Leader self-disclosure of traumatic loss – "Open your kimono and I will follow you"

Aï Ito

UNIVERSITÉ DE REIMS CHAMPAGNE-ARDENNE

ÉCOLE DOCTORALE SCIENCES HUMAINES ET SOCIALES (555)

THÈSE

Pour obtenir le grade de

DOCTEUR DE L'UNIVERSITÉ DE REIMS CHAMPAGNE-ARDENNE

Discipline* : *PSYCHOLOGIE

Spécialité : Psychologie du travail et des organisations

Présentée et soutenue publiquement par

Aï ITO

Le 6 novembre 2020

LEADER SELF-DISCLOSURE OF TRAUMATIC LOSS –

"OPEN YOUR KIMONO AND I WILL FOLLOW YOU"

L'OUVERTURE DE SOI D'UN LEADER SUR UNE EXPÉRIENCE TRAUMATIQUE – « OUVREZ VOTRE KIMONO ET JE VOUS SUIVRAI »

Thèse dirigée par Mme Christine ROLAND-LÉVY

JURY

Mr. Rolf van DICK,	**Professeur des Universités, Président et Rapporteur**	Goethe University,
Mme Christine ROLAND-LÉVY,	**Professeur des Universités, Directrice**	Université de Reims Champagne-Ardenne,
Mr. Motohiro MORISHIMA,	**Professeur des Universités, Rapporteur**	Gakushuin University,
Mme Michelle BLIGH,	**Professeur des Universités, Examinatrice**	Claremont Graduate University,
Mme Jennifer HARRISSON,	**Assistant Professor Examinatrice**	EM Normandie Business School,

UNIVERSITÉ DE REIMS CHAMPAGNE-ARDENNE

ÉCOLE DOCTORALE SCIENCES HUMAINES ET SOCIALES (555)

THÈSE

Pour obtenir le grade de

DOCTEUR DE L'UNIVERSITÉ DE REIMS CHAMPAGNE-ARDENNE

Discipline* : *PSYCHOLOGIE

Spécialité : Psychologie du travail et des organisations

Présentée et soutenue publiquement par

Aï ITO

Le 6 novembre 2020

LEADER SELF-DISCLOSURE OF TRAUMATIC LOSS –

"OPEN YOUR KIMONO AND I WILL FOLLOW YOU"

L'OUVERTURE DE SOI D'UN LEADER SUR UNE EXPÉRIENCE TRAUMATIQUE – « OUVREZ VOTRE KIMONO ET JE VOUS SUIVRAI »

Thèse dirigée par Mme Christine ROLAND-LÉVY

JURY

Mr. Rolf van DICK,	**Professeur des Universités, Président et Rapporteur**	Goethe University,
Mme Christine ROLAND-LÉVY,	**Professeur des Universités, Directrice**	Université de Reims Champagne-Ardenne,
Mr. Motohiro MORISHIMA,	**Professeur des Universités, Rapporteur**	Gakushuin University,
Mme Michelle BLIGH,	**Professeur des Universités, Examinatrice**	Claremont Graduate University,
Mme Jennifer HARRISSON,	**Assistant Professor Examinatrice**	EM Normandie Business School,

AKNOWLEDGMENTS

Christine, thank you from the bottom of my heart for all what you have done for me. When you kindly accepted to supervise me, I felt you took me under your wing and imbued me with trust and psychological safety, at a time when I felt vulnerable. You believed in me more than I did, especially in moments when I felt the lowest. Your expertise in social psychology opened me uncountable number of doors. First of all, thanks to your unlimited kindness to share knowledge, I discovered foundational theories of your field which transformed my understanding of leadership. Second, you gave me the chance to discover French and international communities of social psychology. I feel extremely grateful for the opportunities you gave me such as writing on my own in the prestigious review of the IAAP and taking part to several French conferences. I will always treasure these priceless opportunities you offered me. You pushed me out of my comfort zone when I needed it, and you have always been available for me when I needed your help. Your generosity is unlimited, and I do not know if I would be able to give back all what you gave me; but I really hope life will give me the chance to return you some of the good you offered me.

Michelle, your passion for leadership studies and your belief that education is the only thing that can save humanity, have fueled my own passion for leadership. I hope to act as an ambassador of this flame you have enlightened in me by pursuing research in leadership and followership. I will always feel grateful to you for having believed in my idea of "leader self-disclosure" when the idea was still shapeless and had no name, and for the numerous research projects you entrusted me with.

Jennifer, without you and your entrepreneurship, I would not have had the chance to work with Christine and pursue this research. Thank you for all you have taught me on your expertise in experimental design, framing ideas theoretically, and for the countless teaching opportunities you gave me. You offered me the chance to learn many great skills in research, which have helped me improve the quality of my work.

Professor van Dick, thank you for having accepted to be a jury member for my PhD defense. I feel very honored to know that an exceptional scholar like you will review this dissertation about leadership.

Professor Morishima, thank you for having given me the safety to belong to your seminar until my situation got secure. I feel extremely blessed to have had such a supportive mentor as you have been for me.

I would also like to thank Birgit Schyns for having mentored me during my time at NEOMA. Your advice and your kindness have been a source of hope and light when I did not see any escape to my scholarly situation.

Melissa, Irina, and Valentine, your company at the offices of NEOMA made the early days of my journey brighter and more fun. You have acted to me as mentors and guides when I was still a rookie PhD student. Thank you for all the great knowledge and support you brought me.

Mum and dad, thank you for having supported me to pursue this long but prestigious journey in research. I think it is not given to everyone to be given the chance to have such supportive parents in accomplishing very long studies like I did. You have been here for me to celebrate the small wins but also to accompany me in the darkness when I felt the lowest and felt more lost than anything. I hope finishing this thesis will be an opportunity to celebrate a big win altogether.

I also thank all my family in Japan, especially my uncle Fumihito and my aunt Keiko. I will never be grateful enough for having encouraged me to undertake this Master specialized in research when I was dissuaded to pursue research. After all these years, I realize how this research may be a gift and the chance I was about to miss by not pursing this path. You have been and always be parents to me.

Makoto, thank you for having been my little brother-research-assistant, by looking for references I needed at our home university in Japan. Your help has been very precious in this journey. Kei, thank you for having let me use your space when I did not have my own room and desk yet. Our small talks at home have always helped me not to forget to make the link between research and practice.

Liz, Josef, and Frances, thank you for being awesome girlfriends and for the friendship we still have after many years. Our research topic for the TPE on The Body Shop has made such a tremendous impression on the person I was at 17. I never thought that by researching more and more on the key of successes of The Body Shop, I would find, a passion, a research topic and a path I want to pursue as a career. Thank you for the inspiration, ladies.

Fancy and Flo, thank you for all the laughers and your patience. I feel truly blessed to have such loving friends like you. Special thanks to Fancy for her generosity to offer me her laptop on which I wrote this thesis. It always felt special to know that I was writing my thesis on the same laptop you used to write yours.

Thi, thank you for your mindful advice in kinesitherapy and in life. You truly helped me to listen to raise my self-awareness toward my body and soul.

Thank you, Chott, Lena, Timo, Pierre, Karin, Tiantian, Thomas, Charlotte, and all the other people who helped in this journey.

Lastly, I thank Anita Roddick for having inspired me during this whole adventure and who will probably continue to be my muse. As she said, “if you think you are too small to have an impact, try going to sleep with a mosquito”.

ABSTRACT

L'ouverture de soi d'un leader sur une perte traumatique - "Ouvrez votre kimono et je vous suivrai"

Cette thèse examine le rôle de l'ouverture de soi (ODS) d'un leader sur une perte traumatique au niveau meta du leadership (i.e. l'impact du leadership sur les systèmes sociaux larges). L'acte de s'ouvrir sur cette expérience universelle en public crée un effet de surprise rendant le leader humain. Un discours qui emploie cette tactique verbale engendrerait une plus forte perception des followers sur le charisme du leader et des variables associées (i.e. perception du follower sur l'affect et la confiance envers le leader, la compétence du leader et sa capacité d'influencer), comparé à un discours qui n'en fait pas usage. De plus, cet effet serait d'autant plus présent pour un leader féminin que pour un leader masculin, démontrant une situation où être une femme est avantageux. Le Chapitre 1 présente l'introduction. Le Chapitre 2 constitue la revue de littérature. Le Chapitre 3 établit les théories mobilisées et les hypothèses. Les Chapitres 4 à 8 couvrent l'influence de l'ODS sur la perception du charisme et ses variables associées : des expérimentations en laboratoire de groupes indépendants d'étudiants en Master, comparent des groupes de la condition ODS avec des groupes témoins. L'influence du genre du leader et du sexe des followers est manipulée. Dans l'ensemble, les résultats confirment que l'utilisation de l'ODS dans un discours suscite une influence plus forte sur la perception du charisme et des variables associées, et que cet effet est renforcé lorsque le leader est une femme.

Mots-clés : Ouverture de Soi ; Leadership Charismatique Gestion des Impressions ; Identification Sociale ; Catégorisation Sociale ; Échange Social ; Genre du Leader ; Sexe du Follower

Leader self-disclosure of traumatic loss – "Open your kimono and I will follow you"

This dissertation examines the role of leader self-disclosure of traumatic loss at the metalevel of leadership (i.e., the impact of leadership on large social systems). Sharing publicly this universal experience creates a surprising effect in the eyes of followers and thus fosters follower perceptions of charisma toward the leader. A speech using this verbal tactic engenders follower perceptions of charisma and associated variables (i.e., follower perceptions of leader affect, leader trust, leader competence and leader ability to influence) compared to a speech not using it. Moreover, this effect should be stronger for female leaders than for male leaders, thereby illustrating a situation where being a female leader is advantageous. Chapter 1 presents the introductory part. Chapter 2 constitutes the literature review of this dissertation. Chapter 3 establishes the theoretical frameworks used and hypotheses. Chapters 4 to 8 examine the effect of leader self-disclosure on perceptions of charisma and related outcomes: a series of between-subjects laboratory experiments of Master students, compares a leader self-disclosure condition group and control group. The influence of follower sex and leader gender are also manipulated. Overall, the results support the idea that the use of public self-disclosure of traumatic loss evokes powerful influence on perceptions of charisma and its related outcomes, and this effect is more prevalent for female leaders than for male leaders.

Keywords: Self-Disclosure; Charismatic Leadership; Impression Management; Social Identification; Social Categorization; Social Exchange; Leader Gender; Follower Sex

Discipline *: PSYCHOLOGIE*

Spécialité *: Psychologie du travail et des organisations*

Université de Reims Champagne-Ardenne
Laboratoire de Psychologie : Cognition, Santé, Société EA 6291

57 rue Pierre Taittinger – 51100 REIMS CEDEX 2

Preface

Theory of the Vulnerable Observer

Drawing on Ruth Behar's (1996) concept of the "vulnerable observer" which questioned whether the position of researchers is to remain detached observers or to exhibit vulnerability by showing emotional involvement in their research, I feel it is my duty, as a budding scientist on the topic of self-disclosure, to vulnerably share the genesis of this research topic. While I have not personally experienced profound loss, I hope to motivate curious readers to follow me on this journey to unpack self-disclosure. I would like to remember this process and the wisdom gained along the way; as the Japanese proverb says, "Never forget the beginner's humility".

I was motivated to write this dissertation because I wanted to explore if getting personal in public has really a negative impact on the speaker as I have heard many times. My own experience had showed me the contrary, as the best speeches I have heard where the ones where speakers are honest and get personal with their audience. Hence, I wanted to verify if my own perception was biased.

From "Vulnerability" to "Leader Self-Disclosure of a Traumatic Experience"

My experience exploring corporate public image dates back to 2007. Beyond this, completing my bachelor's and master's over the course of six years in Japan was foundational to researching charismatic leadership and vulnerability. Specifically, while writing my bachelor's thesis in 2013, I was introduced to charismatic leadership and to Professor Michelle Bligh, whose work on the content analysis of Gandhi's charisma was groundbreaking. Eventually, I was fortunate enough to be supervised by Michelle at the NEOMA Business School where her insights on vulnerability encouraged a pivotal turning point for my own research. Michelle recommended that I to watch the powerful commencement address of Sheryl Sandberg, the COO of Facebook, at the University of California at Berkeley. She spoke publicly on the recent loss of her husband and shared the wisdom she learned through the grieving process. This was my first exposure to leader self-disclosure of personal loss. In June 2016, the speech of the Danone's CEO, Emmanuel Faber was echoing with Sandberg's, by sharing the loss of his brother during the commencement address of HEC Business School in France. Both speeches received overly positive mediatic reactions, which got my attention.

At NEOMA, I was also fortunate enough to be supervised by Professor Jennifer Harrison where her insights on how to theorize and make contribution to the literature made a large impact for my research. In November 2016, I came across with the concept of self-disclosure thanks to Jennifer who encouraged me to find theoretical frameworks to explain what vulnerability in leadership is. I skimmed all of my literature on management from a feminist

perspective until I found the following quote that verbalized what I had been exploring for years. In a book entitled *The Feminist Case Against Bureaucracy* (Ferguson, 1984, p. 95), the quote read:

> Women in our society are expected to reveal not only more of their bodies but also more of themselves. … Self-disclosure is a means of enhancing another's power. When one has a greater access to information about another person, one has a resource the other person does not have. Thus, not only does power give status, but status gives power. And those possessing neither must contribute to the power and status of others continuously (Henley & Freeman, 1979).

The next step consisted in delineating the content of leader self-disclosure. With Professor Christine Roland-Lévy's help, I realized in 2020 that I am specifically interested in "leader self-disclosure of personal loss". In the early years of this research (2015-2019), leader self-disclosure was defined as sharing transformational hardships more broadly speaking. Hence, its content could be about the recovery process after a serious accident (cf., Amy Cuddy's TED talk), the process of bouncing back after experiencing a desperate situation (cf., J.K. Rowling's 2008 Harvard commencement address), or overcoming illnesses (cf., Steve Job's 2005 Harvard commencement address). Eventually, I narrowed down to leader self-disclosure of personal loss: shedding light on one of the most universal experiences of hardship such as personal loss, may help to obtain clear results, in a somewhat exaggerated fashion, of the humanizing effect of leader self-disclosure on attribution of charisma, and its associated variables (rather than any other type of hardships which may be less relatable).

Last but Not Least

Thirteen years after this high school research project, I feel I know so little, and that everything on leader self-disclosure in leadership studies is to be constructed. Proofreading this preface makes me feel uncertain about the appropriateness to include these unusual few pages at the top of a dissertation. However, I wish to leave them with the hope that the description of the research process from "vulnerability" to "leader self-disclosure of a traumatic experience" will help me remember how I came up with this theme, and how a research topic is not built in a day. Moreover, I hope this text will serve as a reminder in challenging times I will face, that the process of scholarly research is greatly affected by the experience curve: the more I gain experience, the more efficient I may become. I feel profoundly grateful to my three supervisors for the devotion they showed in curving out with me this concept of self-disclosure in leadership studies. Only time will tell, but I feel grateful as well for maybe having found a calling, which is to become an expert in leader self-disclosure. To many more years of research.

May 1, 2020, Marly le Roi.

Table des Matières

Table of Contents

List of Tables

List of Figures

List of Boxes

Résumé Substantiel en Français

Le **Chapitre 1** constitue **l'introduction** de cette thèse. L'ouverture de soi en public d'un leader organisationnel sur une perte traumatique est définie comme l'acte de s'ouvrir, rarement en public, sur l'expérience de la perte inattendue (soudaine et non soudaine) d'un être cher au leader (cf. Chapitre 3). L'objectif de cette thèse consiste à explorer si l'ouverture de soi en public d'un leader sur une perte traumatique serait une « tactique du leadership charismatique », voire un type d'histoire utilisée par les leaders organisationnels comme technique de gestion des impressions pour accroître la perception du charisme des followers envers un leader. L'objet de cette thèse est important car il permet de démontrer que le fait de partager une histoire personnelle et poignante en public dans une situation de leadership peut apporter des résultats positifs, contrairement aux résultats des travaux empiriques récents. Ces derniers dés-incitent les acteurs organisationnels à parler du privée dans la sphère publique telle que celle du milieu de l'entreprise. L'objet de cette thèse s'appuie sur les travaux précédents dans le domaine du leadership charismatique en suggérant que partager une histoire aux followers est une tactique effective du leadership charismatique (Antonakis, Fenley, & Liechti, 2011). Cependant, ces travaux n'ont pas spécifié le type d'histoire que les leaders en organisation devraient partager, ou non, pour renforcer la perception du charisme des followers envers un leader de manière efficace.

Afin de combler cette lacune de la recherche, cette thèse positionne l'ouverte de soi en public sur la perte traumatique d'un être cher comme potentielle tactique de leadership charismatique. Cette thèse soutient que lorsqu'un leader raconte en public une histoire personnelle et poignante sur une perte traumatique, la perception des followers envers ce leader se renforce, en accroissant le lien de causalité entre le charisme et les variables associées au charisme, variables illustratives de l'efficacité du leadership.

Afin d'étudier si l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher accroît la perception charismatique du leader, cette thèse approfondie trois éléments spécifiques de la problématique (P). Quels sont les effets de processus expliquant l'influence du comportement d'un leader - nommé ouverture de soi en public d'un leader sur la perte traumatique d'un être cher – sur la perception des followers envers ce leader (P1) ? Quels sont les effets de processus potentiels de l'ouverture de soi d'un leader en public sur la perception du charisme des followers envers un leader (P2) ? Comment et pourquoi le genre du leader et le sexe des followers peuvent influencer différemment les effets de processus de l'ouverture de soi en public d'un leader sur la perception du charisme des followers envers ce leader (P3) ?

Le deuxième chapitre consiste à proposer une revue de littérature sur l'ouverture de soi, ce qui permet d'expliciter le niveau d'analyse de l'ouverture de soi sur lequel cette thèse va se focaliser. Ainsi, le **Chapitre 2** constitue la présentation de la revue de littérature. Premièrement, ce chapitre présente l'aspect historique de l'ouverture de soi et les travaux sur le rôle de l'ouverture de soi en public. Deuxièmement, ce chapitre résume la littérature sur la conceptualisation de l'ouverture de soi dans le champ de la psychologie clinique, et en particulier dans les travaux sur les relations personnelles. L'ouverture de soi est une variable qui a reçu beaucoup d'attention en psychologie grâce à la Théorie Humanisante. Cette théorie explique que l'ouverture de soi est l'outil essentiel qui promeut la réalisation de soi et donc qui aide à jouir d'une bonne santé psychologique pour les personnes inadaptées psychologiquement. Troisièmement, ce chapitre présente le rôle de l'ouverture de soi au sein de la Théorie de la Pénétration Sociale, qui est un modèle théorique dans lequel l'ouverture de soi a un rôle central. Résumer cette théorie permet d'illustrer comment l'ouverture de soi peut être présentée comme une variable majeure dans une théorie et comment celle-ci influence positivement la perception de l'individu récepteur de l'ouverture de soi. Quatrièmement, ce chapitre propose un résumé des travaux sur l'ouverture de soi dans les différents domaines d'étude en organisation (i.e. l'ouverture de soi dans la recherche sur les consommateurs, sur les médias sociaux et sur l'approche féministes des relations humaines). Cependant, cette revue de littérature ne traite pas du rôle de l'ouverture de soi dans le leadership charismatique, en raison du peu de travaux existants dans ce champ de recherche. Néanmoins, les quelques écrits sur le leadership charismatique tendent à montrer que l'ouverture de soi pourrait être une forme d'histoire partagée par les leaders organisationnels pouvant potentiellement conduire à renforcer la perception du charisme des followers envers ce leader. Partant de là, cette thèse propose que l'ouverture de soi soit une variable du leadership charismatique, et ce, bien que l'ouverture de soi n'ait pas encore été réellement explorée dans le domaine du leadership.

La revue de littérature révèle que les travaux empiriques qui se sont penchés sur les effets positifs de l'ouverture de soi dans le milieu du travail sont rares. Les travaux récents sur l'ouverture de soi dans les études en organisation ont plutôt analysé le côté obscur de l'ouverture de soi dans le contexte du travail, tout en prenant pour acquis que les effets positifs observés dans le cadre des relations personnelles sont applicables dans le cadre des relations professionnelles. Cette thèse cherche à remédier à cette lacune en proposant que l'utilisation de l'ouverture de soi d'un leader sur la perte traumatique d'un être cher, dans un discours public dans le contexte du travail, puisse engendrer des effets positifs.

Le fait que l'ouverture de soi soit un concept qui ait été exploré dans de multiples disciplines, tend à indiquer sa versatilité et à suggérer que celle-ci ait essentiellement été examinée en tant qu'outil promoteur des relations interpersonnelles. Cette thèse s'intéresse à l'ouverture de soi à un niveau d'analyse qui se situe au-delà du niveau relationnel, niveau dans lequel l'ouverture de soi semble avoir été la plus analysée. Cependant, la section de ce chapitre sur l'approche historique de l'ouverture de soi soutient qu'il est possible d'examiner l'ouverture de soi en public. Cette revue de littérature indique ainsi qu'il est possible d'explorer l'ouverture de soi au niveau méta du leadership (i.e. impact du leadership sur les systèmes sociaux larges).

Les chapitres suivants explorent le rôle de l'ouverte de soi en public sur la perte traumatique d'un être cher au niveau méta du leadership.

Le **Chapitre 3** présente les différents cadres théoriques mobilisés dans cette thèse ainsi que les hypothèses qui examinent le rôle de l'ouverture de soi en public d'un leader (concernant la perte traumatique d'un être cher) sur le leadership charismatique. La Théorie de la Gestion des Impressions (Goffman, 1959) concernant le leadership charismatique constitue le cadre théorique principal de cette thèse. Ce cadre théorique concernant le leadership charismatique stipule que lorsque les leaders utilisent des stratégies verbales et non-verbales pour gérer leur image, les leaders deviennent capables d'exercer une influence sur la perception que les followers ont d'eux, et donc de promouvoir la perception du charisme des followers envers ce leader. Proposer l'ouverture de soi en public d'un leader organisationnel sur la perte traumatique d'un être cher comme une tactique du leadership charismatique permet de proposer que ce type d'ouverture de soi accroîtrait la perception du charisme des followers à l'égard de ce leader, ainsi que les variables associées au charisme indicatrices de l'efficacité du leadership.

Le chapitre sur la revue de littérature a permis de rappeler qu'à l'origine, l'ouverture de soi est une variable qui est ramenée de ses cendres grâce à la Théorie Humanisante en psychologie (Rogers, 1961). Si les résultats indiquent une plus forte relation entre la perception du charisme des followers envers un leader et les variables mesurant l'efficacité du leadership, cela indiquera une tendance allant dans le sens de l'effet humanisant de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher.

Cette thèse se base sur la méthode expérimentale tant pour tester le postulat initial que pour tester les différentes hypothèses.

Les quatre paragraphes suivants présentent le postulat de départ et ses trois études pilotes, ainsi que les cinq hypothèses principales examinées dans les différentes études de cette thèse (i.e. trois études pilotes et sept études expérimentales).

Le **Postulat** de départ pose que les participants exposés à un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher obtiendront un résultat plus élevé sur la perception du charisme des followers à son égard, comparé aux participants exposés au discours d'un leader sans ouverture de soi (**Études Pilotes 1, 2 et 3**).

L'Hypothèse 1 pose que la perception du charisme des followers envers ce leader entrainera une plus forte perception des followers concernant la prototypicalité du leader, pour les participants exposés à un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher, comparé aux participants exposés au discours d'un leader sans ouverture de soi (**Étude 1.1**).

L'Hypothèse 2 pose que la perception du charisme des followers envers ce leader entrainera de plus fortes indications d'efficacité du leadership (perception des followers de la confiance et de l'affect envers ce leader, de la compétence du leader et de la capacité d'influence de ce leader) pour les participants exposés à un discours d'un leader qui s'ouvre publiquement sur une perte traumatique d'un être cher, en comparaison avec les participants exposés à un discours sans ouverture de soi (**Étude 1.2**).

L'Hypothèse 3a pose que la perception du charisme des followers envers ce leader entrainera une plus forte perception de l'identification sociale des followers avec leur groupe d'appartenance pour les participants exposés à un discours d'un leader qui s'ouvre publiquement sur une perte traumatique d'un être cher, en comparaison avec les participants exposés à un discours sans ouverture de soi (**Étude 2.1**).

L'Hypothèse 3b pose que la perception du charisme des followers envers ce leader entrainera une plus forte perception de l'auto-efficacité des followers pour les participants exposés à un discours d'un leader qui s'ouvre publiquement sur une perte traumatique d'un être cher, en comparaison avec les participants exposés à un discours sans ouverture de soi (**Étude 2.2**).

L'Hypothèse 3c pose que la perception du charisme des followers entrainera un effet de médiation plus fort de l'identification sociale des followers envers le leader sur la relation causale entre la perception du charisme des followers et l'auto-efficacité des followers pour les participants exposés à un discours d'un leader qui s'ouvre publiquement sur une perte traumatique d'un être cher, en comparaison avec les participants exposés à un discours sans ouverture de soi (**Étude 2.3**).

L'Hypothèse 4 pose que la perception du charisme des followers envers le leader entrainera de plus fortes indications de l'efficacité du leadership (i.e. perception des followers concernant la prototypicalité du leader, l'affect et la confiance envers ce leader, la compétence de ce leader,

la capacité d'influence de ce leader) pour les participants exposés à un discours d'un leader féminin qui s'ouvre publiquement sur une perte traumatique d'un être cher, en comparaison avec les participants exposés à un discours d'un leader masculin qui s'ouvre publiquement sur une perte traumatique (**Étude 3.1**).

L'Hypothèse 5 pose que la perception du charisme des followers envers le leader entrainera de plus fortes indications de l'efficacité du leadership (i.e. perception des followers concernant la prototypicalité du leader, l'affect et la confiance envers ce leader, la compétence de ce leader, la capacité d'influence de ce leader) pour les participants féminins comparés aux participants masculins exposés à un discours d'un leader (de genre neutre) qui s'ouvre publiquement sur une perte traumatique d'un être cher (**Étude 3.2**).

Le chapitre 4 résume les résultats des expérimentations menées dans les trois Études Pilotes pour tester le Postulat initial.

Le **Chapitre 4** présente les **Études Pilotes 1, 2, et 3**. Ces trois études pilotes examinent si le groupe expérimental soumis à la vidéo d'un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher obtiendra un score plus important sur la variable mesurant la perception du charisme des followers envers ce leader, en comparaison avec un groupe contrôle exposé à une vidéo d'un discours sans ouverture de soi (Postulat initial).

Les 85 participants des Études Pilotes 1 et 2 étaient des étudiants de niveau Master. Sur les 165 participants de l'Étude Pilote 3, et toutes les études suivantes, plus de la majorité étaient des étudiants de niveau Master en Ecole de Commerce (Business School) française. Moins de 40 participants étaient des étudiants en niveau Licence/Bachelor d'une Ecole de Commerce. Les manipulations dans les Études Pilotes 1 et 2 consistaient à demander aux participants dans la condition ouverte de soi en public de visionner le discours d'ouverture d'une cérémonie de remise des diplômes d'une école de commerce dans lequel un leader organisationnel s'ouvre en public sur la perte traumatique d'un être cher. Les participants dans les groupes contrôles ont soit visionné un discours d'un leader donné dans des conditions similaires, ne contenant pas d'ouverture de soi (Étude Pilote 1), soit un extrait du discours utilisé pour le groupe expérimental en excluant le passage où le leader s'ouvre (Étude Pilote 2).

L'objectif de **l'Étude Pilote 1** était d'examiner si la perception du charisme des followers envers le leader serait plus forte pour les participants exposés à un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher comparée à celle des participants exposés à un discours d'un leader qui ne s'ouvre pas (Postulat de départ). La manipulation dans l'Étude Pilote 1 n'a pas été efficace : les participants dans la condition

ouverture de soi en public d'un leader n'ont pas montré une plus forte perception du charisme envers le leader comparé que les participants de la condition contrôle. Ainsi, l'Étude Pilote 1 n'a pas permis de démontrer que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher est une technique potentielle de gestion d'impressions. Par conséquent, **le Postulat initial n'est pas vérifié** selon la manipulation dans l'Étude Pilote 1**.** Néanmoins, les résultats de la variable mesurant la perception du charisme des followers envers le leader n'étaient pas statistiquement significatifs, ce qui tend à indiquer que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher pourrait constituer une tactique du leadership charismatique. D'autre part, il est important de noter que l'Étude Pilote 1 présentaient de nombreuses limitations méthodologiques qui ont pu affecter les résultats. La première limitation majeure réside dans le fait d'avoir mobilisé des discours de leaders différents, rendant la comparaison impossible selon certaines théories. La deuxième limitation réside dans le fait d'avoir mobilisé des discours de longueurs différentes, ce qui rend encore une fois la comparaison impossible selon certaines théories. La troisième limitation concerne l'effet d'amorçage causé par le fait que l'identité des leaders avaient été révélés aux participants dans les consignes du groupe expérimental et non dans le groupe contrôle, rendant la comparaison impossible entre les deux groupes de ce point de vue. La manipulation de l'Étude Pilote 1 a été adaptée dans l'Étude Pilote 2 pour surmonter partiellement les limitations mentionnées (i.e. mobiliser le même leader dans les deux conditions pour pouvoir mieux procéder à une comparaison entre la condition expérimentale et le groupe témoin).

L'objectif de **l'Étude Pilote 2** était d'examiner si la perception du charisme des followers envers le leader était plus forte pour les participants exposés à un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher par rapport aux participants exposés à un discours d'un leader qui ne s'ouvre pas (Postulat). L'Étude Pilote 2 consistait à demander aux participants dans la condition expérimentale d'ouverture de soi en public de visionner le discours d'ouverture d'une cérémonie de remise de diplômes d'une école de commerce dans lequel un leader organisationnel livre en public la perte traumatique d'un être cher. Les participants du groupe témoin ont vu un extrait du discours utilisé pour le groupe expérimental en excluant le passage où le leader se livre. Ainsi, cette Étude Pilote permettait d'examiner le Postulat de départ tout en analysant si l'ouverture de soi présente dans la version entière de la vidéo est bien le facteur qui affecte la perception du charisme (plus élevée). La manipulation dans cette Étude Pilote n'a pas été efficace : les participants exposés à la version entière du discours dans le groupe expérimental n'ont pas obtenu de résultats plus élevés sur la perception du charisme des followers envers le leader, comparés aux participants exposés à la version

courte du discours sans le passage montrant l'ouverture de soi du leader dans le groupe témoin. Ainsi, les résultats n'ont pas prouvé que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher est un élément qui renforce la perception du charisme des followers envers le leader, dans la condition ouverture de soi en public d'un leader. Les résultats ont tendance à montrer que l'ouverture de soi affecte négativement la perception du charisme des followers envers le leader, mais il s'avère que la perception du charisme des followers envers le leader entre les deux groupes (expérimental et témoin) n'étaient pas significativement différents. **Le Postulat initial n'est donc pas vérifié** avec l'Étude Pilote 2. De plus, les nombreuses limitations méthodologiques déjà présentées dans l'Étude Pilote 1, ont pu affecter les résultats (i.e. discours de longueur différente, effet d'amorçage par le fait que l'identité du leader ait été révélé). Par conséquent, les manipulations des Études Pilotes 1 et 2 ont été adaptées dans l'Étude Pilote 3 pour surmonter ces limitations en utilisant des discours de longueurs identiques et en gardant l'identité du leader anonyme.

L'objectif de **l'Étude Pilote 3** était d'examiner si la perception du charisme des followers envers le leader était plus forte pour les participants exposés à un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher comparé aux participants exposés à un discours d'un leader qui ne se livre pas (Postulat initial). L'Étude Pilote 3 utilise la méthode expérimentale des vignettes (utilisation d'un texte et non plus de vidéos) qui consiste à exposer les participants à des textes courts décrivant des scénarios hypothétiques, puis de leur demander de répondre à des questionnaires suite à la lecture d'une vignette. L'Étude Pilote 3 consistait à demander aux participants (étudiants en Master), d'imaginer qu'ils assistaient à leur cérémonie de remise des diplômes, puis de lire une vignette décrivant le début d'un discours (dans lequel le leader s'ouvre en public sur la perte traumatique d'un être cher) ou de lire une vignette décrivant le début d'un discours d'un leader organisationnel (sans ouverture de soi). La manipulation a été efficace. Ainsi, l'Étude Pilote 3 prouve que l'ouverture de soi en public d'un leader peut-être une tactique de leadership charismatique, et une technique de gestion des impressions qui renforce la perception du charisme des followers envers le leader. Les participants dans la condition ouverture de soi en public d'un leader ont notamment obtenu des résultats plus importants sur la perception du charisme des followers envers le leader (mais non significativement plus importants) en comparaison avec les participants de la condition contrôle. Par conséquent, **le Postulat de départ va dans la bonne direction** sans être totalement vérifié dans l'Étude Pilote 3. Ceci correspond à la conceptualisation de l'ouverture de soi qui, selon la Perspective de Gestion d'Impression et la Théorie Humanisante, soutient

que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher serait une tactique verbale qui accroîtrait la perception de charisme du leader par ses followers.

Pour résumer, l'Étude Pilote 3 était la seule des trois études pilotes à tendre à prouver qu'un discours utilisant l'ouverture de soi en public sur la perte traumatique d'un être cher renforce la perception des followers du charisme comparé à un discours sans ouverture de soi. L'Étude Pilote 3 suggère en effet que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher pourrait être une tactique de leadership charismatique.

Le chapitre suivant présente brièvement les résultats des Études 1.1 et 1.2 sur la relation causale entre perception du charisme des followers envers le leader et variables associées au charisme qui sont des indicateurs de l'efficacité du leadership.

Après avoir expliqué le rôle de l'ouverture de soi en public d'un leader comme étant une possible tactique du leadership charismatique basé sur la Théorie de la Gestion d'Impression (Chapitre 4), le **Chapitre 5** examine si les cadres théoriques sur la Catégorisation des Leaders et de l'Échange Social permettent d'expliquer l'influence de l'ouverture de soi en public d'un leader sur la relation causale entre la perception du charisme des followers envers le leader et les variables associées au charisme, indicatrices de l'efficacité du leadership. La manipulation utilisée dans les **Études 1.1 et 1.2** prouve que la perception du charisme des followers envers le leader prédit des variables inductrices de l'efficacité du leadership (i.e. perception des followers sur la prototypicalité des leaders, l'affect envers le leader, la confiance envers le leader, la compétence du leader et la capacité du leader d'influencer) dans la condition ouverture de soi d'un leader en public en comparaison avec la condition contrôle. Ainsi, le Chapitre 5 donne davantage de preuves que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher est une tactique du leadership charismatique. La manipulation dans les Études 1.1 et 1.2 est basée sur la méthode des vignettes utilisée dans l'Étude Pilote 1.3.

Le paragraphe suivant résume la manipulation et les résultats de l'Étude 1.1.

L'objectif de **l'Étude 1.1** était d'examiner si l'un des effets de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher est d'induire une plus forte perception des followers sur la prototypicalité du leader (comme étant un indicateur de l'efficacité de leadership), en se basant sur la Théorie de la Catégorisation des Leaders (Hypothèse 1). Ce cadre théorique suggère que les individus possèdent des prototypes contextuels implicites sur les leaders et que les individus font des comparaisons entre un individu (qui est l'objet de comparaison) et ces prototypes implicites (Lord, Brown, Harvey, & Hall, 2001 ; Lord, Foti, & De Vader, 1984). Les études sur le leadership charismatique, qui prennent une Approche de

Catégorisation de Leader, stipulent que les leaders charismatiques sont représentatifs de ces leaders prototypiques puisque les individus construisent ces prototypes à partir de managers efficaces qu'ils ont observé en pratique (Antonakis et al., 2011). De plus, les comportements d'un leader charismatique sont considérés comme prédicteurs d'indications d'efficacité du leadership. Ainsi, les comportements d'un leader charismatique devraient prédire la prototypicalité d'un leader. En s'appuyant sur le cadre théorique de la Catégorisation des Leaders, l'Étude 1.1 teste donc si un leader qui s'ouvre sur la perte traumatique d'un être cher est perçu comme plus prototypique (et donc indique l'efficacité du leadership) qu'un leader qui ne s'ouvre pas. La manipulation s'est avérée efficace : elle prouve que la perception du charisme des followers envers le leader prédit une plus forte perception des followers sur la prototypicalité du leader, pour les participants exposés au discours du leader qui s'ouvre en public sur la perte traumatique d'un être cher, en comparaison avec ceux qui sont exposés à un discours sans ouverture de soi. Par conséquent, **l'Hypothèse 1 est confirmée**. La Théorie de la Catégorisation des Leaders permet d'expliquer que les followers exposés à un discours d'un leader qui s'ouvre sur la perte traumatique d'un être cher ont de plus fortes chances de saisir que la perception du charisme des followers envers le leader est plus fortement liée à la perception de prototypicalité de ce leader, comparé aux followers exposés à un discours d'un leader qui ne s'ouvre pas. Selon la Théorie de la Catégorisation des Leaders, les followers exposés à un discours contenant une ouverture de soi, percevraient le leader qui s'ouvre sur la perte traumatique d'un être cher comme plus prototype, et percevraient donc que le charisme de ce leader est plus fortement lié à la perception de prototypicalité de ce leader, comparé aux followers exposés à un discours sans ouverture de soi.

L'objectif de **l'Étude 1.2** était d'examiner si l'un des effets de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher, en tant que tactique du leadership charismatique, était d'induire des variables associées au charisme qui sont indicatrices d'efficacité du leadership (i.e., perception des followers sur l'affect envers le leader, la confiance envers le leader, la compétence du leader et la capacité du leader d'influencer) basé sur la Théorie de l'Échange Social. Lorsqu'il est appliqué dans le contexte du leadership, ce cadre théorique stipule que les followers rendent la réciproque par rapport à un acte d'un leader avec des moyens qui leurs sont propres puisqu'ils n'ont pas toujours la possibilité de rendre la pareille à cause de la distance physique et/ou psychologique qui les séparent (Blau, 1964 ; Brown & Mitchell, 2010 ; Hansen, 2011). Ainsi, lorsqu'un leader s'ouvre sur la perte traumatique d'un être cher dans un discours, les followers rendraient éventuellement la réciproque à ce leader en percevant une plus forte relation causale entre perception du charisme

des followers envers ce leader et les variables mesurant l'efficacité du leadership, en comparaison à un leader qui ne s'ouvre pas. La manipulation s'est montrée efficace et a montré que la perception du charisme des followers envers le leader prédit de plus fortes variables associées au charisme qui sont indicatrices de l'efficacité du leadership pour les participants exposés à un discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher en comparaison aux participants exposés à un discours d'un leader qui ne contient pas d'ouverture de soi. Par conséquent, **l'Hypothèse 2 est confirmée**. La Théorie de l'Échange Social permet d'expliquer que les followers exposés à un discours d'un leader qui s'ouvre sur la perte traumatique d'un être cher ont de plus forte chance de percevoir que la perception du charisme des followers envers le leader est plus fortement liée à la perception de l'efficacité du leadership, comparé aux followers exposés à un discours d'un leader qui ne s'ouvre pas.

Pour résumer, la manipulation de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher était efficace au travers des Études 1.1 et 1.2 qui ont montré que la perception des followers du charisme prédit de plus fortes indications d'efficacité du leadership. Notamment, les participants dans la condition ouverture de soi en public ont perçu une plus forte relation causale entre la perception du charisme des followers envers le leader et des variables qui soutiennent l'efficacité du leadership. **Les Hypothèses 1 et 2 sont donc confirmées**. Les conceptualisations de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher basé sur la Théorie de la Catégorisation des Leaders et la Théorie de l'Échange Social permettent d'expliquer que la perception du charisme des followers envers le leader prédit de plus fortes indications de l'efficacité du leadership dans la condition ouverture de soi en public comparé à la condition contrôle.

Le chapitre suivant résume les résultats des Études 2.1, 2.2, et 2.3 sur les tests de l'effet de médiation de l'identification sociale des followers envers leur groupe d'appartenance sur la relation causale entre la perception du charisme des followers et l'auto-efficacité des followers.

Le **Chapitre 6** explore si d'autres cadres théoriques permettent d'expliquer les effets de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher sur la perception du charisme des followers envers le leader et les variables associées pour les participants exposés à un discours d'un leader qui s'ouvre en public sur une perte traumatique. L'objectif des **Études 2.1, 2.2, et 2.3** était d'examiner en trois étapes, l'effet de médiation de l'identification sociale des followers envers un groupe sur la relation causale entre perception de charisme des followers envers le leader et l'auto-efficacité des followers dans la condition ouverture de soi public et la condition contrôle, basé sur la Théorie du Concept de Soi du Leadership Charismatique (*Self-Concept based Theory of Leadership Charismatic* ; Shamir,

House, & Arthur, 1993). Ce cadre théorique stipule que lorsque les leaders utilisent la rhétorique du leadership charismatique (e.g. faire références à des similitudes avec les followers), les leaders parviennent à stimuler un fort engagement du concept de soi des followers pour le bien de la mission organisationnelle que le leader défend : l'auto-efficacité des followers est stimulée et les followers perçoivent une forte identification sociale avec leur organisation. En s'appuyant sur la Théorie du Concept de Soi du Leadership Charismatique, la série des Études 2 propose que les followers percevraient un plus fort effet de médiation sur la relation causale entre perception du charisme des followers envers ce leader et identification sociale des followers envers leur groupe d'appartenance, pour un leader qui s'ouvre sur la perte traumatique d'un être cher en comparaison à un leader qui ne s'ouvre pas en public. Dans ces études, le groupe d'appartenance des participants correspond à leur Business School. Dans les Études 2.1, 2.2, 2.3, la perception du charisme des followers envers le leader a été manipulée dans des situations de leadership (i.e., discours d'ouverture de remise de diplôme avec ou sans ouverture de soi), en utilisant la méthodologie des vignettes et les mêmes échantillons que dans l'Étude Pilote 3 et les Études 1.1 et 1.2.

Le paragraphe suivant résume les trois étapes qui permettent de tester l'effet de médiation.

Chacune des trois études du Chapitre 6 traite une des trois étapes permettant de tester l'effet de médiation. **L'Étude 2.1** examine si la Théorie du Concept de Soi du Leadership Charismatique permet d'apporter des explications égales, ou meilleures, sur la question du pourquoi la perception du charisme des followers envers le leader prédirait une plus forte identification sociale des followers avec leur groupe d'appartenance pour le groupe de participants exposé à la vignette décrivant le discours du leader qui s'ouvre (Étape 1 ; Hypothèses 3a). **L'Étude 2.2** examine si la Théorie du Concept de Soi du Leadership Charismatique permet d'apporter des explications égales ou meilleures sur la question du pourquoi la perception du charisme des followers envers le leader prédirait une plus forte indication de l'auto-efficacité des followers exposés à la vignette décrivant le discours du leader qui s'ouvre (Étape 2 ; Hypothèses 3b). **L'Étude 2.3** examine si la Théorie du Concept de Soi du Leadership Charismatique permet d'apporter des explications égales, ou meilleures, sur la question du pourquoi l'identification sociale des followers avec leur groupe d'appartenance serait un médiateur plus fort sur la relation causale entre la perception du charisme des followers envers le leader et l'auto-efficacité des followers pour les participants exposés à la vignette décrivant le discours du leader qui s'ouvre (Étape 3 ; Hypothèses 3c).

Pour résumer, la manipulation de la perception du charisme des followers envers un leader et les variables associées au charisme s'est montrée efficace seulement, pour les trois

études, pour les participants dans la condition contrôle qui ont lu la vignette du discours sans ouverture de soi. Les Études 2.1, 2.2 et 2.3 n'ont pas prouvé que, selon la Théorie du Concept de Soi du Leadership Charismatique, l'ouverture de soi en public sur la perte traumatique d'un être cher serait un outil rhétorique qui exerce de l'influence sur l'identification sociale et l'auto-efficacité des followers. Par conséquent, **les Hypothèses 3a, 3b, et 3c ne sont pas confirmées**. La Théorie du Concept de Soi du Leadership Charismatique n'est pas un cadre théorique qui permet d'expliquer les effets de l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher sur la relation causale entre la perception du charisme des followers envers le leader et les variables associées au charisme (i.e. identification sociale des followers avec leur groupe d'appartenance et auto-efficacité des followers).

Le chapitre suivant résume les résultats des Études 3.1 et 3.2 sur l'effet du genre du leader et l'effet du sexe des followers sur la relation causale entre perception du charisme des followers envers le leader et variables associées au charisme qui sont indicatrices de l'efficacité du leadership.

Le **Chapitre 7** examine en quoi le genre du leader et le sexe des followers peuvent affecter l'effet de l'ouverture de soi en public d'un leader (concernant la perte traumatique d'un être cher) sur la relation causale entre la perception du charisme des followers envers le leader et les variables associées au charisme qui sont indicatrices de l'efficacité du leadership. Il est important de savoir que ce chapitre se base sur la Théorie de Congruence des Rôles qui stipule que les membres d'un groupe ont une perception positive lorsque les caractéristiques sont considérées comme alignée avec les rôles sociaux d'un groupe (Eagly & Diekamn, 2005). Le rôle d'un leader est perçu en général comme un rôle masculin. Les femmes ont tendance à être pénalisées lorsqu'elles occupent une position de leadership car le rôle de leader (connoté comme masculin) et le rôle du genre féminin ne sont pas perçus pas congruents. Cette théorie insinue donc que l'identification de comportements de leader connotés comme féminins (tels que l'ouverture de soi d'un leader en public sur la perte traumatique d'un être cher) permettraient d'influencer l'idée préconçue que le rôle du leader est masculin. Ainsi, ce chapitre se réfère au genre du leader et non au sexe. Il est aussi important de savoir que cette thèse considère l'ouverture de soi comme un outil qui a des tendances féminines (« *communal* » en anglais) en se basant sur la littérature du management avec des perspectives féministes. L'objectif de **l'Étude 3.1** était d'examiner si l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher est une tactique de leadership charismatique qui serait mieux adaptée pour les leaders féminins que pour les leaders masculins (**Hypothèse 4**). L'objectif de **l'Étude 3.2** était d'examiner si les followers du sexe féminin sont plus réceptifs que les followers du

sexe masculin à cet outil aux tendances féminines (**Hypothèse 5**). **Dans l'Étude 3.1**, la perception du charisme des followers envers le leader a été manipulée dans une situation de leadership, en adaptant la méthodologie des vignettes dans l'Étude Pilote 3.1 ainsi que les études précédentes : seuls les participants de la condition contrôle ont pris part à l'Étude 3.1 sur la base du volontariat. Les participants, ayant accepté de prendre part à cette étude, ont lu une vignette décrivant le discours soit d'un leader féminin soit d'un leader masculin tous deux s'ouvrant sur la perte d'un être cher. Dans l'Étude 3.2, la perception du charisme des followers envers le leader a été manipulée dans des situations de leadership, en utilisant la méthodologie des vignettes et les mêmes échantillons que dans l'Étude Pilote 3 et les séries des Études 1 et 2. Pour rappel, les études précédentes ont permis de démontrer quels sont les cadres théoriques qui permettent d'expliquer une relation causale plus forte entre perception du charisme des followers envers le leader et variables indiquant l'efficacité du leadership lorsqu'un leader s'ouvre en public sur la perte traumatique d'un être cher. Ainsi, ces études ont permis de clarifier quelles sont les variables explicatives de la perception du charisme leadership lorsqu'un leader s'ouvre en public sur la perte traumatique d'un être cher.

