The Persona of Charismatic versus Transformational Leaders

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Often we judge people by our first impressions. A person who is outgoing, engages easily with others, is dynamic, enthusiastic, exudes charm, and is persuasive can be perceived as a charismatic person, or one who has charisma (Webster, N., 1979). A person with charisma draws others to him/herself. The drawing of others to him/herself is at the heart of the concept of charismatic leadership in the academic field of leadership research (Weber, M., 1947; House, R. J., Spangler, W. D., Woycke, J., 1991; Hunt, J. G. & Conger, J. A., 1999; Mumford, M. D., Van Doorn, J. R.. 2001). When individuals are drawn to a leader, they are more likely to become followers of that leader. This end point begs two questions: When charismatic leaders establish a base of followers, are their influence processes via their persona considered to be transformational? And, are charismatic leaders automatically identified as transformational because of the impact they have on the follower? What are the differences that have been identified in the research?

Charisma can often be confused with transformation, because there are similarities. Both charisma and transformation have significant impact on others. Both concepts create an environment for vision and mission. Within the scope of both concepts things get done. The field of leadership research seeks to identify the underlying basis of leadership prototypes in order to bring understanding of leadership influence processes. Burns (1978) was the first to suggest that transforming leadership can be and is different from charismatic leadership. Part of his thinking focused on the persona, the understanding and perception of oneself (Jung, C., 1947; Kelly, G. A., 1955). A transforming leader might not be persuasive or draw others naturally to him or herself (Burns, 1978), but the transforming leader does impact those around him or her.

Most of us desire to be transformative in our interactions with others, as well as in our own personal leadership, irrespective of whether we are stay at home mothers impacting young lives, global leaders, or anyone in between. Aspiring leaders who feel they lack natural charisma, can take heart as the quality of charisma in and of itself does not necessarily describe a leader or an individual whose leadership is transformational. Although there are similarities between charisma and transformation, there are also multiple distinctions. It is essential we understand the differences, because when they are understood we can learn which behaviours have been identified by research that lead to being transformational.

The research literature offers background information on the origins of the term charismatic leadership and what it means. After addressing these points we will discuss the use of the term within Christian circles as well as how it is used and understood within leadership research, and we will examine what is put forward in the research literature

concerning charismatic leadership in the area of persona. As mentioned earlier, persona is used to identify the self-perception of the charismatic leader which will be placed in contrast with transformational leadership.

How Charismatic Leadership Theory Began: Weber

The theory of charismatic leadership that developed last century (1900's) emerged from Weber's (1947) borrowing of the term charisma from the New Testament of the Holy Bible (Bryman, 1992). Weber took the concept of charisma and applied this to some leaders within society outside the church. Bryman clarified that while Weber coined the term *charismatic leadership*, the latter gave it a multi-dimensional, somewhat confusing and contradictory meaning. While appreciating Weber's substantive contribution to sociology, it is true that his theorizing on charismatic leadership has not been clearly understood by many leadership theorists (Smith, D. N., 1998).

> Commentators on and users of Weber's writings on charisma have invariably disagreed wildly over the meaning, content and potential of the concept. This tendency can be attributed largely to the nature of Weber's writings on the subject. They are highly diffuse, sometimes contradictory, and often more suggestive of what is interesting and important in charisma than a definitive exposition. Indeed, if there is one thing over which writers on charisma tend to agree, it is that Weber provided a highly stimulating but frustratingly abstruse discussion. Bryman, 1992, p. 23.

Weber described charismatic leaders as representing themselves endowed with special power, but essentially an unstable force that emerged in times of stress. The use of the word unstable is unclear. Studies of charismatic leaders by Swindler, another researcher, showed the need for the charismatic leader to engage in, 'exaggerated personal eccentricities, and worked to appear unpredictable and mysterious' (Bryman, 1992 citing Swindler, 1979, p. 76). The emerging understanding of being a charismatic leader was identified as one who took it upon him or herself to convince others that their talents were indeed supernatural in some way.

This supernatural element was not necessarily connected with having a relationship with God. Individuals (leaders in society) outside of the church community then became labelled charismatic leaders. An important point of clarification is that Weber's description of this kind of leadership had nothing whatsoever to do with the definition of *charisma* originally used in the Bible. Carl Friedrich protested this usage of the word at the time, but to no avail (Drahms, H. F., Ed., 2013).

