

Influential Article Review - Redefining Leadership Principles

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This paper examines leadership. We present insights from a highly influential paper. Here are the highlights from this paper: Leadership is governed by over 66 theories which leaves many leaders and leadership scholars searching for an inclusive leadership theory. The existence of too many leadership theories obstructs progressive practice and research of leadership, hence there is a need for leadership theory consolidation. This paper is an attempt to integrate leadership theories. The integration efforts are based on representative leadership theories and the review of the wider relevant leadership literature. Initially, the integration was to be built around 66 leadership theories but with further study 44 theories were eliminated to avoid either repetition or miniature issues and it was established that the 22 leadership theories are a good representation of the concepts captured in leadership theories. The review of the 22 leadership theories was enriched with insights from the wider leadership literature. The review and synthesis of leadership theories and the wider relevant leadership literature revealed that leadership is built on six (6) foundational domains, namely: character, characteristics, people practices, institutional practices, context and outcomes (CCPICO). The six domains occasioned the development of an integrative leadership model: ethical and effective leadership (EEL). As a consequence of the EEL model, one, the EEL subdomains are highlighted, two, leadership development based on EEL model is proposed, three, leadership definition that is in line with EEL model is suggested. For our overseas readers, we then present the insights from this paper in Spanish, French, Portuguese, and German.

Keywords: Leadership Theories, Ethical and Effective Leadership, Character, Characteristics, People Practices, Institutional Practices, Leadership Outcomes, Context, Follower, Leadership Development

SUMMARY

- Some leadership theories, for example, behavioural and trait theories do not explicitly show how the leadership behaviour or traits affect leadership outcomes.
- Some scholars say leaders influence people who in turn make things happen. Let us take a second that leaders influence followers, but the question begs: why do leaders influence followers? There is a reason why President Bush was blamed for poor handling of Hurricane Katrina's aftermath, yet the president does not literally run the Federal Emergency Management Agency. There is a reason why

- Lee Kuan Yew was credited with raising Singapore from a third world country to a first world country in one generation. Outcome is the ultimate reason for the existence of leadership and why leaders are hired and some sacked. Given that leaders achieve results through people, numerous leadership theories advocate for outcomes that lead to better people and better working environment, House & Mitchell ; Kouzes & Posner , this is one step in the right direction but there is more to leadership, and it is author's contention that leaders and leadership is hired for wholesome organizational success. First, it is leadership's role to ensure that employees are fulfilled and equipped. Second, leadership should ensure that shareholders sustainably benefit from their investment. Third, the organization does not exist in a vacuum, hence, leadership must ensure that the organization participates in community activities. Whereas a team's fulfilment is extremely important if the organization is bankrupt, the leaders will be sacked, and the organization auctioned. Therefore, the primary focus of leadership should be in the three result areas.
- Safty posits that leadership is the ability to achieve results. Therefore, it is accurate to say that leadership is conditional on results. In this regard, no one can be called or call herself a leader without tangible results. Leadership is earned, it is a series of intended results. It is safe to say that not all people who achieve results are leaders, but it is even wiser to say that people who achieve nothing cannot be leaders. Grint argues that in the final analysis of things, people who are potential leaders but have accomplished nothing do not count as leaders, «without results there is little support for leadership.

HIGHLY INFLUENTIAL ARTICLE

We used the following article as a basis of our evaluation:

Mango, E. (2018a). Rethinking Leadership Theories. *Open Journal of Leadership*, 07(01), 57–88.

This is the link to the publisher's website:

https://www.scirp.org/html/5-2330143_83142.htm

INTRODUCTION

Theories guide research and inform practice through modelling of some aspects of the empirical world (Northouse, 2016; Wright & McMahan, 1992) . Well-developed theories are used to solve problems in the real world (Stam, 2007) . Despite the centrality of theory to practice and research, the current status of leadership theory is best captured by an ancient Indian story of six blind (“blind” here is used figuratively) men who had never been exposed to an elephant. One day, each of the six men was guided to touch a specific part of the elephant, each of the six men touched a part different from his colleagues. The first one held the trunk, the second one held the tusk, the third one held the ears, the fourth one held the legs, the fifth one held the belly area towards the back and the sixth blind man held the tail.

After all the blind men had touched their respective parts, they were taken aside and asked to define an elephant. The blind man who touched the trunk said, “an elephant is a snake”, the blind man who touched the tusk said, “an elephant is a spear”, the blind man who touched the ears said, “an elephant is a fan”, the blind man who touched the leg said, “an elephant is a pillar”, the blind man who touched the belly said, “an elephant is a wall” and finally, the blind man who touched the tail said, “an elephant is a rope”. When each blind man had stated his views of what an elephant was, an argument ensued among the blind men, each man insisting that his definition of the elephant was the right one. Each of the blind men promoted one aspect of the elephant as the whole elephant, not that they were wrong, they just did not consider all aspects of the elephant, they did not have the full picture of what an elephant was. Just like each of the blind men had some information about the elephant, many people have some information about leadership but they are yet to interact with the totality of leadership (Northouse, 2016) , hence, the existence of many incomplete perspectives on leadership.

Like the six blind men, many leadership scholars never miss an opportunity to promote one leadership perspective as the entire truth about leadership (Kellerman, 2012; Snook, Nohria & Khurana, 2012). The malaise of promoting one aspect or domain as a whole is often accompanied by neophilic tendencies. Reviewing the extant leadership literature, it is evident that love for new things (in this case, love of new leadership theories) bedevils leadership scholars and practitioners alike, however, the love of new ideas at the expense of the existing ones is not limited to leadership scholars and practitioners. Some scholars and interpreters of knowledge, from diverse fields, once they discover a new perspective, they ridicule the old perspective or even set it aside. For example, when performance management came into existence, performance appraisal was ridiculed, yet in real life, performance management and performance appraisals are inseparable (Armstrong, 2006). With the introduction of modern theories of leadership, like transformational theory some scholars question the soundness older leadership theories like traits theory (Lawler, 2005; Allio, 2012), although the old leadership theories may not tell the whole leadership story, they tell part of it. Each theory offers a unique perspective on leadership which helps us to learn one or more aspects of leadership. However, House & Aditya (1997) warn that a few leadership theories miss the big picture of leadership because of the overemphasis placed on one aspect at the expense of the other aspects of leadership.

The leadership field is overcrowded with theories. Northouse (2016) has examined 16 theories, Kellerman (2012) asserts there are over 40 leadership theories while Meuser, Gardner, Dinh, Hu, Liden, & Lord (2016) contend that the number of leadership theories is in the upwards 66. Given the existence of too many theories of leadership, it is difficult to have focused research in the field. The tens of theories in existence violate the principle of parsimony because of the repetitions exhibited in different theories. In light of the challenges posed by the numerous theories in the leadership field, scholars are calling for consolidation of leadership theories. It is high time that we should inject some hygiene the leadership field. The hygiene should take the form of integrating the leadership theories or approaches (Eberly, Johnson, Hernandez & Avolio, 2013; Meuser et al., 2016; Glynn & Raffaelli, 2010; Hernandez, Eberly, Avolio & Johnson, 2011; Dansereau, Seitz, Chiu, Shaughnessy & Yammarino, 2013; DeRue, Nahrgang, Wellman & Humphrey, 2011). This paper attempts to bring together the various leadership perspectives in order to tell one whole leadership story.

Leadership is a paradox and like other paradoxes, it needs not be solved but it should be accommodated by accepting that there are many valid ideas and solutions (Handy, 1994). Therefore, the question is why is the author attempting to piece together the various leadership perspectives while humanity is supposed to live with complexities? The idea that leadership theories/approaches can be pieced together despite that scholars disagree on the right leadership approach is in itself a paradox and as such we should also accommodate it. Whereas leadership theories offer numerous viewpoints, they do not contradict each other, they complement each other and it is that very reason that makes it possible to bring the leadership theories together (Silva, 2015; Glynn & Raffaelli, 2010).

Considerable efforts have been made toward consolidating leadership theories. Meuser et al. (2016) argued that majority if not all leadership theories can coalesce around six focal leadership theories: charismatic theory, transformational theory, leadership and diversity, strategic theory, participative/shared leadership and the trait theory. While this approach integrates 66 leadership theories into six theories, six is still large numbers and also the components of each of the six theories are not clearly spelt out. Hernandez et al. (2011) contend that all leadership theories should be seen from two angles: loci—source(s) of leadership and mechanism—how leadership is transmitted. The loci involves: leaders, context, followers, collectives and dyad while the mechanism involves: traits, behaviour, cognition and affect. This approach is silent on the purpose(s) of leadership. Dansereau et al. (2013) assert that establishing a common thread that cuts across the leadership theories is a good starting point in the effort to integrate leadership theories. They identify self-expansion and boundary conditions, as the common thread, in addition, their effort to show and advocate for an integrating theory that brings leaders and followers together. However, like Hernandez et al. (2011), Dansereau et al. (2013) is silent about the purposes of leadership and the fact that integration is meant to facilitate leadership serve its purpose.

While recognizing the efforts of other leadership scholars like Meuser et al. (2016) , Eberly et al. (2013) , Hernandez et al. (2011) , Dinh, Lord, Gardner, Meuser, Liden, & Hu (2014) and Dansereau et al. (2013) , towards integrating leadership theories. In this paper, I deconstruct the most representative leadership theories and rebuild them into one theory laced with new insights from the broader leadership literature on followers and context while taking into account parsimony, an all-important principle in theory building. Parsimony is when the theory is able to explain everything known and important about the construct (in this case leadership) with least variables and assumptions.

