Emotional Intelligence and Positive Organizational Leadership

A Paper for the SEInforms Conference 2011

Full Paper

Tracks for Consideration:

Management
Educational Innovation

By

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Abstract

While the relevance of emotional intelligence to leadership and management has been studied and written about for over a decade, most practical models of emotional intelligence still focus primarily on the personal management of negative emotions within the leader. While valuable, this approach delimits the utility of emotional intelligence in relational leadership. Furthermore, it does not take into consideration the significance of positive emotions in leadership This article provides a review of the literature related to emotional intelligence, leadership, and positive psychology/leadership. It also presents an alternative model for engaging in emotionally intelligent leadership that focuses on the relational nature of emotion and the role of positive emotional influence.

Introduction

Emotional intelligence (EI) and effective organizational leadership are integrally intertwined. Over the past few years, numerous researchers and practitioners have verified this relationship and elaborated on the means whereby leaders can take advantage of the power of emotions in influencing others (Boyatzis & McKee, 2005; Feldman & Mulle, 2007; Goleman *et al.*, 2002; Walter *et al.*, 2011; Winston & Hartsfield, 2004). Consequently, numerous books, articles, and training programs have been developing to promote increased emotional intelligence among leaders.

Unfortunately, many of these books, articles, and programs suffer from a deficit based approach to the topic. This is because many of the models for emotional intelligence are focused primarily on recognizing and managing negative emotions in the leader when they occur. In contrast, the authors of this article believe that emotional intelligence has much more to offer

leaders when approached from a positive psychology perspective that focuses on the interpersonal, relational aspect of emotional intelligence. As a result, in this article we will discuss the literature related to emotional intelligence and leadership as well as positive psychology, leadership, and organizational scholarship. Based on this review we will outline a theory-based model for engaging in emotionally intelligent leadership from a positive psychological and relational perspective.

The traditional approach to EI

Emotional intelligence has been an intensely debated topic since it's rise to public awareness with Goleman's (1995) popular work by the same name. The intensity with which this topic is discussed is evident by the inability of top researchers and minds to agree on a definition for emotional intelligence. Thus, for the purpose of defining EI, we will begin with a definition that is perhaps most shared among the different schools of thought. At its most fundamental level, emotional intelligence relates to the use of the components of mind associated with emotion as opposed to purely rational thought in the application of intelligence. That said, the division emerges relative to whether scholars argue for purely emotional ability based models of EI or whether they promote mixed models that integrate emotional and rational components of intelligence and personaloty (Walter et al., 2011). These mixed model approaches include any models which measure traits or broader competencies. Thus they are also sometimes referred to as trait models.

Supporters of ability-based models define emotional intelligence as an ability or set of abilities which determines ones effectiveness in dealing with emotion. Mayer and Salovey (1993), the primary advocates of this school of thought, defined emotional intelligence as, "a

type of social intelligence that involves the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions. The scope of emotional intelligence includes the verbal and nonverbal appraisal and expression of emotion, the regulation of emotion in the self and others, and the utilization of emotional content in problem solving" (p. 433). This model was later expanded to include four key behavioral components 'reflectively regulating emotions," "understanding emotions," "assimilating emotion in thought," and "perceiving and expressing emotion" (Mayer *et al.*, 2000, p. 269).

These models suggest that emotional intelligence should focus primarily, if not solely, on the purely emotional components of mind as a subcomponent of the broader concept of emotional intelligence. They argue that their perspective is grounded in sturdy scientific research and careful operationalization of the concept. Furthermore, they argue that "definitions of Emotional Intelligence should in some way connect emotions with intelligence if the meanings of the two terms are to be preserved" (Mayer & Salovey, 1997). Thus they suggest a close relation between emotional intelligence and Gardner's intrapersonal intelligence and have sought to establish EI as an intelligence (Gardner, 1983, 1999, 2004; Mayer et al., 2000; Mayer & Salovey, 1993). Walter et al. (2011) summarized many similar definitions from the ability-based perspective, offering that those who take this perspective hold a literal view of the term emotional intelligence. Thus they are concerned when emotional intelligence is "conceptualized (particularly in popular literature) as involving much more than ability at perceiving, assimilating, understanding, and managing emotions" (Mayer et al., 2000).