Charisma Definitions

In Christian circles the use of the term charisma retains its original Biblical meaning; a context where there are several aspects pertaining to charisma. The term was used in the Greek language in the Bible, and literally means to have a divinely (from God) conferred gift or power. The New Testament Greek Lexicon[i] defines charisma as:
1. A favour which one receives without any merit of his own
2. The gift of divine grace
3. The gift of faith, knowledge, holiness, virtue

4. The economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinner sin consideration of the merits of Christ laid hold by faith
5. Grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit.

While Weber used the term *charismatic* to distinctly identify certain leaders, the term *charisma* as used in the Bible does not signify a gift available solely for leaders. There is no mandate in the Bible indicating that charisma is set apart for leaders, although in some other translations of the word, charisma is defined as a necessary aspect of being an evangelist.[ii] While stating this as a fact, it is not within the scope of this article to attend fully to this subject. The aforementioned definition is cited simply to point out the clear difference between Weber's use of the term and the original Biblical meaning.

Similarly in today's discussion of church leadership, the same term from the field of leadership research is used. The term charismatic leadership is applied in two ways within a church context. One way is when describing a dynamic style of leadership that attracts the members of the congregation to the leader due to his/her personal charm or appeal (Myung, S-H., & Hong, Y-G., Ed., 2003). The understanding of this type of leadership identifies the individual's personality, gifting, or warmth as perceived by others which draws followers into a corporate vision. The perception of this quality within a leader reflects similarities to Weber's understanding of how followers are drawn to their leader.

The other application is to identify Christian charismatic leaders as those who use or appreciate the use of the *gifts* of the Holy Spirit as described in the Bible (Myung & Hong, Ed., 2003). In this context, typically, the charismatic leader is one who believes that the supernatural gifts such as speaking in tongues, prophecy, miracles, etc., that were a normal part of church life for the first century Christians, are still available for the church today. The 'grace and gifts' mentioned above in the fifth point of the definition of charisma from the New Testament Greek Lexicon refers to the gifts or extraordinary powers, which some Christians believe are available to all believers. Although not all Christians believe that these gifts are present today those who do not believe in the dispensation of the gifts may still believe in the *charis* (grace) that is given for salvation for all Christians.

Nevertheless, words such as *charisma* can and often do change their meaning over time from societal use and popular understanding. Weber's theory of charismatic leadership along with research carried out over the last half century have created a meaning that differs from the original use of the term 'charisma' in the Bible. Present day dictionaries have varied definitions. The Oxford dictionary states that charisma is 'compelling attractiveness or charm that can inspire devotion in others', and only secondly, 'a divinely conferred power or talent'.[iii] Merriam-Webster states that charisma is, 'a personal magic of leadership arousing special popular loyalty or enthusiasm for a public figure', or 'a special magnetic charm or appeal'.[iv] These definitions reflect current use within the field of psychology as well as the popular construal of the term.

The use of the term charismatic leadership within research has created the possibility of misunderstanding when Christian leaders label themselves as charismatic, believing that others will understand their meaning. Many people inside and outside of Christian circles might misconstrue the label.

The term charisma has taken on different meanings. From a personality perspective, the term charisma can imply or mean that the individual is very attractive and draws others to him/herself. It (charisma) is associated with charm and persuasion, but not necessarily to the benefit of the recipient of the charm. A complicating factor related to the term charisma is that its popular usage can denote artifice (Bryman, 1992 citing Bensman & Givant, 1975), even though this stands against the actual dictionary definition. Obviously when there is a distinct lack of benefit, or one is hurt or fooled by the use of charisma, one can become wary of charismatic people. In this context, charisma may be seen to be manipulative.

Charismatic Leadership In The Church Context

It is abundantly clear is that the term charismatic leadership has different meanings in different contexts. As noted above, the self-proclaimed charismatic leader within some church contexts is not necessarily trusting in their charm and personality, but may simply be seeking to describe him/herself as one who believes that the gifts of the Holy Spirit are still available to God's people today. On the other hand, it is also possible for Christian leaders who do not believe in the present day use of the gifts of the spirit to cultivate a following through the use of personal charm; they too can be described as a charismatic leader by some. The multiple uses of the term means our self-description as being charismatic leaders The multiple uses of the term means our self-description as being charismatic leaders could be misleading.

