal development at work depends on the leader”) developed by Kark et al. (2003). *Abusive supervision* was assessed with Tepper’s (2000) 15-item scale (e.g., “Ridicules me”); each item was rated on a 5-point scale (from *I cannot remember him/her ever using this behavior with me* (1) to *He/she uses this behavior often with me* (5)) on which participants rated the frequency with which their direct supervisor engaged in the behaviors. Last, *job insecurity* was assessed with Hellgren et al. (1999) three-item (from *strongly disagree* (1) to *strongly agree* (5)) job insecurity scale (e.g., “I am worried about having to leave my job before I would like to”).

#### Control variables

We also used the appropriate sub-scales from the MLQ to assess four control variables, namely intellectual stimulation (e.g., “Suggests new ways of looking at how we do our jobs”), individualized consideration (e.g., “Treats me as an individual rather than just a member of a group”), contingent

reward (e.g., “Makes clear what I can expect to receive if my performance meets designated standards”), and management-by-exception-active (e.g., “Focuses attention on irregularities, mistakes, exceptions, and deviations from standards”). We used Brown et al. (2005) ten-item *Ethical Leadership Scale* (e.g., “Disciplines employees who violate ethical standards;” strongly disagree (1) to strongly agree (5)) to assess general ethical leadership. This scale was developed and its psychometric properties tested and validated in a set of seven studies (Brown et al., 2005).

## Results

Descriptive statistics, zero-order correlations, and reliabilities for all scales used are presented in Table 1.

We conducted five separate multiple regression analyses to test the proposed model of pseudo-transformational leadership. The results of these analyses are summarized in Table 2. In all five analyses, we followed Aiken and West’s (1991) recommendations by first centering the variables about their mean to reduce problems resulting from multicollinearity. The interaction term is then computed by cross-multiplying the two centered predictors. In the case of significant interactions, we calculated and plotted the simple slopes (see Figure 1) for inspirational motivation across high and low levels of idealized influence.

Respondents’ gender and their leaders’ gender were entered in the first step of all analyses. Scores on Brown et al. (2005) Ethical Leadership Scale were entered in the second step, together with scores on intellectual stimulation, individualized consideration, contingent reward, and management-by-exception sub-scales. Idealized influence and inspirational motivation sub-scales were entered in the third step, and last, the two-way interaction between idealized influence and inspirational motivation was entered in the fourth step.

After controlling for the necessary covariates in the first three steps of each regression, the idealized influence  $\times$  inspirational motivation interaction term was significant for each of the five outcome variables (fear:  $\beta = -.109$ ,  $p < .05$ ; obedience:  $\beta = -.139$ ,  $p < .01$ ; dependence:  $\beta = -.112$ ,  $p < .05$ ; abusive

TABLE 1  
Descriptive statistics, intercorrelations, and scale reliabilities (N = 611)

	M	SD	1	2	3	4	5	6	7	8	9	10	11	12
1. Ethical leadership	3.11	1.28	.97											
2. Fear of leader	1.66	1.00	-.15**	.77										
3. Obedience	3.05	1.31	-.75**	.28**	.95									
4. Dependence	2.35	1.37	-.44**	.28**	.45**	.92								
5. Abusive supervision	1.32	0.51	-.06	.54**	.18**	.18**	.92							
6. Job insecurity	1.71	0.99	-.13**	.36**	.35**	.23**	.46**	.87						
7. Idealized influence	2.28	1.14	.72**	-.08*	-.48**	-.28**	-.19**	.02	.94					
8. Inspirational motiv.	2.38	1.17	.66**	-.14**	-.47**	-.29**	.08	.02	.90**	.92				
9. Intellectual stimulat.	2.09	1.11	.71**	-.10**	-.50**	-.30**	-.13**	.03	.88**	.84**	.90			
10. Individualized cons.	2.09	1.09	.62**	.07	-.41**	-.25**	-.20**	-.03	.84**	.79**	.82**	.89		
11. Contingent reward	2.92	1.24	.75**	.13**	.55**	.31**	-.12**	.02	.74**	.71**	.72**	.71**	.91	
12. MBE – active	1.17	0.95	.21**	.44**	.31**	.24**	.57**	.39**	.17**	.23*	.20**	.11*	.22**	.86

Note: Cronbach alphas appear on the diagonal. Respondent age, respondent gender, and leader gender do not appear here for ease of presentation. Motiv., motivation; stimulat., stimulation; cons., consideration; MBE, management-by-exception. \* $p < .05$ ; \*\* $p < .01$

TABLE 2  
Summary of results of multiple regression analyses investigating II × IM interactions (N = 611)