The mixed-model perspective argues that there is something missing from the definition offered by the ability-based models. They suggest that it is incomplete, or possibly lacking in depth. The mixed-model definition of emotional intelligence does not discriminate between

emotional intelligence and the broader concept of social intelligence, but combines them as one, Emotional-Social Intelligence (Bar-On, 2006; Bar-On *et al.*, 2007). As Bar-on (2007) explained, "People who are emotionally and socially intelligent are able to understand and express themselves, to understand and relate well to others, and to successfully cope with the demands of daily life. . . . to do this effectively, they need to manage emotions and be sufficiently optimistic, positive, and self-motivated" (p. 2-3). While Bar-On cites extensive research supporting the undeniable similarity of SI, and EI, .not all Mixed-model perspective enthusiasts endorse the same list of broader components of social intelligence, Nonetheless, these scholars extend the construct of emotional intelligence to include many of the human capacities and traits that draw heavily on emotional components of mind, as opposed to purely rational intelligence (Goleman, 1995, 2006; Goleman et al., 2002). Furthermore, Bar-On (2006) points out that even Mayor & Salovey (1990) initially saw EI as part of a greater social intelligence discussing the inclusion of "socially relevant attributes," and "personality styles" within the construct of a social intelligence, and called these conceptualizations "exciting and usefully" (p. 189).

Regardless of one's perspective regarding the appropriate definition of EI each approach of EI suggests that there are levels or steps to effectively understanding and using emotional intelligence. Furthermore, while there is stark disagreement about the process of achieving mastery in EI, there is a general consensus that the process begins with intrapersonal emotional understanding and ends with effective interpersonal emotional conceptualization and application. (Bar-On, 2006; Goleman, 1995; Goleman et al., 2002; Low & Nelson, 2006; Mayer et al., 2000; Mayer *et al.*, 2008). The following table summarizes the approaches of some of the more popular EI conceptual models.

Goleman (2002) Mixed-Model	Bar-On (2006) Mixed-Model	Low & Nelson (2006) Mixed-Model	Mayer & Salovey(1997) Ability-Model
Personal Skills (how we manage ourselves) • Self-awareness • Emotional awareness • Accurate self-assessment • Self-confidence 1) Self-regulation Managing one's internal impulses and resources • Self-Control • Trustworthiness • Conscientiousness • Adaptability • Innovation 2) Motivation: Emotional tendencies that guide or facilitate reaching goals • Achievement drive • Commitment • Initiative • Optimism Social skills (how we manage relationships) • Empathy • Understanding others • Developing others • Service orientation • Leveraging diversity • Political awareness 1) Social Skills Adeptness and inducing desirable responses in others • Influence • Communication • Conflict management • Leadership • Change catalyst • Building bonds • Collaboration & cooperation • Team capabilities	Intrapersonal: Self Awareness and expression • Self-regard • Emotional self-awareness • Assertiveness • Independence • Self-Actualization Interpersonal: Social awareness and interpersonal relationships • Empathy • Social Responsibility • Interpersonal Relationship Stress Management: Emotional management and regulation • Stress tolerance • Impulse control Adaptability: Change management • Reality testing • Flexibility • Problem solving General Mood: Self motivation • Optimism • Happiness	Relationship and Interpersonal • Assertion • Anger Management. • Anxiety Management Personal Leadership • Comfort/Social Awareness. • Empathy • Decision Making • Leadership/Positive Influence Self Management • Drive Strength • Time Management • Commitment Ethic • Positive Change Intrapersonal • Self Esteem: View self in positive, accurate, and successful ways.. • Stress Management: Manage stress and daily pressures of life/work.	Reflective regulation of emotions to promote emotional and intellectual growth • Stay open to feelings • Reflectively engage or detach from emotion • Reflectively monitor one's own and others emotions • Manage one's own emotions and others Understanding and analyzing emotions; employing emotional knowledge (self and other) • Label emotions • Interpret meaning • Understand complex feelings • Recognize transitions among emotions Emotional facilitation of thinking • Emotions prioritize thinking • Use emotion as aids to judgment and memory • Understand mood and perspectives relationship and manage mood and encourage multiple points of view • Use emotion states to manage problem solving approaches Perception, Appraisal, and expression of emotion • Identify one's emotions • Identify emotions in others • Express emotions accurately • Discriminate between accurate and inaccurate emotional expression