Is Charismatic Leadership Beneficial?

Some researchers would say yes to this question, suggesting that charisma can be used to impact society and others beneficially (Shamir, 2001). Noted leadership researchers Shamir, House & Arthur (1993) developed a self-concept theory of charismatic leaders. They proposed that the leader valued their follower's ideals and were impacted by the follower's willingness to be led. This theory states that some charismatic leaders seek followers with ideals similar to their own. The intention is to carve out and create a leadership role in the life of the follower. Shamir et al.'s theory identifies charismatic leaders in a positive light, suggesting that some charismatic leaders display elements of altruism because the ideals can appear to be selfless. The charismatic leadership style represents a role-model approach that seeks to inspire the follower (Sosik, J.J., Avolio, B. J., Jung, D. I.; 2002, Sosik, J. J., & Dworaskivsky, A. C., 1998). The vision is focused on the leader him or herself, as the main source of inspiration.

Other research identifies the negative aspects of charismatic leadership (Alimo-Metcalf, B., Alban-Metcalfe, R. J., 2001a; Burns, 1978; Conger J. A., & Kanunga, R. N., 1998; Miller, M., 2013; Shamir, 1995) and there seems to be more than those favouring positive aspects. Some researchers began with a positive view of charismatic leadership, and later revised their opinion (Conger, J. A., & Kanunga, R. N., 1988; Conger & Kanunga,

1998). Kakutani (2001) makes the point that no one can doubt the charismatic quality per se of Osama bin Laden. This line of thinking would apply to the appeal of Hitler to his followers, and Jim Jones with his community of religious followers. Jim Jones' followers[v] committed mass suicide by following his lead. Such followers were willing to be led; the leader valued the follower's ideals, and the end was ultimately destructive. Yet, each of these leaders have been described as charismatic. The leader assumed a significant role in the life of the followers, allegiance to the leader was essential and seemed subservient to any other consideration. Followers followed without question.

To understand perceptions of charismatic and transforming leaders more clearly, a world-wide research project was undertaken to seek the distinctive of charismatic as well as transforming leadership styles. This was one of the largest studies undertaken to evaluate the perception of charismatic leadership in relationship to transforming leadership. The research project known as the GLOBE[vi] research project (Den Hartog et al., 1999) showed that certain cultures perceive heroic or charismatic leadership as malevolent and potentially destructive.

Charismatic leadership has been relabeled *heroic* leadership by some and both terms are often used interchangeably in leadership literature. The central features of the charismatic/heroic leader are they are perceived as larger than life, and as role models that others are supposed to look up to and emulate. Nevertheless, cultural context plays an important role as pointed out by the GLOBE study. Therefore it is prudent to bear in mind that we live in a global environment, with cities populated by diverse communities whose understanding of terminology might differ.

In the meantime many leadership researchers in the US have mixed feelings about the concept of charismatic leadership and the underlying *magic* that is associated with a larger than life persona. One major concern that is raised in leadership research literature is the power imbalance between the leader and follower. A power imbalance heavily weighted towards the leader can have a negative effect on followers (Dumas C., & Sankowsky D., 1998; Conger & Kanunga, 1998; Jordan, 1998). Hogan, R., R. Raskin, and D. Fazzini (1990) argue that charismatic leadership may even have a negative side, which can harm people and organizations. This is re-enforced by Goleman (1990) as well as Shafer (2009) and others. These findings are a result of research involving charismatic leaders mainly outside of a church context.

In line with theorists who dismiss the benefit of charismatic leadership altogether, Khurana (2002) equates charismatic CEO's as detrimental to organizations, and equates belief in charisma (specifically within the research on charismatic CEOs in a business context) with belief in magic. Obviously there is little room for leaders to be vulnerable or show humility to followers when seeking to appear larger than life.

Charismatic Leadership and Persona
The psychological term *persona* refers to the self-perception of the leader; specifically how the leader perceives him/herself, not how other people perceive the leader. Researchers have discovered that charismatic leaders perceive themselves as

larger than life. This fits with Weber's original conceptualizing. Much of the literature on charismatic leadership stresses the importance of this self-perception as projected onto others (Weber, 1947; Bryman, 1992; House, 1995; Sosik & Dworakiovsky, 1998; Conger, 1999; Jacobsen, 2001; etc.).