At the heart of an extensive literature review was a thorough examination of 22 leadership theories as shown in Table A1 in Appendix. The review targeted mainly the theory model (the most practical part of the theory) and in some cases other key defining aspects of the theory. Initially, the study aimed at reviewing the 66 leadership theories as captured in the work of Meuser et al. (2016) but some theories were eliminated because there were much repetitiveness and unnecessary miniature subdivisions. Many theories have propped up that shouldn't be considered as mainstream leadership theories, for example, gender and cultural leadership theories. Such theories are inventions to customize leadership to certain segments (male, female, students and others) of the society. Whereas, looking at leadership from various prisms may serve a certain need, but how far should we go in compartmentalization of leadership? Should we have black leadership and white leadership? I contend that there should be a basic/foundational concept of leadership, which recognizes that leadership occurs in a context, hence, the issues like gender, age, race and organization are contextual issues. Contextual issues explore how the various segments of the society perceive, decode and apply leadership, however, the domestication of leadership cannot stand alone as a complete leadership theory. It ought to work with the basic/foundational leadership concept. Therefore, this paper attempts to establish and consolidate that relationship. Besides the 22 leadership theories reviewed for this paper, the author also examined the current wider leadership literature to establish whether there are aspects of the wider leadership literature that can be tapped for the leadership theory. The study starts with the review of leadership theories as captured in Table A1 in Appendix.

CONCLUSION

The six foundational domains of leadership are character, characteristics, people practices, institutional practices, context and outcomes. The aim of this paper was not to pin down the ultimate combinations of leadership subdomains or aspects but to expose leadership underlying structure. Different leaders will succeed in different leadership contexts by emphasizing different aspects of the six leadership domains.

APPENDIX

TABLE A1

SUMMARY OF LEADERSHIP THEORIES

Theory	Character	Characteristics	People Practices	Institutional Practices	Outcomes
<p>1) Great man Leaders are born and not made (Carlyle, 1841, Spector, 2016).</p>	Leaders are guided by morality.	Leaders are divinely inspired (charismatic), they are full of wisdom and they are heroic.			
<p>2) Trait Leaders share special characteristics, it is people who have those characteristics that become leaders (Stogdill, 1948, 1974; Kirkpatrick & Locke, 1991).</p>	Leaders portray integrity	Leaders are intelligent, determined, sociable self-confidence, responsible, insightful and tolerant.			
<p>3) Psychodynamic leadership Leaders not only know their personality types, they also know their followers and they utilize this knowledge together with the relationship with their followers to achieve the desired goals (Zaleznik & Kets de Vries, 1975; Kets de Vries, & Cheak, 2016).</p>		Leaders are self-aware	Leaders seek to gain insight into subordinates' psychological makeup (why do followers behave/act the way they do; what motivates them) in order to influence them to take actions that will lead to achieving the desired goals.		Desired goals
<p>4) Authentic leadership (AL) According to Avolio, Walumbwa, & Weber (2009: p. 423) AL is "transparent and ethical leader behaviour that encourages openness in sharing information needed to make decisions while accepting followers' inputs". Luthans & Avolio (2003); George (2003) have similar conceptualization of AL to the one above.</p>	Authentic leaders have an internalized moral perspective, they have strong values to guide them in their endeavours and they are self-disciplined.	Authentic leaders are self-aware, they know their purpose, they act from their hearts, hence, they are passionate about their missions.	Authentic leaders have relational transparency; they maintain trusting relationship with others.	Authentic leaders undertake "balanced processing" of information.	
<p>5) Skills Leaders require certain skills in order to be effective in their work (Katz, 1955).</p>			Leaders should have human skills.	Leaders should have technical and conceptual skills.	
<p>6) Behavioural Leaders need to portray certain behaviour (people and task behaviour) to achieve desired goals. One of the behavioural approaches is managerial grid, where the ultimate goal is to practice team style leadership (9, 9). At 9, 9 both people and tasks are highly valued, (Blake & Mouton, 1964).</p>			Leaders are people oriented (provide conducive working conditions and employees' development).	Leaders are task oriented (supports research and product innovations, organizational efficiency is achieved and processes are adhered to).	

7) Situational leadership

Different situations require different leadership styles (Hersey & Blanchard, 1977).

Leaders establish followers' commitment levels and the developmental needs to meet task demands and then they deploy a style (directing, coaching, supporting and delegating) that will make the followers effective.

Leaders have a clear understanding of tasks and what it takes to accomplish the tasks.

8) Fiedler's contingency leadership

Fiedler (1967) argues that a right leader for the right situation is needed to achieve the desired goals. The leader relies on least preferred co-worker scores to predict his potential success with a given team.

Leader's effectiveness depends on whether she has a good relationship with her team.

Leader's effectiveness depends on whether the tasks are highly structured and whether the leader's position power is high (the leader must have control over the situation).

9) Vroom-Yetton decision process

Leaders should identify the best decision-making style for the situation (in consideration of time constraint, quality of the decision and team commitment) (Vroom & Yetton, 1973; Vroom & Jago, 1988).

In decision making the leader can be Autocratic (A1), Autocratic (A2), Consultative (C1), Consultative (C2) or Collaborative (G1) towards her team.

The leader either has a clear understanding of the prevailing situation or she has some understanding and she needs the team's input for better results.

10) Level-five leadership

Collins (2001) argues that organizations grow as leadership grows from highly capable individual to the executive (the level-5-leader).

Leader portrays humility.

A leader has an intense professional will/fierce resolve.

The leader finds the right people and she gives credit where it is due and asks for help.

Leader confronts the brutal facts, she determines the optimal strategic path, encourage a culture of discipline and encourage adoption of critical technology.

11) Adaptive leadership

In a complex and changing world, there are increasing numbers of adaptive as opposed to technical challenges. Adaptive challenges (AC) do not have ready-made solutions. The leader relentlessly helps followers to solve the AC (Heifetz, 1994; Northouse, 2016).

The leader creates a trusting atmosphere through the holding environment.

Leader regulates distress, maintains disciplined attention, gives the work back to the people and protects leadership voices from below.

Adaptive leader gets on the balcony and identifies adaptive challenges.

12) Charismatic leadership

The leader possesses divinely inspired characteristics with unique power (Weber, 1947; House, 1976; Northouse, 2016).

The leader is guided by moral values.

The leader is dominant and self-confident.

Charismatic leader is a good role model and communicates high expectations to the followers.

Leader articulates the goals and shows competence.

13) Kouzes and Posner's leadership challenge

Extraordinary things happen in organizations when leaders carry out five tested leadership practices (Kouzes & Posner, 2012).

Leaders should model the way, enable others to act and encourage the heart.

Leaders should inspire a shared vision and challenge the process.

14) Transactional leadership

Transactional leaders use rewards and punishment to encourage followers to accomplish organizational goals (Bass, Avolio, Jung, & Benson, 2003).

Leaders agree on the performance and the reward that will accompany it (contingent reward), the leader actively search for contract/agreement breach and offer punishment (active management by exception) or the leader only steps in to punish the follower when goals are not met (passive management by exception).

15) Leader-member exchange

Lunenburg (2010) argues that the leadership process in LMX depends on the dyadic relationship between the leaders and members (followers) in both the in-group and out-group.

Leader creates and maintains a close relationship with the in-group and the opposite is true for the out-group. The responsibilities, attention and rewards that a follower gets from the leader depending on the level of their relationship (stranger, acquaintance and partnership).

16) Path-goal

Theory advocates for alignment of leader's behaviour, followers' characteristics and task characteristics. Leader's behaviours subject to tasks' and followers' characteristics (House & Mitchell, 1974).

The leader motivates the followers to achieve planned goals through the following behaviour: directive, supportive, participative and achievement-oriented leadership.

The leaders understand tasks characteristics, work environment, followers' characteristics and how to motivate them to carry out the tasks.

Goals

17) Transformational leadership

The leader motivates followers to perform beyond expectation (to make huge changes in the organization). Both the leader and followers work together toward a higher level of productivity (Bass, 1985).

High moral standards

Leaders offer idealized influence, inspired motivation, intellectual stimulation and individualized consideration to their followers.

Performance beyond expectations

18) Servant leadership

Servant leader is a servant to his followers first and foremost. He also ensures that followers are well-equipped for their roles (Greenleaf, 1970; Spears, 2002).

Leader serves the followers with sheer humility.

Leader is a listener, he heals, he empathizes with others, he is self-aware, he is persuasive and he has foresight.

The leader is committed to people's growth and community building

The servant leader conceptualizes the vision for the organization.