Emotional intelligence and leadership

Despite the contentious debates surrounding almost every aspect of Emotional Intelligence, an in-depth review of the literature suggests a strong relationship between EI and leadership. In Walter et. al's (2011) recent article discussing the relevance of EI to aspects of leadership, they discussed the existing research in three categories: leadership emergence, leadership behavior, and leadership effectiveness.

The first of these categories, leadership emergence, "represents the degree to which a person is perceived as a leader" (Walter et al, 2011). Bar-On (2004; 2006) used his EQ-i to study this on several different occasions, examining the correlation between peer nomination for leadership positions, criterion group membership into a leadership program, and multi-rater evaluations on leadership criteria. These studies indicated "that there is a moderate to high relationship between [EI] and leadership" emergence (Bar-On, 2006). In their more comprehensive review of the literature, Walter et. al, suggested that, "existing evidence has provided a rather consistent picture... all published articles support the notion that emotionally intelligent individuals are more likely to emerge as leaders" (2011).

The discussion of emotional intelligence in relation to leadership behavior has largely centered on transformational leadership behaviors (Walter et al., 2011). On the whole, Walter et al. found that most studies supported the positive correlation between EI and leadership behavior. Although, there were some studies which were inconclusive, and still others which had some reservations about necessary mitigating factors. They did go on to note though, that there were no studies in which there is not a link between EI and leadership behavior (Walter et al., 2011). Furthermore, the relationship appears particularly consistent in relation to

transformational leadership. This is likely a result of the important role charisma plays in the expression of transformational leadership (K. P. Anderson, 2005; Lussier & Achua, 2007; Northouse, 2004). In addition to transformational leadership behaviors, contingent reward behavior and passive leadership styles have also been examined for their correlation with emotional intelligence. Walter et al. concluded that, in contrast to the agreed positive relationship between EI and transformational leadership behaviors, there exist only mixed reports and inconclusive studies with respect to EI and other leadership behaviors (2011).

With regard to the relationship between emotional intelligence and leader effectiveness, there has been more obvious agreement and positive correlation (Mayer et al., 2004, 2008; Walter et al., 2011). Walter et al. explains that studies investigating this relationship have shown promising results. Both, ability-based EI tests, and mixed models tests have shown EI to maintain a positive relationship with managerial behavior, or in other words, leadership behavior (2011).

Application of EI in Leadership

As the research suggests, regardless of the approach one takes to studying and understanding leadership, many of the basic components of emotional intelligence are consistent across different models and appear to correlate significantly with various aspects of leadership emergence, behavior, and effectiveness. What is of most value in all of this, in relation to this article, is how these concepts are applied to the day to day practice of emotional intelligence.

Application of EI in Management and leadership

While the academic approach to the construct demonstrates a focus on the interpersonal and intrapersonal components of EI, as well as the positive and negative aspects of emotion, the emphasis of emotional intelligence practice and training tends to focus on the ability of the

individual to manage negative emotions (Feldman & Mulle, 2007; Goleman, 1995; Reynolds, 2004). In fact, in a reviewing multiple educational programs directed at promoting emotional-social intelligence, all of them place a significant emphasis on managing negative emotions or negative social-emotional behavior(Haynes, 2007; Zin *et al.*, 2007). Very few focus primarily on promoting positive emotionality. This emphasis likely stems from the focus in early studies of emotion on understanding fear and anger (LeDoux, 1996, 2002). Consequently, the typical process for engaging in and teaching emotional intelligence involves, first, recognizing that emotion begins to emerge within us prior to our conscious awareness of the emotion. Once we become aware of these emotions, typically referring to anger or fear, we have to relax and distance ourselves from these. It is suggested that we should then reflect on options for how to best act in relation to the situation by managing and redirecting our emotions to accomplish the ideal outcome (Feldman & Mulle, 2007; Goleman, 1995; Reynolds, 2004). Thus the process looks something like the following:

