

Chapter 13 Traditional Transformational Leadership Behavior Theories

Transformational leaders "... recognizes and exploits an existing need or demand of a potential follower... (and) looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower" (Burns, 1978: 4). Burns saw four categories in his typology: Intellectual, Reform, Revolutionary, and Heroic (charismatic).

Intellectual - An intellectual leader is devoted to seeing ideas and values that transcend immediate practical needs and still change and transform their social milieu. "The concept of intellectual *leadership* brings in the role of *conscious purpose* drawn from values" (p. 142). The intellectual leader is out of step with their own time, in conflict with the status quo. The intellectual leader is a person with a vision that can transform society by raising social consciousness.

Reform - leadership of reform movements requires participation of a large number of allies with various reform and nonreform goals of their own, which means dealing with endless divisions in the ranks, and a collective that is anti-leadership. Reform leadership by definition implies moral leadership, which means an attention to matching the means to the ends (p. 170). Reform leaders transform parts of society to realize moral principles. Burns uses the example of Charles Grey (born 1764) was the first Earl Grey of Howick. Grey in 1792 proposed a bill to reform Parliament that would split the Whig party. He undertook the illegalization of the slave trade, a poor act, the India Bill, and a factory act. Grey put together coalitions and put through reforms that were selected instead of revolution. The combined Reform Bill became law after much posturing and debate in 1832. Grey displayed timing, steadiness of purpose, and mediation skills as a reform leader.

Revolutionary - "revolutionary leadership demands commitment, persistence, courage, perhaps selflessness and even self-abnegation (the ultimate sacrifice for solipsistic leadership)" (p. 169). Where the reformer operated on the parts, the revolutionary operates on the whole. The analysis of revolution always seems to begin with the storming of the Bastille, an event that transformed the French monarchy. Then there is the Bolshevik revolution, a game conducted by elites over the heads of the masses. Then there are the coups d'etats of banana republics. "In its broadest meaning revolution is a complete and pervasive transformation of an entire social system" (p. 202). Such transformation means the creation of a new ideology, the rise of a movement, and the zeal to overthrow the status quo, and can result in the reconstruction of economy, education, law, and even social class. Luther, Lenin, Mao and Fidel Castro are examples of transformative revolutionary leadership. Revolutionary leaders have strong sense of vision, mission, and end-values, the transcendent purpose. A transcendent purpose and strong will is needed to motivate masses of people to revolt in the service of revolution. A little propaganda helps.

[Martin Luther](#), for example, was a master propagandist, and "had an absolute, fanatical conviction that carried almost everything before it. And he had the good fortune to live in

an era ripe for ideological change, one in which the art of communication had been modernized and the voice of a lone monk could be heard in many lands" (p. 203). October 31, 1517, Luther posts the 95 Theses on the door of the Wittenberg Castle Church.

When necessity demands it, and the pope is an offense to Christendom, the first man who is able should, as a true member of the whole body, do what he can to bring about a truly free council. No one can do this as well as the temporal authorities (quote from Luther).

He engaged in inflammatory writings and dialogues. The printing presses (using wood cut impressions) spread his new demands *On Improving the Christian Estate*. Was Luther just a catalyst, the lightning rod for historical forces that had just piled up around him? He shook the foundations of theological, political and economic power. Luther was not an organizer, politician, or a strategist, he was a prophet.

In the French revolution, leaders emerged spontaneously in the crowd stricken by starvation, to lead mass volcanic actions of revolution, in the face of soaring bread prices, gouging middlemen and government harassment. Gangs of hungry peasants roamed the countryside, pillaging and burning chateaus. With this revolution, the feudal monarchy was abolished, nobility was renounced, church crusades denounced, and local government was reorganized. Revolutionary forces included divisions between craftsmen and journeymen, factory owners and workers, and urban and rural factions. Friends of Louis XVI rallied to oppose the revolutionary forces that would destroy the monarchy and their way of life. Six weeks after the Bastille was stormed, the Assembly put forth the *Declaration of the Rights of Man*. "Men are born and remain free and equal in rights" was one provision. Another was equal right to hold office and to speak, write, and print freely.