<p>19) Team leadership It is a dynamic leadership: leadership can be shared, or different people can provide leadership at different times of the team tasks (Hill, 2016).</p>		<p>Leader fulfils relational roles e.g. managing conflicts and environmental roles e.g. networking.</p>	<p>Leaders fulfils the task roles e.g. goal focusing.</p>	<p>Team performance and development.</p>
<p>20) Strategic Leadership Strategic leadership ensures that the firm competes effectively in the turbulent environment, not just in the present but also in the long term (Ireland & Hitt, 2005).</p>	<p>Leader helps with emphasizing ethical practice.</p>	<p>Leader helps with exploiting and maintaining core competencies and developing human capital.</p>	<p>Leader helps with determining strategic direction, establishing balanced organizational controls and sustaining an effective organizational culture.</p>	<p>Effective strategic leadership</p>
<p>21) Ethical leadership Ethical leadership is guided by moral values or universally accepted principles (Mihelič, Lipičnik & Tekavčič, 2010; Northouse, 2016).</p>	<p>Leaders set ethical standards and ethics governs decision making. They respect others, show justice and value honest.</p>	<p>Leaders model behaviour for followers, they explain to followers why they made certain decisions, serve others, and build community.</p>		
<p>22) Upper echelon Why do organizations behave the way they do? The top executives (upper echelon) make company after its own image; what we see in organizations is as a result of executives' characteristics (Hambrick & Mason, 1984).</p>		<p>Leaders' characteristics can be psychological like cognitive base value or observable like age.</p>	<p>Leaders make strategic choices like product innovation and acquisition.</p>	<p>Variability in profitability, growth and survival.</p>

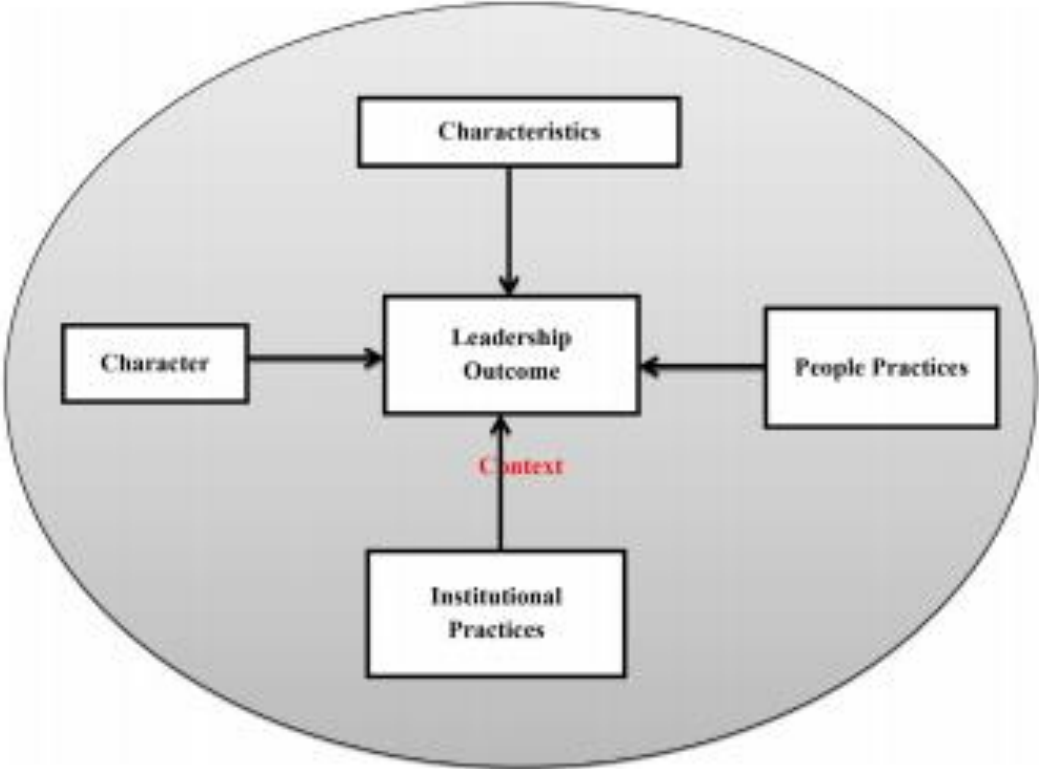
The content of the table is mainly developed from the theory model (the most practical part of the theory), in some cases, other defining aspects of the theory are included.

TABLE A2
ENVIRONMENT/CONTEXT ANALYSIS

Internal Environment	External Environment					
	General Business Environment	Industry	Competitor	Customers	Collaborators (Partners, Alliances)	Stakeholders
1) Strength (organizational resources & capabilities) 2) Weakness 3) Performance 4) Vision, mission and strategies 5) Climate and Culture 6) History (Hill & Westbrook, 1997; White, 1984; Johnson, Whittington, Scholes, Angwin, & Regner, 2014)	1) Political/legal 2) Economic 3) Social 4) Technological 5) Ecological 6) Demographic 7) Global (Aguilar, 1967; Porter, 1985; Jindal, Jee, & Thakur, 2011)	1) Threat of new entrants 2) Power of suppliers 3) Power of buyers 4) Threat of product substitutes 5) Intensity of rivalry among competitors (Porter, 2008)	1) Long medium and short-term objectives 2) Current and future strategies 3) Strengths and weaknesses 4) Market share 5) Positioning (Porter, 1985; Garsombke, 1989)	1) Market size 2) Market growth 3) Wants and needs 4) Demographic 5) Motivation to buy (Jeyara, Muralidharan, Senthilvelan, & Deshmukh, 2014; Rao, 2016)	1) Strengths and weaknesses 2) Performance (Isoraitè, 2009)	1) Wants and needs 2) Level of influence (Hawker & Edmonds, 2014)

FIGURE A1

EEL MODEL FOR LEADERSHIP PRACTITIONERS



**FIGURE A2
SELECTED SUBDOMAIN**

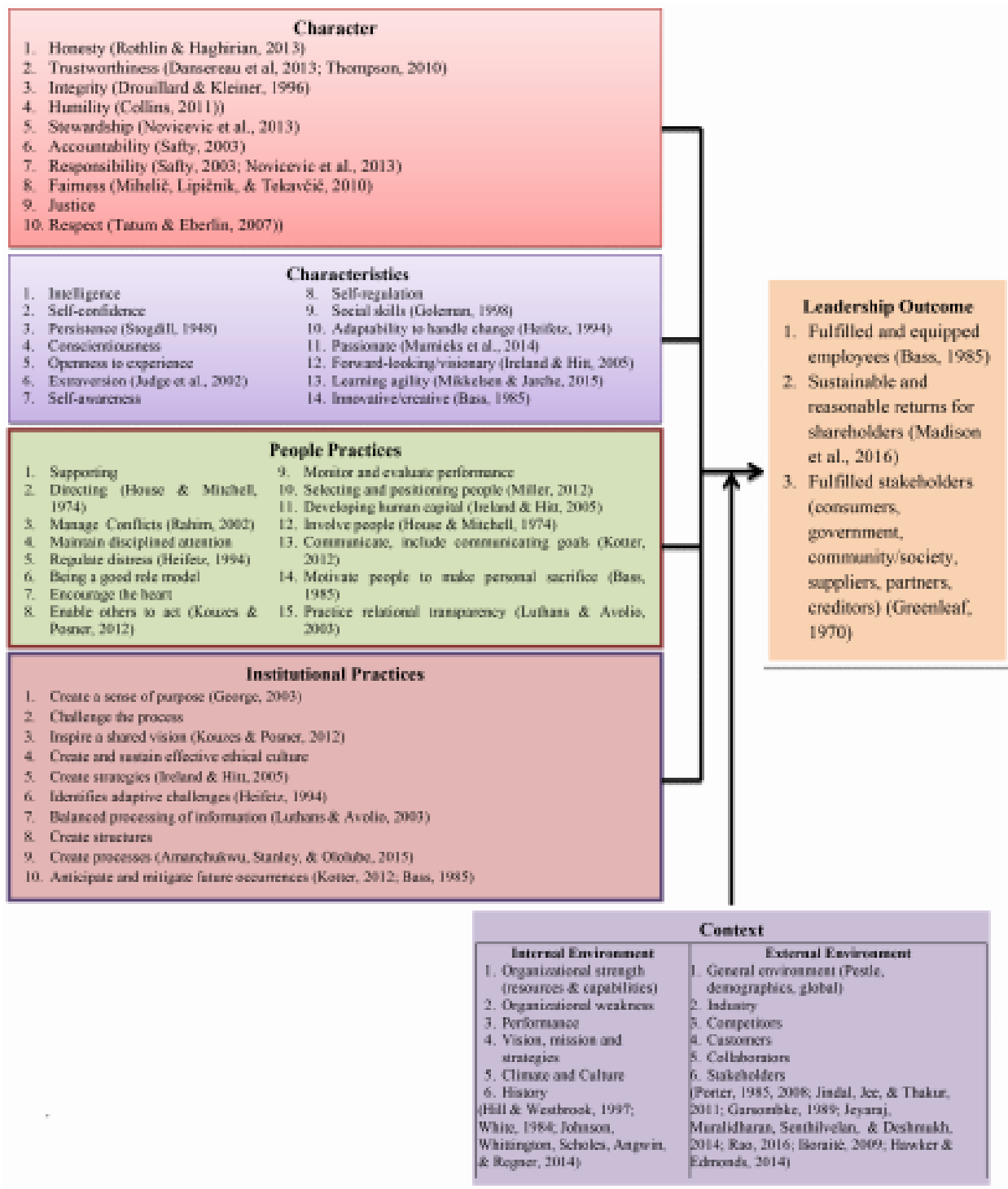
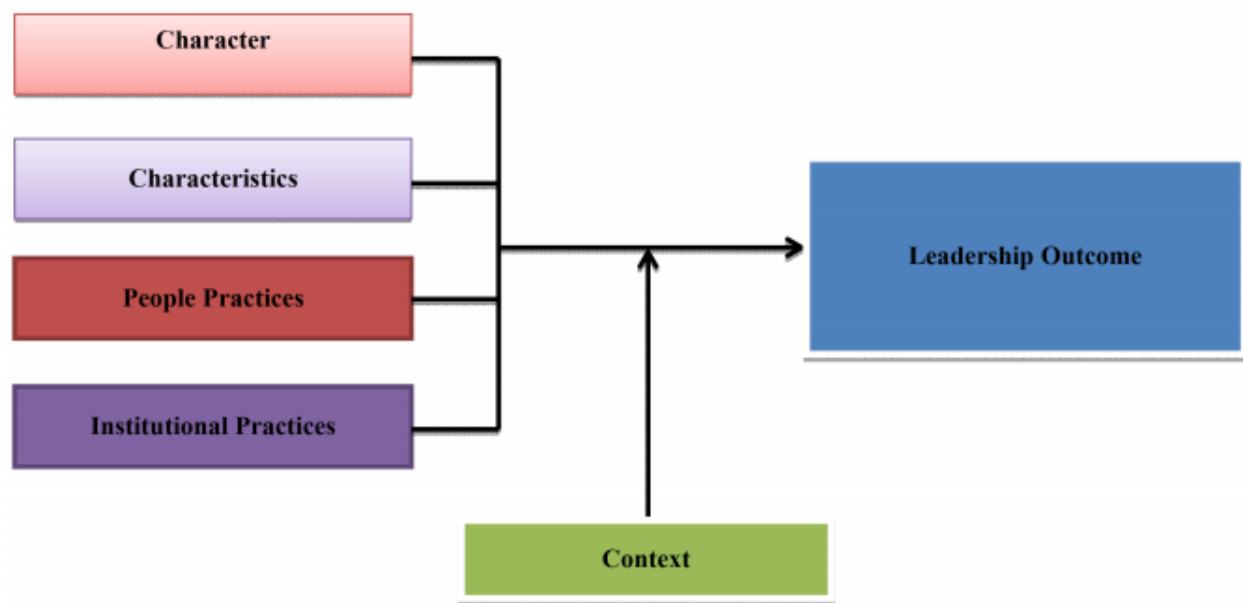