Le paragraphe suivant rappelle ces théories et variables explicatives, afin de justifier le choix des variables explicatives testées dans les Études 3.1 et 3.2.

Pour mémoire, les Études 1.1 et 1.2 ont montré que la Théorie de Catégorisation des Leaders et la Théorie de l'Échange Social sont des cadres théoriques qui permettent d'expliquer que la perception du charisme des followers envers le leader prédit de plus fortes tendances de l'efficacité du leadership (i.e. perception des followers sur l'affect envers le leader, la confiance envers le leader, la compétence du leader, et la capacité d'influencer du leader), lorsqu'un leader s'ouvre en public sur la perte traumatique d'un être cher en comparaison à lorsqu'un leader ne s'ouvre pas en public (cf. Chapitre 5). Les Études 2.1, 2.2, et 2.3 ont montré que la Théorie du Concept de Soi du leadership charismatique n'est pas un cadre théorique qui permet d'expliquer l'effet de médiation de l'identification sociale des followers avec leur groupe d'appartenance sur la relation causale entre la perception du charisme des followers envers le leader et les variables associées au charisme (cf. Chapitre 6). Par conséquent, les Études 3.1 et 3.2 présentées dans ce chapitre se fondent sur la Théorie de Catégorisation des Leaders et la Théorie de l'Échange Social. De plus, ces études considèrent que les variables qui indiquent l'efficacité du leadership sont celles associées à ces cadres théoriques : la perception des followers sur la prototypicalité du leader, l'affect envers le leader, la confiance envers le leader, la compétence du leader, la capacité d'influence du leader.

L'objectif de **l'Étude 3.1** était d'examiner si la perception du charisme des followers envers le leader prédit de plus fortes indications d'efficacité du leadership (i.e., perception des followers sur l'affect envers le leader, la confiance envers le leader, la compétence du leader, et la capacité d'influencer du leader), pour les participants exposés à la vignette décrivant le discours d'un leader féminin comparé à la vignette décrivant un leader masculin qui s'ouvre aussi en public sur la perte traumatique d'un être cher (**Hypothèse 4**). Les participants dans la condition ouverture de soi en public d'un leader féminin ont répondu avoir perçu une plus forte relation causale entre la perception du charisme des followers et les variables associées au charisme, indicatrices de l'efficacité du leadership, en comparaison aux résultats des participants dans la condition ouverture de soi en public d'un leader masculin. Par conséquent, **l'Hypothèse 4 est confirmée**. La Théorie de Congruence des Rôles est un cadre théorique qui permet d'expliquer que l'ouverture de soi est un comportement aux tendances féminines plus congruent avec les leaders du genre féminin qu'avec les leaders du genre masculin.

L'objectif de **l'Étude 3.2** était d'examiner si la perception du charisme des followers envers le leader prédit de plus fortes indications d'efficacité du leadership (i.e., perception des followers sur l'affect envers le leader, la confiance envers le leader, la compétence du leader, et la capacité d'influencer du leader), pour les participants de sexe féminin comparés à ceux du sexe masculin exposés à la vignette décrivant le discours d'un leader (de genre non précisé) qui s'ouvre en public sur la perte traumatique d'un être cher (**Hypothèse 5**). La manipulation était efficace et prouve que la perception du charisme des followers envers le leader prédit de plus fortes indications d'efficacité du leadership pour les participants féminins comparés aux participants masculins exposés au discours d'un leader (de genre non précisé) qui s'ouvre en public sur la perte traumatique d'un être cher. Ainsi, **l'Hypothèse 5 est confirmée**. La Théorie de Congruence des Rôles est un cadre théorique qui permet d'expliquer que l'ouverture de soi en public d'un leader sur la perte traumatique d'un être cher est un comportement aux tendances féminines plus congruent avec les followers de sexe féminin comparés aux followers de sexe masculin.

Pour résumer, la Théorie de Congruence des Rôles est un cadre théorique qui permet d'expliquer que l'ouverture de soi d'un leader en public exerce une plus forte influence sur la perception du charisme des followers envers ce leader ainsi que les variables associées au charisme qui sont indicatrices de l'efficacité du leadership, pour les leaders du genre féminin, ainsi que pour les followers de sexe féminin. Ce chapitre renforce l'idée que l'ouverture de soi est un comportement genré aux tendances plus féminines que masculines. Par conséquent, cette

perspective théorique permet d'illustrer un exemple de situation de leadership où les leaders féminins peuvent être perçus comme plus efficaces que les leaders masculins.

Le chapitre suivant présente la discussion générale de cette thèse et résume l'ensemble des résultats des trois études pilotes et des sept études présentées dans cette thèse.

Ainsi, le **Chapitre 8** présente la discussion générale de la thèse. L'un des objectifs de cette thèse a été de tester différents cadres théoriques pour examiner lesquels permettent de mieux expliquer l'effet de l'ouverture de soi d'un leader en public sur la perte traumatique d'un être cher.

La Théorie de Gestion d'Impression est un cadre théorique qui montre qu'un discours qui contient une ouverture de soi en public d'un leader sur la perte traumatique d'un leader accroît la perception du charisme des followers envers le leader (Postulat de départ). Ainsi, l'ouverture de soi en public d'un leader en public peut être utilisée comme outil de gestion d'impression qui promeut la perception du charisme des followers envers un leader.

La Théorie de Catégorisation des Leaders montre que les followers exposés à un discours d'un leader qui s'ouvre sur la perte traumatique d'un être cher ont de plus fortes chances de percevoir du charisme envers le leader ; cela est plus fortement liée à la perception de prototypicalité de ce leader (Hypothèse 1).

La Théorie de l'Échange Social montre que les followers exposés à un discours d'un leader qui s'ouvre sur la perte traumatique d'un être cher ont de plus fortes chances de percevoir le charisme envers le leader ; cela est plus fortement liée à des variables d'indication de l'efficacité du leadership (i.e. perception des followers sur l'affect envers le leader, la confiance envers le leader, la compétence du leader et la capacité d'influencer du leader) (Hypothèse 2).

La Théorie du Concept de Soi du leadership charismatique ne permet pas d'expliquer la médiation de l'identification sociale des followers avec leur groupe d'appartenance sur la relation causale entre la perception du charisme des followers envers le leader et l'auto-efficacité des followers dans un discours qui utilise l'ouverture de soi d'un leader en public sur la perte traumatique d'un être cher (Hypothèse 3).

La Théorie de la Congruence des Rôles permet d'expliquer que les followers exposés à un discours d'un leader du genre féminin qui s'ouvre sur une perte traumatique d'un être cher ont de plus fortes chances de percevoir le charisme des followers envers le leader ; cela est plus fortement liée à la perception de prototypicalité de ce leader, comparé aux followers exposés à un discours d'un leader du genre masculin qui s'ouvre sur une perte traumatique aussi

(Hypothèse 4). La Théorie de la Congruence des Rôles permet aussi d'expliquer que les followers du sexe féminin exposés à un discours d'un leader qui s'ouvre sur la perte traumatique d'un être cher ont de plus fortes chances de percevoir que la perception du charisme des followers envers le leader est plus fortement liée à la perception de prototypicalité de ce leader, comparé aux followers du sexe masculin exposés au même discours (Hypothèse 5).

En conclusion, les résultats des différentes études réalisées dans le cadre de cette thèse montrent que l'ouverture de soi d'un leader en public sur la perte traumatique d'un être cher est un outil de gestion d'impression puissant pour accroître la perception du charisme des followers envers le leader. En effet, le discours d'un leader qui s'ouvre en public sur la perte traumatique d'un être cher accroît la perception du charisme des followers envers le leader et les résultats en terme d'efficacité du leadership sont aussi plus marqués dans le cas de l'ouverture de soi. Cette ouverture de soi semble exercer davantage d'influence lorsqu'elle est pratiquée par un leader du genre féminin comparé à un leader du genre masculin. Cette thèse permet ainsi d'illustrer une situation de leadership où les leaders féminins sont perçus comme plus efficaces que les leaders masculins. De plus, les followers de sexe féminin semblent être plus réactifs que les followers de sexe masculin. Cette thèse permet aussi de renforcer l'idée que l'ouverture de soi est un comportement genré aux tendances féminines.

Dans l'ensemble, les résultats de cette thèse indiquent la tendance de l'effet humanisant de l'ouverture de soi en public d'un leader qui se livre sur la perte traumatique d'un être cher. L'ouverture de soi sur une perte traumatique aurait ainsi tendance à humaniser un leader. Les résultats appuient donc l'idée que parler de la sphère privée dans la sphère publique peut être bénéfique pour la gestion de l'image d'un leader.

Chapter 1

Introduction

‘If thou didst ever hold me in thy heart,
Absent thee from felicity a while,
And in this harsh world draw thy breath in pain
To tell my story.’
(Shakespeare, n.d., 5.2. 288–291, p. 117)

Sociologist Marx Weber defined charisma as "an extraordinary quality of a person" (1947, p. 295) that speaks to followers in situations of uncertainty because of the leader's "supernatural, superhuman, or at least specifically exceptional powers or qualities" (1947, p. 358). Charisma relies on follower perceptions of seeing the leader as possessing magnetic qualities. The Weberian Conceptualization of charismatic leadership depicts this phenomenon as a complex equation resulting from a leader with qualities that catches followers' attention, and that are subsequently perceived as extraordinary, and attractive to followers. The Neocharismatic Perspective framed charismatic leadership around the symbolic and emotional dimensions of leader behaviors, such as "visionary, frame alignment, empowering, role modeling, image building, exceptional, [and] risk taking" (House & Aditya, 1997, p. 440). Charismatic leadership uses this symbolic and emotional influence, and stems from leader behaviors resulting in follower perceptions/attributions of charisma toward leaders (Conger & Kanungo, 1998; House, 1999, Shamir, 1999). Following the Neocharismatic Perspective, this dissertation defines charisma as "symbolic leader influence rooted in emotional and ideological foundations" (Antonakis, Fenley, & Liechti, 2011, p. 376).

An important antecedent or leader behavior influencing follower perceptions of charisma at various levels of analysis is the use of stories and anecdotes. This rhetorical device has received extensive attention from leadership scholars (Conger, 1991). There is considerable agreement about the importance of sharing relatable stories as a tactic to engender charismatic leadership (Antonakis et al., 2011; Shamir, House, & Arthur, 1993). According to the Impression Management Perspective on charismatic leadership (Antonakis et al., 2011), the use of stories and anecdotes (Frese, Beimel, & Schoenborn, 2003; Towler, 2003) is an impression management technique which fosters follower perceptions of charisma toward a leader (i.e., charismatic leadership tactic). This charismatic leadership tactic facilitates the understanding of the message, makes it easy to remember (Bower, 1976), and fosters identification with the protagonists of the story (Altenbernd & Lewis, 1980). Based on the Self-Concept based Motivational Theory of charismatic leadership (Shamir et al., 1993), sharing stories is part of the rhetoric of charismatic leadership which bolsters follower perceptions of the leader to be more relatable. Taken together, different theoretical perspectives of charismatic leadership have suggested stories as a charismatic leadership tactic.

Yet, across the existant literature on charismatic leadership from an Impression Management Perspective, the use of stories as a tactic has only been mentioned as a broad strategy to combine with the use of other verbal and nonverbal tactics, both at the macrolevel (i.e. impact of leadership on organizations; Bass & Avolio, 1993) and microlevel (i.e. impact

of leadership on immediate followers; Bass & Avolio, 1993) of leadership. Little is known about the most efficient types of stories (i.e. personal, professional, emotional, positive, negative) that positively affect charisma and its related outcomes; about the variations in follower perceptions of charisma related to the type of story; and about the appropriate context for each type of story. This lack of clarity casts doubts on the effectiveness about the use of stories and anecdotes as a charismatic leadership tactic which predicts follower perceptions of charisma. Moreover, it also creates uncertainty about the contribution of such research to leadership development as it advances the practical benefits of using a strategy without providing explanations on how to apply it effectively.

The Self-Concept based Motivational Theory of charismatic leadership also hints that the use of stories as a rhetorical charismatic leadership tool helping leaders to appear more relatable to followers at the macrolevel of leadership: making references to relatable experiences, values, and backgrounds is suggested to foster identification with followers in the speech content of charismatic leaders. Nevertheless, further details about the kind of relatable experiences shared by charismatic leaders is not explicitly outlined either. Taken together, previous research in charismatic leadership implies that several theories have hinted the idea that sharing stories can bolster follower perceptions of charisma toward a leader, but the different types of stories and how they affect follower perceptions of charisma and associated leader outcomes remain largely underexplored.

This dissertation suggests that self-disclosure is one possible type of story which serves as a charismatic leadership tactic. The relevance of self-disclosure in the workplace is increasing due to the fact that personal and professional lives tend to converge (Ashforth, Kreuner, & Fugate, 2000), and that communication is increasing with the use of social medias (Ollier-Malaterre, Rothbard, & Berg, 2013). Individuals have more opportunities to share meaningful personal information in the work context. Self-disclosure is a relationship promotion tool because the act of making oneself vulnerable by sharing personal information can foster individual's perceptions of affect and feelings of closeness (Collins & Miller, 1994l Cozby, 1972; Jourard, 1959; Worthy, Gary, & Kahn, 1969). Thereby, findings in the field of psychology suggest that self-disclosing (experiences or stories) about the self in the workplace presents benefits as well.

Recent empirical research provides evidence in contradiction to the idea that self-disclosure in the workplace yields positive outcomes. Experimental studies show that self-disclosure by individuals in high status, which can be perceived as weakness by the recipient (i.e. the perceiver of the self-disclosure) can lower work relationship quality between the high-status discloser and the perceiver (Gibson, Harari, & Marr, 2018). When individuals perceive

that the shared information of the self (i.e. negative and positive) is a shortcoming of the discloser in higher status, the discloser experiences penalty because perceptions of vulnerability violate individuals' expectations regarding high-status individuals. Contrary to such recent research on the dark side of self-disclosure in the managerial field, this dissertation suggests that negative self-disclosure which may signal vulnerability, can prompt positive reactions of perceivers toward high-status disclosers. Further, research on self-disclosure in the managerial field is still at a nascent stage. Therefore, it is important to show efforts to replicate studies conducted in the personal relationship literature to professional relationships rather than assuming that the large body of research on the positive effects of self-disclosure in the field of personal relationship and starting to investigate the negative effects of self-disclosure directly. Thus, the present dissertation sheds light on the positive effects of self-disclosure in the workplace, specifically in leadership settings.

Overall, research on charismatic leadership and self-disclosure has left several questions unanswered. This research explores three prominent questions: what are the processes by which a leader's behavior bolsters follower perceptions of charisma; what are the possible process effects of public leader self-disclosure on follower perceptions of charisma toward a leader; finally, how and why does a leader's gender and followers' sex affect differently the process effects of public leader self-disclosure on follower perceptions of charisma and related outcomes? The first question consists in identifying the processes by which a leader's behaviors bolsters follower perceptions of charisma. This dissertation argues that when a leader self-discloses a poignant story of traumatic loss in public, it improves follower perceptions of the leader's image which ultimately boosts the causal relationship between charisma and associated outcomes indicating leadership effectiveness. In line with previous work on the use of stories as an antecedent of charismatic leadership (Antonakis et al., 2011), this dissertation draws from the Impression Management Framework (Goffman, 1959) to explore public leader self-disclosure of traumatic loss as a charismatic leadership tactic. This framework suggests that when leaders use verbal and nonverbal strategies at the microlevel and/or macrolevel of leadership to control their image in a social situation, they are able to influence how they are perceived by an audience, thereby prompting follower perceptions of charisma. An Impression Management-based Conceptualization of public leader self-disclosure of traumatic loss may shed light on the use of self-disclosure from the perspective of leadership studies, in the form of a verbal influencing tactic.

The second question investigated in this dissertation is the following: what are the possible process effects of public leader self-disclosure on follower perceptions of charisma toward a leader? This dissertation investigates the process effect of public leader self-disclosure

of traumatic loss in public on follower perceptions of charisma and other outcomes through three theoretical frameworks associated with charismatic leadership. This multi-theory approach will help determine whether one of these frameworks or both best explain the impact of public leader self-disclosure of traumatic loss on follower perceptions of charisma and leader outcomes. First, in line with previous research of charismatic leadership, this dissertation draws on the Leader Categorization Framework (Antonakis et al., 2011) to explain the mechanisms through which public leader self-disclosure affects leadership effectiveness (i.e. follower perceptions of leader prototypicality). This framework suggests that observers hold implicit contextual prototypes on leaders and then draw comparisons between the target individual and this prototype (Lord, Brown, Harvey, & Hall, 2001; Lord, Foti, & De Vader, 1984). Previous research on charismatic leadership with a Leader Categorization Approach suggests that charismatic leaders are representative of prototypical leaders (Antonakis et al., 2011). Charismatic leader behaviors should predict leader outcomes which are indicative of leadership effectiveness. Furthermore, Implicit Leadership Theories of leadership assume that individuals develop prototypes of leaders based on (effective) leaders observed in practice, thereby implying that leader prototypicality is indicative of leader effectiveness; therefore, charismatic leaders are perceived as prototypical leaders. A Leader Categorization Perspective of public leader self-disclosure of traumatic loss may draw attention to self-disclosure as a charismatic leadership tactic fostering follower perceptions of leader prototypicality and providing an indication of leadership effectiveness.

The second theoretical framework this dissertation draws on to explain the mechanism through which a public leader's self-disclosure of traumatic loss enhance leader outcomes that are indicative of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) is the Social Exchange Framework (Antonakis et al., 2011). When applied to the leadership context, this framework suggests that followers reciprocate leader's behavior toward them with their own matched behaviors to build and maintain relationships (Blau, 1964; Brown & Mitchell, 2010; Hansen, 2011). As such when a leader self-discloses publicly, followers may reciprocate this verbal behavior by perceiving the leader as more charismatic and by perceiving the leader as competent, trustworthy, likeable, and influential. A Social Exchange Conceptualization of public leader self-disclosure of traumatic loss may shed light on whether this approach has potential as a viable charismatic leadership tactic.

Consistent with previous research of charismatic leadership (Kark & Shamir, 2004), the third framework that this dissertation draws on to explain the mechanism through which public leader self-disclosure of traumatic loss provides indication of leadership effectiveness (i.e.

follower social identification with the collective and follower self-efficacy) is the Self-Concept based Motivational Framework (Shamir et al., 1993). This framework implies that when leaders exacerbate charismatic rhetoric, they succeed in exerting influence on followers; thereby, prompting a strong engagement of follower self-concepts for the sake of the mission articulated by the leader. The combined use of charismatic rhetoric fosters follower social identification with the collective, thereby prompting leadership effectiveness outcomes such as follower self-efficacy. An example of the charismatic rhetoric consists of making intentionally relatable references by emphasizing similar values and sharing experiences. A Self-Concept-based Conceptualization of public leader self-disclosure of traumatic loss may shed light on the use of self-disclosure in leadership studies as a charismatic rhetorical device enhancing the causal relationship between follower perceptions of charisma and follower self-efficacy through the mediating effect of follower social identification with the group.

The third and final question examined in this dissertation is: how and why do leader gender and followers' sex affect the process effects of public leader self-disclosure on follower perceptions of charisma and related outcomes differently? The Role Congruity Framework suggests that members of a group will receive positive evaluations when their characteristics are considered to be aligned with this group's typical social roles (Eagly & Diekamn, 2005). According to research on the Female Advantage Theory in management, self-disclosure is a communal behavior congruent with female leaders' gender role, engendering positive organizational outcomes when used by female leaders. Nevertheless, the perception of role congruency is also influenced by the sex of the perceiver: a female perceiver is more likely to perceive the use of a communal behavior (by a female leader) as more effective. In line with previous research on the Feminist Relational Approach in management (Fletcher, 1994), this dissertation builds upon the Role Congruity Framework to suggest that female public leader self-disclosure of traumatic loss may be more advantageous than a male leader self-disclosure, prompting stronger follower perceptions of charisma and indication of leadership effectiveness. Further, female followers will be more receptive than male followers toward public leader self-disclosure, scoring higher rates on perceptions of charisma and leadership effectiveness. Role Congruity Theory suggests that members of a group will receive a positive evaluation when their characteristics are considered to be aligned with this group's typical social roles (Eagly & Diekamn, 2005). Ultimately, through the lens of the Role Congruity Perspective, follower/leader gender may have broader implications. A leader's public self-disclosure about traumatic loss may shed light on the particularities of these implications and determine the efficacy of charismatic leadership as an influential tool.

Taken together, this dissertation argues that public leader self-disclosure of traumatic loss is a charismatic leadership tactic which engenders follower perceptions of charisma and leadership effectiveness based on a multi-theory approach. Furthermore, this dissertation suggests that public self-disclosure of traumatic loss as presented by a female leader results in stronger follower perceptions of charisma and leadership effectiveness. Made in comparison with men, females are notably better recipients of a public leader's self-disclosure about traumatic loss, as well.

Overview of the Present Research

As a whole, this dissertation explores the effect of public leader self-disclosure of traumatic loss as a charismatic leadership tactic. Each chapter contains a summary box with the main points discussed in the chapter and when appropriate, the main findings.

In Chapter 2, literature on self-disclosure is reviewed. First, the history of self-disclosure and the important function of public self-disclosure are discussed. Second, conceptualizations of self-disclosure as a behavior and a process are described. Third, this chapter explores self-disclosure's role as a promotion tool in personal relationships in relation to the leading view on self-disclosure, namely Social Penetration Theory. Fourth, a brief review on what is known about self-disclosure in the workplace is provided. The review is concluded with an overview on the treatment of self-disclosure in the field of social psychology, specifically in consumer research and social media literatures.

In Chapter 3, the theoretical framework and hypotheses are presented. The Impression Management Framework of charismatic leadership (Antonakis et al., 2011) is presented as an overarching theory in order to embed public leader self-disclosure of traumatic loss as a charismatic leadership tactic which bolsters follower perceptions of charisma and related outcomes. Further, the Humanistic Framework is introduced to explain why charisma will predict stronger indications of leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure.

In Chapter 4, the results of three pilot studies are presented. In Pilot Study 1, the effect of leader self-disclosure on attributed charisma is tested by using videos of CEOs delivering an opening speech at a graduation ceremony. Student samples were randomly attributed the self-disclosure or control condition. The aim of Pilot Study 2 was to verify that the leader self-disclosure section of the speech used in Pilot Study 1 engenders the effect of charisma. Hence, in Pilot Study 2., the effect of public leader self-disclosure of traumatic loss is tested by comparing follower perceptions of charisma having been exposed to the full version of the

speech with such self-disclosure (i.e. speech used in Pilot Study 1), and to a short version of this speech without the self-disclosure part. The aim of Pilot Study 3 was to investigate the effect of public leader self-disclosure of traumatic loss on follower perceptions of charisma toward a leader by addressing methodological challenges faced in previous pilot studies. Investigating the strength of follower perceptions of charisma, Pilot Study 3 draws on an experimental vignette design. One vignette describes a leader that publicly self-discloses, while another details a speech without disclosure.

In Chapter 5, the results of two experimental vignette studies are presented. In Studies 1.1 and 1.2, follower perceptions of charisma were manipulated in leadership situations using the same vignette methodology and samples as in Pilot Study 3. Study 1.1 investigates whether the Leader Categorization Framework and the Humanistic Framework are helpful to explain why charisma predicts stronger indication of leadership effectiveness for followers exposed to the speech of a leader who publicly self-discloses. Study 1.3 investigates whether the Social Exchange Framework and the Humanistic Framework are helpful to provide an equal or better explanation as to why charisma predicts a stronger indication of leadership effectiveness.

In Chapter 6, the results of three experimental vignette studies are presented. In Studies 2.1, 2.2, and 2.3, follower perceptions of charisma were manipulated in leadership situations, using the same vignette methodology and samples as found in Pilot Study 3 The entire series of Study 2 uses the Self-Concept based Framework and the Humanistic Framework of charismatic leadership. As a whole, series seeks to better understand charisma predictors and indicators among followers that are exposed to the speech of a leader who discloses a personal trauma. Thus, the series of Study 2 tested the mediation effect of follower social identification with the collective on the relationship between charisma and follower self-efficacy in three steps. Study 2.1 investigates the potentiality for stronger social identification among followers. Study 2.2 examines follower self-efficacy. Study 2.3 investigates the potentiality for stronger mediation effect of social identification among followers on the relationship between follower perceptions of charisma and follower self-efficacy.

In Chapter 7, the results of two experimental vignette studies are presented. In Studies 3.1 and 3.2 follower perceptions of charisma were manipulated in leadership situations, using the vignette methodology. The series of Study 3 draws on the Role Congruity Framework to investigate how leader gender and follower sex influence follower perceptions of charisma and related outcomes for leaders that self-disclose traumatic loss in a public speech. Similar to Study series 2, the series of Study 3 share a lot of attributes. Study 3.1 investigates the impact of a leader's gender whereas Study 3.2 examines the impact of follower sex. Study 3.1 investigates how charisma predicts stronger indication of leadership effectiveness for followers exposed to

the vignette of a female leader who publicly self-discloses about traumatic loss, than for a male leader. Study 3.2 examines how charisma predicts stronger indication of leadership effectiveness for female followers exposed to the vignette of a leader who publicly self-discloses about traumatic loss, than for male followers.

In Chapter 8, the findings are summarized and discussed. Specifically, contributions to the current research to domains including self-disclosure, charismatic leadership, as well as women and leadership are discussed. In addition, theoretical implications of applying the Humanistic Theory of psychology to explain leader self-disclosure in distal leader-follower relationships are considered.

This dissertation is around public leader self-disclosure of traumatic loss as a charismatic leadership tactic. It examines how and why follower perceptions of charisma toward a leader predict stronger indication of leadership effectiveness for followers who are exposed to this tactic. This work conducts a series of experimental studies based on a multi-theory approach in order to investigate if there are one or more theoretical frameworks which explain this stronger process effects of charisma. Further, this research examines the impact of leader gender and follower sex on how charisma affects outcomes indicative of leadership effectiveness. This research makes contributions to several scholarly domains.

First, this dissertation contributes to research on self-disclosure by exploring the use of this communication tool in a leadership context. Second, this research contributes to the charismatic leadership field by examining whether leader self-disclosure of traumatic loss is a specific type of story influencing follower perceptions of charisma, thereby being a charismatic leadership tactic. Third, this work extends the Impression Management Framework of charismatic leadership to examine the possibility for leader self-disclosure of traumatic loss to be a rhetorical device which buffers social (i.e. psychological) distance between a leader and followers; thus, making social proximity and similarity with the leader salient. As such, this research has the potentiality to improve charismatic leadership developments by including the skill to self-disclose. Finally, this work opens up new avenues to explore the role of emotions in charismatic leadership. Although previous research has hinted the importance for the leader to display regulated emotions in charismatic leadership relationships, little remains known about the emotion-regulation mechanism explaining attribution of charisma (Antonakis, 2015). Hence, exploring the act of sharing a story with an emotional content such as self-disclosure of personal loss, may broaden horizons of investigations on the role of emotions in charismatic leadership, and more largely in the workplace (Alexandre-Bailly, Bourgeois, Gruère, Raulet-Croset, Roland-Lévy, & Tran, 2016).

Box 1. *Summary of Chapter 1*

Chapter 1 is the introduction of this dissertation. Public leader self-disclosure of traumatic loss is defined as the act of seldom sharing in public the unexpected (both sudden and not sudden) experience of losing a very important person (cf. Chapter 3). The aim of this dissertation is to find out if public leader self-disclosure of traumatic loss is a "charismatic leadership tactic", that is one possible type of story used by organizational leaders as an impression management technique to bolster follower perceptions of charisma. This is important because it will show that sharing publicly a poignant personal story in a leadership situation can exert some powerful positive outcomes, in contradiction with recent research discouraging leaders to get personal in the workplace. This follows from previous research on charismatic leadership in that this dissertation builds upon the knowledge that sharing stories is an effective charismatic leadership tactic. However, such earlier research has not specified what king of stories should be shared by organizational leaders to foster follower perceptions of charisma toward a leader, effectively.

In order to fill this research gap, this dissertation posits self-disclosure as a "charismatic leadership tactic. This dissertation argues that when a leader self-discloses a poignant story of traumatic loss in public, it improves follower perceptions of the leader's image which ultimately boosts the causal relationship between charisma and associated outcomes indicating leadership effectiveness. In order to investigate if public leader self-disclosure of traumatic loss is an antecedent of charismatic leadership, this dissertation delves into the three following research questions (RQ): what are the processes by which a leader behavior such as public leader self-disclosure of traumatic loss (i.e. personal and non-personal) bolsters follower perceptions of charisma (RQ1); what are the possible process effects of public leader self-disclosure on follower perceptions of charisma toward a leader (RQ2); how and why do leader gender and followers' sex affect differently the process effects of public leader self-disclosure on follower perceptions of charisma and related outcomes (RQ3)?

Chapter 2

Literature Review

2.1. History of self-disclosure

Self-disclosure is a sporadic concept which has re-emerged over time. More than 2 500 years ago, Lao Tzu implied the idea of self-disclosure by expressing the idea that individuals in a higher power status should seek to share words only in the effort to help others (Stenudd, 2011). The first motive to self-disclose in a hierarchical relationship is to harmonize power differences with individuals in lower status by showing humility, instead of abusing of their power to be listened and to have influence over weaker people. The second motive to self-disclose under such condition resides in yielding personal growth for both parties. In this context, powerful individuals learn a lesson of humility while their less powerful counterpart may feel more connected by the self-disclosure.

Self-disclosure has played a central role across religions such as Buddhism, Christianity, Hinduism, Islam, and Judaism (Kassin & Gudjonsson, 2004). In the religious context, "self-disclosure" is often referred as "confession". Religions have created rituals of confession during which followers must self-disclose their sins to be forgiven. Nevertheless, self-disclosure plays a different role depending on the religion and can be performed at different levels. Buddhism integrated the practice of public self-disclosure in front of other disciples to be forgiven, but also to prevent the community from committing the same sin (Wu, 1979). In Catholicism, confession (both public and private) was a communication tool with a central role to control civil and religious powers. The work of Foucault on religion and sexuality underlies that self-disclosure finds some of its original roots in a religious background and has largely shaped our society.

In *The History of Sexuality: An Introduction,* Foucault (1979) observes that Western society has made of confession a singular technique for producing the truth through religion. In this sense, Foucault notes that "Western man has become a confessing animal" (1978, p. 59). Foucault also observes that sex has become a "privileged theme of confession" (1978, p. 61). Confession has a bottom-up structure by presupposing the existence of a secret that must be revealed in order for the confessors to be liberated and know their true essence. While in the religious context, the Christian church diffused the belief that confession would bring salvation of the soul in the next life, Western society created the illusion of secular salvation by taking care of people's health and well-being. Specifically, Western society constructed this mirage to have control over sexual practices and to maintain the heteronormative structure of the society. These confessions have the power to self-regulate individual's behavior as they start to police themselves, which results in strengthening the illusion of the cleansing effect of self-disclosure.

Aside from religion, several cultures have developed traditions around the use of self-disclosure to purify the body and the soul. In Northern and Southern American culture, shamans

and doctors orchestrated rituals which were said to have the power to cleanse the body and the mind (Kassin & Gudjonsson, 2004; La Barre, 1964). Western medicine seems to have been influenced by this idea of purifying the mind. Breuer and Freud (1955) observed that asking patients to open up in therapy could cure psychologically maladjusted patients. Thereby, the Freudian psychotherapy took a negative perspective to health and to focus on rehabilitating mentally ill individuals through self-disclosure.

Philosophical writings also referred to self-disclosure as a communication tool to help the discloser to make sense of their existence and also to awake political engagement of the recipients of the disclosure. The writings of existentialist philosophers (e.g. Sartre, 2007) underscored that self-disclosure or, more generally speaking, verbal behaviors enhance sensemaking of one's existence. Essence precedes existence; therefore, humans are aware of their being, have the choice of their behavior regardless of God, and are responsible of their own acts. Behaviors such as opening up with words helps to give sense to one's existence. Influenced by this school of thought, Sartre (1949) underlined that the purpose of self-disclosure was to give a sense of responsibility to others and to enlighten them. Using words to open-up in politically engaged writing is to take action; making disclosures is to change, and self-disclosing is only possible when change is something planned. Therefore, words are powerful, much like loaded pistols, and that must be used carefully. As such, self-disclosure serves to enlighten both the discloser and the recipient.

Historical writings on self-disclosure implies that self-disclosure serves as a social function in public and in interpersonal relationships. It implies that self-disclosure is a communication tool which helps disclosers to purify themselves, to make sense of their existence, and to demonstrate altruism by sharing lessons learned. Self-disclosure also helps recipients of the disclosure to remember these lessons. The experience of self-disclosure benefits both parties.

The next section reviews self-disclosure conceptualizations in the clinical psychology literature.

2.2. Self-disclosure conceptualizations in clinical psychology

The field of clinical psychology has referred to self-disclosure for its social function at the individual level and in interpersonal relationships, rather than for its use in public. At the individual level, Maslow described self-disclosure as a communication tool that helps individuals to activate a healthy and strong version of the self (i.e. to self-actualize). Building upon this work, Rogers perceived self-disclosure as a communication tool that promotes client-therapist relationships and fosters successful therapy.

Maslow (1954), who is known as the father of humanistic psychology, tried to emancipate from the monochromic Freudian vision dividing the society into mentally ill and healthy individuals. In his research, self-disclosure is a communication tool that helps individuals to self-actualize and promotes mental health. Maslow gave importance to personal growth and development rather than aiming attention at healing mental illness and neuroses. An advocate for understanding mental health before understanding mental illness, his research focused on exploring psychology with a positive approach for a healthy population and theorized the existence of hierarchy of needs that are organized based on individual urgency. The satisfaction of basic needs creates the motivation to achieve higher level needs. Self-disclosure helps to establish communication and to fulfill social needs that is the third core need of the pyramid (Alhadid, Guta, Muhaisen, & Alzougool, 2014). However, most individuals manage to meet basic needs only partially, and miss the opportunity to develop their psychological potential. As a result, this frustration of unmet needs affects importantly human behavior.

Building upon Maslow's work, Rogers (1961) also explored on the positive side of health and developed the concept of the client-centered therapy to accompany medically these individuals who fail at meeting their needs. In the Rogerian Approach of therapy, self-disclosure is considered a relationship promotion tool between the client and the therapist for successful therapy. Client-centered therapy draws on the Humanistic Theory which posits that individuals gain their humanity through self-actualization. The role of the therapist is to practice active listening and foster a relationship based on trust to help patients develop a healthy and strong version of the self on their journey back to humanity by self-actualization.

Rogers' main contribution is to have concluded that individuals have a self-image and key for mental health is to be able to self-actualize this image through self-disclosure. Rogers' approach differs from the deterministic approach of Freud and Maslow. First, it is different from the Freudian Approach which believed that psychological maladjustment is caused by an unconscious antecedent. Second, it differs from the Humanistic Approach of Maslow which posits that human fulfill basic needs in the predetermined order of the pyramid. Rogers believed in the unique need of individuals to self-actualize. He emphasized the importance of an environment conductive to genuineness, acceptance, and empathy to nurture self-actualization. Self-actualization occurs when the ideal self and the actual behavior are congruent. In other words, individuals become able to self-actualize when they are able to grasp a realistic self-image by being capable of making honest observations of their experiences, behaviors, and thoughts, but also to achieve their goals and wishes. For Rogers, these resilient individuals are fully functioning persons. To help self-actualization, Rogers developed the person-centered

therapy, a more humanistic approach which builds on Lao Tzu's teaching. The therapist harmonizes power in the doctor-patient relationship by drawing close attention to the patient, with empathy, careful listening, and the willingness to relate in a transparent way. Compared to the Freudian approach which objectifies patients as self-disclosing beings, the Rogerian approach made some progress by valorizing the patient as a human being.

Jourard (1971a) is another humanistic psychologist who gave a central position to self-disclosure in his work. His major contribution to the self-disclosure is to have concluded the relationship between positive health and self-disclosure (Argyle, Furhmam, & Graham, 2004). According to Jourard, self-disclosure is the act of making oneself transparent to enhance the perception of uniqueness as a human being. Based on his work with his patients, Jourard put into evidence that avoiding self-disclosure is what causes illness and that self-disclosure is essential for a healthy mental state. Jourard differentiates his method from previous clinical psychotherapists by claiming that orthodox Freudian or Rogerian therapy seeks to verify the validity of their dogmas rather than daring to face their patients as individual persons (Jourard, 1971a, p. 142).

Jourard expanded the boundaries of the humanistic psychology started by Rogers by suggesting that therapists should also self-disclose to patients during counselling. Authentic mutual openness establishes trust-based relationships, allowing both parties to learn and grow continuously. When the therapist shows the willingness to know better the patient, and in addition, take the risk to be true and vulnerable, thereby exposing his/her core personality in front of the patient, the patient might accept this invitation to self-disclose in turn. When the patient and therapist both find themselves in this defenseless state, patients are more willing to accept interpretations and suggestions, hence helping the patient to grow (Jourard, 1971a, p. 134). Jourard drew inspiration from existentialist philosophers that claimed one's existence depends heavily on the Other and that it is only through this Other that we succeed in knowing ourselves better. The idea of mutual self-disclosure in clinical psychology hints the idea that self-disclosure plays a major role in interpersonal relationships.

In summary, there are several implications of previous self-disclosure conceptualizations for this dissertation. First, self-disclosure can be practiced by high-status individuals to promote positive psychological outcomes, as the work of Jourard underscored. Previous research shows that the main focus of the self-disclosure field is to have valorized the low-status person in the relationship as a critical reaction to the Psychoanalytic Approach of Freud. As the purpose of this dissertation is to explore leader self-disclosure, it is important to embed this dissertation in Jourard's conceptualization of self-disclosure which also gives importance to high status disclosers. Second, it is expected that a leader's self-disclosure should

also yield self-actualization, thus, strengthening follower trust. This dissertation also embeds self-disclosure conceptualization in the Humanistic Approach of Rogers to explain the function of leader self-disclosure for both leaders and followers. Therefore, this dissertation draws on Rogers (1961) and Jourard (1971b) conceptualizations of self-disclosure because it focuses on the positive effects induced by leader (i.e. high status) discloser. Together, these conceptualizations of public self-disclosure focus and yield positive outcomes for leaders.

The next section reviews the different conceptualizations of self-disclosure across different research fields.

2.3. Self-disclosure conceptualizations across psychology

The Humanistic Approach of self-disclosure, mainly developed by Rogers and Jourard, has influenced research beyond the field of clinical psychology. As a result of being explored through different theoretical lenses, several definitions of self-disclosure emerged. Although definitions vary, the essential idea that self-disclosure is a communication tool which promotes positive human relationships can be found across these definitions.

Self-disclosure has been defined as a communication behavior which promotes relationship development (Ignatius & Kokkonen, 2007; Pearce & Sharp, 1973), or a process (Chaikin & Derlega, 1974; Cozby, 1973; Griffin, 2012). In general, self-disclosure is recognized as a tool that plays a jointing role in close relationships (Wheeless & Grotz, 1976). Self-disclosure facilitates the development and formation of authentic interpersonal relationships (Nakanishi, 1986). Self-disclosure and relationship development are said to be "mutually transformative" (Derlega, Metts, Petronio, & Margulis, 1993, p. 9). In fact, self-disclosure can change the nature of relationships, and so can the relationships affect the meaning or effect of self-disclosure. Thus, self-disclosure not only plays a central role in relationship development but seems to be essential to relationship development process.

In research on personal growth and interpersonal relationships, self-disclosure has been defined as a behavior to share information with others, and unveiling the true self to others (Archer, 1980; Joinson, 2001). For instance, self-disclosure has been defined as "verbal behavior through which individuals truthfully, sincerely, and intentionally communicate novel, ordinarily private information about themselves to one or more addresses" (Fisher, 1984, p. 278). When interpersonal relationships are considered as a longitudinal phenomenon, self-disclosure tends to be defined as a process. For instance, self-disclosure in interpersonal relationships has been defined as "the process by which one person lets him/herself known by another person" (Chaikin & Derlega, 1974, p. 1) or as "the process of communication through self-disclosive messages" (Wheeless & Grotz,1976, p. 338). Cozby, who also defined it as a

process, adds that it concerns "any information about himself, which person A communicates verbally to a person B" (1973, p. 73).

In social psychology, self-disclosure is considered to be a relationship maintenance behavior (Altman & Taylor, 1973). In the context of social psychology, self-disclosure can be defined as "the extent to which a partner in a relationship reveals herself or himself to the other cognitively, emotionally, and/or physically" (Fraser & Burchell, 2001, p. 130). In their seminal book on Social Penetration Theory, Altman and Taylor (1973) present self-disclosure as the main agency helping individuals to build relationships and to enhance their intimacy by mutually sharing ideas, thoughts, and experiences. With time, personal self-disclosures strengthen the depth and intimacy of a relationship (Offerman & Rosh, 2012). Personal self-disclosure (e.g. sharing failures, revealing a significant hardship that was overcome) may be costly for the person who shares the information because self-disclosing reveals vulnerability, but it can have some positive effects for the relationship and for leadership development (Kanai, Morishima, & Kanai, 2003). In fact, if the recipient empathizes with the self-disclosure and perceives it as authentic and a sign of trust, the relationship becomes stronger (Jourard, 1961).

Empirical evidence shows that self-disclosure as a behavior is a variable which promotes intimacy at the group level. Self-disclosure can foster group awareness for self-analytic groups, and strengthens effectiveness for self-study groups (Barker, 1991). Although intimate behaviors affect intimacy, and not cohesion in groups (Prager, 1995), the lack of theoretical clarity on defining intimacy as distinct from cohesion (i.e. a predictor of task commitment) engendered confusion between these two concepts (Gillette, 1990). As a result, group development literature has seldom used "group-level intimacy" to explain that intimate behaviors promote intimacy (Rosh, Offermann, & Van Diest, 2012). Instead, "group-level intimacy" has been referred as "concern for affection" (Dunphy, 1964), "member orientation toward intimacy" (Bennis & Shepard, 1956) and "psychological closeness" (Shambaugh, 1978). Therefore, it should be clear that self-disclosure at the group level fosters intimacy rather than cohesion.

In summary, previous conceptualizations of self-disclosure address several implications for the conceptualization of self-disclosure in this dissertation. First, self-disclosure is a behavior which fosters growth in the person who opens up as well as in the recipient who listens. Second, self-disclosure has been investigated at larger unit levels than at the relational level and promotes positive outcomes. Thus, this dissertation builds upon previous conceptualizations of self-disclosure which considers it to be a communication behavior that can be used in larger unit levels than the relational level.

In the following section, self-disclosure is reviewed in connection to the Social Penetration Model. This theory provides background on how self-disclosure can be framed as a focal variable in a theory and influence positively perceptions of the recipient of the disclosure.

2.4. Social penetration model as a social psychology framework on self-disclosure and interpersonal relationships

Self-disclosure in interpersonal relationships has been explored in different contexts such as romantic (e.g. Waring & Chelune, 1983), friends (e.g. Derlega, Wilson, & Chaikin, 1976), and family (e.g. Roberts, 2005) relationships. More recently, self-disclosure has been explored in work relationships. For instance, Gibson (2018) explored self-disclosure based on the premise that the line between professional and personal life is increasingly blurred. Social Penetration Theory appears to be the foundational theory used to explain why the quality of a relationship can improve or deteriorate through the use of self-disclosure. Although this dissertation does not focus on self-disclosure at the relational level, this section reviews this representative theory on self-disclosure because it helps to provide support on how self-disclosure can be a focal variable in a theory of social psychology. Further, this theory shows tendency of self-disclosure to predict positive perceptions of the recipient toward the discloser.

Altman and Taylor (1973) introduced Social Penetration Theory in social psychology to explain the process through which interpersonal relationships deepens. According to Social Penetration Theory, self-disclosure is the behavior that allows relationships to penetrate to an intimate level (Spretcher, Schwartz, Harvey, & Hatfield, 2008; Whitty, 2008). It is considered as a foundational barometer of the advancement of the trust-based relationship (Altman and Taylor, 1973; Holmes, 1991). Relationships grow with time in a systematic and predictable way, self-disclosure is a contributing vehicle that brings the relationship to a more intimate level of social penetration. Individuals weight what they gained or lost during interactions and the development of relationships lays "on the amount and nature of the rewards and costs" (Altman & Haythorn, 1965; Altman & Taylor, 1973). Rewards of self-disclosing can take the shape of reciprocal self-disclosure or by being liked by others. Costs can be translated by an increase of exposure to vulnerability and risk from others (Tang & Wang, 2012). Specifically, when self-disclosure from a hierarchically superior person is received by a reaction of surprise, it can be perceived as a gift offered to the employee (Cashman, 2008).

2.4.1. The onion metaphor, breadth, and depth of self-disclosure.

Social Penetration Theory uses the onion metaphor to depict the fact that personality is multi-layered, and that self-disclosure is the act of peeling the layers (West & Turner, 2013). The outer layers cover visible information about the person, which can be evaluated easily by the recipient. The deeper layers contain the core personality and hide information related to

vulnerability and/or social desirability of the person. These deeper layers are reached when intimacy grows with time in the relationship. Social Penetration Theory states that three factors trigger the onion peeling process and self-disclosure: personal characteristics, the assessment of reward and cost, and the situational context (Infante, Rancer, & Womack, 1997).

The onion metaphor is related to the two dimensions of social penetration, breadth, and depth. Breadth refers to the access of peripheral layers of the personality or to the range of topics covered by the self-disclosure. Depth refers to the access of deeper layers of the personality and qualifies the degree of intimacy in the disclosure. The more the information disclosed is personal, the more the relationship improves in intimacy over time. A relationship can have breadth without depth, and vice versa (Griffin, 2012). The former describes relationships limited to superficial everyday conversations. The latter corresponds to relationships, which are intimate in only one area or during a limited amount of time.

2.4.2. Other dimensions of self-disclosure.

Jourard (1971a; 1971b) adds honesty of self-disclosure as a third dimension to self-disclosure in addition to depth and breadth. Honest self-disclosure testifies the empathetic acknowledgement of what has been stated (p. 184). Since empathy is defined as a positive outcome of self-awareness and the ability to guess the feelings experienced by another in a situation, it might underlie that the more empathetic someone is, the more they are able to make a deliberate and well thought self-disclosure. In other words, the leaders' ability to make a skillful self-disclosure that will increase inclusion within the organization might partially depend on empathy.

