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THE DARK SIDE OF CHARISMATIC LEADERSHIP:  
A SOCIAL EXCHANGE PERSPECTIVE

by

BIN MA

A dissertation submitted to the Graduate Faculty in Business in partial fulfillment of the requirements for the degree of Doctor of Philosophy, The City University of New York

2018

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The Dark Side of Charismatic Leadership:  
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This manuscript has been read and accepted for the Graduate Faculty in  
business in satisfaction of the dissertation requirement for the degree of Doctor  
of Philosophy.

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## ABSTRACT

### The Dark Side of Charismatic Leadership: A Social Exchange Perspective

by

Bin Ma

Advisor: Donald Vredenburg

This dissertation focuses on a possible dark side of charismatic leadership and its behavioral consequences from a social exchange perspective. By revealing the positive correlations between charismatic leadership and the Dark Triad personality traits of narcissism, Machiavellianism, and psychopathy, this study provides empirical evidence for the possibility of charismatic leaders with negative personality traits generating harm. Based on a sample of 99 leader-follower dyads recruited from a Chinese work organization, the findings suggest that more charismatic leaders are more likely to behave in autocratic ways and the followers of such leaders will more likely enact pro-leader unethical behaviors. These findings provide new insights for the charismatic leadership literature and contribute to a more complete understanding of charismatic leadership theory. By highlighting the possible negative consequences of an often favorably viewed leadership style, the findings of this dissertation also provide practical implications for leaders, employees, and work organizations.

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## Chapter 1 Introduction

Leaders play essential roles in making decisions and have impacts on both their followers and organizations (e.g., Dvir, Eden, Avolio, & Shamir, 2002; Finkelstein & Hambrick, 1990; House, 1977; Zhu, Chew, & Spangler, 2005). During the past two decades, the business environment has become more dynamic and complex due to new technologies and global competition (Bettis & Hitt, 1995; Thomas & D'Aveni, 2009), further highlighting the role of leaders. A phenomenon of business hero is reflected in stories and news reports across media (Villette, Vuillermot, & Holoch, 2009). Some examples of such stories are Steve Jobs and Apple Inc, Howard Schultz and Starbucks, and Jeff Bezos and Amazon.com, which describe how these leaders guided their organizations through major changes for significant achievements. As a result, research interests in leadership behavior and its consequences were boosted and various leadership theories created decades ago have received research attention again (e.g., Bass, 1997; Graeff, 1983; House, 1977; House & Mitchell, 1974; Vroom & Yetton, 1973).

Charismatic leadership theory (Conger & Kanungo; 1987; House, 1977) is one in this more recent leadership research trend (e.g., Bass & Avolio, 2000; Banks, Engemann, Williams, Gooty, McCauley, & Medaugh, 2017). Research has shown that charismatic leadership can promote followers' trust (Jung & Avolio, 2000), work motivation (Choi, 2006), work engagement, organizational citizenship behaviors (Babcock-Roberson & Strickland, 2010), and performance (DeGroot, Kiker, & Cross, 2000; Kirkpatrick & Locke, 1996). Charismatic leaders pursue courses of action that challenge the status quo and promote effectiveness (see Lowe, Kroeck, & Sivasubramaniam, 1996, for a review) based on the effects of their charisma as perceived by subordinate followers (Conger, 1999; Yukl, 1999). Therefore, charismatic leadership has been generally considered beneficial for both individuals and organizations

(House & Shamir, 1993). Research on charismatic leadership has largely focused on its positive outcomes (see Banks et al., 2017, for a review) with relatively few studies focusing on the potential dark side of charismatic leaders (e.g., Deluga, 1997, 2001; Hogan, Raskin, & Fazzini, 1990; House & Howell, 1992; Paunonen, Lönnqvist, Verkasalo, Leikas, & Nissinen, 2006; Sankowsky, 1995) and even fewer investigating possible negative consequences for the followers of charismatic leaders (e.g., Howell & Shamir, 2005). Because charismatic leaders can influence people around them through interactions and exchanges (House, 1977; Shamir, House, & Arthur, 1993), possible negative consequences for those followers deserve research attention.

Because of the popularity of charismatic leaders in today's world and the lack of research on the negative consequences of charismatic leadership, it is important to gain a fuller understanding of charismatic leadership, especially regarding its possible dark side and consequences. The present dissertation seeks to fill this research gap by examining charismatic leaders' possible dark side traits, such as narcissism, Machiavellianism, and psychopathy, and their consequences from a social exchange perspective. In particular, the general research question of this dissertation is: what are the determinants and consequences of the interpretations of inequitable social exchanges between charismatic leaders and their followers? By demonstrating possible different social exchanges interpretations caused by charismatic leadership and the negative behavioral consequences for both leader and follower, this dissertation seeks to reveal a dark side of charismatic leadership.

Leaders' charisma has been proven to have roots in openness and agreeableness (Bono & Judge, 2004; Judge & Bono, 2000), as does narcissism, Machiavellianism, and psychopathy (Paulhus & Williams, 2002). Specifically, Paulhus and Williams (2002) indicated that narcissism, Machiavellianism, and psychopathy are associated with Big-Five personality traits

such as extraversion, openness, and agreeableness, suggesting a rationale for investigating the relationship between charisma and these dark side traits. Although prior research has shown a direct relationship between narcissism and charisma (Deluga, 1997; Popper, 2002; Rosenthal & Pittinsky, 2006) and reasoned that leaders' narcissism could be perceived as a beneficial quality (Grijalva, Harms, Newman, Gaddis, & Fraley, 2015), research on the relationships between charisma and Machiavellianism and psychopathy is limited. Theorists have discussed that it is possible for Machiavellians to be perceived as charismatic because they are often confident with their skills of creating desired images in front of others (Drory & Gluskinos, 1980; Gardner & Avolio, 1998). Consistent with this logical stream, charismatic leaders are also likely to have the power and ability to manipulate and deceive people, which is the essence of being Machiavellian, especially when they prioritize and pursue their individual goals (Conger & Kanungo, 1998; Takala, 2010). Lastly, theorists have discussed the relationship between psychopathy and charisma in the literature (e.g., Conger, 1990; Sankowsky, 1995), and more recent research has attempted to demonstrate empirical evidence with student samples (Westerlaken & Woods, 2013). This suggests a need for more empirical research on psychopathy and charisma in a work organization context. Thus, due to the insufficient empirical evidence of the relationships between charisma and narcissism, Machiavellianism, and psychopathy, as well as the potential importance of these characteristics to leadership emergence, behavior, and performance (Judge, Piccolo, & Kosalka, 2009), this dissertation seeks to examine these relationships and the consequences for dyadic leader-follower relationships.

The relationship between charismatic leader and follower is a social exchange relationship reflecting the two parties' interdependent interactions and obligations to each other (Blau, 1964; Emerson, 1976). The quality of a dyadic social exchange relationship can be

evaluated by each involved party based on his or her own interpretation of the equity in their exchange (Adams, 1965). Equity theory suggests that by comparing one's own outcomes/inputs ratio with the other party's, each party would perceive a level of equity in the relationship and adjust his or her future behaviors accordingly in order to achieve a more equitable relationship (Adams, 1965). However, equity theory was built based on the assumption that two parties in a dyadic social exchange relationship are comparable with each other on one or more attributes or conditions (Adams, 1965). For example, in a case of two workers with similar work content in the same team, due to their conditions being comparable (e.g., work content, payment, etc.), it is possible for each party to calculate an outcomes/inputs comparison with the other party.

However, this situation may not be true in the relationships between charismatic leaders and their followers because of their incomparable circumstances. Charismatic leaders are likely to hold advantageous positions compared to their followers due to their power, status, and resources (Bass, 1985; House, 1996), so it may be easy for these leaders to develop inequitable exchange relationships with the followers that benefit themselves. Moreover, followers of charismatic leaders strongly identify with their leaders and are willing to follow direction (Conger & Kanungo, 1998; Kark & Shamir, 2002), which may leave opportunities for the leaders to create and sustain these inequitable exchange relationships without acknowledgement and resistance from the followers. Followers of charismatic leaders may misinterpret or accept the quality of their exchange relationships with the leaders, which may be a commonly existing situation that research has limitedly targeted.

Furthermore, according to Adams's (1965) theory of inequity in social exchanges, perceptions of inequity would motivate behaviors to adjust the inequity. A leader's charisma, narcissism, Machiavellianism, and psychopathy are all likely to influence the behaviors of both

the leaders and the followers (Conger & Kanungo, 1987; Gaddis & Foster, 2015), and these influences may also come through each involved party's interpretations or acceptance of the inequity in their exchange relationships. Therefore, this dissertation will also examine charismatic leaders' and their followers' behavioral consequences. With a self-concept developed from advantageous exchanges with their followers, charismatic leaders may become self-centered and autocratic (Sosik, Avolio, & Jung, 2002; Weber, 1947). Meanwhile, followers of charismatic leaders may lose some judgmental ability and rely on their leaders' instructions and guidance because they see the leaders as worthy of identification and imitation (Conger & Kanungo, 1987; Kark, Shamir, & Chen, 2003). Also, followers' strong identification with their charismatic leaders and the expectations for future beneficial exchanges may motivate them to protect their leaders, even through unethical acts (Umphress & Bingham, 2011; Umphress, Bingham, & Mitchell, 2010).

In sum, this dissertation will focus on several research questions that are organized with the following structure. Chapter 2 will review the literature of charisma, narcissism, Machiavellianism, and psychopathy in leadership settings, based on which relationships between charisma and the other three constructs will be proposed, and Chapter 5, Study 1 of the dissertation, will test those proposed relationships. Chapter 3 will focus on possible different interpretations of social exchange relationships between charismatic leader and follower, whereby charismatic leadership is hypothesized to be positively related to such different social exchange interpretations. Chapter 4 will examine the behavioral consequences for both charismatic leaders and their followers. Among the three targeted behaviors in my study, I will conceptualize and develop a measure of a new type of follower behavior, namely complete obedience. Chapter 6 (Study 2) will validate the complete obedience measure, and Chapter 7

(Study 3) will examine the full model proposed in Chapters 2, 3, and 4. In particular, hypotheses will suggest that charismatic leadership will be positively related with three behavioral consequences with the possible different social exchange interpretations as a mediator in these relationships. Leaders' dark side traits of narcissism, Machiavellianism, and psychopathy will be examined as playing moderating roles in those relationships. Lastly, Chapter 8 will discuss the theoretical and practical implications and limitations of this dissertation. Directions for future research will also be discussed in Chapter 8.

The present dissertation seeks to contribute to research in the following ways. First, by empirically examining charismatic leaders' potential narcissistic, Machiavellian, and psychopathic personality traits and their consequences, the dissertation further develops understanding of charismatic leadership's potential dark side (Conger, 1999). Second, I attempt to extend the understanding of social exchange relationships by identifying and examining potentially important different social exchange interpretations in such relationships. Moreover, because social exchange theory is one of the most influential conceptual paradigms in organizational behavior studies (Cropanzano & Mitchell, 2005), the recognition and examination of the different interpretations by parties involved in social exchange relationships should contribute to future research with a more complete understanding of social exchanges. And last, by developing a new construct of follower complete obedience behavior and validating a measure for the construct, this dissertation provides a useful tool for future research on followers' workplace behaviors. Figure 1 depicts the theoretical model of this dissertation.

## **Chapter 2 The Dark Side of Charisma**

In an organizational context, leadership is typically viewed as a process of social influence through leader/follower exchange relationships (Graen & Uhl-Bien, 1995) in which leaders affect their followers by clarifying goals and providing the tools and motivation to accomplish those goals (Babcock-Roberson & Strickland, 2010). Thus, leadership can be important in influencing individual and organizational outcomes, and leadership theories help explain those influences (Howell & Shamir, 2005). These statements are particularly true in the context of charismatic leadership (Banks et al., 2017; Shamir, 1992). Through a combination of idealized influence and inspirational motivation (Bass, 1997; Bass & Avolio, 1993), charismatic leaders communicate values to their followers and energize them by envisioning the future with optimism (Antonakis, Avolio, & Sivasubramaniam, 2003; LePine, Zhang, Crawford, & Rich, 2016).

### **Charismatic Leadership Theory**

Weber (1947, 1968) first described charisma as a form of social authority associated with an individual who was believed to be endowed with the gift of divine grace, which suggests charisma is a type of individual trait and exerts powerful influences on organizations and society. Charismatic individuals, with their personal charm, attractiveness, and persuasive communication, may be more able to provide meaning for people surrounding them and become influential (Judge et al., 2009). In an organizational context, the influence of charisma is often exercised through the charismatic form of leadership, which is based on and driven by the unique and exceptional qualities of charismatic leaders (Weber, 1947). Thus, charismatic leadership theory was introduced to explain the impact and consequences of charismatic leaders (House, 1977), and a large amount of theoretical and empirical work has been conducted in this domain

since (e.g., Conger & Kanungo, 1987; Flynn & Staw, 2004; Grabo, Spisak, & van Vugt, 2017; Shamir, 1992). Specifically, a leader's charisma, perceived by followers, has been suggested to play an essential role in a leader-follower relationship (Shamir, 1992). Research has also shown that charismatic leaders have power and influence over their followers (Bass & Avolio, 2000), help clarify unclear situations (Conger & Kanungo, 1998), create and communicate vision and expectations (Jacobsen & House, 2001), and challenge the status quo (Conger, 1999).

In the leadership literature, charismatic leadership is viewed related to transformational leadership (e.g., Avolio, Bass, & Jung, 1999; LePine et al., 2016). Similar to charismatic leaders, transformational leaders inspire and motivate their followers with strategic vision (Bass, 1997). However, compared to transformational leadership, charismatic leadership emphasizes the development of stronger personal connections between charismatic leaders and their followers (Avolio et al., 1999), which suggests the frequency and importance of social exchanges in the development of such connections (Blau, 1964). Through social exchanges, a charismatic leader can provide followers with a role model to identify with (Conger & Kanungo, 1998), who represents a clear set of values and purposes and encourages following behavior (Avolio et al., 1999; Conger & Kanungo, 1998). Therefore, transformational leadership and charismatic leadership are both vision oriented (Rowold & Heinitz, 2007), but the two constructs are conceptually distinguished with distinct influence mechanisms on the followers (Yukl, 1999). In particular, charismatic leaders influence followers through the development of social exchange relationships, defined as invested relationships involving exchanges of tangible or intangible benefits between at least two parties over time (Blau, 1964), which is not necessarily characteristic of transformational leadership.

The clarification of the two closely related but conceptually distinguished constructs indicates that it is important for leadership research focusing on charismatic leadership and its consequences to take a social exchange approach. Social exchange relationships between charismatic leaders and their followers can serve as a canvas where repetitive and reciprocal exchanges of different types of benefits between the two parties can be presented (Cropanzano & Mitchell, 2005). These exchanges of benefits and the formation of leader-follower relationships will bring individual outcomes to both charismatic leaders and their followers. More specifically, charismatic leaders build up both personalized and socialized relationships with their followers (Howell, 1988; Kark & Shamir, 2002), which increase the followers' identification, respectively, with the leader and with the collectivity (group, organization, movement, or mission) (Brewer & Gardner, 1996; Shamir et al., 1993). In a personalized relationship, a follower is likely to identify with the charismatic leader through the interpersonal exchanges of benefits between them (Weierter, 1997). In a socialized relationship, a follower tends to develop identification with the organization represented by the charismatic leader (Ashforth & Mael, 1989; Pratt, 1998), again through social exchanges. In both cases, the process of social exchange between the follower and charismatic leader plays an essential role in the follower's development (Kark & Shamir, 2002) and is likely to influence the follower's behaviors (Shamir et al., 1993). Therefore, charismatic leaders develop social exchange relationships with their followers, which further influence the followers' behaviors.

More specifically, through a process of internalization, followers learn, accept, and adopt the leader's beliefs as their own (Kark & Shamir, 2002). Because charismatic leaders become role models for their followers, over time the followers admire and obey the leader's instructions and orders (Conger & Kanungo, 1998). Furthermore, followers are more likely to identify with

organizations led by charismatic leaders (Ashforth & Mael, 1989). With strong identification with one's organization, an individual sees him/herself as a part of the organization and behaves consistently according to organizational goals and therefore benefits the organization (DeConinck, 2011; Mael & Ashforth, 1992; Restubog, Hornsey, Bordia, & Esposito, 2008). In sum, followers of charismatic leaders are more likely to follow orders and work toward organizational goals.

To gain a more complete picture of charismatic leadership and its consequences for leader-follower social exchanges, it is necessary to comprehend the nature of charisma as an individual trait and compare charisma with other individual traits (e.g., the Dark Triad traits) in an organizational context. Organizational researchers have paid attention to a possible connection between charisma and the Dark Triad (DT) traits (e.g., Conger & Kanungo, 1998; Takala, 2010). Prior research on DT has shown significant impacts of DT personality traits on various outcomes in workplace (e.g., Judge, LePine, & Rich, 2006). Therefore, a further investigation of the connection between charisma and the DT traits of leaders should be considered critical for a more complete understanding of charismatic leadership.

### **The Dark Triad in the Context of Leadership**

During the last decade, organizational researchers have become increasingly interested in dark side individual traits, which can foster advantageous strategies individuals may use in situations challenging self-regulation and social vigilance (Baumeister, Muraven, & Tice, 2000). These traits may have a dysfunctional impact on leadership behavior (e.g., Kaiser, LeBreton & Hogan, 2015). Among the dark side traits studied in organizational settings, narcissism, Machiavellianism, and psychopathy, namely the Dark Triad (DT) personality traits, received much research attention (e.g., Galvin, Waldman, & Balthazard, 2010; Grijalva et al., 2015; Judge

et al., 2006; Kessler, Bandelli, Spector, Borman, Nelson, & Penney, 2010). The three constructs of the dark triad are theoretically separable and independent, yet empirically overlapping personality traits (Smith & Lilienfeld, 2013; Smith, Lilienfeld, Coffey, & Dabbs, 2013; Wu & Lebreton, 2011). Paulhus and Williams (2002) suggest that individuals with DT traits “share a tendency to be callous, selfish, and malevolent in their interpersonal dealings” (Paulhus & Williams, 2002; p. 100). Moreover, these individuals are likely to be attracted to positions of influence because of the power, prestige, and financial gain they may receive from those positions (Hare, 1999; Schyns, 2015). Because they are good at creating an illusion of success (Chiaburu, Muñoz, & Gardner, 2013), these individuals may appear as ideal leaders to others while concealing their dark side tendencies (Cohen, 2016). Research on the dark triad of leaders has therefore enhanced understanding of leader emergence and performance, on which recent research has called for more attention (Furnham, Richards, & Paulhus, 2013; Harms, Spain, & Hannah, 2011; Judge et al., 2009).