FIGURE A3
EEL MODEL FOR LEADERSHIP SCHOLARS/STUDENTS



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TRANSLATED VERSION: SPANISH

Below is a rough translation of the insights presented above. This was done to give a general understanding of the ideas presented in the paper. Please excuse any grammatical mistakes and do not hold the original authors responsible for these mistakes.

VERSION TRADUCIDA: ESPAÑOL

A continuación se muestra una traducción aproximada de las ideas presentadas anteriormente. Esto se hizo para dar una comprensión general de las ideas presentadas en el documento. Por favor, disculpe cualquier error gramatical y no responsabilite a los autores originales de estos errores.

INTRODUCCIÓN

Las teorías guían la investigación e informan la práctica a través del modelado de algunos aspectos del mundo empírico (Northouse, 2016; Wright & McMahan, 1992). Las teorías bien desarrolladas se utilizan para resolver problemas en el mundo real (Stam, 2007). A pesar de la centralidad de la teoría para practicar e investigar, el estado actual de la teoría del liderazgo es mejor capturado por una antigua historia india de seis ciegos (ciegos" aquí se utiliza figurativamente) hombres que nunca habían estado expuestos a un elefante. Un día, cada uno de los seis hombres fue guiado a tocar una parte específica del elefante, cada uno de los seis hombres tocó una parte diferente de sus colegas. El primero sostuvo el tronco, el segundo sostuvo el colmillo, el tercero sostenía las orejas, el cuarto sostenía las piernas, el quinto sostenía la zona del vientre hacia la espalda y el sexto ciego sostenía la cola.

Después de que todos los ciegos habían tocado sus respectivas partes, fueron llevados a un lado y se les pidió que definieran un elefante. El ciego que tocó el tronco dijo, "un elefante es una serpiente", el ciego que tocó el colmillo dijo, "un elefante es una lanza", el ciego que tocó las orejas dijo, "un elefante es un fan", el ciego que tocó la pierna dijo, "un elefante es un pilar", el ciego que tocó el vientre dijo, "un elefante es una pared" y finalmente, el ciego que tocó la cola dijo, "un elefante". Cuando cada ciego había dicho sus puntos de vista de lo que era un elefante, se produjo una discusión entre los ciegos, cada hombre insistía en que su definición del elefante era la correcta. Cada uno de los ciegos promovió un aspecto del elefante como todo el elefante, no es que estuvieran equivocados, simplemente no consideraron todos los aspectos del elefante, no tenían la imagen completa de lo que era un elefante. Al igual que cada uno de los ciegos tenía alguna información sobre el elefante, muchas personas tienen cierta información sobre el liderazgo, pero todavía no han interactuado con la totalidad del liderazgo (Northouse, 2016), por lo tanto, la existencia de muchas perspectivas incompletas sobre el liderazgo.

Al igual que los seis ciegos, muchos académicos de liderazgo nunca pierden la oportunidad de promover una perspectiva de liderazgo como toda la verdad sobre el liderazgo (Kellerman, 2012; Snook, Nohria & Khurana, 2012). El malestar de promover un aspecto o dominio en su conjunto suele ir acompañado de tendencias neofílicas. Repasando la literatura de liderazgo existente, es evidente que el amor por las cosas nuevas (en este caso, el amor por las nuevas teorías de liderazgo) menoscaba a los eruditos de liderazgo y a los practicantes por igual, sin embargo, el amor por las nuevas ideas a expensas de las existentes no se limita a los eruditos y practicantes de liderazgo. Algunos eruditos e intérpretes del conocimiento, desde diversos campos, una vez que descubren una nueva perspectiva, ridiculizan la antigua perspectiva o incluso la dejan a un lado. Por ejemplo, cuando la gestión del rendimiento surgió, la evaluación del rendimiento se ridiculizó, pero en la vida real, la gestión del rendimiento y las evaluaciones

del rendimiento son inseparables (Armstrong, 2006). Con la introducción de teorías modernas del liderazgo, como la teoría transformadora, algunos estudiosos cuestionan la solidez de las teorías de liderazgo más antiguas como la teoría de rasgos (Lawler, 2005; Allio, 2012) , aunque las viejas teorías de liderazgo pueden no contar toda la historia de liderazgo, cuentan parte de ella. Cada teoría ofrece una perspectiva única sobre el liderazgo que nos ayuda a aprender uno o más aspectos del liderazgo. Sin embargo, House & Aditya (1997) advierte que algunas teorías de liderazgo se pierden el panorama general del liderazgo debido a la excesiva énfasis colocada en un aspecto a expensas de los otros aspectos del liderazgo.

El campo de liderazgo está lleno de teorías. Northouse (2016) ha examinado 16 teorías, Kellerman (2012) afirma que hay más de 40 teorías de liderazgo, mientras que Meuser, Gardner, Dinh, Hu, Liden y Lord (2016) sostienen que el número de teorías de liderazgo está en el 66. Dada la existencia de demasiadas teorías de liderazgo, es difícil haber centrado la investigación en el campo. Las decenas de teorías existentes violan el principio de parsimonia debido a las repeticiones exhibidas en diferentes teorías. A la luz de los desafíos planteados por las numerosas teorías en el campo del liderazgo, los eruditos están pidiendo la consolidación de las teorías de liderazgo. Ya es hora de que inyectemos algo de higiene en el campo de liderazgo. La higiene debe tomar la forma de integrar las teorías o enfoques de liderazgo (Eberly, Johnson, Hernández & Avolio, 2013; Meuser et al., 2016; Glynn & Raffaelli, 2010; Hernández, Eberly, Avolio & Johnson, 2011; Dansereau, Seitz, Chiu, Shaughnessy & Yammarino, 2013; derue, Nahrgang, Wellman & Humphrey, 2011) . Este artículo trata de reunir las diversas perspectivas de liderazgo con el fin de contar una historia de liderazgo completa.

El liderazgo es una paradoja y, al igual que otras paradojas, no necesita ser resuelto, pero debe acomodarse aceptando que hay muchas ideas y soluciones válidas (Handy, 1994). Por lo tanto, la pregunta es ¿por qué el autor está tratando de reunir las diversas perspectivas de liderazgo mientras se supone que la humanidad vive con complejidades? La idea de que las teorías/enfoques de liderazgo se pueden reunir a pesar de que los eruditos no están de acuerdo en el enfoque de liderazgo correcto es en sí misma una paradoja y como tal también debemos acomodarla. Mientras que las teorías de liderazgo ofrecen numerosos puntos de vista, no se contradicen entre sí, se complementan entre sí y es precisamente la razón que hace posible reunir las teorías de liderazgo (Silva, 2015; Glynn & Raffaelli, 2010) .

Se han hecho esfuerzos considerables para consolidar las teorías de liderazgo. (2016) sostuvieron que la mayoría, si no todas las teorías de liderazgo, pueden fusionarse en torno a seis teorías de liderazgo focal: teoría carismática, teoría transformadora, liderazgo y diversidad, teoría estratégica, liderazgo participativo/compartido y la teoría del rasgo. Si bien este enfoque integra 66 teorías de liderazgo en seis teorías, seis sigue siendo un número grande y también los componentes de cada una de las seis teorías no están claramente escritos. (2011) sostienen que todas las teorías de liderazgo deben ser vistas desde dos ángulos: loci-fuente(s) de liderazgo y mecanismo, cómo se transmite el liderazgo. Los loci involucran: líderes, contexto, seguidores, colectivos y dyad mientras que el mecanismo implica: rasgos, comportamiento, cognición y afecto. Este enfoque guarda silencio sobre los propósitos del liderazgo. (2013) afirman que establecer un hilo conductor que a lo largo de las teorías de liderazgo es un buen punto de partida en el esfuerzo por integrar teorías de liderazgo. Identifican la auto-expansión y las condiciones límite, como el hilo conductor, además, su esfuerzo para mostrar y abogar por una teoría integrador que reúna a líderes y seguidores. Sin embargo, al igual que Hernández et al. (2011), Dansereau et al. (2013) guarda silencio sobre los propósitos del liderazgo y el hecho de que la integración está destinada a facilitar el liderazgo a su propósito.