Morton (1978) proposed another bi-dimensional model on depth of self-disclosure. The first dimension is named description and it is about revealing facts about oneself. The topics disclosed can be nonintimate (e.g. occupation), but also intimate (e.g. family situation). In the second dimension, namely evaluation, individuals are expected to reveal an emotion, a judgement or an opinion. The disclosure of such evaluation can be nonintimate (e.g. favorite movie), but also intimate (e.g. expressing sadness).

Another dimension of self-disclosure which has received attention is the valence of the communication, or the positiveness and negativeness of the behavior (Gilbert & Horenstein, 1975). An empirical study found that negative self-disclosure seems to be associated with the depenetration process of relationships (Toldstedt & Stokes, 1984). Such research findings help to distinguish that leader self-disclosure discussed in this dissertation is not supposed to be a negative phenomenon that promotes depenetration process, but rather a positive one that strengthens leader-follower relationships.

Lastly, some researchers differentiate factual from emotional self-disclosures to understand how relationships deepen in intimacy (Morton, 1978; Reis & Shaver, 1988). Factual self-disclosure is used to share personal facts and information (e.g. "I've had several romantic partners"), while emotional self-disclosure expresses feelings, opinions, and judgements (e.g. "Break-ups are so painful that I don't want to fall in love again"; Laurenceau, Barrett, & Pietromonaco, 1998). Both types of self-disclosure reveal personal aspects of an individual; however, self-disclosure that contains emotions and feelings is more likely to reveal the core-self of the individual to the listener (Greenberg & Safran, 1987; Reis & Patrick, 1996). Hence, emotional self-disclosure creates the opportunity to relate and build intimacy (Reis & Shaver, 1988; Sullivan, 1953). Leader self-disclosure of traumatic loss in public, that is discussed in this dissertation, refers to the emotional type of self-disclosure. When a leader opens up on that matter, it produces the effect to make followers feel more intimate with the leader.

2.4.3. Stages of self-disclosure.

Social penetration is a multistage phenomenon (Altman & Taylor, 1973). Interpersonal relationships are considered to have four stages of evolution and self-disclosure is the tool that helps to thrive through them. In the first orientation stage, individuals reveal superficial and socially desirable aspects of their personalities. They make the effort to reflect a positive image, to be culturally respectful, and to be politically correct. During the exploratory affective exchange stage, individuals try to bring forward their uniqueness and appeal their willingness to be more accessible. In the third affective exchange *stage,* personal areas are disclosed. This stage corresponds to the development of close friendships. In the last stable exchange stage, due to the fact that individuals know each other well, the relationship is based on mutuality. Behaviors and feelings are guessed and interpreted with ease. Such relationship underscores that individuals trust each other.

2.4.4. Depenetration process.

Although Altman and Taylor (1973) focused more on the relationship development process, a relationship can also be dissolved (Tolstedt & Stokes, 1984). As self-disclosure may be used to terminate one (Baxter, 1985; 1987). Authors described that the relationship should follow a reverse trajectory with less intimate revelations and decrease in breadth and time spent in a conversation. As a result, the decrease of exchange in breadth and depth causes the depenetration of relationships. In an experimental study including unsatisfied couples seeking for help, Tolstedt and Stokes (1984) tested if intimacy decreases when self-disclosure's breadth and depth shrink, and self-disclosure valence becomes more negative. Hypotheses were verified for intimacy and valence, but it has not been the case for depth. The less the relationship was intimate, the more conversations increased in depth. Authors question the generatability of their

results and explain that the negative relationship between intimacy and depth might be specific to romantic relationships going through a depenetration process. Depth of self-disclosure might increase at a given moment in a relationship to empty thoughts and feelings. Moreover, couples that experience lowering levels of intimacy might feel that they have less to lose and that the only way to fix things is by disclosing negative thoughts and feelings.

2.4.5. Reciprocity of self-disclosure.

Social Penetration Theory is built upon the premise that self-disclosure is a reciprocal phenomenon in relationships (Jourard, 1971a). Such dyadic effect brings both individuals to express thoughts, feelings, or actions to each other and then to disclose in return. Some scholars refer to "mutual disclosure" to describe the norm of reciprocity. Derlega, Winstead, Wong, and Greenspan (1987) define mutual self-disclosure as the process to let oneself be known by others. Mutual self-disclosure helps to build intimacy (Kim & Cha, 2002) and maintains harmony in relationships (Huang & Chang, 2008; Shamdasani & Balakrishnan, 2000). A meta-analysis of 60 studies supports that self-disclosure is a reciprocal phenomenon across research, where reciprocity is measured with self-report or observation (Dindia, 2002). The recipient in these studies include both strangers and individuals who are involved in a personal relationship with the discloser, such as friends.

The norm of reciprocity in self-disclosure became evident because of the presence of correlation between the content of what individuals are willing to disclose and what other individuals had disclosed to these individuals willing to self-disclose (Jourard, 1971a). Mutual self-disclosure fosters trust building in relationships. The norm of reciprocity in self-disclosure is evident as there is a correlation between individuals that are willing to disclose and those that feel comfortable to confide in return. Empirical evidence shows that careful listeners, that showed concern and support after an intimate self-disclosure, made a more favorable impression than those who reciprocated the self-disclosure (Berg & Archer, 1980). As such, reciprocating self-disclosure does not necessarily warrant self-disclosure in return: demonstrating concern in the attitude or testifying positive variations in perceptions of the recipient toward the discloser are also other forms to reciprocate a self-disclosure. Thereby, such findings on the reciprocity of self-disclosure have some implications for this dissertation. As this dissertation focuses on public leader self-disclosure, previous research findings support that followers have to reciprocate the leader self-disclosure not necessarily through self-disclosure. Indeed, follower perceptions concerning the leader being boosted is sufficient to explain reciprocity of self-disclosure.

Reciprocity of self-disclosure can be framed under several different theories such as Trust Attraction, Social Exchange, and Modeling Theories (Archer, 1979; Tardy & Dindia,

2006). In Trust Attraction Theory, self-disclosure is framed as a sign of affect and trust from the discloser to the recipient. Hence, recipients of self-disclosure reciprocate it to express their willingness to show trust in return. In Social Exchange Theory, if individuals self-disclose or perform a behavior, recipients are expected to return this behavior with an act of similar value. According to the Modeling Theory, individuals imitate each other; if an individual performs self-disclosure, the recipient is expected to imitate and reciprocate self-disclosure. Various theoretical frameworks bring additional support to the idea that self-disclosure can be reciprocated through different forms.

2.4.6. Self-disclosure and liking.

An outcome of self-disclosure in international relationships, as well as a way to reciprocate self-disclosure, is for recipients to develop affect for disclosers. Research in self-disclosure refers to "disclosure-liking hypothesis" to illustrate the idea that self-disclosure can promote affect of recipients for disclosers (Collins & Miller, 1994). Altman and Taylor (1973) explained that affect mediates twice the reciprocal self-disclosure process. A meta-analysis on self-disclosure and affect clarified that self-disclosure to a recipient causes this latter person to like the discloser. Notably, feeling attachment for another person motivates to self-disclose. In turn, the person who originally self-disclosed likes the person who reciprocates the self-disclosure (Collins & Miller, 1994). However, this model on affect and self-disclosure follows the described pathway only if the two following conditions are fulfilled. First, disclosers have to reveal appropriate information that respect normative expectations. Revealing inappropriate (Bochner, 1982) or negative information (Gilbert & Horeinstein, 1975) does not enhance affect for disclosers. Second, recipients should perceive that the information was exclusively revealed to them (Collins & Miller, 1994). When self-disclosers manage to give the impression that listeners were chosen, self-disclosers are more likely to be perceived as attractive by listeners (Bochner, 1982, p. 20). In fact, these findings posit that self-disclosers are more likely to be perceived as attractive by recipients that feel trusted or chosen in confidence. As such, previous research hints that self-disclosure is a communication that boosts affect of the recipient for the discloser.

2.4.7. Appropriate self-disclosure.

Social Penetration Theory also draws on the premise that interpersonal relationships develop, provided that the content and delivery style of the disclosure is appropriate (e.g. not oversharing, preserving self-discloser's privacy) in order to be perceived as a mentally adjusted person. For instance, oversharing information can lead to be perceived as having a deviant and maladjusted personality. When individuals are mentally healthy, self-disclosure is a behavior enacted intentionally with the awareness that they incur the risk to expose their privacy (Derlega

& Chaikin, 1975; Derlega et al., 1993). Individuals can keep control of their privacy by determining the amount of information they reveal to others (Derlega et al., 1993). The probability that an individual discloses private information depends on the tolerance of vulnerability (Derlega et al., 1993; Kelvin, 1977). Such tolerance depends also on factors such as trust and the desire, or not, to self-disclose. When the self-discloser trusts the recipient to a high extent, they have a higher tolerance to vulnerability and tend to self-disclose private information with more ease than when trust in the relationship is low.

Individuals learn to make appropriate self-disclosure through socialization, the process through which parents, teachers, and others raise children to fit to the societal mold (Jourard, 1974). Yet, self-disclosure might also depend on intelligence or on the ability to learn (Antonakis, Ashkanasy, & Dasborough, 2009). In fact, a leader can learn how to affect the emotions of followers by repeatedly being exposed to events. They acquire the understanding of condition-action scripts or schemata (Antonakis, 2003; 2004). However, cognitive intelligence might not be enough for a leader to deliver a skillful self-disclosure that will have the power to influence follower behavior in turn. Leaders might need to develop a sense of their "emotional radar" (Antonakis, 2015) to take appropriate decisions in emotionally tensed situations and not be trapped by the "curse of emotion" (Antonakis et al., 2009). In Jourard's words, leaders need to work on their "ego-strength" so that an individual can react to emotional situations instead of answering with an outburst or suppression of emotions. This construct could be measured with the three following variables: autonomy, security, and reality contact (Jourard, 1963). Autonomy is about possessing a set of high-level skills and competence in several areas to ensure the individual avoids dependency on others and displaying emotional reactions stemming from stereotyped manners. Security, acquired through the assurance of possessing diverse skills, permits to keep away anxiety as the propensity to anxiety increases one's fear to lose face in social interactions. Finally, reality contact helps leaders to be down to earth and to realistically weigh the stakes of self-disclosure in an emotionally charged context and avoid the risk of expressing or inhibiting feelings.

In light of the above stream of research in personal relationships literature, self-disclosure has typically been studied as a relationship promotion behavior. Self-disclosure is argued to help relationships develop and into different stages or, alternatively, to terminate relationships. Further, self-disclosure has also been studied by drawing upon some important assumptions suggested in earlier works of clinical psychology. First, it is assumed that self-disclosure serves as a relationship promotion behavior because it is a behavior that functions on reciprocity. Second, it is assumed that one way for recipients to reciprocate self-disclosure

is to develop positive perceptions toward disclosers, such as perceptions of affect or feeling connected to disclosers.

Despite the prevalence of communication in the workplace with the development of social media, workplace self-disclosure remains in the very nascent stages of research. The idea that self-disclosure will be perceived differently in the workplace compared to personal relationships has been overlooked in interpersonal relationship literature. As the workplace is characterized by the different types of relationships with different status, self-disclosure will impact perceptions of the recipients in a different way depending on status. A notable exception of research which explored self-disclosure of weakness by higher self-discloser in the workplace is by Gibson, Harari, and Marr (2018). They proposed that when lower status recipients perceive a self-disclosure of a higher status discloser as a weakness, self-disclosure (i.e. both positive and negative) can weaken the influence of the discloser, foster task conflict, and lower the relationship quality between recipients and disclosers. However, Gibson and colleagues assumed that the self-disclosure of a higher-status figure could be perceived as a weakness without replicating if self-disclosure also predicts positive outcomes related to perceptions of recipients in the workplace setting. This dissertation extends this research by examining whether leader self-disclosure in public, about a traumatic loss, can prompt positive perceptions of followers. Although Gibson and colleague's research did not investigate public self-disclosure, the aforementioned historical writings provide evidence that self-disclosure can be performed publicly and that it can be investigated at different levels of analysis than solely at the relational level.

In summary, there has been considerable theoretical and empirical advancement of understanding the role of self-disclosure in personal relationships in social psychology. The above body of work shifts the emphasis of self-disclosure (from reciprocating self-disclosure with self-disclosure based on the principle of social exchange) to a communication behavior which prompts positive perceptions of recipients toward disclosures. The idea that recipients of a disclosure can reciprocate the behavior through another form than a self-disclosure helps research on self-disclosure in other contexts than personal relationships, in which recipients are not socially (i.e. psychologically) and/or physically close with the discloser. The workplace setting is an example of a context where the use of self-disclosure and the way it is perceived may largely differ depending on factors such as the social and physical distance between individuals. A limitation of the research on self-disclosure in interpersonal relationships reviewed above is that findings cannot be applied to organization-based relationships because the samples were mainly friends or romantic partners. Further, another limitation in extant research is that various behaviors in response to self-disclosure, such as affect or trust, have yet

to be explored. Personal relationship literature investigates outcomes related to effectiveness in friendships or romantic partnerships; however, organizational objectives are more economic in nature. Therefore, further examinations of self-disclosure in the organizational context will help to expand the scope of outcomes related to self-disclosure.

The following section reviews customer-based research to investigate how self-disclosure and its influence differs outside of personal relationships.

2.5. Self-disclosure in customer-based research

Consumer research draws on self-disclosure to investigate customer-employee relationship dynamics. This research examines the different outcomes of self-disclosure in relationships compared to those suggested in the personal relationship literature. Building upon Social Exchange Theory (Blau, 1964), consumer research focuses on ways that an employee's self-disclosure may influence customer-related sales outcomes. For example, an empirical study conducted experiments in which 196 salesperson-customer dyads were filmed to elucidate this influence (Jacobs, Evans, Kleine, & Landry, 2001). Results revealed that self-disclosure could be distinguished between exchange-specific disclosures and social disclosures. The quality of the exchange is a parameter which should draw more attention when studying the influence of self-disclosure in customer-salesperson relationships on buying decisions. Further empirical research showed that social disclosures are more strongly positively related to higher business commitment compared to exchange-specific disclosures (Jacobs, Hyman, & McQuitty, 2001). The above findings reveal that the outcomes of self-disclosure depend on recipients' perceptions about the self-disclosure. When recipients perceive that the purpose of self-disclosure is more agentic-oriented, recipients will reciprocate self-disclosure based simply on extrinsic social exchange. When they perceive that the purpose of self-disclosure is more communal oriented, recipients may reciprocate self-disclosure based on intrinsic social exchange by engaging in positive perceptions toward the discloser.

Consumer research also embeds self-disclosure in Social Response Theory and the norm of reciprocity implied by Social Exchange Theory to investigate how to collect customer information (i.e. Zimmer, Arsal, Al-Marzouq, Moore, & Grover, 2010). With the rise of Internet and Big Data, organizations are increasingly relying on data to improve product quality and compete on the market; therefore, having access to customer data is key for organizations. Consumer research operationalizes customer data under the variable of self-disclosure to investigate how organizations can be more convincing to motivate customers to share more information. As a matter of fact, customers are more refractory in sharing their personal information due to the abundant demand from business companies. The core idea is that

customers need to perceive that in exchange of incurring the risk of revealing personal information they gain the benefits of more personalized offers (Li, 2012). This Consumer-based Approach of self-disclosure reveals that the disclosers need to have a clear and strong motivation which drive them to share their own private information with others. As such, previous research of self-disclosure in consumer research also reveals that self-disclosure is a premeditated act which is used as a tactic to achieve a purpose.

In summary, research of self-disclosure in consumer research has several implications for the conceptualization of self-disclosure in this dissertation. First, when self-disclosure is more communal-oriented, recipients are more likely to reciprocate it through intrinsic social exchange. Specifically, they may be more prone to return self-disclosure with outcomes such as positive perceptions about the disclosure which go beyond the original value of the self-disclosure. As such, consumer research shows the tendency that followers can reciprocate public leader self-disclosure of traumatic loss by engaging in positive perceptions related to leadership effectiveness. Second, research of self-disclosure in consumer research implies that disclosers need to have a clear and strong reason which motivates them to self-disclose because they need to internally solve the trade-off between risk taking incurred by revealing information about the self, and the benefits they gain in return. Therefore, the aforementioned research in consuming research hints the importance to clarify the potential outcomes of public leader self-disclosure of traumatic loss: public leader self-disclosure of traumatic loss will be able to make contributions to leadership development only if the motivation to self-disclose and the effects it yields are explained.

The following section reviews how research on social media embeds self-disclosure in order to examine the boundaries of what is appropriate to share online or not. This perspective on self-disclosure provides hints about the implications of self-disclosing publicly a traumatic loss.

2.6. Self-disclosure in social media

Social networking services, such as Facebook, have encouraged research that investigates the difference between online self-disclosure and self-disclosure in face-to-face settings. For instance, Seidman (2013) conducted empirical studies to clarify how personality traits affects individuals' willingness to disclose on Facebook with a group of undergraduate students. Results revealed that individuals' tendency to disclose on Facebook is positively related to extraversion, neuroticism, and agreeableness.

The virtual side of social networking sites have changed the dynamics of communication in dyadic conversations. Some topics, such as sharing information about others, have become easier to discuss since the self-discloser does not speak directly to another human.

Research in social media has started to investigate the negative side effects of online communication in order to prevent the risk of violating the privacy and wellbeing of others. Building on the ethical decision-making model (Rest, 1982) and the Theory of Planned Behavior (Ajzen, 1985), some empirical studies focus on clarifying the parameters that influence individuals' decision to share a third party's information without permission (Koohikamali, Peak, & Prybutok, 2017). Research on self-disclosure in social media also contributes in advancing the questions on the ethical use of social media, on the moral boundaries of sharing information about others online without their permission and on the content of information that can be shared. The internet is an unforgiving and unforgetting ether. Self-disclosing in the in the age of social media leaves little room for error in its permanency. The risks associated to the type of self-disclosure discussed in this research are not just public exposure, but a situation the discloser may never recover from.

Research on self-disclosure in social media provides the opportunity for this dissertation to consider implications for a leader to share publicly a traumatic loss. As mentioned in the introduction within this dissertation, organizational leaders have more opportunities to make public appearances due to the fact that the expectation for organizations to be ethically and/or politically involved is rising, and that social media is used as a platform to communicate such engagements with external constituencies of organizations. Indeed, the commencement addresses extracted for the experiments of this dissertation were broadcast on social media. Therefore, public leader self-disclosure of traumatic loss in a commencement address speech will also impact other external constituencies than the graduating students who are listening to the speech. First, the aforementioned research of self-disclosure in social media caution leaders about the risk they are incurring by self-disclosing a personal story publicly. Second, it provides additional evidence that it is important for leaders who decide to share publicly the experience of traumatic loss to plan in advance the content and the delivery style (i.e. to show emotional control) of the self-disclosure, and to have a clear purpose of why they are sharing such an intense story in public.

The next section reviews how research with Feminist Relational Approach introduced self-disclosure in managerial studies.

2.7. Self-disclosure in feminist relational research

Self-disclosure has been discussed in managerial studies other than in the field of consumer research. Research taking a Feminist Relational Approach to organizational studies have identified self-disclosure as a communal behavior with the potential to help female employees in the workforce to be perceived as effective (Fletcher, 1994; Grant, 1984).

Although such research does not clearly mention the theoretical foundations of the ideas which are suggested, it can be implied that it implicitly builds upon Social Role Theory (Eagly, 1987b). Social Role Theory suggests than men are expected to act in an agentic way based on assertive values, and by being performance focused, while women are expected to act communally by being caring and focused on altruism. Thus, research with a Feminist Relational Approach draws on the assumption that the female gender role is congruent with communal characteristics such as self-disclosure, and female employees are thought to be more prone to receive positive evaluations if they succeed to bolster perceptions that their behavior leans toward their gender role.

Fletcher (1994) suggests that self-disclosure is one of the three pillars of communal behaviors which beholds the potential to operate a paradigm shift from the current gender biased system to a more inclusive gender-neutral system. Fletcher's theoretical paper written in the early 1990s appears to be cutting edge, hinting the systemic nature of the issue related to the underrepresentation of women in leadership positions. Instead of stating the source of the problem straightforwardly at a time when the discussion was not popularized yet, her paper prepares the ground for the discussion by pointing out the inaccuracy to promote the "female advantage" in the current gender-biased system. The use of the female advantage in the current system is counterproductive and would be even more harmful for women, especially if used for instrumental purposes. Fletcher underlies that the organizational system needs to become more gender neutral so behaviors that are considered to be a female advantage helps to improve human relationships in the workplace.

Fletcher reviews three major communal behaviors that have been recognized to be part of the female advantage in previous research: vulnerability (i.e. self-disclosure), empathy, and empowerment. She underlies that both men and women should develop these skills in order to favorize the societal shift to a more inclusive, gender-neutral system. In other words, mastering these skills can be considered as necessary processes to promote a more inclusive and gender-neutral system. Although self-disclosure literature already existed in the field of social psychology, this concept was not commonly discussed yet in the managerial literature. Hence, Fletcher seems to use "vulnerability" to refer to the idea of self-disclosure. As such, it is implied that self-disclosure is important because it allows individuals to share personal and intimate information and to expose the self to a high degree of personal vulnerability in order to build high quality professional relationships.

Women are more prone than men to self-disclose because of the socialization process which constructs gender roles during childhood. While men are socialized not to express any sign of vulnerability and encouraged to be strong and independent, women are trained from an

early stage to establish an emotional connection with others, to be able to express their own feelings, and understand the feelings of others. Thus, it is considered to be in the nature of women to be able to recognize and answer to affective stimuli, especially "negative" feelings such as self-doubt, vulnerability, or need. Miller (1986) observes that the human condition, embedded in the nature of human existence, predetermines women to recognize and accept their own, and others', weaknesses and vulnerability. Women manage to accept weaknesses in others without any judgmental attitude because they consider that being dependent on other is a universal condition instead of an individual deficiency. Women do not consider that self-disclosing personal vulnerabilities in interpersonal relationships is an act related to shame. On the contrary, they perceive that sharing intimate and salient information about the self is an opportunity to improve relational bonds. Therefore, women's narratives often include more disclosures about intimate and/or personal information during conversations than men. Further, women appear to be more likely to make negative disclosures such as by sharing their torments (Fletcher, 1994).

Fletcher proposes that a more frequent use of self-disclosure in the workplace has the potential to help individuals develop self-awareness. At first glance, "vulnerability" could sound like a quality that is controversial if enacted in an organizational context. However, management literature admits more and more that "an *inability* to acknowledge and confront weakness is a limit to individual as well as organizational growth" (Fletcher, 1994, p. 76). When individuals are capable of tolerating the awareness of their own failures and inadequacies, instead of attempting to reject and hide weakness, they show improvement in assessing the self (Grant, 1984). Consequently, individuals should get better at understanding their own development needs. As a result, they develop a sense of interdependence and perceive other's strengths as complementary to their own skills, rather than perceiving them as threats.

Fletcher also encourages to self-disclosure more frequently in the workplace because it may be an opportunity for personal growth. In fact, the confrontation and the addressment of one's weaknesses is the precondition for personal growth (Fletcher, 1994). In this sense, owning the skill to self-disclose seems to be a premise for every individual that aims for personal growth. Total quality programs encourage managers to cherish their defects, to reward those who identify them, and to consider mistakes as opportunities for growth, not as failures (Feigenbaum, 1990). Self-disclosure at the group level may promote an atmosphere in which mistakes will be perceived as opportunities to communicate, instead of denying or blaming others. It is important to note that having the skill to perceive failures on occasion to grow necessitates the skill to tolerate feelings of inadequacy and weaknesses, instead of feeling emotionally frozen by them (Fletcher, 1994).

Lastly, Fletcher promotes the use of self-disclosure in the workplace because when a group of individuals are able to apply such behavior, it may create an atmosphere of psychological safety that fosters collaborative working relationships. Individuals who are able to recognize their vulnerabilities and share them may become skilled at helping others to find and accept their blind spots in turn. Furthermore, they will be able to face others self-disclosure without issuing judgement and this should foster collaborative behavior instead of defensive attitudes.

Early research on self-disclosure form a Feminist Relational Approach in managerial studies provides evidence about that self-disclosure is a communal behavior compatible with the workplace. To date, empirical research examining these propositions about the positive effect of self-disclosure in the workplace are few. Rather, organizational studies promote the idea that self-disclosure in the workplace can have some negative influence. Experimental studies showed that self-disclosures made by high status individuals can be perceived as weakness, prompting negative outcomes such as damaging the relationship quality. Thus, it is not recommended to get personal in the workplace; however, such research investigating the dark side of self-disclosure draws on the assumption that the positive effects of self-disclosure found in personal relationship literature should also apply in the workplace. Therefore, this dissertation addresses this limitation by proposing that the use of public leader self-disclosure of traumatic loss in a speech can engender positive outcomes.

In summary, research on self-disclosure across disciplines and contexts (i.e. interpersonal, romantic, social media, etc.) underscores that self-disclosure is a versatile behavior which can be explored in a variety of social contexts. As such, this dissertation links self-disclosure to leadership studies in order to understand how leader self-disclosure can be an antecedent of follower perceptions of charisma. Moreover, research which has advanced self-disclosure as a tool promoting positive outcomes such as positive perceptions of recipients toward disclosers falls under the Humanistic Approach in clinical psychology, and under the personal relationship literature in social psychology. The Humanistic Approach in clinical psychology is a foundational pillar of research on self-disclosure in fields of psychology. Thus, the personal relationship literature in social psychology draws from the Humanistic Approach in clinical psychology.

First, this dissertation draws from social psychology and personal relationships research in order to understand how the norm of reciprocity can function in contexts outside of interpersonal relationships, such as when a public leader self-discloses. This perspective may be helpful to explain how followers who are socially and/or physically distant with leaders reciprocate self-disclosure, other than with returning self-disclosure. Second, the current

dissertation draws from the Humanistic Approach in order to understand the function of public leader self-disclosure of traumatic loss in charismatic leadership. In doing so, self-disclosure is embedded in the Humanistic Framework to understand why follower perceptions of charisma are stronger for followers exposed to a speech of a charismatic leader than for those exposed to a speech of a leader who does not self-disclose. Further, this approach may also explain why follower perceptions of charisma predicts stronger indication of leadership effectiveness for followers exposed to a speech of a leader who self-discloses in public.

Although the literature on charismatic leadership has hinted the presence of self-disclosure to produce effects of charisma, there is no research that provides evidence that self-disclosure is an antecedent of follower perceptions of charisma toward a leader. As such, this literature review did not review research linking self-disclosure with charismatic leadership.

The different frameworks and variables related to charismatic leadership will be presented in the next chapter. Chapter 3 presents the different theoretical frameworks to shed light on public leader self-disclosure of traumatic loss.

Box 2. *Summary of Chapter 2*

Chapter 2 presents the literature review of this dissertation.

First, the history of self-disclosure and the function of public self-disclosure are discussed.

Second, the conceptualizations of self-disclosure in clinical psychology and across the field of clinical psychology, such as the literature on personal relationships are reviewed.

Third, self-disclosure is reviewed in connection to the Social Penetration Model, which is a theoretical model in which self-disclosure has a major role. Reviewing this model illustrates how self-disclosure can be framed as a focal variable in a theory and influences positively perceptions of the recipient of the disclosure.

Fourth, a brief review of studies related to self-disclosure in organizational studies (i.e. self-disclosure in customer-based research, social media, and feminist relational research) is provided.

The absence of a review on self-disclosure in relation to charismatic leadership reveals that the role of self-disclosure in charismatic leadership has not been previously studied. Yet, research in charismatic leadership hints the role of self-disclosure as a form of stories shared by organizational leaders as a verbal tactic to boost follower perceptions of charisma. Thus, this dissertation frames self-disclosure as an antecedent of charismatic leadership.

Further, this literature review reveals that there are few empirical studies which have examined the positive effects of self-disclosure in the workplace. Rather, recent research on self-disclosure in organizational studies has investigated the dark side of self-disclosure in the workplace, without replicating past studies on the positive effects of self-disclosure examined in social psychology. Such research takes for granted that results observed in personal relationships can be applied to the workplace. Therefore, this dissertation addresses this limitation by proposing that the use of public leader self-disclosure of traumatic loss in a speech can engender positive outcomes.

The fact that self-disclosure is a concept which has been explored in multiple disciplines shows its versatility and that it has been mainly investigated as a relationship promotion tool. Although this dissertation is interested at a different unit of analysis than the relational level in which it has been mainly investigated, the review on historical writings supports that previous research has investigated public self-disclosure; thus, it is possible for this dissertation to explore self-disclosure at the metalevel of leadership (i.e. impact of leadership on large social systems).

Chapter 3

Theoretical Framework and Hypotheses

As explained in the theoretical introduction of this dissertation, previous research on charismatic leadership leads to the similar observation that sharing a relatable experience or story is an important tactic to engender follower perceptions of charisma. Moreover, such research also leads to the same critical observation that there is a lack of precision on the kind of experiences or stories that should be shared, how it should be shared, in order to produce the effect of charisma. The following paragraphs introduce two major research concepts on charismatic leadership that underscore the importance of sharing stories and experiences without giving precision on how to apply this rhetorical device efficiently.

Drawing upon the Impression Management Theory, Antonakis and colleagues (2011) investigate whether identifying a set of impression management cues (i.e. verbal cues and non-verbal cues) and teaching them to organizational managers can foster follower perceptions of charisma toward these managers. Sharing stories is considered to be one of the verbal cues which fosters follower perceptions of charisma. Despite the positive and promising results indicating that charisma can be taught and the review on past research indicating the importance of sharing stories, this empirical research does not explain what type of stories and how they can be shared to promote follower perceptions of charisma. It does not predict either how follower perceptions of charisma might differ depending on the type of story shared with followers.

In the theoretical paper on Self-Concept based Motivational Theory of charismatic leadership, Shamir and colleagues (1993) identified a set of seven charismatic rhetoric that enhance follower perceptions of charisma. As shown in Table 1, making references to relatable experiences, values, and backgrounds is considered to be a charismatic rhetoric which fosters follower personal identification with the leader and/or social identification with the group they belong to; thereby, strengthening follower perceptions of charisma toward the leader. Numerous empirical investigations on rhetorical content analysis in charismatic leadership operationalized the propositions of Shamir and colleagues (e.g. Bligh & Robinson, 2010). Nevertheless, the more recent work still does not provide further detail about the kind of experiences, values or backgrounds shared by charismatic leaders.

Table 1. *The Rhetoric of Charismatic Leadership*

1) More references to collective history and to the continuity between past and present
2) More references to the collective and collective identity, and fewer references to individual self-interest
3) More positive references to followers' worth and efficacy as individual and as a collective
4) More references to leader's similarity to followers and identification with followers
5) More references to values and moral justifications, and fewer references to tangible outcomes and instrumental justifications
6) More references to distal goals and the distant future, and fewer references to proximal goals and the near future
7) More references to hope and faith

Note. From "The Rhetoric of Charismatic Leadership: A Theoretical Extension, a Case Study and Implications for Research", by Shamir, Arthur, & House (1994).

Taken together, these works on charismatic leadership explored through different theoretical frameworks lead to the same criticism: scholars did not specify the different typologies of stories and experiences (i.e. personal, professional, emotional, positive, negative) that foster follower perceptions of charisma. Furthermore, the motivational process to share each of these different types of stories is not detailed. This lack of precision regarding the type of stories and experiences which can be shared by charismatic leaders is not helpful to suggest practical recommendations for leadership development on how to share stories and experiences which produce systematic follower perceptions of charisma. This dissertation is intended as a speculative inquiry shedding light on these limitations.

Before introducing the hypotheses, the next section presents the construct of public leader self-disclosure of traumatic loss discussed in this dissertation.

3.1. The construct of public leader self-disclosure of traumatic loss

This dissertation investigates the effectiveness of sharing one specific type of stories and experiences at the metalevel of leadership, namely public leader self-disclosure of traumatic loss, on follower perceptions of charisma and its associated outcomes. Table 2 summarizes its conceptualization presented in this chapter. Also, as shown in Figure 1, this dissertation defines public leader self-disclosure of traumatic loss as the act of seldom sharing in public the unexpected (both sudden and not sudden) experience of losing a very important person (i.e. personal or nonpersonal). It is possible to imagine a situation where a leader self-discloses another type of a traumatic experience (e.g. overcoming a disease or a professional challenge,

losing a job, experiencing a romantic breakup, etc.). The unexpected loss of a loved one can be a highly charged and traumatic time, triggering one the most intense type of grief (Murray, 2001). As research on leader self-disclosure of traumatic experiences in leadership studies is at an exploratory stage, this dissertation choses to focus on an extreme example of a traumatic experience, namely traumatic loss. Drawing attention to an intense and poignant traumatic experience can be helpful to show stronger evidence of follower perceptions of charisma toward the leader, in comparison with drawing attention to an experience which is less emotional and may leave a weaker impression on followers. The next chapters will report the experimental studies results which investigate the effect of public leader self-disclosure of traumatic loss on follower perceptions of charisma and associated outcomes, indicative of leadership effectiveness.

The following sections of this chapter introduce the hypotheses tested in the studies and the theoretical frameworks used in the different studies to explain the effect of public leader self-disclosure.

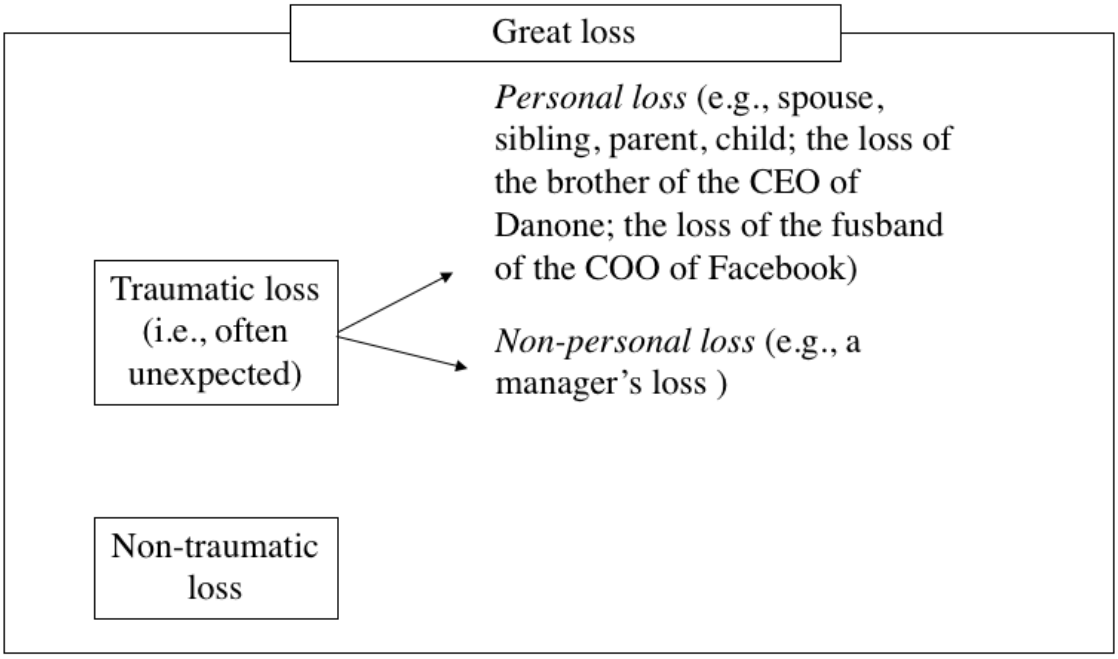

Figure 1. *Conceptualization of Public Leader Self-Disclosure of Traumatic Loss*

Table 2. *Conceptualization of Public Leader Self-Disclosure of Traumatic Loss*

What public leader self-disclosure of traumatic loss is
Definition • The act of seldom sharing in public the unexpected (both sudden and not sudden) experience of losing a very important person (i.e. personal or nonpersonal).
Characteristics of public leader self-disclosure of traumatic loss from the perspective of the leader • Often situated at the very beginning of the speech, just as a religious parable illustrating a lesson. • Main theme of the whole speech. • A 'premediated act' that leaders decide to share purposefully in an emotionally controlled way. • A self-disclosure which may lead the leader to experience pain or discomfort as it may cause the leader to psychologically 'relive' undesirable experiences and emotions. • First motivation to self-disclose a traumatic loss is to share the lessons learned from this experience of adversity (i.e. altruistic reasons). • Use of public leader self-disclosure of traumatic loss implies that leaders have a high degree of self-awareness. • Time lapse separating the moment a leader is sharing the story in public and the moment the loss occurred varies. • Leaders feel ready to externalize their grief, that they are in the mourning process, and have the confidence that they will not let emotions take control over themselves when they deliver the speech. • If not used efficiently, leaders incur the risk to damage their public image.
Characteristics of public leader self-disclosure of traumatic loss from the perspective of the follower • Effect of surprise in the eyes of followers • Followers may perceive the leader as incurring the risk to lose face by sharing a personal emotional story into the public sphere. • The less followers hear the story, the more powerful is leader self-disclosure as its rarity may enhance the special and unique nature of being placed in the leader's confidence. • If shared too often, followers may perceive that the leader lacks authenticity and the unexpected dimension of the self-disclosure fades out. • Shorten the psychological distance felt by followers with distal leaders, which makes followers feel closer and more similar to the leader
Benefits of public leader self-disclosure of traumatic loss for the leader • Positive effect to help leaders to go through the mourning process after experiencing a loss.
Benefits of public leader self-disclosure of traumatic loss for the follower • Feeling closer to the therapist. • Therapists serving as a role model for patients by helping them to visualize how they will react when they will face a similar situation. • If followers have been through a very similar experience of loss than the one shared by the leader, they should engage in stronger positive perceptions related to this leader.
What public leader self-disclosure of traumatic loss is not
Characteristics • Not shared spontaneously in the middle of the speech. • No loss of control of emotions (e.g. no weeping). • Not just about making the utterance that leaders have experienced a great loss.

3.2. Leader self-disclosure as a group-level phenomenon

The literature review of this dissertation (cf. Chapter 2) revealed that previous research in the field of psychology and especially social psychology mainly investigated self-disclosure as a tool promoting dyadic relationships (e.g. Rogers, 1961). Nevertheless, historical writings, also reviewed in the literature review section, clarified that self-disclosure can occur in public. As such, research testifies that it is possible to frame self-disclosure as a social phenomenon which happens in public. Thus, this dissertation focuses exclusively on investigating leader self-disclosure in public, when self-disclosure is performed in front of followers that the leader does not necessarily know. Moreover, this dissertation suggests that public leader self-disclosure of traumatic loss to be an antecedent of charismatic leadership. Specifically, leader self-disclosure is suggested to be one type of story that can be shared by charismatic leaders in order to enhance follower perceptions of charisma.

Self-disclosure at the relational level is expected to be a reciprocal phenomenon (Altman & Taylor, 1973). When an individual self-discloses, the other listening party should reciprocate the self-disclosure. However, at the metalevel of leadership, followers may not necessarily have the opportunity to reciprocate the self-disclosure verbally, or directly toward the leader. When a leader incurs the risk to self-disclose publicly a traumatic loss at the metalevel of leadership, indirect followers (i.e. those who are not working for this leader) may perceive that the leader has put them into its confidence. This dissertation suggests that these followers will reciprocate this gift in turn by showing stronger appreciation for the leader, willingness to trust the leader, perceiving the leader as competent and as having the developed abilities to influence more than a leader who does not self-disclose (Antonakis et al., 2011).

3.3. Conceptualization of public leader self-disclosure of traumatic loss

Public leader self-disclosure of traumatic loss is a rare phenomenon. Leaders may not share their story often because of its high level of intimacy as well as the emotional cost and risk incurred in its retelling (Henley & Freeman, 1979). Leaders may experience pain or discomfort sharing the story of adversity as it may cause the leader to psychologically ‘relive’ undesirable experiences and emotions. Instead, some leaders share stories of loss that are not necessarily traumatic. However, this dissertation suggests that the story shared by the leader should be about a loss that leaders perceive as traumatic for them in order to exert the powerful effect of this charismatic leadership tactic. If leaders were sharing the story of loss that was not meaningful for them, followers are less likely to perceive the story as poignant and to perceive that leaders who self-disclose as more charismatic than those who do not.

From the follower perspective, the fact that leader self-disclosure is seldom performed creates an effect of surprise. The less followers hear a story, the more powerful leader self-

disclosure becomes as its rarity enhances the special and unique nature of being placed in the leader's confidence. Followers may perceive the leader as incurring the risk to lose face by sharing a personal emotional story into the public sphere. Public leader self-disclosure of traumatic loss may help to shorten the psychological distance felt by followers with distal leaders, making followers feel closer and more similar to the leader. Information is power, hence sharing information is equal to distributing power to followers the leader is sharing the information with (Henley & Freeman, 1979), making self-disclosure a powerful leveling technique. If a leader was repeatedly sharing the same story about traumatic loss, followers may perceive that the leader lacks authenticity; in this scenario, the unexpected dimension of the self-disclosure diminishes.

When public leader self-disclosure of a traumatic event buffers social distance separating leaders from followers, it may also present the benefit to promote psychological safety in the workplace (Edmonson, 1999). Research on authority gradients in the field of aviation hints indicates that communication between pilots and copilots may not be effective in stressful situation if the social distance separating the two individuals (due to experience, perceived expertise, or authority) is too large (Cosby & Croskerry, 2004). Authority gradient is a concept which describes the relationship between people of different rank and/or authority who work together (Grech, Horberry, & Koester, 2019). Thus, it is implied that if leaders are able to buffer the social distance separating them from followers, followers should feel safer to admit mistakes

When a leader publicly self-discloses a traumatic loss, the self-disclosure is often situated at the very beginning of the speech, just as a religious parable illustrating a lesson. This is because the purpose of a speech which includes such a poignant type of story serves as a means to share lessons learned from this traumatic experience. An effective public leader's self-disclosure of traumatic loss is not shared spontaneously in the middle of the speech. It is a 'premediated act' that leaders decide to share purposefully in an emotionally controlled way. In other words, the use of public leader self-disclosure of traumatic loss implies that leaders have a high degree of self-awareness. The time lapse separating the moment a leader is sharing the story in public and the moment the loss occurred may vary depending on individuals. For instance, Sheryl Sandberg, the COO of Facebook, shared the loss of her husband a year after her loss, while Emmanuel Faber (i.e. 56 years old), the CEO of Danone, appears to have shared the loss of his brother that he experienced while he was still a Bachelor student. What matters is that leaders feel ready to externalize their grief, that they are in the mourning process, and have the confidence that they will not let emotions take control when they deliver the speech; the emotional awareness, acuity, and control to refrain from crying is especially vital. Empirical

evidence supports that individuals that cry are more prone to be perceived as less professional and less competent than those who do not (van de Ven, Meijs, & Vingerhoets, 2017). Thus, it is important to leaders that decide to self-disclose to remain aware of their (public) image.

A public leader self-disclosure of traumatic loss can be described as a negative self-disclosure, as the story is that the person who was important to the leader has passed away. Nevertheless, what is important is not how the story ends, but the motive that encourages the leader to self-disclose publicly. In fact, the first motivation to self-disclose a traumatic loss should be to share the lessons learned from this experience of adversity. In other words, one of the main reasons as to why a leader might be motivated to self-disclose a traumatic loss in public is for altruistic reasons. Public leader self-disclosure of traumatic loss presents several additional benefits for leaders and followers.

Public leader self-disclosure of a traumatic loss is not just about making the utterance that the leader has experienced a great loss in reminiscence of the deceased person. The studies of this dissertation use the speech of Sheryl Sandberg as an example of a leader who used public self-disclosure of traumatic loss, in the commencement address she gave in May 2016 at UC Berkeley, USA. It is interesting to note that she first mentions briefly about the loss of her husband in the middle of the 20-minute speech (at 11 minutes 17 seconds) she gave two months after the traumatic loss of her husband at Tsinghua University, China. However, this dissertation does not consider that such short utterance in the middle of the speech is the kind of public leader self-disclosure of traumatic loss that we are studying here. It is rather about using the story about loss as the narrative thread of a speech.

Previous studies presented in the literature review chapter of this dissertation has already hinted the idea that public leader self-disclosure should present some benefits: self-disclosure has been used in therapy to help maladjusted patients self-actualize and to achieve a state of mental health (Rogers, 1961). This dissertation suggests that public leader self-disclosure of traumatic loss should have some therapeutic effect for the leader, such as helping the leader to go through the mourning process after experiencing a loss. Grief research shows that sharing repetitively stories about past relationships with deceased persons is helpful to externalize feelings and to accept better the loss (Bosticco & Thompson, 2005; Tyson, 2013). Qualitative research on Shakespeare demonstrated that public self-disclosure helped him to grief the loss of his son and his father: Shakespeare experienced the benefits of personal self-disclosure by writing about these losses in *Hamlet*, but he also experienced the benefits of public self-disclosure by sharing the intimate grief and mourning experience with his audience (Dreher, 2016). Grief research supports that public disclosure of emotional trauma promotes greater effects of healing and reduces symptoms more than a self-disclosure in private (Larson,

2014; Macready, Cheung, Kelly, & Wang, 2001). Second, public leader self-disclosure of traumatic loss can also have some therapeutic effects for followers who listen to the story. Research in psychotherapy showed that therapist (i.e. higher disclosure) self-disclosure about the experience of loss and grief they are going through in parallel with the therapy of the patient, yields several positive outcomes for the patient such as feeling closer to the therapist, therapists serve as a role model for patients by helping them to visualize how they will react when they will face a similar situation. It is important to note that if followers have been through a very similar experience of loss like the one shared by the leader, their positive perceptions are stronger. Followers that discover that the disclosing leader has experienced a similar loss should feel closer and more connected to the leader than those who have not gone through a similar experience. Taken together, evidence from multiple disciplines hint that public leader self-disclosure of traumatic loss should yield positive organizational outcomes.

The next section presents an overview of the series of pilot studies which investigate whether speeches of organizational leaders, including public leader self-disclosure of traumatic loss, scored higher on follower perceptions of charisma toward these leaders in comparison with speeches with no disclosure.

3.4. An Impression Management Approach of charismatic leadership (Chapter 4)

Although previous research in charismatic leadership does not explicitly mention self-disclosure, few notable studies hint towards its role in leadership settings. For instance, Shamir and colleagues (1993) state that showing similarity with followers is an essential charismatic rhetorical content. Conger (1991) presented the power of sharing stories to emphasize similarity with followers and trigger an attribution of charisma. Previous studies suggest the possibility that public leader self-disclosure of traumatic loss is a communication tool helpful to show similarity with followers. Thus, such leader self-disclosure may buffer the social (i.e. psychological) distance which may separate leaders from followers, and thereby bolster follower perceptions of charisma.