### *Narcissism*

Narcissism is typically defined by listing several diagnostic criteria for Narcissistic Personality Disorder from the Diagnostic and Statistical Manual of Mental Disorder-IV (DSM-IV; APA, 2000; Grijalva et al., 2015), such as “has a grandiose sense of self-importance”; “requires excessive admiration”; “has a sense of entitlement”; “has a lack of empathy”; “tends to be exploitative, manipulative, and arrogant”; DSM-IV; APA, 2000: p.717; Grijalva et al., 2015: p. 2). Organizational researchers mainly focus on subclinical narcissism, which is considered a personality trait characterized by arrogance, self-absorption, entitlement, and hostility (Rosenthal & Pittinsky, 2006). Narcissists tend to view others as inferior to themselves and behave in self-enhancing ways, so narcissistic leaders are more likely to make self-serving decisions (Van Dijk

& De Cremer, 2006). Despite that narcissism has been viewed as relevant to leadership historically (Freud, 1921) and more recently (Rosenthal & Pittinsky, 2006), no research consensus has emerged regarding the specific impact of narcissism on leadership. On one hand, researchers have argued that narcissists often hold leadership roles (Deluga, 1997; Rosenthal & Pittinsky, 2006) and that narcissism is positively associated with leadership, including both leadership emergence and performance (Harms et al., 2011; Judge et al., 2006).

On the other hand, another set of studies has found narcissism negatively associated with leadership performance (Blair, Hoffman, & Helland, 2008) and positively associated with turnover rate (Resick, Whitman, Weingarden, & Hiller, 2009). Further, narcissistic leadership has been shown negatively associated with group-level information exchange and team performance (Nevicka, Ten Velden, De Hoogh, & Van Vianen, 2011). These findings are consistent with the argument of narcissistic leaders' negative influence in organizations. Researchers have suggested that narcissistic leaders are prone to engage in activities that enhance their own self-images (Sosik & Dinger, 2007), promote positive impressions (Leary & Kowalski, 1990), and help them to gain a follower's trust (McKnight, Cummings, & Chervany, 1998; Wayne & Green, 1993). In other words, narcissistic leaders influence their followers via interpersonal exchange processes and inequitable social exchange relationships that favor the leaders themselves (Nevicka, De Hoogh, Van Vianen, Beersma, & McIlwain, 2011; Resick et al., 2009). For example, narcissists are more likely to engage in organizational politicking (Lubit, 2002; Vredenburg & Shea-Van Fossen, 2010) and impression management (Vohs, Baumeister, & Ciarocco, 2005), which benefit narcissistic leaders and may generate followers' overestimation of the quality of their relationships. Due to the egocentric and selfish nature of

narcissists (Brown, 1997), such leaders are more likely to devalue relationships with followers, invest less interpersonally, and create inequitable social exchange relationships with them.

### ***Machiavellianism***

Derived from *The Prince* authored by Niccolo Machiavelli in 1513, Machiavellianism, also referred to as manipulative personality (Paulhus & Williams, 2002), is defined as the willingness and ability to manipulate other people for one's own purpose (Christie & Geis, 1970). Machiavellian personality trait is characterized by cunning, manipulation, and the use of any means necessary to achieve one's ends (Judge et al., 2009). Machiavellianism has received attention in connection with leadership in an organizational context (e.g., Paulhus & Williams, 2002; Griffin & O'Leary-Kelly, 2004). Machiavellian leaders prefer a hierarchical and centralized organizational structure (Hambirk & Brandon, 1988) and prefer dependent followers (Zaleznik & Kets de Vries, 1975), which demonstrates their focus on power. Machiavellians ignore the importance of integrity and honesty in their pursuit for power (McGuire & Hutchings, 2006). With their talent for influencing people, Machiavellian leaders seek control over followers (McHoskey, 1999) by using tactics of manipulation (Christie & Geis, 1970).

Machiavellians seek social interactions and attempt to influence other people's behaviors, especially their followers', by using manipulative tactics (House & Howell, 1992; Nelson & Gilbertson, 1991) such as emotional deception (Christie & Geis, 1970). Therefore, similar to narcissists, Machiavellian leaders seek to influence their followers via a social exchange process. Because of their manipulation skills in social exchange processes, Machiavellians can gain the trust and respect of their followers (Deluga, 2001; McHoskey, 1999), which help build up relationships that favors themselves (Forsyth, Banks, & McDaniel, 2012). With a high level of social effectiveness (Witt & Ferris, 2003), Machiavellian leaders are capable of masking their

true self from others while displaying only positive behaviors and showing only the best said (Kessler et al., 2010). Particularly, Machiavellian leaders show little consideration for their followers' feelings (Drory & Gluskinos, 1980) but are often able to show the appearance of consideration for others (Deluga, 2001). Thus, in a dyadic social exchange relationship between a Machiavellian leader and his/her follower, the follower may believe that the leader cares about others and values the relationships between them while the Machiavellian leader may not. Due to the imbalanced perspectives regarding the relationship between the two parties, Machiavellian leaders are likely to take advantage of their social exchange relationships with their followers through interpersonal manipulation.

### ***Psychopathy (psychoticism)***

Psychopathy is often viewed as the most malevolent among the three DT traits and is associated with high levels of impulsivity and thrill-seeking along with low levels of empathy, anxiety, and concern for social regulations (Lilienfeld & Andrews, 1996; Rauthmann, 2012). In the context of leadership in organizations, researchers focus on a subclinical psychopathy that can be considered a personality trait (Cohen, 2016; Hare, 1999; Paulhus & Williams, 2002). Given their emotionless behavioral style, psychopathic individuals may focus on their goals and achievement at the expense of other people (Forsyth et al., 2012). Psychopathic leaders are likely to focus on the missions of their organizations while not caring about their followers. Thus, it is expected that psychopathic leaders would not value relationships with followers, but rather, treat their followers as necessary resources for goal-achievement. Because leaders with high psychopathy engage in hard tactics (e.g., threat) in social exchange processes (Jonason, Slomski, & Partyka, 2012), followers of psychopathic leaders may be too afraid to reject leaders' directives and may display a superficial dependence on their psychopathic leaders.

## **The Relationship between Charisma and Dark Triad Traits**

Researchers have started the discussion of charismatic leaders' narcissistic, manipulative, and psychopathic personality traits for decades (e.g., Aaltio-Marjosola & Takala, 2000; Conger & Kanungo, 1998; Hogan et al., 1990; Takala, 2010), but few empirical studies have been undertaken, which reflects importance for a comprehensive charismatic leadership theory.

Dark Triad traits have been studied as compound personality traits associated with certain predispositions of the Big Five personality framework (e.g., Grijalva et al., 2015; Paulhus & Williams, 2002). Paulhus and Williams (2002) found positive associations between narcissism and the dimensions of extraversion and openness and a negative association between narcissism and agreeableness. Grijalva and colleagues (2015), in a meta-analytical study including narcissism and leadership, revealed a similar positive association between narcissism and extraversion. Regarding Machiavellianism, Paulhus and Williams (2002) also found negative associations with agreeableness and conscientiousness. About psychopathy, associations were shown as positive with extraversion and openness and as negative with agreeableness, conscientiousness, and neuroticism (Paulhus & Williams, 2002).

Research has also suggested some associations between a leader's charisma and Big Five personality predispositions. Judge and Bono (2000) found positive associations between charisma and two Big Five dimensions, openness and agreeableness. Further, in a meta-analysis, Bono and Judge (2004) indicated that charismatic behavior was positively associated with extraversion and negatively associated with neuroticism. However, Bono and Judge (2004) also noted inconsistent findings about openness and agreeableness, showing that charisma sometimes associates with openness and agreeableness positively, while sometimes negatively. In summary, a leader's narcissistic and charismatic traits appear associated with three Big Five dimensions,

openness, extroversion, and agreeableness; a leader's Machiavellian and charismatic traits are associated with the agreeableness dimension of Big Five personality; and a leader's psychopathic and charismatic traits are associated with openness, extroversion, agreeableness, and neuroticism. The common associations among Big Five predispositions and leaders' traits of narcissism, Machiavellianism, psychopathy, and charisma suggest a need for further examining the relationships among these traits.

Particularly, evidence exists demonstrating a direct relationship between narcissism and charisma (Rosenthal & Pittinsky, 2006). For example, Popper (2002) found empirical evidence of the overlap between personalized charisma and narcissism in a student sample. Further, Rosenthal and Pittinsky (2006) discussed that a leader's narcissism could be perceived as a positive quality, fostering confidence and charisma (Grijalva et al., 2015). Empirically, Deluga (1997) also found that people perceived narcissistic American presidents to be more charismatic, and narcissism was positively related with the "charisma" aspect of transformational leadership. Thus, narcissistic leaders can be perceived as charismatic, such that a leader's narcissistic trait could help him/her take advantage in a leader-follower relationship by making self-serving decisions (Van Dijk & De Cremer, 2006).

Similarly, Machiavellian leaders are often described as charismatic (Drory & Gluskinos, 1980), because they are skilled in behaviors designed to create a desired image, including perceptions of charisma (Gardner & Avolio, 1998). Likewise, Conger and Kanungo (1998), in their book about charismatic leadership, mentioned that charismatic leaders could be manipulative, which is the essence of being Machiavellian, especially when they exaggerate reality to pursue their individual gains. Takala (2010) also indicated that charismatic leaders have the power and the ability to manipulate and misguide people by employing expressive behaviors

and emotional regulation targeted toward influencing others (Deluga, 2001; Gardner & Avolio, 1998). Further, based on a review of prior empirical evidence relevant to the personality characteristics that differentiate charismatic leaders from noncharismatic leaders, House and Howell (1992) suggested that personalized charismatic leaders often have the personality trait of Machiavellianism. Also, Ferris, Davidson, and Perrewé (2005) suggested that charisma's ability to inspire people to action could be encompassed in political skill. This skill can allow the active efforts of charismatic leaders, including inspiring and influencing followers, to succeed. Thus charismatic leaders can be politically skillful, and charismatic leaders' Machiavellian tendencies can help them politically pursue individual gains through social interactions with their followers. Regarding psychopathic leaders, some researchers argue that due to their emotionless and risk-taking behavioral style, psychopathic leaders could be perceived with a certain degree of charisma if their organization prioritizes and focuses on goal achievement and efficiency (Forsyth et al., 2012). Moreover, historical examples outside of organizational settings, like the rise of Hitler's regime, can demonstrate that psychopathic leaders could be perceived, by a certain group of people under certain circumstances, to be charismatic.

In sum, research has shown that a leader's charisma can be associated with dark side traits, such as narcissism, Machiavellianism, and psychopathy. Thus, based on the theoretical and empirical evidence in prior research, I hypothesize the relationships among charisma, narcissism, Machiavellianism, and psychopathy as below:

*Hypothesis 1 Charisma is positively associated with (a) narcissism, (b) Machiavellianism, and (c) psychopathy.*

### **The Conceptual Overlap between Charisma and Dark Triad Traits**

The empirical association between the bright side (i.e., charisma) and the dark side (i.e., Dark Triad) of personality traits may suggest a possible conceptual overlap between charisma and the Dark Triad traits. In other words, charisma and the Dark Triad traits may commonly share some conceptual elements that lead to the empirical relationships discussed above. A theorization and examination of the common element can provide evidence of charismatic leaders' possible dark side tendencies. Charismatic leaders engage in social interactions and exchanges with their followers (Conger & Kanungo, 1998), whereby they use tactics, such as persuasive communication and role modeling (Jacobsen & House, 2001; Judge et al., 2009), to exercise interpersonal influence (Bass & Avolio, 2000). This desire and skill regarding social interactions with other people and the sequential influence over others are important for charismatic individuals to perform their leadership roles.

Similarly, individuals with the Dark Triad qualities are also endowed with such social skills and are likely to use these skills for their own advantage (Paulhus & Williams, 2002). For example, narcissists prioritize themselves over others (Rosenthal & Pittinsky, 2006) and thus are likely to seek influence over others. Furthermore, due to the arrogance and entitlement that narcissists feel about themselves (Grijalva et al., 2015), they are confident in social interactions and are likely to engage in influencing over other people. In order to promote their self-images and positive impressions in front of others, narcissists exercise influence over others through social interactions such as politicking (Lubit, 2002; Nevicka et al., 2011).

Following this logic, Machiavellians, with their manipulative nature, likely have a desire and the confidence for social interactions and seek to manipulate other people for the Machiavellians' own advantages (Christie & Geis, 1970). Machiavellians focus on power and seek control over other people (McHoskey, 1999), which occurs in the context of social

interactions. Therefore, in order to manipulate people and promote their own benefits, Machiavellians engage in social interactions and try to influence others.

Lastly, regarding psychopathic individuals' desire for and confidence in social interactions, due to their lack of empathy and interests in other people psychopathic individuals are usually less approachable than non-psychopathic ones (Hogan & Hogan, 2001). However, due to their interests in power and prestige of influential positions (Schyns, 2015), psychopathic people can also be adjustable and able to conceal their dark side with charm (Cohen, 2016). Therefore, although psychopaths do not have much desire for social interactions, they have the ability to adjust and act in socially appropriate ways in front of other people, which provides opportunities to influence others.

In sum, I propose that charisma and the Dark Triad traits overlap conceptually. Particularly, they commonly share a desire for and confidence in interpersonal interactions and influence over other people.

*Hypothesis 2 Charisma and (a) narcissism, (b) Machiavellianism and (c) psychopathy commonly share an underlying factor of the desire for and confidence in engaging in social interactions and influences.*

Theoretical reasoning based on prior research in the present chapter has shown that each of the three Dark Triad traits may contribute to a charismatic leader's development of social exchange relationships with the followers in an inequitable way that favors the leader. Charismatic leaders, with their potential dark side traits of narcissism, Machiavellianism, and psychopathy, can thus take advantage of complex social exchanges they conduct with their followers, which may have consequences to both parties. Hypotheses 1 and 2, as well as the data analysis results associated with the two hypotheses (Study 1), can provide a foundation for a

further investigation of social exchange relationships between charismatic leader and followers and the consequences, which could reveal a fuller understanding of the phenomenon of charismatic leadership.

### **Chapter 3 Different Social Exchange Interpretations**

Social exchange involves a series of interdependent interactions between at least two parties that generate obligations (Emerson, 1976) and influence the actions of each party (Blau, 1964). Social exchange theory (SET), despite its name, is a family of conceptual models that share common features rather than a single theory (Cropanzano, Anthony, Daniels, & Hall, 2017; Cropanzano & Mitchell, 2005). SET explains how different types of interactions and transactions have the potential to influence relationships among involved parties (Cropanzano & Mitchell, 2005). Based on Colquitt and colleagues' (2014) review, SET has become one of the most influential conceptual paradigms for understanding organizational psychology and workplace behaviors including those involving leader-follower relationships and their behaviors. The present chapter attempts to deepen the understanding of leadership by focusing on the inequity in social exchange between a charismatic leader and his/her followers by conceptualizing the phenomenon of social exchange illusion. This concept may also contribute to social exchange theory.

#### **Social Exchange Theory**

The theories and models in the SET family agree on the enactment of a series of interactions and transactions between two or more parties (Mitchell, Cropanzano, & Quisenberry, 2012), whereby benefits and resources are exchanged based on expectations of reciprocity intended to foster advantageous relationships (Gouldner, 1960). However, under the condition of negative reciprocity beliefs, SET also suggests that one party may react negatively toward the source of negative treatment (Mitchell & Ambrose, 2007). Thus, SET has been shown important in explaining how social exchange process influences relationships and interactions between or among parties.

A social exchange process begins when an actor initiates a positive or negative treatment toward a target individual (Eisenberger, Lynch, Aselage, & Rohdieck, 2004). Positive initiating treatments could be actions such as supportive behavior (Riggle, Edmondson, & Hansen, 2009) and negative initiating treatments may involve behaviors like abuse (Tepper, Carr, Breaux, Geider, Hu, & Hua, 2009). In response to the initiating treatment, the target must reciprocate this treatment with his/her own behaviors (Eisenberger et al., 2004). In reaction to positive initiating treatments, targets are likely to engage in more positive reciprocating responses and/or fewer negative ones. These exchanged benefits and favors include advice, compliance, assistance, services, and appreciation. Eventually, a relationship between the actor and the target will be formed based on these reciprocal behaviors, which further influence future exchanges (Organ, 1990). Compared to economic exchanges, social exchanges tend to be open ended and based on trust (Blau, 1964). Over time, economic exchange relationships can be transformed into social exchange relationships through successful reciprocal exchanges between two parties (Cropanzano et al., 2017). The quality of reciprocal exchanges can influence social relationships between actors and targets (Blau, 1964), allowing the evaluation of trust, loyalty, and commitment (Cropanzano & Mitchell, 2005). In this way, SET has been employed to explain organizational phenomena such as organizational justice (Cropanzano & Rupp, 2008; Tepper & Taylor, 2003), leadership behaviors (Liden, Sparrowe, & Wayne, 1997), leader-member relationships (Coyle-Shapiro & Conway, 2004), citizenship behavior (Organ, 1988), and counterproductive behavior (Greenberg & Scott, 1996), among others (see Cropanzano & Mitchell, 2005, for a review).

Despite the wide acceptance of SET in organizational research, consensus on how to evaluate and interpret the quality of social exchange relationships has not emerged (Colquitt et

al., 2014). Reviews of SET research have shown a number of indicators of high quality social exchange relationships, including mutual obligation, trust, commitment, significance, and psychological contract (Colquitt et al., 2014; Cropanzano & Mitchell, 2005; Cropanzano & Rupp, 2008; Cropanzano, Rupp, Mohler, & Schminke, 2001). These indicators imply an assumption of symmetric interpretations among involved parties in social exchange relationships, meaning that involved parties perceive a similar level of quality regarding their relationship. However, given the nature of social exchanges as open-ended, it is possible that inequity exists in social exchange processes and relationships (Adams, 1965; Colquitt, LePine, Piccolo, Zapata, & Rich, 2012), which may lead to asymmetric interpretations or perceptions by different parties regarding their social exchange relationships. For example, in organizational contexts, Brower and colleagues (2009) demonstrated asymmetric trust in a dyadic relationship between leaders and their followers whereby followers trust their leaders more than the leaders trust the followers. The existence of trust asymmetry suggests a need for further investigation of asymmetric dyadic social exchange relationships in work organizations.