Emotional Intelligence Process

Emotionally Significant Event
⇩
Subconscious Emotional Response
⇩
Awareness of Emotional Response
⇩
Detachment and Emotion Regulation
⇩
Selection of Appropriate Behavior
⇩
Goal Directed Regulation of Emotion and Behavior
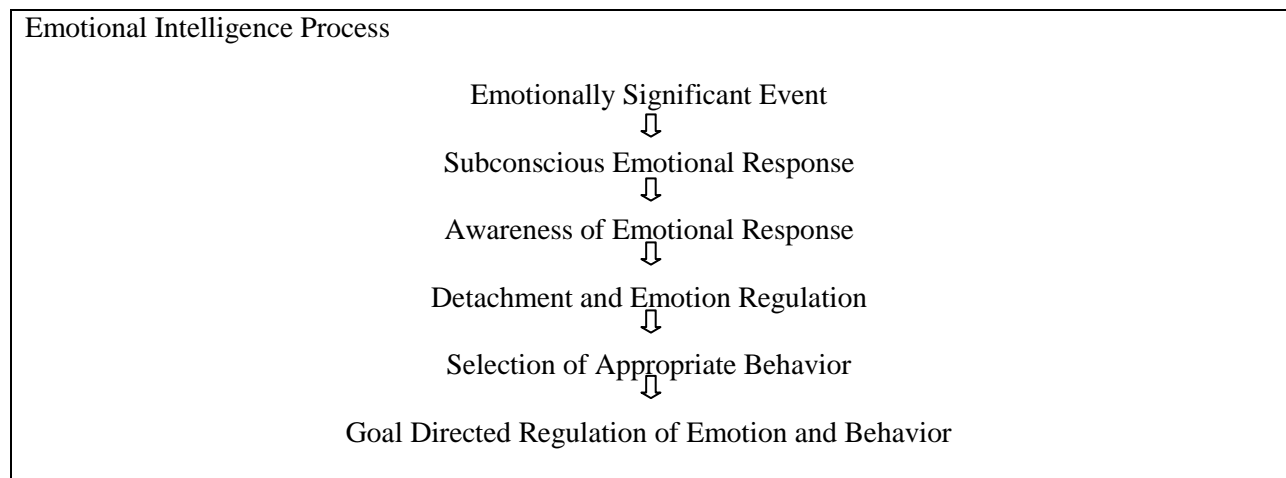
While this approach is both conceptually accurate and practically useful, it is our contention that it suffers from an overemphasis on the individual/intrapersonal elements of emotional intelligence and demonstrates a limited perspective of the utility of emotional intelligence due to

its emphasis on EI as a means of responding to negative emotions. Consequently, we argue that this practical model of EI and leadership suffers from the same bias that many traditional psychological models and processes have suffered from and that it would benefit from an injection of positive psychology.

Traditional vs. Positive Psychology

Psychology, as a formal discipline, is relatively young. Unlike its philosophical, medical, or legal counterparts who have centuries of disciplinary development, Psychology emerged and developed primarily within the last 200 years. Among the core drivers of its emergence was the need to discover and explain problematic behaviors of human beings. Thus psychologists from Freud, to Skinner, to Marx, and beyond were largely focused on correcting human flaws, though some research was admittedly conducted to explore human exceptionality (Rich, 2001; Seligman & Csikszentmihalyi, 2000). The need to respond to psychological abnormalities required the careful establishment of a means of identifying disorders and developing effective procedures for responding to them. As a result of these efforts, great strides have been made with regards to managing psychological disorders and helping people to overcome these. However, the best that these methods have to offer society is the ability to promote human normalcy, to liberate people from the realms of abnormal psychological disorder to a state of normal human functioning. This vision has not been sufficient for many psychologists who want to be able to accomplish more than helping people reach the statistical mean of psychological functioning.