More recently, Antonakis and colleagues (2011) refer to the Impression Management Framework to explain the process through which leader behaviors affect follower perceptions of charisma toward a leader (and associated outcomes indicative of leadership effectiveness). This empirical work suggests a set of impression management techniques which fosters follower perceptions of charisma. Sharing stories and experiences is cited as one of these impression management techniques increasing follower perceptions of charisma, also referred as “charismatic leadership tactics”. In their paper, in the literature review on the importance of sharing stories and experiences as a charismatic leadership tactic, they do not provide details about the type of stories (i.e. personal, professional, emotional, positive, negative) shared by

leaders to foster follower perceptions of charisma, and how follower perceptions of charisma varies depending on the type of story. To bridge this gap, this dissertation attempts to focus on one type of story that can be shared by charismatic leaders.

The present research embeds public leader self-disclosure of traumatic loss in several theoretical frameworks to investigate the influence process of leader self-disclosure of traumatic loss on increased follower perceptions of charisma. First, in line with previous research on charismatic leadership, this dissertation draws from the Impression Management Framework to explain the function of sharing publicly a poignant story of a traumatic loss toward followers. This framework suggests that sharing relatable stories with followers is likely to buffer social distance separating leaders from followers, to make followers feel socially closer and more similar to leaders, and to increase follower perceptions of charisma (Antonakis et al., 2011). This research argues that when leaders share an intimate and intense type of information on the self, followers are surprised to hear such an unexpected story. Followers' impression of the leader improves because they may feel socially closer to the leader, and in this connection, they experience positive perceptions of charisma. As such, public leader self-disclosure of traumatic loss should be an effective charismatic leadership tactic. Therefore, a conceptualization of public leader self-disclosure of traumatic loss based on the Impression Management Framework may shed light on the positive influence of self-disclosure for organizational leaders as an impression management technique promoting charismatic leadership.

Second, consistent with previous work on self-disclosure in psychology (Jolley, 2019), this research embeds public leader self-disclosure of traumatic loss in the Humanistic Framework (Rogers, 1961) to explain the powerful effect exerted by public leader self-disclosure of traumatic loss. This approach suggests that when therapists open up to patients in client-centered therapy, self-disclosure becomes a relationship building tool, thereby prompting successful therapy results (i.e. development of a stronger and healthier sense of self for patients, also known as self-actualization) through a promotion of patient self-awareness. When therapists open up, patients perceive therapists as psychologically closer and more similar to them, thereby perceiving them as more human. In other words, when therapists disclose on the self, they appear as more human, and therapy involving therapists' self-disclosure shields more positive outcomes than a therapy with no therapists' self-disclosure. This dissertation proposes that the effect of leader self-disclosure of traumatic loss is powerful to the extent that follower perceptions of charisma will be stronger than in a speech which does not contain this self-disclosure. Nevertheless, the scores of the two speeches will not necessarily be significantly different because it is assumed that other charismatic leadership tactics than public leader self-

disclosure bolster follower perceptions of charisma in speeches with no disclosure. Taken together, a conceptualization of public leader self-disclosure of traumatic loss based on the Impression Management Framework and on the Humanistic Framework may shed light on the power of public leader self-disclosure of traumatic loss by showing stronger follower perceptions of charisma for followers exposed to a speech with public leader self-disclosure, than to followers exposed to a speech without disclosure (cf. Figure 2).

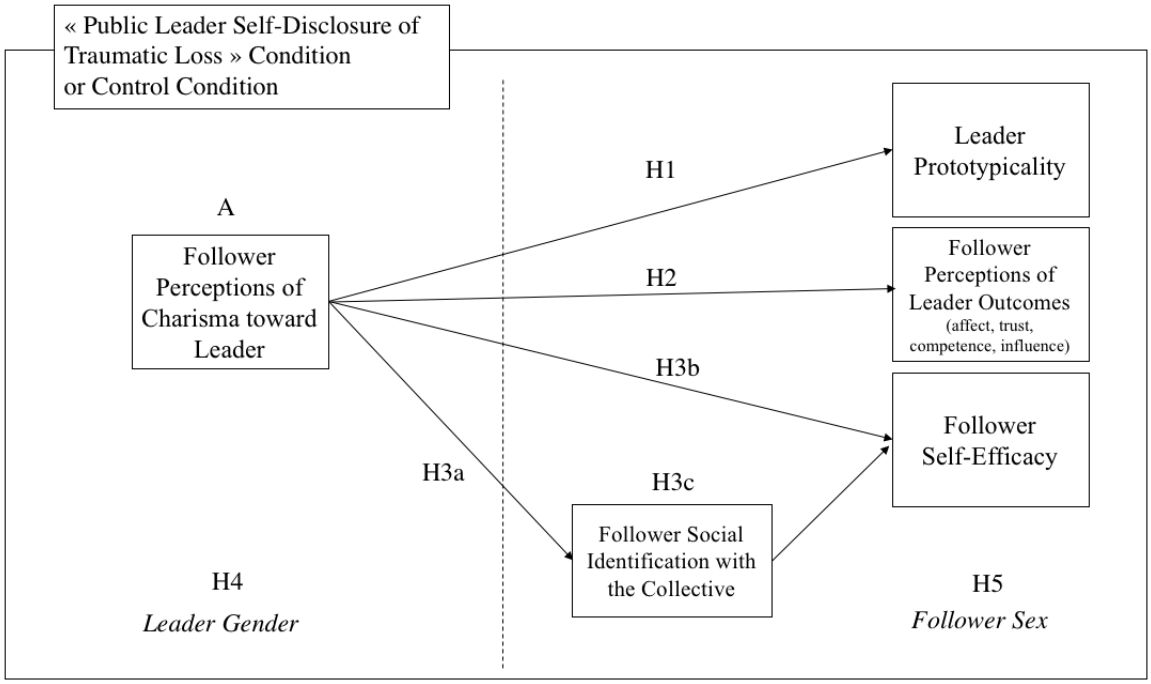

Figure 2. *Investigative Model Depicting the Assumption and Hypotheses 1a-3b*

This view of self-disclosure implies that self-disclosure of high-status disclosers is a tool which yields several positive outcomes such as promoting effective relationships between the high discloser and the recipient with a lower status (Jourard, 1971a). However, the current dissertation does not limit the scope of self-disclosure to the dyadic level of analysis of leadership. In particular, the current dissertation argues that when a leader publicly shares the experience of a traumatic loss, public leader self-disclosure of traumatic loss is an impactful verbal cue beyond direct followers of the organization to which the leader belongs to: public leader self-disclosure can also influence undirect followers outside of the workplace setting. The present research departs from traditional scholarly explorations of self-disclosure by broadening its level of analysis from the microlevel to metalevel of leadership.

> ***Assumption*.** Followers exposed to the speech of a leader who publicly self-discloses a traumatic loss will score higher on ratings of follower perceptions of charisma than followers exposed to a speech with no disclosure (Pilot Studies 1, 2, and 3).

The next section presents the hypotheses which are tested in the dissertation to compare the process effects of charisma on outcomes indicative of leadership effectiveness for followers exposed to a speech which includes public leader self-disclosure of traumatic loss and for those exposed to a speech with no disclosure.

3.5. Leader prototypicality and leader outcomes (Chapter 5)

After having explained the role of public leader self-disclosure of traumatic loss as a charismatic leadership tactic based on the Impression Management Framework, the present section investigates whether charisma predicts stronger indication of leadership effectiveness for variables associated with charisma for followers exposed to a speech including public leader self-disclosure of traumatic loss and for those exposed to a speech with no disclosure. This section tests the hypotheses concerning charisma predicting stronger indications of leadership effectiveness for a speech using public leader self-disclosure based on the Leader Categorization Framework (Study 1.1) and on the Social Exchange Framework (Study 1.2).

The design of Studies 1.1 and 1.2 are adapted from the work of Antonakis and colleagues (2011). The purpose of this germinal research on public leader self-disclosure of traumatic loss is to explore if charisma predicts stronger indication of leadership effectiveness generically for followers exposed to a speech with public leader self-disclosure than for those exposed to a speech with no disclosure. Therefore, this research does not review each of the variables in depth, nor does it analyze results for each of the variables in depth. Nevertheless, these results should still provide important insights for future research about the theoretical frameworks which are also helpful to explain the process effects of charisma, when public leader self-disclosure of traumatic loss is used as a charismatic leadership tactic.

3.5.1. The effect of public leader self-disclosure of traumatic loss on charisma and leader prototypicality (Study 1.1)

Drawing upon the Impression Management Framework and the Leadership Categorization Framework, this dissertation suggests that leaders who display public leader self-disclosure of traumatic loss as a charismatic leadership tactic are more likely to be perceived as prototypical than a leader who does not use this tactic in a speech. The Leadership Categorization Theory suggests that observers hold implicit contextual prototypes on leaders and then draw comparison between the target individual and this prototype (Lord, Brown, Harvey, & Hall, 2001; Lord, Foti, & De Vader, 1984). Previous research on charismatic leadership with a Leadership Categorization Approach suggests that charismatic leaders are representative of prototypical leaders (Antonakis et al., 2011). Charismatic leader behaviors predict leader outcomes indicative of leadership effectiveness. Furthermore, Implicit Leadership Theories of leadership assume that individuals develop prototypes of leaders based

on (effective) leaders observed in practice, thereby implying that leader prototypicality is indicative of leader effectiveness. Therefore, charismatic leaders should be perceived as prototypical leaders.

Previous research based on the Neocharismatic Approach also demonstrated that there is a strong association between prototypes of leadership and neocharismatic forms of leadership, thereby being indicative of leader effectiveness as well (Bass & Avolio, 1997; Brodbeck et al., 2000; Den Hartog, House, Hanges & Ruiz-Quintanilla, 1999). Therefore, drawing upon the Leadership Categorization Framework, it is proposed that follower perceptions of charisma predicts indication of leadership effectiveness (e.g. leader prototypicality) when a leader uses public leader self-disclosure of traumatic loss in a speech. Further, the present study draws on the Humanistic Approach to suggest that follower perceptions of charisma predicts stronger follower perceptions of leader prototypicality for followers experiencing exposure to a speech public leader self-disclosure of traumatic loss as opposed to those experiencing exposure to a speech with no disclosure (cf. Figure 2).

> ***Hypothesis 1***. Charisma will predict stronger leader prototypicality for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with those exposed to a speech with no disclosure (Study 1.1).

3.5.2. The effect of public leader self-disclosure of traumatic loss on charisma and leader outcomes indicative of leadership effectiveness (Study 1.2)

The present research draws upon the Social Exchange Framework to explain that follower perceptions of charisma will predict indications of leadership effectiveness for followers exposed to a speech with public leader self-disclosure of traumatic loss in comparison with followers exposed to a speech with no disclosure. This research suggests that leadership effectiveness is assessed by gathering four leader outcomes associated to charismatic leadership: follower perceptions of leader affect, follower trust toward leader, leader competence, and leader ability to influence followers. As such, this research refers to these four outcomes indicative of leadership effectiveness as "leader outcomes".

When applied to the leadership context, the Social Exchange Framework suggests that followers reciprocate leader's behavior toward them with their own matched behaviors to build and maintain relationships (Blau, 1964; Brown & Mitchell, 2010; Hansen, 2011). Therefore, drawing upon the Social Exchange Framework, it is proposed that follower perceptions of charisma predicts leader outcomes indicating of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) when a leader uses public leader self-disclosure of traumatic loss in a speech. Further, the present study draws on the Humanistic Approach to suggest that follower perceptions of

charisma predicts stronger leader outcomes in indication of leadership effectiveness for followers experiencing exposure to a speech public leader self-disclosure of traumatic loss, than those experiencing exposure to a speech with no disclosure (cf. Figure 2).

> ***Hypothesis 2.*** Charisma will predict stronger leader outcomes related to it including follower perceptions of leader affect, follower trust toward the leader, leader competence, and leader ability to influence for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with those exposed to a speech with no disclosure (Study 1.2).

The next section presents the hypotheses that also explore the process effects of follower perceptions of charisma on leader outcomes indicative of leadership effectiveness but based on a different theory than those examined in Chapter 5.

3.6. A Self-Concept Based Approach of public leader self-disclosure of traumatic loss as a charismatic rhetorical device (Chapter 6)

The previous chapter investigated if the Leadership Categorization Framework and the Social Exchange Framework are helpful to explain the influence of public leader self-disclosure of traumatic loss on relationships between charisma and associated outcomes. This section examines if a different theory is helpful to provide equal or better explanation of this influence process, such as the Self-Concept Based Theory of charismatic leadership.

The design of Studies 2.1, 2.2, and 2.3 are adapted from the work of Kark, Shamir, and Chen (2003). Their research builds upon the theoretical model of the Self-Concept based Theory of Charismatic Leadership.

3.6.1. The effect of public leader self-disclosure of traumatic loss on charisma and follower social identification with the collective (Study 2.1)

An underlying intermediate effect which often explains the impact of charismatic leadership on followers' perceptions and behaviors is follower social identification with the collective. Identification is the feeling of oneness or belongingness to a person, a particular group, or institution (van Knippenberg, van Knippenberg, De Cremer, & Hogg, 2004), and is derived from Social Identity Theory (Tajfel, 1981). When individuals go through social identification, their belief of a group (or an organization) is self-referential or self-defining (Pratt, 1998). Such individuals base their self-concept on their belongingness to the group, that is a given social context (e.g. as members of a team, department, or organization; van Dick et al., 2018). As such, they experience both group successes and failures as personal (Mael & Ashforth, 1992). Ashforth and Mael (1989) were among the first scholars to introduce social identification in leadership studies, in order to explain transformational leadership influence on followers.

A leadership theory in which follower social identification has a central position, is Shamir and colleagues' (1993) Self-Concept based Motivational Theory of charismatic leadership. Originally, this seminal paper built upon the preliminary work of House (1977) to propose Motivational Theory of charismatic leadership. Their theory suggests that a charismatic leader's influence depends on how successful leaders are in connecting followers' self-concept to the group's mission and to the group itself; then, followers will start to perform proactive behaviors for the sake of the group. Empirical evidence supports the idea that in the charismatic leadership process, followers go through social identification with the group which increases their willingness to contribute to the mission of the group (Shamir, Zakay, Breinin, & Popper, 1998). Therefore, this study suggests that follower perceptions of charisma predict follower social identification with the group when a leader uses public leader self-disclosure of traumatic loss in a speech, and when a leader does not use disclosure. Further, the present study draws on the Humanistic Approach to suggest that follower perceptions of charisma predicts stronger leader outcomes in indication of leadership effectiveness for followers experiencing exposure to a speech public leader that specifically self-discloses a traumatic loss (cf. Figure 2).

> ***Hypothesis 3a.*** Charisma will predict stronger follower social identification when the collective of followers is exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.1).

3.6.2. The effect of public leader self-disclosure of traumatic loss on charisma and follower self-efficacy (Study 2.2)

In their Motivational Theory of charismatic leadership, Shamir and colleagues suggest that one potential outcome of charismatic leadership is to enhance follower self-efficacy. Self-efficacy is the belief of an individual in their ability to perform tasks successfully; it is a strong source of motivation and is a major component of Social Learning Theory (Bandura, 1986). Based on the mission set by the organization, leaders arouse followers' motivation to realize the values and ideals set by the leader. In this motif, leaders engage in displaying self-confidence and confidence in followers' ability, fixing high expectations for both themselves and followers, and expressing confidence in follower's capacity to achieve these high expectations. By doing so, leaders increase follower perceived self-efficacy. In other words, follower self-efficacy is one of the rewards involved in the charismatic leadership process. This dissertation argues that follower perceptions of charisma predict follower self-efficacy when a leader uses public leader self-disclosure of traumatic loss in a speech, and when a leader does not use disclosure. Further, the present study draws on the Humanistic Approach to suggest that follower perceptions of charisma predicts stronger follower self-efficacy for followers

experiencing exposure to a speech public leader self-disclosure of traumatic loss compared to those experiencing exposure to a speech with no disclosure (cf. Figure 2).

> ***Hypothesis 3b.*** Charisma will predict stronger follower self-efficacy for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with those exposed to a speech with no disclosure (Study 2.2).

3.6.3. The mediating effect of follower social identification with the collective on the relationship between charisma and follower self-efficacy (Study 2.3)

In this dissertation, follower social identification with the collective is considered an individual-level construct. Social identity is part of the self-concept of individuals and the level of identification with social entities such as groups or units can vary between followers. Empirical evidence shows that individuals identify with groups partly because social identification boosts self-esteem and sense of efficacy (e.g. Alderfer, 1987; Hogg & Abrams, 1990). In an experimental study conducted in sport coaching research, Hogg and Abrams attempted to develop scales to understand how sportsman identify personally with the coach or how they experience social identification with their team. The development of the Team Social Identity scale revealed that individuals are motivated to engage in positive discrimination and to have a biased perception of their ingroup in order to maintain and protect a positive social status and positive identity of their ingroup.

Previous research on social identification also implies that follower social identification yields positive outcomes empowering follower such as through self-esteem. Shamir (1990) suggested that some people build their self-concepts on team, occupational, or organizational identities. These individuals take part in collective activities because participating helps to clarify and affirm their self-concept. In a similar vein, Social Identity Theory (Tajfel, 1982) suggests that identification with the group is related to the attribution of positive qualities to the group and fosters members' self-esteem. In other words, Tajfel (1982) implies that social identification is about developing a sense of belongingness to a group and also developing an emotional value stemming from this belonging (Kark et al., 2003). In sum, previous research underlies that social identification empowers followers.

Social identification with a group holds the potential to foster followers' empowerment because the identification of followers is focalized on the group that they belong to. As members of the group, followers' self-perceptions of individuals composing the group is likely to be affected, and to some extent, followers are likely to attribute success to the group they belong to. The more individuals identify with a group, the more they have opportunities to experience psychological rewards such as a strengthened feeling of empowerment (Kark et al., 2003). Hence, high levels of social identification would be positively related to high levels of

perceptions of self-efficacy. Therefore, charismatic behaviors that foster strong identification with a work group empower followers by linking them to a stronger and bigger entity enhancing their sense of self-efficacy (Shamir et al., 1993, 1998). This dissertation draws on the Self-Concept based Theory of charismatic leadership to argue that the relationship between follower perceptions of charisma and follower self-efficacy is mediated by follower social identification both for followers experiencing exposure to a speech with public leader self-disclosure of traumatic loss, and for those that experience exposure to a speech with no disclosure. Further, the present study draws on the Humanistic Approach to suggest that the relationship between follower perceptions of charisma and follower social identification will be more strongly mediated by follower social identification with the collective for followers experiencing exposure to a speech public leader self-disclosure of traumatic loss than those experiencing exposure to a speech with no disclosure (cf. Figure 2).

> ***Hypothesis 3c.*** The relationship between charisma and follower self-efficacy will be more mediated by follower social identification with the group for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with those exposed to a speech with no disclosure (Study 2.3).

3.7. The effect of leader gender and follower sex on public leader self-disclosure of traumatic loss on charisma and related outcomes (Chapter 7)

3.7.1. The effect of public leader self-disclosure of traumatic loss on charisma and related outcomes depending on leader gender (Study 3.1)

Drawing upon Status Characteristics Theory and Social Role Theory (Carli & Eagly, 1999), Eagly and Karau (2002) developed the Role Congruity Theory of prejudice toward women leaders to explain how gender roles and leader roles produce two types of prejudice which underscore preference for male leaders in organizations. Gender roles include two types of expectations or norms about what is considered as desirable for each sex: descriptive norms include consensual expectations about what members of a group actually are and do (i.e. stereotypes), and prescriptive norms describe what members ought to do ideally. This study purposefully discusses the gender of leaders, which refers to the attitudes, feelings, and behaviors that a culture may (or may not) associate with a person's biological sex (American Psychological Association, 2012). As this study draws upon Role Congruity Theory centered around the notion of gender roles and leader roles, the terminology of genders of leaders was preferred upon sexes of leaders.

The majority of these expectations towards each sex can be categorized as communal and agentic attributes (Bakan, 1966; Eagly, 1987b). Communal characteristics that are more strongly associated with women and subordinated status describe a concern with other people's

welfare (e.g. affectionate, helpful, kind, sympathetic, interpersonally sensitive, nurturant, and gentle). Agentic characteristics that are more strongly associated with men and higher status describe a concern with the tendency to be assertive, controlling, and confident (e.g. aggressive, ambitious, dominant, forceful, independent, self-sufficient, self-confident, and prone to act as a leader; Eagly & Karau, 2002). Therefore, the association between gender and leader roles shows inconsistency for women, but not for men.

Role Congruity Theory suggests that members of a group will receive a positive evaluation when their characteristics are considered to be aligned with this group's typical social roles (Eagly & Diekamn, 2005). Drawing upon this latter theory, the Role Congruity Theory of prejudice toward female leaders (Eagly & Karau, 2002) describes that this incongruency between the female gender role and leadership roles results in women experiencing two types of prejudices: (a) perceiving women as having less potential to occupy leadership roles than men, and (b) evaluating women more harshly when they enact behaviors that answer to prescriptions of leader roles. One consequence of these two prejudices is that attitudes are less positive toward female leaders than male leaders. Another consequence is that it is harder for women to emerge as leaders and to achieve success in leadership roles. The first prejudice implies that women are perceived as having less potential than men to occupy a leadership position because female leaders are expected to be lower in leadership effectiveness.

The second prejudice about women being evaluated as less favorable in leadership roles is even more valid when a leader role is defined more agentically or when women fulfill its agentic requirements more completely. Previous research shows evidence that leadership roles are generically described as masculine (Bass, 1990; Heilman, 1983, 1995; Kruse & Wintermantel, 1986; Martin 1992; Nieva & Gutek, 1980, 1981; Ragins & Sundstrom, 1989; Schein, 2001). In other words, the less masculine the descriptive an injunctive content of leader roles, the more leader roles would be congruent with the female gender role, and, ultimately, the tendency to perceive women as less qualified than men should diminish or disappear (Eagly & Karau, 2002). Eagly and Karau (2002) mention that in such situations where leader roles are less masculine and/or more feminine, the role incongruity principle of prejudice applies to male leaders as well. It is specified that such situations are rare because the generic leader roles are masculine. Henceforth, female leaders are more vulnerable than men to role incongruity prejudice.

Although it is more generic to discuss about the Role Congruity Theory of prejudice toward female leaders, prejudice toward male leaders also exists when the content of leader roles is more feminine and/or less masculine. As self-disclosure is a behavior labelled as communal, when female leaders use self-disclosure, they experience more role congruity than

male leaders because their female gender role and this communal leadership behavior are converging. Therefore, this dissertation draws upon the Role Congruity Theory of prejudice toward male leaders to suggests that a female leader using public leader self-disclosure of traumatic loss will receive more favorable evaluations on charisma and leadership effectiveness than male leaders (cf. Figure 2). Following the theoretical arguments presented above, the following hypothesis is suggested:

> ***Hypothesis 4.*** Charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for followers exposed to a speech of a female leader who publicly self-discloses a traumatic loss in comparison with those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (Study 3.1).

3.7.2. The effect of public leader self-disclosure of traumatic loss on charisma and related outcomes depending on follower sex (Study 3.2)

Individual differences present in social perceivers such as sex should also influence the extent to which leader and roles are incongruent. Eagly and Karau (2002) explain that men have the tendency to view women as less qualified for leadership positions, and as less effective leaders due to the following two reasons. The first mechanism which fosters men's tendency to view women as less qualified for a leader role derives from men having a more masculine perception of leadership (Schein, 1973, 1975). This masculine perception of leadership held by men is a consequence of having less experience with female managers than women do (Reskin & Ross, 1995). Schein also provided more updates results of this research by showing that in the United States and some other countries (the United Kingdom, Germany, Japan, China) women tend to have a more androgynous view of the managerial positions as requiring both communal and agentic qualities. As men have less experience to have worked with a female manager, they are less likely to categorize female managers as androgynous. Thus, male perceivers tend to view female leaders as less qualified for leadership positions.

Second, men have the tendency to view women as less qualified for leadership positions because men have more social power than women, thereby emphasizing their tendency to process information based on gender stereotypes instead of the individuals themselves (Goodwin, Operario, & Fiske, 1998). Although the perception of female perceivers toward female leaders and consequences are not discussed by Eagly and Karau (2002), their propositions on men's tendency to perceive women as less qualified for leadership roles imply the following: women should have less tendency than men to view women as less qualified for leadership roles. Yet, depending on the situation, men can also experience prejudice toward a male leader.

Women can have the tendency to view men as less qualified, and women as more qualified for a leadership role which requires communal, rather than agentic qualities. This tendency can be explained by the fact the leadership role requiring communal qualities, the female gender role of the leader, are congruent with the perceiver's female sex. Beyond the gender of the leader, in a leadership situation requiring more communal qualities, women should view an individual displaying communal qualities as more qualified for leadership. Female perceivers are associated with the female gender role, and the female gender role consists in embodying communal qualities. As a consequence of the female perceivers being associated with communal qualities, female perceivers should have greater tendency (than male perceivers) to view an individual displaying communal qualities in a leadership role requiring these qualities, as qualified. Therefore, this dissertation draws upon the Role Congruity Framework of prejudice toward male leaders to suggest that female followers will attribute more favorable evaluations on charisma and leadership effectiveness to a leader who uses a communal leader behavior such as public leader self-disclosure of traumatic loss (cf. Figure 2). Following the theoretical arguments presented above, the following hypothesis is suggested:

> ***Hypothesis 5.*** Charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for female followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with male followers who are also exposed to the same speech (Study 3.2).

The next section presents on overview of the proposed model including the hypotheses presented throughout this chapter.

3.8. An overview of the proposed model

To summarize, when leaders publicly share the experience of a traumatic loss, leader self-disclosure may evoke follower perceptions of closeness and similarity with the leader. Experiencing public leader self-disclosure of traumatic loss as a follower activates follower perceptions of charisma toward the leader, and associated outcomes indicative of leadership effectiveness. As shown in Figure 2, it is proposed that experiencing exposure of a speech including public leader self-disclosure of traumatic loss will evoke stronger follower perceptions of charisma, than experiencing exposure to a leader's speech with no disclosure (A). Thereby, public leader self-disclosure of traumatic loss should be a charismatic leadership tactic. Although this dissertation explores self-disclosure as a charismatic leadership tactic at a different unit of analysis than originally suggested (i.e. microlevel of leadership), it is expected that self-disclosure of an intense type of a traumatic experience will have an influence at larger levels of leadership (i.e. microlevel and macrolevel), as well.

As shown in Figure 2, self-disclosing a traumatic loss in public presents several advantages for leaders by showing indication of leadership effectiveness. First, charisma will predict stronger follower perceptions of leader prototypicality for followers exposed to a speech of a leader including public leader self-disclosure of traumatic loss in comparison with those exposed to a speech of a leader with no disclosure (H1). Second, charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) for followers exposed to a speech of a leader including public leader self-disclosure of traumatic loss, in comparison with those exposed to a speech of a leader with no disclosure (H2).

When a leader publicly self-discloses a traumatic loss, charisma predicts other outcomes indicative of leadership effectiveness such as follower social identification with the group and follower self-efficacy: the relationship between charisma and follower self-efficacy with the group should be mediated by follower social identification. The first step to test this mediation effect consists in testing that charisma will predict stronger follower social identification with the group for followers exposed to a speech of a leader including public leader self-disclosure of traumatic loss, in comparison with those exposed to a speech of a leader with no disclosure (H3a). The second step to test this mediation effect consists in testing that charisma will predict stronger follower self-efficacy for followers exposed to a speech of a leader including public leader self-disclosure of traumatic loss, in comparison with those exposed to a speech of a leader with no disclosure (H3b). The third step consists in testing that the relationship between charisma and follower self-efficacy will be more mediated for followers exposed to a speech of a leader including public leader self-disclosure of traumatic loss in comparison with those exposed to a speech of a leader with no disclosure (H3c).

This research also proposes that leader gender and follower sex will influence follower perceptions of charisma and associated outcomes indicating leadership effectiveness. It is suggested that charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (H4). Further, it is suggested that charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for female followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with male followers who are also exposed to the same speech (H5).

Box 3. *Summary of Chapter 3*

Chapter 3 presents the different theoretical frameworks and hypotheses to investigate the role of public leader self-disclosure of traumatic loss in charismatic leadership. The Impression Management Framework of charismatic leadership is presented as an overarching theory in order to embed public leader self-disclosure of traumatic loss as a charismatic leadership tactic which bolsters follower perceptions of charisma and associated outcomes indicative of leadership effectiveness. Further, the Humanistic Framework is introduced to explain why charisma will predict stronger indication of leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure.

Chapter 4

Pilot Studies

An Impression Management Approach of Charismatic Leadership

Pilot Study 1

Study 1.1 tested whether an intervention group exposed to a short video including public leader self-disclosure of traumatic loss will score higher on the scale measuring follower perceptions of charisma (i.e. "attributed charisma"), in comparison with an intervention group exposed to a short video of a speech with no disclosure (A). To test the Assumption (A), Pilot Study 1 compared two different speeches provided in the same context of graduation ceremonies by different Chief Executive Officers (CEOs) from major companies. The video used for the experimental condition displayed a speech with leader self-disclosure of traumatic loss and the video used for the control did not. Videos of speech were delivered by real organizational leaders because it was important that the delivery style and the context in which the speech of such a charged type of self-disclosure appeared authentic to participants' eyes.

The video selected for the leader self-disclosure condition was the 2016 opening speech given by the CEO of Danone, Emmanuel Faber, at a French prestigious business school (Video A). The video selected for the control condition was the 2018 opening speech given by the CEO of Michelin, Jean-Dominique Senard, at the same business school (Video B) [1]. In contrast with the former speech, the latter was selected because it did not include any self-disclosure. The two selected speeches fit the four following requirements: (1) they are both opening speeches delivered at the graduation ceremony in the same business school; (2) the deliverers are both men leading multinational companies; (3) only one of them contains leader self-disclosure of an unexpected, personal, transformational negative event, while the other does not; (4) both speeches are delivered in French and in English towards a majority of a French speaking audience. The length of these videos differed: Faber's speech containing the self-disclosure lasts 10-minutes (Video A), while Senard's speech, with no such self-disclosure, lasts 22-minutes (Video B).

Methods

Participants[2]

To test the validity of the leader self-disclosure manipulation, this study was conducted with an independent sample (n = 70). Thirty-five students were randomly selected to rate the speech containing the "leader self-disclosure of an unexpected personal transformational negative event". Another 35 students were randomly selected to watch and rate the content of the other video that did not contain leader self-disclosure.

[1] Appendix A shows a transcript of Faber's and Senard's speeches at HEC.
[2] Data concerning the socio-demographic variables are in Table 3.

Table 3. *Socio-Demographic Variables of Pilot Study 1 on the Effect of Public Leader Self-Disclosure*

Pilot Study 1 (Time 1)		Public Leader Self-Disclosure Experimental Group (Video A)		No Leader Self-Disclosure Control Group (Video B)		No Leader Self-Disclosure Control Group (Video C)	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
N		41	100%	44	100%	35	100%
Sex							
	Females	20	49.8	22	50	22	62.9
	Males	21	51.2	22	50	13	37.1
Age							
	18-20	9	2.2	3	6.8	1	2.9
	21-23	33	80.5	38	86.4	29	82.9
	24-26	2	17.3	4	6.8	3	14.2
Mean Age		22		22		22	

Note. Pilot Study 1 follows a between-subject design.

Participants were recruited from a Master Program in a French business school, among international students (60% female; mean age = 22). The language of instruction is English, but the institutional context is French. In recognition of this, the videos and questionnaires were provided in both languages. Under each item in English, a French translation was provided. The videos have the particularity to be bilingual and the questionnaire was distributed among international students. Although English is not the participant majority's mother language, being part of this program requires to have a Proficiency level in English. As such, Videos and questionnaires were matched based on language spoken by participants.

Procedure

Participants for each condition were gathered in a classroom and were presented a video. Subsequently, 35 participants watched the 10-minute video (Video A) containing leader self-disclosure of an unexpected personal transformational negative event. The other 35 participants watched the 20-minute video (Video B) without leader self-disclosure of an unexpected personal transformational negative event. After they watched the video, they were asked to complete a paper questionnaire.

The scenario for the leader self-disclosure condition read as follows:

> *You will watch the 2016 commencement address of HEC Paris Graduate School of Business, given by Emmanuel Faber, the CEO of DANONE, the leading food company.*

The scenario for no leader self-disclosure read as follows:

> *You will watch the 2018 commencement address of HEC Paris Graduate School of Business, given by Jean-Dominique Senard, the CEO of Michelin, the leading tire company.*

Measures

Appendix B shows the full questionnaire with the measures used in this pilot study.

Leader self-disclosure exploratory items. Participants were instructed to indicate to what extent the leader revealed (1) a personal story, (2) a story of a negative event, (3) a transformational story, (4) a story in the aim to share lessons learned, and (5) to what extent the information provided by the leader was unexpected. Items were assessed on a 5-point-Likert-type scale (0 completely disagree to 4 completely agree). These independent items will serve as a basis to understand how to develop the self-disclosure skill and on investigating a systematic method to do a leader self-disclosure that leads to attributed charisma.

Attributed charisma. Follower perceptions of charisma were measured using items from the sub-scale "attributed idealized influence" of the Multifactor Leadership Questionnaire, Form 5X (Bass & Avolio, 1995; $\alpha = .65$). The scale was adapted to measure charisma: a 6th item "the leader is charismatic" was added. A sample item includes "the leader instills pride in being associated with him". Participants were asked to rate the six items based on the leader they saw in the video, using a 4-point-Likert-type scale (0 completely disagree to 3 completely agree).

Analysis and results

Leader self-disclosure exploratory items. As the conceptualization of leader self-disclosure had originally five variables, it was decided to split each variable into five different items. Leader self-disclosure was measured with the following five independent items: "(1) The leader revealed a personal story; (2) the leader revealed a story of a negative event; (3) the leader revealed a transformational story; (4) the leader revealed a story in order to share lessons learned; and, (5) the information provided by the leader was unexpected". A one-way ANOVA revealed that the leader self-disclosure manipulation for item 1 ($M = 3.66$, $SD = .60$), had a significant overall effect in comparison to the control condition ($M = 2.77$, $SD = .84$), [$F(1, 68) = 25.891$, $p = .000$]. A one-way ANOVA revealed that the leader self-disclosure manipulation for item 5 ($M = 2.86$, $SD = 1.17$), had also a significant overall effect in comparison to the control condition ($M = 1.89$, $SD = .90$), [$F(1, 68) = 15.211$, $p = .000$].

A one-way ANOVA revealed that the leader self-disclosure manipulation for item 2 ($M = 2.09$, $SD = .95$), had a non-significant overall effect in comparison to the control condition

(*M* = 1.49, *SD* = .89), [F (1, 68) = 7.452, p = .008]. A one-way ANOVA revealed that the leader self-disclosure manipulation for item 3 (*M* = 3.09, *SD* = .66), had a non-significant overall effect in comparison to the control condition (*M* = 2.97, *SD* = .66), [F (1, 68) = .523, p = .472]. A one-way ANOVA revealed that the leader self-disclosure manipulation for item 4 (*M* = 3.51, *SD* = .56), had a non-significant overall effect in comparison to the control condition (*M* = 3.46, *SD* = .61), [F (1, 68) = .166, p = .685].

Assumption test. The Assumption of this dissertation tested if the intervention group receiving the leader self-disclosure experimental condition will score higher on ratings of attributed charisma, than will the control condition. A one-way ANOVA revealed that there was no statistically significant difference between self-disclosure experimental condition (*M* = 2.12, *SD* = .31) and control condition (*M* = 2.21, *SD* = .24), [F (1, 68) = 1.97, *p* = .165]. The mean comparison shows that ratings on attributed charisma are lower for the experimental condition than for the control condition. As such, the Assumption was not confirmed.

Discussion

Leader self-disclosure exploratory items. The definition of leader self-disclosure used here can now be expanded since Pilot Study 1 was conducted; leader self-disclosure was broadly defined as the act of sharing a transformational personal negative event to followers. Two components that were not included in this initial definition were tested. The first component is about the unexpected aspect of leader self-disclosure. The second component concerns the motif to share the self-disclosure that is to share lessons learned from others. These items helped to refine the conceptualization of leader self-disclosure in public. As a consequence, the transformational aspect was deleted from the definition. The unexpected aspect of the story was added to the conceptualization of leader self-disclosure of traumatic loss.

These items reveal some interesting facts about the effect of leader self-disclosure on follower perceptions of charisma. Results reveal that the scores of item 1 asking participants if the leader revealed a personal story were significantly different between the intervention group having been exposed to leader self-disclosure and the control condition. Thus, such findings imply that the personal dimension of leader self-disclosure seems to be an important component which marks the difference between a speech with and without public leader self-disclosure of traumatic loss, in other words, participants clearly notice the specific aspect of self-disclosure.

Such results support recent leadership literature that encourages leaders to get personal with followers. The question regarding the boundaries that leaders should set in sharing personal matters or not in the workplace has been an on-going debate (e.g. Cashman, 2008; Ito

& Bligh, 2016). If the next studies in this dissertation reveal positive relationships between charisma and related leader outcomes, it may bring additional support to the benefits of getting personal in leadership relationships. Nevertheless, choosing the appropriate context and timing to get personal is also a critical element that may affect the perception of the leader.

Second, collecting measures of these single items helped to clarify the importance of describing leader self-disclosure as an unexpected event. There was a significant difference on the rating of this item, asking participants if leader self-disclosure was unexpected for the experimental condition (M = 2.86, SD = 1.17) and the control condition (M = 1.89, SD = .90), [F (1, 68) = 15.211, p = .000]. Furthermore, participants in the experimental condition group rated a relatively high score on this item. Taken together, these findings imply that participants in the experimental condition perceive public leader self-disclosure of traumatic loss as an unexpected event. Hence, the unexpected aspect of leader self-disclosure is a descriptive component that should be included in the definition used in the next studies and in future research.

These results were interesting as "unexpected" was not originally included in the conceptualization of self-disclosure. This difference in the perception of the participants and in the author's perception, could be explained by the fact that I may be biased by my own perception. In fact, consistently studying and observing leader self-disclosure resulted in a blind spot where the unexpected criteria was simply omitted.

This occurs when a leader opens up about a personal story publicly, followers have not expected the leader to get personal as a means to share some leadership lessons. Therefore, followers perceive an effect of surprise as, before the delivery of the speech, they may expect the leader to deliver information related to the organizational setting. This effect of surprise may prompt stronger follower perceptions of leader prototypicality, and thus giving indication of leadership effectiveness. Therefore, such findings show the tendency that having extraordinary qualities (i.e. being charismatic) does not necessarily mean to boast heroic experiences.

Third, results show that the ratings of second item "the leader revealed a story of a negative event" were not significantly different between the experimental and control conditions. In addition, the score of this item for the leader self-disclosure condition is relatively low (M = 2.09, SD = .95). Taken together, these findings imply that the negative dimension of the story is not an aspect that characterizes leader-self-disclosure of traumatic loss. Therefore, the "negative" aspect of leader self-disclosure could be omitted from current conceptualizations in this dissertation.

Originally, this dimension on the negative aspect of the story was included because it was considered that the loss of a cherished person can be perceived as an emotionally negative event rather than a positive one. However, the fact that there was no significant difference between the two groups and that the mean for the experimental condition was low, imply that the nature of the ending of the story is not preponderant according to followers' perceptions. Although the story can be perceived as negative by some, results hint that it may not be affecting or may have a weak effect on followers' perceptions about the leader.

Fourth, results regarding the item on the transformational dimension of the story reveal that the scores for the speech in the experimental condition (M = 3.09, SD = .66) and the speech in the control condition (M = 2.97, SD = .66) were both perceived to be highly transformational. This result seems to imply that, or followers do perceive the two speeches are transformational, or expecting leaders to share transformational stories as part of followers' expectation towards a leader. However, these scores on the transformational aspect were not significantly different. Such result implies that the story for the experimental condition could have been perceived as less transformational by some individuals: participants may have been skeptical toward the leader for sharing a deeply personal story at a public event. Hence, participants may believe that the leader shared the story for non-altruistic reasons, perhaps for narcissistic reasons or to draw followers' attention.

Fifth, results show that that the scores of item 4, asking if the leader revealed a story in order to share lessons learned were not significantly different between the experimental and control conditions. This result implies the motive of self-disclosure being about sharing lessons learned is not a fundamental element defining leader self-disclosure. However, the fact that the scores were relatively high for both the experimental condition (M = 3.51, SD = .56) and the control condition (M = 3.46, SD = .61) may imply that the prototypical leader depicted by participants is an individual who tells stories for the purpose of sharing lessons learned.

Such interpretation of the results is supported by the original and first writings on self-disclosure. As mentioned in the literature review of this dissertation (cf. Chapter 2), Lao Tzu was implying that individuals in higher power status should seek to share words only to help others (Stenudd, 2011). Having this wisdom would help individuals to find their way in life. Therefore, even if the scores between the two groups are not significantly different, the aspect describing the purpose of self-disclosure as sharing lessons learned should be conserved in the current definition.

Overall, the analysis of these five items reveal that the conceptualization of leader self-disclosure should be refined from "a personal negative story of a transformational event" to a

conceptualization including the following terms: “an unexpected personal story of a transformational event (i.e. traumatic loss)”.

At the time the data were first analyzed, it was interpreted that these items attempting to refine the conceptualization of leader self-disclosure of traumatic loss, were too scattered, and that future studies should include only one item for the manipulation check. Hence, the item in the next studies read as follows: “The leader revealed publicly a transformational personal negative story” without mentioning the concept of self-disclosure.

Assumption

The Assumption stating that the intervention group receiving the leader self-disclosure condition will score higher on ratings of attributed charisma, than will the control condition, was not confirmed. The results obtained did not show a significant difference of attributed charisma. It is possible that the Assumption was not verified due to the three major limitations of this study which need to be considered for the development of the subsequent studies in this dissertation. A first limitation of Pilot Study 1 resides in the use of two different leaders to test the effect of leader self-disclosure on followers’ perceptions of charismatic leadership. There is a methodological issue as it is not appropriate to compare a phenomenon when the two objects of comparison are different. Future studies should not only select two speeches of a similar length, but they should also be delivered by the same speaker in order to be really comparable. Therefore, choosing two videos with the same speaker is an additional point that should be added to the list of criteria to select speeches. In the aim to overcome this limitation, we have used speeches delivered by one unique leader starting from Pilot Study 3, and for the rest of the studies.

After revealing their identities, Faber may have been perceived as less charismatic than Senard because participants were affected by pre-existing images they have about these affiliated companies. The fact that participants were aware of the leader’s identity in the speech may have biased participants responses. Danone and Michelin are both multinational companies quoted on the stock exchange market; however, it may be possible that, based on the perceptions of these French business school students, Michelin evokes the image of a successful company due to its strong corporate image and higher stock exchange rate over time. Furthermore, although Danone is known to be limited to the food industry, Michelin is known for its large field of activity including tire production, but also in publishing renowned guidebooks and maps. To overcome this limitation, Pilot Study 3 and the series of Studies 1, 2, and 3 used vignettes to minimize priming effects.

A third limitation of Pilot Study 1 is the consequent difference in length of the two videos which makes these two groups incomparable; thus, selecting videos of similar length

should have been part of the criteria list in selecting the speech itself. Moving forward, choosing two speeches of a similar length should be added to the list of criteria to select speeches and this should be taken into account in further studies.

Aside from these three limitations causing the Assumption not to be confirmed, three interpretations are possible. First, this study reveals that the leader who self-disclosed a traumatic loss is perceived as charismatic to some extent. The question regarding the boundaries that leaders should set in choosing to share personal matters in the workplace has been an on-going debate (e.g. Cashman, 2008; Ito & Bligh, 2016). This study reveals that the leader's act of sharing a personal story is positively related to follower perceptions of charisma. Hence, depending on the context, getting personal in leadership relationships may have some positive organizational outcomes.

Second, a leader who self-discloses may be perceived as slightly less charismatic for being less leaderlike, compared to the archetypes which followers have developed based on leaders they have observed practicing. When leaders self-disclose, they may enact a behavior of a less heroic nature, that is more human, and thus that is less prototypical. Such interpretation derived from the results suggest that the difference in the perceptions of leader prototypicality in the two condition groups should be explored in the series of Study 2 (see Chapter 7).

However, lower follower perceptions of charisma in the experimental condition is not helpful to understand if leader prototypicality will be more strongly associated with charisma than in control condition. Such results would be interesting as they would imply that the subconscious prototypical leader depicted in followers' one is actually one of an atypical human leader. As such, an effective leader can be perceived as charismatic for having extraordinary qualities but also for being very human despite their power and their high social status. Such findings will bring nuances to the current leadership literature which claims that attributed charisma predicts leader prototypicality by providing at least two possible types of prototypical leaders that are both perceived as charismatic (Antonakis et al., 2011).

Third, the leader who self-discloses may be slightly less charismatic because the leader who does not self-disclose is highly prototypical and representative of the way a leader is perceived among this group of individuals. When leaders behave in the way the audience may expect them to behave, they may be more likely to be perceived as prototypical and charismatic. The speech of the CEO of Michelin fulfills items that are described in charismatic leadership measurements (cf. MLQ items). As such, the CEO of Michelin may have been perceived as more charismatic than the CEO of Danone.

As Weber originally defined charismatic leaders as extraordinarily gifted persons (Weber, 1947), stating that Senard is more charismatic than Faber is that is equal to saying that

Senard is more extraordinary than Faber. Still, it would be too subjective to contest the results and debate if Faber is more actually charismatic than Senard. Nevertheless, such results leave space to question whether the use of charisma in the current leadership literature is biased. It seems that Weber's interpretation of "extraordinary" is mainly interpreted to being heroic, and that this aspect of charisma is often overlooked. On its own, extraordinary could have multiple meanings. Several interpretations could be given to this interpretation of extraordinary. In fact, leaders could be perceived as unusual for being heroic and grandiose, rather than human. This perception could be strengthened, especially if followers hold implicit leadership theories in favor of leaders being associated more with heroism rather than humanism. Leaders could also be perceived as unusual for having a lot of humanity, being very simple, and grounded. Leaders may be also perceived as charismatic for striking a fine balance between these two dimensions. Such multifaceted interpretations of the exceptionality of leaders leaves room to interpret that, in this case, Faber and Senard may be both "extraordinary" in different ways, and their approach to charisma may also be different.

The idea that charisma is multifaceted and a predictor of leader prototypicality (Antonakis et al., 2011) brings to question whether the prototype of leader held by individuals working in organizations is biased, as well. In fact, when past studies demonstrated that charisma predicts leader prototypicality, such results are equal to saying that the preconceived image of a leader in individuals' mind is closer to charisma being associated with heroism rather than humanism. This reasoning on the biased interpretation of charisma implies that when the concept of leader prototypicality is used in this dissertation, it comes with the idea that participants' implicit leadership theories about charisma may also be biased.