This possible asymmetric interpretation, regarding social exchanges and the quality of the relationship, of parties involved in dyadic social exchange relationships have first received attention from LMX scholars. Research on leader-member exchange (LMX) relationships has paid attention to a possible disagreement between leaders' and followers' views of LMX quality (e.g., Sin, Nahrgang, & Morgeson, 2009). LMX disagreement happens when leader and follower perceptions of LMX quality do not converge, meaning one party perceives the LMX quality as higher than the other's perception, which may further cause consequences such as followers' low work engagement and low organizational citizenship behaviors (Matta, Scott, Koopman, & Conlon, 2015). However, LMX disagreement is conceptualized and operationalized based on

two parties' perceptions of LMX quality as a continuum between low and high, which cannot fully reflect each party's interpretation of the quality of their social exchange relationships. In particular, LMX disagreement does not recognize the situation of that in the case of an agreed low LMX quality, the possible inequity in this social exchange relationship may favor one or both of the parties, and the interpretations regarding these favorable effects of inequity may vary between the involved parties, which further determines each party's reactions to such inequity. LMX disagreement does not capture these different social exchange interpretations.

Under this circumstance, a certain type of LMX disagreement, for example, a follower perceives the LMX as a higher quality than the leader perceives, may be caused by various scenarios of each party's different interpretations of inequity in their social exchange relationship. A follower's perception of relatively high quality of the LMX, in this example, may be caused by either the follower's belief of an equitable relationship with the leader or the follower's feeling of getting more outcomes from the relationship than his or her own input. From the leader's perspective, a perception of relatively low quality of LMX may be caused by the leader's interpretation of the inequity in the social exchange relationship with the follower as unsatisfactory, which may be one of the three scenarios: (1) the leader perceives the relationship as equitable but believes a follower should input more in a leader-follower exchange relationship, (2) the leader perceives the relationship as inequitable and favoring the follower, or (3) the leader perceives the relationship as inequitable and favoring him/herself but has been greedy for more advantageous situation.

These different scenarios of social exchange interpretation, which cannot be articulated by LMX disagreement, are likely to cause different behavioral consequences for each party, suggesting a need for research attention. Furthermore, with possible power inequality,

information asymmetry, and role differentiation occurring in a leader-follower relationship, including relationships between charismatic leaders and their followers, these complicated scenarios of different interpretations of inequity in a social exchange relationship between leader and follower are likely to occur, and equity theory (Adams, 1965) provides a theoretical platform for exploring this phenomenon. More specifically, in order to interpret social exchanges and possible inequity in social exchanges, each party have to conduct a comparison between themselves and the other party and make conclusions of whether it is an equitable exchange relationship. Further, if inequity exists, each party will further conclude whether such inequity favors themselves or the other party. The equity theory can be applied to explain these comparisons.

### **Inequity in Social Exchange and Different Social Exchange Interpretations**

Equity theory explains the possibility of inequitable social exchanges between two parties (Adams, 1965). According to Adams (1965), each party contributes their *inputs* and expects just *outcomes* from an exchange process, and inequity occurs for one party whenever s/he perceives that the ratios of his/her outcomes to inputs and the ratios of the other's outcomes to inputs are unequal. Adams (1965) further suggested that inequity has consequences under both underpaid and overpaid conditions, such as altering inputs, altering outcomes, and leaving the field. More recent research demonstrated the impact of inequity on one's organizational justice perception and on work performance (Colquitt et al., 2012; Liu & Brockner, 2015).

Although equity theory has been widely applied to explain inequity in social exchanges, the theory was constructed based on some assumptions (Adams, 1965), which constrains its application in dyadic social exchange relationships. One major assumption is that one party is comparable to the other party on one or more attributes or characteristics (Adams, 1965). For

example, salesperson A and salesperson B are comparable regarding the nature of their *inputs* and the nature of their *outcomes*. However, this comparability does not hold in all social exchange relationships within organizations; an example is leader-follower dyadic relationships. Due to role differentiation, a follower's characteristics, which determine the follower's interpretation of inputs and outcomes, are unlikely to be comparable to his/her leader's attributes and characteristics. Thus, the follower is likely to develop perceptions regarding outcomes and inputs in the social exchange relationship that are different from the leader's, and vice versa, which may further impact each party's unique interpretation of equity in the relationship.

Consideration of each party's reaction to inequity reveals the second assumption of equity theory: one party's own interpretation of inequity is the sole determinant of the party's behaviors. Equity theory suggests that the focal party interprets inequity by comparing with the other party and behaves accordingly (Adams, 1965). However, in a dyadic exchange relationship, if the two parties do not share comparable attributes or characteristics (a violation of the first assumption), the two parties are likely to interpret the inequity in their relationship differently, and these interpretations are likely to influence both parties' behaviors through their social exchanges. In other words, through constant social exchanges between two parties, each party's behavior is likely to be influenced by the party's own, as well as by the other party's, interpretations of exchange inequity. Because dyadic social exchanges involving two somewhat incomparable parties (e.g., charismatic leaders and their followers) exists commonly in organizational settings, it is necessary to extend Adams's (1965) equity theory beyond these two underlying assumptions to examine charismatic leadership through a social exchange frame.

In a dyadic exchange relationship between Party A and B, each party could develop one of three types of equity interpretations by comparing one's own outcomes/inputs ratios with the

other party's: 1)  $\frac{O_A}{I_A} < \frac{O_B}{I_B}$ , 2)  $\frac{O_A}{I_A} = \frac{O_B}{I_B}$ , or 3)  $\frac{O_A}{I_A} > \frac{O_B}{I_B}$ . When Party A and Party B do not share comparable attributes and thus evaluate outcomes and inputs differently from one another, the two parties are likely to conclude different interpretations of inequity regarding their dyadic social exchange relationship, a phenomenon I term as *different social exchange interpretations*. Different social exchange interpretations indicate two parties' interpretations of the (in)equity in a dyadic social exchange relationship, which further reflect each party's perception of the quality of this relationship. Due to the subjectivity of each party, their interpretations of inequity, based on their judgment of their own and the opponent's inputs and outcomes in a social exchange relationship, are not likely to be always congruent with one another. In this case, the concept of different social exchange interpretations can recognize this complex asymmetry between the subjective perceptions of each party on the inequity and the quality of their social exchange relationship.

By contrast, LMX disagreement can only recognize each party's perceptions of their exchange as a higher or lower quality while missing the underlying causes and/or rationalizations (i.e., judgment of equity) of such perceptions. Without capturing such causes and rationalizations, which in reality individuals do recognize and are likely to determine those individuals' behavioral reactions, LMX disagreement cannot be employed to fully explain individuals' behavioral reactions to their perceptions of a social exchange relationship. Presumably, these causes and rationalizations (i.e., judgment of equity) are valuable in determining further behaviors. For example, when Party A perceives an equitable relationship (i.e.,  $\frac{O_A}{I_A} = \frac{O_B}{I_B}$ ), Party B may perceive the relationship as inequitable (i.e.,  $\frac{O_A}{I_A} < \frac{O_B}{I_B}$  or  $\frac{O_A}{I_A} > \frac{O_B}{I_B}$ ). Party B's interpretation of own position in this relationship as an advantageous or disadvantageous position would likely lead to different behavioral reactions. If we apply the

concept of LMX disagreement here, a low LMX disagreement is likely to occur not only when both parties agree on an equitable relationship (i.e.,  $\frac{O_A}{I_A} = \frac{O_B}{I_B}$ ), but it may also happen in a scenario when Party A perceives an equitable relationship (i.e.,  $\frac{O_A}{I_A} = \frac{O_B}{I_B}$ ) while Party B taking advantage (i.e.,  $\frac{O_A}{I_A} < \frac{O_B}{I_B}$ ), whereby both parties perceive the relationship as a high quality. However, these two scenarios will obviously affect each party's further behaviors in different ways, which LMX disagreement cannot explain. In a more extreme situation, when Party A takes advantage of the relationship with Party B (i.e.,  $\frac{O_A}{I_A} > \frac{O_B}{I_B}$ ), Party A may be able to engage in interpersonal influence tactics, such as emotion articulation, persuasion, and impression management, and make Party B interpret the exchanges as equitable or even advantageous to Party B (i.e.,  $\frac{O_A}{I_A} = \frac{O_B}{I_B}$  and  $\frac{O_A}{I_A} < \frac{O_B}{I_B}$ , respectively). This situation is more likely to occur when Party A has power over Party B and uses that power manipulatively. Prior research on social exchange relationship, including research on LMX disagreement, has failed to recognize these complex scenarios, which suggests the necessity of the new concept of different social exchange interpretations. Furthermore, the dyadic exchange relationships between charismatic leader and follower may also involve these complex scenarios of different interpretations of social exchange inequity, whereby different social exchange interpretations are likely to play a role in determining further behaviors of both leader and follower.

The phenomenon of different social exchange interpretations is very important for the following reasons. First, it may be a commonly existing phenomenon in organizational contexts and thus deserves research attention. The existence of power inequality (Molm, Takahashi, & Peterson, 2000), information asymmetry (Kollock, 1994), and role differentiation (Werbel & Lopes Henriques, 2009) between two parties in organizational contexts have been shown to play

critical roles in social exchange relationships. With the potential impact of these factors, different interpretations of the inequity of social exchange relationships between the two involved parties are likely to occur. However, prior research on social exchange relationship has failed to recognize and study this phenomenon. Second, in spite of the involvement of at least two parties in social exchange relationships, prior research has not targeted possible asymmetric perceptions of the quality of these relationships, which can often be reflected by the interpretations of (in)equity (Adams, 1965). The conceptualization of different social exchange interpretations captures these asymmetric perceptions of social exchange relationships. Because Organ (1988, 1990) suggested a mediating role for social exchange relationships between initial benefit of one party and the reciprocal behaviors of the other, the quality of social exchange perceived by each involved party is expected to serve as a motivation for future exchange behaviors (Adams, 1965; Colquitt et al., 2014). Therefore, the concept of different social exchange interpretations can provide opportunities for a fuller understanding of dyadic social exchange behaviors.

### **Charismatic Leadership and Different Social Exchange Interpretations**

The dyadic relationships between a charismatic leader and his/her followers are social exchange relationships whereby different social exchange interpretations may occur. Weber (1947) described charisma as a quality of an individual's personality, but he also acknowledged the relational basis for charisma that involves the recognition of the other party (e.g., the followers). Charismatic leaders are often likable and trustworthy and sometimes are even treated as role models and heroes by the followers (Conger & Kanungo, 1987; Kark & Shamir, 2002). These followers are attracted to their leaders and identify with them personally (Howell, 1988; Shamir & Howell, 1999). According to the well accepted relational basis of charismatic leadership (Bass, 1985; House, 1977), the essential point of charismatic leadership is not whether

the leader really is an extraordinary person or actually possesses any exceptional qualities, but rather whether the followers are convinced this is the case and feel compelled to follow (Weber, 1922/1968; pp. 241–242). Thus, charismatic leaders are expected to exercise their influences on the followers through the process of building up quality exchange relationships during which the followers may develop their perceptions of their leaders' charisma and their leader-follower relationships (Conger & Kanungo, 1987). In sum, because of the relational basis of charismatic leadership, SET provides a canvas to explore the dyadic exchange relationships between charismatic leaders and their followers, including each party's perceptions of the quality of the relationships and their behavioral reactions.

Charismatic leaders can affect the followers' perceptions of the quality of leader-follower relationships in part through tactics like inspirational motivation and idealized influence (Avolio et al., 1999; Bass & Avolio, 2000). With inspirational motivation leaders offer value-based visions of the future while idealized influence embodies values that are worthy of emulating (Bass & Avolio, 2000; Brown & Treviño, 2009). Because values are desirable, trans-situational, and relatively important goals and principles that guide people's behaviors and lives (Schwartz, 1996), these value-based managerial tactics could have a critical impact on employees' attributions, attitudes, and behaviors in organizational settings (Schwartz, 1996). Charismatic leaders can transmit their own values to their followers effectively by using these tactics (House, 1996; Lau, Liu, & Fu, 2007), which is likely to influence the followers' perceptions of their inputs and outcomes in the relationship with the charismatic leaders. For example, with shared values, followers of charismatic leaders might see the efforts they devoted to their work (i.e., inputs) as necessary for a greater good, such as a vision to be achieved in the future (i.e., outcomes) (Bass & Avolio, 2000; Brown & Treviño, 2009) and thus interpret their

outcomes/inputs ratios based on these views. Because these followers see their charismatic leader as embodying values that they admire (Bass & Avolio, 2000), they may inflate their perceptions of the leader's inputs while overlooking the leader's outcomes in their exchange relationships with the leader. Taken together, followers of a charismatic leader may interpret the social exchanges with the leader as equal (i.e.,  $\frac{O_L}{I_L} = \frac{O_F}{I_F}$ ) or overpaid (i.e.,  $\frac{O_L}{I_L} < \frac{O_F}{I_F}$ ) when in fact the followers' ratio may be underpaid (i.e.,  $\frac{O_L}{I_L} > \frac{O_F}{I_F}$ ).

Furthermore, due to followers' lack of power and information in a leader-follower relationship (Bass, 1985) and their trust in the charismatic leaders they personally identify with (Kark & Shamir, 2002; Rousseau, 1998), followers of charismatic leaders are not likely to be aware of that their interpretations of the relationship may not be the same as their charismatic leaders' interpretations. For example, research has shown that charismatic leadership is positively related with followers' justice climate perceptions in work groups (Cho & Dansereau, 2010). Such followers experience positive affect toward their leaders, trust them with an unquestioning acceptance, obey their orders, and support their policies (Conger & Kanungo, 1987; Jacobsen & House, 2001; Shamir, 1992). The reality of followers' high levels of trust in their charismatic leaders (Jacobsen & House, 2001; Shamir, 1992) allows leaders to interpret their relationships with the followers differently from the followers and take advantages of those relationships by exercising referent and position powers. This is especially the case when charismatic leaders are manipulative and able to distort reality for their followers to pursue their own gains (Conger & Kanungo, 1998). Therefore, it is necessary to investigate the moderating role of charismatic leaders' personality traits, especially the Dark Triad traits due to their impacts on leadership behaviors and outcomes suggested by prior research (e.g., Rosenthal & Pittinsky, 2006), in the relationship between charismatic leadership and its outcomes.

More specifically, to the extent they possess Machiavellian tendencies, charismatic leaders have the capability to manipulate and misguide their followers by employing expressive behaviors and emotional regulation targeted toward influencing them (Deluga, 2001; Gardner & Avolio, 1998; Takala, 2010). Charismatic leaders may thus manipulate their followers to perceive their exchange relationships in ways the leaders prefer. In addition, because of some charismatic leaders' potential narcissistic and psychopathic personality (Rosenthal & Pittinsky, 2006; Forsyth et al., 2012), they are likely to maintain their relationships with followers so as to benefit themselves.

When interacting with others, narcissists are prone to engage in activities that enhance their own self-images (Sosik & Dinger, 2007) and that promote positive impressions on others (Leary & Kowalski, 1990). Narcissistic leaders have been attributed arrogance, self-absorption, entitlement, and hostility (Rosenthal & Pittinsky, 2006). Although narcissistic leaders are good at gaining followers' trust (McKnight et al., 1998; Wayne & Green, 1993), their pattern of resisting and devaluing other people's input has negative consequences (De Vries & Miller, 1985; Maccoby, 2000; Rosenthal & Pittinsky, 2006). For example, having a narcissistic leader has been shown to be positively associated with reduced group-level information exchange (Nevicka et al., 2011). Narcissistic leaders may thus be able to make self-enhancing and self-serving decisions (Van Dijk & De Cremer, 2006) that promote inequity in exchange relationships (Resick et al., 2009). In this sense, charismatic leaders, under the influence of their possible narcissism, are likely to foster self-favoring inequity in their relationships with the followers (i.e.,  $\frac{O_L}{I_L} > \frac{O_F}{I_F}$ ).

Charismatic leaders may also possess psychopathic tendencies (Forsyth et al., 2012), which include low empathy, anxiety, and limited concern for social regulation (Rauthmann,

2012). Psychopathic individuals focus on selfish goal achievements without concern for others' costs (Forsyth et al., 2012). Under this circumstance, charismatic leaders with psychopathy are likely to ignore the reciprocal rule in social exchanges and take advantage of their exchange relationships with followers without feeling obligations of paying back. Taken together, narcissism and psychopathy are likely to make charismatic leaders care less about followers, devalue their relationships, and promote inequitable exchange relationships that they can take advantage of (Resick et al., 2009; Forsyth et al., 2012). Charismatic leaders are thus likely to see their relationships with followers as opportunities for self-benefiting exchanges (i.e.,  $\frac{O_L}{I_L} > \frac{O_F}{I_F}$ ) and occasionally equitable ones (i.e.,  $\frac{O_L}{I_L} = \frac{O_F}{I_F}$ ) if was necessary for future benefits.

Taking both parties' (i.e., charismatic leader's and followers') perceptions of this dyadic social exchange relationship under consideration, under charismatic leadership, a follower may interpret the social exchanges as equitable ( $\frac{O_L}{I_L} = \frac{O_F}{I_F}$ ) with the leader taking advantage of it ( $\frac{O_L}{I_L} > \frac{O_F}{I_F}$ ); A follower may believe him/herself as being overpaid ( $\frac{O_L}{I_L} < \frac{O_F}{I_F}$ ) with the leader actually receiving greater advantage ( $\frac{O_L}{I_L} > \frac{O_F}{I_F}$ ) or making the relationship appear seemingly equitable ( $\frac{O_L}{I_L} = \frac{O_F}{I_F}$ ). Such different social exchange interpretations could happen in a sustainable way only with the contribution of charismatic leaders' manipulative skills, which are the core tactics of Machiavellianism (Conger & Kanungo, 1998; Drory & Gluskinos, 1980). Charismatic leaders with a higher level of Machiavellianism characterized by cunning, manipulation, and the use of any means necessary to achieve one's goals (Judge et al., 2009), are more likely to hide their real perceptions of their relationships with followers. Because Machiavellians are emotionally detached (Deluga, 2001), it should be easy for them to engage in repetitive manipulations and

misguidances. In this case, the different social exchange interpretations in a charismatic leader-follower relationship are likely to occur and sustain overtime.