	Fear		Obedience		Dependence		Abusive supervision		Job insecurity	
	$\Delta R^2$	$\beta$	$\Delta R^2$	B	$\Delta R^2$	B	$\Delta R^2$	$\beta$	$\Delta R^2$	B
Step 1	.038**		.096**		.035**		.015*		.001	
Respondent gender		.082*		.113**		.091*		.094*		-.056
Leader gender		.086*		-.009		.046		-.034		.009
Step 2	.179**		.508**		.193**		.410**		.184**	
Generalized ethical leadership		.087		.766**		.460*		.063		.285**
Intellectual stimulation		-.055		.022		-.002		-.015		.102
Individualized consideration		.015		-.034		.039		-.069		-.032
Contingent reward		.000		.013		-.050		-.134		0.129
Management-by-exception		.382**		.115**		.130**		.565**		.340**
Step 3	.005		.005*		.005		.022**		.014**	
Idealized influence (II)		-.197		-.218**		-.213*		-.448**		-.327**
Inspirational motivation (IM)		.114		.020		.085		.208**		-.009
Step 4	.007*		.012*		.008*		.014**		.018**	
II × IM		-.109*		-.139**		-.112*		-.151**		-.172**

supervision:  $\beta = -.151$ ,  $p < .01$ ; and job insecurity:  $\beta = -.172$ ,  $p < .01$ ). Moreover, as can be seen from the interaction plots in Figure 1, each of these interactions explained additional variance in the outcome variable in the predicted direction.

**Discussion**

Previous research on transformational leadership has been predominantly concerned with its effectiveness in meeting organizational objectives. Our interest in

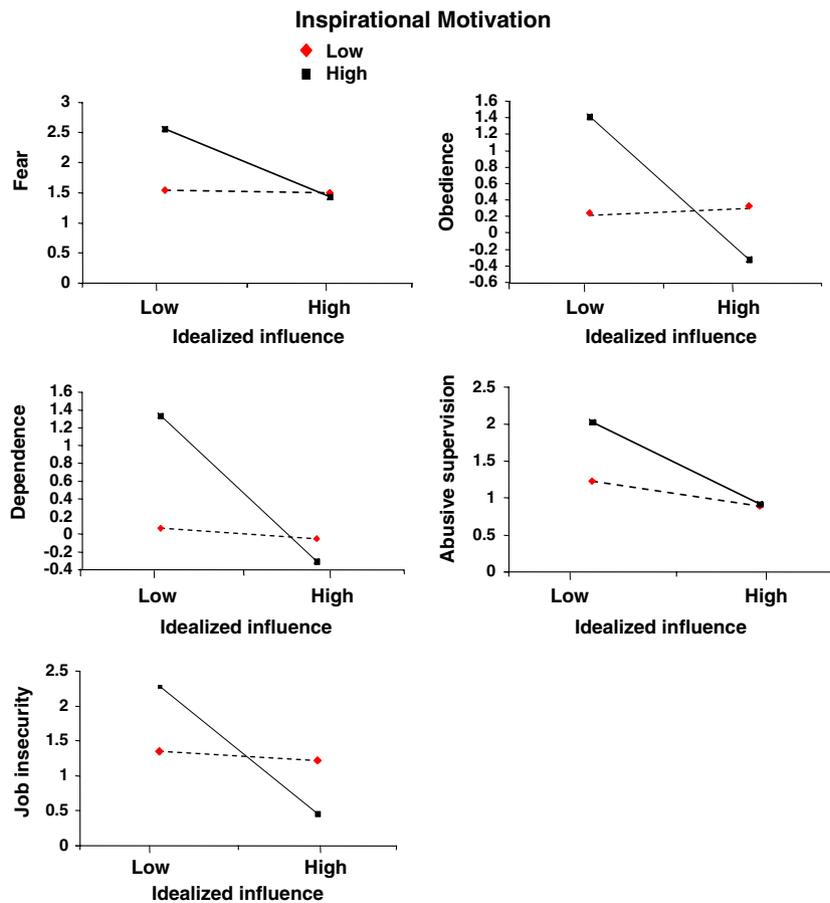


Figure 1. The relationships between inspirational motivation and idealized influence on fear of leader, obedience of leader, dependence on leader, perceptions of abusive supervision, and job insecurity.

this study is similar to more recent attempts to understand the morality of transformational leadership behaviors (e.g., Turner et al., 2002), a topic that has been actively debated, but has received far less empirical attention. The aim of the present research was to develop and test a model of pseudo-transformational leadership that is rooted in the transformational leadership framework, but separate from transformational and laissez-faire leadership.

The results of this study support the basic tenet underlying the model of pseudo-transformational leadership. Specifically, as shown in Figure 1, pseudo-transformational leadership (low idealized influence and high inspirational motivation) is associated with higher perceptions of fear, obedience, dependence, perceptions of abusive supervision, and job insecurity by followers. Moreover, transformational leadership (high

idealized influence and inspirational motivation) was associated with the lowest levels of obedience, dependence, and job insecurity among followers. These results achieve added importance because they emerged after controlling for generalized ethical leadership, other components of transformational and transactional leadership, and demographic variables.