Charismatic leaders take time to enhance how they are perceived in order to receive recognition. They seek for an emotional appeal, so his or her aura (how s/he is perceived emotionally) is the deciding factor of being a charismatic leader (Weber, 1947; House, 1977; Conger & Kanungo, 1988; Behling & McFillen, 1996; Shamir, 1999; Grint, 2001, 2002). Through emphasizing themselves and their gifts the charismatic leader has an impact on the follower.

Conger & Kanungo's (1988) early work linked attribution theory with charismatic leadership. Attribution theory suggests that followers have a certain perception of a leader, irrespective of the facts, so they attribute qualities to the leader whether or not those attributes actually exist. To some degree this is true of all styles of leadership; the fact that followers attribute certain qualities to their leaders. With charismatic leaders, there is ongoing discussion regarding the leader having actual or attributed qualities or a mixture of both (Beyer, 1999; Shafer, 2009). Does the charismatic leader communicate truthfully concerning their abilities and gifting? It possibly is true. It might be a mixture of truth and fiction. It might be all fiction.

However charismatic leaders do impact others powerfully. Conger (1999) outlines the four motivational outcomes that are attributed to charismatic leaders and how these outcomes effect changes in their followers' self-concepts. The four motivational outcomes are the way the follower perceives a.) work, b.) vision, c.) identity with others, and d.) sense of collective, and these are inextricably entwined with belief in the charismatic leader, the vision and identity that s/he establishes. Central to the definition of charismatic leadership is the perception that the leader is exceptional in some way, and they have the ability to make followers believe in them. Belief in the charismatic leader is the main means of impact and influence on the follower. The leader in turn hones his/her skill; Gardner and Avolio's (1998) theory uses Schlenker's (1985) identity theory as a basis for identifying the leader's identity, high self-esteem, and self-monitoring as key components for the charismatic leader.

Influence process for charismatic leaders.
The charismatic leader seeks to influence the follower by using charisma. It is the centre of the influence process between follower and charismatic leader. Charismatic leaders have other aspects to their persona; however, charisma is the aspect that is highlighted as the major influence process. The curious thing about using charisma is that the follower might not even know the leader. This is often the case within a large corporation, church, NGO, etc. Distance can be, and often is, maintained deliberately by the leader, who is not interested in others seeing his/her real faults and shortcomings (Shamir, B., 1995).

There are pros and cons for keeping distance from others in a leadership situation (Antonakisa, J., Atwaterb, L., 2002). The pros can include; it appears easier to lead when there is unquestioned compliance to the vision and goals of the leader. Compliance is achieved as a consequence of unquestioned confidence in the leader's ability due to their charisma. The cons can include areas such as; the lack of reality checks to the leader's vision, the lack of input to the vision and goals, the lack of ability to reproduce or train leader's due to keeping one's distance from others, and the lack of creating a culture of learning.

The power base for the charismatic leader is described as, 'personal power (based on expert power; respect and admiration as a unique hero)', with a resultant, 'reverence and trust' (Conger & Kanungo, 1998, p. 51). The behaviours cited as charismatic by Conger and Kanungo include, 'passionate advocacy, unconventional means, strong inspirational future vision', placing the onus on the leader to stir others up to attain the vision with resultant, 'reverence and trust for the leader' (Conger & Kanungo, 1998, p. 50). The charismatic leader's focus is on their own abilities as a leader to formulate, articulate, and motivate followers to join with him or her in fulfilling the vision. The follower then joins the vision which is ultimately achieved through stimulation of the follower and elevation of the leader.