In sum, charismatic leaders, with their potential narcissism, Machiavellianism, and psychopathy, are likely to create different social exchange interpretations in the relationship between themselves and their followers that can benefit the leaders themselves.

*Hypothesis 3: Charismatic leadership is positively associated with different social exchange interpretations between charismatic leaders and their followers.*

*Hypothesis 4: Charismatic leaders' a) narcissism; b) Machiavellianism; and c) psychopathy moderate the positive relationship between charismatic leadership and different social exchange interpretations between leaders and followers, such that the relationship is stronger with higher levels of these traits.*

## **Chapter 4: Behavioral Consequences**

In a dyadic social exchange relationship, a leader's charisma, as well as the dark side traits of narcissism, Machiavellianism, and psychopathy, are likely to influence the behaviors of each party involved in the relationship (Conger & Kanungo, 1987; Gaddis & Foster, 2015). Charismatic leaders may become self-centered and behave autocratically over time because of their positive self-concept inflated through the exchange processes with their followers (Cook-Greuter, 1999; Sosik et al., 2002). Followers of charismatic leaders may trust and identify with the leaders (Shamir et al., 1993), develop expectations for future benefits in social exchanges with the leaders, and therefore lose confidence and/or willingness to make independent judgments at work, thus engaging in unquestioned obedience or even unethical acts that they believe may benefit their charismatic leaders (Umphress et al., 2010). These influences of charismatic leaders can take place partly through the process of social exchanges and the different interpretations of such exchanges between charismatic leaders and followers (Forsyth et al., 2012; Howell & Hall-Merenda, 1999).

### **Charismatic Leaders' Autocratic Behaviors**

To understand the behavioral consequences of charismatic leaders, as mentioned above, charismatic leaders' autocratic behaviors deserve research attention. Autocratic behavior of a leader reflects unilateral power and a directive decision-making style (Bass & Bass, 2009; Jago, 1982) through which the leader controls followers' activities and makes decisions without considering their input (De Hoogh, Greer, & Den Hartog, 2015). Research has shown that positive self-concept is associated with abilities to make decisions and perform one's job (Judge, Erez, & Bono, 1998). Leaders with positive self-concepts are therefore more confident in making decisions without considering others' inputs (Hiller & Hambrick, 2005), and such decision-

making behaviors are consistent with the definition of autocratic behaviors. Following this logic, charismatic leaders, with their positive self-concepts and strong confidence in leading others (Resick et al., 2009; Sosik, 1998), are more likely to present a higher level of autocracy in their leading behaviors than non-charismatic leaders.

Autocratic behaviors involve issuing directive commands, telling followers what to do, making decisions in a unilateral way, and dictating goal attainment processes (De Hoogh & Den Hartog, 2009; De Hoogh et al., 2015; Yukl & Falbe, 1991). These behaviors are also likely to happen in charismatic leader-follower relationships because research has shown that followers of charismatic leaders rely on their leaders for directions at work (Howell & Avolio, 1992). These followers are also more likely to adhere to leaders' decisions and are more willing to follow the leaders with loyalty (Bass, 1985; Yukl, 1999), which may put charismatic leaders in a position with concentrated power and responsibility to make directive decisions. This powerful position gives charismatic leaders opportunities to take advantages from the social exchanges without the followers' notices, whereby different social exchange interpretations between charismatic leader and follower may occur. These different social exchange interpretations, embedded with advantages favoring the leaders' side, may further motivate charismatic leaders to limit their followers' inputs in decision-making, devalue others' opinions, and become more autocratic (Bass & Bass, 2009; De Cremer, 2006). Thus, charismatic leaders are more likely to become egocentric and behave autocratically due to the different social exchange interpretations and the resultant advantages in social exchanges. As a result of this social exchange process between charismatic leaders and their followers, the leaders' self-concept and ego may be enhanced (Sosik et al., 2002) because of their advantageous position in front of the followers, which may also contribute to more autocratic leadership behaviors in the future.

Therefore, the social exchange relationships between charismatic leaders and their followers are important to the process of charismatic leaders' development of autocratic behaviors. Different social exchange interpretations between charismatic leader and follower, which can reflect possible inequitable social exchanges, are expected to explain charismatic leaders' autocratic behaviors.

*Hypothesis 5: Charismatic leadership is positively related to leaders' autocratic behaviors, which relationship is mediated by different social exchange interpretations between leaders and followers.*

Further, the dark side traits of narcissism, Machiavellianism, and psychopathy may be important to charismatic leaders' autocratic behaviors, too. Narcissists are self-centered and over-confident with their abilities (Paulhus & Williams, 2002). A charismatic leader with a higher level of narcissism is expected to hold an more inflated view of his/her decision-making ability and devalue others' inputs more. In addition, charismatic leaders may also rely on their manipulation skills to make others overlook their autocratic behaviors and lessen potential resistance. Lastly, a higher level of psychopathy can make charismatic leaders care less about other people's feelings and input when making decisions (Crysel, Crosier, & Webster, 2013; Paulhus & Williams, 2002), which may also enhance the autocratic behaviors of those leaders (De Hoogh & Den Hartog, 2009; Jago, 1982).

*Hypothesis 6: A leader's a) narcissism, b) Machiavellianism, and c) psychopathy moderate the positive relationship between charismatic leadership and leaders' autocratic behaviors via different social exchange interpretations between leaders and followers, such that the relationship is stronger with a higher level of each trait.*

Besides the impacts on leaders themselves, charismatic leadership has impacts on followers (See Banks et al., 2017, for a review). Through social interactions and social exchanges, charismatic leaders may influence followers during the development of interpersonal relationships (Shamir et al., 1993), which may lead to some positive outcomes of followers, such as fewer deviance behaviors (Brown & Treviño, 2006) and high job performance (Banks et al., 2017). However, continuing with the discussion of a possible dark side of charismatic leadership, these influences may also bring negative consequences for followers. Particularly, pro-leader unethical behaviors and obedience behaviors are the two follower behaviors of interest in this dissertation.

### **Follower Pro-leader Unethical Behavior**

By following Umphress and Bingham's (2011) definition of unethical pro-organizational behavior, which describes employees' unethical acts with intent to benefit their organization, its members, or both, I define pro-leader unethical behavior as employees' unethical acts with the particular intent to benefit their leader. Umphress and Bingham (2011) suggested that unethical pro-organizational acts are often motivated by employees' strong identification with the organization and/or their positive social exchange experiences and expectations. Similarly, a follower's strong personal identification with his/her leader and perceived positive social exchanges with the leader may motivate the follower's pro-leader unethical behaviors.

Since the identification approach is not the focus of this dissertation, I will briefly review the relevant theorization in the literature regarding the identification approach of possible pro-leader unethical behaviors of the followers of charismatic leaders. In particular, an individual's self-concept derives partly from memberships in social groups (Tajfel, 1981), and within groups charismatic leaders can influence the process of a follower's self-concept formation (Shamir et

al., 1993). Because charismatic leaders are usually likable people, even models worthy of identification and imitation (Conger & Kanungo, 1987), it is usually easy for charismatic leaders to build links between followers' self-concepts and the leaders themselves, as well as with the collectivities (e.g., group or organization) led by the leaders (Howell & Shamir, 2005; Shamir et al., 1993). Therefore, in organizational settings, when charismatic leadership exists, followers are more likely to identify with the leader and the work group led by the leader (Howell & Shamir, 2005), which can motivate the followers to support their charismatic leaders (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987) and even to go the extra mile by conducting pro-leader unethical behaviors for the sake of the leaders' success. Further, followers' strong identification with their charismatic leaders and their work groups may cause them to define morality in terms of their in-group's interests (Banfield, 1958). For example, they may consider that being loyal to their leader is more important than being honest to their customers. Therefore, these followers may place the interests of their leader and group above the interests of those outside of their social group and behave unethically when protecting the in-groupers (Umphress & Bingham, 2011).

The other approach suggested by Umphress and Bingham (2011), social exchanges and follower expectations for future exchanges of benefits, is consistent with the theoretical relationships and theoretical model proposed in this dissertation. Specifically, this social exchange approach for explaining behaviors of charismatic leaders' followers is rooted in a utilitarian perspective of the human nature but also leads to the same consequence: an increased level of follower pro-leader unethical behaviors. Presumably, not all pro-leader unethical behaviors are selfless. Followers of charismatic leaders are more likely to internalize the leader's success as their own (Shamir et al., 1993). By aligning their self-interests with the leaders'

interests, followers of charismatic leaders may conduct pro-leader unethical behaviors with a simultaneous purpose of pro-self. Furthermore, some employees may be motivated by reciprocal social exchanges and/or the expectations of such exchanges in the future (Umphress & Bingham, 2011; Umphress et al., 2010). The expectation of exchange benefits may be particularly salient for pro-leader unethical behaviors if considering the potential cost to the transgressive followers (Blau 1964, Emerson 1976; Umphress & Bingham, 2011). Based on social exchange relationships with their leaders, especially their own interpretation of the exchanges in the relationships, followers may conduct pro-leader unethical behaviors with an expectation for greater future benefits as an exchange. This situation is more likely to happen under a charismatic leadership because of the impact of charismatic leadership on social exchange relationship with the followers, as well as on the different social exchange interpretations between charismatic leader and follower.

In the context of charismatic leadership, followers focus more on maintaining good relationships with their leaders (Kark et al., 2003), which serve as a foundation for social exchanges and positive expectations of future benefits brought by current sacrifice (e.g., conducting pro-leader unethical behaviors). Further, followers of charismatic leaders may experience a higher level of psychological security derived from the leaders (Popper, 2011), which may also motivate the followers to engage in bolder and riskier behaviors that may be better paid off by the leaders in the future. This psychological security can thus contribute to followers' interpretations and acceptance of social exchanges with the charismatic leaders in the way that favors the leaders. Specifically, with a higher level of psychological security, followers are more willing to invest inputs into the relationship and accept more flexibility with regard to the value and timeliness of the outcomes. Meanwhile, if employees have received positive

treatment at the first place, they would be obligated to pay back the favor by investing more inputs (Adams, 1965). Charismatic leaders may be skilled at affecting followers' perceptions of social exchange terms to the leaders' advantage, followers of charismatic leaders may thus feel more obligated to return the leaders' favors, perhaps in the form of pro-leader unethical behaviors. In sum, under the impact of their admiration for the leaders and their interpretations of the social exchange, followers of charismatic leaders are more likely to conduct pro-leader unethical acts than those of non-charismatic leaders.

Moreover, as I theorized in Chapter 3, charismatic leaders' dark side traits of narcissism, Machiavellianism, and psychopathy can also play critical roles in the process of charismatic leaders' creation of different social exchange interpretations between themselves and their followers. With higher levels of such traits, a charismatic leader is more likely to create different social exchange interpretations that further motivate the followers to engage in pro-leader unethical behaviors.

*Hypothesis 7: Charismatic leadership is positively related to followers' pro-leader unethical behaviors, which is mediated by different social exchange interpretations between leaders and followers.*

*Hypothesis 8: A leader's a) narcissism, b) Machiavellianism, and c) psychopathy moderate the positive relationship between charismatic leadership and followers' pro-leader unethical behaviors via different social exchange interpretations between leaders and followers, such that the relationship is stronger with a higher level of each trait.*

### **Follower Complete Obedience**

Followers who identify with a leader may desire to develop or change their self-concept in the way that reflects similar values and beliefs of the leader (Pratt, 1998; Kark et al., 2003).

Followers of charismatic leaders may perceive the leader as extraordinary and exceptional (Yukl, 1999) and therefore rely on the leader's direction, lose their own judgment, avoid making decisions, and become dependent on the leader (Kark et al., 2003; Willner, 1984). Furthermore, this view of seeing charismatic leaders as extraordinary and exceptional may also be developed based on followers' previous social exchange experiences with the charismatic leaders, which may provide an alternative explanatory mechanism, besides self-concept and identification with charismatic leaders, for follower obedience behaviors.

In order to capture such follower behaviors, I propose that some employees, including followers of charismatic leaders, are willing to completely rely on their leaders' instructions and orders to perform their own jobs, without any judgment of those instructions and orders—a construct I term *complete obedience*. Based on a literature review of follower compliance (e.g., Barbuto, 2000), blind loyalty (e.g., Hildreth, Gino, & Bazerman, 2016), and follower dependency (Kark et al., 2003), I characterize the obedience construct as having three features: 1) the employee is willing to follow the leader's instructions and orders but has not been forced to do so; 2) the leader's instructions and orders are those focusing on how the employee enacts his/her own job; 3) the employee follows those instructions or orders with suspended judgment. These features help differentiate complete obedience from other closely related constructs, such as generalized compliance and followers' dependency. Generalized compliance captures employees' acceptance and internalization of organizational norms and rules and their following behaviors even without leaders' monitoring (Podsakoff, MacKenzie, Paine, & Bachrach, 2000; Smith, Organ, & Near, 1983). Compared to generalized compliance, complete obedience focuses on how followers treat their leaders' instruction rather than organizational rules. The construct of followers' dependency includes dependency on the leader's technical expertise and followers'

uncritical acceptance of the leader's ideas and assignments (Eisenbeiß & Boerner, 2013), while complete obedience captures followers' uncritical acceptance specifically regarding the leader's instructions on how the followers perform their own jobs. Therefore, complete obedience is task-oriented and happens in a dyadic leader-follower context.

As discussed above, because followers of charismatic leaders develop their self-concepts based on their strong identifications with the leaders (Kark et al., 2003; Pratt, 1998), they are more likely to rely on the leader's instructions, forfeit their own judgment, and thus engage in complete obedience compared to those of non-charismatic leaders (Willner, 1984). Charismatic leadership is thus expected to be positively associated with follower complete obedience.

Alternatively, due to the impact of charismatic leadership on followers' interpretations of social exchange, followers of charismatic leaders may be more likely to completely obey the leaders' instructions with the expectation for a future beneficial exchange. As addressed in Chapter 3, followers' social exchange interpretations reflect their perceptions of an acceptable equity in their social exchange relationships with the leaders and their subsequent obligations toward the leaders. Such obligations are likely to promote followers' obedience behaviors. With accepted interpretations of the equity in their dyadic social exchange relationships with the leaders, followers of charismatic leaders are likely to engage in complete obedience to maintain their seemingly good exchange relationships with the leaders. Thus, such social exchange interpretations are likely to play a mediating role linking charismatic leadership and follower complete obedience.

Charismatic leaders' narcissism, Machiavellianism, and psychopathy are also expected to be critical to followers' complete obedience behaviors. With high levels of such traits, charismatic leaders can present great confidence and certainty when making decisions

(Campbell, Goodie, & Foster, 2004; Hogan et al., 1990) and manipulate the followers without feeling guilty (Paulhus & Williams, 2002). These behaviors and tactics may seem decisive and reliable to the followers, which can foster follower complete obedience with charismatic leaders.

*Hypothesis 9: Charismatic leadership is positively related to follower complete obedience, which is mediated by different social exchange interpretations between leaders and followers.*

*Hypothesis 10: A leader's a) narcissism, b) Machiavellianism, and c) psychopathy moderate the positive relationship between charismatic leadership and follower complete obedience via different social exchange interpretations between leaders and followers, such that the relationship is stronger with a higher level of each trait.*

## **Chapter 5 Study 1**

As rationalized in Chapter 2, charisma and the Dark Triad personality traits (i.e., narcissism, Machiavellianism, and psychopathy) are likely to be positively associated, which will demonstrate the possibility of a dark side of charisma. More specifically, I proposed that these positive associations may be due to a common factor shared by the four constructs. The purpose of Study 1 is to examine the relationships between charisma and the Dark Triad traits and provide a foundation for further investigating possible negative consequences caused by charisma due to its dark side qualities. This study was approved by the Institutional Review Board (IRB) at Baruch College.

### **Methods**

#### **Sample and procedures**

Four hundred college students with full-time work experience were recruited from an urban college in eastern America. Study 1 focused on relationships among certain individual traits, so a student sample is appropriate. Student participants received course credit for their voluntary participation in the study. Participants were asked to complete an online survey, measuring their self-reported charisma, narcissism, Machiavellianism, psychopathy (psychoticism), and basic demographic information. The participation took about 20-30 minutes, and all responses were recorded in an anonymous manner.

After removing the participants who didn't finish the survey or responded incorrectly to one of the three randomly placed attention-check items, which was "If you are paying full attention at this moment, please click on [a certain option]", 289 participants were left for analyses, including 167 (57.8%) female participants. The mean age was 21.79 (SD = 3.88). Ninety-three participants (32.2%) worked full-time (i.e., more than 20 hours per week), 94

participants (32.5%) worked part-time (i.e., 19 or less hours per week), and 102 participants (35.3%) were unemployed when they completed the survey. One of the major challenges for online surveys is the lack of attention when subjects working on the surveys. By randomly placing three attention-check items and including only the subjects who answered all three items correctly, the rate of careless participants decreased to 0.8%. Although this practice decreased the sample size from 400 to 289, the quality of the final data increased significantly.

### **Measures**

*Charisma.* Charisma was measured by using a combination of three subscales from the Multifactor Leadership Questionnaire (MLQ-5X; Bass & Avolio, 2000): attributed idealized influence, behavioral idealized influence, and inspirational motivation. The combination of these subscales is the most widely used measure in charisma research (e.g., Barnes, Guarana, Nauman, & Kong, 2016; Brown & Treviño, 2009; LePine et al., 2016; Lowe et al, 1996). Idealized influence was measured with 4 items of attribution and 4 items of behavior. A sample item of the attribution subscale is “I instill pride in others for being associated with me.” A sample item of the behavior subscale is “I talk about my most important values and beliefs.” Inspirational motivation was measured with 4 items describing behaviors such as communication about the future and goal attainment. A sample item is “I talk optimistically about the future.” Participants reported their charisma using a 5-point Likert scale ranging from 1 = never to 5 = always. The 12-item charisma measure showed acceptable reliability with my student sample ( $\alpha = .89$ ).