In the post war years, much of psychological research became even more focused on addressing psychological deficits (Seligman & Csikszentmihalyi, 2000). However, some psychologists became involved in studying performance processes in business and in human society. Out of these efforts emerged the now famous Hawthorne studies, which proved that by

paying attention to performance and performers, these could be improved (Roethlisberger, 2001).

Abraham Maslow followed suite with his work in the area of self-actualization in the workforce, as did other humanist scholars (Jorgensen & Nafstad, 2004; Maslow *et al.*, 1998; Rich, 2001). However, much of these early efforts to examine human excellence were not grounded in the same level of rigor as were their counterparts' deficit-based approaches. Unfortunately, less qualified scholars and practitioners took up the banner of humanistic psychology and established much of what is labeled self-help psychology.

Consequently, it was not until Martin Seligman published his work on learned optimism (an interesting counterpoint to his previous work on learned helplessness) and co-authored an article with Csikszentmihalyi (Seligman, 1990; Seligman & Csikszentmihalyi, 2000), that the field of positive psychology began to emerge. In this article, they laid the foundation for shifting the focus of psychological scholarship away from a primarily deficit-based approach to a more balanced approach. They also argued for the need to reclaim positive psychological scholarship from the self-help authors. As a framework for this new approach, they suggested the following:
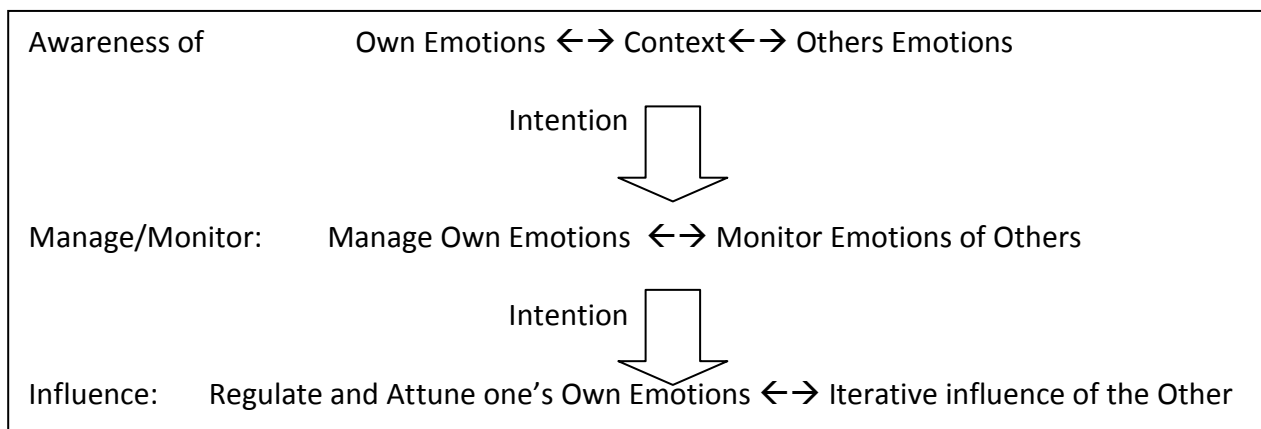
> The field of positive psychology at the subjective level is about valued subjective experiences: well being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is abut positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic (p. 5)

As a result of Seligman, Csikszentmihalyi and other scholars interests in exploring, in a more rigorous and scientific way, the phenomenon of human excellence, countless studies and texts have been conducted and written addressing such topics as happiness, human strengths, flow, forgiveness, hardiness, optimism, love, and creativity, etc. (Bissonnette, 1998; Clifton & Anderson, 2001; Csikszentmihalyi, 1990, 1997; Ferch, 1998; Seligman, 1990, 1993, 2002, 2011; Seligman & Csikszentmihalyi, 2000; Sternberg & Weis, 2006; Woodward, 2004). As the body of positive psychology literature expanded, the world of organizational leadership and management took notice. As a result, publications on positive leadership and positive organizational scholarship have blossomed over the past few years (H. Anderson *et al.*, 2001; Boyatzis & McKee, 2005; Cameron, 2008; Cameron *et al.*, 2003; Cooperrider & Whitney, 2001; Cooperrider *et al.*, 2003; Goleman et al., 2002; Johnson & Leavitt, 2001; Luthans & Avolio, 2003; McClellan, 2007; Orem *et al.*, 2007; Quinn, 2004; Schiller *et al.*, 2002; Zenger & Folkman, 2002).