Reconociendo los esfuerzos de otros eruditos del liderazgo como Meuser et al. (2016), Eberly et al. (2013) , Hernández et al. (2011), Dinh, Lord, Gardner, Meuser, Liden, & Hu (2014) y Dansereau et al. (2013) , hacia la integración de las teorías de liderazgo. En este artículo, deconstruyo las teorías de liderazgo más representativas y las reconstruyo en una teoría cargada de nuevas ideas de la literatura de liderazgo más amplia sobre los seguidores y el contexto, teniendo en cuenta la parsimonia, un principio todo-importante en la construcción de teoría. La parsimonia es cuando la teoría es capaz de explicar todo lo conocido e importante sobre la construcción (en este caso liderazgo) con menos variables y suposiciones.

En el corazón de una extensa revisión de la literatura fue un examen exhaustivo de 22 teorías de liderazgo, como se muestra en el Cuadro A1 del Apéndice. La revisión se dirigió principalmente al modelo de teoría (la parte más práctica de la teoría) y en algunos casos otros aspectos clave que definen la teoría. Inicialmente, el estudio tenía como objetivo revisar las 66 teorías de liderazgo capturadas en el trabajo de Meuser et al. (2016), pero algunas teorías fueron eliminadas porque había mucha repetitividad y subdivisiones en miniatura innecesarias. Muchas teorías han apoyado que no deberían ser consideradas como teorías de liderazgo convencionales, por ejemplo, teorías de género y liderazgo cultural. Tales teorías son inventas para personalizar el liderazgo a ciertos segmentos (hombres, mujeres, estudiantes y otros) de la sociedad. Mientras que, mirando el liderazgo desde varios prismas puede servir a una cierta necesidad, pero ¿hasta dónde debemos llegar en la compartimentación del liderazgo? ¿Deberíamos tener liderazgo negro y liderazgo blanco? Sostengo que debe haber un concepto básico/fundamental de liderazgo, que reconozca que el liderazgo ocurre en un contexto, por lo tanto, las cuestiones como el género, la edad, la raza y la organización son cuestiones contextuales. Las cuestiones contextuales exploran cómo los diversos segmentos de la sociedad perciben, decodifican y aplican el liderazgo, sin embargo, la domesticación del liderazgo no puede ser independiente como una teoría completa del liderazgo. Debería trabajar con el concepto de liderazgo básico/fundamental. Por lo tanto, este documento intenta establecer y consolidar esa relación. Además de las 22 teorías de liderazgo revisadas para este artículo, el autor también examinó la literatura de liderazgo más amplia actual para establecer si hay aspectos de la literatura de liderazgo más amplia que se pueden aprovechar para la teoría del liderazgo. El estudio comienza con la revisión de las teorías de liderazgo, tal como se recoge en el Cuadro A1 del Apéndice.

CONCLUSIÓN

Los seis ámbitos fundamentales del liderazgo son el carácter, las características, las prácticas de las personas, las prácticas institucionales, el contexto y los resultados. El objetivo de este artículo no era anclar las combinaciones definitivas de subdominios o aspectos de liderazgo, sino exponer la estructura subyacente al liderazgo. Diferentes líderes tendrán éxito en diferentes contextos de liderazgo haciendo hincapié en diferentes aspectos de los seis dominios de liderazgo.

TRANSLATED VERSION: FRENCH

Below is a rough translation of the insights presented above. This was done to give a general understanding of the ideas presented in the paper. Please excuse any grammatical mistakes and do not hold the original authors responsible for these mistakes.

VERSION TRADUITE: FRANÇAIS

Voici une traduction approximative des idées présentées ci-dessus. Cela a été fait pour donner une compréhension générale des idées présentées dans le document. Veuillez excuser toutes les erreurs grammaticales et ne pas tenir les auteurs originaux responsables de ces erreurs.

INTRODUCTION

Les théories guident la recherche et informent la pratique par la modélisation de certains aspects du monde empirique (Northouse, 2016; Wright et McMahan, 1992) . Des théories bien développées sont utilisées pour résoudre des problèmes dans le monde réel (Stam, 2007) . Malgré la centralité de la théorie à la pratique et à la recherche, le statut actuel de la théorie du leadership est mieux capturé par une ancienne histoire indienne de six aveugles (« aveugle » ici est utilisé au sens figuré) hommes qui n'avaient jamais été exposés à un éléphant. Un jour, chacun des six hommes a été guidé pour toucher une partie spécifique de l'éléphant, chacun des six hommes a touché une partie différente de ses collègues. Le premier tenait le

tronc, le second tenait la défense, le troisième tenait les oreilles, le quatrième tenait les jambes, le cinquième tenait la zone du ventre vers l'arrière et le sixième aveugle tenait la queue.

Après que tous les aveugles eurent touché leurs parties respectives, ils ont été pris de côté et on leur a demandé de définir un éléphant. L'aveugle qui a touché le tronc a dit, « un éléphant est un serpent », l'aveugle qui a touché la défense a dit, « un éléphant est une lance », l'aveugle qui a touché les oreilles a dit, « un éléphant est un ventilateur », l'aveugle qui a touché la jambe a dit, « un éléphant est un pilier », l'aveugle qui a touché le ventre a dit, « un éléphant est un mur » et enfin, l'aveugle qui a touché la queue a dit, « un éléphant est une corde ». Lorsque chaque aveugle avait exprimé son point de vue sur ce qu'était un éléphant, une dispute s'ensuivit parmi les aveugles, chaque homme insistant sur le fait que sa définition de l'éléphant était la bonne. Chacun des aveugles a promu un aspect de l'éléphant comme l'éléphant tout entier, non pas qu'ils avaient tort, ils n'ont tout simplement pas considéré tous les aspects de l'éléphant, ils n'avaient pas l'image complète de ce qu'était un éléphant. Tout comme chacun des aveugles avait des informations sur l'éléphant, beaucoup de gens ont des informations sur le leadership, mais ils ne sont pas encore d'interagir avec la totalité du leadership (Northouse, 2016) , d'où l'existence de nombreuses perspectives incomplètes sur le leadership.

Comme les six aveugles, de nombreux spécialistes du leadership ne manquent jamais une occasion de promouvoir une perspective de leadership comme toute la vérité sur le leadership (Kellerman, 2012; Snook, Nohria & Khurana, 2012) . Le malaise de promouvoir un aspect ou un domaine dans son ensemble s'accompagne souvent de tendances néophiliques. En examinant la littérature actuelle sur le leadership, il est évident que l'amour pour de nouvelles choses (dans ce cas, l'amour des nouvelles théories du leadership) afflige les chercheurs en leadership et les praticiens, cependant, l'amour des nouvelles idées au détriment des idées existantes ne se limite pas aux chercheurs en leadership et aux praticiens. Certains érudits et interprètes de la connaissance, de divers domaines, une fois qu'ils découvrent une nouvelle perspective, ils ridiculisent l'ancienne perspective ou même la mettent de côté. Par exemple, lorsque la gestion du rendement a vu le jour, l'évaluation du rendement a été ridiculisée, mais dans la vie réelle, la gestion du rendement et les évaluations du rendement sont inséparables (Armstrong, 2006) . Avec l'introduction des théories modernes du leadership, comme la théorie transformationnelle quelques chercheurs remettent en question la solidité des théories de leadership plus anciennes comme la théorie des traits (Lawler, 2005 ; Allio, 2012) , bien que les anciennes théories du leadership ne disent pas toute l'histoire du leadership, ils en racontent une partie. Chaque théorie offre une perspective unique sur le leadership qui nous aide à apprendre un ou plusieurs aspects du leadership. Cependant, House & Aditya (1997) préviennent que quelques théories de leadership manquent la vue d'ensemble du leadership en raison de l'accent trop accordé sur un aspect au détriment des autres aspects du leadership.

Le domaine du leadership est surpeuplé de théories. Northouse (2016) a examiné 16 théories, Kellerman (2012) affirme qu'il ya plus de 40 théories de leadership tandis que Meuser, Gardner, Dinh, Hu, Liden, & Lord (2016) soutiennent que le nombre de théories de leadership est dans la hausse 66. Compte tenu de l'existence de trop de théories du leadership, il est difficile d'avoir concentré la recherche dans le domaine. Les dizaines de théories qui existent violent le principe de la parcimonie en raison des répétitions exposées dans différentes théories. À la lumière des défis posés par les nombreuses théories dans le domaine du leadership, les chercheurs appellent à la consolidation des théories du leadership. Il est grand temps que nous injectons un peu d'hygiène dans le domaine du leadership. L'hygiène devrait prendre la forme d'une intégration des théories ou des approches de leadership (Eberly, Johnson, Hernandez & Avolio, 2013; Meuser et coll., 2016; Glynn & Raffaelli, 2010; Hernandez, Eberly, Avolio & Johnson, 2011; Dansereau, Seitz, Chiu, Shaughnessy & Yaammarino, 2013; DeRue, Nahrgang, Wellman & Humphrey, 2011) . Ce document tente de réunir les différentes perspectives de leadership afin de raconter toute une histoire de leadership.