*Narcissism.* Narcissism was measured with 3 measures: the 40-item Narcissistic Personality Inventory (NPI) developed by Raskin and Terry (1988), the 20-item *bold* subscale of the Hogan Development Survey (HDS-BOLD; Hogan, 1997), and the 4-item narcissism scale (DT-N) developed by Jonason and Webster (2010) in their dirty dozen scale for Dark Triad (DT)

traits. The NPI and HDS-BOLD are well recognized narcissism measures in the literature (e.g., Grijalva et al., 2015; Harms et al., 2011; Hogan & Hogan, 2001; Khoo & Burch, 2008), and Jonason and Webster's scale is rooted in the Dark Triad literature and shows high validity and reliability (Jonason & Webster, 2010). A sample item from NPI is "I have a natural talent for influencing people"; a HDS-BOLD sample item is "I am self-promoting"; a sample item from Jonason and Webster's scale (DT-N) is "I tend to want others to admire me." Participants were asked to report their narcissism using a 5-point Likert scale ranging from 1 for "strongly disagree" to 5 for "strongly agree". The three measures all showed acceptable reliability with my student sample ( $\alpha_{\text{NPI}} = .93$ ,  $\alpha_{\text{BOLD}} = .71$ ,  $\alpha_{\text{DT-N}} = .74$ ).

*Machiavellianism.* Machiavellianism was measured by using two scales: the 20-item measure (MACH) developed by Christie and Geis (1970) and the 4-item scale developed by Jonason and Webster (DT-M, 2010). One sample item of Christie and Geis's (1970) scale is "Generally speaking, people won't work hard unless they're forced to do so." A sample item of Jonason and Webster's (2010) scale is "I tend to manipulate others to get my way." Ratings were reported using a five-point Likert scale ranging from 1 for "strongly disagree" to 5 for "strongly agree". Both scales showed good reliability ( $\alpha_{\text{MACH}} = .70$ ,  $\alpha_{\text{DT-M}} = .81$ ).

The reasons for using multiple measures of narcissism and Machiavellianism are two folds. First, although narcissism and Machiavellianism have been studied in the leadership context for decades, there is no agreement on the best measures for research practice. Thus, I included the measures showing high reliability and validity in various studies. Second, according to my rationalization in Chapter 2, narcissism and Machiavellianism are more likely to be associated with charisma and contribute to its dark side and negative consequences than

psychopathy. Thus, I included multiple measures to ensure that I have covered the content of this construct fully, which will benefit the factor analysis in this study.

*Psychopathy (psychoticism).* Psychopathy was measured using the 20-item *imaginative* subscale of the Hogan Development Survey (HDS-IMAG; Hogan, 1997). A sample item is “I have odd attitudes.” Participants were asked to use a 5-point Likert scale ranging from 1 for “strongly disagree” to 5 for “strongly agree”. The Cronbach’s Alpha was .73.

## **Results and Discussion**

Table 1 presents the means, standard deviations, and correlations among the measures of study variables. The results showed that the correlations among the three measures of narcissism were positive and significant: NPI and BOLD ( $r = .73, p < .01$ ), NPI and DT-N ( $r = .44, p < .01$ ), and BOLD and DT-N ( $r = .35, p < .01$ ). Meanwhile, the two measures of Machiavellianism were also positively correlated ( $r = .45, p < .01$ ). Further, as suggested by previous research on Dark Triad (e.g., Smith & Lilienfeld, 2013; Wu & Lebreton, 2011), narcissism, Machiavellianism, and psychopathy are theoretically independent but empirically overlapping traits. The Table 1 results also showed similar correlation patterns among the three constructs. Particularly, narcissism (NPI) positively correlated with Machiavellianism (DT-M,  $r = .31, p < .01$ ) and psychopathy (IMAG,  $r = .33, p < .01$ ), so did the other two measures of narcissism (i.e., BOLD and DT-N). Machiavellianism (DT-M) was positively associated with psychopathy (IMAG,  $r = .24, p < .01$ ). These results lent us confidence for the data quality. However, the results also showed unexpected non-significant correlations between the MACH measure of Machiavellianism and the measures of narcissism and psychopathy, which implies a possible low validity of the Mach measure of Machiavellianism.

Hypothesis 1 predicts that charisma is positively associated with a) narcissism, b) Machiavellianism, and c) psychopathy. As shown in Table 1, the correlation between charisma (MLQ) and narcissism was significant with two out of three narcissism measures, NPI ( $r = .46, p < .01$ ) and BOLD ( $r = .39, p < .01$ ). Hypothesis 1a was supported. However, as opposed to the hypothesized relationships, charisma (MLQ) was negatively associated with Machiavellianism (MACH,  $r = -.17, p < .01$ ), and the correlation between charisma (MLQ) and psychopathy (IMAG) was not significant ( $r = .08, n. s.$ ). Therefore, Hypotheses 1b and 1c were not supported.

One possible explanation derives from the self-reported nature of charisma in this study, which did not take other people's perceptions of one's charisma into account. In other words, self-reported charisma may not truthfully reflect one's charisma. Moreover, the survey in Study 1 was conducted as a one-time survey. Therefore, by asking participants to self-report intense, yet opposing traits such as charisma and psychopathy, possible bias may exist. These problems will be addressed in Study 3 with charisma reported by the followers of charismatic leaders. Another possible reason may be the lack of representativeness of the student sample in this study, which means that the sample may not represent the general population well. The Hogan Development Survey Manual (2<sup>nd</sup> Edition; Hogan & Hogan, 2009) shows the means and standard deviations of BOLD ( $N = 106769, Mean = 7.6, S.D. = 2.65$ ) and IMAG ( $N = 106726, Mean = 5.33, S.D. = 2.45$ ), with scale scores ranging from 0 to 14. Compared to these descriptive statistics using larger samples to represent the general population, the descriptive statistics of BOLD ( $Mean = 3.08, S.D. = .40$ ) and IMAG ( $Mean = 2.98, S.D. = .32$ ) in the current study show considerable discrepancies, which may contribute to the non-significant results.

To further demonstrate a possible dark side of charisma, I propose a commonly shared factor among charisma, narcissism, Machiavellianism, and psychopathy in Chapter 2. By

revealing this common factor, I will provide more solid empirical evidence demonstrating a possible dark side nature of charismatic leader, which provides a foundation for rationalizing and examining the negative consequences of charismatic leadership in subsequent chapters. To test Hypothesis 2, which proposes the common factor, exploratory factor analysis (EFA) was conducted. I first conducted Principal Component Analysis (PCA) by using *SPSS 20 for Mac*. The KMO Measure of Sampling Adequacy was .81, indicating an adequate sample size in the analysis (KMO > .5, Hair, Anderson, Tatham, & Black, 2001). Bartlett's test was significant ( $p < .001$ ) and hence the factor analysis was appropriate. As shown in Figure 2, the results suggested a one-factor solution, which is consistent with Hypothesis 2. Then, I conducted Principal Factor Analysis (PFA), with the number of factors extracted to one. Table 2 shows the result of factor loadings, with a cutoff value of .4.

As shown in Table 2, 40 items loaded on the factor, including 10 charisma (MLQ) items, 25 narcissism factors (18 NPI items and 7 BOLD items), and 5 psychopathy (IMAG) items. Therefore, charisma, narcissism, and psychopathy commonly shared one underlying factor, but not Machiavellianism, according to the results in this study. Further, by examining the content of each loaded item, all of the items described some amount of the desire for engaging in social interactions and/or confidence in exercising interpersonal influence, which Hypothesis 2 proposed. Some examples are MLQ items such as "I display a sense of power and confidence" and "I talk about my most important values and beliefs", NPI items such as "I have a natural talent for influencing people" and "I like to have authority over other people", BOLD items such as "I have strong opinions" and "I am direct and assertive", and finally, IMAG items such as "I am socially insightful (R)" and "I am easy to approach (R)". The loadings of these two IMAG items were negative, indicating a support for proposed relationship. These results provided

support for Hypotheses 2a and 2c, but not 2b, which implies that being willing to and confident in social interactions and exercise of interpersonal influence over others brings both the bright side (i.e., charisma) and the dark side (i.e., narcissism and psychopathy) of a person. Therefore, charismatic individuals are able to act in narcissistic and psychopathic ways based on their desires and confidence, which further demonstrate a possible dark side of charismatic leaders that may cause negative consequences.

## Chapter 6 Study 2

Because complete obedience is a construct newly developed in the present research, there is a need for the development and validation of a scale measure of complete obedience. Study 2 follows Hinkin's (1998) measure development procedures to create the measure of followers' complete obedience. Permission for using human participants was obtained from the Institutional Review Board (IRB) at Baruch College.

### Item Pool Development

According to my conceptualization of the complete obedience construct, organizational citizenship behavior (OCB) and follower dependency are selected as relevant constructs that would potentially contribute to the construction of a complete obedience measure. First, a literature review of organizational citizenship behavior (OCB) shows relevant constructs such as interpersonal help, generalized compliance, and following rules (Barbuto, 2000; Den Hartog, De Hoogh, & Keegan, 2007; Podsakoff et al., 2000; Smith et al., 1983). Second, research on follower dependency was also taken under consideration by reviewing the leadership literature (e.g., Bass & Steidlmeier, 1999; Beyer, 1999; Bryman, 1992; Conger & Kanungo, 1998; Howell, 1988; Howell & Avolio, 1992; Kark et al., 2003; Yukl, 1999). Twelve items were generated based on these literature reviews described above. Third, I adopted 7 items from Eisenbeiß and Boerner's (2013) follower dependency measure. The 7 items cover followers' dependency on the leader's technical expertise and guidance and followers' uncritical acceptance of the leader's ideas and assignments. These 7 items from Eisenbeiß and Boerner's (2013) follower dependency measure are the items in previous literature that cover the most similar content as my conceptualization of follower complete obedience. In sum, an item pool of complete obedience

with 19 items was developed (see Table 3). All responses are rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

### **Factor Analysis and Reliability**

Participants with work experience were randomly recruited via *Amazon Mechanical Turks*. Work experience is necessary because complete obedience is a type of workplace behavior and participants have to provide their answers to these items by referring to their own work experience. The number of participants who completed the online survey of complete obedience at work was 150 (52 were female, with an average of 4.4 years of work experience; the average age was 34.5 years). The method of random sampling helps remove possible confounding effects of relevant individual attributes (e.g., authoritarianism).

An exploratory factor analysis (EFA) was conducted. The Kaiser-Meyer-Olkin (KMO) Measure of sampling adequacy was .86, indicating an adequate sample size for the EFA. As shown in Figure 3, the results revealed one factor. The results showed relatively low loadings (< .60) on the factor regarding these 10 items: “I don’t make my own decisions at work,” “I follow my leader’s orders even if there were no punishment or pressure if I don’t,” “I experience difficulty in performing my job when I don’t follow my leader’s instructions,” “I have doubts about my leader’s orders (R),” “I ask my leader’s instruction about some details of how to do my work,” “I ask for my leader’s instruction when I have a question about my work,” “I use my own way to function well at work, irrespective of who is the leader (R),” “Without following my leader’s guidance, I have difficulty in functioning at work,” “I do not challenge my leader’s viewpoints about my work,” and “Before carrying out my leader’s orders I think over if they are reasonable (R).” These items added little incremental variance to the scale measure and were dropped. Eventually, a composite measure of the remaining 9 items was developed. The 9 items

in the exploratory factor analysis accounted for 32.2% of common variance. The 9 items' loadings exceeded .60 (see Table 4). The measure's internal consistency reliability ( $\alpha = .86$ ) exceeded psychometric threshold ( $\alpha > .70$ ).

### **Discriminant Validity**

I further examine the measure's discriminant validity on an additional sample recruited from *Amazon Mechanical Turks*. Participants with complete responses were 132 (46 were female, with an average of 4.6 years of work experience; the average age was 34.7 years). I included similar and/or relevant constructs revealed from the literature review I conducted at the first step, including group loyalty, compliance, generalized compliance, and followers' dependency (See Table 5). These are valid measures capturing different types of follower behaviors that are relevant to complete obedience.

The results of confirmatory factor analyses (CFAs) using *Mplus Version 7* show that the construct of complete obedience ( $\alpha = .82$ ) is distinctive from the 4 other measures: 1) group loyalty ( $\alpha = .73$ ), 2) compliance ( $\alpha = .77$ ), 3) generalized compliance ( $\alpha = .77$ ), and 4) followers' dependency ( $\alpha = .80$ ). The results of comparative model tests indicate that the 5-factor model provided a better fit to the data ( $\chi^2 = 1151.03$ ;  $df = 517$ ;  $CFI = .76$ ;  $TLI = .74$ ;  $RMSEA = .10$ ;  $SRMR = .13$ ) than other models. The results provided some evidence of discriminant validity for my 9-item complete obedience measure.

## **Chapter 7 Study 3**

Study 3 focuses on the examination of the proposed theoretical model (Figure 1). Because each follower may have different perceptions of his/her leader and the leader's behaviors (Avolio & Bass, 1998; Yammarino, Dansereau, & Kennedy, 2001), and meanwhile, one leader can interact in different ways with various followers (Bass, 1985), the research questions and proposed model of this study are examined at the individual level in dyadic social exchange relationships. This study was approved by the Institutional Review Board (IRB) at Baruch College.

### **Methods**

#### **Sample and procedures**

Leader-follower dyads were recruited as participants from one work organization in Tianjin, China. Participants were from work teams with a variety of job content, including sales, research and development, and production. Data collection were conducted through two waves of online surveys to reduce any potential common method variance bias (Podsakoff, MacKenzie, & Podsakoff, 2012). Participants were informed about the voluntary and confidential nature of the research project, which was conducted by a research team independent of the company. Participants were also told that the research team would directly distribute and administer the online surveys, collect data, and conduct data analyses, the entire process of which was independent of the company.

At Time 1, leaders were asked to complete the questionnaires measuring extraversion, agreeableness, narcissism, Machiavellianism, psychopathy, and their interpretations of the quality of leader-follower social exchange relationships; followers were asked to evaluate their leaders' charismatic leadership and to provide the followers' own interpretations of the quality of

leader-follower social exchange relationships. At Time 2, four weeks later, leaders were asked to complete the survey regarding their autocratic behaviors at work, and followers were asked to finish the survey about their pro-leader unethical behaviors and complete obedience. A four-week time lag between two waves of surveys has been suggested by prior research as an appropriate practice to reduce any possible common method variance bias (Podsakoff et al., 2012).

We sampled 150 leader-follower dyads and received completed surveys from 99 leader-follower dyads (66.0%) across two time periods. The relatively low response rate was due to the nature of the online surveys, which required two sampled parties (i.e., leader and follower) to complete online surveys at two time points. Another possible reason may be the controversial nature of some questions in the survey, such as those measuring leader Dark Triad traits, pro-leader unethical behaviors, and so on. Overall, the leader participants' average age was 30.9 years old (S.D. = 5.76), the average firm tenure was 7.53 years (S.D. = 5.41), and the average relationship duration with the participating follower was 6.40 years (S.D. = 3.13). Approximately forty-one leaders were female (41.4%); twenty-two (22.2%) had a Master's degree or above, sixty-six (66.7%) had a college degree, and eleven (11.1%) had an Associate degree or below. Among the followers, the average age was 29.43 years (S.D. = 5.97), the average firm tenure was 5.40 years (S.D. = 5.13), twenty-one (21.2%) were female; eleven (11.1%) had a Master's degree or above, seventy-seven (77.8%) had a college degree, and eleven (11.1%) had an Associate degree or below.

### **Measures**

To minimize the length of the online surveys and promote response rate, I chose the scales with fewer items while showing similar reliability, compared to the scales with more

items, from the scales used in Study 1 (Chapter 5) to measure *charismatic leadership*, *narcissism*, *Machiavellianism*, and *psychopathy*. The details and reliability scores with my sample in Study 3 are reported below. In addition, the measures of control variables (i.e. *extraversion and agreeableness*), one mediator (i.e., *different social exchange interpretation*), and two of the dependent variables (e.g., leader autocratic behaviors and follower pro-leader unethical behaviors) are described as below. *Follower complete obedience* was measured with the scale developed in Study 2 (Chapter 6). The reliabilities for the Study 3 sample are also reported below, following the descriptions of each measure.

The Chinese version measures were adopted from the following studies, in which they were validated: charismatic leadership (Wang, Law, Hackett, Wang, & Chen, 2005), Dark Triad (Baloch, Meng, Xu, Cepeda-Carrion, & Bari, 2017), and extraversion and agreeableness (Saucier et al., 2014). The translation and back translation technique (Brislin, 1970) was applied to the following measures: different social exchange interpretation, follower pro-leader unethical behavior, and follower complete obedience, because these measures were adapted or newly developed in this study based on prior research. The leader autocratic behavior measure was also translated in this study by following a translation and back translation procedure (Brislin, 1970) because no valid translation was available in prior research.

*Charismatic leadership.* Charismatic leadership was measured by using a combination of three subscales from the Multifactor Leadership Questionnaire (MLQ-5X; Bass & Avolio, 2000): attributed idealized influence, behavioral idealized influence, and inspirational motivation, which is the most widely used measure in charismatic leadership research (e.g., Barnes et al., 2016; Brown & Trevino, 2009; LePine et al., 2016; Lowe et al, 1996). Sample items were shown in Study 1 (Chapter 5). Participants reported their leaders' charismatic leadership using a 6-point

Likert scale ranging from 1 = never to 6 = always. The 12-item charismatic leadership measure showed acceptable internal consistency reliability with the working adult sample in Study 3 ( $\alpha = .89$ ).

*Narcissism, Machiavellianism, and psychopathy.* Narcissism, Machiavellianism, and psychopathy were measured by using the 12-item Dark Triad (DT) scale developed by Jonason and Webster (2010), with 4 items for each trait. Sample items for narcissism, Machiavellianism, and psychopathy are “I tend to want others to admire me”, “I tend to manipulate others to get my way”, and “I tend to lack remorse”, respectively. Leader participants were asked to report their DT traits on a 6-point Likert scale ranging from 1 for “strongly disagree” to 6 for “strongly agree”. The three sub-measures all showed acceptable internal consistency reliability with my sample in Study 3 ( $\alpha_{\text{Narcissism}} = .76$ ,  $\alpha_{\text{Machiavellianism}} = .80$ ,  $\alpha_{\text{Psychopathy}} = .74$ ).