Included among the works of these scholars is a recognition that emotional intelligence and positive psychology and organizational leadership are interrelated (Salovey *et al.*, 2009). Multiple authors have recognized the importance of the power that positive emotions have, when used intentionally by leaders, to create a positive climate that leads to performance (Cameron, 2008; Goleman et al., 2002).Nonetheless, a formal model of how leaders can draw upon emotional intelligence to facilitate the relational contagion of positive emotionality is lacking. Consequently, we feel it is necessary to develop a theoretically grounded, practice oriented model for engaging in emotional intelligence that is positive in nature and relational as opposed to individual focused and deficit based.

Theoretical Model of Emotional Intelligence

Based on our review of the literature, we suggest that a practical model of emotional intelligence and management/leadership should be founded upon the recognition that emotional intelligence requires (1) awareness of one's own emotions, those of one's followers, and of the potential for emotion within a given context, (2) management of one's own emotions while simultaneously monitoring the emotions of others, and (3) influencing the emotions of others through synchronized, mutual emotional change to increase positive emotion and motivation (Bar-On, 2006; Goleman, 1995, 2011; Goleman et al., 2002; Mayer et al., 2000; Mayer et al., 2008; Shankman & Allen, 2008). The following diagram depicts this process:

Awareness of	Own Emotions ⬅➡ Context ⬅➡ Others Emotions
	Intention ⬇
Manage/Monitor:	Manage Own Emotions ⬅➡ Monitor Emotions of Others
	Intention ⬇
Influence:	Regulate and Attune one's Own Emotions ⬅➡ Iterative influence of the Other

The first component of the model, awareness of one's own emotions, those of one's followers, and of the potential for emotion within a given context, represents the neurological starting points for engaging in influence based on emotion. This is because all emotions begin with the awareness of and subconscious direction of attention towards a stimulus or emotionally significant event (as indicated in the earlier model) (Goleman, 2011). As LeDoux (2002) explained, "a feeling emerges as we become aware that our brain has determined that something important is present and we are reacting to it" (p. 206).

This process begins with sensory stimuli directed towards sub cortical areas of the brain. The traditional anger and fear oriented process then involves the channeling of this information from the sensory organs to the sensory thalamus which determines if the stimulus is threatening. If it is, the information is processed via a shortcut directly to the amygdale, which is later confirmed or overridden once the stimulus is fully processed via the sensory cortex. All of this neurological transfer of information occurs subconsciously. Thus it is only after emotion has impacted us physiologically, that we become aware of it consciously (Goleman, 1995; LeDoux, 1996, 2002).

This pathway explains the traditional, model of practical emotional intelligence, which involves recognizing these emotional responses and correcting them so as to avoid the negative impact of an errant emotional hijacking, which often occurs in leadership situations. It does not, however, accurately convey the more complex neuro-pathways associated with positive emotions.

Suppose you unexpectedly see a person you care about. Suddenly you feel the love you have for that person. . . . First of all the stimulus will flow from the visual system through the brain to the point of the experience of love as best we can. First of all the stimulus will flow from the visual system to the prefrontal cortex (putting an image of the loved one in working memory). The stimulus also reaches the explicit memory system of the temporal lobe and activates memories about that person. Working memory then retrieves relevant memories and integrates them with the image of the person. Simultaneously with these processes, the sub-cortical areas presumed to be involved in attachment will be activated . . . Activation of attachment circuits then impacts on working memory in several ways. One involves direct connections from the attachment areas to the prefrontal

cortex. . . . Activation of attachment circuits also leads to activation of brainstem arousal

networks, which then participate in the focusing of attention on the loved one by working

memory. Bodily responses will also be initiated as outputs of attachment circuits, and

contrast with the alarm responses initiated by fear and stress circuits. We approach rather

than try to escape from or avoid the person, and these behavioral differences are

accompanied by different physiological conditions within the body. This pattern of inputs

from within the brain and from the body biases us more towards an open and accepting

mode of processing than toward tension and vigilance. The net result in working memory

is the feeling of love. (p. 233-4)