In 1770, at age 14, Marie Antoinette left her homeland and traveled to Versailles to marry Louis XVI. She was from Austria and her foreign and frivolous ways were blamed for turning Louis's head away from the needs of the people and for his failure to bear heirs. She also "yawned and giggled openly during royal ceremonies" and surrounded herself with attendants in public" AND Marie Antoinette was also called Madame Deficit and blamed for the country's financial problems ([Source](#)).

'Qu'ils mangent de la brioche.' Let them eat cake. [Did she say this? The remark, perhaps apocryphal, was attributed to others much earlier.]

Marie tried to use PR to spin a new story about her. She had a painting commissioned to demonstrate her family virtues. But word of mouth was then more powerful than painting.

Marie-Antoinette and Her Children by E. Vigée-Lebrun, 1787

On October 5 a mob of Parisian women marched on Versailles, shouting for the queen's blood. On July 14th, 1789 the Parisian populace razed the Bastille and a short time later

the royal family was imprisoned in the palace of Tuileries. In 1792 the National Convention declared France a Republic. King Louis XVI (House of Bourbon) in December 1792 was put on trial for treason, found guilty, and on went bravely to the guillotine to be beheaded on January 21, 1793 (AT Place de la Revolution in Paris, now known as the Place de la Concorde.).



Marie Antoinette, Queen of France. 1755 - 1793, and her two sons were placed in prison and then executed. Marie Antoinette was beheaded October 16, 1793

Antoinette was cruelly treated during her final days of captivity. Her children were taken from her, and her best friend, the Princess de Lambelle, was killed and her severed head was put on a pole and paraded in front of the Queen. Antoinette followed her husband to the guillotine on October 16, 1793. She was executed without proof of the crimes for which she was accused ([Source](#)).

On October 16, 1793 she was taken through the streets of Paris in an open cart. She maintained her dignity to the end. On the scaffold she accidentally stepped on the executioner's foot, and her last words were, "Monsieur, I ask your pardon. I did not do it on purpose." ([Source](#)).



Revolutionary leaders went on a reign of terror (a Year of Terror) and France declared war with all major nation states and then devoured its own children in acts of mass murder.

Heroic (Charismatic) - The heroic, charismatic is what is today most referenced as transformational leadership. Yet for Burns, this was just one of four categories.

For Burns, Moses is the epitome of charismatic heroic leadership.

Moses is born during the Jewish enslavement in Egypt. His mother, Yocheved, desperate to prolong his life, floats him in a basket in the Nile.

Exodus 2: 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.' 11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.

Moses led the Hebrew people, the Israelites, out of slavery in Egypt. He is depicted in Exodus, as a vigorous and decisive leader. And God revealed himself to Moses, which is proof of his charisma. As leader, Moses is surrounded by an endless number of needs, people demands, requests for decisions, and problems to solve ([Source](#)). "Moses sat to judge the people, and the people stood about Moses from the morning until the evening."

"For the role of a leader in Israel is not only to defend, redeem, preach and govern, but also and primarily, to nurture. Moses is the savior of Israel and their teacher and legislator, but also their raaya meheimna - their "faithful shepherd" and "shepherd of faith" - meaning that he is the provider of their needs, both materially and spiritually, feeding their bodies with manna and feeding their souls with faith" ([source](#)).

Theatrics of Leadership

Burns points us to some of the theatrics of leadership. For example the heroic (charismatic) leader, loves a spectacle, and the "spectators... love the performer ... (and in politics) the halo surrounding Number One bathes the political landscape in glow of harmony and consent: (p. 248). ([See Theatrics](#)).

Bernard M. Bass (1985) Model of Transactional and Transformational Leaders

Ironically, Bernard Bass (1985) dedicated his book to James McGregor Burns, but changed Burns' theory.