*Extroversion and agreeableness.* Extroversion and agreeableness were measured by using the two sub-scales (i.e., extroversion and agreeableness sub-scales) of the Big Five Aspect Scales (BFAS) developed by DeYoung, Quilty, and Peterson (2007). Each sub-scale contained 20 items, and the sample items are “I make friends easily” and “I feel others’ emotions” for extroversion and agreeableness, respectively. Leader participants were asked to report the two personality traits on a 6-point Likert scale ranging from 1 for “strongly disagree” to 6 for “strongly agree”. The internal consistency reliability with the Study 3 sample were  $\alpha_{\text{Extroversion}} = .65$  and  $\alpha_{\text{Agreeableness}} = .69$ .

*Different social exchange interpretation.* Different social exchange interpretation was operationalized by calculating the incongruence between a leader’s and his/her follower’s interpretations of the quality of their dyadic social exchange relationship. The measure of the quality of dyadic social exchange relationships was adapted from two scales originally used to

assess social exchange relationship quality: 1) Colquitt and colleagues' (2014) 4-item measure, and 2) Bernerth and colleagues' (2007) 8-item measure. A sample item of Colquitt and colleagues' (2014) measure for follower/leader is "My relationship with my leader/subordinate is characterized by mutual commitment." A sample item of Bernerth and colleagues' (2007) measure for follower/leader is "Voluntary actions on my part will be returned in some way by my leader/subordinate." I adapted the scales to reflect a directional inequity in social exchanges. With Colquitt and colleagues' (2014) measure, both leader and follower respondents rated on a 5-point scale: 1 (*I commit a lot more than the other party does*), 2 (*I commit slightly more than the other does*), 3 (*equitable commitment*), 4 (*the other party slightly commits more than I do*), and 5 (*the other party commits a lot more than I do*). With Bernerth and colleagues' (2007) measure, both leader and follower respondents also rated on a 5-point scale: 1 (*the other party takes a lot of advantage*), 2 (*the other party takes some advantage*), 3 (*the other party returns equitably*), 4 (*the other party returns some more*), 5 (*the other party returns a lot more*). Then, the incongruence between the two parties on each item were calculated and reflected by a number ranging from -4, reflecting an inequity that favors the follower, to +4, reflecting an inequity that favors the leader. The internal consistency reliability was acceptable within the Study 3 sample ( $\alpha = .72$ ).

*Leaders' autocratic behavior.* Leaders' autocratic behavior was measured by using the 5-item scale in De Hoogh and Den Hartog (2009) research. A sample item is "I believe that, in reality, only one person can be the leader." Respondents rated their agreement on a 6-point scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). The internal consistency reliability was acceptable ( $\alpha = .78$ ).

*Follower pro-leader unethical behavior.* Follower pro-leader unethical behavior was measured by using a 6-item measure I adapted from the Umphress et al. (2010) measure of unethical pro-organizational behavior (UPB). A sample item from the original UPB scale is “If it would help my firm, I would misrepresent the truth to make my firm look good.”; I adapted this item into “If it would help my leader, I would misrepresent the truth to make my leader look good.” Other items were adapted in the same way by replacing *firm* with *leader*. Respondents rated their agreement on a 6-point scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). The internal consistency reliability was acceptable within the Study 3 sample ( $\alpha = .86$ ).

*Follower complete obedience.* Follower complete obedience behavior was measured by using the 9-item measure developed in Study 2. The development procedure and the full scale were shown in Study 2. The internal consistency reliability with the sample of Study 3 was also acceptable ( $\alpha = .81$ ).

## **Results and Discussion**

Table 6 lists the means, standards deviations, and correlations of the variables in this study. Follower reported charismatic leadership had a positive correlation with leader self-reported narcissism ( $r = .54, p < .01$ ), Machiavellianism ( $r = .26, p < .01$ ), and psychopathy ( $r = .28, p < .01$ ). These correlation results provided further support for Hypothesis 1 in addition to the results in Study 1 with the sample of students. Furthermore, charismatic leadership also positively correlated with two out of three dependent variables of the proposed theoretical model, which are leader autocratic behavior ( $r = .26, p < .01$ ) and follower pro-leader unethical behavior ( $r = .54, p < .05$ ).

On one hand, these correlation results provided a good foundation for testing the proposed theoretical model. On the other hand, however, the strong correlations between the

independent variable (i.e., charismatic leadership) and the moderators (i.e., narcissism, Machiavellianism, psychopathy) also raised the concern for the lack of independence among these variables, which may diminish the proposed moderating effects. This same problem was detected in Study 1 (Chapter 5) with self-reported data of the student sample. In order to examine the independence between charismatic leadership and the three moderators, an exploratory factor analysis (EFA) was conducted by using the working adult sample in Study 3. The Kaiser-Meyer-Olkin (KMO) Measure of sampling adequacy was .84, indicating an adequate sample size for the EFA. As shown in Figure 4, the results revealed one factor, which further confirmed the concern for the lack of independence among charismatic leadership, narcissism, Machiavellianism, and psychopathy. As shown in Table 7, all charismatic leadership items and narcissism items loaded on this one factor, which showed a similar result as the EFA conducted in Study 1. In addition, three out of four Machiavellianism items and two out of four psychopathy items also loaded on this same factor. These significant proportions of each scale loading on this one factor may lead to a lack of significant moderating effects in the model testing procedure.

To test the theoretical model, I first conducted hierarchical regression analyses by using *SPSS Version 20 for Mac*. The results are presented in Table 8. Independent variables (i.e., charismatic leadership, narcissism, Machiavellianism, and psychopathy) were mean centered before entering the regression models. The results show a negative effect of charismatic leadership on the different social exchange interpretations between leader and follower ( $b = -.23$ ,  $p < .05$ ), which means that follower perceived charismatic leadership of his/her leader was positively associated with a social exchange inequity in this dyadic leader-follower relationship that favors the follower. This result shows the opposite direction as the one hypothesized in Hypothesis 3, which deserves theoretical discussion in the next chapter. Further, the moderating

effects of narcissism ( $b = .10, n. s.$ ), Machiavellianism ( $b = -.11, n. s.$ ), and psychopathy ( $b = -.09, n. s.$ ) on the relationship between charismatic leadership and different social exchange interpretation were not significant. Thus, Hypothesis 4 was not supported.

As discussed in the prior paragraphs, these non-significant results are likely due to the lack of independence between charismatic leadership and the three moderators. Alternatively, these non-significant results may also be due to possible curvilinear relationships between the independent variables and different social exchange interpretation. The results of simple scatterplot analyses did not support this explanation (Figures 5, 6, 7, and 8).

Further, regarding Hypotheses 5, 7, and 9, which propose the relationships between charismatic leadership and leaders' and followers' behavioral consequences, the results show partial supports for Hypotheses 5 and 7, but not for Hypothesis 9. Specifically, the results show significant direct effects of charismatic leadership on leader autocratic behavior ( $b = .38, p < .01$ ) and follower pro-leader unethical behavior ( $b = .49, p < .01$ ). However, the direct effect of charismatic leadership on follower complete obedience was non-significant ( $b = .12, n. s.$ ). These results are the most critical results of this present dissertation research, which intends to reveal the dark side of charismatic leadership. The direct effects of charismatic leadership on leader autocratic behavior and follower pro-leader unethical behavior indeed confirmed my concern of possible negative consequences of charismatic leadership. Further, when entering the mediating variable (i.e., different social exchange interpretation) into the sequent statistical models, these direct effects did not change significantly. The effects of different social exchange interpretation on the three dependent variables were not significant. Additionally, social exchange interpretations reported by leader and follower, respectively, were entered into the regression

models as possible alternative mediators, but the results are similar, indicating a lack of significant mediating effects. Thus, possible mediating effects need further examination.

To test the mediating effects of different social exchange interpretations proposed in Hypotheses 5, 7, and 9, as well as the moderated-mediation Hypotheses 6, 8, and 10, I used the PROCESS macro developed by Hayes (2017). I employed a bootstrapping procedure to determine 95% bias-corrected confidence intervals (CIs) for the indirect effects of charismatic leadership on the three behavioral consequence variables and the conditional indirect effects at various moderator levels (Preacher & Hayes, 2008). However, the results shown in Table 9 are non-significant. Thus, Hypotheses 6, 8, and 10 were not supported. These results indicate that the proposed mechanism (i.e., different social exchange interpretations between leader and follower) explaining the negative consequences of charismatic leadership did not receive support from current data. Possible explanations may reside in both theoretical and methodological alternatives that will be discussed in the next chapter.

## **Chapter 8 General Discussion**

Based on the review of charismatic leadership literature, this dissertation focuses on a possible darker side of charismatic leaders and its consequences for both leaders and followers in work organizations. Specifically, this dissertation reveals positive correlations between charismatic leadership and the Dark Triad (DT) personality traits, such as narcissism, Machiavellianism, and psychopathy. The results of Study 1, based on a sample of college students with full-time working experiences, suggest that charisma is positively associated with one's narcissism. This finding is also demonstrated in Study 3, which is based on a sample of leader-follower dyads recruited from a Chinese work organization. In addition, the results in Study 3 also suggest positive correlations between charismatic leadership and leaders' Machiavellian and psychopathic personalities. These results provide a good foundation for the examination of undesirable behavioral consequences of charismatic leadership. In particular, based on the results in Study 3, charismatic leaders have been shown to be more likely to behave in autocratic ways, while followers of charismatic leaders more likely to conduct pro-leader unethical behaviors. These findings provide new insights on charismatic leadership literature by answering the call for research on possible negative consequences of charismatic leaders (e.g., Banks et al., 2017).

### **Theoretical Contribution**

The primary theoretical contribution of this dissertation is that I examined a possible dark side of charismatic leadership in connection with the Dark Triad (DT) personality traits. Although prior research has demonstrated that narcissism and individual charisma are positively associated (Deluga, 1997; Popper, 2002; Rosenthal & Pittinsky, 2006), empirical evidence for the relationships between charisma and the other two DT traits (i.e., Machiavellianism and

psychopathy) is limited. Consistent with prior theoretical reasonings in the literature that suggest the possibility of Machiavellians being perceived as charismatic leaders (Drory & Gluskinos, 1980; Gardner & Avolio, 1998), the findings in Study 3 show a positive correlation between follower-rated charismatic leadership and leaders' self-reported Machiavellianism. Moreover, regarding the relationship between charismatic leadership and psychopathy, theorists have discussed a possible positive relationship in the literature (e.g., Conger, 1990; Sankowsky, 1995), with empirical evidence only being shown with student samples (e.g., Westerlaken & Woods, 2013) but not with working adult samples. The results in Study 3 fill this gap and show a positive correlation between follower-rated charismatic leadership and leaders' self-reported psychopathy. Since psychopathy is usually viewed as the most malevolent one among the three DT traits, these findings are critical for future research on psychopathic leaders in a workplace context, which has been generally neglected in prior leadership research.

Overall, by showing positive correlations among charismatic leadership, narcissism, Machiavellianism, and psychopathy with a sample of leader-follower dyads, this dissertation extends our understanding of well-accepted charismatic leadership theories (e.g., House, 1977; Shamir et al., 1993) and provides a fuller picture of charismatic leadership, especially in terms of charismatic leaders' negative personality traits and the implication for what they are capable of. This long-standing suspicion of charismatic leaders' potential dark side (Conger, 1999) has been further developed and confirmed in this dissertation. Particularly, leader autocratic behavior and follower pro-leader unethical behavior are the two types of negative consequences that can happen in the context of charismatic leadership. Given the well-recognized negativity of autocratic leaders and unethical employees in the literature (e.g., De Hoogh & Den Hartog, 2009;

Umphress et al., 2010, respectively), the evidence showing their associations with charismatic leadership should be considered critical for charismatic leadership literature.

By taking a social exchange perspective to explain charismatic leader-follower dyadic relationships, this dissertation also contributes to the understanding of social exchange theory by recognizing possible differences among the parties involved in a social exchange relationship when interpreting their social exchanges. Although I did not find empirical evidence for the proposed mediating effects of different social exchange interpretations in the relationship between charismatic leadership and its behavioral consequences (the possible reasons for which will be discussed in the limitation section), the recognition of the theoretical phenomenon of different social exchange interpretations contributes to the social exchange literature and provides a platform for future research on complex social exchange relationships. Specifically, the theoretical reasoning in Chapter 3 draws future research attention to a scenario whereby the parties in a social exchange relationship interpret inequity in their social exchanges differently when evaluating outcomes and inputs.

Theoretically, these different social exchange interpretations can be driven by factors such as power inequity, information asymmetry, and role differentiation among parties involved in social exchanges. Because these conditions are commonly recognizable in work organizations, the phenomenon of different social exchange interpretations is presumably a prevalent one that can be studied in most organizational settings. In addition, the proposed operationalization of different social exchange interpretations showed high reliability in Study 3 with the sample of leader-follower dyads. Thus this measure may prove helpful for future research.

### **Practical Implications**

In today's dynamic business environment, the effects of leadership on employees and work organizations cannot be downplayed, especially with regard to those leadership behaviors that are generally perceived as inspirational and motivational such as charismatic leadership behaviors (Banks et al., 2017; House, 1977). By revealing a dark side of charismatic leadership and its impact on both leader and follower behaviors, this dissertation has several implications for managerial practice. While acknowledging the well-recognized positivity of charisma in organizational leadership settings (e.g., see Banks et al., 2017 for a review), leaders should also be aware of possibly linked dark side personality traits (e.g., narcissism, Machiavellianism, and psychopathy). Especially when exercising their charisma and trying to impact followers' behaviors in pursuing goals, leaders should try to avoid being narcissistic, manipulative, or psychopathic.

Furthermore, by recognizing a possible linkage with autocratic behaviors, charismatic leaders should be aware of the desirability of follower empowerment, such as involvement in decision-making processes. Lastly, although research has generally demonstrated a negative relationship between charismatic leadership and employee unethical behaviors, the results of this study should warn organizations that charismatic leaders can promote unethical behaviors as well, either pro-organizational or pro-leader unethical behavior (e.g., Effelsberg, Solga, & Gurt, 2014). Organizations may require structural and cultural constraints against inadvertent or purposeful unethical behaviors by charismatic leaders.

For employees with no managerial responsibilities, the findings of this dissertation also have implications for their daily work. Although research has shown positive outcomes of employees by following charismatic leaders, such as work motivation (Choi, 2006), work engagement, and organizational citizenship behaviors (Babcock-Roberson & Strickland, 2010),

followers of charismatic leaders should also recognize possible downsides. Regardless of the proposed mechanism of different social exchange interpretations in the relationship between charismatic leadership and follower behaviors, which failed to receive support from the data in this dissertation, the findings suggest that charismatic leadership is associated with employees' pro-leader unethical behaviors. Specifically, those behaviors include misrepresenting and/or exaggerating the truth and withholding or concealing negative information about the leader. These unethical behaviors, with the purpose of benefiting or protecting charismatic leaders, can have negative consequences for organizations, such as damaged public image and customer trust, as well as for the employees and followers themselves, such as career and reputational risks.

For organizations and society at large, it is necessary to develop scientific selection systems for the recruitment of leadership positions. Charismatic leadership has long been considered favorable for organizations, although research has shown controversial findings with regard to the effects of charismatic leadership on job and organizational performance (e.g., Agle, Nagarajan, Sonnenfeld, & Srinivasan, 2006; DeGroot et al., 2000; Kirkpatrick & Locke, 1996). The findings of this dissertation provide additional reasons, besides performance-related ones, for organizations and the society to be cautious about charismatic leaders, such as leader autocracy and follower unethical behaviors. Autocratic leaders have been shown to hurt knowledge sharing, creativity, and innovation (Avolio, 1999), which are some of the critical goals of today's organizations. Ethical conduct and an ethical culture of organizations remain valued in today's business environment. By revealing possible negative consequences of charismatic leadership, this dissertation raises the awareness of the dark side of charismatic leadership, which is the first step for building more objective and comprehensive systems within organizations and the society to prevent negative consequences.

## Limitations and Future Research Directions

The limitations of this dissertation are rooted in the nature of the sample in Study 3. Leader-follower dyads were recruited from one Chinese work organization. Thus, the sample may be culturally biased, which may further hurt the generalizability of the findings in other cultural backgrounds. Moreover, with a high power distance and a high level of collectivism of the Chinese culture (Hofstede, 1991), work adults recruited for this research project may be more likely to show supportive attitudes (e.g., evaluate a leader as more charismatic than s/he actually is) and behaviors (e.g., pro-leader unethical behaviors) towards their immediate leaders, which may foster the relationship between charismatic leadership and follower pro-leader unethical behaviors. Meanwhile, considering the long-term orientation characteristic of Chinese culture (Hofstede, 1991), Chinese leaders and followers may be less likely to be aware of and/or care about the social exchange inequity in their dyadic relationships. This may be one of the reasons for the unsupported mediating effects of different social exchange interpretations in the relationships between charismatic leadership and various dependent variables. The descriptive statistics of different social exchange interpretations ( $Mean = .29$ ;  $S.D. = .64$ ) also support this idea.

Additionally, because all subjects were recruited from one organization, the characteristics of the organization, such as organizational culture, structure, and politics, may play important roles in leader-follower dyadic relationships. In this case, the sample may not be representative enough to demonstrate statistical significance for all hypotheses of interest. To solve the issues discussed above, future research should consider sample recruitment strategies with a wider range of cultures and organizations.

This dissertation is developed from a social exchange perspective. However, the effects of charismatic leadership on leader and follower behaviors can also occur through a social identity and social/personal identification perspective (Shamir et al., 1993). Under this circumstance, followers of charismatic leaders may be more likely to identify with their leaders and behave in the way that is beneficial for their leaders. Future research could employ this logic stream to examine the relationships between charismatic leadership and possible behavioral consequences. In spite of the limitations, this dissertation demonstrates a possible dark side of charismatic leadership and its negative consequences, such as leader autocratic behaviors and follower pro-leader unethical behaviors, which provides a more thorough understanding of charismatic leadership and calls for future research attention on this important domain.