This is illustrated by the following diagram.[vii]

Diagram 1:1   Influence Process

Charismatic Leader
VISION
^
^
^
CHARISMATIC LEADER
^
^
^
FOLLOWER(S)
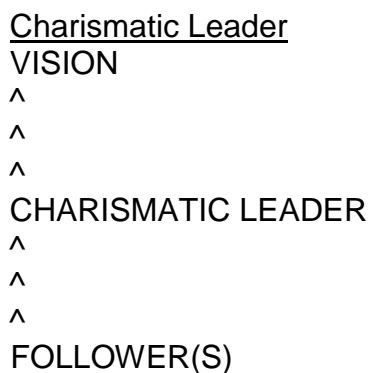
As detailed earlier, charismatic leaders articulate their vision and they frame the perception for their followers in a carefully crafted manner, seeking to highlight themselves as extraordinary individuals. This approach causes the follower to go through the charismatic leader to have an accurate perception of the vision, thus the charismatic leader holds the central position. Being in the centre and impacting the follower is easier when the individual doing the envisioning (the charismatic leader) has traits that inspire awe. Thus the onus is on the leader to appear and perform in such a way so that the follower joins the charismatic leader's vision.

Conger identifies this model as coming, 'closest to the Weber's original assertions (1947)' (Conger, 1999, p. 155), and recent theory using a dramaturgical model by

Gardner and Avolio (1998) also points to charismatic leaders deliberately exaggerating their abilities and identity to impress their followers.

Further potential explorations.
It is outside of the scope of this article to critique whether church leaders cultivate the style described within the research on charismatic leadership or the appropriateness of doing so. There is room for further research examining those issues.

Debate on Efficacy of Charismatic Leadership
Organizations often seek out charismatic leaders to save dying organizations, to grow an organization, or to seek to promote the organization. However, many question whether charismatic leadership is to be prized (Dorian, B. J., Dunbar, C., Frayn, D., Garfinkel, P. E. (2000). Recent longitudinal research over 10 years with a sample of Fortune 500 companies indicated that, 'in essence, charismatic CEO's seem able to influence their compensation packages and stock prices but with no other indicators of firm performance' (Tosi et al., 2004, p. 405). Apart from influencing stock prices, the charismatic leaders did not influence the firm's performance. This research has major significance for those leaders interested in the growth and development of their churches, mission organizations, NGO's and the like.

Some organizational development researchers have identified some pitfalls of charismatic leadership. Mintzberg identifies the heroic (charismatic) style of leadership as inappropriate for long term organizational growth and development (Mintzberg, H., 1999). Senge describes the heroic leadership model as, 'the destructive hero-CEO myth', and focuses instead on trust and relationship in a collective organization environment to bring transformation (Senge, 2004). '*The Journal of Business Strategy* (September/October 1999) named Dr. Senge as one of the 24 people who had greatest influence on business strategy over the last 100 years'.[viii]

The focus of heroic leadership is on the leaders' ability and seeming perfection and invincibility. O'Neil and O'Neil identify the heroic leader as one who has all the answers, with an influence process that does not enable participation from others.

> The approach we have taken here is fundamentally different from mainline contingency approaches in one other respect. Implicit in those approaches (e.g., Fiedler, 1967; House & Dressler, 1974; Hersey and Blanchard, 1982) is a presupposition that the leader knows best, and always knows best – what style the situation requires of him, the maturity and ability of followers to contribute, the level of participation he should allow, and so forth. The heroic leader rides again. O'Neill & O'Neill, 2002, p. 13.

Current complexity of organizations and the rapid pace of change clarify and identify leadership concepts that are essential for today's marketplace. The ideal leadership concept is no longer seen as heroic. O'Neill & O'Neill (2002) suggest that leadership can be construed appropriately as a multilateral rather than a unilateral relationship. A multilateral approach enables many individuals within an organization to impact decision making. O'Neill et al.'s point is that no one person will have all the correct answers all the

time, and therefore they point to the need that 'all parties have a say' (O'Neill & O'Neill, 2002, p. 13). It is clear that these points do not have a place in Diagram 1:1 Influence Processes.

Transformational Leadership and Persona

Transforming leadership was first described by Burns with the following definition:

> The transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. Burns, 1978, p. 4.