Pilot Study 2

For Pilot Study 2, the same methodology was used as in Pilot Study 1. The aim of this study is to test whether participants perceive stronger perceptions of charisma when they are exposed to a speech of a leader who publicly self-discloses a traumatic loss (Video A), in comparison with those who are exposed to a shorter video of the same speech without disclosure (Video C; A). Pilot Study 2 methodologically extends Pilot Study 1 by showing that it is specifically the leader's self-disclosure section that fosters perceptions of charisma and nor the entire speech, not the overall delivery style.

Methods

Participants[3]

To test the validity of the leader self-disclosure manipulation, this study was conducted with an independent sample (n=70). Thirty-five students were randomly selected to evaluate the leader in Video A, the CEO of Danone, Emmanuel Faber. They are the same 35 participants as in Pilot Study 2 (same video). Another 35 students were randomly selected to evaluate the leader in Video C. Participants were recruited from the same Master Program as in Study 1. Fifty-eight percent of the participants were females; the mean age of the participants was 22. The videos were shown in a group situation just as in Pilot Study 1.

Procedure

Pilot Study 2 compared participant's perceptions of charisma for participants exposed to a speech of a leader who self-discloses publicly (Video A) with those exposed to a shorter version of the same speech without the disclosure section (Video C). As the results in Pilot Study 1 revealed that the speech of a leader who publicly self-discloses a traumatic loss (Video A) is not perceived as more charismatic than the speech of a different leader who does not disclose (Video B), the aim of Pilot Study 2 was to verify if this lower perceptions of charisma was directly related to the use of a public leader's self-disclosure of traumatic loss as a tactic, and not the overall content of the speech and the leader's delivery style during the entire speech.

Table 4. *Socio-Demographic Variables of Pilot Study 2 on the Effect of Public Leader Self-Disclosure*

Pilot Study 2 (Time 1)		Public Leader Self-Disclosure Experimental Group (Video A)		No Leader Self-Disclosure Control Group (Video B)		No Leader Self-Disclosure Control Group (Video C)	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
N		41	100%	44	100%	35	100%
Sex							
	Females	20	49.8	22	50	22	62.9
	Males	21	51.2	22	50	13	37.1
Age							
	18-20	9	2.2	3	6.8	1	2.9
	21-23	33	80.5	38	86.4	29	82.9
	24-26	2	17.3	4	6.8	3	14.2
Mean Age		22		22		22	

Note. Pilot Study 2 follows a between-subject design.

[3] Data concerning the socio-demographic variables are in Table 4.

Hence, Pilot Study 2 used two different versions of the same opening address given by the same CEO.

The video selected for the experimental condition exposed to the speech of a leader who publicly self-discloses is the 2016 opening speech given by the CEO of Danone, Emmanuel Faber, at a prestigious French business school. The leader starts his speech by sharing the loss of his schizophrenic brother and how this person had influenced the leader he has become. The video used for the public leader self-disclosure condition (experimental condition) displayed the 10 min full version of the speech (Video A). The video used for the no disclosure condition (control condition) displayed a 5-minute version of the video, in which the first 5 minutes of the speech were removed (Video C). As the purpose of this study is to observe whether the use of public leader self-disclosure of traumatic loss as a charismatic leadership tactic is the factor which fosters follower perceptions of charisma in the speech of the leader who publicly self-discloses, it was important to compare the same speech given by the same leader. Participants for each condition were gathered in a classroom and instructed to watch a video. Subsequently, 35 participants watched Video A while 35 participants watched Video C. After they watched one of the videos, they were asked to complete a printed questionnaire.

Measures

Appendix B shows the measures used in Pilot Study 2. This study also used attributed charismatic leadership scale to measure follower perceptions of charisma toward a leader (see Pilot Study 1). A bilingual version of the questionnaire was distributed for the same reasons explained in Pilot Study 1.

Analysis and results

Assumption test. The Assumption of this dissertation implied testing whether follower perceptions of charisma are stronger for the experimental condition being exposed to the experimental condition "public leader self-disclosure of traumatic loss" in comparison with the control condition. To overcome limitations of Pilot Study 1, Pilot Study 2 compared two versions of the same speech delivered by the same speaker, the full version and a 5-minute version without the self-disclosure. A one-way ANOVA revealed that there was no statistically significant difference between the experimental condition ($M = 2.12$, $SD = .31$) and the control condition ($M = 2.23$, $SD = .36$), [$F\,(1, 68) = 1.95$, $p = .167$]. The rating of attributed charismatic leadership is stronger for the control condition than for the experimental condition. Therefore, the Assumption was not confirmed.

Discussion

The purpose of Pilot Study 2 was to overcome a shortcoming of Pilot Study 1 using two different leaders to test the effect of public leader self-disclosure of traumatic loss by comparing a speech displaying public leader self-disclosure and another speech without disclosure. Pilot Study 2 used two versions of a speech delivered by the same speaker: the full version of the speech containing leader self-disclosure (Video A) and a shorter version of the speech without self-disclosure (Video C). The absence of leader self-disclosure in Video C still demonstrates that a speech displaying public leader self-disclosure is less charismatic than one without disclosure. Despite the shorter length of Video C, results tend to show that participants reported that the leader displayed in the shorter version of the speech without the public leader self-disclosure part is more charismatic. However, there is no significant difference between the two groups. Hence, it cannot be concluded that follower perceptions of charisma are weaker when participants are exposed to a speech of a leader who publicly self-discloses a traumatic loss. Furthermore, this study still presents some of the limitations of Pilot Study 1 that may have caused such negative results. Further investigations in Pilot Study 3 and in the series of Studies 1 and 2 are needed to examine if follower perceptions of charisma are stronger for participants exposed to a speech of a leader who publicly self-discloses a traumatic loss.

It is also interesting to note that results imply a slight tendency toward the idea that male leaders who adopt a communal leader behavior may be penalized for transgressing stereotypes associated with their gender role and their leader role. It is possible that the leader in the video self-disclosing to the public is perceived as less charismatic than the same in leader displayed in the shortened version because participants penalized the leader for using a communal behavior and transgressing his male gender role.

Pilot Study 2 presents two major limitations. First, a limitation of Pilot Study 1 that has not been overcome in Pilot Study 2 is to have revealed the identity of the leader. Hence priming effects may have affected participant ratings. To overcome this limitation, Pilot Study 3 used vignettes to help minimize priming effects. Second, another limitation of Pilot Study 1 that has not been raised in Pilot Study 2 consists of using two videos of different length which make these two groups not easy to compare. Selecting videos of similar length should have been part of the criteria list in selecting the video to be compared to Video A including self-disclosure. Therefore, Pilot Study 3 used two vignettes of similar length to make this comparison possible.

Besides these limitations, the results that do not support the Assumption may actually reveal a tendency toward the idea that follower perceptions of charisma are weaker for followers exposed to a speech using public leader self-disclosure of traumatic loss. It is possible to interpret that if followers perceive public leader self-disclosure of traumatic loss as a

weakness, they actually view the leader as less charismatic than a leader who does not disclose. Further, as explained in Pilot Study 1, such negative results against the Assumption may be explained by the two following reasons. First, similarly to Pilot Study 1, this result could imply that the leader who self-discloses is perceived as less prototypical and thus less charismatic than a typical leader who does not self-disclose. When leaders self-disclose, they may be performing a behavior that appears more human, less heroic, and less prototypical of a charismatic leader. As such, the leader who publicly self-discloses may be perceived as less charismatic. Second, this result could imply that the leader who does not self-disclose is more prototypical and closer to the archetype of a leader. When Faber does not self-disclose (Video C), participants may perceive that the leader is more prototypical and fits better to the image of a leader depicted in the attributed charismatic leadership items described in the MLQ scale. However, it is important to note that there was no statistically significant difference between the self-disclosure experimental condition and the control condition. That is to say, it does not make the speech with self-disclosure not charismatic, but simply *less* charismatic.

Overall, the Assumption was not confirmed. This discussion section presented the limitations in the study design which may have caused the Assumption not to be confirmed and the possible interpretations of these results outside of the limitations. Pilot Study 2 investigated the effect of public leader self-disclosure of personal loss in Video A by comparing the experimental group exposed to the full version of the video with a control group exposed to a shorter version of the video without the leader self-disclosure section. In doing so, Pilot Study 2 explored whether manipulated public leader self-disclosure of traumatic loss is the factor that engenders follower perceptions of charisma; it also intended to extend methodologically Pilot Study 1 by comparing different versions of the speech delivered by the same leader.

If Pilot Study 3 and the series of Studies 1 and 2 also reveal that follower perceptions of charisma are weaker for a speech of a leader using public leader self-disclosure of traumatic loss, the results would imply that this charismatic rhetorical tactic should be used cautiously, and further details should be clarified to use this strategy efficiently. First, leaders that decide to self-disclose a traumatic loss should be aware that they may be perceived less charismatic than if they were not self-disclosing. Second, this first criteria implies that leaders who decide to self-disclose traumatic loss must be aware that they are taking the risk to open up publicly for the sake of sharing a lesson learned to their audience, more than to satisfy their own ego of having taken the risk to be transparent. In other words, leaders should be able to perceive that the cost of sharing a lesson learned publicly is more worthy being perceived as less charismatic. Third, using self-disclosure requires leaders to have a high emotional ability and acuity to control their emotions despite the fact that sharing a story of a past negative event may bring

back memories of this past suffering. The risk of letting their own emotions take over is that public leader self-disclosure of traumatic loss is perceived as a weakness and they may lose credibility. Fourth, it also requires the leader to sense the context and audience to which they are going to deliver the speech.

Pilot Study 3

The aim of Pilot Study 3 is to examine the influence of public leader self-disclosure of traumatic loss by overcoming limitations faced in Pilot Studies 1 and 2 (A). Thereby, Pilot Study 3 investigates whether public leader self-disclosure of traumatic loss is an impression management technique which fosters follower perceptions of charisma (i.e. charismatic leadership tactic). Consequently, Pilot Study 3 conducted a vignette experiment comparing two speeches extracted from commencement addresses of graduation ceremonies, delivered by an organizational leader. The organizational leader selected for this study has the particularity to be often invited at graduation ceremonies and to have delivered several speeches that are available online. Hence, the vignette for the experimental condition presented an extract of the speech delivered shortly after the traumatic loss. The vignette for the control condition presented an extract of the last speech delivered before the traumatic loss. To test the Assumption, participants will be randomly attributed either the public leader self-disclosure experimental or control condition. They will be asked to read one of the two vignettes. Consequently, they will be asked to fill a questionnaire containing exploratory independent items to assess public leader self-disclosure and the attributed charismatic leadership scale to measure follower perceptions of charisma.

Methods

Participants[4]

The majority of participants were recruited from a Master Program in a French business school (n = 165; 49 % female; mean age = 21). The language of instruction is English, but the institutional context is French. In recognition of this, the videos and questionnaires were provided in both languages; under each item in English, a French translation was provided. The videos have the particularity to be bilingual and the questionnaire was distributed among international students, in both languages. Although English is not the participant majority's mother language, being part of this program requires to have a proficiency level in English. As such, Videos and questionnaires were matched based on language spoken by participants.

[4] Data concerning the socio-demographic variables are in Table 5.

Table 5. *Socio-Demographic Variables of Pilot Study 3 on the Effect of Public Leader Self-Disclosure*

Pilot Study 3 (Time 1)		Public Leader Self-Disclosure Experimental Group		No Leader Self-Disclosure Control Group	
		Frequency	Percentage	Frequency	Percentage
N		85	100%	80	100%
Sex					
	Females	34	40	47	58.8
	Males	51	60	33	41.3
Age					
	17	3	3.5	1	1.3
	18-20	26	30.6	23	28.7
	21-23	52	61.2	54	67.5
	24-26	4	4.7	2	2.5
Mean Age		21		21	

Note. Pilot Study 3 follows a between-subject design. Data were collected at Time 1 for these studies.

Participants were instructed to complete a questionnaire related to human relationships in organizations. They were randomly assigned to one of the two conditions: (1) public leader self-disclosure of traumatic loss condition or (2) control condition.

Procedure

The two different vignettes used for this experiment were derived from speeches given by an existing organizational leader who self-disclosed publicly. Specifically, extracts of Sheryl Sandberg's speeches before and after the sudden loss of her husband in 2015 were selected. Sandberg is the current Chief Operation Officer (COO) of Facebook. As public leader self-disclosures tend to be situated at the beginning of a speech, we selected extracts of similar length from the beginning of speeches for both conditions (745 words on average). The vignettes were modified for the present study and were adapted for participants of this pilot study; for confidentiality, all names and geographical locations were given pseudonyms. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants, rather than choosing a speech given in an organizational context that students may have not experienced yet. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D). The vignettes were edited to

maintain gender neutrality. As such, words such as “my husband” or “their dad” were replaced by “my spouse”.

By using vignettes, participants ratings were based on imagination of the described leadership situation with a specific leader on the basis of written material. The advantage of using vignettes is that we can reduce the impact of external sources of influence (e.g. gender, outer appearance, voice, etc.). Because of this, Pilot Study 3 preferred using vignettes rather than employing live actors or videotapes. Thus, differences between groups may be explained by theoretically-based differences behavior, and not by outer appearance, voice, and so forth. Moreover, the use of vignettes helps to avoid the risk that a positive or negative impression of a real person neutralizes differences in behavior. In order to ensure that participants were not biased by the identity of the leaders giving the speech, an item in the questionnaire asked to participants if they recognize the high-status figures. None of the participants knew the leaders. Thus, this bias related to the leader identity was eradicated.

Creating original vignettes for the purpose of this study has been considered and attempted. Nevertheless, writing about an authentic experience of traumatic loss engendering intense grief is a challenging task, especially if the author has not gone through such experience. It is even more challenging to make it sound authentic in the eyes of the reader. Therefore, it was preferred to use adaptation of existing speeches to create the vignettes for the purpose of this pilot study.

Measures

Appendix E shows the measures used in Pilot Study 3 and for the series of Studies 1, 2, and 3.

Attributed charismatic leadership. The attributed charismatic leadership scale was adapted from the “attributed idealized influence” subscale of the Multifactor Leadership Questionnaire, Form 5X (Bass & Avolio, 1995; $\alpha = .74$). The attributed charismatic leadership scale measures follower perceptions of charisma toward a leader. Participants were asked to rate if the leader in the vignette demonstrates the 6 items described, on a 7-point-Likert-type scale (0 disagree very strongly to 6 agree very strongly). A sample item includes “the leader instills pride in being associated with him”.

Analysis and results

A*ssumption test.* The Assumption of this dissertation consisted in testing whether follower perceptions of charisma were stronger for participants exposed to a speech with public leader self-disclosure of traumatic loss in comparison with participants exposed to a speech with no disclosure. Descriptive statistics of this study are reported in Table 6. Participants in

the public leader self-disclosure condition ($M = 4.02$, $SD = .79$) rated higher scores on attributed charismatic leadership scale than those in the control condition ($M = 3.97$, $SD = .72$)[5]. A one-way ANOVA revealed that there was no statistically significant difference between the two groups [F (1, 163) = 0.17, $p = .68$]. Results of the one-way ANOVA are reported in Table 9. Contrarily to the results of Pilot Studies 1 and 2, the Assumption was confirmed in Pilot Study 3.

Discussion

Contrarily to results of Pilot Studies 1 and 2, results of Pilot Study 3 support the Assumption, thereby bringing support to the two following ideas. First, public leader self-disclosure of traumatic loss is an impression management technique which engenders charismatic leadership. In other words, results suggest that public leader self-disclosure of traumatic loss is a charismatic leadership tactic. Second, the fact that the experimental condition rated higher scores on attributed charismatic leadership scale implies a tendency toward the idea suggested by the Humanistic Theory of psychology: follower perceptions of charisma may be stronger for followers exposed to a speech with public leader self-disclosure of traumatic loss because followers perceive the leader as socially closer to them, more similar to them, and as more human. The results of Pilot Study 3 imply the tendency for public leader self-discloser to buffer social distance separating followers from leaders, and bolster stronger follower perceptions of charisma.

[5] Descriptive Statistics for attributed charismatic leadership scale are indicated in Table 6.

Table 6. *Descriptive Statistics for the Public Leader Self-Disclosure Experimental Condition and the No Public Leader Self-Disclosure Control Condition of Pilot Study 3 and of the series of Studies 1 and 2 (N = 165)*

		n	*M*	*SD*	1	2	3	4	5	6	7	8	9	*Alpha*
Leader Self-Disclosure Experimental Group (n = 85)														
1	Attributed charisma	6	4.02	.83	1.00									.75
2	Leader prototypicality	5	3.69	1.10	**.70****	1.00								-
3	LO1_Leader affect	1	3.85	1.09	**.70****	**.68****	1.00							-
4	LO2_Leader trust	1	3.81	1.08	**.67****	**.55****	**.71****	1.00						-
5	LO3_Leader competence	1	3.96	1.01	**.65****	**.57****	**.65****	**.60****	1.00					-
6	LO4_Leader influence	1	4.25	1.10	**.58****	**.58****	**.55****	**.53****	**.59****	1.00				.89
7	SI	4	3.27	.79	.086	.11	-.02	.08	-.02	.05	1.00			.73
8	SE	4	4.33	1.39	.15	.16	.18	.15	.03	.01	.20	1.00		.84
9	ROL	11	3.67	.49	.14	.19	.09	.20	.14	.13	.18	.08	1.00	.42
No Leader Self-Disclosure Control Group (n = 80)														
1	Attributed charisma	6	3.97	.72	1.00									.73
2	Leader prototypicality	5	3.34	1.29	**.59****	1.00								-
3	LO1_Leader affect	1	4.25	.90	**.66****	**.59****	1.00							-
4	LO2_Leader trust	1	3.44	1.10	**.54****	**.47****	**.72****	1.00						-
5	LO3_Leader competence	1	3.85	1.23	**.63****	**.50****	**.67****	**.63****	1.00					-
6	LO4_Leader influence	1	3.65	1.05	**.53****	**.51****	**.59****	**.39****	**.63****	1.00				.86
7	SI	4	3.98	1.08	**.34****	.11	.21	**.17**	**.36****	**.26***	1.00			.79
8	SE	4	4.10	1.14	**.43****	.17	**.23***	.20	**.37****	**.23***	.20	1.00		.87
9	ROL	11	3.81	.49	**.23***	.18	.20	.12	**.39****	**.57****	-.07	**.26***	1.00	.43

Note. Leader prototypicality, LO1_Leader affect, LO2_Leader trust, LO3_Leader competence, LO4_Leader influence indicate scores of follower perceptions of these variables. SI represents scores for follower social identification with the collective after exposure to the treatment. SE represents scores for follower self-efficacy after exposure to the treatment. ROL represent scores for romance of leadership. * indicates that correlation is signficant at the 0.05 level (2-tailed). ** that correlation is signficant at the 0.01 level (2-tailed)

Table 7. *Descriptive Statistics for Attributed Charismatic Leadership Using the Adapted Version of the MLQ Form 5X Scale of Pilot Study 3 and the series of Studies 1 and 2*

	Condition	Public Leader Self-Disclosure Experimental Group (N = 85)					No Public Leader Self-Disclosure Control Group (N = 80)			
		n	*M*	*SD*	*Minimum*	*Maximum*	*M*	*SD*	*Minimum*	*Maximum*
1	Attributed charisma 1	1	**3.93**	1.28	1	6	3.83	1.21	1	6
2	Attributed charisma 2	1	3.49	1.18	0	6	**3.61**	1.01	1	5
3	Attributed charisma 3	1	**4.06**	1.01	2	6	3.99	.99	1	6
4	Attributed charisma 4	1	**4.20**	1.09	1	6	4.00	1.22	0	6
5	Attributed charisma 5	1	3.99	1.25	0	6	**4.01**	.99	2	6
6	Attributed charisma 6	1	**4.44**	1.23	0	6	4.38	1.20	1	6
7	Attributed charisma (Grand Mean)	6		4.71	3.49	4.44	23.81	4.32	3.61	4.38

Note. Scores in bold represents the highest mean when comparing items between the two groups.

Table 8. *Descriptive Statistics for the Three Independent Self-Disclosure Items of Pilot Study 3 and the series of Studies 1 and 2*

	Condition	Public Leader Self-Disclosure Experimental Group (N = 85)					No Public Leader Self-Disclosure Control Group (N = 80)			
		n	Yes	No			Yes	No		
1	Self-disclosure 1	1	**78**	7			45	35		
		n	*M*	*SD*	*Minimum*	*Maximum*	*M*	*SD*	*Minimum*	*Maximum*
2	Self-disclosure 2	1	1.53	1.44	0	6	**2.74**	1.41	0	6
3	Self-disclosure 3	1	3.33	1.48	0	6	**3.57**	1.55	0	6

Note. Scores in bold represent the highest mean when comparing items between the two groups. Self-disclosure 1 was a closed question asking if "The leader revealed a transformational experience of a personal negative event (i.e., hardship such as the loss of a cloase person). Self-disclosure 2 and Self-disclosure 3 were 7-point-Likert scale questions asking the following: "If you replied yes, to what extent did the leader revealed a transformational experience of a personal negative event?", "How likely would you be to reveal a transformational experience of a personal negative event to your own leader?".

Table 9. *One-Way Analysis of Variance of Attributed Charismatic Leadership and Associated Outcomes (in Indication of Leadership Effectiveness) Using Condition (Public Leader Self-Disclosure or Control) as the criterion for Pilot Study 3 and the series of Studies 1 and 2*

Source	*df*	*SS*	*MS*	*F*	*p*
One-way analysis of variance of attributed charisma by treatment for Pilot Study 3					
Between groups	1	.10	.10	.17	.68
Within groups	163	92.78	.57		
Total	164	92.88			
One-way analysis of variance of follower perceptions of leader prototypicality by treatment for Study 1.1					
Between groups	1	2.56	2.56	2.12	.15
Within groups	163	196.29	1.20		
Total	164	198.84			
One-way analysis of variance of follower perceptions of leader affect by treatment for Study 1.2					
Between groups	1	.00	.00	.00	.99
Within groups	163	219.21	1.35		
Total	164	219.21			
One-way analysis of variance of follower perceptions of leader trust by treatment for Study 1.2					
Between groups	1	1.08	1.08	.96	.33
Within groups	163	183.19	1.12		
Total	164	184.27			
One-way analysis of variance of follower perceptions of leader competence by treatment for Study 1.2					
Between groups	1	.00	.00	.00	.95
Within groups	163	176.84	1.09		
Total	164	176.85			
One-way analysis of variance of follower perceptions of leader influence by treatment for Study 1.2					
Between groups	1	.89	.89	.71	.40
Within groups	163	205.01	1.26		
Total	164	205.90			
One-way analysis of variance of follower social idendification with the collective by treatment for Study 2.1					
Between groups	1	.24	.24	.13	.72
Within groups	163	293.27	1.80		
Total	164	293.51			
One-way analysis of variance of follower self-efficacy by treatment for Study 2.2					
Between groups	1	.24	.24	.32	.57
Within groups	163	121.50	.75		
Total	164	121.74			

Another major goal of Pilot Study 3 was to address the three methodological limitations mentioned in Pilot Studies 1 and 2. First, Pilot Study 1 used two different leaders which made the two samples not eligible for comparison. Second, Pilot Studies 1 and 2 may have been affected by priming effects due to the fact that the identity of the leaders was revealed before the audiovisual material was presented to the participants. As the two leaders chosen for the

public leader self-disclosure condition and for the control condition in Pilot Studies1 and 2 were both leaders from renowned companies, participants ratings may have been affected by the impression they hold of these companies. Third, the length of the two videos shown to the participants were of different lengths which make the two samples not eligible for comparison. To overcome these three limitations, Pilot Study 3 used anonymous vignettes of similar length. The vignettes used for the public leader self-disclosure condition and the control condition were extracted from existing speeches of a leader who experienced traumatic loss. The self-disclosure condition consisted in asking participants to read a vignette extracted from a real speech given after the negative event (i.e. traumatic loss). The control condition consisted in asking participants to read a vignette extracted from a speech delivered by the same leader given right before the negative event happens. The fact that Pilot Study 3 brings support to the Assumption based on theoretical predictions implies that these limitations were overcome. Other notable limitations are outlined below.

First, Pilot Study 3 does not address external validity. The vignette experiment method presents the difficulty to create the same real-world pressures (Aguinis & Bradlet, 2014). A second limitation to Pilot Study 3 is that the condition under which public leader self-disclosure of traumatic loss influences charisma is not clear. Although the 745 words of the speech mainly describe the experience of traumatic loss, it is more accurate to say that this study is rather testing the effect of a speech which includes this self-disclosure than the effect of self-disclosure itself. It is questionable whether public leader self-disclosure of traumatic loss is one of the main tactics which fosters follower perceptions of charisma in the speech used for the public leader self-disclosure condition. It would have been necessary to find a solution to isolate the effect of this rhetoric. Otherwise, it would have been necessary to hire coders who would read the speeches, go through a checklist of the charismatic leadership tactics, and lastly to check that this public leader self-disclosure is the most present tactic for the experimental vignette.

In the next chapter, a series of two experimental studies examines whether follower perceptions of charisma predict stronger indications of leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses (in comparison with those exposed to no disclosure) using two theoretical frameworks. In doing so, it was intended to determine whether there is one or several theoretical approaches that best explain best the role of public leader self-disclosure of traumatic loss as a charismatic leadership tactic.

Box 4. *Summary of Chapter 4*

Chapter 4 presents the results of Pilot Studies 1, 2, and 3. These three pilot studies tests if an intervention group exposed to a short video including public leader self-disclosure of traumatic loss will score higher on the scale measuring follower perceptions of charisma (i.e. "attributed charisma"), in comparison with an intervention group exposed to videos of a speech with no disclosure (A). The manipulations in Pilot Studies 1 and 2 asked participants in the public leader self-disclosure condition group to watch a video of a commencement address in which a leader publicly self-discloses a traumatic loss. In contrast, participants in the control condition watched a video of a commencement address of a different leader (Pilot Study 1), or a shorter video of the same leader (Pilot Study 2), both without public leader self-disclosure of traumatic loss.

Chapter 4 tests the following Assumption:

Followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, will score higher on ratings of follower perceptions of charisma than followers exposed to a speech with no disclosure (Pilot Studies 1.1, 1.2, and 1.3).

The purpose of Pilot Study 1 (i.e. asking participants to watch a speech of a leader who self-discloses publicly or a speech of a leader who does not) was to examine if follower perceptions of charisma is stronger for followers exposed to a speech of a leader who self-discloses publicly a traumatic loss than for followers exposed to a speech of a leader with no disclosure. The manipulation in Pilot Study 1 was not found to be effective: participants in the public leader self-disclosure condition did not experience stronger perceptions of charisma in comparison with those in the control condition, thereby not providing evidence of public leader self-disclosure a potential impression management technique. Thus, **the Assumption was not confirmed**. Nevertheless, the ratings on charisma in the two conditions were not statistically significant, thereby implying that the idea that public leader self-disclosure is an impression management technique is not rejected. Furthermore, the experimental design of Pilot Study 1 presented several limitations (i.e. using speeches of different leaders, different length, priming effects caused by the fact the identity of the leaders were revealed) which may have affected such results. The manipulation in Pilot Study 1 was adapted in Pilot Study 2 to partly overcome some of these limitations (i.e. using the same leader).

The purpose of Pilot Study 2 (i.e. asking participants to watch the video of a commencement address of the leader who self-discloses or a shorter version of this video without the self-disclosure section) was to test if follower perceptions of charisma is stronger for followers exposed to the speech of a leader who self-discloses publicly a traumatic loss than for followers exposed to a shorter version of the same speech with no disclosure. The manipulation in this pilot study was not found to be effective. Participants exposed to the full version of the speech scored higher on charisma, and thus not providing evidence that public leader self-disclosure of traumatic loss is the feature creating follower perceptions of charisma in the public leader self-disclosure condition. Thus, the **Assumption was not confirmed**. However, the ratings of charisma in the two conditions were not significantly different. Further, the numerous methodological limitations (i.e. speeches of different length, priming effects for having revealed the identity of the famous organizational leader) may have affected such results. Consequently, the manipulations of Pilot Studies 1 and 2 were adapted in Pilot Study 3 to overcome some of their major limitations by using speeches of similar length and avoiding priming effects).

The purpose of Pilot Study 3 (i.e. asking participants to read a vignette describing a leader who publicly self-discloses a traumatic loss or a vignette of a leader who does not) was to examine if participants in the public leader self-disclosure condition experience stronger perceptions of charisma in comparison with those in the control condition. The manipulation was found to be effective, and thus providing evidence of public leader self-disclosure as a charismatic leadership tactic, that is an impression management technique which bolsters follower perceptions of charisma. Notably, participants in the public leader self-disclosure condition scored stronger of follower perceptions of charisma (although not significantly stronger) in comparison with those in the control condition. Thus, the **Assumption was confirmed.** A conceptualization of public leader self-disclosure based on an Impression Management Perspective supports that public leader self-disclosure is a verbal cue (i.e. one type of story) fostering follower perceptions of charisma.

Overall, Pilot Study 3 was the only pilot study out of the three to provide evidence that a **speech using public leader self-disclosure of traumatic loss bolsters stronger follower perceptions of charisma than a speech without disclosure.** Therefore, Pilot Study 3 suggests that public leader self-disclosure of traumatic loss is a charismatic leadership tactic.

Chapter 5

Studies 1.1 and 1.2

Leader Prototypicality and Leader Outcomes

The aim is now to examine whether some theories explain the process effect of public leader self-disclosure of traumatic loss on charisma and related outcomes. Study 1.1 of this chapter explores whether drawing upon Leadership Categorization Theory, follower perceptions of charisma will predict stronger follower perceptions of leader prototypicality for participants exposed to the speech of a leader who publicly self-discloses in comparison with those exposed to the speech of a leader who does not disclose (H1). Study 1.2 explores whether drawing upon Social Exchange Theory, follower perceptions of charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) for participants exposed to the speech of a leader who publicly self-discloses in comparison with those exposed to the speech of a leader who does not disclose (H2).

Study 1.1: Experimental investigations of the relationship between charisma and leader prototypicality

The purpose of Study 1.1 is to test whether follower perceptions of charisma will predict stronger follower perceptions of leader prototypicality for participants exposed a speech of leader who publicly self-discloses in comparison with those exposed to a speech with no disclosure (H1). As explained in Chapter 3, charismatic leadership is indicative of effective leadership, and the Leadership Categorization Framework suggests that charisma predicts leader prototypicality. Therefore, when charisma predicts leader prototypicality, leader prototypicality is indicative of leadership effectiveness. Building upon the Leadership Categorization Framework and the Humanistic Framework, this dissertation suggests that follower perceptions of charisma predict stronger follower perceptions of leader prototypicality and provide an indication of leadership effectiveness for participants exposed to a speech of a leader publicly self-discloses in comparison with those exposed to a speech of a leader with no disclosure. The Hypothesis tested here states that follower perceptions of charisma predicts stronger follower perceptions of leader prototypicality for participants exposed a speech of leader who publicly self-discloses in comparison with those exposed to a speech with no disclosure (H1).

Methods

Participants[6]

Participants in Study 1.1 are the same as those who took part in Pilot Study 3.

[6] Data concerning the socio-demographic variables are in Table 10.

Procedure

The procedure of Study 1.1 is the same as the one used for the vignette method in Pilot Study 3. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Measures

Attributed charismatic leadership scale. The attributed charismatic leadership scale was adapted from the "attributed idealized influence" subscale of the Multifactor Leadership Questionnaire, Form 5X (Bass & Avolio, 1995; $\alpha = .74$). The attributed charismatic leadership scale measures follower perceptions of charisma toward a leader. Participants were asked to rate if the leader in the vignette demonstrates the 6 items described, based on a 7-point-Likert-type scale (0 disagree very strongly to 6 agree very strongly).

General Prototypicality. An adaptation of the prototypicality scale of Cronshaw and Lord (1987) was used. Participants expressed the extent to which they agree with the items on a 7-point-Likert-type scale (0 completely disagree to 6 completely agree). A sample item is "to what degree does the leader fit your image of what a leader should be?"

Analysis and results

Hypothesis 1 test. Hypothesis 1 of this dissertation proposes that follower perceptions of charisma predicts stronger follower perceptions of leader prototypicality for participants exposed a speech of leader who publicly self-discloses in comparison with those exposed to a speech with no disclosure (H1). As predicted, results of a regression analysis revealed that follower perceptions of charisma predict stronger follower perceptions of leader prototypicality for participants who read the vignette of a leader who publicly self-discloses a traumatic loss (standardized $\beta = .98$ $p = .000$) in comparison with those who read the vignette with no disclosure group (standardized $\beta = .90$ $p = .000$). Results of the regression analysis are reported in Table 11. Consequently, Hypothesis 1 is confirmed.

Based on estimated marginal means, a mean comparison revealed slightly higher scores on leader prototypicality in the experimental condition, exposed to public leader self-disclosure of traumatic loss ($M = 3.69$ $SD = 1.10$), in comparison to the control condition ($M = 3.44$ $SD = 1.10$). A one-way ANOVA revealed that there was no statistically significant difference between the two groups [F (1, 163) = 2.12, $p = .15$]. Nevertheless, this additional test provides additional support for Hypothesis 1.

Table 10. *Socio-Demographic Variables of the Series of Study 1 on the Effect of Public Leader Self-Disclosure*

Series of Study 1 (Time 1)		Public Leader Self-Disclosure Experimental Group		No Leader Self-Disclosure Control Group	
		Frequency	Percentage	Frequency	Percentage
N		85	100%	80	100%
Sex					
	Females	34	40	47	58.8
	Males	51	60	33	41.3
Age					
	17	3	3.5	1	1.3
	18-20	26	30.6	23	28.7
	21-23	52	61.2	54	67.5
	24-26	4	4.7	2	2.5
Mean Age		21		21	

Note. The series of Studies 1 follows a between-subject design. Data were collected at Time 1 for these studies.

Table 11. *Regression Results Estimating the Effect of Attributed Charisma as a Predictor of Associated Outcomes in the Public Leader Self-Disclosure Experimental Condition and in the No Public Leader Self-Disclosure Control Condition (for the Series of Studies 1 and 2; N = 165)*

Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
Public Leader Self-Disclosure Experimental Group (n = 85)					
(Follower perceptions of leader prototypicality; Study 1.1)					
R^2 = .49**, F(1, 83) = 80.88, *p* = .000					
Attributed charisma	.98	[.77, 1.20]	**.70**	8.99	.000
(Follower perceptions of leader affect; Study 1.2)					
R^2 = .70**, F(1, 83) = 81.48, *p* = .000					
Attributed charisma	.97	[.76, 1.19]	**.70**	9.03	.000
(Follower perceptions of leader trust; Study 1.2)					
R^2 = .45**, F(1, 83) = 68.31, *p* = .000					
Attributed charisma	.92	[.70, 1.14]	**.67**	8.27	.000
(Follower perceptions of leader competence; Study 1.2)					
R^2 = .42**, F(1, 83) = 59.71, *p* = .000					
Attributed charisma	.83	[.62, 1.04]	**.65**	7.73	.000
(Follower perceptions of leader influence; Study 1.2)					
R^2 = .33**, F(1, 83) = 41.14, *p* = .000					
Attributed charisma	.81	[.56, 1.06]	**.58**	6.41	.000
(Follower social identification with the collective; Study 2.1)					
R^2 = .01, F(1, 83) = .61, *p* > .05					
Attributed charisma	.15	[-.23, .53]	.09	.79	.435
(Follower self-efficacy; Study 2.2)					
R^2 = .02, F(1, 83) = 1.99, *p* > .05					
Attributed charisma	.16	[2.74, 4.61]	.15	1.41	.163

Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
No Public Leader Self-Disclosure Control Group (n = 80)					
(Follower perceptions of leader prototypicality; Study 1.1)					
R^2 = .59**, F(1, 78) = 42.33, *p* = .000					
Attributed charisma	.90	[.63, 1.18]	.59	6.51	.000
(Follower perceptions of leader affect; Study 1.2)					
R^2 = .44**, F(1, 78) = 60.77, *p* = .000					
Attributed charisma	1.13	[.84, 1.42]	.662	7.80	.000
(Follower perceptions of leader trust; Study 1.2)					
R^2 = .30**, F(1, 78) = 32.64, *p* = .000					
Attributed charisma	.79	[.51, 1.06]	.54	5.71	.000
(Follower perceptions of leader competence; Study 1.2)					
R^2 = .40**, F(1, 78) = 52.46, *p* = .000					
Attributed charisma	.95	[.69, 1.21]	.63	7.24	.000
(Follower perceptions of leader influence; Study 1.2)					
R^2 = .28**, F(1, 78) = 30.32, *p* = .000					
Attributed charisma	.84	[.54, 1.14]	.53	5.51	.000
(Follower social identification with the collective; Study 2.1)					
R^2 = .11**, F(1, 78) = 10.02, p = .002					
Attributed charisma	.61**	[.22, .98]	**.34**	3.17	.002
(Follower self-efficacy; Study 2.2)					
R^2 = .18**, F(1, 78) = 17.28, *p* = .000					
Attributed charisma	.53**	[.28, .78]	**.13**	4.16	.000

Note. A signficant *B*-weight indicates the β-weight is also significant. *B* represents unstandardized regression weights. β indicates the standardized regression weights. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively. * indicates $p < .05$. ** indicates $p < .01$. β-weights in bold represent the highest score when comparing the two groups.

Discussion

The results of Study 1.1 provide evidence in support of Hypothesis 1: follower perceptions of charisma do predict stronger follower perceptions of leader prototypicality for participants exposed to a speech of a leader who publicly self-discloses in comparison with those exposed to a speech with no disclosure (H1). As explained in Chapter 3 of this dissertation, charisma is indicative of leadership effectiveness. Leader prototypicality hints leadership effectiveness because individuals create leader archetypes based on effective leaders they observe in practice. Thus, charisma should be indicative of leadership effectiveness as well. Taken together, this study is helpful to suggest that the use of public leader self-disclosure of traumatic loss in a speech is indicative of stronger leadership effectiveness than a speech without disclosure.

The relatively high estimated marginal means for both conditions and the stronger effect of public leader self-disclosure of traumatic loss on the experimental condition provide evidence that sharing personal negative stories does not hinder leaders to be perceived as more prototypical than leaders who do not open up about themselves. As such, this study suggests an example of a situation when getting personal in public is beneficial for an organizational leader.

The results of this study make several theoretical contributions. First, drawing upon Social Categorization Theory, Impression Management Theory, and the Humanistic Framework, results of Study 1.1 suggest that public leader self-disclosure of traumatic loss is a charismatic leadership tactic that predicts stronger follower perceptions of charisma and leader prototypicality. In other words, this study supports that displaying a more human type of charismatic leadership in public can help to engender stronger follower perceptions of charisma and leadership effectiveness. As this dissertation considers leader prototypicality to be a proxy of leadership effectiveness, stronger effectiveness concretely means that the leader is more prototypical.

Second, the results of Study 1.1 provide additional support to the Assumption tested in the series of Pilot Test 1 (cf. Chapter 4). As such, drawing upon the Impression Management Framework and the Humanistic Framework, the results of Study 1.1 bring additional support that follower perceptions of charisma are stronger for followers exposed to a speech of a leader who publicly self-discloses in comparison with those exposed to a speech of a leader with no disclosure. However, several notable limitations are outlined below.

First, Study 1.2 also faces the same three limitations outlined in Pilot Study 3: namely, the external validity issue related to use of vignettes, the unclear influence of public leader self-disclosure of traumatic loss, and a unidirectional manipulation of public leader self-disclosure. Second, the condition under which public leader self-disclosure of traumatic loss influences

leadership effectiveness is not clear. Suggesting that public leader self-disclosure fosters stronger indication of leadership effectiveness based on participants' assessment of vignettes may be farfetched. Followers usually assess the effectiveness of leaders based on observations of their practice. Again, it is important to underlie that this study demonstrates the tendency of public leader self-disclosure to engender stronger indication of leadership effectiveness.

In the effort to explore whether other theoretical frameworks outside if the Leadership Categorization Framework are helpful to explain potential outcomes of charisma for a speech of a leader who publicly self-discloses a traumatic loss, Study 1.2 draws upon the Social Exchange Framework to test whether charisma predicts stronger indication of leadership effectiveness, including follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence for participants asked to read the vignette of a leader who publicly self-discloses a traumatic loss.

Study 1.2: Experimental investigations of the effect of public leader self-disclosure of traumatic loss on charisma and leader outcomes – A Social Exchange Approach

The aim of Study 1.2 was to test if follower perceptions of charisma predicts stronger indication of leadership effectiveness for participants exposed to the speech of a leader who publicly self-discloses in comparison with followers exposed to the speech of a leader who does not disclose (H2). In line with the work of Antonakis and colleagues (2011), this dissertation suggests that variables which are associated with charisma and which are also indicative of leadership effectiveness include follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence. This dissertation refers to these four variables indicative of leadership effectiveness as "leader outcomes". Study 1.1 demonstrated that the Social Categorization Framework, The Impression Management Framework and the Humanistic Framework explained the role of public leader self-disclosure of traumatic loss as charismatic leadership tactic positively influencing the relationship between charisma and leader prototypicality. As such, Study 1.1 implied the tendency for public leader self-disclosure of traumatic loss to be indicative of effective leadership.

The current study (Study 1.2) examines whether other theoretical frameworks such as the Social Exchange Framework help to explain the role of public leader self-disclosure of traumatic loss on the relationship between charisma and leader outcomes as indicative of effective leadership as well. The Hypothesis tested here states that follower perceptions of charisma predicts stronger indication of leadership effectiveness outcomes (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) for participants in the experimental condition exposed to the speech of a leader who publicly self-

discloses in comparison with followers in the control condition exposed to the speech of a leader who does not disclose (H2).

Methods

Participants[7]

The procedure of Study 1.2 is the same as the ones used with the vignette method in Pilot Study 3 and in Study 1.1. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Procedure

The procedure of Study 1.1 is the same as the one used for the vignette method in Pilot Study 3. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Measures

Attributed charismatic leadership. The same scale used in Pilot Study 1 and Study 1.2 was used to measure follower perceptions of charisma toward a leader ($\alpha = .74$).

Leader outcomes. Four single-item dependent measures associated with charisma and indicating leadership effectiveness were included (Antonakis et al., 2011). The items measured follower affect for the leader (cf. Antonakis & House, 2002, Bass, 1985; Conger & Kanungo, 1998; House, 1977), follower trust in the leader (cf. Antonakis & House, 2002; Conger & Kanungo, 1998; House, 1977; Shamir et al., 1993), leader competence (cf. Conger & Kanungo, 1998; House, 1977), and leader ability to influence (cf. House, 1977; Shamir et al., 1993). Participants were asked to rate the 4 items on a 7-point-Likert-type scale (0 disagree very strongly to 6 agree very strongly). Single measure dependent variables are limited in scope (Antonakis et al., 2011). However, these four items together measure important outcomes of charismatic leadership in multivariate space which is indicative of leadership effectiveness.

[7] Data concerning socio-demographic variables are in Table 10.

Single-item measures are not necessarily less reliable than multi-item measures (Bernard, Walsh, & Mills, 2005).

Analysis and results

Hypothesis 2 test. Hypothesis 2 of this dissertation proposed that follower perceptions of charisma will predict stronger indication of leadership effectiveness outcomes (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) for participants in the experimental condition exposed to the speech of a leader who publicly self-discloses in comparison with followers in the control condition exposed to the speech of a leader who does not disclose (H2). Results of the regression analysis are reported in Table 9. As predicted, results of the regression analysis revealed that charisma predicts stronger follower perceptions of leader affect for followers in the experimental condition (standardized β = .70 p = .000) than in the control condition (standardized β = .66 p = .000); that charisma predicts stronger follower perceptions of leader trust in the experimental condition (standardized β = .67 p = .000) than in the control condition (standardized β = .64 p = .000); that charisma predicts stronger follower perceptions of leader competence in the experimental condition (standardized β = .65 p = .000) than in the control condition (standardized β = .63 p = .000); that charisma predicts stronger follower perceptions of leader competence in the experimental condition (standardized β = .58 p = .000) than in the control condition (standardized β = .53 p = .000). Together, follower perceptions of charisma predict stronger indication of leadership effectiveness for participants who read the vignette of the leader who publicly self-discloses in comparison for those who read the vignette with no disclosure. Thus, Hypotheses 2 was confirmed.

Based on estimated marginal means, a mean comparison revealed slightly higher scores on leader prototypicality for the experimental condition exposed to public leader self-disclosure of traumatic loss (M = 3.69 SD = 1.10) in comparison to the control condition (M = 3.44 SD = 1.10). A one-way ANOVA revealed that there was no statistically significant difference between the two groups [F (1, 163) = 2.12, p > .05]. Results of the one-way ANOVA are reported in Table 9. Nevertheless, higher scores on leader prototypicality in the experimental condition provide support for Hypothesis 2.

Discussion

The results of Study 1.2 provide evidence supporting Hypothesis 2: charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) for participants exposed to a speech of a leader who publicly self-discloses than for those exposed to a speech with no disclosure. Therefore, this study is helpful to suggest that the use of public leader self-disclosure of

traumatic loss in a speech is indicative of stronger leadership effectiveness (than a speech without it) as well. Indication of leadership effectiveness was assessed by gathering four variables which are considered to be associated with charisma: follower perceptions of leader affect, leader trust leader competence, and leader ability to influence.

The results of this study allow several theoretical contributions. First, drawing upon Social Exchange Framework, Impression Management Framework, and the Humanistic Framework, results of Study 1.2 suggested that public leader self-disclosure of traumatic loss is a charismatic leadership tactic that predicts stronger indication of leadership effectiveness. In alignment with Pilot Study 3, this study implies a tendency toward the idea that charisma predicts stronger indication of leadership effectiveness for followers exposed to public leader self-disclosure of traumatic loss because followers perceive the leader as socially closer to them, more similar to them, and as more human. Therefore, this study also implies a tendency toward the idea that public leader self-disclosure of traumatic loss is a powerful charismatic leadership tactic which buffers the social distance separating followers from leaders, thereby bolstering stronger relationships between charisma and leader outcomes indicative of leadership effectiveness.

Second, as mentioned in Study 1.1, Study 1.2 also provide additional support to the Assumption tested in the series of pilot studies (cf. Chapter 4). Therefore, drawing upon the Impression Management Framework and the Humanistic Framework, the results of Study 1.2 bring additional support that follower perceptions of charisma are stronger for followers experiencing a speech including public leader self-disclosure of traumatic loss than those experiencing a speech with no disclosure. However, Study 1.2 still presents the same limitations outlined in the discussion of Study 1.1 (i.e. external validity issue related to use of vignettes, the unclear influence of public leader self-disclosure of traumatic loss, and a unidirectional manipulation of public leader self-disclosure).

As mentioned in Chapter 3, the experimental design of the series of Study 2 is adapted from the work of Kark and colleagues (2003). Their research builds upon the theoretical model of the Self-Concept based Theory of Charismatic Leadership. Although the studies in the paper of Kark also investigates follower personal identification with the leader as another mediator of the relationship between charisma and follower self-efficacy; this variable was not included in this dissertation as participants did not know the leader described in the vignette personally. Future research conducted in organizational settings should test the effect of follower personal identification with the leader

In the next chapter, a series of three experimental studies explore the role of public leader self-disclosure of traumatic loss from the Self-Concept based Framework of charismatic leadership.