Le leadership est un paradoxe et, comme d'autres paradoxes, il n'a pas besoin d'être résolu, mais il faut l'accommoder en acceptant qu'il existe de nombreuses idées et solutions valables (Handy, 1994) . Par conséquent, la question est pourquoi l'auteur tente-t-il de reconstituer les différentes perspectives de leadership alors que l'humanité est censée vivre avec des complexités? L'idée que les théories/approches du leadership peuvent être regroupées malgré le fait que les chercheurs ne sont pas d'accord sur la bonne

approche de leadership est en soi un paradoxe et, en tant que tel, nous devrions également l'accommoder. Alors que les théories du leadership offrent de nombreux points de vue, elles ne se contredisent pas, elles se complètent et c'est la raison même qui permet de rapprocher les théories du leadership (Silva, 2015; Glynn & Raffaelli, 2010) .

Des efforts considérables ont été déployés pour consolider les théories du leadership. Meuser et coll. (2016) ont fait valoir que la majorité, sinon toutes les théories du leadership, peut s'allier autour de six théories de leadership focales : théorie charismatique, théorie transformationnelle, leadership et diversité, théorie stratégique, leadership participatif/partagé et théorie des traits. Bien que cette approche intègre 66 théories de leadership dans six théories, six est encore un grand nombre et aussi les composants de chacune des six théories ne sont pas clairement énoncés. Hernandez et coll. (2011) soutiennent que toutes les théories du leadership doivent être vues sous deux angles : les locaux de la direction et du mécanisme, la façon dont le leadership est transmis. Le loci implique : les dirigeants, le contexte, les disciples, les collectifs et les dyades tandis que le mécanisme implique : traits, comportement, cognition et affect. Cette approche est muette sur le but(s) du leadership. Dansereau et coll. (2013) affirment que l'établissement d'un fil conducteur qui traverse les théories du leadership est un bon point de départ dans l'effort d'intégration des théories du leadership. Ils identifient l'auto-expansion et les conditions limites, comme le fil conducteur, en outre, leur effort pour montrer et plaider pour une théorie d'intégration qui rassemble les dirigeants et les adeptes. Toutefois, comme Hernandez et coll. (2011), Dansereau et coll. (2013) ne sont pas au courant des objectifs du leadership et du fait que l'intégration vise à faciliter le leadership.

Tout en reconnaissant les efforts d'autres spécialistes du leadership comme Meuser et coll. (2016), Eberly et coll. (2013) , Hernandez et coll. (2011), Dinh, Lord, Gardner, Meuser, Liden et Hu (2014) et Dansereau et al. (2013), vers l'intégration des théories du leadership. Dans cet article, je déconstruis les théories de leadership les plus représentatives et je les reconstruis en une seule théorie, avec de nouvelles idées issues de la littérature plus large sur les adeptes et le contexte, tout en tenant compte de la parcimonie, un principe très important dans la construction théorique. La parcimonie est quand la théorie est capable d'expliquer tout ce qui est connu et important sur la construction (dans ce cas le leadership) avec moins de variables et d'hypothèses.

Au cœur d'un examen approfondi de la littérature se trouvait un examen approfondi de 22 théories du leadership, comme le montre le tableau A1 de l'annexe. L'examen a ciblé principalement le modèle théorique (la partie la plus pratique de la théorie) et, dans certains cas, d'autres aspects clés de la théorie. Initialement, l'étude visait à examiner les 66 théories du leadership telles que capturées dans les travaux de Meuser et coll. (2016), mais certaines théories ont été éliminées parce qu'il y avait beaucoup de répétitivité et de subdivisions miniatures inutiles. De nombreuses théories ont soutenu qui ne devrait pas être considéré comme des théories de leadership grand public, par exemple, le genre et les théories du leadership culturel. Ces théories sont des inventions pour personnaliser le leadership à certains segments (hommes, femmes, étudiants et autres) de la société. Alors que, regarder le leadership à partir de divers prismes peut servir un certain besoin, mais jusqu'où devrions-nous aller dans la compartimentation du leadership? Devrions-nous avoir un leadership noir et un leadership blanc? Je soutiens qu'il devrait y avoir un concept fondamental/fondamental de leadership, qui reconnaît que le leadership se produit dans un contexte, par conséquent, les questions comme le sexe, l'âge, la race et l'organisation sont des questions contextuelles. Les questions contextuelles explorent la façon dont les différents segments de la société perçoivent, décodent et appliquent le leadership, cependant, la domestication du leadership ne peut pas être seule comme une théorie complète du leadership. Il devrait fonctionner avec le concept de leadership de base/fondamental. Par conséquent, ce document tente d'établir et de consolider cette relation. Outre les 22 théories de leadership examinées pour cet article, l'auteur a également examiné la littérature actuelle plus large de leadership pour établir s'il y a des aspects de la littérature plus large de leadership qui peuvent être exploités pour la théorie de leadership. L'étude commence par l'examen des théories du leadership telles qu'elles sont prises dans le tableau A1 de l'annexe.

CONCLUSION

Les six domaines fondamentaux du leadership sont le caractère, les caractéristiques, les pratiques des personnes, les pratiques institutionnelles, le contexte et les résultats. L'objectif de ce document n'était pas d'épingler les combinaisons ultimes de sous-domaines ou d'aspects du leadership, mais d'exposer la structure sous-jacente du leadership. Différents dirigeants réussirent dans un contexte de leadership différent en mettant l'accent sur différents aspects des six domaines de leadership.

TRANSLATED VERSION: GERMAN

Below is a rough translation of the insights presented above. This was done to give a general understanding of the ideas presented in the paper. Please excuse any grammatical mistakes and do not hold the original authors responsible for these mistakes.

ÜBERSETZTE VERSION: DEUTSCH

Hier ist eine ungefähre Übersetzung der oben vorgestellten Ideen. Dies wurde getan, um ein allgemeines Verständnis der in dem Dokument vorgestellten Ideen zu vermitteln. Bitte entschuldigen Sie alle grammatikalischen Fehler und machen Sie die ursprünglichen Autoren nicht für diese Fehler verantwortlich.

EINLEITUNG

Theorien leiten die Forschung und informieren die Praxis durch Modellierung einiger Aspekte der empirischen Welt (Northouse, 2016; Wright & McMahan, 1992). Gut entwickelte Theorien werden verwendet, um Probleme in der realen Welt zu lösen (Stam, 2007). Trotz der Zentralität der Theorie für Praxis und Forschung, wird der aktuelle Status der Führungstheorie am besten von einer alten indischen Geschichte von sechs blinden ("blinden" hier verwendeten Männern, die noch nie einem Elefanten ausgesetzt waren) erfasst. Eines Tages wurde jeder der sechs Männer geführt, um einen bestimmten Teil des Elefanten zu berühren, jeder der sechs Männer berührte einen Teil, der sich von seinen Kollegen unterscheidet. Der erste hielt den Rumpf, der zweite hielt den Stoßzähne, der dritte die Ohren, der vierte die Beine, der fünfte hielt den Bauchbereich nach hinten und der sechste Blinde hielt den Schwanz.

Nachdem alle Blinden ihre jeweiligen Teile berührt hatten, wurden sie beiseite genommen und gebeten, einen Elefanten zu definieren. Der Blinde, der den Rüssel berührte, sagte: "Ein Elefant ist eine Schlange", der Blinde, der den Stoßzahn berührte, sagte: "Ein Elefant ist ein Fan", der Blinde, der das Bein berührte, sagte: "Ein Elefant ist eine Säule", der Blinde, der den Bauch berührte, sagte: "Ein Elefant ist eine Wand" und schließlich sagte der Blinde, der den Schwanz berührte. Als jeder Blinde seine Ansichten darüber geäußert hatte, was ein Elefant war, kam es zu einem Streit unter den Blinden, wobei jeder darauf bestand, dass seine Definition des Elefanten die richtige sei. Jeder der blinden Männer förderte einen Aspekt des Elefanten als den ganzen Elefanten, nicht, dass sie falsch waren, sie berücksichtigten einfach nicht alle Aspekte des Elefanten, sie hatten nicht das vollständige Bild von dem, was ein Elefant war. Genau wie jeder blinde Mann einige Informationen über den Elefanten hatte, haben viele Leute einige Informationen über Führung, aber sie sind noch mit der Gesamtheit der Führung zu interagieren (Northouse, 2016), daher die Existenz vieler unvollständiger Perspektiven auf Führung.

Wie die sechs blinden Männer verpassen viele Führungsgelehrte nie eine Gelegenheit, eine Führungsperspektive als die ganze Wahrheit über Führung zu fördern (Kellerman, 2012; Snook, Nohria & Khurana, 2012). Die Malaise der Förderung eines Aspekts oder einer Domäne als Ganzes wird oft von neophilen Tendenzen begleitet. Wenn man die bestehende Führungsliteratur betrachtet, ist es offensichtlich, dass die Liebe zu neuen Dingen (in diesem Fall die Liebe zu neuen Führungstheorien) Führungsgelehrte und Praktiker gleichermaßen verteufelt, aber die Liebe zu neuen Ideen auf Kosten der bestehenden ist nicht auf Führungsgelehrte und Praktiker beschränkt. Einige Gelehrte und Interpreten von Wissen, aus verschiedenen Bereichen, sobald sie eine neue Perspektive entdecken, verspotten sie die alte Perspektive oder legen sie sogar beiseite. Zum Beispiel, als Leistungsmanagement entstand, wurde die

Leistungsbeurteilung lächerlich gemacht, aber im wirklichen Leben sind Leistungsmanagement und Leistungsbeurteilungen untrennbar miteinander verbunden (Armstrong, 2006) . Mit der Einführung moderner Führungstheorien, wie der Transformationstheorie, stellen einige Gelehrte die Solidität älterer Führungstheorien wie die Merkmalstheorie in Frage (Lawler, 2005; Allio, 2012) , obwohl die alten Führungstheorien vielleicht nicht die ganze Führungsgeschichte erzählen, erzählen sie einen Teil davon. Jede Theorie bietet eine einzigartige Perspektive auf Führung, die uns hilft, einen oder mehrere Aspekte der Führung zu lernen. House & Aditya (1997) warnt jedoch davor, dass einige Führungstheorien das große Bild der Führung verfehlen, weil ein Aspekt auf Kosten der anderen Aspekte der Führung überbetont wird.