Table Three: Comparison of Burns and Bass Models of Transformational & and Transactional Leaders (common choices of leaders for Burns and Bass are in red).

<p>BURNS Transactional Leader -</p> <p>approaches followers with an eye to exchanging one thing for another: jobs for votes, or subsidies for campaign contributions.</p> <ol style="list-style-type: none"> 1. Opinion <ul style="list-style-type: none"> ○ McCarthy ○ Roosevelt 2. Group <ul style="list-style-type: none"> ○ Doc, in Whyte's Street Corner Society 3. Party <ul style="list-style-type: none"> ○ Jefferson ○ Lenin 4. Legislative <ul style="list-style-type: none"> ○ Johnson 5. Executive <ul style="list-style-type: none"> ○ de Gaulle ○ Roosevelt 	<p>BURNS Transformational Leader -</p> <p>"recognizes and exploits an existing need or demand of a potential follower... (and) looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower" (p. 4).</p> <ol style="list-style-type: none"> 1. Intellectuals <ul style="list-style-type: none"> ○ Rousseau ○ Locke ○ Madison ○ Bentham ○ Mill 2. Reformers <ul style="list-style-type: none"> ○ Grey ○ Alexander 3. Revolutionaries <ul style="list-style-type: none"> ○ Luther ○ Mao ○ Castro ○ Lenin ○ Louis XVI 4. Heroes (Charismatics) <ul style="list-style-type: none"> ○ Moses ○ Joan of Arc ○ Muhammad ○ Kennedy
<p>BASS Transactional Leader - pursues most benefit, economic exchange to met subordinates; current material and psychic needs in return for "contracted" services rendered by the subordinate" (p. 14).</p> <p>Leaders mentioned by Bass:</p> <p>Lyndon Johnson (more extremely transactional, but Great Society did represent considerable transformational effort, p. 27).</p> <p>Henry Ford (did transform the auto industry as a visionary, but had much transactional behavior, such as rigid control over behavior, internal spies</p>	<p>BASS Transformational Leader - cites Burns' definition, the leader who recognizes the transactional needs in potential followers "but tends to go further, seeking to arouse and satisfy higher needs, to engage the full person of the follower ... to a higher level of need according to Maslow's (1954) hierarchy of needs" (Bass, 1985: 14).</p> <p>Transformational political leaders may also use their authority and power to radically reshape through coercive means the social and physical environment, thus destroying the old</p>

to enforce disciplinary rules, and prejudices such as being an anti-Semitic and anti-intellectual, p. 28; affordable cars, p. 17; transformational leader Ford publicizes Jewish plot to control the world that was quite untrue, p. 18).

way of life and making way for a new one" (Bass, p. 18).

Leaders mentioned by Bass:

Moses

Martin Luther King Jr. (more than just superficial change or minor increments in level of motivation of transactional leader, p. 16-17).

Mahatma Gandhi (sacrifice security and safety needs for a greater good, p. 15)

de Gaulle (extreme transformationalist with little time for transactional leadership, p. 26)

Roosevelt (balanced in respect to T and T leadership, p. 27; inspiring inaugural speech, p. 17).

Thomas J. Watson (transformed IBM, p. 27)

Robert Hutchins (transformed the University of Chicago, p. 27).

Jane Addams (transformed Hull House, p. 27).

George Patton (transformed the Third Army, p. 27).

Kennedy (inaugural speech that moved the audience to transcend their own self-interest for the good, p. 15).

Lee Iacocca (aroused higher order needs in turning around Chrysler Corporation, p. 15).

Leon Trotsky (symbolic solutions, p. 17-18).

Alexander the Great (symbolic solution, the mass marriage of his Greek soldiers with

FOR BASS, BOTH T & T HAVE THIS IN COMMON:

- **Can be directive** (p. 29).
- **Negotiative or persuasive** (p. 29).
- **Consultative** (p. 29).
- **Participative** (p. 29).
- **Delegative** (p. 29).