In doing so, it was intended to determine whether there is another theoretical approach which explains best the role of public leader self-disclosure of traumatic loss as a charismatic leadership tactic.

In Chapter 6, the series of Study 2 examines if another theoretical framework than the Leadership Categorization Framework and the Social Exchange Framework are helpful to explain better or equally that charisma predicts stronger indication of leadership effectiveness for followers that are exposed to a speech of a leader who publicly self-discloses a traumatic loss.

Box 5. *Summary of Chapter 5*

After having explained the role of public leader self-disclosure of traumatic loss as a charismatic leadership tactic based on the Impression Management Framework (Chapter 4), Chapter 5 investigates if the Leader Categorization Framework and the Social Exchange Framework are helpful to explain the influence of public leader self-disclosure of traumatic loss on relationships between charisma and associated outcomes indicative of leadership effectiveness.

Chapter 5 tests Hypotheses 1 and 2:

Hypothesis 1. Charisma predicts stronger leader prototypicality for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 1.1).

Hypothesis 2. Charisma predicts stronger leader outcomes related to it, including follower perceptions of leader affect, follower trust toward the leader, leader competence and leader ability to influence for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 1.2).

The manipulation in the series of Study 1 provides evidence that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in the public leader self-disclosure condition in comparison with the control condition, thereby providing additional evidence of public leader self-disclosure as a charismatic leadership tactic. The manipulations in Studies 1.1 and 1.2 were based on the same vignette method used in Pilot Study 3.

The purpose of Study 1.1 was to examine if one of the process effects of public leader self-disclosure of traumatic loss as a charismatic leadership tactic was to induce leader prototypicality (i.e. an indicator of leadership effectiveness) building upon Leader Categorization Theory. The manipulation was found to be effective, and thus providing evidence that charisma predicts stronger leader prototypicality for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure. Hence, **Hypothesis 1 was confirmed**. Leader Categorization Theory is helpful to explain that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality) when a leader publicly self-discloses a traumatic loss, than when it does not.

The purpose of Study 1.2 was to test if one of the process effects of public leader self-disclosure as a charismatic leadership tactic was to induce leader outcomes indicative of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) based on social exchange theory. The manipulation was found to be

effective, and thus providing evidence that charisma predicts stronger leader outcomes related to it, including follower perceptions of leader affect, follower trust toward the leader, leader competence and leader ability to influence for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure. Hence, **Hypothesis 2 was confirmed.** Social Exchange Theory is helpful to explain that charisma predicts stronger indication of leadership effectiveness when a leader publicly self-discloses a traumatic loss, than when it does not.

Overall, the manipulations were found to be effective across the two studies. Studies 1.1 and 1.2 provide evidence that follower perceptions of charisma predict stronger indication of leadership effectiveness in a speech using public leader self-disclosure of traumatic loss, in comparison with a speech without disclosure. Notably, participants in the public leader self-disclosure condition experienced stronger relationships between charisma and leadership effectiveness (although not significantly stronger) than those in the control condition. Thus, **Hypotheses 1 and 2 were confirmed.** Conceptualizations of public leader self-disclosure of traumatic loss based on a Leader Categorization Theory and Social Exchange Theory are helpful to explain that charisma predicts stronger indication of leadership effectiveness, in the public leader self-disclosure condition than in the control condition.

Chapter 6

Studies 2.1, 2.2, and 2.3

A Self-Concept Based Approach of Public Leader Self-Disclosure of Traumatic Loss as a Charismatic Rhetorical Device

The aim of Chapter 6 is to examine whether some theories explain the process effect of public leader self-disclosure of traumatic loss on charisma and related outcomes. Chapter 5 demonstrated that the Leadership Categorization Framework, the Social Exchange Framework, the Impression Management Framework, and the Humanistic Framework are frameworks which help to explain that follower perceptions of charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence). The Self-Concept based Framework of charismatic leadership is a theoretical which draws on Social Identity Theory and Social Learning Theory. Specifically, Chapter 6 examines if the Social Identity Framework, the Social Learning Framework, the Self-Concept based Framework of charismatic leadership, the Impression Management Framework, and the Humanistic Framework explain equally well or better that charisma predicts stronger indication of leadership effectiveness, including follower social identification with the group and follower self-efficacy for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss.

Drawing upon the Self-Concept based Framework of charismatic leadership and the Humanistic Framework, the series of Study 2 consist of testing the mediation effect of follower social identification with the collective on the relationship between charisma and follower self-efficacy in three steps. In the first step, Study 2.1 of this chapter examines whether charisma predicts stronger follower social identification with the collective for participants exposed to the speech of a leader who publicly self-discloses in comparison with those exposed to the speech of a leader who does not disclose (H3a). In the second step, Study 2.2 examines whether charisma predicts stronger follower self-efficacy for participants exposed to the speech of a leader who publicly self-discloses in comparison with those exposed to the speech of a leader who does not disclose (H3b). In the third step, Study 2.3 examines whether follower self-efficacy mediates more the relationship between charisma and follower self-efficacy for participants exposed to the speech of a leader who publicly self-discloses in comparison with those exposed to the speech of a leader who does not disclose (H3c).

Study 2.1: Experimental investigations of the effect of public leader self-disclosure of traumatic loss on the relationship between charisma and follower social identification with the collective

Study 2.1 tests the first step out of three of the mediation effect of follower social identification with the collective on the relationship between charisma and follower self-efficacy. Drawing upon the Self-Concept based Framework of charismatic leadership and the Humanistic Framework, Study 2.1 examines whether follower perceptions of charisma will

predict stronger follower social identification with the collective for participants asked to read the vignette describing a speech of leader who publicly self-discloses a traumatic loss in comparison with those asked to read the vignette describing a speech of a leader with no disclosure (H3a). Data collection of Study 2.1 is the same as for Pilot Study 3.

Methods

Participants[8]

Participants in Study 2.1 are the same ones as those who took part in Pilot Study 3 and in the series of Study 1.

Procedure

The procedure of Study 2.1 is the same as the ones used for the vignette method in Pilot Study 3 and those of the series of Study 1. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Measures

Questionnaire

Attributed charismatic leadership. The same scale used in Pilot Study 3 and Study 1.2 was used to measure follower perceptions of charisma toward a leader ($\alpha = .74$).

Social Identification. The 4-item social identification scale developed by Shamir, Zakay, Breinin, and Popper (1998) was adapted for this study (Kark et al., 2003). Words such as "company" were replaced by "school" in order to make the questionnaire sound as familiar as possible for the participants ($\alpha = .89$ for the experimental condition and $\alpha = .86$ for the control condition). Items were assessed on a 7-point-Likert-type scale (0 disagree very strongly to 6 *agree very strongly*). A sample item is "I identify strongly with the students in my school".

Analysis and results

Table 13 presents the regression test for charisma and follower social identification with the collective in the two groups.

Hypothesis 3a test. Hypothesis 3a of this dissertation suggested that charisma will predict stronger follower social identification for participants in the experimental condition exposed to a speech of a leader who publicly self-discloses a traumatic loss compared to those

[8] Data concerning socio-demographic variables are in Table 12.

Table 12. *Socio-Demographic Variables of the series of Study 2 on the Effect of Public Leader Self-Disclosure*

Series of Study 2 (Time 1)		Public Leader Self-Disclosure Experimental Group		No Leader Self-Disclosure Control Group	
		Frequency	Percentage	Frequency	Percentage
N		85	100%	80	100%
Sex					
	Females	34	40	47	58.8
	Males	51	60	33	41.3
Age					
	17	3	3.5	1	1.3
	18-20	26	30.6	23	28.7
	21-23	52	61.2	54	67.5
	24-26	4	4.7	2	2.5
Mean Age		21		21	

Note. The series of Studies 2 follows a between-subject design. Data were collected at Time 1 for these studies.

Table 13. *Results from Regression Models, Depicted in Figure 2, Estimating the Mediating Effect of Follower Social Identification with the Collective in the Public Leader Self-Disclosure Experimental Condition and No Public Leader Self-Disclosure Control Condition (for the Series of Studies 1 and 2; N = 165)*

Predictor	*B*	*SE(B)*	*B* 95% CI [LL, UL]	β	*t*	*p*
Public Leader Self-Disclosure Experimental Group (n = 85)						
Model 1						
Path c_1: Follower self-efficacy (Y)						
$R^2 = .02, F(1, 83) = 1.99, p > .05$						
Attributed charisma (*X*)	.16		[2.74, 4.61]	.15	1.41	.163
Model 2						
Path a_1: Follower social identification with the collective (*M*)						
$R^2 = .01, F(1, 83) = .61, p > .05$						
Attributed charisma (*X*)	.15		[-.23, .53]	.09	.79	.435
Path b_1 and c'_1: Follower self-efficacy (*Y*)						
$R^2 = .06, F(2, 82) = 2.47, p > .05$						
Attributed charisma (*X*)	.15		[-.09, .37]	.14	1.27	.206
Follower social identification with the collective (*M*)	.11		[-.02, .24]	.18	1.71	.092
X x *M*	3.38**		[2.40, 4.37]		6.83	.000
No Public Leader Self-Disclosure Control Group (n = 80)						
Model 1						
Path c_2: Follower self-efficacy (*Y*)						
$R^2 = .18^{**}, F(1, 78) = 17.28, p = .000$						
Attributed charisma (*X*)	.53**		[.28, .78]	.13	4.16	.000
Model 2						
Path a_2: Follower social identification with the collective (*M*)						
$R^2 = .11^{**}, F(1, 78) = 10.02, p = .002$						
Attributed charisma (*X*)	.61**		[.22, .98]	.34	3.17	.002
Path b_2 and c'_2: Follower self-efficacy (*Y*)						
$R^2 = .55^{**}, F(2, 77) = 16.28, p = .000$						
Attributed charisma (*X*)	.38**		[.13, .63]	.30	2.99	.004
Follower social identification with the collective (*M*)	.25**		[.11, .39]	.36	3.56	.001
X x *M*	1.91**		[.95, 2.86]		3.95	.000

Note. A signficant *B*-weight indicates the β-weight is also significant. *B* represents the unstandardized regression weights. β indicates the standardized regression weights. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively. * indicates $p < .05$. ** indicates $p < .01$.

in the control condition asked to read the vignette extracted from the speech of a leader who does not disclose. Results of a regression analysis revealed that charisma predicts follower social identification with the collective for participants in the control condition (unstandardized B = .61 p = .002). However, charisma does not predict follower social identification with the collective in the leader self-disclosure experimental condition (unstandardized B = .15 p > .05). Consequently, Hypothesis 3a was not confirmed.

Discussion

The results did not confirm Hypothesis 3a because charisma was not positively related to follower social identification with the group for participants in the experimental condition exposed to a speech of a leader who publicly self-discloses a traumatic loss (H3a). In other words, charisma did not predict participants' social identification with the business school that they belong to for participants asked to read the vignette extracted from a speech of a leader who publicly self-discloses a traumatic loss. Such results imply the tendency that Self-Concept based Framework of charismatic leadership is not a theoretical framework which helps to explain the process effects of charisma for a leader's speech displaying self-disclosure of traumatic loss. As such, results of Study 2.1 imply the tendency of public leader self-disclosure of traumatic loss not to be a charismatic rhetorical device which boosts follower perceptions of charisma.

Other elements could explain why Hypothesis 3a was not confirmed. For instance, such negative results could have implied that an external organizational leader is not likely to stimulate perceptions of undirect followers with whom they have no professional relations. As a matter of fact, the context in which charisma and follower social identifications are examined is different from the original propositions of Shamir and colleagues (1993) which implicitly suggested that follower perceptions of charisma fosters follower social identification with the collective for followers working directly or indirectly for the organizational leader assessed (i.e. followers working for a physically distant or close leader). Nevertheless, this is not confirmed because results of Study 2.1 show that charisma predicts follower social identification with the collective for participants in the control condition exposed to a speech of a leader with no disclosure. Thus, the reason why Hypothesis 3a was not confirmed does not seem to be a methodological issue.

The Self-Concept based Theory of Charismatic Leadership is considered to be a major theoretical model explaining the process effects of follower perceptions of charisma in organization settings. Results of Study 2.1 imply a slight tendency toward the idea that the Self-Concept based Theory of charismatic leadership is a theory which does not explain process

effects of charisma for certain leadership situations. This study had proposed to draw on the Humanistic Framework to explain why charisma should predict stronger indication of follower social identification with the collective for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss (compared to followers exposed to a speech with no disclosure): the leader who self-discloses appears as socially closer with followers, more similar to followers, and as more human than a leader who does not disclose. Drawing upon the Humanistic Framework, the fact that charisma does not predict follower social identification with the collective in this study implies a slight tendency toward the idea that Self-Concept based Theory of charismatic leadership is not a theoretical model which captures the type of charismatic leader that is both socially and physically close. Thus, Self-Concept based Theory of charismatic leadership may be adapted to explain the process effects of charisma of a leader who is physically and socially distant. Moreover, follower social identification with the collective may be an outcome of follower perceptions of charisma toward a leader who is physically and socially distant.

The Assumption that Self-Concept based Theory of charismatic leadership is a theoretical model limited to capture the process effects of charisma for leaders who are physically and socially distant, hints that the vignette describing the speech of a leader who self-discloses publicly a traumatic loss (i.e. experimental condition) depicts a charismatic leader who is physically distant, but socially close. Moreover, it can be implied that charismatic leaders that are physically distant and socially close do not predict follower social identification with the group.

The discussion suggested in the paragraphs above about the type of leader captured by the Self-Concept based Theory of charismatic leadership hints that the prototype of the charismatic leader for Shamir is a leader who is physically and socially distant (Shamir 1995; Shamir et al., 1993). Antonakis and Atwater (2002) noted that the germinal work of Shamir (1995) on leader distance in charismatic leadership lacked clarity for not providing a definition of social distance. As such, Antonakis and Atwater interpret that in his work on social distance in charismatic leadership, Shamir describes a leader who is physically and socially distant with followers and does not have frequent or direct interaction with followers. In line with Antonakis and Atwater, Study 2.1 substantiates the idea that Shamir implicitly discusses about charismatic leaders who are physically and socially far, and who do not have frequent and direct interaction with followers. Further, this interpretation implies that the prototype of the charismatic leader, according to Shamir, is a leader who is physically and socially far, and who do not have frequent and direct interaction with followers. Studies 1.1 and 1.2 showed that charisma predicts stronger indication of leadership effectiveness for the charismatic leader who is physically far but

socially close by self-disclosing publicly a traumatic loss toward followers (cf. Chapter 5). Therefore, this dissertation implies a slight tendency toward the idea that a physically far but socially close charismatic leader predicts stronger indication of leadership effectiveness in comparison with a physically and socially far charismatic leader. Further, this dissertation implies that there are different types of charismatic leaders and that they affect indication of leadership effectiveness differently.

It is important to highlight that Study 2.1 still presents the same limitations outlined in the discussion of Study 1.1 (i.e. external validity issue related to use of vignettes, the unclear influence of public leader self-disclosure of traumatic loss, and a unidirectional manipulation of public leader self-disclosure). This is because Study 2.1 builds upon the same experimental design as found in Study 1.1.

Overall, Study 2.1 examined the first step out of three to test the mediation effect of follower social identification on the relationship between charisma and self-efficacy for followers in the experimental and control conditions. The first step revealed that charisma only predicts follower social identification with the collective for participants in the control condition exposed to a speech of a leader with no disclosure. In the next section, the second step investigates whether charisma predicts stronger follower self-efficacy for the followers in the experimental condition exposed to the speech of a leader who publicly self-discloses a traumatic loss in comparison with followers in the control condition.

Study 2.2: Experimental investigations of the effect of public leader self-disclosure of traumatic loss on the relationship between charisma and follower self-efficacy

Study 2.2 examines the second step of the mediation effect of follower social identification with the collective, on the relationship between charisma and follower self-efficacy. Drawing upon the Self-Concept based Framework of charismatic leadership and the Humanistic Framework, Study 2.2 tests whether follower perceptions of charisma will predict stronger follower self-efficacy for participants asked to read the vignette describing a speech of leader who publicly self-discloses a traumatic loss in comparison with those asked to read the vignette describing a speech of a leader with no disclosure (H3b). Data collection of Study 2.2 was the same than for Pilot Study 3.

Methods

Participants[9]

Participants in Study 2.2 are the same ones as those who took part to Pilot Study 3, in the series of Study 1 and in Study 2.1.

[9] Data concerning socio-demographic variables are in Table 12.

Procedure

The procedure of Study 2.2 is the same as the ones used for the vignette method in Pilot Study 3, in the series of Study 1, and in Study 2.1. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Measures

Questionnaire

Attributed charismatic leadership. The same scale used in Pilot Study 3 in the series of Study 1 and in Study 2.1 was used to measure follower perceptions of charisma toward a leader ($\alpha = .74$).

Follower Self-Efficacy. The self-efficacy scale developed by Riggs and Knight (1994; $\alpha = .73$) was used for this study. The four items that were positively worded were chosen for this study. Items were assessed on a 7-point-Likert-type scale (0 disagree very strongly to 6 agree very strongly). A sample item is "I have confidence in my ability to do my work as a student".

Analysis and results

Table 13 presents the regression test for charisma and follower social identification with the collective in the two groups.

Hypothesis 3b test. Hypothesis 3b of this dissertation suggested that charisma will predict stronger follower self-efficacy for participants in the experimental condition exposed to a speech of a leader who publicly self-discloses a traumatic loss compared to those in the control condition asked to read the vignette extracted from the speech of a leader who does not disclose. Results of a regression analysis revealed that charisma predicts follower self-efficacy for participants in the control condition (unstandardized $B = .53$ $p = .000$). However, charisma does not predict follower self-efficacy in the leader self-disclosure condition group (unstandardized $B = .16$ $p > .05$). Consequently, Hypothesis 3b was not confirmed.

Discussion

The results did not confirm Hypothesis 3b because charisma was not positively related to follower self-efficacy for participants in the experimental condition exposed to a speech of a leader who publicly self-discloses a traumatic loss (H3b). In other words, charisma did not predict participants' self-efficacy for participants asked to read the vignette extracted from a

speech of a leader who publicly self-discloses a traumatic loss. In line with results of Study 2.1, results of the current study imply the tendency toward the idea that Self-Concept based Framework of charismatic leadership is not a theoretical framework which helps to explain the process effects of charisma for a leader's speech displaying public leader self-disclosure of traumatic loss. Similarly to results of Study 2.1, results of Study 2.2 also imply the tendency of public leader self-disclosure of traumatic loss not to be a charismatic rhetorical device which bolsters follower perceptions of charisma. As a reminder, results of Study 2.1 revealed that charisma predicts follower social identification with the collective only for participants in the control condition exposed to a speech of a leader with no disclosure. Together, such results introduce the opportunity to reconsider previous research in charismatic leadership which implicitly assumes that the Self-Concept based Theory of charismatic leadership is a theoretical framework which explains the process effects of charisma for leadership situations in general (e.g. Kark et al., 2003).

The reason why Hypothesis 3b was not confirmed does not seem to be a methodological issue for similar reasons outlined in the discussion section of Study 2.1. Such negative results could have implied that an external organizational leader is not likely to stimulate perceptions of undirect followers with whom they have no professional relations. As a matter of fact, the context in which charisma and follower self-efficacy are examined is different from the original propositions of Shamir and colleagues (1993) which were implicitly suggesting that follower perceptions of charisma fosters follower self-efficacy for followers working directly or indirectly for the organizational leader assessed (i.e. followers working for a physically distant or close leader). Nevertheless, this Assumption is not confirmed because results of Study 2.2 show that charisma predicts follower social identification with the collective for participants in the control condition exposed to a speech of a leader with no disclosure. Thus, the reason why Hypothesis 3b was not confirmed does not seem to be a methodological issue.

In line with Study 2.1, results of Study 2.2 provide additional hint toward the ideas suggested in the discussion section of Study 2.1, First, the current study provides additional hint toward the idea that Self-Concept based Theory of charismatic leadership is a theoretical model which exclusively explains the process effects of charisma for a charismatic leader that is physically and socially distant with infrequent or indirect contact with followers. As such, this theoretical framework may not be adapted to explain the process effects of these charismatic leaders. Second, the current study supports the idea that charismatic leaders who are physically far, but socially close do not predict follower self-efficacy.

Results of Study 2.2 also hint toward the idea that Self-Concept based Theory of charismatic leadership presents some limitations (cf. Study 2.1).

It is important to note that Study 2.2 still presents the same limitations outlined in the discussion of Study 1.1 (i.e. external validity issue related to use of vignettes, the unclear influence of public leader self-disclosure of traumatic loss, and a unidirectional manipulation of public leader self-disclosure). This is because Study 2.2 builds upon the same experimental design than Study 1.1.

Overall, Study 2.2 examined the second step out of three to test the mediation effect of follower social identification on the relationship between charisma and self-efficacy for followers in the experimental and control conditions. The first step revealed that charisma only predicts follower social identification with the collective for participants in the control condition exposed to a speech of a leader with no disclosure (Study 2.1). In alignment with Study 2.1, the second step revealed that charisma only predicts follower self-efficacy for participants in the control condition exposed to a speech of a leader with no disclosure (Study 2.2). In the next section, the third step examines whether follower social identification with the collective mediates more the relationship between charisma and follower self-efficacy for followers in the experimental condition exposed to the speech of a leader who publicly self-discloses a traumatic loss in comparison with followers in the control condition.

Study 2.3: Experimental investigations of the mediating effect of follower social identification with the collective on the relationship between charismatic leadership and follower self-efficacy

Study 2.3 examines the third step out of three of the mediation effect of follower social identification with the collective on the relationship between charisma and follower self-efficacy. Drawing upon the Self-Concept based Framework of charismatic leadership and the Humanistic Framework, Study 2.3 tests whether follower social identification with the collective mediates more the relationship between follower perceptions of charisma and follower self-efficacy for participants asked to read the vignette describing a speech of leader who publicly self-discloses a traumatic loss in comparison with those asked to read the vignette describing a speech of a leader with no disclosure (H3c). Data collection of Study 2.3 was the same than for Pilot Study 3.

Methods

Participants[10]

Participants in Study 2.3 are the same ones as those who took to Pilot Study 3, in the series of Study 1 and in Studies 2.1 and 2.2.

[10] Data concerning socio-demographic variables are in Table 12.

Procedure

The procedure of Study 2.3 is the same as the ones used for the vignette method in Pilot Study 3, in the series of Study 1, and in Studies 2.1 and 2.2. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Measures

Measures of attributed charismatic leadership, follower social identification with the collective, and follower self-efficacy were the same than those used in Studies 2.1 and 2.2.

Analysis and results

Hypothesis 3c test. Hypothesis 3c of this dissertation suggested that follower social identification with the collective mediates more the relationship between charisma and follower self-efficacy for participants in the experimental condition exposed to a speech of a leader who publicly self-discloses a traumatic loss compared to those in the control condition asked to read the vignette extracted from the speech of a leader who does not disclose. Table 13 presents the tests of the mediator effects using multiple regression. First, regression analysis was used to investigate the mediation effect of follower social identification with the group on the relationship between charisma and follower self-efficacy for participants in the control condition exposed to a speech with no disclosure. Results indicated that charisma was a significant predictor of follower self-efficacy (unstandardized B = .53, SE = .127, p = .000). Charisma was a significant predictor of follower social identification (unstandardized B = .60, SE = .191, $p < .05$). The mediator (follower social identification) controlling for charisma was significant (unstandardized B = .25, SE = .070, $p < .05$). Charisma was still a significant predictor of follower self-efficacy after controlling for the mediator, follower social identification, (unstandardized B = .38, SE = .126, $p < .05$). It was found that follower social identification mediates the relationship between charisma and follower self-efficacy.

Second, regression analysis was used to investigate the mediation effect of follower social identification with the group on the relationship between charisma and follower self-efficacy for participants in the experimental condition exposed to a speech of a leader who self-discloses publicly a traumatic loss. Results indicated that charisma was not a significant predictor of follower self-efficacy (unstandardized B = .162, SE = .115, $p > .05$). Charisma was not a significant predictor of follower social identification (unstandardized B = .152, SE = .193,

$p > .05$). The mediator (social identification) controlling for charisma, was not significant (unstandardized B = .110, SE = .065, $p > .05$). Charisma was not a significant predictor of follower self-efficacy after controlling for the mediator, follower social identification (unstandardized B = .145, SE = .114, $p > .05$). It was found that follower-social identification did not mediate the relationship between charisma and follower self-efficacy.

Taken together, follower social identification with the collective mediates the relationship between charisma and follower self-efficacy only for participants in the control condition exposed to a speech of a leader who does not disclose. Thus, Hypothesis 3c was not confirmed.

Discussion

The results did not confirm Hypothesis 3c because follower social identification with the collective did not mediate the relationship between charisma and follower self-efficacy for participants in the experimental condition exposed to a speech of a leader who publicly self-discloses a traumatic loss (H3c). Self-Concept based Framework of charismatic leadership is not a theoretical framework which helps to explain the process effects of charisma for a speech of a leader who publicly self-discloses a traumatic loss. In other words, follower perceptions of charisma do not bolster follower self-efficacy because of follower social identification with their business school for participants exposed to a speech of a leader who self-discloses publicly a traumatic loss. Similar to the results of Studies 2.1 and 2.2, results of Study 2.3 also imply the tendency of public leader self-disclosure of traumatic loss not to be a charismatic rhetorical device which bolsters follower perceptions of charisma. As a reminder, results of Studies 2.1 and 2.2 revealed respectively that charisma predicts follower social identification with the collective and follower self-efficacy only for participants in the control condition exposed to a speech of a leader with no disclosure. In line with results of Studies 2.1 and 2.2, results of the current study imply the tendency toward the idea that Self-Concept based Framework of charismatic leadership is not a theoretical framework which helps to explain the process effects of charisma for a leader's speech displaying public leader self-disclosure of traumatic loss. The fact that this theory explains the process of the effect of charisma in the control condition and not in the experimental condition exposed to public leader self-disclosure of traumatic loss, implies that this framework helps to explain the process effect of charisma of some particular type of situations. It is important to identify the nature of such situation as it will contribute in using charismatic rhetoric more effectively.

The reason why Hypothesis 3c was not confirmed does not seem to be a methodological issue for similar reasons outlined in the discussion section of Studies 2.1 and 2.2. Such negative results could have implied that an external organizational leader is not likely to stimulate

perceptions of undirect followers with whom they have no professional relations. As a matter of fact, the context in which charisma, follower social identification with the group, and follower self-efficacy are examined is different from the original propositions of Shamir and colleagues (1993) which were implicitly suggesting that follower perceptions of charisma fosters follower social identification and follower self-efficacy for followers working directly or indirectly for the organizational leader assessed (i.e. followers working for a physically distant or close leader). Nevertheless, this Assumption is not confirmed because results of Study 2.3 show that follower social identification with the collective mediates the relationship between charisma and follower self-efficacy for participants in the control condition exposed to a speech of a leader with no disclosure. To reiterate, the reason why Hypothesis 3c was not confirmed does not seem to be a methodological issue.

Results of Study 2.3 reinforces the idea that Self-Concept based Theory of charismatic leadership presents some limitations (cf. Study 2.1).

It is important to note that Study 2.2 still presents the same limitations outlined in the discussion of Study 1.1 (i.e. external validity issue related to use of vignettes, the unclear influence of public leader self-disclosure of traumatic loss, and a unidirectional manipulation of public leader self-disclosure). This is because Study 2.3 builds upon the same experimental design than Study 1.1.

Overall, Study 2.3 examined the third step out of three to test the mediation effect of follower social identification on the relationship between charisma and self-efficacy for followers in the experimental and control conditions. Results showed that follower social identification with the collective mediates the relationship between charisma and follower self-efficacy only for participants exposed to the vignette extracted from the speech of a leader who does not disclosure. The series of Study 1 showed that the Leader Categorization Framework and the Social Exchange Framework are theoretical frameworks which help to explain why follower perceptions of charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence). Unlike these two theoretical frameworks, the series of Study 2 revealed that the Self-Concept based Framework of charismatic leadership is not helpful to explain why follower perceptions of charisma predicts indication of leadership effectiveness (including follower social identification with the group and follower self-efficacy) for a speech of a leader who publicly self-discloses a traumatic loss. Thus, Chapter 7 draws only on the Leader Categorization Framework and the Social Exchange Framework to examine how leader gender and follower sex affects the causal effect of follower perceptions of charisma on indication of leadership effectiveness (including follower perceptions of leader prototypicality,

leader affect, leader trust, leader competence, and leader ability to influence) for participants in the experimental condition exposed to a speech of a leader who self-discloses publicly a traumatic loss.

Box 6. *Summary of Chapter 6*

Chapter 6 investigates if an additional theory can also explain the process effect of public leader self-disclosure of traumatic loss on charisma and related outcomes for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss. The purpose of the series of Study 2 was to test the mediation effect of follower social identification on the relationship between follower perceptions of charisma and follower self-efficacy in the public self-disclosure and control conditions, based on the Self-Concept based Theory of charismatic leadership (Shamir et al., 1993). In Studies 2.1, 2.2, and 2.3, follower perceptions of charisma were manipulated in leadership situations, using the same vignette methodology and samples than in Pilot Study 3.

Chapter 6 tests Hypotheses 3a, 3b, and 3c:

Hypothesis 3a. Charisma will predict stronger follower social identification with the collective for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.1).

Hypothesis 3b. Charisma will predict stronger follower self-efficacy for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.2).

Hypothesis 3c. The relationship between charisma and follower self-efficacy will be more mediated by follower social identification with the group for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.3).

This mediation effect is tested in three steps. Study 2.1 investigates whether the Self-Concept based Framework of charismatic leadership and the Humanistic Framework are helpful to provide equal or better explanations to why charisma predicts stronger indication of follower social identification with the group for followers exposed to the speech of a leader who publicly self-discloses (step 1; Hypothesis 3a). Study 2.2 investigates whether the Self-Concept based Framework of charismatic leadership and the Humanistic Framework are helpful to provide equal or better explanations to why charisma predicts stronger indication of follower self-efficacy for followers exposed to the speech of a leader who publicly self-discloses (step 2; Hypothesis 3b). Study 2.3 investigates whether the Self-Concept based Framework of charismatic leadership and the Humanistic Framework are helpful to provide equal or better explanations to why follower social identification with the group mediates more the relationship between charisma and follower self-efficacy for followers exposed to the speech of a leader who publicly self-discloses (step 3; Hypothesis 3c).

Overall, the manipulations of these three studies were found to be effective across the three studies only for participants in the control condition who read the vignette with no disclosure. Studies 2.1, 2.2, and 2.3 did not provide evidence that public leader self-disclosure of traumatic loss is a rhetorical device which exerts influence on follower social identification and follower self-efficacy. Thus, **Hypotheses 3a, 3b, and 3c were not confirmed.** Based on a Self-Concept based Conceptualization of public leader self-disclosure of traumatic loss, public leader self-disclosure is not a rhetorical device causing follower perceptions of charisma and related outcomes.

Chapter 7

Studies 3.1 and 3.2 - The Role of Gender and Sex

The Effect of Leader Gender and Follower Sex on Public Leader Self-Disclosure of Traumatic Loss on Charisma and Related Outcomes

The aim of Chapter 7 is to examine how leader gender and follower sex affects the causal effect of follower perceptions of charisma on related outcomes indicating leadership effectiveness for participants exposed to the speech of a leader who publicly self-discloses. The series of Studies 1 showed that the Leader Categorization Framework and the Social Exchange Framework help to explain why charisma predicts leadership effectiveness – including, follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence – when a leader publicly self-discloses a traumatic loss (cf. Chapter 5). The series of Studies 2 showed that the Self-Concept based Framework of charismatic leadership does not help to explain why charisma predicts indication of leadership effectiveness – including follower social identification with the collective and follower self-efficacy –when a leader publicly self-discloses a traumatic loss (cf. Chapter 6). Therefore, the series of Studies 3 presented in this chapter, only draw on the Leader Categorization Framework and on the Social Exchange Framework. Further, it considers that variables indicating leadership effectiveness are those associated with these frameworks including, follower perceptions of leader prototypicality, leader affect, leader trust, leader competence and leader ability to influence when a leader publicly self-discloses a traumatic loss.

Drawing upon the Role Congruity Theory of prejudice toward male leaders, the Leader Categorization Framework, and the Social Exchange Framework, Study 3.1 tests whether charisma predicts stronger indication of leadership effectiveness for participants exposed to a speech of a female leader who self-discloses publicly a traumatic loss compared to those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (H4). Drawing upon the same theoretical frameworks, Study 3.2 tests whether charisma predicts stronger indication of leadership effectiveness for female participants exposed to a speech of a leader who self-discloses publicly a traumatic loss compared to male participants exposed to the same speech (H5).

Study 3.1: Experimental investigations of the leader gender effect on the attribution of charisma and associated outcomes

The purpose of Study 3.1 was to test whether charisma predicts stronger indication of leadership effectiveness for participants exposed to a speech of a female leader who self-discloses publicly a traumatic loss compared to those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (H4). As explained in Chapter 3 of this dissertation, self-disclosure is a communal leader behavior which is more congruent with the female gender role of a female leader than with the male gender role of a male leader. Building upon the Role

Congruity Theory of prejudice toward male leaders, as well as the Leader Categorization Framework, and the Social Exchange Framework, this dissertation suggests that follower perceptions of charisma will predict stronger indications of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) for participants exposed to a speech of a female leader who self-discloses in public compared to those exposed to a speech of a male leader who also self-discloses in public.

Methods

Participants[11]

Participants were recruited from a Master Program in a French business school. This questionnaire was distributed only to the participants in the control condition exposed to the speech of a leader who does not disclose a traumatic loss in public in Pilot Study 3 and in the series of Studies 1 and 2; thus, participants had not been exposed to the self-disclosure vignette yet. The language of instruction is English, but the institutional context is French. In recognition of this, the vignettes and the questionnaires were provided in both languages. Under each item in English, a French translation was provided. The vignettes have the particularity to be bilingual and the questionnaire was distributed among international students. Although English is not the participants majority's mother language, being part of this program requires to have a Proficiency level in English. As such, Videos and questionnaires were matched based on language spoken by participants.

Participants were instructed to complete a questionnaire related to human relationships in organizations. They were randomly assigned to one of the two conditions: (1) male leader self-disclosure (n = 28; 57.1% female; mean age = 21) and (2) female leader self-disclosure (n = 32; 41.2% female; mean age = 21).

Procedure

Study 3.1 used the same extract of the speech used for Pilot Study 3 and in the series of Studies 1 and 2, that is Sheryl Sandberg's speech given after the loss of her husband in 2015. Sandberg is the current COO for Facebook. The first 745 words of this speech were also extracted to create the vignettes used for both conditions: the male public leader self-disclosure condition and the female public leader self-disclosure condition.

[11] Data concerning socio-demographic variables are in Table 14.

Table 14. *Socio-Demographic Variables of Study 3.1 on the Effect of Leader Gender*

Study 3.1 (Time 2)		Male Public Leader Self-Disclosure Experimental Group		Female Public Leader Self-Disclosure Experimental Group	
		Frequency	Percentage	Frequency	Percentage
N		28	100%	34	100%
Sex					
	Females	12	57.1	14	41.2
	Males	16	42.9	20	58.8
Age					
	18-20	4	14.3	7	20.6
	21-23	23	82.1	26	76.5
	24-26	1	3.6	1	2.9
Mean Age		21		21	

Note. Study 3.1 follows a between-subject design as well for having exclusively recruited on a voluntary basis. Data were collected at Time 2 for these studies mentionned.

Table 15. *Results from Regression Models, Depicted in Figure 2, Estimating the Mediating Effect of Follower Social Identification with the Collective in the Male and Female Public Leader Self-Disclosure Experimental Conditions in Study 3.1 (N = 62)*

Predictor	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
Male Public Leader Self-Disclosure Experimental Group (n = 28)					
Model 1					
Path c_1: Follower self-efficacy (Y)					
$R^2 = .24^{**}, F(1, 26) = 8.15, p = .008$					
Attributed charisma (*X*)	.41	[.12, .71]	.49	2.86	.008
Model 2					
Path a_1: Follower social identification (*M*)					
$R^2 = .07, F(1, 26) = 2.01, p > .05$					
Attributed charisma (*X*)	.40	[-.18, .99]	.27	1.42	.168
Path b_1 and c'_1: Follower self-efficacy (*Y*)					
$R^2 = .034^{**}, F(2, 25) = 6.41, p < .01$					
Attributed charisma (*X*)	.34	[.04, .63]	.40	3.92	.026
Follower social identification (*M*)	.18	[-.01, .38]	.33	2.37	.063
X x *M*	2.45	[1.16, 3.74]		1.95	.001

Female Public Leader Self-Disclosure Experimental Group (n = 34)				
Model 1				
Path c_2: Follower self-efficacy (Y)				
R^2 = .08, F(1, 32) = 2.68, p > .05				
Attributed charisma (X)	.24	[-.06, .55]	.28	1.63	.112
Model 2				
Path a_2: Follower social identification (M)				
R^2 = .26**, F(1, 32) = 11.49, p = .002				
Attributed charisma (X)	.67	[.27, 1.08]	.51	3.40	.002
Path b_2 and c'_2: Follower self-efficacy (Y)				
R^2 = .11, F(2, 31) = 2.00, p > .05				
Attributed charisma (X)	.14	[-.21, .50]	.16	5.18	.417
Follower social identification (M)	.15	[-.12, .42]	.22	.82	.263
X x M	3.54	[2.14, 4.93]		1.14	.000

Note. A signficant B-weight indicates the β-weight is also significant. B represents unstandardized regression weights. β indicates the standardized regression weights. LL and UL indicate the lower and upper limits of a confidence interval, respectively. * indicates p < .05. ** indicates p < .01.

Table 16. *Descriptive Statistics of Study 3.1 for the Female Public Leader Self-Disclosure Experimental Condition and the Male Public Leader Self-Disclosure Experimental Condition (N = 62)*

		n	*M*	*SD*	1	2	3	4	5	6	7	8
Male Public Leader Self-Disclosure Experimental Group (n = 28)												
1	Attributed charisma	6	4.27	1.01	1.00							
2	Leader prototypicality	5	4.01	1.11	**.77****	1.00						
3	LO1_Leader affect	1	3.96	1.29	**.65****	**.57****	1.00					
4	LO2_Leader trust	1	4.04	1.26	**.54****	**.63****	**.71****	1.00				
5	LO3_Leader competence	1	4.21	.88	**.56****	**.67****	**.60****	.36	1.00			
6	LO4_Leader influence	1	4.54	1.23	**.55****	**.61****	**.62****	.37	**.75****	1.00		
7	SI	4	3.64	1.51	.27	.13	.28	.20	.17	.23	1.00	
8	SE	4	4.55	.85	**.49****	.15	.36	.13	**.39***	.24	**.44***	1.00
9	ROL	11	3.76	.47	-.16	-.18	-28	**-39***	-.08	-.15	**-.41***	-.01
Female Public Leader Self-Disclosure Experimental Group (n = 34)												
1	Attributed charisma	6	4.45	1.01	1.00							
2	Leader prototypicality	5	4.04	1.25	**.84****	1.00						
3	LO1_Leader affect	1	4.24	1.44	**.78****	**.81****	1.00					
4	LO2_Leader trust	1	3.91	1.51	**.58****	**.65****	**.66****	1.00				
5	LO3_Leader competence	1	4.41	1.16	**.82****	**.83****	**.72****	**.54****	1.00			
6	LO4_Leader influence	1	4.18	1.31	**.67****	**.71***	**.78****	**.67****	**.67****	1.00		
7	SI	4	3.66	1.32	**.52****	**.40***	**.54****	**.40***	**.44****	**.55****	1.00	
8	SE	4	4.72	.89	.28	.10	.13	.14	.18	.08	.31	1.00
11	ROL	11	3.87	.51	-.55	-15	-.09	-06	.085	.11	.21	.15

Note. LO stands for Leader Outcomes. Leader prototypicality, LO1_Leader affect, LO2_Leader trust, LO3_Leader com LO4_Leader influence indicate scores of follower perceptions of these variables. SI and SE represent respectively score social identification with the collective and follower self-efficacy after exposure to the treatment. ROL represent scores leadership. * indicates that correlation is signficant at the 0.05 level (2-tailed). ** that correlation is signficant at the 0 tailed

Table 17. *Descriptive Statistics of Study 3.1 for Attributed Charisma Using the Adapted Version of the MLQ Form 5X Scale per Leader Gender (N = 62)*

	Condition	Male Leader Self-Disclosure Experimental Group (n = 28)					Female Leader Self-Disclosure Experimental Group (n = 34)			
		n	*M*	*SD*	*Minimum*	*Maximum*	*M*	*SD*	*Minimum*	*Maximum*
1	Attributed charisma 1	1	4.39	1.34	1	6	4.79	1.07	2	6
2	Attributed charisma 2	1	4.21	1.23	1	6	4.29	1.09	2	6
3	Attributed charisma 3	1	3.96	1.20	2	6	4.35	1.28	1	6
4	Attributed charisma 4	1	4.21	1.40	1	6	4.38	1.60	0	6
5	Attributed charisma 5	1	4.25	1.30	2	6	4.35	1.41	1	6
6	Attributed charisma 6	1	4.57	1.03	3	6	4.53	1.26	0	6
7	Attributed charisma (Grand Mean)	6								

Table 18. *One-Way Analysis of Variance of Attributed Charisma and Charismatic Leadership Outcomes using Condition (Male or Female Public Leader Self-Disclosure) as the Criterion (Study 3.1)*

Source	*df*	*SS*	*MS*	*F*	*p*
One-way analysis of variance of attributed charisma using treatment as the criterion					
Between groups	1	.52	.52	.51	.479
Within groups	60	60.83	1.01		
Total	61	61.34			
One-way analysis of variance of follower perceptions of leader prototypicality using treatment as the criterion					
Between groups	1	.02	.018	.01	.911
Within groups	60	84.82	1.41		
Total	61	84.83			
One-way analysis of variance of follower perceptions of leader affect using treatment as the criterion					
Between groups	1	1.13	1.13	.60	.442
Within groups	60	113.08	1.89		
Total	61	114.21			
One-way analysis of variance of follower perceptions of leader trust using treatment as the criterion					
Between groups	1	.24	.24	.12	.730
Within groups	60	117.70	1.96		
Total	61	117.94			
One-way analysis of variance of follower perceptions of leader competence using treatment as the criterion					
Between groups	1	.60	.60	.55	.460
Within groups	60	64.95	1.08		
Total	61	65.95			
One-way analysis of variance of follower perceptions of leader influence using treatment as the criterion					
Between groups	1	1.98	1.98	1.21	.275
Within groups	60	97.91	1.63		
Total	61	99.89			
One-way analysis of variance of follower social idendification with the group using treatment as the criterion					
Between groups	1	.01	.01	.00	.958
Within groups	60	119.04	1.98		
Total	61	119.05			
One-way analysis of variance of follower self-efficacy using treatment as the criterion					
Between groups	1	.43	.43	.57	.453
Within groups	60	45.14	.75		
Total	61	45.57			

Table 19. *Regression Results Estimating the Effect of Attributed Charisma as a Predictor of Charismatic Leadership Outcomes in the Male and Female Public Leader Self-Disclosure Experimental Conditions (Study 3.1; N = 62)*

Condition	Male Public Leader Self-Disclosure Experimental Group (n = 28)					Female Public Leader Self-Disclosure Experimental Group (n = 34)					
Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*	Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
(Follower social identification with the group)						(Follower social identification with the group)					
R^2 = .07, F(1, 26) = 2.01, p > .05						R^2 = .26**, F(1, 32) = 11.49, p = .002					
Attributed charisma	.40	[-.18, .99]	.27	1.42	.168	Attributed charisma	.67	[.27, 1.08]	**.51**	3.40	.002
(Follower self-efficacy)						(Follower self-efficacy)					
R^2 = .24**, F(1, 26) = 8.15, p < .01						R^2 = .08**, F(1, 32) = 2.67, p = .000					
Attributed charisma	.41	[.12, .71]	**.49**	2.86	.008	Attributed charisma	.24	[-.06, .55]	.28	1.63	.112
(Follower perceptions of leader prototypicality)						(Follower perceptions of leader prototypicality)					
R^2 = .59**, F(1, 26) = 36.58, p = .000						R^2 = .70**, F(1, 32) = 75.58, p = .000					
Attributed charisma	.84	[.56, 1.13]	.77	6.05	.000	Attributed charisma	1.04	[.80, 1.28]	**.84**	8.69	.000
(Follower perceptions of leader affect)						(Follower perceptions of leader affect)					
R^2 = .42**, F(1, 26) = 18.95, p = .000						R^2 = .60**, F(1, 32) = 49.58, p = .000					
Attributed charisma	.832	[.44, 1.23]	.65	4.35	.000	Attributed charisma	1.11	[.79, 1.43]	**.78**	7.04	.000
(Follower perceptions of leader trust)						(Follower perceptions of leader trust)					
R^2 = .29**, F(1, 26) = 10.79, p = .000						R^2 = .33**, F(1, 32) = 15.96, p = .000					
Attributed charisma	.68	[.25, 1.10]	.54	3.29	.000	Attributed charisma	.86	[.42, 1.30]	**.58**	4.00	.000
(Follower perceptions of leader competence)						(Follower perceptions of leader competence)					
R^2 = .56**, F(1, 26) = 12.04, p < .01						R^2 = .82**, F(1, 32) = 65.25, p = .000					
Attributed charisma	.49	[.20, .78]	.56	3.47	.002	Attributed charisma	.94	[-.86, .70]	**.82**	8.08	.000
(Follower perceptions of leader influence)						(Follower perceptions of leader influence)					
R^2 = .31**, F(1, 26) = 11.40, p < .01						R^2 = .45**, F(1, 32) = 25.67, p = .000					
Attributed charisma	.68	[.26, 1.09]	.55	3.38	.002	Attributed charisma	.87	[.52, 1.22]	**.66**	5.07	.000

*Note. A signficant B-weight indicates the β-weight is also significant. B represents unstandardized regression weights. β indicates the standardized regression weights. LL and UL indicate the lower and upper limits of a confidence interval, respectively. * indicates p < .05. ** indicates p < .01.*

Table 20. *Results from Regression Models, Depicted in Figure 2, Estimating the Mediating Effect of Follower Social Identification with the Collective in the Male and Female Public Leader Self-Disclosure Experimental Conditions in Study 3.1 (N = 62)*

Predictor	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
Male Public Leader Self-Disclosure Experimental Group (n = 28)					
Model 1					
Path c_1: Follower self-efficacy (Y)					
R^2 = .24**, F(1, 26) = 8.15, p = .008					
Attributed charisma (*X*)	.41	[.12, .71]	.49	2.86	.008
Model 2					
Path a_1: Follower social identification (*M*)					
R^2 = .07, F(1, 26) = 2.01, p > .05					
Attributed charisma (*X*)	.40	[-.18, .99]	.27	1.42	.168
Path b_1 and c'_1: Follower self-efficacy (*Y*)					
R^2 = .034**, F(2, 25) = 6.41, p < .01					
Attributed charisma (*X*)	.34	[.04, .63]	.40	3.92	.026
Follower social identification (*M*)	.18	[-.01, .38]	.33	2.37	.063
X x *M*	2.45	[1.16, 3.74]		1.95	.001
Female Public Leader Self-Disclosure Experimental Group (n = 34)					
Model 1					
Path c_2: Follower self-efficacy (*Y*)					
R^2 = .08, F(1, 32) = 2.68, p > .05					
Attributed charisma (*X*)	.24	[-.06, .55]	.28	1.63	.112
Model 2					
Path a_2: Follower social identification (*M*)					
R^2 = .26**, F(1, 32) = 11.49, p = .002					
Attributed charisma (*X*)	.67	[.27, 1.08]	.51	3.40	.002
Path b_2 and c'_2: Follower self-efficacy (*Y*)					
R^2 = .11, F(2, 31) = 2.00, p > .05					
Attributed charisma (*X*)	.14	[-.21, .50]	.16	5.18	.417
Follower social identification (*M*)	.15	[-.12, .42]	.22	.82	.263
X x *M*	3.54	[2.14, 4.93]		1.14	.000

Note. A significant *B*-weight indicates the β-weight is also significant. *B* represents unstandardized regression weights. β indicates the standardized regression weights. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively. * indicates p < .05. ** indicates p < .01.