Again, much of this occurs subconsciously. Just as negative emotions begin within us prior to

our awareness of them, so too do positive emotions. Via the insula and the right somato-sensory

insular cortex, the brain facilitates awareness of the emotional experiences. In this way one

becomes aware of one's own emotions (Goleman, 2011). Once awareness occurs, the recognition

of emotion leads to either reinforcement or restriction under the influence of the anterior

cingulated and prefrontal cortex(Goleman, 2011). However, one can also become aware of

emotion vicariously through others or as a result of cognitively recognizing the potential for

emotion in a context, thereby triggering the experience of emotion.

In relation to the first vicarious process, our own emotion occurs not as a result of contact

with the original stimulus but rather via the emotional responses and conscious and subconscious

behaviors of others. These behaviors become the source of stimulus and foster empathic

emotional responsiveness, which "may be processed via two pathways. The sub cortical route is

believed to be quick and reflexive and to encompass contagious forms of empathy, whereas the

cortical route is likely slower and probably corresponds to cognitive forms of empathy"

(Eisenberg & Eggum, 2009, p. 73). The sub cortical route recognizes and reflects the emotion of others through mimicry, feedback, and mirror neurons (Hatfield *et al.*, 2009) and pheromones (Buck & Ginsburg, 1997).

Regarding mimicry and feedback, Hatfield (2009) explained," people's emotional experience is affected, moment to moment, by the activation of and/or feedback from facial, vocal, postural, and movement mimicry" (p. 22). Thus, "people tend to automatically mimic the facial expressions, vocal expressions, posture, and instrumental behaviors of those around them, and thereby feel a pale reflection of others' emotions as a consequence of such feedback. The result is that such people tend to catch one another's emotions" (p. 26).

Mirror neurons represent a second means of fostering emotional contagion. These neurons allow an individual to experiences similar neuronal firing within the brain to that of a person who is actually involved in some behavior, even when the subject is not so engaged. Consequently, the observer vicariously experiences the emotions, movements, and intentions of the other. (Goleman, 2011; Hatfield et al., 2009; van Baaren *et al.*, 2009; Watson & Greenberg, 2009). When complemented by conscious reflection on the emotional state of the other, emotional contagion and empathy are amplified (Batson, 2009; Nickerson *et al.*, 2009)

Pheromones also trigger emotion in others as a subconscious source of emotional stimuli (Buck & Ginsburg, 1997). By fostering emotional responses in an observer, these, in company with the other vicarious neuro-processes, contribute to emotional awareness. It is worth reiterating, however, that these process are subconscious and concurrent. Furthermore, the means whereby one becomes aware of these emotional signals is via the same neuro-pathways as one becomes aware of one's own emotions. Therefore, without use of conscious imaginative processes and feedback, error can occur in empathic accuracy (Goleman, 2011).

The final method of achieving emotional awareness occurs when an individual uses conscious imagination, as opposed to subconscious primal, processes to identify emotional potential in a given context. Thus a supervisor can recognize the potential for emotional arousal in an upcoming meeting by reflecting on the people involved, the topics to be addressed, and the history of the group. Note that this imaginative process does not involve interaction with the actual stimuli or another person, but rather involves purely cognitive creation of a stimulus.