## Appendix – Tables and Figures

Table 1. Descriptive Statistics and Inter-correlations among Measures (Study 1)

	Mean	S.D.	1	2	3	4	5	6	7	8
1. Age	21.79	3.88	-							
2. Gender	1.58	.50	-.051	-						
3. Charisma (MLQ)	3.38	.71	-.073	-.057	-					
4. Narcissism (NPI)	3.16	.55	-.098	-.015	.458**	-				
5. Narcissism (BOLD)	3.08	.40	-.012	-.140*	.391**	.728**	-			
6. Narcissism (DT-N)	3.08	.79	-.107	-.046	.059	.441**	.346**	-		
7. Machiavellianism (MACH)	2.88	.38	-.072	-.068	-.166**	.033	.019	.222**	-	
8. Machiavellianism (DT-M)	2.52	.92	-.058	-.090	-.022	.309**	.319**	.331**	.450**	-
9. Psychopathy (IMAG)	2.98	.32	-.119*	-.121*	.078	.332**	.236**	.209**	.114	.244**

*Note.*  $n = 289$ . MLQ = Multifactor Leadership Questionnaire (5X; Bass & Avolio, 2000), NPI = Narcissistic Personality Inventory (Raskin & Terry, 1988), BOLD = *bold* subscale of Hogan Development Survey (Hogan, 1997), DT-N = 4-item narcissism scale (Jonason & Webster, 2010), MACH = Machiavellianism Scale (Christie & Geis, 1970), DT-M = 4-item Machiavellianism scale (Jonason & Webster, 2010), IMAG = *imaginative* subscale of Hogan Development Survey (Hogan, 1997).

\*  $p < .05$ . \*\*  $p < .01$ .

Table 2. Factor Loadings (Study 1)

#	Scale	Item	Factor Loadings
1	NPI	I see myself as a good leader	.735
2	NPI	I would prefer to be a leader	.707
3	NPI	I have a natural talent for influencing people	.694
4	NPI	I am a born leader	.693
5	MLQ	I express confidence that goals will be achieved	.665
6	NPI	People always seem to recognize my authority	.657
7	NPI	I like to take responsibility for making decisions	.646
8	MLQ	I display a sense of power and confidence	.640
9	NPI	I am assertive	.635
10	MLQ	I talk enthusiastically about what needs to be accomplished	.621
11	NPI	I will be a success	.620
12	BOLD	I am very confident	.603
13	MLQ	I specify the importance of having a strong sense of purpose	.599
14	NPI	I am going to be a great person	.586
15	NPI	I am more capable than other people	.583
16	MLQ	I articulate a compelling vision of the future	.573
17	BOLD	I am direct and assertive	.571
18	NPI	I have a strong will to power	.569
19	NPI	I am an extraordinary person	.566
20	BOLD	I am a follower (R)	.564
21	IMAG	I am innovative	.541
22	BOLD	I have strong opinions	.529
23	IMAG	I am socially insightful (R)	-.522
24	NPI	I can live my life in any way I want to	.514
25	NPI	I like to have authority over other people	.496
26	IMAG	I am easy to approach (R)	-.493
27	MLQ	I emphasize the importance of having a collective sense of mission	.493
28	MLQ	I talk about my most important values and beliefs	.488
29	MLQ	I act in ways that build others' respect for me	.486
30	NPI	I think I am a special person	.481
31	BOLD	I am self-promoting	.480
32	BOLD	I test the limits	.475
33	BOLD	I am sociable	.467
34	NPI	I rarely depend on anyone else to get things done	.457
35	IMAG	I am approachable (R)	-.442
36	NPI	I always know what I am doing	.441
37	MLQ	I go beyond self-interest for the good of the group	.440
38	MLQ	I talk optimistically about the future	.428
39	NPI	Everybody likes to hear my stories	.417
40	IMAG	I am creative	.408

Note. MLQ = Multifactor Leadership Questionnaire (5X; Bass & Avolio, 2000), NPI = Narcissistic Personality Inventory (Raskin & Terry, 1988), BOLD = *bold* subscale of Hogan Development Survey (Hogan, 1997), IMAG = *imaginative* subscale of Hogan Development Survey (Hogan, 1997).

Table 3 Complete Obedience Item Pool (Study 2)

<p style="text-align: center;"><u>Loyalty to the Group</u></p> <p>Hildreth, J. A. D., Gino, F., &amp; Bazerman, M. (2016). Blind loyalty? When group loyalty makes us see evil or engage in it. <i>Organizational Behavior and Human Decision Processes</i>, 132, 16-36.</p> <ol style="list-style-type: none"><li>1. I support our group and preserve the principles of honor and integrity.</li><li>2. I give unselfishly of my time and energy to strive to protect the interests of the group.</li><li>3. I perform my duties as a member of our group to the best of my ability and understanding.</li><li>4. Should I at any time by my actions demonstrate disloyalty to the group, I agree to receive appropriate consequences.</li></ol>
<p style="text-align: center;"><u>Compliance</u></p> <p>Den Hartog, D. N., De Hoogh, A. H., &amp; Keegan, A. E. (2007). The interactive effects of belongingness and charisma on helping and compliance. <i>Journal of Applied Psychology</i>, 92(4), 1131-1139.</p> <ol style="list-style-type: none"><li>1. Do not take unnecessary breaks</li><li>2. Go beyond what is officially required in attendance</li><li>3. Work as quickly and efficiently as possible</li></ol>
<p style="text-align: center;"><u>Generalized Compliance</u></p> <p>Smith, C. A., Organ, D. W., &amp; Near, J. P. (1983). Organizational citizenship behavior: Its nature and antecedents. <i>Journal of applied psychology</i>, 68(4), 653-663.</p> <ol style="list-style-type: none"><li>1. Punctuality</li><li>2. Takes undeserved breaks (R)</li><li>3. Attendance at work is above the norm</li><li>4. Gives advance notice if unable to come to work</li><li>5. Great deal of time spent with personal phone conversations (R)</li><li>6. Does not take unnecessary time off work</li><li>7. Does not take extra breaks</li><li>8. Does not spend time in idle conversation.</li></ol>
<p style="text-align: center;"><u>Follower Dependency</u></p> <p>Kark, R., Shamir, B., &amp; Chen, G. (2003). The two faces of transformational leadership: empowerment and dependency. <i>Journal of Applied Psychology</i>, 88(2), 246-255.</p> <ol style="list-style-type: none"><li>1. If my leader goes on vacation, my functioning would deteriorate.</li></ol>

2. My personal development at work depends on my leader.
3. If the leader was transferred to another team, we would have difficulty to continue functioning as a team.
4. I feel I can do my job better when the leader is around /or in the area.
5. Were the leader to leave, my commitment to work would decline.
6. I feel I can function well at work, irrespective of who manages the team. (R)
7. Were the leader to leave, the employees' motivation would decline.
8. I find it difficult to function without the guidance of the leader.
9. If the leader was replaced, the employees would feel they do not have someone to solve their problems.
10. If the leader was replaced, the employees would feel they do not have any one to give them advice.

Complete Obedience Item Pool

(Frequency: 5-point Likert)

1. I ask my leader for instructions at work.
2. I don't make my own decisions at work.
3. I rely on my leader's orders to do my job.
4. I rely on my leader's judgment to make my work-related decisions.
5. I follow my leader's instructions to do my job.
6. I follow my leader's orders even if there were no punishment or pressure if I don't.
7. I improve my work efficiency and effectiveness by following my leader's instructions.
8. I experience difficulty in performing my job when I don't follow my leader's instructions.
9. I have doubts about my leader's orders (R).
10. I ask my leader's instruction about some details of how to do my work.
11. I ask for my leader's instruction when I have a question about my work.
12. I follow my leader's work-related orders with no compromise.

Adapted from Eisenbeiß & Boerner, (2013):

13. I use my own way to function well at work, irrespective of who is the leader (R)
14. Without following my leader's guidance, I have difficulty in functioning at work.
15. I use my leader's instructions to do my job better.
16. I adhere to the details of my leader's orders.
17. I follow my leader's orders about how to do my job without questioning.
18. I do not challenge my leader's viewpoints about my work.
19. Before carrying out my leader's orders I think over if they are reasonable (R)

Table 4 Factor Loadings of Remaining Items (Study 2)

Item #	Item	Factor Loading
4	I rely on my leader's judgment to make my work-related decisions.	.71
17	I follow my leader's orders about how to do my job without questioning.	.70
16	I adhere to the details of my leader's orders.	.68
1	I ask my leader for instructions at work.	.66
12	I follow my leader's work-related orders with no compromise.	.64
3	I rely on my leader's orders to do my job.	.64
5	I follow my leader's instructions to do my job.	.63
15	I use my leader's instructions to do my job better.	.63
7	I improve my work efficiency and effectiveness by following my leader's instructions.	.62

Table 5 Confirmatory Factor Analyses (CFAs) Results (Study 2)

Models	$\chi^2$	df	CFI	TLI	RMSEA	SRMR
5-factor model	1151.03	517	0.76	0.74	0.10	0.13
4-factor model (CO + GL)	1346.36	521	0.69	0.67	0.11	0.16
4-factor model (CO + CP)	1285.99	521	0.71	0.69	0.11	0.15
4-factor model (CO + GC)	1433.11	521	0.66	0.63	0.12	0.18
4-factor model (CO + FD)	1424.75	521	0.66	0.64	0.12	0.16
2-factor model (GL + CP + GC + FD)	1564.79	526	0.61	0.59	0.12	0.17
1-factor model	1815.39	527	0.52	0.49	0.14	0.18

*Note.* CO = Complete Obedience; GL = group loyalty; CP = compliance; GC = generalized compliance; FD = followers' dependency

Table 6 Descriptive Statistics and Inter-correlations among Measures (Study 3)

Variables	Mean	S.D.	1	2	3	4	5	6	7	8	9	10	11	12
<b>Time 1 Variables</b>														
1. Leader-Follower Duration (F)	2.82	2.13	-											
2. Extroversion (L)	3.74	.47	.23*	-										
3. Agreeableness (L)	3.79	.50	.13	.26**	-									
4. Charismatic Leadership (F)	4.05	.81	.21*	.31**	.28**	-								
5. Narcissism (L)	3.76	.96	-.01	.19	-.08	.54**	-							
6. Machiavellianism (L)	3.59	1.10	.09	.04	-.49**	.26**	.61**	-						
7. Psychopathy (L)	3.68	1.00	.00	-.02	-.42**	.28**	.48**	.53**	-					
8. Social Exchange Interpretation (L)	2.93	.49	-.05	-.08	-.39**	.14	.19	.28**	.32**	-				
9. Social Exchange Interpretation (F)	2.78	.43	.10	.19	-.00	.05	-.01	-.05	.13	-.04	-			
10. Different Social Exchange Interpretation (L&F)	.29	.64	-.03	-.06	.30**	-.14	-.14	-.18	-.34**	-.74**	-.64**	-		
<b>Time 2 Variables</b>														
11. Autocratic Behavior (L)	3.59	1.00	-.01	.09	-.11	.26**	.33**	.27**	.22*	.17	-.02	-.12	-	
12. Pro-leader Unethical Behavior (F)	3.32	1.12	-.08	-.12	-.32**	.20*	.32**	.33**	.30**	.21*	-.06	-.12	.75**	-
13. Complete Obedience (F)	3.98	.65	-.07	-.08	-.03	.09	.11	.07	.19	.10	-.00	-.08	.54**	.48**

Note.  $n = 99$ . L = Leader reported variables. F = Follower reported variables

\*  $p < .05$ . \*\*  $p < .01$ .

Table 7 Factor Loadings of Items (Study 3)

Item #	Item	Factor Loading
Charisma #12	My leader expresses confidence that goals will be achieved	.688
Charisma #6	My leader specifies the importance of having a strong sense of purpose	.663
Narcissism #1	I tend to want others to admire me	.661
Narcissism #2	I tend to want others to pay attention to me	.660
Charisma #5	My leader talks about his/her most important values and beliefs	.636
Charisma #4	My leader displays a sense of power and confidence	.632
Narcissism #3	I tend to seek prestige or status	.612
Charisma #10	My leader talks enthusiastically about what needs to be accomplished	.600
Charisma #11	My leader articulates a compelling vision of the future	.595
Charisma #8	My leader emphasizes the importance of having a collective sense of mission	.557
Machiavellianism #3	I have use flattery to get my way	.540
Charisma #2	My leader goes beyond self-interest for the good of the group	.533
Charisma #9	My leader talks optimistically about the future	.517
Charisma #1	My leader instills pride in others for being associated with him/her	.500
Machiavellianism #2	I have used deceit or lied to get my way	.486
Psychopathy #1	I tend to lack remorse	.477
Charisma #3	My leader acts in ways that build others' respect for him/her	.473
Machiavellianism #4	I tend to exploit others towards my own end	.449

Charisma #7	My leader considers the moral and ethical consequences of decisions	.446
Narcissism #4	I tend to expect special favors from others	.425
Psychopathy #2	I tend to be callous or insensitive	.422
Psychopathy #3	I tend to not be too concerned with morality or the morality of my actions	
Machiavellianism #1	I tend to manipulate others to get my way	
Psychopathy #4	I tend to be cynical	

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Table 8 Results of Regression Analyses (Study 3)

Variables	Different Social Exchange Interpretation						Leader Autocratic Behavior				Follower Pro-leader Unethical Behavior				Follower Complete Obedience			
	Step 1		Step 2		Step 3		Step 1		Step 2		Step 1		Step 2		Step 1		Step 2	
	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE	<i>b</i>	SE
<b>Controls</b>																		
Leader-Follower Duration	-.01	.02	-.01	.02	.01	.02	-.02	.03	-.02	.03	-.03	.03	-.03	.03	-.02	.02	-.01	.02
Extroversion	-.19	.14	-.15	.14	-.21	.14	.13	.22	.15	.23	-.26	.24	-.24	.24	-.14	.15	-.14	.16
Agreeableness	.44**	.13	.48**	.17	.46*	.18	-.41	.21	-.36	.23	-.85***	.22	-.85**	.24	-.05	.14	-.01	.16
<b>IVs</b>																		
Charismatic Leadership			-.16	.10	-.23*	.11	.38**	.13	.36**	.14	.49**	.14	.49**	.15	.12	.09	.10	.09
Narcissism			.02	.10	.05	.10												
Machiavellianism			.10	.09	.09	.09												
Psychopathy			-.15	.08	-.11	.08												
Social Exchange Interpretation (L)									.12	.22			.00	.24			.09	.15
Social Exchange Interpretation (F)									-.09	.23			-.14	.25			.03	.16
Different Social Exchange Interpretation									-.02	.17			.07	.17			-.06	.11
<b>Interactions</b>																		
Charismatic Leadership × Narcissism					.10	.11												
Charismatic Leadership × Machiavellianism					-.11	.09												
Charismatic Leadership × Psychopathy					-.09	.08												
Constant	-.64	.61	-.97	.78	-.71	.79	4.70***	1.03	4.30**	1.61	7.58***	1.08	7.90***	1.70	4.73***	.70	4.21***	1.10
R square	.11		.19		.24		.11		.11		.21		.21		.03		.03	
Adjusted R square	.09		.13		.15		.07		.06		.18		.16		-.01		-.03	

R square change	.08	.04	.00	.00	.00
<i>Note. n = 99</i>	* $p < .05$	** $p < .01$	*** $p < .001$		

Table 9 Bootstrap Analyses of the Indirect Effects via Different Social Exchange Interpretation (Study 3)

Predictor	Indirect Effects Leader Autocratic Behavior				Indirect Effects Follower Pro-leader Unethical Behavior				Indirect Effects Follower Complete Obedience			
	PE	SE	LLCI	ULCI	PE	SE	LLCI	ULCI	PE	SE	LLCI	ULCI
Charismatic Leadership	.00	.04	-.08	.09	-.01	.05	-.14	.05	.01	.03	-.03	.07
Low Narcissism	.00	.05	-.07	.15	-.01	.05	-.14	.06	.01	.03	-.04	.09
Medium Narcissism	.00	.05	-.09	.12	-.01	.05	-.14	.07	.01	.03	-.05	.08
High Narcissism	.01	.06	-.10	.13	-.02	.06	-.18	.07	.02	.03	-.04	.10
Low Machiavellianism	.00	.04	-.06	.09	-.01	.04	-.11	.05	.01	.02	-.03	.07
Medium Machiavellianism	.01	.06	-.11	.11	-.02	.06	-.15	.07	.02	.03	-.05	.09
High Machiavellianism	.01	.08	-.16	.14	-.02	.09	-.23	.10	.02	.05	-.07	.12
Low Psychopathy	.00	.03	-.04	.08	-.00	.03	-.09	.04	.00	.02	-.02	.07
Medium Psychopathy	.00	.04	-.06	.08	-.01	.04	-.12	.05	.01	.02	-.03	.07
High Psychopathy	.01	.06	-.09	.12	-.02	.06	-.19	.06	.01	.03	-.04	.11

*Note.* Bias-corrected confidence intervals (CIs) are set at 95% from the bootstrap analyses with 5,000 bootstrap resamples. PE = point estimate; LLCI = lower level confidence interval; ULCI = upper level confidence interval.