Das Führungsfeld ist mit Theorien überfüllt. Northouse (2016) hat 16 Theorien untersucht, Kellerman (2012) behauptet, dass es über 40 Führungstheorien gibt, während Meuser, Gardner, Dinh, Hu, Liden, 2016 behaupten, dass die Zahl der Führungstheorien im Aufwärts 66 liegt. Angesichts der Existenz von zu vielen Theorien der Führung ist es schwierig, konzentrierte Forschung auf diesem Gebiet zu haben. Die Zig der Theorien in der Existenz verletzen das Prinzip der Parsimonie wegen der Wiederholungen in verschiedenen Theorien ausgestellt. Angesichts der Herausforderungen, die sich aus den zahlreichen Theorien im Führungsbereich ergeben, fordern Wissenschaftler eine Konsolidierung der Führungstheorien. Es ist höchste Zeit, dass wir etwas Hygiene in den Führungsbereich einfließen. Die Hygiene sollte in Form der Integration der Führungstheorien oder -ansätze erfolgen (Eberly, Johnson, Hernandez & Avolio, 2013; Meuser et al., 2016; Glynn & Raffaelli, 2010; Hernandez, Eberly, Avolio & Johnson, 2011; Dansereau, Seitz, Chiu, Shaughnessy & Yammarino, 2013; derue, Nahrgang, Wellman & Humphrey, 2011) . Dieses Papier versucht, die verschiedenen Führungsperspektiven zusammenzubringen, um eine ganze Führungsgeschichte zu erzählen.

Führung ist ein Paradoxon und wie andere Paradoxien muss sie nicht gelöst werden, aber sie sollte dadurch berücksichtigt werden, dass sie akzeptiert, dass es viele gültige Ideen und Lösungen gibt (Handy, 1994). Daher stellt sich die Frage, warum der Autor versucht, die verschiedenen Führungsperspektiven zusammenzufügen, während die Menschheit mit Komplexitäten leben soll? Die Vorstellung, dass Führungstheorien/Ansätze zusammenggefügt werden können, obwohl die Gelehrten über den richtigen Führungsansatz uneins sind, ist an sich schon ein Paradoxon, und als solches sollten wir ihm auch Rechnung tragen. Während Führungstheorien zahlreiche Standpunkte bieten, widersprechen sie sich nicht, sie ergänzen sich, und genau dieser Grund macht es möglich, die Führungstheorien zusammenzubringen (Silva, 2015; Glynn & Raffaelli, 2010) .

Es wurden erhebliche Anstrengungen unternommen, um Führungstheorien zu konsolidieren. Meuser et al. (2016) argumentierten, dass Mehrheit, wenn nicht alle Führungstheorien sich um sechs zentrale Führungstheorien zusammenschließen können: charismatische Theorie, Transformationstheorie, Führung und Vielfalt, strategische Theorie, partizipative/gemeinsame Führung und die Trait-Theorie. Während dieser Ansatz 66 Führungstheorien in sechs Theorien integriert, sind sechs immer noch eine große Zahl und auch die Komponenten jeder der sechs Theorien sind nicht klar ausformuliert. Hernandez et al. (2011) behaupten, dass alle Führungstheorien aus zwei Blickwinkeln betrachtet werden sollten: loci-source(s) of leadership and mechanism – wie Führung übertragen wird. Die Loci beinhaltet: Führer, Kontext, Anhänger, Kollektive und Dyad, während der Mechanismus beinhaltet: Eigenschaften, Verhalten, Kognition und Affekt. Dieser Ansatz schweigt zum Zweck(en) der Führung. Dansereau et al. (2013) behaupten, dass die Etablierung eines gemeinsamen Fadens, der die Führungstheorien durchschneidet, ein guter Ausgangspunkt für die Bemühungen ist, Führungstheorien zu integrieren. Sie identifizieren Selbstexpansion und Randbedingungen, als den roten Faden, zusätzlich ihre Bemühungen zu zeigen und für eine integrierende Theorie zu plädieren, die Führer und Anhänger zusammenbringt. Doch wie Hernandez et al. (2011) schweigen Dansereau et al. (2013) über die Ziele der Führung und die Tatsache, dass Integration dazu gedacht ist, Führung zu erleichtern.

Während er die Bemühungen anderer Führungsgelehrter wie Meuser et al. (2016) , Eberly et al. (2013) , Hernandez et al. (2011) , Dinh, Lord, Gardner, Meuser, Liden, & Hu (2014) und Dansereau et al. (2013) , zur Integration von Führungstheorien anerkennt. In diesem Beitrag dekonstruiere ich die repräsentativsten Führungstheorien und baue sie zu einer Theorie zusammen, die mit neuen Erkenntnissen aus der breiteren Führungsliteratur über Follower und Kontext gespickt ist, wobei ich Parsimonie, ein alles wichtigesprinzip

im Theorieaufbau, berücksichtige. Parsimony ist, wenn die Theorie in der Lage ist, alles bekannte und wichtige über das Konstrukt (in diesem Fall Führung) mit den geringsten Variablen und Annahmen zu erklären.

Im Mittelpunkt einer umfangreichen Literaturrecherche stand eine gründliche Untersuchung von 22 Führungstheorien, wie in Tabelle A1 im Anhang dargestellt. Die Überprüfung zielte hauptsächlich auf das Theoriemodell (den praktischsten Teil der Theorie) und in einigen Fällen auf andere wichtige bestimmende Aspekte der Theorie ab. Ursprünglich zielte die Studie darauf ab, die 66 Führungstheorien zu überprüfen, wie sie in der Arbeit von Meuser et al. (2016) erfasst wurden, aber einige Theorien wurden eliminiert, weil es viel Wiederholung und unnötige Miniaturunterteilungen gab. Viele Theorien haben sich gestützt, die nicht als Mainstream-Führungstheorien betrachtet werden sollten, zum Beispiel Gender- und kulturelle Führungstheorien. Solche Theorien sind Erfindungen, um Führung auf bestimmte Segmente (Männer, Frauen, Studenten und andere) der Gesellschaft anzupassen. Während die Betrachtung der Führung aus verschiedenen Prismen einem gewissen Bedürfnis dienen mag, aber wie weit sollten wir in der Abschottung der Führung gehen? Sollten wir eine schwarze und eine weiße Führung haben? Ich behaupte, dass es ein grundlegendes/grundlegendes Konzept der Führung geben sollte, das anerkennt, dass Führung in einem Kontext stattfindet, daher sind die Themen wie Geschlecht, Alter, Rasse und Organisation kontextbezogene Fragen. Kontextbezogene Fragen untersuchen, wie die verschiedenen Segmente der Gesellschaft Führung wahrnehmen, entschlüsseln und anwenden, aber die Domestizierung der Führung kann nicht allein als vollständige Führungstheorie stehen. Sie sollte mit dem Grund-/Grundführungskonzept arbeiten. Daher wird in diesem Papier versucht, diese Beziehung herzustellen und zu festigen. Neben den 22 für dieses Papier überprüften Führungstheorien untersuchte der Autor auch die aktuelle breitere Führungsliteratur, um festzustellen, ob es Aspekte der breiteren Führungsliteratur gibt, die für die Führungstheorie angezapft werden können. Die Studie beginnt mit der Überprüfung von Führungstheorien, wie sie in Tabelle A1 im Anhang festgehalten sind.

SCHLUSSFOLGERUNG

Die sechs grundlegenden Bereiche der Führung sind Charakter, Eigenschaften, Menschenpraktiken, institutionelle Praktiken, Kontext und Ergebnisse. Das Ziel dieses Papiers war es nicht, die ultimativen Kombinationen von Führungssubdomains oder Aspekten zu ermitteln, sondern die zugrunde liegende Führungsstruktur aufzudecken. Verschiedene Führungspersönlichkeiten werden in unterschiedlichen Führungskontexten erfolgreich sein, indem sie verschiedene Aspekte der sechs Führungsbereiche hervorheben.

TRANSLATED VERSION: PORTUGUESE

Below is a rough translation of the insights presented above. This was done to give a general understanding of the ideas presented in the paper. Please excuse any grammatical mistakes and do not hold the original authors responsible for these mistakes.

VERSÃO TRADUZIDA: PORTUGUÊS

Aqui está uma tradução aproximada das ideias acima apresentadas. Isto foi feito para dar uma compreensão geral das ideias apresentadas no documento. Por favor, desculpe todos os erros gramaticais e não responsabilize os autores originais responsáveis por estes erros.