In this article we are contrasting the persona of transformational leaders with that of charismatic leaders, therefore we must ask ourselves if charisma itself has a seminal role for transforming leaders. The literature on transformational leadership does focus on the leader being a change agent, but the transforming leader's charisma is not a defining characteristic (Burns, 1978; Bass & Avolio, 1997; Beyer, 1999; Alban-Metcalfe & Alimo-Metcalfe, 2000). The need to appear larger than life, to embellish oneself or distance oneself in order to attain status by a charisma are not traits of the transformational leader. While some transforming leaders have charisma, this aspect of persona is not a major focus when describing transforming leaders.
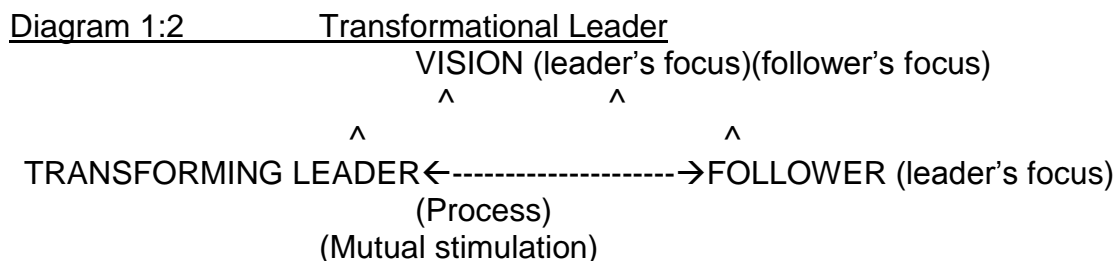
The behaviours a transformational leader uses to impact a follower differs to those of a charismatic leader. The transforming leader does not rely on charisma in the influence process. Mumford and Van Doorn distinguish the difference; where the charismatic leader identifies with hero imagery, transformational leaders emphasize empowerment (Mumford & Van Doorn, 2001). The empowerment factor[ix] can be seen as the relational and process component that Burns's identifies in the relationship between the leader and the follower in transforming leaders (Bailey, 2001; Alimo-Metcalfe, 1995).

Mother Theresa and Ghandi are both cited by Burns (1978) as being transformational leaders who would not fit the criteria of charismatic or 'charisma' according to Weber (1947). This fact led Burns to identify transformational leaders as distinct from charismatic leaders. Self-aggrandizement does not factor into and/or is not necessary to the transformational leader's approach. Beyer (1999) identifies the fact in her critique pointing out House, et al.'s (1991) identification of the need for power and dominance as central to charismatic leaders. Beyer suggests that, 'Gandhi, Mandela and Mother Theresa probably fall short, in his eyes, on need for power and dominance' (Beyer, 1999, p. 585), but then again, Mandela and Mother Theresa were not charismatic leaders. They were/are examples of transformational leaders. Likewise, Glad and Blanton's (1997) analysis of De Klerk and Mandela concluded that charisma was not the factor that created the environment for change in South Africa; rather they described De Klerk and Mandela as transformational leaders whose characteristics included offering a listening ear to followers. This behaviour differs vastly to the strategy of a larger than life personality.

Research, though, has found that there can be a charisma element within transforming leadership. Alimo-Metcalfe & Alban-Metcalfe's (2001) research identified 'charisma' as a component, however, this was not the key factor in defining transforming leadership. Their research suggests that the follower perception of transforming leaders was not the leader's charisma but was found on the 'Genuine Concern for Others' scale.

If charisma is not the main influence process, then what does drive transformational leaders? Yukl (1998) identifies value internalisation as a key component of the influence process used by transformational leaders. Value internalization simply means that followers identify that the values of the organization align with the follower's own felt values. According to Yukl, the focus is not necessarily the leader, but that the goals articulated as vision and mission for the organization play a significant role for the follower. The bond that the follower has to the organization is not necessarily with the leader or the characteristics of the leader, but the follower has values that align with the organizations. This is in contrast to the charismatic leader's focus on the appeal being him or herself.

The transformational leader has a different focus, a different process, and different goals. The following diagram [x] was created to identify the influence process of transforming leaders, as described by researchers such as Burns (2003) and Miller (2005). Rather than having a linear focus, in contrast to charismatic leadership, the focus is triangular.

Diagram 1:2   Transformational Leader
                         VISION (leader's focus)(follower's focus)
                              ^   ^
                  ^   ^
    TRANSFORMING LEADER←---------------------→FOLLOWER (leader's focus)
                            (Process)
                       (Mutual stimulation)

There are two foci for the transforming leader, both the follower and the vision. These are distinct and somewhat complimentary. But the distinctive here is formative because the vision is to develop the follower not only as a means to an end (getting the vision accomplished), but also as an end in itself. The leader is not developing the follower out of a sense of expediency, but because development is part of his/her vision. Notice that the arrows in the diagram go in both directions.