Figure 1 Theoretical Model

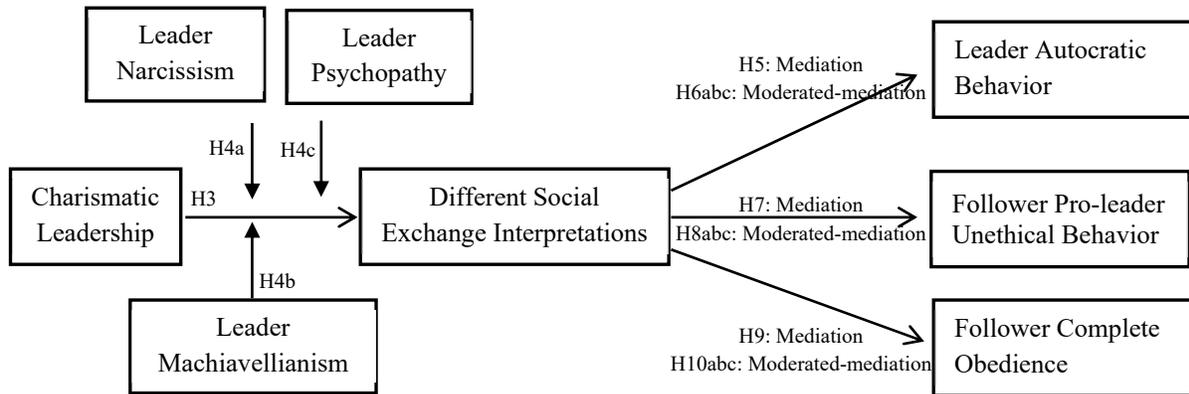


Figure 2 Factor Scree Plot (Study 1)

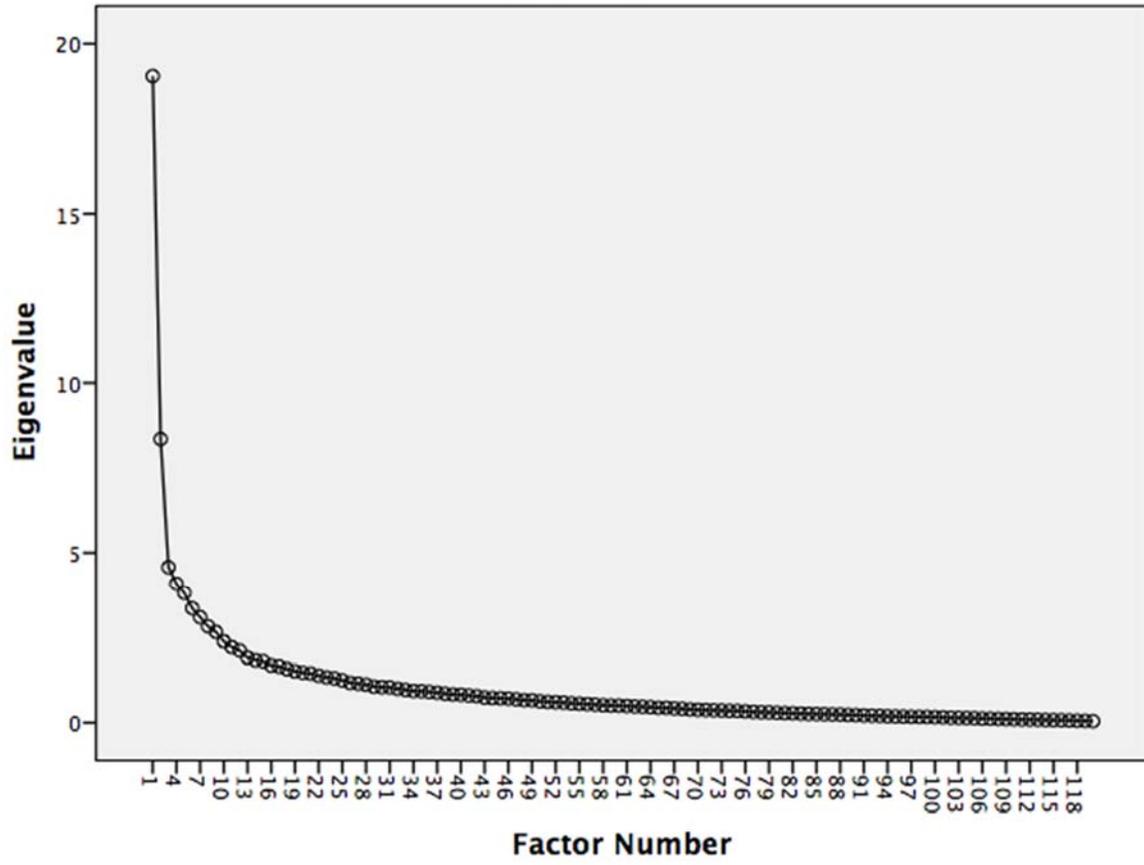


Figure 3 Factor Scree Plot (Study 2)

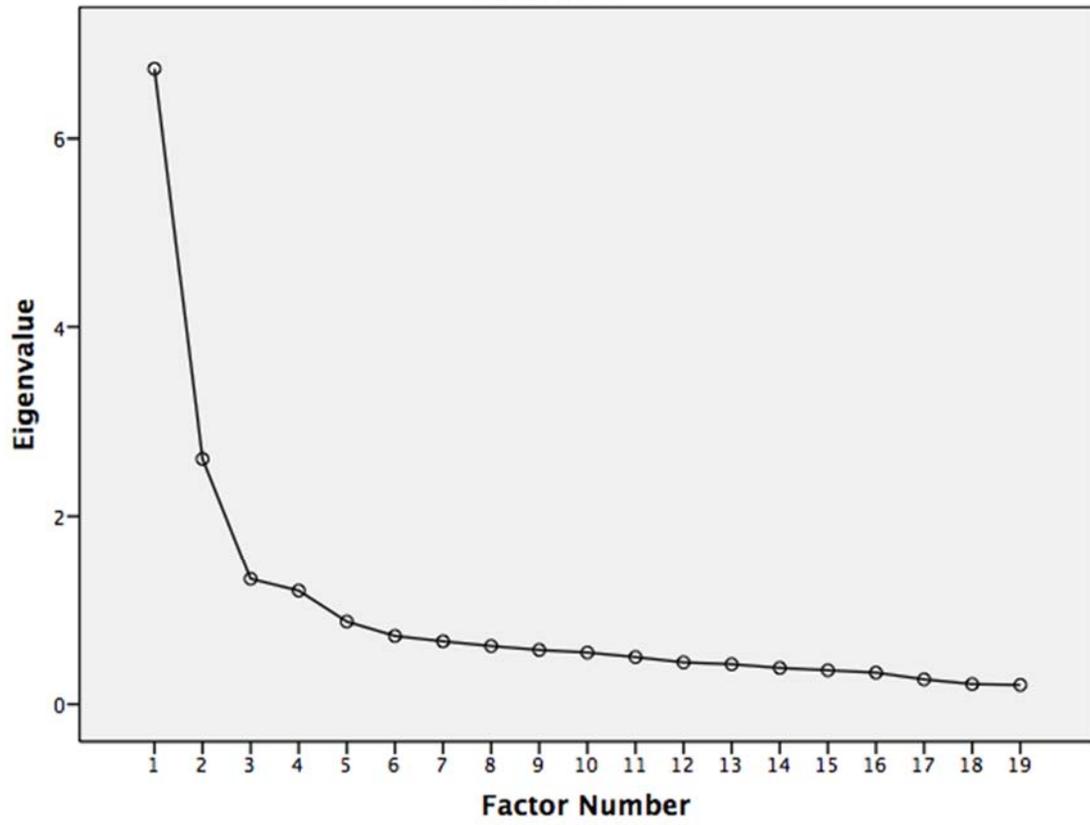


Figure 4 Factor Scree Plot (Study 3)

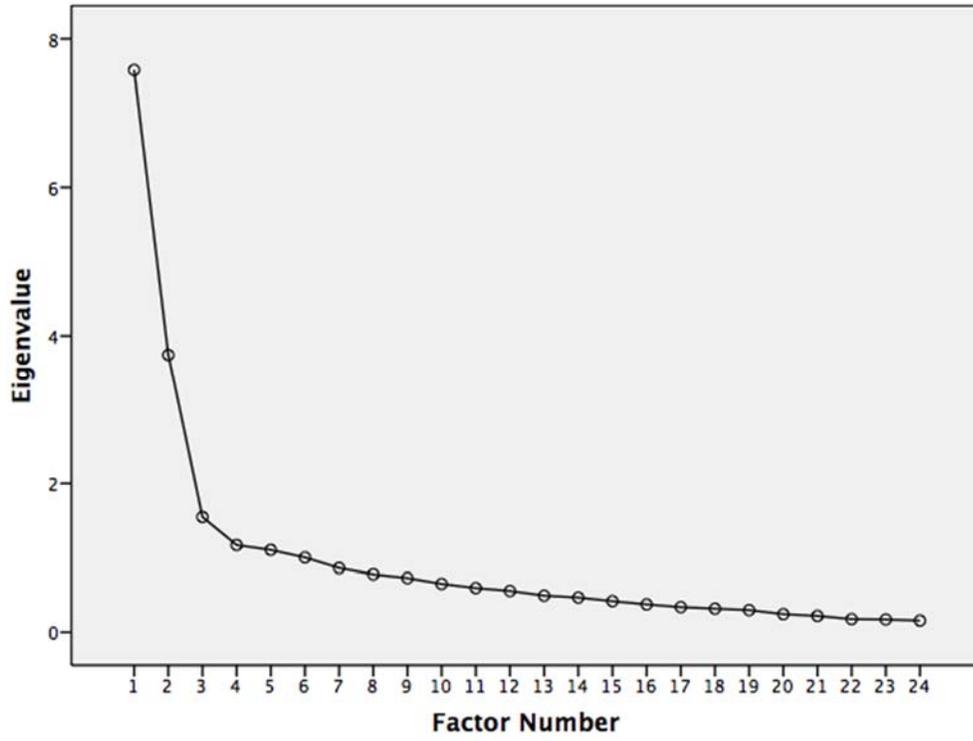


Figure 5 Scatterplot: Charismatic Leadership  
and Different Social Exchange Interpretation

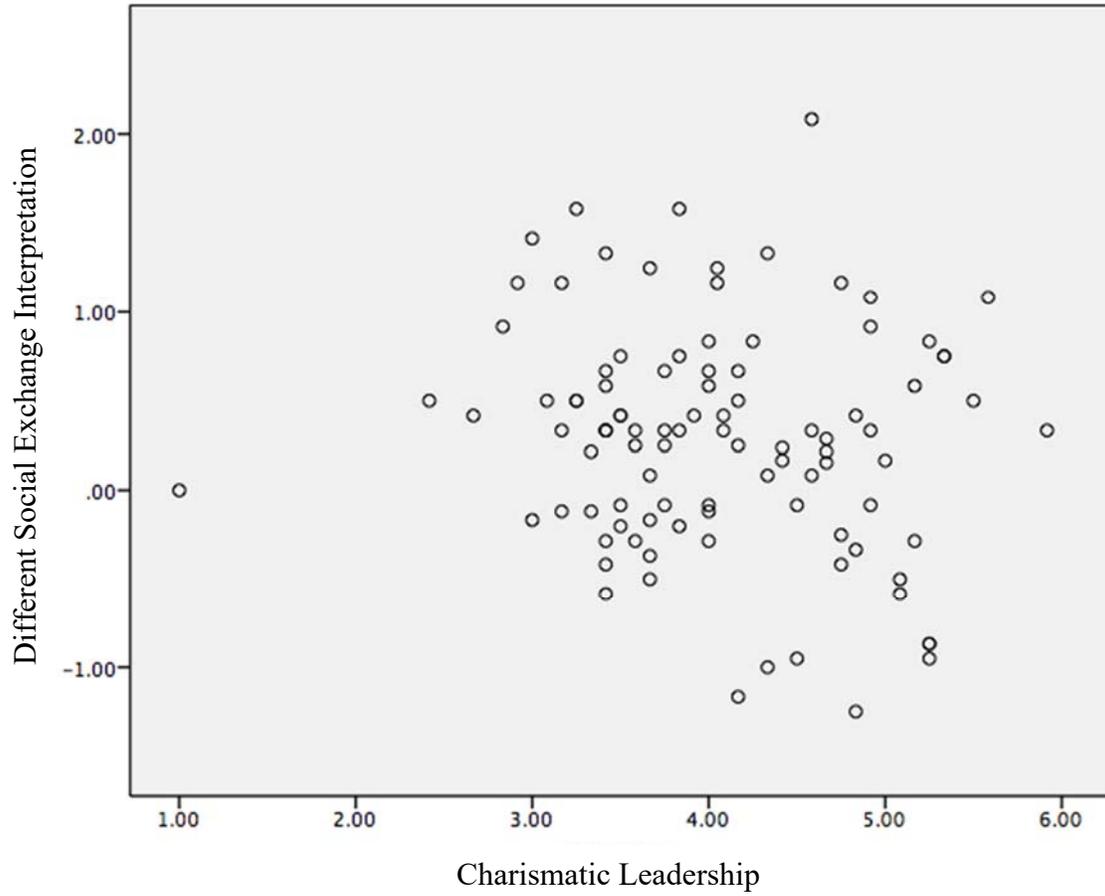


Figure 6 Scatterplot: Narcissism  
and Different Social Exchange Interpretation

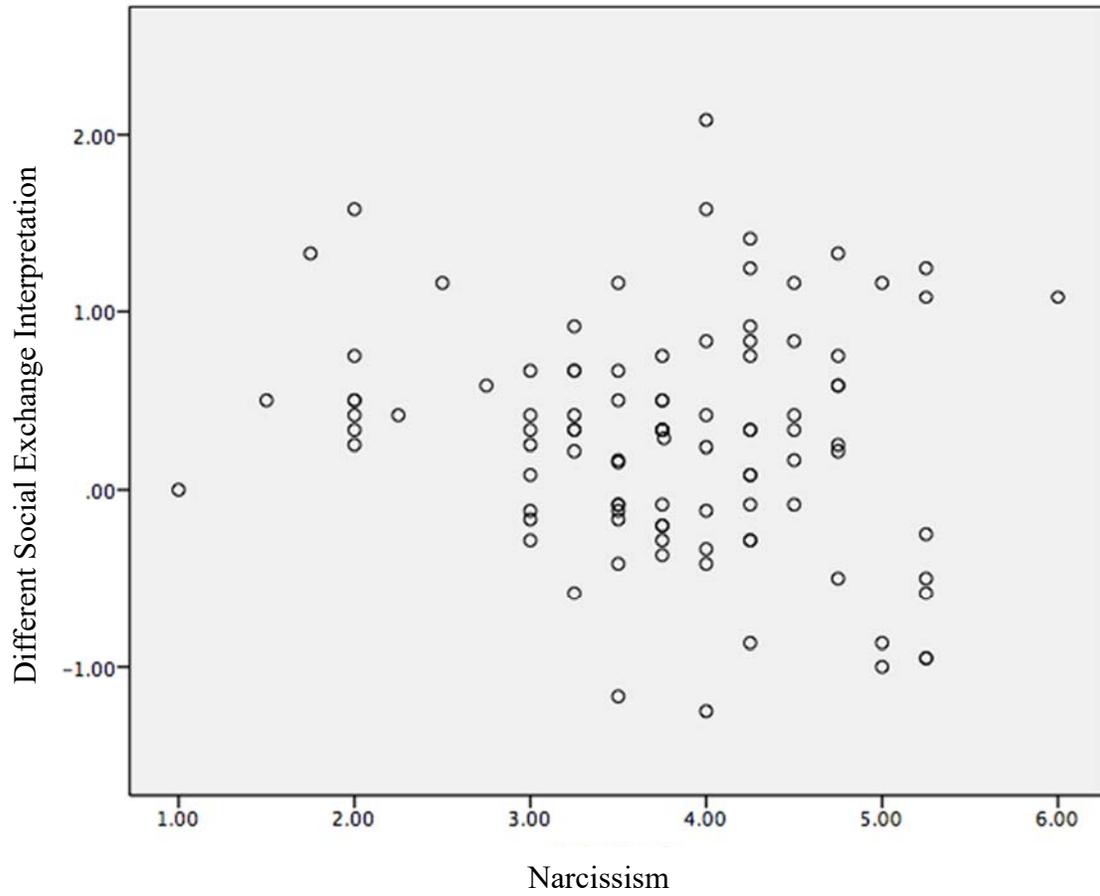
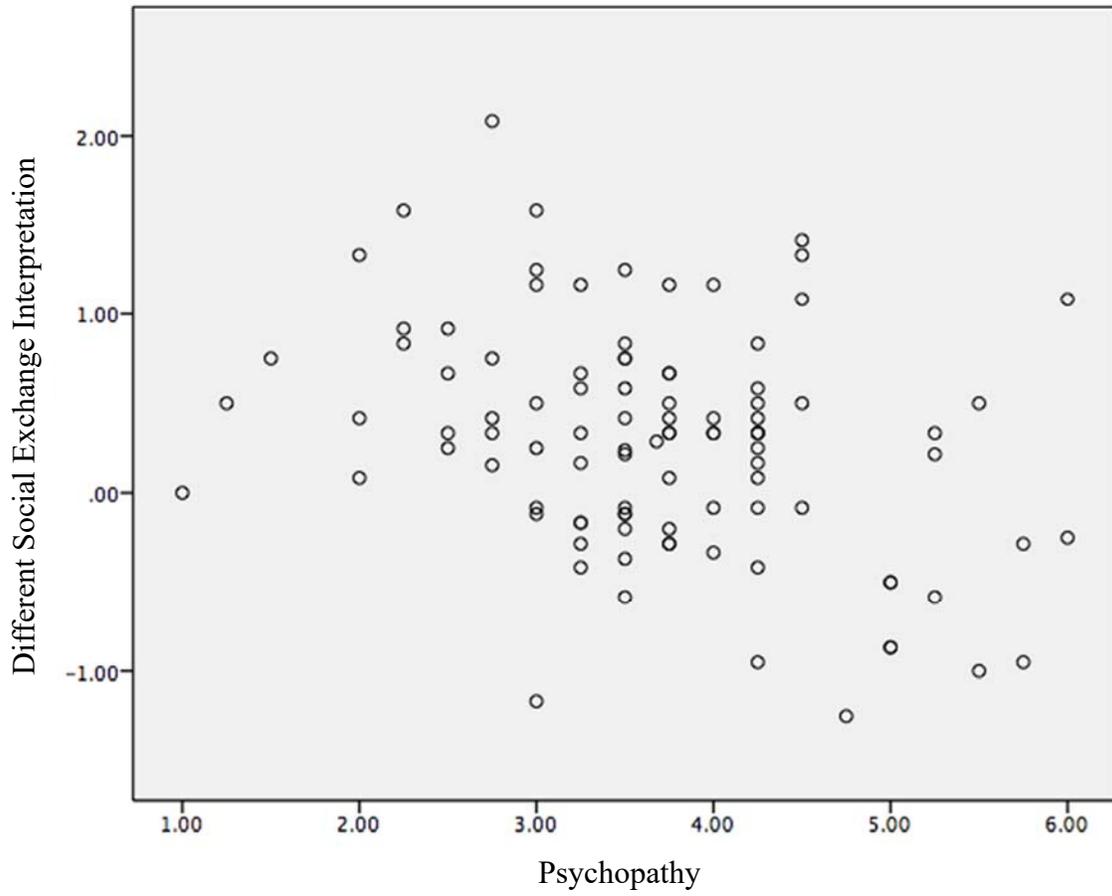




Figure 8 Scatterplot: Psychopathy  
and Different Social Exchange Interpretation



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