One particular aspect of the current findings that is consistent with our model of pseudo-transformational leadership warrants additional comment. Specifically, as is evident from both Table 2 and the slope of the interactions in Figure 1, idealized influence was more influential regarding the five outcomes than was inspirational motivation. Indeed, inspirational motivation functioned mainly by moderating the powerful influence of idealized influence on fear of the leader, obedience to and

dependence on the leader, perceptions of abusive supervision, and job insecurity.

While critics have proposed that transformational leadership can be harmful to employees (e.g., McKendall, 1993), our research supports the notion that any negative influence may indeed be due to the self-interested values of pseudo-transformational leaders, who can be conceptually and empirically distinguished from transformational leaders. Recent research has suggested that transformational leadership may predict both follower empowerment and dependence simultaneously. For example, Kark et al. (2003) found that the relationship between transformational leadership and follower empowerment is mediated by social identification, whereas personalized identification mediates the relationship between transformational leadership and dependence. Because our model of pseudo-transformational leadership is embedded within the behaviors of transformational leadership, it may explain these findings. Specifically, it is possible that pseudo-transformational leaders are more likely to develop personalized identification and dependence on the part of their followers. This would be consistent with Bass and Steidlmeier's (1999) argument that pseudo-transformational leaders become idols to their followers, instead of acting as their role models. Future research might ask whether the dependence experienced by followers of pseudo-transformational leaders is mediated through personalized identification, and, likewise, whether empowerment is mediated by social identification generated by transformational leaders.

A number of issues, both conceptual and methodological, need to be confronted in future research. First, from a conceptual perspective, only two of the four transformational leadership components were used in generating the model of pseudo-transformational leadership. A more comprehensive conceptualization that is embedded in a model of transformational leadership should include behaviors that reflect the full range of transformational leadership. In this respect, it is possible that transformational leaders (high idealized influence and high inspirational motivation) who focus on the "other" also stimulate followers' to think for themselves (i.e., intellectual stimulation), and actively listen to and care for followers (i.e., individualized consideration). This would be consistent with Simola et al. (2007)

finding that transformational leadership is characterized by an ethic of care. In contrast, pseudo-transformational leaders (i.e., low in idealized influence and high in inspirational motivation) are more focused on themselves than on caring for those they lead. As a result, having employees who think for themselves might well threaten the leaders' own agendas. Incorporating intellectual stimulation and individualized consideration into patterns of pseudo-transformational leadership would result in a more comprehensive model than was presented in the current study.

Second, this study is based on data from an executive-level sample, which was disproportionately male and well-educated. Ethical leadership issues do not only confront executives, however, despite the fact that ethical failures of top-level leaders continue to receive much media attention. Instead, individuals in leadership throughout the organization are continually faced with ethical dilemmas, and any replication of the model of pseudo-transformational leadership must go beyond an executive-level sample to understand more fully the nature of pseudo-transformational leadership. Third, we focused exclusively on negative outcomes in this study; however, attempts to distinguish between transformational, pseudo-transformational, and laissez-faire leadership might benefit from a focus on both positive and negative outcomes.

Several methodological issues also warrant attention. First, measurement problems currently limit the extent to which such a model might be tested using a survey design. As can be seen from Table 2, the correlations between the four transformational components are very high (average  $r = .86$ , range = .79 to .90); these findings are similar to other data showing high correlations between these dimensions (e.g., Bycio et al., 1995), making it difficult to test a model based on all four behaviors using the same measurement instrument. Accordingly, a different methodology might be needed in any research exploring this model of pseudo-transformational leadership. Future research might well benefit from laboratory-based studies and assessment techniques that can conceptually and statistically isolate the sub-components of transformational leadership without relying on the MLQ, and therefore explore behavioral inconsistencies between transformational leadership dimensions.

Second, the current study relies exclusively on single source data in which participants rated both leader behaviors and outcomes. Judge et al. (2006) show that different relationships emerge between narcissism on the one hand, and self- and external ratings of performance on the other hand, making research on pseudo-transformational using multi-source data more pressing.

Last, issues of construct validity remain in question. While the results of this study shows that pseudo-transformational leadership can be differentiated from transformational and laissez-faire leadership, future research might also focus on whether pseudo-transformational leadership can be differentiated from such seemingly similar constructs as personalized charismatic leadership (House and Howell, 1992) and narcissism (Rosenthal and Pittinsky, 2006), especially its negative or dark side (Paunonen et al., 2006)

In conclusion, the ethics of leadership continue to attract public and scholarly attention and yet have received far less systematic empirical investigation than their effects. We proposed and tested a model for understanding pseudo-transformational leadership, providing initial empirical support for the unique nature and effects of pseudo-transformational leadership.

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