The vignettes were modified for the present study and were adapted for students' context. The vignette for the male public leader self-disclosure assumed that the leader had lost his wife. Hence, the content of the vignette for the male leader self-disclosure was modified in consequence: words such as "husband" and "father" were replaced by "wife" and "mother". The female public leader self-disclosure condition assumed that the speech was delivered by a female leader and that this leader had lost her husband. As this speech was delivered originally

by a female leader, it did not need to be edited for the purpose of this study. Thus, the extract from the original speech was used without major changes.

As in the previous studies in this dissertation, speeches given as commencement addresses of graduation ceremonies were chosen in order to facilitate the identification with the situation for participants. Specifically, the instructions indicated participants to imagine that they are graduating from their business school and that they are attending their graduating ceremony. Depending on the condition they were attributed, they are asked to imagine that a male, or a female, leader is invited to make a commencement address. Furthermore, they are asked to imagine that this speech was derived from a real speech that was given in the past in their business school.

In order to ensure that participants were not biased by the identity of the leaders giving the speech, an item in the questionnaire asked to participants if they recognize the high-status figures. None of the participants knew the leaders. Thus, this bias related to the leader identity was eradicated.

The Procedure section of Pilot Study 3 (cf. Chapter 4) explains why the experimental vignette methodology was chosen for this dissertation. Further, it also outlines the reason why this dissertation chose to use adaptation of existing speeches to create the vignettes for the purpose of this study.

Measures

Study 3.1 used the same measures mobilized in Pilot Study 3 and in the series of Study 1: attributed charismatic leadership scale (α = .89 for the male public leader self-disclosure condition and α = .87 for the female public leader self-disclosure condition), general prototypicality (α = .88 for the male public leader self-disclosure condition and α = .93 for the female public leader self-disclosure condition), leader affect, leader trust, leader competence, and leader ability to influence. Thus, the Measures sections of previous studies in this dissertation provide details about the scales used in Study 3.1.

Analysis and results

Hypothesis 4 test. Hypothesis 4 suggests that charisma predicts stronger indications of leadership effectiveness for participants exposed to the speech of a female leader who publicly self-discloses the traumatic loss of her husband than for those exposed to the speech of a male leader who publicly self-discloses the traumatic loss of his wife[12]. As predicted, Hypothesis 4 was confirmed. The paragraphs below report results of the linear regression analysis which show support for Hypothesis 4.

[12] Descriptive Statistics for attributed charismatic leadership scale are indicated in Table 17.

Table 19 presents the linear regression results estimating the effect of charisma on outcomes indicative of leadership effectiveness for participants in the two conditions. The results of a linear regression analysis revealed that charisma predicts stronger indication of leadership effectiveness for participants exposed to the speech of a female leader who publicly self-discloses the traumatic loss of her husband than for those exposed to the speech of a male leader who publicly self-discloses the traumatic loss of his wife. In other words, charisma predicts stronger indication of leadership effectiveness in the group of participants that read the vignette describing a female leader publicly self-disclosing the loss of her husband. Outcomes indicative leadership effectiveness included leader prototypicality (standardized β = .84 p = .000), leader affect loss (standardized β = .78 p = .000), leader trust (standardized β = .58 p = .000), leader competence (standardized β = .56 p = .000), and leader ability to influence (standardized β = .66 p = .000).

The speech of the male leader who publicly self-discloses the traumatic loss of his wife also exerts some positive influence on the relationship between charisma and outcomes indicative of leadership effectiveness. Yet, the degree to which charisma affects indication of leadership effectiveness is slightly lower for participants who read the vignette describing a male leader self-disclosing publicly the loss of his wife than for those who read the vignette describing a female leader who self-discloses the traumatic loss of her husband. The outcomes indicative of leadership effectiveness for the male public leader self-disclosure condition included leader prototypicality (standardized β = .77 p = .000), leader affect (standardized β = .65 p = .000), leader trust (standardized β = .54 p = .000), leader competence (standardized β = .56 p = .000), and leader ability to influence (standardized β = .55 p = .000).

Second, other evidence showing that male public leader self-disclosure also exerts positive influence is that participants in the female public leader self-disclosure condition did not report experiencing significantly more charisma and outcomes indicative of leadership effectiveness than those in the male public leader self-disclosure condition. A one-way ANOVA revealed that those in the female public self-disclosure condition (M = 4.45, SD = 1.00) did not have significantly higher charisma (M = 4.27, SD = 1.00) [F (1, 60) = .51, p > .05], thus providing support for Hypothesis 6. Table 16 presents the means, standard deviations and intercorrelations of outcomes indicative of leadership effectiveness. Table 18 presents the results of the one-way ANOVA analysis of these outcomes.

Follower self-efficacy was not included as an outcome indicative of leadership effectiveness for this study because results of Study 2.2 revealed that charisma does not predict follower self-efficacy for participants exposed to the speech of a gender-neutral leader who publicly self-discloses a traumatic loss. Nevertheless, results of a regression analysis revealed

interesting facts when investigating for the effect of leader gender: charisma predicts follower self-efficacy (standardized $\beta = .49$ $p = .008$) for participants asked to read the vignette of a male leader self-disclosing the traumatic loss of his wife while charisma does not predict follower self-efficacy for participants asked to read the vignette of a female leader who self-discloses in public the traumatic loss of her husband (standardized $\beta = .28$ $p > .05$). Such results are reported in Table 20.

Discussion

The results of Study 3.1 provide evidence in support of Hypothesis 4 stating that charisma predicts stronger indications of leadership effectiveness for participants exposed to the speech of a female leader who publicly self-discloses the traumatic loss of her husband compared to those exposed to the speech of a male leader who publicly self-discloses the traumatic loss of his wife. Results imply that female leaders that self-disclose can expect higher positive consequences than male leaders: when a female leader self-disclose, follower perceptions of charisma is a stronger predictor of identification, leader prototypicality, and of the set of leader outcomes, that are (1) leader likeability, (2) leader trust, (3) leader competence, and (4) leader influenceability, than it is for male leaders. Among these variables, follower perceptions of charisma seem to be especially a strong predictor of leader prototypicality.

The fact that the causal relationship between follower perceptions of charisma and these variables is stronger for female leaders, than for male leaders, infers that leader self-disclosure is a communal or a neutral leader behavior more congruent with the female gender role than male gender role. In general, female leaders may be more expected to display communal qualities, while male leaders may be more expected to possess agentic qualities. As such, a female leader using a communal leader behavior such as self-disclosure presents more congruency between the leader role and gender role, than a male leader using that same communal behavior. Therefore, Study 3.1 provides evidence of a situation when female leaders are perceived to be more effective than male leaders. Further, male leaders are more likely to be victims of prejudice than female leaders in this kind of situation.

It is interesting to note that follower perceptions of charisma were also a strong predictor of leader prototypicality and leader likeability for participants exposed to the speech of a male leader who self-discloses a traumatic loss in public (yet, less strong than for those exposed to the speech of a female public leader self-disclosure). In other words, when a male leader self-discloses, the more followers perceive this leader as charismatic, the more they are likely to appreciate this leader and perceive them as prototypical, too. These results suggest that leader self-disclosure made by both genders seems to consistently boost the causal relationships of follower perceptions of charisma on leader prototypicality and leader affect. Thereby, results

of Study 3.1 provide evidence that both male and female leaders are not harshly penalized for sharing an emotionally laden story.

It is interesting to note that charismatic leaders increase follower social identification only when participants are exposed to female leader self-disclosure. A leader behavior which increases social identification underscores that it increases the salience of the collective identity in members' self-concepts (Ashforth & Mael, 1989; Shamir et al., 1993). Hence, female leader self-disclosure is a leader behavior that increases the salience of the collective identity of followers with the group they belong to in their self-concepts. A leader behavior such as female leader self-disclosure which affects the boundary definition of the collectivity has the positive effect to emphasize its distinctiveness, prestige, and competition with other groups (Shamir et al., 1993). Furthermore, such results hint that female leader self-disclosure has the power to help followers find meaning from being linked to a social collective (Shamir et al., 1993), and to unify a group.

It is also interesting to note that charisma predicts follower self-efficacy only when participants are exposed to male leader self-disclosure. The outcomes that this dissertation considers to be indicative of leadership effectiveness (i.e. follower perceptions of leader affect, trust, competence, and ability to influence) are rather variables which assess follower perceptions about the leader's image. In contrast, follower self-efficacy is a variable which estimates leadership effectiveness based on follower's belief in their capacity to improve their performance. As such, results imply that female leader self-disclosure improves follower perceptions of the leader as an effective leader. In contrast, male leader self-disclosure seems to exert an effect on follower perceptions on their own performance.

A male leader who performs a communal behavior such as public leader self-disclosure can expect to stimulate follower self-efficacy as a consequence of their risk taking to open up a traumatic loss. Charismatic leaders are said to strengthen effort accomplishment expectancies such as self-efficacy, by increasing followers' self-esteem and self-worth (Shamir et al., 1993). Such expectancies are considered rewards of charismatic leadership which establish clear performance evaluation and tie these rewards to performance. When charismatic leaders express high expectations of the followers and confidence in the followers' ability to meet these expectations, leaders increase follower self-esteem. (Eden, 1990; Yukl, 1989). Through this process, charismatic leaders enhance follower perceived self-efficacy, that is a strong source of motivation enabling an individual to judge the self-capacity to accomplish a certain level of performance (Bandura, 1986, p. 351; Shamir et al., 1993). As the charismatic leader in the male leader self-disclosure condition increases self-efficacy, it means that male leader self-disclosure is a leader behavior which imbues followers with the expression of positive evaluations,

communicating higher performance expectations of followers, and showing confidence in followers' ability to meet these expectations. Thus, male leader self-disclosure has the power to reward followers by increasing performance motivation among followers, which may in turn draw higher level of performance. As this study did not collect measures for self-esteem or self-worth, future research should call attention to such variables enabling deeper explorations of motivational mechanisms of charismatic leadership when self-disclosure operates as a charismatic leader behavior.

The discussion above supports the idea that, in general, female charismatic leaders who use public self-disclosure of traumatic loss prompt more positive consequences than male leaders that use public self-disclosure. Drawing upon Role Congruity Theory of prejudice toward male leaders, such results hint that female leader self-disclosure is a communal behavior which may help female leaders to experience less prejudice at the expense of having male leaders experiencing prejudice in turn. Nevertheless, the injustice of gender inequality remains as male leaders are still less vulnerable to role incongruity prejudice in situations where leader roles are less masculine and/or more feminine, than female leaders facing masculine leader roles. Leadership is generically masculine, which posits male leaders in higher position than female leaders according to the role congruity principle. Therefore, male leaders are less prone to be exposed to the negative consequences of role incongruity prejudice when using leader self-disclosure.

Evidence from research in management from a feminist standpoint subordinates the idea that men experience less backlash than women when transgressing social roles: devaluing women's help is cognitively easy because the expectation of being helpful and supportive has historically been integral to the female gender role (Bem, 1981; Williams & Best, 1990). Therefore, when women are helpful, they are viewed as acting "naturally" and undeserving of special praise or thanks for exceeding expectations (Fletcher, 1999). In contrast, men who provide help are seen as going "above and beyond" gendered expectations, leading to the finding that men's help is more valued (Fiala, Giuliano, Remlinger, & Braithwaite, 1999). Taken together, identifying communal leader behaviors prompted by leader roles that are less masculine and/or more feminine, such as leader self-disclosure, and encouraging male leaders to enact communal leader behaviors may be a solution to draw closer to gender equal models in organizations.

Moreover, theoretical evidence from feminist research subordinates the idea that the repetitive performance of communal attributes and behaviors such as leader self-disclosure by male leaders has the potential to change the content of a social role and other roles. Feminist Judith Butler suggests than men should keep performing communal attributes and behaviors,

despite the prejudice they may experience initially because it will eventually be disassociated with women, and labelled as gender neutral in the best case.[13] Gender is a performance; the body is the theatre of gender and gender is a performative drama being limiting by cultural constraints (Butler, 1989). The meaning of the performance is not established by the intention of the individual. People are limited by the cultural norms and the interpretation of a gender can be different from culture to culture. Gender is also a theatrical platform of cultural translation (Butler, 2005). For Butler, gender is not just a performance, but something performative. The former statement considers gender as a role that can be played. The latter goes beyond this idea of role-play because saying that gender is performative means that it is a phenomenon which produces several successions of effects. That is to say, the mere repetition of an action and a discourse has the effect to modify the content of social roles and other roles. Therefore, the repetitive use of communal behaviors such as leader self-disclosure presents the double advantage to weaken role incongruity prejudice for both genders over time.

Although promoting communal behaviors appear as a better solution to combat role congruity prejudice faced by female leaders, it may appear challenging to convince male leaders to sacrifice their image for the sake of investing in more gender equality in the workplace. Such apparent paradox can be resolved by raising the awareness on research providing evidence that male leaders who undertake communal behaviors are rewarded by attribution of charisma, and associated outcomes stemming from charismatic leadership. Evidence from previous research supports the belief that men who champion the advancement of gender equality should be rewarded: a field research which consisted in shadowing male middle managers who excel at gender inclusive leadership, reported that rewarding gender inclusive behaviors displayed by male middle managers is part of the essential strategies to foster more gender inclusive behavior (Kelan, 2015). Henceforth, in addition to be a solution for role congruity prejudice for both male and female leaders, building upon the gender inclusive approach, male leader self-disclosure is also an inclusive leader behavior which presents the advantage to help male leaders to become more inclusive.

[13] Butler's work stems from Simone de Beauvoir (1976)'s philosophical writing, suggesting that the ultimate and utopic solution for gender inequality issue would be to achieve a societal model in which both men and women would behave agentic and communal to a point that gender stereotypes cannot be distinguished. However, the limitation of Beauvoir's work resides in the fact that such statement does not take into account that women would be more vulnerable than men to be harmed by prejudices for transgressing the female social role, leading to perpetuate social injustice experienced by women. Butler provides depth to Beauvoir's work by perceiving that men should keep performing communal attributes and behaviors, despite the prejudice they may experience, because eventually it will be no more associated with women and be labelled as gender neutral in the best case.

To sum up, drawing upon Role Congruity Framework and Gender Inclusive Framework, this study suggests that male leader self-disclosure is an inclusive leader behavior with the potential to reduce prejudice toward both female leaders and to positively affect the current gender-biased organizational system. However, male leaders' efforts to be advocates for gender equality should be incentivized by more research findings showing the causal relationship of communal or inclusive leader behaviors with attribution of charisma and its intrinsic rewards such as self-efficacy.

Another finding of this study is that the Role Congruity Framework has been helpful to bring additional support to the idea that that public leader self-disclosure of traumatic loss is a communal (or neutral) behavior. Followers are more likely to perceive that a female leader who performs public leader self-disclosure presents congruency between her female gender role and leader role (Eagly & Karau, 2002). Therefore, follower perceptions of charisma are more prone to predict stronger indication of leadership effectiveness for followers exposed to a speech of a female leader who self-discloses publicly a traumatic loss than for those exposed to male public leader self-disclosure. Yet, follower perceptions toward of a leader who publicly self-discloses a traumatic loss may vary depending on the sex of the perceiver.

A limitation of this study is that it does not provide an in-depth analyzation of the leadership situation described in the vignette on the process effects of charisma. Hence, it is not clear if the leadership situation presented in the vignette (i.e. delivering a commencement address at a graduation ceremony) requires more communal qualities or agentic qualities. Drawing upon the Role Congruity Framework, it can be implied that female leaders that display a communal leader behavior in a situation which requires communal qualities are more likely than male leaders to be perceived as giving indication of leadership effectiveness. Further, male leaders that display an agentic leader behavior in a situation which requires agentic qualities are more likely than female leaders to be perceived as giving indication of leadership effectiveness.

Although this dissertation does not clearly precise the nature of the leadership situation discussed (i.e. delivering a commencement address at a graduation ceremony), this can be described as a non-crisis leadership situation. As such, it is also important to highlight that results of Study 3.1 supports the idea that there are some generic leadership situations (i.e. non-crisis situations) where female leaders are perceived to provide stronger indication of leadership effectiveness than male leaders. Previous research on gender stereotypes showed that male leaders are more prone to be perceived as effective than female leaders in generic leadership situations (Eagly & Karau, 2002). In other word, past research implies that in general, male leaders are more effective than female leaders in non-crisis situations. However, results of

Study 3.1 appear to imply that there are non-crisis situations when female leaders are perceived as equally effective or more effective than male leaders, such as when they self-disclose publicly a traumatic loss during a commencement address of a graduation ceremony. More generally, results of Study 3.1 might imply that in generic leadership situation (i.e. non-crisis leadership situation), female leaders are more likely to receive positive evaluations when they display communal qualities, and male leaders are more likely to receive positive evaluations when they display agentic qualities.

The results of Study 3.1 imply a tendency toward the idea that female leaders may have always been as effective as male leaders in generic leadership situation. There might be several reasons explaining why research keeps advancing results in favor of male leaders to be more effective than female leaders. First, it may be only that scholars have not yet succeeded in identifying communal leader behaviors which predict stronger indication of leadership effectiveness for female leaders. Second, the design of past studies which drew the conclusion that male leaders are more effective may be partially responsible for having perpetuated the self-fulfilling prophecy that male leaders are more effective. To this day, research on gender stereotypes refer to the work of Schein which gave birth to the expression 'think male – think manager' to explain that male leaders are perceived as more effective than female leaders (e.g. Ryan, Haslam, Hersby, & Bongiorno, 2011). Empirical studies by Schein showed that when male and female middle managers are asked to describe characteristics of women, men and successful managers, results show that men are more prone to be associated with managerial success than women (Schein, 1973, 1975).

It is important to note that in the 1970s, there were few female middle managers; as a result, both male and female middle managers may have had little working experience with female middle managers. Middle managers that participated in Schein's study may have attributed characteristics of successful managers based on the archetype of effective leaders they had seen in practice (i.e. male middle managers). As female leaders have been historically fewer than male leaders, people have observed less leadership situations when female leaders are effective. It can be implied that the samples of participants in Schein's studies had also less working experience with female middle managers and they attributed the similar characteristics to describe men as successful middle managers. As such, Schein concluded that male leaders are more effective in generic leadership situations based on a reality where people have barely seen a successful female manager in practice. Results of Study 3.1 imply that public leader self-disclosure of traumatic loss is a communal leader behavior which is highly congruent with female gender role.

A limitation of Study 3.1 is that it acknowledges heterosexual families as a norm by assuming that the female leader was married to a man and that the male leader was married to a woman. This dissertation has unintentionally excluded people that may be Lesbian, Gay, Bisexual, Transgender, or Queer (LGBTQ). The word spouse should have been used in vignettes for both conditions. A female talking about her husband would probably not have been more impactful than a female talking about her wife, and vice versa. Future research which will replicate this study should use the word spouse instead.

In the next section, Study 3.2 examines how follower sex impact the causal effect of follower perceptions of charisma on indication of leadership effectiveness for followers exposed to a speech of a gender-neutral leader who self-discloses a traumatic loss in public.

Study 3.2: Experimental investigations of the effect of follower sex on charisma

The aim of Study 3.2 was to test whether charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) for female participants in the experimental condition asked to read the vignette of a gender neutral leader who self-discloses publicly a traumatic loss in comparison with male followers of the same condition (H5). In the previous section, Study 3.1 provided evidence that participants experienced stronger relationships between charisma and leadership effectiveness, when a female leader performed public self-disclosure, in comparison with a male leader. Public leader self-disclosure of traumatic loss is a communal verbal behavior which is congruent with the female gender role. Therefore, the female leader was viewed as more predictive of charisma and leadership effectiveness. Yet, such perceptions toward charisma and leadership effectiveness may be lower for male participants. Drawing upon the Role Congruity Framework, male participants may perceive less congruency between their own gender role, and the communal behavior i.e. public leader self-disclosure of traumatic loss) performed by a female leader.

Methods

Participants[14]

Participants in Study 3.2 are the same ones as those who took part in in Pilot Study 3, and in the series of Studies 1 and 2.

Procedure

The procedure of Study 3.2 is the same as the ones used for the vignette method in Pilot Study 3, in the series of Studies 1 and 2. Speeches given as commencement addresses of graduation ceremony were chosen in order to facilitate the identification with the situation

[14] Data concerning socio-demographic variables are in Table 21.

for participants. The vignette used for the public leader self-disclosure of traumatic loss condition was adapted from a speech Sandberg gave after the traumatic loss (see Appendix C). The other vignette used for the control condition without disclosure was adapted from the last commencement address she delivered before the loss of her husband (see Appendix D).

Measures

The measures of attributed charismatic leadership, general prototypicality, and leader outcomes (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) are the same than those used in the series of Studies 1 and 2.

Analysis and results

Hypothesis 5 test. Hypothesis 5 suggested that charisma will predict stronger indication of leadership effectiveness for female followers in the public leader self-disclosure condition based on the vignette, relative to male followers in the same condition. Hypothesis 5 was confirmed. The paragraphs below provide evidence supporting the hypothesis.

Table 21. *Socio-Demographic Variables of Study 3.2 on the Effect of Public Leader Self-Disclosure*

Study 3.2 (Time 1)		Public Leader Self-Disclosure Treatment Group	
		Frequency	Percentage
N		85	100%
Sex			
	Females	34	40
	Males	51	60
Age			
	17	3	3.5
	18-20	26	30.6
	21-23	52	61.2
	24-26	4	4.7

Note. Study 3.2 follows a between-subject design. Data were collected at Time 1.

Table 22. *Descriptive Statistics of Study 3.2 for the Public Leader Self-Disclosure Experimental Condition per Sex of Participants (N = 165)*

	n	*M*	*SD*	1	2	3	4	5	6	7	8	9	*Alpha*
Male Participants in the Public Leader Self-Disclosure Experimental Group (n = 51)													
1 Attributed charisma	6	3.90	.73	1.00									.69
2 Leader prototypicality	5	3.44	1.02	**.68****	1.00								.78
3 LO1_Leader affect	1	3.65	1.04	**.64****	**.57****	1.00							-
4 LO2_Leader trust	1	3.73	1.06	**.57****	**.38****	**.66****	1.00						-
5 LO3_Leader competence	1	3.86	.94	**.52****	**.41****	**.51****	**.40****	1.00					-
6 LO4_Leader influence	1	4.06	1.14	**.53****	**.44****	**.46****	**.45****	**.57****	1.00				-
7 SI	4	3.32	1.26	-01	.10	.03	.04	.02	.03	1.00			.85
8 SE	4	4.22	.90	-.06	.03	.02	.05	-.15	-.13	.27	1.00		.73
9 ROL	11	3.68	.53	.12	.11	.07	.11	.18	.01	.16	.15	1.00	.50
Female Participants in the Public Leader Self-Disclosure Experimental Group (n = 34)													
1 Attributed charisma	6	4.19	.85	1.00									.81
2 Leader prototypicality	5	4.07	1.12	**.70****	1.00								.89
3 LO1_Leader affect	1	4.15	1.11	**.76****	**.77****	1.00							-
4 LO2_Leader trust	1	3.94	1.10	**.80****	**.77****	**.78****	1.00						-
5 LO3_Leader competence	1	4.12	1.09	**.77****	**.73****	**.81****	**.84****	1.00					-
6 LO4_Leader influence	1	4.53	.99	**.62****	**.75****	**.65****	**.67****	**.61****	1.00				-
7 SI	4	3.19	1.58	.21	.16	-.06	.12	-.05	.28	1.00			.93
8 SE	4	4.49	.69	**.45****	.28	**.40***	.30	.28	.22	.12	1.00		.72
11 ROL	11	3.67	.44	.18	**.36***	.13	**.35***	.10	***.39**	.22	-.85	1.00	.56

Note. LO stands for Leader Outcomes. Leader prototypicality, LO1_Leader affect, LO2_Leader trust, LO3_Leader competence, LO4_Leader influence indicate scores of follower perceptions of these variables. SI 1 and SE represent respectively scores for follower social identification with the collective and follower self-efficacy after exposure to the treatment. ROL represent scores for romance of leadership. * indicates that correlation is signficant at the 0.05 level (2-tailed). ** that correlation is signficant at the 0.01 level (2-tailed).

Table 23. *Descriptive Statistics of Study 3.2 for Attributed Charismatic Leadership Using the Adapted Version of the MLQ Form 5X Scale per Sex of Participants (N =165)*

Condition		Public Leader Self-Disclosure Experimental Group (n = 85)				No Public Leader Self-Disclosure Control Group (n = 80)			
		n	*M*	*SD*	*Minimum*	*Maximum*	*M*	*SD*	*Minimum*	*Maximum*
Male Participants					*(n =51)*				*(n =34)*	
1	Attributed charisma 1	1	3.84	1.29	1	6	3.82	1.31	1	6
2	Attributed charisma 2	1	3.47	1.14	0	5	3.42	1.15	1	5
3	Attributed charisma 3	1	3.94	.91	2	6	3.94	1.06	1	5
4	Attributed charisma 4	1	4.02	1.10	1	6	3.94	1.22	0	6
5	Attributed charisma 5	1	3.78	1.24	0	6	3.97	1.13	2	6
6	Attributed charisma 6	1	4.35	1.26	0	6	4.42	1.28	1	6
7	Attributed charisma (Grand Mean)	6	3.90	.73			3.92	.74		
Female Participants					*(n =33)*				*(n =47)*	
1	Attributed charisma 1	1	4.06	1.28	1	6	3.83	1.15	1	6
2	Attributed charisma 2	1	3.53	1.26	1	6	3.74	.90	2	5
3	Attributed charisma 3	1	4.24	1.16	2	6	4.02	.94	2	6
4	Attributed charisma 4	1	4.47	1.02	2	6	4.04	1.23	1	6
5	Attributed charisma 5	1	4.29	1.22	1	6	4.04	.88	2	6
6	Attributed charisma 6	1	4.56	1.19	0	6	4.34	1.15	1	6
7	Attributed charisma (Grand Mean)	6	4.19	.85			4.00	.71		

Table 24. *One-Way Analysis of Variance of Attributed Charismatic Leadership and Associated Outcomes by Condition (Public Leader Self-Disclosure or No Public Leader Self-Disclosure) per Sex of Participants of Study 3.2*

Condition		Public Leader Self-Disclosure Experimental Group (n = 85)			
Source	*df*	*SS*	*MS*	*F*	*p*
One-way analysis of variance of attributed charisma using participants' sex as the criterion					
Between groups	1	1.71	1.71	2.83	.096
Within groups	83	50.07	.60		
Total	84	51.78			
One-way analysis of variance of follower perceptions of leader prototypicality using participants' sex as the criterion					
Between groups	1	8.03	8.03	7.13	**.009**
Within groups	83	93.46	1.13		
Total	84	101.49			
One-way analysis of variance of follower perceptions of leader affect using participants' sex as the criterion					
Between groups	1	5.10	5.10	4.51	**.037**
Within groups	83	93.91	1.13		
Total	84	99.01			
One-way analysis of variance of follower perceptions of leader trust using participants' sex as the criterion					
Between groups	1	.95	.95	.82	.368
Within groups	83	96.04	1.16		
Total	84	96.99			
One-way analysis of variance of follower perceptions of leader competence using participants' sex as the criterion					
Between groups	1	1.33	1.33	1.32	.255
Within groups	83	83.57	1.01		
Total	84	84.89			
One-way analysis of variance of follower perceptions of leader influence using participants' sex as the criterion					
Between groups	1	4.52	4.52	3.85	.053
Within groups	83	97.29	1.17		
Total	84	101.81			
One-way analysis of variance of follower social idendification (Time 2) using participants' sex as the criterion					
Between groups	1	.33	.33	.17	.681
Within groups	83	161.39	1.94		
Total	84	161.72			
One-way analysis of variance of follower self-efficacy (Time 2) using participants' sex as the criterion					
Between groups	1	1.57	1.57	2.30	.133
Within groups	83	56.56	.68		
Total	84	58.13			

		No Public Leader Self-Disclosure Control Group (n = 80)			
Source	*df*	*SS*	*MS*	*F*	*p*
One-way analysis of variance of attributed charisma using participants' sex as the criterion					
Between groups	1	.14	.14	.26	.609
Within groups	78	40.87	.52		
Total	79	41.01			
One-way analysis of variance of follower perceptions of leader prototypicality using participants' sex as the criterion					
Between groups	1	1.79	1.79	1.50	.225
Within groups	78	93.01	1.19		
Total	79	94.80			
One-way analysis of variance of follower perceptions of leader affect using participants' sex as the criterion					
Between groups	1	2.56	2.56	3.68	.196
Within groups	78	117.64	1.51		
Total	79	120.20			
One-way analysis of variance of follower perceptions of leader trust using participants' sex as the criterion					
Between groups	1	3.68	3.68	3.48	.066
Within groups	78	82.52	1.06		
Total	79	86.20			
One-way analysis of variance of follower perceptions of leader competence using participants' sex as the criterion					
Between groups	1	3.45	3.45	3.04	.085
Within groups	78	88.50	1.14		
Total	79	91.95			
One-way analysis of variance of follower perceptions of leader influence using participants' sex as the criterion					
Between groups	1	.01	.01	.00	.953
Within groups	78	103.20	1.32		
Total	79	103.21			
One-way analysis of variance of follower social idendification (Time 2) using participants' sex as the criterion					
Between groups	1	.60	.60	.36	.552
Within groups	78	130.95	1.68		
Total	79	131.55			
One-way analysis of variance of follower self-efficacy (Time 2) using participants' sex as the criterion					
Between groups	1	.05	.05	.06	.802
Within groups	78	63.32	.81		
Total	79	63.38			

Table 25. *Regression Results Estimating the Effect of Attributed Charisma as a Predictor of Associated Outcomes in the Public Leader Self-Disclosure Experimental Condition and No Public Leader Self-Disclosure Control Condition per Sex of Participants (Study 3.2; N = 165)*

Leader Self-Disclosure Experimental Group (n = 85)											
Condition	Male Participants (n = 51)					Female Participants (n = 34)					
Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*	Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
(Follower social identification; Study 3.2) $R^2 = .00, F(1, 49) = .01, p > .05$						(Follower social identification; Study 3.2) $R^2 = ..04, F(1, 32) = 1.41, p > .05$					
Attributed charisma	-02	[1.42, 5.36]	-.01	-.08	.940	Attributed charisma	.38	[-.27, 1.04]	.21	1.19	.243
(Follower self-efficacy; Study 3.2) $R^2 = .00, F(1, 49) = .15, p > .05$						(Follower self-efficacy at Time 2; Study 3.2) $R^2 = .20^{**}, F(1, 32) = 7.91, p < .01$					
Attributed charisma	-.07	[-.43 .29]	-.06	-.39	.696	Attributed charisma	.36	[.10, .62]	**.45**	2.81	.008
(Follower perceptions of leader prototypicality; Study 3.2) $R^2 = .47^{**}, F(1, 49) = 43.09, p = .000$						(Follower perceptions of leader prototypicality; Study 3.2) $R^2 = .49^{**}, F(1, 32) = 30.51, p = .000$					
Attributed charisma	.96	[.67, 1.26]	.68	6.57	.000	Attributed charisma	.92	[.58, 1.26]	**.70**	5.52	.000
(Follower perceptions of leader affect; Study 3.2) $R^2 = .41^{**}, F(1, 349) = 34.04, p = .000$						(Follower perceptions of leader affect; Study 3.2) $R^2 = .57^{**}, F(1, 32) = 42.76, p = .000$					
Attributed charisma	.91	[.60, 1.23]	.64	5.83	.000	Attributed charisma	.99	[.68, 1.29]	**.76**	6.54	.000
(Follower perceptions of leader trust; Study 3.2) $R^2 = .32^{**}, F(1, 49) = 23.17, p = .000$						(Follower perceptions of leader trust; Study 3.2) $R^2 = .63^{**}, F(1, 32) = 56.10, p = .000$					
Attributed charisma	.83	[.48, 1.17]	.57	4.81	.000	Attributed charisma	1.04	[.75, 1.32]	**.80**	7.49	.000
(Follower perceptions of leader competence; Study 3.2) $R^2 = .27^{**}, F(1, 49) = 18.45, p = .000$						(Follower perceptions of leader competence; Study 3.2) $R^2 = .59^{**}, F(1, 32) = 46.47, p = .000$					
Attributed charisma	.68	[.36, .99]	.52	4.30	.000	Attributed charisma	.99	[.70, 1.29]	**.77**	6.82	.000
(Follower perceptions of leader influence; Study 3.2) $R^2 = .28^{**}, F(1, 49) = 18.88, p = .000$						(Follower perceptions of leader influence; Study 3.2) $R^2 = .39^{**}, F(1, 32) = 20.04, p = .000$					
Attributed charisma	.83	[.45, 1.21]	.53	4.35	.000	Attributed charisma	.73	[.40, 1.06]	**.62**	4.48	.000

No Leader Self-Disclosure Control Group (n = 80)

Condition	Male Participants (n = 33)					Female Participants (n = 47)					
Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*	Source	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
(Follower social identification; Study 3.2)						(Follower social identification; Study 3.2)					
R^2 = .12, F(1, 31) = 4.02, p > .05						R^2 = .12*, F(1, 45) = 6.31, p < .05					
Attributed charisma	.68	[-.01, 1.37]	.34	2.01	.054	Attributed charisma	.56	[.11, 1.01]	.35	2.51	.016
(Follower self-efficacy; Study 3.2)						(Follower self-efficacy; Study 3.2)					
R^2 = .28**, F(1, 31) = 11.92, p < .01						R^2 = .13*, F(1, 45) = 6.63, p < .05					
Attributed charisma	.63	[.26, 1.01]	**.53**	3.45	.002	Attributed charisma	.46	[.09, .82]	.36	2.57	.013
(Follower perceptions of leader prototypicality; Study 3.2)						(Follower perceptions of leader prototypicality; Study 3.2)					
R^2 = .40**, F(1, 31) = 20.37, p = .000						R^2 = .32**, F(1, 45) = 20.71, p = .000					
Attributed charisma	1.02	[.56, 1.49]	**.63**	4.51	.000	Attributed charisma	.79	[.44, 1.14]	.56	4.55	.000
(Follower perceptions of leader affect; Study 3.2)						(Follower perceptions of leader affect; Study 3.2)					
R^2 = .59**, F(1, 31) = 43.64, p = .000						R^2 = .33**, F(1, 78) = 21.97, p = .000					
Attributed charisma	1.43	[.99, 1.87]	**.77**	6.61	.000	Attributed charisma	.89	[.51, 1.27]	.57	4.69	.000
(Follower perceptions of leader trust; Study 3.2)						(Follower perceptions of leader trust; Study 3.2)					
R^2 = .26**, F(1, 31) = 10.98, p < .01						R^2 = .33**, F(1, 45) = 22.73, p = .000					
Attributed charisma	.81	[.31, 1.30]	.51	3.31	.002	Attributed charisma	.75	[.43, 1.06]	**.58**	4.77	.000
(Follower perceptions of leader competence; Study 3.2)						(Follower perceptions of leader competence; Study 3.2)					
R^2 = .53**, F(1, 31) = 34.83, p = .000						R^2 = .31**, F(1, 45) = 20.24, p = .000					
Attributed charisma	1.21	[.79, 1.63]	**.73**	5.90	.000	Attributed charisma	.73	[.40, 1.06]	.56	4.50	.000
(Follower perceptions of leader influence; Study 3.2)						(Follower perceptions of leader influence; Study 3.2)					
R^2 = .32**, F(1, 31) = 14.25, p p < .01						R^2 = .26**, F(1, 45) = 15.53, p = .000					
Attributed charisma	1.01	[.46, 1.55]	**.56**	3.78	.001	Attributed charisma	.72	[.35, 1.08]	.51	3.94	.000

Note. A signficant *B*-weight indicates the β-weight is also significant. *B* represents unstandardized regression weights. β indicates the standardized regression weights. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively. * indicates p < .05. ** indicates p < .01.

Table 26. *Results from Regression Models, Depicted in Figure 2, Estimating the Mediating Effect of Follower Social Identification in the Public Leader Self-Disclosure Experimental Condition and in No Public Leader Self-Disclosure Control Condition per Sex of Participants (Study 3.2; N = 165)*

Predictor	*B*	*B* 95% CI [LL, UL]	β	*t*	*p*
Public Leader Self-Disclosure Experimental Group (n = 85)					
Male Participants (n = 51)					
Model 1					
Path c_1: Follower self-efficacy (*Y*)					
R^2 = .00, F(1, 49) = .15, $p > .05$					
Attributed charisma (*X*)	-.07	[2.74, 4.61]	-.056	-.39	.696
Model 2					
Path a_1: Follower social identification (*M*)					
R^2 = .00, F(1, 49) = .01, $p > .05$					
Attributed charisma (*X*)	-.02	[-.52, .48]	-.01	-.08	.940
Path b_1 and c'_1: Follower self-efficacy (*Y*)					
R^2 = .08, F(2, 48) = 2.01, $p > .05$					
Attributed charisma (*X*)	-.07	[-.09, .37]	-.53	-.38	.703
Follower social identification (*M*)	.20	[-.02, .24]	.27	1.96	.056
X x *M*	3.82**	[2.40, 4.37]		5.00	.000
Female Participants (n = 34)					
Model 1					
Path c_2: Follower self-efficacy (*Y*)					
R^2 = .20**, F(1, 32) = 7.911, $p < .01$					
Attributed charisma (*X*)	.36	[.10, .62]	.45	2.81	.008
Model 2					
Path a_2: Follower social identification (*M*)					
R^2 = .04, F(1, 32) = 4.02, $p > .05$					
Attributed charisma (*X*)	.38	[.27, 1.04]	.21	1.19	.243
Path b_2 and c'_2: Follower self-efficacy (*Y*)					
R^2 = .20*, F(2, 31) = 3.85 $p < .05$					
Attributed charisma (*X*)	.36	[.09, .63]	.44	2.68	.012
Follower social identification (*M*)	.01	[-.14, .16]	.03	1.16	.877
X x *M*	2.96**	[1.80, 4.12]		5.19	.000

No Public Leader Self-Disclosure Control Group (n = 80)

Male Participants (n = 33)					
Model 1					
Path c_1: Follower self-efficacy (Y)					
R^2 = .28, F(1, 31) = 11.92, p < .01					
Attributed charisma (*X*)	.63	[.26, 1.01]	.53	3.45	.002
Model 2					
Path a_1: Follower social identification (*M*)					
R^2 = .12, F(1, 31) = 4.02, p > .05					
Attributed charisma (*X*)	.68	[-.01, 1.38]	.34	2.01	.054
Path b_1 and c'_1: Follower self-efficacy (*Y*)					
R^2 = .41** F(2, 30) = 10.49, p = .000					
Attributed charisma (*X*)	.48*	[-.11, .84]	.40	2.61	.013
Follower social identification (*M*)	.23*	[-05, .41]	.39	2.40	.014
X x *M*	1.62*	[.24, 3.00]		2.66	.023
Female Participants (n = 47)					
Model 1					
Path c_2: Follower self-efficacy (*Y*)					
R^2 = .13*, F(1, 45) = 6.63, p < .05					
Attributed charisma (*X*)	.46	[.10, .82]	.36	2.57	.013
Model 2					
Path a_2: Follower social identification (*M*)					
R^2 = .12*, F(1, 45) = 6.31, p < .05					
Attributed charisma (*X*)	.56	[.22, .98]	.35	2.51	.016
Path b_2 and c'_2: Follower self-efficacy (*Y*)					
R^2 = .23**, F(2, 44) = 6.45, p = .003					
Attributed charisma (*X*)	.31	[.13, .63]	.24	1.70	.096
Follower social identification (*M*)	.27*	[.11, .39]	.34	2.37	.022
X x *M*	2.12**	[.95, 2.86]		3.05	.004

Note. A significant *B*-weight indicates the β-weight is also significant. *B* represents unstandardized regression weights. β indicates the standardized regression weights. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively. * indicates p < .05. ** indicates p < .01.

Table 25 presents the linear regression results estimating the effect of charisma on outcomes indicative of leadership effectiveness in the experimental condition. As predicted, results of a linear regression analysis revealed that female participants experienced stronger relationships between charisma and outcomes indicative of leadership effectiveness, including leader prototypicality (standardized β = .70 p = .000), leader affect (standardized β = .76 p = .000), leader trust (standardized β = .80 p = .000), leader competence (standardized β = .77 p = .000), and leader ability to influence (standardized β = .62 p = .000).

Yet, the effect of public leader self-disclosure of traumatic loss on charisma and associated is also observable for male followers. First, charisma also predicts indication of leadership effectiveness to some extent in the group of male participants who read the vignette describing a gender-neutral leader self-disclosing publicly the loss of a spouse. The outcomes indicative of leadership effectiveness included leader prototypicality (standardized β = .64 p = .000), leader affect (standardized β = .57 p = .000), leader trust (standardized β = .52 p = .000), leader competence (standardized β = .53 p = .000), and leader ability to influence (standardized β = .55 p = .000).

Second, other evidence showing that public leader self-disclosure also exerts positive influence on male followers is that, female participants in the public leader self-disclosure condition did not always report experiencing significantly more charisma and outcomes indicative of leadership effectiveness than those in the male public leader self-disclosure condition. Table 16 presents the means, standard deviations and intercorrelations of outcomes indicative of leadership effectiveness. Table 18 presents the results of the one-way ANOVA analysis of these outcomes. As reported in these tables, a one-way ANOVA revealed that those in the female public self-disclosure condition (M = 4.19, SD = .85) did not experience significantly higher charisma (M = 3.90, SD = .73) [F (1, 83) = 2.83, p > .05], thus providing support for Hypothesis 7. Female participants did not experience significantly higher leader trust [F (1, 83) = .82, p > .05], leader competence [F (1, 83) = 1.32, p > .05] and leader ability influence [F (1, 83) = 3.85, p > .05] as well.

However, female participants in the public leader self-disclosure condition (M = 4.07, SD = 1.12) perceived significantly higher leader prototypicality (M = 3.44, SD = 1.02) [F (1, 83) = 7.13, p < .01]. These female participants (M = 4.15, SD = 1.11) also perceived significantly higher leader affect (M = 3.65, SD = 1.04) [F (1, 83) = 4.51, p < .05].

Table 25 presents linear regression results estimating the effect of charisma on outcomes indicative of leadership effectiveness for participants in the public leader self-disclosure condition and control condition per sex of participants. Charisma always predicts stronger indication of leadership effectiveness for female participants than male participants in the

control condition; including leader prototypicality. Results of a linear regression analysis revealed that the relationship between charisma and outcomes indicating leadership effectiveness were stronger for female followers including leader prototypicality (standardized β = .70 p = .000), leader affect (standardized β = .76 p = .000), leader trust (standardized β = .80 p = .000), leader competence (standardized β = .77 p = .000), and leader ability to influence (standardized β = .62 p = .000).

Follower self-efficacy was not included as an outcome indicative of leadership effectiveness for this study because results of Study 2.2 revealed that charisma does not predict follower self-efficacy for participants exposed to the speech of a gender-neutral leader who publicly self-discloses a traumatic loss. Nevertheless, results of a regression analysis revealed interesting facts when investigating for the effect of leader gender: charisma predicts follower self-efficacy (standardized β = .45 p = .008) for female participants asked to read the vignette of a leader self-disclosing the traumatic loss while it does not for male participants (standardized β = -.06 p > .05). Such results are reported in Table 26.

Discussion

The results of Study 3.2 provide evidence in support of the hypothesis that charisma predicts stronger indication of leadership effectiveness for female followers of the public leader self-disclosure condition in comparison with male followers of the same condition. Leaders that self-disclose publicly a traumatic loss can expect higher evaluations on the relationship between charisma and outcomes related to leadership effectiveness from female followers than male leaders. The results show that the Role Congruity Framework is helpful to explain why charisma predicts stronger indication of leadership effectiveness for female followers than for male followers exposed to a speech of a leader who publicly self-discloses a traumatic loss: female followers have greater perceptions of a leader who self-discloses in public because their female gender role is congruent with the communal aspect of self-disclosure.

In line with results of Study 3.1, the fact that the causal relationship between charisma and variables indicating leadership effectiveness is stronger for followers bring additional support to the idea that leader self-disclosure is a communal (or a neutral) leader behavior congruent with the female gender role. Study 3.2 provides evidence of a situation where a leader is more likely to gain support of female followers. When leaders are aware that they are going to deliver a speech in front of a majority of a female audience, it seems to be more strategic to consider using a speech performing communal verbal cues such as self-disclosure of traumatic loss. However, as self-disclosure of traumatic loss is a rare phenomenon that should not be overused; the moment they use this tool is also determinant for the perception of their leadership.

It is interesting to note that male participants in the control condition scored higher on the relationships between charisma and outcomes indicative of leadership effectiveness in comparison with female participants of the control condition. Such results imply that the vignette used in the control condition describes a rather agentic style, as male participants seems to perceive higher congruency with speech.