INTRODUÇÃO

As teorias orientam a investigação e informam a prática através da modelação de alguns aspetos do mundo empírico (Northouse, 2016; Wright & McMahan, 1992). Teorias bem desenvolvidas são usadas para resolver problemas no mundo real (Stam, 2007). Apesar da centralidade da teoria para a prática e investigação, o estado atual da teoria da liderança é melhor capturado por uma antiga história indiana de

seis cegos ("cegos" aqui é usado figurativamente) homens que nunca tinham sido expostos a um elefante. Um dia, cada um dos seis homens foi guiado a tocar numa parte específica do elefante, cada um dos seis homens tocou numa parte diferente dos seus colegas. O primeiro segurava o tronco, o segundo segurava a presa, o terceiro segurava as orelhas, o quarto segurava as pernas, o quinto segurava a área da barriga em direção às costas e o sexto cego segurava a cauda.

Depois de todos os cegos terem tocado nas respetivas partes, foram levados de lado e pediram-lhes que definissem um elefante. O cego que tocou no tronco disse: "um elefante é uma cobra", disse o cego que tocou na presa, "um elefante é uma lança", o cego que tocou as orelhas disse, "um elefante é um fã", o cego que tocou na perna disse, "um elefante é um pilar", o cego que tocou na barriga disse, "um elefante é uma parede" e, finalmente, o cego que tocou na cauda disse, "um elefante é uma corda". Quando cada cego tinha declarado a sua opinião sobre o que era um elefante, seguiu-se uma discussão entre os homens cegos, cada homem insistindo que a sua definição de elefante era a correta. Cada um dos cegos promoveu um aspeto do elefante como todo o elefante, não que estivessem errados, apenas não consideravam todos os aspetos do elefante, não tinham a imagem completa do que era um elefante. Tal como cada um dos cegos tinha alguma informação sobre o elefante, muitas pessoas têm alguma informação sobre a liderança, mas ainda não interagiram com a totalidade da liderança (Northouse, 2016), daí a existência de muitas perspetivas incompletas sobre a liderança.

Tal como os seis homens cegos, muitos estudiosos da liderança nunca perdem a oportunidade de promover uma perspetiva de liderança como toda a verdade sobre a liderança (Kellerman, 2012; Snook, Nohria & Khurana, 2012) . O mal-estar da promoção de um aspeto ou domínio no seu conjunto é frequentemente acompanhado por tendências neofílicas. Analisando a literatura de liderança existente, é evidente que o amor por coisas novas (neste caso, o amor a novas teorias de liderança) destrói tanto os académicos de liderança como os praticantes, no entanto, o amor de novas ideias em detrimento das existentes não se limita a académicos e praticantes de liderança. Alguns estudiosos e intérpretes de conhecimento, de diversas áreas, uma vez que descobrem uma nova perspetiva, ridicularizam a velha perspetiva ou até a erram. Por exemplo, quando a gestão do desempenho surgiu, a avaliação do desempenho foi ridicularizada, no entanto, na vida real, a gestão de desempenho e avaliações de desempenho são inseparáveis (Armstrong, 2006) . Com a introdução de teorias modernas de liderança, como a teoria transformadora alguns estudiosos questionam a solidez mais antiga teorias de liderança como a teoria dos traços (Lawler, 2005; Allio, 2012) , embora as velhas teorias da liderança possam não contar toda a história da liderança, contam parte dela. Cada teoria oferece uma perspetiva única sobre a liderança que nos ajuda a aprender um ou mais aspetos da liderança. No entanto, a House & Aditya (1997) avisa que algumas teorias de liderança perdem o panorama geral da liderança devido à ênfase excessiva colocada num aspeto à custa dos outros aspetos da liderança.

O campo de liderança está cheio de teorias. Northouse (2016) analisou 16 teorias, Kellerman (2012) afirma que existem mais de 40 teorias de liderança, enquanto Meuser, Gardner, Dinh, Hu, Liden, & Lord (2016) afirmam que o número de teorias de liderança está no aumento de 66. Dada a existência de demasiadas teorias de liderança, é difícil ter uma investigação focada no campo. As dezenas de teorias existentes violam o princípio da parsimonia devido às repetições exibidas em diferentes teorias. À luz dos desafios colocados pelas numerosas teorias no campo da liderança, os estudiosos pedem a consolidação das teorias da liderança. Está na altura de injetarmos alguma higiene no campo da liderança. A higiene deve assumir a forma de integrar as teorias ou abordagens de liderança (Eberly, Johnson, Hernandez & Avolio, 2013; Meuser et al., 2016; Glynn & Raffaelli, 2010; Hernandez, Eberly, Avolio & Johnson, 2011; Dansereau, Seitz, Chiu, Shaughnessy & Yammarino, 2013; derue, Nahrgang, Wellman & Humphrey, 2011) . Este artigo tenta reunir as várias perspetivas de liderança para contar uma história de liderança.

A liderança é um paradoxo e, tal como outros paradoxos, não precisa de ser resolvida, mas deve ser acomodada aceitando que existem muitas ideias e soluções válidas (Handy, 1994) . Portanto, a questão é: porque é que o autor está a tentar juntar as várias perspetivas de liderança enquanto a humanidade é suposto viver com complexidades? A ideia de que as teorias/abordagens de liderança podem ser reunidas, apesar de os estudiosos discordarem da abordagem de liderança certa é, por si só, um paradoxo e, como tal, devemos também acomodá-la. Considerando que as teorias da liderança oferecem numerosos pontos de

vista, não se contradizem, complementam-se mutuamente e é por essa mesma razão que permite reunir as teorias da liderança (Silva, 2015; Glynn & Raffaelli, 2010) .

Foram ensoiados esforços consideráveis no sentido de consolidar as teorias da liderança. Meuser et al. (2016) argumentou que a maioria, se não todas as teorias de liderança, pode colidir em torno de seis teorias de liderança focal: teoria carismática, teoria transformacional, liderança e diversidade, teoria estratégica, liderança participativa/partilhada e a teoria do traço. Embora esta abordagem integre 66 teorias de liderança em seis teorias, seis ainda são grandes números e também os componentes de cada uma das seis teorias não estão claramente espelhados. Hernandez et al. (2011) defendem que todas as teorias de liderança devem ser vistas de dois ângulos: loci(fonte(s) de liderança e mecanismo ,como a liderança é transmitida. O loci envolve: líderes, contexto, seguidores, coletivos e dyad enquanto o mecanismo envolve: traços, comportamento, cognição e afetação. Esta abordagem é silenciosa sobre os propósitos(s) da liderança. Dansereau et al. (2013) afirmam que estabelecer um fio comum que corta as teorias da liderança é um bom ponto de partida no esforço para integrar teorias de liderança. Identificam as condições de auto-expansão e de fronteira, como o fio comum, além disso, o seu esforço para mostrar e defender uma teoria de integração que une líderes e seguidores. No entanto, tal como Hernandez et al. (2011), Dansereau et al. (2013) é silencioso sobre os propósitos da liderança e o facto de a integração se destinar a facilitar a liderança servir o seu propósito.

Embora reconhecendo os esforços de outros estudiosos da liderança como Meuser et al. (2016), Eberly et al. (2013), Hernandez et al. (2011), Dinh, Lord, Gardner, Meuser, Liden, & Hu (2014) e Dansereau et al. (2013) , para integrar as teorias da liderança. Neste artigo, desconstruo as teorias de liderança mais representativas e reconstruo-as numa teoria ligada a novas ideias da literatura de liderança mais ampla sobre seguidores e contexto, tendo em conta a parsimonia, um princípio importante na construção da teoria. Parsimonia é quando a teoria é capaz de explicar tudo o que é conhecido e importante sobre a construção (neste caso liderança) com menos variáveis e pressupostos.

No centro de uma extensa revisão literária estava um exame minucioso de 22 teorias de liderança, como mostrado na Tabela A1 no Apêndice. A revisão visou principalmente o modelo teórico (a parte mais prática da teoria) e em alguns casos outros aspectos-chave que definem a teoria. Inicialmente, o estudo visou rever as 66 teorias de liderança capturadas no trabalho de Meuser et al. (2016), mas algumas teorias foram eliminadas porque havia muita repetitividade e subdivisões em miniatura desnecessárias. Muitas teorias têm apoiado que não devem ser consideradas como teorias de liderança mainstream, por exemplo, teorias de género e liderança cultural. Tais teorias são invenções para personalizar a liderança a certos segmentos (masculino, feminino, estudantes e outros) da sociedade. Considerando que, olhando para a liderança de vários prismas pode servir a uma certa necessidade, mas até onde devemos ir na compartimentação da liderança? Devemos ter liderança negra e liderança branca? Defendo que deve haver um conceito básico/fundamental de liderança, que reconheça que a liderança ocorre num contexto, daí que as questões como o género, a idade, a raça e a organização sejam questões contextuais. As questões contextuais exploram a forma como os vários segmentos da sociedade percebem, descodificam e aplicam a liderança, no entanto, a domesticação da liderança não pode ficar sozinha como uma teoria de liderança completa. Deve funcionar com o conceito de liderança básica/fundacional. Portanto, este artigo tenta estabelecer e consolidar essa relação. Além das 22 teorias de liderança revistas para este trabalho, o autor também analisou a atual literatura de liderança mais ampla para determinar se há aspetos da literatura de liderança mais ampla que podem ser aproveitados para a teoria da liderança. O estudo começa com a revisão das teorias de liderança capturadas na Tabela A1 no Apêndice.

CONCLUSÃO

Os seis domínios fundamentais da liderança são o carácter, as características, as práticas das pessoas, as práticas institucionais, o contexto e os resultados. O objetivo deste trabalho não era fixar as combinações finais de subdomínios ou aspetos de liderança, mas expor a estrutura subjacente à liderança. Diferentes

líderes terão sucesso em diferentes contextos de liderança, enfatizando diferentes aspetos dos seis domínios de liderança.