[Please See Myers-Briggs tie in to trait approach to assigning Famous Leaders to various typologies](#)

Recall that Bass (1985: 20-22) says Burns: (1) did not pay attention to the portfolio of followers' needs and wants, (2) restricted transformational leadership to moral ends (for example Bass sees Hitler as transformational), and worst of all, (3) set up a single continuum running from transactional to transformational leaderly types. Is this a correct reading of Burns (1978) by Bass?

Gender Differences - Bass contends there are none. Yet, other studies show that women develop a "feminine style of leadership," which is characterized by caring and nurturance, and men adopt a "masculine style of leadership", which is dominating and task-oriented (Eagly, Makhijani, & Klonsky, 1992). In a study of 345 metropolitan branch managers, ([Carless, 1998](#)) found self-ratings by female managers indicate they perceive themselves as more likely to use transformational leadership than male managers.

Female managers are more likely than male managers to report that they take an interest in the personal needs of their staff, encourage self-development, use participative decision making, give feedback and publicly recognize team achievements. In summary, female managers report they use more interpersonal-oriented leadership behaviors compared to male managers (Carless, 1998).

Bennis & Nanus 1985 Transformational Leaders

Bennis and Nanus (1985) did a study of ninety top leaders. Their list of newly discovered leader traits include: logical thinking, persistence, empowerment, and self-control. But, most of all they rediscovered transformational (leaders) as being different from transactional (managers). The transformation is to make followers into self-empowered leaders, and into change agents. The leader's job is to articulate Vision and Values clearly so the new self-empowered leaders know where to go. The Traits of a Transformational leader are the 4 **I**'s:

1. Idealized Influence (leader becomes a role model)
2. Inspirational Motivation (team spirit, motivate, and provide meaning and challenge).

3. Intellectual Stimulation (creativity & innovation)
4. Individual Consideration (mentoring)

Actually some models ([Lolly, 1996](#)) get a bit more complicated, but the same problems apply.

What gets confused, is are they studying traits, or are these patterns of behaviors?

Other book authors followed their lead:

Kouzes, J.M. and Posner, B.Z. (1989) *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations*. San Francisco: Jossey-Bass Publishers.

Tichy, N.M. and DeVanna, M.A. (1990) *The Transformational Leader*. New York, NY: John Wiley and Sons.

Schein 1985 Culture Change as Transformation

For Edgar Schein (1985) the transformation that matters is a change in the corporate culture. What do leaders pay attention to, measure, and control sends symbolic signals to the rest of the corporate culture. The following case study applies this theory ([McAdams & Zinck, 1998](#)).

By analyzing the interview responses from 60 staff members in the three districts, the authors identified leadership characteristics that were common to all three districts and consistent with the research findings. These characteristics include:

1. Focus of Attention—Behaviors and actions by the superintendent clearly identified the major priorities, interests, and commitments of the superintendent. By word and deed the superintendents provided a strong message about the centrality of these few priorities to the mission of their school district.
2. Goal-Directed Activity—Each of the three superintendents had a process in place for the orderly and systematic monitoring and assessment of progress in those areas that were the focus of attention. District and individual goals for the superintendent and other district administrators were clearly derived from the overall mission of the school district and superintendent.
3. Modeling of Positive Behavior—The typical activities of these superintendents modeled the particular behaviors necessary to meet the goals and fulfill the mission of the school system. These superintendents each interacted frequently with teachers and administrators at the school level and were often directly involved in the instructional process.
4. Emphasis on Human Resources—Each superintendent put an emphasis on staff empowerment, sophisticated staff development

processes, and close attention to the hiring practices in the school district.

Schein, E. (1985). *Organizational culture and leadership*. San Francisco: Jossey-Bass.

Schein, E. H. (1991) *Organizational Culture and Leadership: A Dynamic View*. San Francisco, CA: Jossey-Bass.