Any or all of these forms of awareness represent a significant procedural, neurological starting point for engaging emotions in relation to leadership. Regardless of the form of emotional awareness one draws upon first, it opens ones potential awareness to the other areas via emotional contagion, intrapersonal awareness, and innate empathic processes (Bechara *et al.*, 2007; Buck & Ginsburg, 1997; Decety & Ickes, 2009; Ekman, 2007; Goleman et al., 2002; Hatfield *et al.*, 2009; LeDoux, 1996; van Baaren *et al.*, 2009; Watson & Greenberg, 2009). Thus, for example, recognizing a situation as potentially emotional in nature opens ones awareness to one's own and other's emotions.

When this awareness occurs as part of an intentional leadership effort, this leads one to manage one's own emotions, while maintaining openness to and awareness of any changes that altering ones emotions might have on those being led (Goleman et al., 2002). This is the second stage of the model. Leaders, due to their position of power, naturally draw the attention of followers and thus have disproportionate influence on the emotions of followers via the processes discussed previously (Goleman, 2011; Goleman et al., 2002). Furthermore, the emotional climate created by leaders significantly impacts follower performance (Bagozzi, 2003; Cameron, 2008; Goleman et al., 2002; Seligman, 2011). Consequently, leaders, once they become aware of their emotional state, whether positive or negative, need to reflect on the

impact that state will have on followers and intentionally alter their own mood so as to appropriately influence their followers. Positive emotions associated with mindfulness, hope, and compassion are particularly relevant in leadership (Boyatzis & McKee, 2005). Thus even when the emotion experienced is negative, such as fear or anxiety, the leader can temper these with hope and compassion.

As leaders alter their mood to fit the needs of the situation, they should simultaneously monitor their own and others emotions as a means of determining how their efforts to manage their own emotions are impacting those they lead. If leaders become too self oriented at this stage, they may alter their own mood but lose their influence capacity. This is likely to occur if their own increased positivity does not resonate with followers. As Gardner (1995) taught, leaders influence others by telling stories that resonate with followers. Such stories are similar enough to the stories followers already espouse in order to promote mutual identification, but different enough to inspire change without dissonance. Stories include not only the linguistic, but also the nonlinguistic resources, such as emotion, that leaders use "to communicate, and to convince others, of a particular view, a clear vision of life" (p. 43) Furthermore, "The argument that carries the day may well be the one that exerts the strongest affective appeal, rather than the one that triumphs in debating points" (p. 48). Thus, leaders must be careful to monitor the emotions of others as they manage their own emotional responses via the traditional emotional management process.

The final stage in the model builds on and extends the second level. This process of self-management combined with intentional planning for leadership leads one to engage in a process of attuning ones emotions to those of the follower. The leader does so to create resonance without causing transference, which would cause the leader to become overpowered by the

emotions of others (Decety & Ickes, 2009). This is followed by an iterative process of increasing one's own positive emotionality in such a way that it influences the other in order to facilitate the leadership process (Goleman, 2011; Goleman et al., 2002). This iterative relational process involves incremental shifts in one's own emotion and the communication of that emotion to the other as a means of amplify the others positive state through emotional contagion and other verbal and nonverbal forms of communication (Buck & Ginsburg, 1997; Ekman, 2007; Hatfield et al., 2009; Watson & Greenberg, 2009). It is essential that such emotional intercommunication is managed carefully so as to continue to resonate and not alienate followers (Gardner & Laskin, 1995), as sometimes occurs when one's positive emotion annoys as opposed to inspires the other. Through this iterative, relational process leaders use emotion to increase their ability to motivate, inspire, and influence followers in an interpersonal manner that takes into consideration both the need to overcome negative emotions as well as the power associated with promoting positive emotions.

<div align="center">Conclusion</div>

Emotional intelligence and leadership represent two ideas whose value in our modern society is both tremendously significant and deeply interconnected. Consequently, it is imperative that theorists and educators have access to working models of how emotional intelligence and leadership can be practiced within relational contexts with a focus not only on managing negative emotions, but also on promoting positive emotional/organizational climates. In this paper proposal we summarized just such a model (the discussion of this model and the underlying theory is more in-depth in the full paper as is the literature review). It is hoped that it will be useful to scholars, educators, and practitioners of management and leadership alike.

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