The transforming leader is open to follower input and impact of the vision. This openness to others involves power sharing and participation. Miller (2005, 2013) suggests that the power basis that enables power sharing is love, defined as the behaviour of 'choice to will the highest good'. The openness to power sharing and willingness for participation in vision setting describes the mutual stimulation in Burns' definition of transforming leaders.

Conceiving of transforming leadership in this manner has parallels with Senge's (1994) *learning organization*. Senge described a learning organization as one which

identifies followers and leaders as each having significant aspects of the overall vision. The triangle in the diagram above depicts the fact that both leader and follower hold aspects of the vision. The leader allows followers to influence what the vision can be, and gains agreement to the vision through consensus; both through followers' ideas and input to the vision, as well as through imparting vision. This does not take place with the charismatic leader who dictates his/her vision, and focuses on obtaining agreement and commitment.

Transforming leadership is seen as part of a learning process and means that the leader is teachable and can maintain control differently to charismatic leaders. The fact that the leader seeks input from the follower, in Burns's definition, profiles the transformational leader as a learner, not one with all the answers. This modelling of learning impacts the follower to perceive that they, as followers, are also learners and they can enter into a free exchange with the leader.

In some contexts, the vision of the transformational leader can be solely to impact the life of the follower, as Burns's definition suggests. This can be the case in an educational context in a teacher and student relationship, where the end goal is to equip and train the follower/student. Rather than simply dispensing information, a transformational leader/educator encourages the follower/student to establish their own learning process. The student is encouraged to challenge the teacher and the teacher's thinking. The teacher encourages mutual exchange which allows the follower/student to help frame her/his vision as part of the overall vision setting process. Students are encouraged to set their own goals, to establish criteria for achieving those goals, and ultimately surpass the teacher in their field.

This interactive process is also important to fields such as social work, rehabilitation work, and development programs within communities. Perhaps transformational leadership is easier to implement within those contexts because their goals are to foster mutual exchange. Leaders in these fields shy away from creating environments or relationships that encourage unhealthy dependence from followers.

In contrast, the charismatic leader is responsible for the *buy in* of followers for the vision that s/he establishes. The dynamic in this type of process is leader focused. It is the leader's responsibility to continue to stimulate and provide vision. However, the transforming leader operates on the assumption that followers have vision and need to be able to have a context where that vision is allowed to come forward. This process does not mean that the leader is without vision and simply acts as a coordinator. The leader is already in a position where s/he has responsibility for framing vision yet there is respect towards the follower's contribution of articulating their vision. This is the mutuality to which Burns refers.

Conclusion

In conclusion, leaders who have been identified as transforming leaders in the research literature do not use charisma as their main influence process with others. The transforming leader does not focus on elevation of self, so the transforming leader's

perception of self differs from the charismatic leader's perception of self. In other words, the persona (self-perception) is a variable that differentiates between the leaders described by these two theories. Consequently, there is also a difference in the leader's influence processes towards the follower. Conger & Kanungo point out that the common ground for these leadership theories is the ability of both leadership approaches to influence followers and promote change (Conger & Kanungo, 1998).

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[i] http://www.biblestudytools.com/lexicons/greek/nas/charisma.html

[ii] http://biblehub.com/greek/5486.htm

[iii] http://www.oxforddictionaries.com/us/definition/american_english/charisma

[iv] http://www.merriam- Conger & Kanungo, 1998, p. 51.webster.com/dictionary/charisma

[v] http://www.biography.com/people/jim-jones-10367607

[vi] GLOBE is simply known as GLOBE, and there are no acronyms associated with it.

[vii] Miller (p. 52, 2005).

[viii] http://infed.org/mobi/peter-senge-and-the-learning-organization/

[ix] The place of empowerment for charismatic leadership is still being discussed, with the general consensus being Mumford et al.'s perspective. Conger (1999) cites empowerment as a component of leader behaviour for transforming and charismatic theories, identifying charismatic leaders as empowering followers out of the 'charisma' relationship with the follower. Shamir (1999) suggests that charismatic leaders do not seek to empower followers because this causes the follower to lose dependency on the leader.

[x] Miller (p. 54, 2005).

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