PROBLEMS WITH THE BEHAVIOR SCHOOLS OF LEADERSHIP

Leadership, even transformational, is in crisis. I take a "critical postmodern" perspective in the analysis of transformational leadership. Transformational leadership is a discourse that trains us to see leadership in new ways. Critical postmodern is the nexus of critical theory, postcolonialism, critical pedagogy and postmodern theory ([Tamara, Journal of Critical Postmodern Organization Science](#)). Said another way, critical postmodern "fuses what may be considered the three great materialisms of Modernity--Marx, Nietzsche and Freud--into a critical postmodern cartography" ([Smith and Tedesco-Gronbeck, 1995](#)).

... critical postmodern spatial theory privileges the lived spatialities of left-margined communities as sites of socio-spatial critique. A postmodern identity politics enacts critical postmodern spatial theory by nurturing the development of, and solidarity between, 'counterpublics', which are subaltern community spaces where private spatialities of alienation are brought to public discourse ([Allen, 1999](#)).

... Shaping a new democracy, understanding the role institutions play, and attending to how knowledge is reproduced are all goals of a critical postmodern pedagogy ([Nancy Diekelmann, 1999](#)).

... researcher's perceptions, experiences, language, culture, gender, race, class, age and personal history and so on, shape the political and ideological stance that researchers take into their research ([Eva Dobozy](#)).

... The task of critical postmodern thinking is the dismantling of narratives to expose their hidden interests and oppressive intentions-whereupon the old assumptions about foundational reality will be abandoned ([Fitzgerald, 1996](#)).

Critical postmodern is a new coalition that challenges the current world order, including its current fad and buzzword, "transformational leadership." We wonder just what is it that is being transformed? Is there some change in the fundamental material condition that we might have missed?

1. Transformational leadership is studied using quite positivist (some post-positivist) methods. We would like to see some interpretative, narrative,

and existential methods used to explore the transformations. And if we must use the empiric tradition of post-positivism, how about checking into the material conditions of work that is being transformed.

2. What are the possibilities in transformational leadership for decentered power, worker resistance, agency, and identity politics?
3. Lincoln (1998) makes the point that transformational leadership as it is currently being studied does not attend sufficiently to discourse analysis. A critical postmodern analysis of the discourse of transformational leadership would look at power and resistance to efforts of transformation, how the discourse of transformation subverts resistance, and questions of hegemony.
4. Barker and Young (1994) look at the feminist connections to transformational leadership in postmodern organizations. Collins (1986) takes a critical postmodern view.
5. Critical pedagogy looks at the way in which people in various cultural groups are socialized into power structures; as Tierney (1993a, b) puts it "naming silent lives." There is a need to look at transformational leadership discourse and strategies that marginalize and silence race/ethnicity, social class, gender, and sexual orientation. In brief, transformational leadership promises to be an emancipatory project, but does it really deliver emancipation from command and control to marginal group members. Questions of what is transformed and who gets advantage are ignored in the way the construct is being investigated.

CONCLUSIONS

The view of behavior from Fox Island is about the theatre area called plot. Plots are patterns of transactions among the players. In Boje's Fox story, it is a transaction between human and fox. The transformation behavior comes in when the leader changes the wheel of life, moving the game of interaction to a new pattern. Using meditation and ritual (e.g. 7 directions, breathing, etc.) means forms of behavior are being changed by a leader, in order to affect changes in the behavior of others (be they fox or human). Awareness of one's own behavior, being centered, is a way to leader. Being able to tune in to the behavior patterns of those around us is a way to improve one's leader performance.

In this chapter we looked at observational, critical incident reports (Boje's story is a critical incident report), and survey research approaches to behavior leadership. There are many more types of behaviors than the ones focused on by Ohio, Michigan, and other universities. Yet, few of these other behaviors have been studied. It is time to get out of the two-factor behavior models. Burns and Bass, and let's include Weber, approach the idea of transformation differently. For Weber, there can be a much more spiritual way in which, charismatic leaders go about transformation. For Boje's Fox story, there is a sense of understanding one's own charismatic behaviors. Sometimes being gentle is more transformative than being the autocratic, persuader.