Furthermore, female followers in the public leader self-disclosure condition nearly always scored higher on the relationships between charisma and outcomes indicative of leadership effectiveness than male participants in the control condition. Out of the four possible categories of followers, charisma predicts stronger indication of leadership effectiveness for female participants that read a vignette describing a leader self-disclosing publicly a traumatic loss. This could be explained by the fact that women are typically socialized from a very young age to express and listen to others' emotions as processes to nurture human relationships. Hence female participants may be more agile than male participants at embracing the tragic story. When female participants hear leader self-disclosure, it resonates in them so that such personal story fuels charisma and associated outcomes. As such, this study provides additional evidence that giving a speech of rather a communal style predicts stronger relationships between charisma and leadership effectiveness. When leaders deliver a speech in a non-crisis situation, they may be more likely to receive higher evaluations by delivering a speech which displays more communal verbal cues.

It is interesting to note that charisma predicts leader prototypicality at a similar level. In addition, the correlation between charisma and leader prototypicality was higher for both male and female participants in the experimental condition rather than in the control condition. Such results underlie that the image of a leader who self-discloses is closer to the archetype of a leader which participants have in mind for both male and female participants. If leaders want to be perceived as representative of the group they belong to, they are most likely to consider performing self-disclosure during the time they occupy the leader position, if they are given the opportunity to.

As noted earlier, out of the five variables indicative of leadership effectiveness, charisma only predicted stronger leader trust for female followers in the control condition who read the vignette without self-disclosure. Such results may underscore that female followers' value more building trust with leaders in leader-follower relationships while male followers give more importance to characteristics of the leaders such as leader likeability, leader competence, and leader ability to influence others.

It is important to note that Study 3.2 still presents the same limitations outlined in the discussion of Study 1.1 (i.e. external validity issue related to use of vignettes, the unclear

influence of public leader self-disclosure of traumatic loss, and a unidirectional manipulation of public leader self-disclosure). This is because Study 3.2 builds upon the same experimental design as found in Study 1.1.

The next chapter presents the general discussion of this dissertation.

Box 7. *Summary of Chapter 7*

Chapter 7 examines how leader gender and follower sex affects the causal effect of follower perceptions of charisma on related outcomes indicating leadership effectiveness for participants exposed to the speech of a leader who publicly self-discloses. The purpose of Study 3.1 was to examine if public leader self-disclosure of traumatic loss is a charismatic leadership tactic better suited for female leaders than more male leaders (Hypothesis 4). The purpose of Study 3.2 was to examine if female followers are better recipients of this communal tool than male followers (Hypothesis 5).

As a reminder, the series of Study 1 showed that the Leader Categorization Framework and the Social Exchange Framework help explain why charisma predicts leadership effectiveness - including, follower perceptions of leader prototypicality, leader affect, leader trust, leader competence and leader ability to influence – when a leader publicly self-discloses a traumatic loss (cf. Chapter 5). The series of Study 2 showed that the Self-Concept based Framework of charismatic leadership does not help to explain why charisma predicts indication of leadership effectiveness – including follower social identification with the collective and follower self-efficacy –when a leader publicly self-discloses a traumatic loss (cf. Chapter 6). Therefore, the series of Study 3 presented in this chapter only draws on the Leader Categorization Framework and on the Social Exchange Framework. Further, it considers that variables indicating leadership effectiveness are those associated with these frameworks including, follower perceptions of leader prototypicality, leader affect, leader trust, leader competence and leader ability to influence – when a leader publicly self-discloses a traumatic loss.

Chapter 7 tests Hypotheses 4 and 5:

Hypothesis 4. Charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for followers exposed to a speech of a female leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (Study 3.1).

Hypothesis 5. Charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for female followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with male followers who are also exposed to the same speech (Study 3.2).

The purpose of Study 3.1 was to test if charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for followers exposed to a speech of a female leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (Hypothesis 4). The manipulation of Pilot Study 3 was adapted in Study 3.1 (i.e. asking participants to read a vignette describing a female or male leader who publicly self-discloses a traumatic loss). The manipulation was effective, and thus provides evidence that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in the female public leader self-disclosure condition than in the male public leader self-disclosure condition. Participants in the public female leader self-disclosure condition experienced stronger follower perceptions of charisma and related outcomes than those in the public male leader self-

disclosure condition. Hence, **Hypothesis 4 was confirmed**. Based on the Role Congruity Theory, public leader self-disclosure of traumatic loss is a communal behavior congruent with the gender role of the female leader.

The purpose of Study 3.2 was to test if charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for female followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with male followers who are also exposed to the same speech (Hypothesis 5). The manipulation was effective, and thus provides evidence that charisma predicts stronger indication of leadership effectiveness for female participants in the public leader self-disclosure condition in comparison with male participants in the same condition. In other words, female participants in the public leader self-disclosure condition experienced stronger follower perceptions of charisma and related outcomes than male participants in the same condition. Hence, **Hypothesis 5 was confirmed**. Building on the Role Congruity Theory, public leader self-disclosure of traumatic loss is a communal behavior congruent with the gender role of female followers.

Overall, a Role Congruity Perspective of public leader self-disclosure of traumatic loss is helpful to show that public leader self-disclosure exerts stronger influence on follower perceptions of charisma and associated outcomes indicative of leadership effectiveness, when used by female leaders and when recipients are female followers. Therefore, this perspective is helpful to provide an example of a leadership situation where female leaders can be more effective than male leaders.

Chapter 8

General Discussion

This dissertation investigated whether follower perceptions of charisma toward a leader predict stronger indications of leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss in comparison with those exposed to a speech of a leader with no disclosure. The series of pilot studies (Pilot Studies 1, 2, and 3) provide evidence that follower perceptions of charisma are stronger for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss compared to those exposed to a speech of a leader with no disclosure. Notably, a manipulation was developed to examine the effect of public leader self-disclosure of traumatic loss as a charismatic leadership tactic based on an Impression Management Approach of charismatic leadership.

The manipulation in Pilot Studies 1 and 2 asked participants in the public leader self-disclosure condition group to watch a video of a commencement address in which a leader publicly self-discloses a traumatic loss. In contrast, participants in the control condition watched a video of a commencement address of a different leader (Pilot Study 1), or a shorter video of the same leader (Pilot Study 2), both without public leader self-disclosure of traumatic loss. Subsequently, participants were asked to rate the extent to which they perceived the leader they watched as charismatic. The manipulation of charisma in Pilot Study 1 (i.e. asking participants to watch a speech of a leader who self-discloses publicly or a speech of a leader who does not) was not found to be effective: participants in the public leader self-disclosure condition did not experience stronger perceptions of charisma in comparison with those in the control condition. Therefore, Pilot Study 1 did not provide evidence of public leader self-disclosure of traumatic loss as a potential impression management technique which fosters follower perceptions of charisma (i.e. charismatic leadership tactic). Nevertheless, the differences between the ratings on charisma in the two conditions were not statistically significant. Thus, the results of Pilot Study 1 do not reject the possibility for public leader self-disclosure of traumatic loss to be a charismatic leadership tactic. Furthermore, the experimental design of Pilot Study 1 presented several limitations (i.e. using speeches of different leaders, different length, priming effects caused by the fact the identity of the leaders were revealed, not controlling for leader gender effect) which may have affected such results. The manipulation in Pilot Study 1 was slightly adapted in Pilot Study.2 to overcome some of these limitations (i.e. using the same leader).

The purpose of Pilot Study 2 (i.e. asking participants to watch the video of a commencement address of a male leader who self-discloses or a shorter version of this video without the self-disclosure section) was to test if public leader self-disclosure of traumatic loss is the feature creating follower perceptions of charisma in the public leader self-disclosure

condition. It examined whether participants exposed to the full version of the speech including public leader self-disclosure of traumatic loss score higher on follower perceptions of charisma ratings than participants exposed to the short version of this video without the public leader self-disclosure. The manipulation in this pilot study was not found to be effective. However, the ratings on charisma in the two conditions were not significantly different, thereby implying that the leader of the public leader self-disclosure condition may exert constant influence throughout the speech. Further, the numerous methodological limitations (e.g. speeches of different length, priming effects for having revealed the identity of the famous organizational leader) may have affected such results. It is also interesting to note that results imply a slight tendency toward the idea that male leaders who adopt a communal leader behavior may be penalized for transgressing stereotypes associated with their gender role and their leader role. Consequently, the manipulation in Pilot Studies 1 and 2 were adapted into Pilot Study 3 to overcome some of their major limitations (i.e. using two different leaders, using speeches of different length, and priming effects).

The purpose of Pilot Study 3 (i.e. asking participants to read a vignette describing a leader who publicly self-discloses a traumatic loss or a vignette of a leader who does not) was to examine if participants in the public leader self-disclosure condition experience stronger perceptions of charisma in comparison with those in the control condition. The manipulation of follower perceptions of charisma was found to be effective and provided evidence of public leader self-disclosure as a charismatic leadership tactic. Notably, participants in the public leader self-disclosure condition scored stronger (although not significantly stronger) in comparison with those in the control condition. A conceptualization of public leader self-disclosure based on an Impression Management Approach supports that public leader self-disclosure of traumatic loss is a verbal cue (i.e. one type of story) fostering follower perceptions of charisma toward a leader. Overall, Pilot Study 3 was the only pilot study, out of the three, to provide evidence that a speech using public leader self-disclosure of traumatic loss bolsters stronger follower perceptions of charisma than a speech without disclosure. Yet, Pilot Study 3 supports the idea that public leader self-disclosure of traumatic loss is an effective charismatic leadership tactic that fosters stronger follower perceptions of charisma toward a leader who followers exposed to a speech of a leader who publicly self-discloses a traumatic loss compared to those exposed to a speech of a leader who does not disclose. The next series of studies investigated the process effects of follower perceptions of charisma on associated outcomes indicating leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss.

The manipulation in the series of Study 1 provides evidence that charisma predicts stronger indications of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in the public leader self-disclosure condition in comparison with the control condition, thereby providing additional evidence for public leader self-disclosure to be a charismatic leadership tactic. The manipulations in Studies 1.1 and 1.2 were based on the same vignette method used in Pilot Study 3. Thus, the data collection of Studies 1.1 and 1.2 occurred at the same time as Pilot Study 3. In Study 1.1, the manipulation of charisma in order to examine the process effects of charisma on associated outcomes indicating leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses, was developed to induce follower perceptions of leader prototypicality building upon the Leader Categorization Framework. In Study 1.2, the manipulation of charisma to examine its process effects and associated outcomes indicating leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses was developed to induce leader outcomes; these outcomes may be indicative of leadership effectivity in building upon the Social Exchange Framework. Both manipulations were found to be effective across the two studies. Conceptualizations of public leader self-disclosure based on the Leader Categorization Framework and the Social Exchange Framework are helpful to explain that follower perceptions of charisma predict stronger indication of leadership effectiveness for people in the public leader self-disclosure condition compared to those in the control condition. Notably, for both studies, participants in the public leader self-disclosure condition experienced stronger relationships between charisma and leadership effectiveness (although not significantly stronger) than those in the control condition. Overall, Studies 1.1 and 1.2 provide evidence that follower perceptions of charisma toward a leader predict stronger indications of leadership effectiveness in a speech using public leader self-disclosure of traumatic loss in comparison to speeches with no disclosure. The next study replicated the examination of the process effects of charisma on associated outcomes indicating leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses based on a third theoretical framework, to assess which theories explain best this process effects.

The manipulation in the series of Study 2 provides evidence that follower social identification with the collective mediates the relationship between follower perceptions of charisma and follower self-efficacy only for participants in the control condition exposed to a speech of a leader who does not disclose. Thus, the Self-Concept based Theory of charismatic leadership is not helpful to explain the process effects of charisma on outcomes indicating leadership effectiveness for people who experience exposure to a speech of a leader who

publicly self-discloses a traumatic loss. The manipulation in the series of Study 2 was based on the same vignette used in Pilot Study 3 and in the series of Study 1. With regards to the first step of the mediation analysis, the manipulation was developed to induce stronger follower social identification with the group for participants exposed to the speech of a leader who publicly self-discloses a traumatic loss compared to those exposed to the speech with no disclosure (Study 2.1). In regards of the second step of the mediation analysis, the manipulation was developed to induce stronger follower self-efficacy for participants exposed to the speech of a leader who publicly self-discloses a traumatic loss compared to those exposed to the speech of a leader who does not disclose (Study 2.2). In the last step of the mediation analysis, the manipulation was developed to induce stronger mediation effects of follower social identification with the collective on the relationship between charisma and follower self-efficacy for participants exposed to the speech of a leader who publicly self-discloses a traumatic loss compared to those exposed to the speech of a leader who does not disclose (Study 2.3). Across these three studies, the manipulations of charisma to examine the process effects of charisma on outcomes indicating leadership effectiveness were found to be effective only for participants in the control condition who read the vignette describing a leader who does not disclose. Based on a Self-Concept based Conceptualization of public leader self-disclosure of traumatic loss, public leader self-disclosure is not a rhetorical device causing follower perceptions of charisma and related outcomes (including follower social identification with the collective and follower self-efficacy). Overall, Studies 2.1, 2.2, and 2.3 did not provide evidence that public leader self-disclosure of traumatic loss is a rhetorical device which exerts influence on the relationship between charisma and follower social identification with the group and on the relationship between charisma and follower self-efficacy. The final series of studies examined the impact of leader gender and follower sex on how charisma predicts indication of leadership effectiveness for people exposed to a speech of a leader who publicly self-discloses a traumatic loss.

The series of Study 3 examined if public leader self-disclosure of traumatic loss is a charismatic leadership tactic better suited for female leaders and if female followers are better recipients of this communal tool. Study 3.1 provides evidence that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in the female public leader self-disclosure condition than in the male public leader self-disclosure condition. The manipulation of Pilot Study 3 was adapted in Study 3.1 (i.e. asking participants to read a vignette describing a female or a male leader who publicly self-discloses a traumatic loss of their spouse). The manipulation was found to be effective in this study. Self-disclosure is a

communal behavior congruent with the gender role of the female leader. As such, participants in the female public leader self-disclosure condition experienced stronger follower perceptions of charisma and related outcomes than those in the male public leader self-disclosure condition. Further, Study 3.2 provides evidence that charisma predicts stronger indication of leadership effectiveness for female participants in the public leader self-disclosure condition in comparison with male participants in the same condition. Self-disclosure is a communal behavior congruent with the gender role of female followers. Thus, female participants in the public leader self-disclosure condition experienced stronger follower perceptions of charisma and related outcomes than male participants in the same condition. Taken together, a Role Congruity Approach of public leader self-disclosure of traumatic loss is helpful to show that public leader self-disclosure of traumatic loss exerts stronger influence on follower perceptions of charisma and related outcomes when used by female leaders and when recipients are female followers. Therefore, this perspective is helpful to provide an example of a leadership situation where female leaders are more effective than male leaders.

Self-disclosure research

This dissertation extends previous research on self-disclosure in several ways. First, this may be the first study in which public self-disclosure of an organizational leader was given attention. The findings show that when individuals are exposed to a speech including public leader self-disclosure of traumatic loss, they experienced more perceptions of charisma and indications of leadership effectiveness toward this leader. By manipulating charisma in the speech of a leader who publicly self-discloses a traumatic loss, it appears that such disclosure prompts an effect of surprise thereby leading followers to perceive the leader as charismatic, and that it exerts a leverage effect on followers' impression of this leader (i.e. stronger perceptions indicating effectiveness of this leader). By exploring the role of public leader self-disclosure of traumatic loss, the present results help to further understand the power of public leader self-disclosure, a brighter side of self-disclosure from the perspective of organizations, and the leveraging effect of public leader self-disclosure on the public image of an organizational leader.

Second, self-disclosure has long been established as a verbal tool which can be used at different levels of analysis. More recently, research tends to provide an unbalanced view of self-disclosure by mainly studying it as a tool promoting relationships at the dyadic level (Rogers, 1961, Fletcher, 1994) without replicating studies showing the positive effects of self-disclosure on larger units of analysis, such as in public. Moreover, recent research on self-disclosure in organizational studies have examined the negative side of self-disclosure (Gibson et al., 2018). The current research is the first to investigate empirically self-disclosure's brighter

side from a leadership perspective, and at a larger level of analysis than the dyadic level, namely at the metalevel of leadership. In particular, public leader self-disclosure of traumatic loss influenced follower perceptions of charisma and related outcomes indicative of leadership effectiveness. As cited earlier, recent research in organizational studies has uncovered the negative side of self-disclosure by demonstrating that self-disclosure of a higher status discloser perceived as weakness (i.e. both positive and negative disclosures) lowers relationship quality in the workplace (Gibson et al., 2018). Building on prior research, this dissertation shows that negative self-disclosure of a high-status discloser can prompt positive organizational outcomes. Importantly, when the public leader self-disclosure (with the potential to be perceived as a weakness) is about the poignant story of a traumatic loss, individuals perceived an increase in charisma and leadership effectiveness than a leader who does not self-disclose. In doing so, followers reciprocate the leader behavior toward this leader by engaging in more positive perceptions about this leader.

Third, the current approach is aligned with work on self-disclosure in organizational studies. This was done by embedding self-disclosure in the Impression Management Framework of charismatic leadership as an overarching thesis to explain the function of self-disclosure as a charismatic leadership tactic, that is to say, an impression management technique that bolsters a charismatic leader's image to be indicative of leadership effectiveness. In doing so, this dissertation provides insight on how follower perceptions of charisma toward a leader predicts stronger indications of leadership effectiveness for people experiencing exposure to the speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to the speech of a leader with no disclosure.

Charismatic leadership research

By examining public leader self-disclosure of traumatic loss as an antecedent of follower perceptions of charisma, the current research provides several contributions to charismatic leadership literature. First, although previous approaches on charismatic leadership do detail the type of story or experience shared by leaders that bolster follower perceptions of charisma and associated outcomes indicating leadership effectiveness, the series of pilot studies and studies in this dissertation found that the use of one type of story in a speech, namely public leader self-disclosure of traumatic loss, is a leader behavior that positively influences follower perceptions of charisma and associated outcomes indicating leadership effectiveness. Furthermore, the last two studies of this dissertation found that charisma predicts stronger follower perceptions of charisma and associated outcomes indicating leadership effectiveness for followers exposed to a speech of a female leader who publicly self-discloses a traumatic loss (in comparison with followers exposed to a speech of a male leader who publicly self-

discloses a traumatic loss), and for female followers exposed to a speech with public leader self-disclosure condition (in comparison with male followers in the same condition). This is important to highlight because these findings provide evidence in contradiction with previous research in charismatic leadership that suggest that female charismatic leaders are less prototypical than male charismatic leaders (Jacquart, Fenley, & Antonakis, 2016). Thus, such previous research belittles female leaders by concluding that in general, female charismatic leaders predict weaker indication of leadership effectiveness than male charismatic leaders.

The current dissertation sheds light on a specific leadership situation in which charisma predicts stronger indication of leadership effectiveness when female leaders publicly self-disclose a traumatic loss. Yet, in this situation, charisma also predicts indications of leadership effectiveness when male leaders use this communal behavior. Thus, this dissertation contributes to the diversity and inclusion literature by suggesting an antecedent of an inclusive organizational climate (Harrison, Boekhorst, & Yin, 2018): public leader self-disclosure of traumatic loss is a leader behavior with the potential to promote perceptions of inclusion in the workplace and gender equality in leadership positions (Ito, 2019). To understand why leader self-disclosure can help improve perceptions of inclusion in the workplace, it is important to understand that the underrepresentation of women in leadership positions is a systemic issue (Bligh & Ito, 2017). Organizations are regulated by agentic values and norms, and thus, leadership roles are associated with agentic qualities. In the current organizational system, men are more prone to be perceived as more effective leaders than women because the male gender role of men is more prone to be congruent with the norms and values promoted by the male oriented organizational system. The male-oriented organizational system prompts a situation where female leaders are underrepresented.

Scholars of the Feminist Movement and the Feminist Relational Approach in organizational studies suggest that a solution to revert the gender biased organizational system is to encourage male leaders to transgress their gender and leader roles, to dare to display more communal behaviors. Over time, the repetitive performance of communal behaviors by male leaders should change the communal labels of such behaviors to neutral. However, it is important to note that it may be challenging to convince men of this logic, especially when there is evidence that men are more likely to experience backlash when they perform communal behaviors, such as asking for help (Rosette, Koval, Ma, & Livingston, 2016). Therefore, the current dissertation provides evidence that there are some communal behaviors which promote perceptions of charisma (e.g. public leader self-disclosure of traumatic loss), and that male leaders that take the initiative to perform such communal behavior will be rewarded by being perceived as charismatic, and as more effective (but slightly less charismatic than female

leaders). Male leaders may become more willing to take the risk to perform some communal behaviors for the sake of promoting inclusive perceptions in the workplace if they are incentivized by empirical evidence showing that such behaviors can help them to be perceived as more charismatic (and thus as more effective).

It is important to note that the results showing that female leaders can be perceived as slightly more charismatic than male leaders are not to suggest that female charismatic leaders are more effective leaders than male charismatic leaders. Rather, the intention of this research is to acknowledge that charisma can predict leadership effectiveness for leaders of both genders, and the fact that whether charisma predicts stronger indication of leadership effectiveness depends on the situation (e.g. public appearances not related to crisis such as the context of a commencement speech at a graduation ceremony), on the combination of leader behaviors (i.e. agentic, communal, or neutral), and on the sex of the recipient.

Second, the present research is the first to integrate leader self-disclosure with charismatic leadership. In doing so, this research adds to the charismatic leadership literature, demonstrating that public leader self-disclosure of traumatic loss can be a useful predictor of follower perceptions of charisma and associated outcomes which indicates stronger indication of leadership effectiveness. Third, the studies in this dissertation investigated charismatic leadership at the metalevel of leadership. Although the most recent Neocharismatic Conceptualization of charisma focused on the relational level at the microlevel of leadership, this research investigated the influence of charismatic leaders beyond the organizational context due to the prevalence of leaders in public sphere with the spread of social medias. Evidence show that the Impression Management Framework can be applied to larger levels of analysis than at the relational level (Bolino, Kacmar, Turnley, & Gisltrap, 2008), thereby, implying the possibility to explore charismatic leadership at the metalevel. Based on the Impression Management Framework, the results of this dissertation provide additional evidence of the powerful influence of a charismatic leadership tactic namely public leader self-disclosure of traumatic loss toward external constituencies of an organization. Fourth, while charisma does not predict nor follower social identification nor follower self-efficacy when a gender-neutral leader self-discloses in public, it appears that charisma predicts these variables depending on the gender of the leader. Specifically, it was found that charisma predicts follower self-efficacy when a male leader self-discloses in public, and that charisma predicts follower social identification with the collective when a female leader self-discloses in public.

Leader distance in charismatic leadership

The current dissertation extends the understanding of leader distance in charismatic leadership that public leader self-disclosure of traumatic loss can evoke in charismatic

leadership to include also socially (i.e. psychologically) close leaders among possible prototypes of charismatic leaders. This is important to highlight because previous research in charismatic leadership explains implicitly that prototypical charismatic leaders (i.e. leaders who are more likely to be effective) are psychologically distant with followers (Antonakis et al., 2011; Shamir, 1995; Shamir et al., 1993). Moreover, recent research emphasizes this perspective by showing that leaders tend to be perceived as more charismatic after death (Steffens, Peters, Haslam, & van Dick, 2017). Therefore, past evidence seems to have focused on showing that the further leaders are physically and psychologically, the more they have the potential to be perceived as charismatic.

Although Shamir (1995) did not provide a definition of social distance, his germinal work on Social Distance Framework of leader distance in charismatic leadership implies that the prototype of the most effective charismatic leader is the "distant charismatic leader". This type of leader presents the characteristics to be socially distant, and thus to be a high-level leader who is physically distance, and who have infrequent and indirect contact with followers. Only such leader can be perceived as having superhuman qualities. The distant charismatic leader is also more likely to receive positive evaluations because followers cannot observe the leader working on a day to day basis, and thus cannot see the leader's weaknesses. In contrast, the close charismatic leader is socially close, physically close, and has frequent/direct contact with followers. This leader is perceived as very human and relatable. The close charismatic leader receives negative evaluations because their daily intimacy with followers impedes an ability to build an illusory aura. Therefore, the distant charismatic leader will be perceived as more charismatic than the close charismatic leader, thereby representing the figure of the prototypical charismatic leader.

A limitation of the Social Distance Framework of charismatic leadership is that it does not allow for more than the two types of charismatic leaders described above, namely the distant and the close charismatic leaders. Antonakis and Atwater (2002) sought to address this limitation by suggesting a Configurational Model of leader distance which describes several types of leaders by emphasizing that leader distance should be defined on three axes: social distance, physical distance, and perceived frequency of leader-follower interaction. Such conceptualization of leader distance is helpful to capture and describe prototypical charismatic leaders studied in neocharismatic leadership research (i.e. physically close, socially distant, and frequently and directly in contact). Furthermore, this model facilitates the discussion of leader distance in neocharismatic leadership studies (Antonakis & Atwater, 2002; Antonakis et al., 2011).

Taken together, the Social Distance Framework and the Configurational Framework of leader distance reveal that charismatic leaders can be physically close or distant and have a high or low degree of frequent and direct contact with followers. Such research is actually helpful to understand that previous research in charismatic leadership implicitly defines a charismatic leader as a socially distant individual. Thus, the prototypical charismatic leader described by Shamir, and the one described by neocharismatic leadership scholars (Antonakis et al., 2011), do not include the possibility that a physically distant, but psychologically close leader who has infrequent or indirect contact with followers can be a highly effective charismatic leader. The model tested in this dissertation extends the Social Distance Framework and the Configurational Framework of leader distance by suggesting that public leader self-disclosure of traumatic loss is a charismatic leadership tactic which buffers social distance existing between leaders and followers that are physically distant and have infrequent and indirect contact. The results show that charisma predicts stronger indication of leadership effectiveness (i.e. leader prototypicality) for individuals that experience public leader self-disclosure of traumatic loss from a leader who is physically distant, socially close, and has infrequent and undirect contact with followers, in comparison with those who experience no disclosure from a "distant charismatic leader" (i.e. physically distant, psychologically distant, and infrequent and undirect contact). Therefore, the results imply that charismatic leaders that engage in public leader self-disclosure (i.e. physically distant, psychologically close, and has infrequent and indirect interaction with followers) are more prototypical than "distant charismatic leaders" who do not disclose. In other words, the results imply a slight tendency toward the idea that the leader who may be perceived to have very human qualities is actually more prototypical than the leader who may be perceived to have superhuman qualities.

Second, while a mediation effect of follower social identification with the collective between the relationship of charisma and follower self-efficacy was not supported for the charismatic leader who is physically distant, socially close, and has infrequent and undirect contact with followers (i.e. leader who publicly self-disclosed a traumatic loss), the mediation effect of follower social identification on the relationship was verified for the "distant charismatic leader" (i.e. physically distant, socially close, and has infrequent and indirect interaction with followers). The results appear to suggest that the Self-Concept based Framework of charismatic leadership is helpful to capture the effects of "distant charismatic leaders" with "superhuman" qualities (Shamir, 1995), but not those of a leader who engage in self-disclosure with very human qualities (i.e. physically distant and psychologically close, and has infrequent and indirect interaction with followers). Although Shamir does not explicit what

"superhuman" means, it is implied that such leader is rather associated with the heroic image of a leader with extraordinary qualities.

Toward a Humanistic Approach of charismatic leadership

The current work finds extends the idea of charismatic leadership by hinting the existence of a Humanistic Approach within to understand the process through which leaders that are physically distant manage social distance with their followers. This model draws on the Social Distance Framework and on the Humanistic Framework to explain why charisma predicts stronger indications of leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss. The Humanistic Framework suggests that that when therapists open up to patients in client-centered therapy, self-disclosure becomes a relationship building tool, thereby prompting successful therapy results (i.e. development of a stronger and healthier sense of self for patients, also known as self-actualization) through a promotion of patient self-awareness (Rogers, 1961). This model proposes that charisma predicts stronger indications of leadership effectiveness (e.g. follower perceptions of leader affect) for leaders who self-disclose publicly a traumatic loss compared to those who do not self-disclose because sharing an intimate and poignant story has the power to buffer social distance, thus, promoting follower perceptions of closeness with the leader. As such, a Humanistic Approach of charismatic leadership suggests that a leader's public self-disclosure of traumatic loss as a social closeness promotion tool which makes the leader appear relatable to others.

The next section reviews the methodological strengths and limitations of this dissertation.

The Role Congruity Framework

This dissertation makes several contributions to the Role Congruity Theory when applied to the process effects of charisma on outcomes indicating leadership effectiveness for followers that are exposed to a speech of a leader who publicly self-discloses a traumatic loss. First, this research provides an illustration of a leadership situation which prompts prejudice toward male leaders. Originally, Eagly and Karau (2003) developed the Role Congruity Theory of prejudice toward female leaders to explain why female leaders embedded in the gender biased organizational system experience prejudices. Although their theoretical paper suggests the possibility for male leaders to experience prejudice in a more communal (or less agentic) organizational context which requires more communal (or less agentic) leadership qualities, or when male leaders simply behave more communally. However, Eagly and Karau do not provide further details about the kind of situation, or the type of behavior that triggers prejudice toward male leaders. As such, this dissertation attempts to address this limitation by showing that public leader self-disclosure of traumatic loss by a male leader is an example of behavior which is less

congruent with male leaders and, thus, male leaders are more prone to experience prejudice than female leaders.

Second, the current research provides hints about the characteristics of communal leader behaviors which are prone to bolster follower perceptions of charisma and follower perceptions of inclusion in the workplace. Such behaviors may have the similarity to buffer social distance, to make followers feel closer to leaders, and can make followers feel connected to leaders. Future research should attempt to identify a wider range of such behaviors to solve the issue of underrepresentation of women in leadership positions.

Third, the promising effects of female leader self-disclosure on attributed charisma may have opened a venue to identify an inclusive approach of leadership less harmful for female leaders. Moreover, these results provide hints about the inclusive values and processes (e.g. valuing humanity, learning to share appropriately universal experiences human beings go through, speaking up about core feelings and emotions, etc.) which leaders may want to promote further. Seeking a better understanding of these inclusive values and processes is key to reinventing the gender-biased systemic issue from the inside.

Fourth, the current research suggests that drawing on the Social Role Framework (Eagly, 1987b), public leader self-disclosure of traumatic loss can be a tool that promotes gender inclusiveness. As explained earlier in this chapter, if male leaders transgress gender stereotypes by using self-disclosure, the communal connotation of self-disclosure will eventually fade out.

Methodological strengths and limitations

Overall, this dissertation includes a number of methodological strengths. A primary methodological strength of this dissertation is the sample size for Pilot Study 3 and the following studies with more than 80 participants for each condition. From an experimental design perspective, the sample size met criteria for experimental manipulation, or the at least 20 observation recommendation to avoid creating a false-positive (Simmons, Nelson, & Simonsohn, 2011). The sample size in this dissertation, which is larger than the minimum number of participants required for experiments, was helpful to provide more accurate mean values and thus facilitating data analysis.

A second strength of this dissertation is the attempt to manipulate public leader self-disclosure of traumatic loss. Although research has studied the role of self-disclosure in workplace relationships and in doctor-patient relationships in therapy, previous approaches have limited our understanding about whether self-disclosure can be manipulated at other levels of analysis than the dyadic level, and the broader implications of self-disclosure in leadership studies. For example, although sharing stories and experiences is recognized to be a powerful

leadership tactic, research appears to be silent on whether an intense type of self-disclosure such as public leader self-disclosure of traumatic loss in a leadership situation can enhance follower perceptions of charisma (Antonakis et al., 2011). In this dissertation, the manipulation of charisma in a speech including public leader self-disclosure of traumatic loss was designed with the vignette technique to induce follower perceptions of charisma toward the leader and outcomes indicating leadership effectiveness of this leader. The vignette technique is a widely used technique to improve interpersonal comparability (i.e. comparison of an individual with another) based on self-reports (King, Murray, Salomon, & Tandon, 2004). Notably, the manipulation of charisma in a speech including public leader self-disclosure of traumatic loss consisted in asking participants to imagine that they are attending their graduation ceremony and in comparing the self-report results obtained based on the comparison of the vignette describing a leader who self-discloses publicly a traumatic loss, with the vignette describing a speech of a leader who does not disclose. This allowed investigation of whether perceptions of charisma and associated outcomes of external constituencies of an organization (i.e. non-employee) toward an organizational leader, can be enhanced by drawing attention to the public self-disclosure of an organizational leader.

Although there are several methodological strengths, this dissertation also presents several methodical limitations. First, a methodological limitation is that data collection was limited to sample of students. Future research should replicate these studies on samples of individuals working in organization. Extending the research over people working in organization will help to include the perceptions of people who have greater experience in leader-follower relationships, thereby testing the effect of public leader self-disclosure on internal constituencies (e.g. employees). For instance, the instructions of the vignette could ask these individuals with professional experience to imagine that they found out online that their CEO gave a speech at a graduation ceremony and ask to self-report their perceptions after this experience.

A second limitation of this dissertation is that the data collection measurements used across all studies were self-reported data. Self-report data is problematic when it is the only source of data because it could produce a bias in reporting (Posakoff, MacKenzie, Lee, &Podsakoff, 2003). Since self-disclosure used in this study was based on vignette experimental methods by asking participants to imagine that they are attending their graduation ceremony, asking participants to report their perceptions of charisma toward the experience of public leader self-disclosure was necessary. Along similar lines, for the dependent variables, asking individuals about whether or not they experienced indication of leadership effectiveness also

relied on self-report from a single source. Future research should focus on collecting objective data for indication of leadership effectiveness.

A third limitation is the specific type of public leader self-disclosure explored in this dissertation. By delimiting the extent of leader self-disclosure to sharing publicly the intense and poignant story of traumatic loss, this dissertation excludes the possibility to explore about less intense types of self-disclosure and the other possible dimensions of self-disclosure (e.g. personal vs. professional, positive vs. negative, transformational vs. transactional, etc.). Future research can explore different definitions of self-disclosure of different intensities.

Fourth, this dissertation does not measure public leader self-disclosure of traumatic loss. As a result, the studies do not manipulate public leader self-disclosure of traumatic loss as a construct. The construct manipulated is follower perceptions of charisma in a speech including public leader self-disclosure of traumatic loss and another one not including any disclosure. In other words, the studies present two experimental conditions.

Along similar lines, a fifth limitation is that the studies do not include a control condition which helps to show the significant differences in the manipulation of charisma between the two experimental conditions. Indeed, the scores of charisma for the two groups are not significantly different. These studies compared two experimental conditions purposefully because the aim of this dissertation was to observe the difference in follower perceptions of charisma and associated variables between a speech including public leader self-disclosure and another one with no disclosure. Yet, this dissertation assumed that the slight variations in the dependent variables between the two experimental conditions were caused by the use of public leader self-disclosure. However, other variables may be creating noise and impacting the differences observable in the two condition.

Study 2.1 also includes three additional limitations: while the Self-Concept based model of charismatic leadership (Shamir et al., 1993) has been considered groundbreaking, the discussion in the paragraph above presents notable limitations. A sixth limitation may be to not have specified that the theoretical model implicitly discusses about charismatic leaders that are physically and socially far.

A seventh limitation of this theoretical model is to have assumed that the prototype of the effective and charismatic leader is physically and socially distanced without frequent or direct interaction with followers.

An eighth limitation is that Shamir's theoretical model did not take into consideration that a charismatic leader who is physically far but socially close could predict (stronger) indications of leadership effectiveness.

A ninth limitation which appears in Study 2.2 is that this study substantiates the idea that throughout his research on charismatic leadership, Shamir assumed that a charismatic leader who is prototypical and thus indicative of leadership effectiveness is a leader who is physically and socially distant and have infrequent and indirect contact with followers as a prototype of charismatic leaders.

In line with Studies 2.1 and 2.2, results of Study 2.3 supplement the ideas suggested in the discussion section of Studies 2.1 and 2.2, thereby adding three additional limitations to this dissertation.

Tenth, the current study lends itself to the idea that Self-Concept based Theory of charismatic leadership is a theoretical model which exclusively explains the process effects of charisma for charismatic leader who are physically and socially distant and have infrequent and indirect contact with followers. In other words, this theoretical framework may be not adapted to explain the process effects of charismatic leaders that are physically far, socially close, and have infrequent or indirect contact with followers.

Eleventh, the current study hints again that charismatic leaders who are physically far, but socially close do not predict follower self-efficacy.

Twelfth, Study 2.3 notes that throughout his research on charismatic leadership, Shamir assumed that a charismatic leader who is prototypical and thus indicative of leadership effectiveness is a leader who is physically and socially distant and have infrequent and indirect contact with followers as a prototype of charismatic leaders.

The next section reviews additional future research directions.

Future research directions

Recent empirical work in the management literature is beginning to focus on self-disclosure of higher status disclosers such as leaders (e.g. Gibson et al., 2018). Although this research is highly valuable, it perpetuates the prevailing view on applying self-disclosure as a relationship promotion tool at the dyadic level while ignoring the potential use of this tool at larger levels of analysis. Such streams of research may benefit from investigating the effect of self-disclosure at the group level, in front of internal or external constituencies of an organization. An analysis of leader self-disclosure at different levels can provide a meaningful perspective on the underlying process effects of self-disclosure (i.e. psychological, affective cognitive, and behavioral processes) in the leadership context. Future research should examine the potential of self-disclosure at the metalevel of leadership as in this dissertation. As this dissertation examined leader self-disclosure of traumatic loss in public, future studies on leader self-disclosure of traumatic loss should examine the relationship-promoting effect of public leader self-disclosure of traumatic loss at the dyadic level.

Future research may extend the Charismatic Leadership Framework beyond the leader-centric perspective to follower-centric perspectives to address the influence of followers on perceptions of public leader self-disclosure of traumatic loss. Follower perceptions of charisma for a speech including public leader self-disclosure of traumatic loss, may depend on antecedents related to follower characteristics (i.e. romance of leadership). The theory of romance of leadership implies that followers have the tendency to overestimate leaders (Meindl, 1995). This dissertation attempted to address Bligh and Schyns' (2007) recommendation to systematically include the scale of romance of leadership in leadership research. Although the experimental design of this dissertation included the romance of leadership constructs, the scores of Cronbach Alphas for the public leader self-disclosure condition and the no disclosure condition were both below 0.7; the study investigating the effect of romance of leadership on follower perceptions of charisma in both conditions was deleted. While it was not possible to presents the results of an interaction effect with romance of leadership and follower perceptions of charisma, data implies a slight tendency toward the idea that romance of leadership predicts follower perceptions of charisma, only for participants in the control condition who were exposed to a speech of a leader who does not disclose. It was interesting to note that results showed the tendency for romance of leadership not to predict charisma for participants in the experimental condition exposed to the speech with public leader self-disclosure of traumatic loss. This result underscores that leadership developments may want to focus on training leaders to deliver speeches in which romance of leadership and attributed charisma are not related. The present research implies that such speeches present characteristics that promote follower perceptions to be socially close with the leader. Furthermore, it was also interesting to note that data implies a slight tendency toward the idea that romance of leadership predicts follower perceptions of charisma for male followers in the control condition who were exposed to the speech of a leader without self-disclosure. Such results may imply that men may be partially responsible for perpetuating this societal tendency to glorify leaders.

Future research could focus on replicating these studies in a work field with working professionals or with a sample of working professionals who may have experienced leader self-disclosure. Although it sounds utopic to say that one will need to find a field in which a leader who has experienced the loss of a cherished person and is willing to share the story publicly, finding such utopic field would be one solution to conduct further investigations on leader self-disclosure. A more realistic solution is to distribute this questionnaire to working professionals and to include an open question at the end, asking if they have already experienced a similar situation to the one described in the vignettes and asking for their impressions.

Future research studies should keep including the different items attempting to refine the definition of self-disclosure as in Pilot Study 1. At the time the data were first analyzed, it was interpreted that these items attempting to refine the conceptualization of leader self-disclosure of traumatic loss, were too scattered, and that future studies should include only one item for the manipulation check. Hence, the item in the next studies read as follows: "The leader revealed publicly a transformational personal negative story" without mentioning the concept of self-disclosure. These different items could have been kept in next studies and could have been further refined; additional data should be collected to strengthen the validity of the scores and the interpretations.

Future research studies should focus on clarifying the context when leaders should get personal to foster attributions of charisma. In fact, Pilot Study 1 revealed that the leader's act of sharing a personal story is positively related to follower perceptions of charisma. Hence, depending on the context, getting personal in leadership relationships may have some positive organizational outcomes. It may be beneficial for practitioners to know when it is appropriate for leaders to get personal.

Context wise, future research should investigate how context affects each of these leaders presented in Pilot Study 3 and in the series of Studies 1 and 2. For instance, a physically distant but socially close leader (who uses public leader self-disclosure of traumatic loss in a speech) may predict stronger indication of leadership effectiveness than a physically and socially distant leader in non-crisis situations such as a public appearance at a graduation ceremony. On the other hand, a physically and socially distant leader (who does not use public leader self-disclosure of traumatic loss in a speech) may predict stronger indication of leadership effectiveness compared to physically distant but socially close leaders in crisis situations. This is because followers may have implicit expectation that a leader with agentic qualities will manage a crisis situation more effectively than a leader with communal qualities. As noted in Study 2.1, the type of leader captured by the Self-Concept based Theory of charismatic leadership hints that the prototype of the charismatic leader for Shamir is a leader who is physically and socially distant (Shamir 1995; Shamir et al., 1993). Antonakis and Atwater (2002) noted that the germinal work of Shamir (1995) on leader distance in charismatic leadership lacked clarity for not providing a definition of social distance. As such, Antonakis and Atwater interpret that in his work on social distance in charismatic leadership, Shamir describes a leader who is physically and socially distant with followers and does not have frequent or direct interaction with followers. In line with Antonakis and Atwater, Study 2.1 substantiates the idea that Shamir implicitly discusses about charismatic leaders who are physically and socially far, and who do not have frequent and direct interaction with followers.

Further, this interpretation implies that the prototype of the charismatic leader, according to Shamir, is a leader who is physically and socially far, and who do not have frequent and direct interaction with followers. Studies 1.1 and 1.2 showed that charisma predicts stronger indication of leadership effectiveness for the charismatic leader who is physically far but socially close by self-disclosing publicly a traumatic loss toward followers (cf. Chapter 5). Therefore, this dissertation implies a slight tendency toward the idea that a physically far but socially close charismatic leader predicts stronger indication of leadership effectiveness in comparison with a physically and socially far charismatic leader. Further, this dissertation implies that there are different types of charismatic leaders and that they affect indication of leadership effectiveness differently.

Future research should conduct studies in a field setting among an existing leader self-disclosing in public in front of undirect followers. In fact, a limitation of Pilot Study 3 and the series of Studies 1 and 2 is that these studies do not address external validity. The vignette experiment method presents the difficulty to create the same real-world pressures (Aguinis & Bradlet, 2014). By conducting studies in a field setting, future research will improve external validity by exploring public leader self-disclosure of traumatic loss in a workplace context.

Future research could investigate both perspectives in a workplace setting, at the microlevel and at the macrolevel of leadership (i.e. impact of leadership on immediate followers; Bass & Avolio, 1993). Another limitation of Pilot Study 3 and the series of Studies 1 and 2 is that public leader self-disclosure of traumatic loss was manipulated from undirect followers' perspectives (who do not work under the organizational leader) and did not capture the perspective of direct and undirect followers working for the same organization than this leader. By investigating both perspectives in a workplace setting, future research will explore whether public leader self-disclosure of traumatic loss is positively related between the leader and followers, and whether the effect of this self-disclosure at the metalevel can be replicated in an existing leader and existing followers at the microlevel and at the macrolevel.

Study 3.1 revealed that future research should focus on identifying further motivational effects of female leader self-disclosure. It is interesting to note that charismatic leaders increase follower social identification only when participants are exposed to female leader self-disclosure. A leader behavior which increases social identification underscores that it increases the salience of the collective identity in members' self-concepts (Ashforth & Mael, 1989; Shamir et al., 1993). Hence, female leader self-disclosure seems to be a leader behavior that increases the salience of the collective identity of followers with the group they belong to in their self-concepts. A leader behavior such as female leader self-disclosure which affects the boundary definition of the collectivity has the positive effect to emphasize its distinctiveness,

prestige, and competition with other groups (Shamir et al., 1993). Furthermore, such results hint that female leader self-disclosure has the power to help followers find meaning from being linked to a social collective (Shamir et al., 1993), and to unify a group.

Conclusion

The current research on public leader self-disclosure of traumatic loss is premised on the understanding that leaders seek acceptance from followers and that public leader self-disclosure is a powerful leader behavior with the potential to boost follower perceptions toward a leader. This research successfully answered the three research questions posited in the introduction of this dissertation. First, public leader self-disclosure bolsters follower perceptions of charisma by boosting positively the image of the leader. Second, the possible process effects of public leader self-disclosure on follower perceptions of charisma, are leader prototypicality and follower perceptions of leader outcomes (e.g. affect, trust, competence, influence). Third, leader gender and followers' sex affect differently the process effects of public leader self-disclosure on follower perceptions of charisma and related outcomes. The findings show that female leaders are more prone to be perceived as charismatic and to affect follower perceptions of leader outcomes more effectively, than male leaders. The findings also show that female followers are more to perceive that a leader who self-discloses is more charismatic and is more predictive of leadership effectiveness, than male followers.

Overall, the findings demonstrate that individuals, that perceive that a leader who publicly self-discloses a traumatic loss in public appears to be more charismatic than a leader who does not disclose, are more prone to experience that charisma predicts stronger indication of leadership effectiveness as well. This may explain how an organizational leader can share stories which are intimate and poignant to promote an image indicative of leadership effectiveness. The findings illustrate that more research is needed in order to understand and determine how leader's public self-disclosure of traumatic loss by an organizational leader, influences follower perceptions of charisma, and associated outcomes indicative of leadership effectiveness.

Box 8. *Summary of Chapter 8*

Chapter 8 presents the general discussion of this dissertation. The results imply that public leader self-disclosure of traumatic loss is a powerful charismatic leadership tactic. As predicted, a speech using public leader self-disclosure of traumatic loss as a charismatic leadership tactic fosters stronger follower perceptions of charisma and indication of leadership effectiveness in comparison with a speech without disclosure. Public leader self-disclosure of traumatic loss appears to exert stronger influence when used by a female charismatic leader than a male charismatic leader, thereby illustrating a leadership situation when being a female leader is more advantageous than being a male leader. Further, female followers appear to be more receptive to public leader self-disclosure of traumatic loss than male followers, thereby implying that public leader self-disclosure of traumatic loss is a communal behavior with the potential to be used as an inclusive leader behavior to promote follower perceptions of inclusion in the workplace. The following paragraph provides a summary of the theoretical framework used in this dissertation to examine the process effects of public leader self-disclosure of traumatic loss.

The Impression Management Framework is helpful to show that a speech using public leader self-disclosure of traumatic loss fosters stronger follower perceptions of charisma in comparison with a speech without disclosure (A). Hence, public leader self-disclosure of traumatic loss is a charismatic leadership tactic, that is an impression management technique which promotes follower perceptions of charisma. The Leader Categorization Framework is helpful to show that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality) in a speech using public leader self-disclosure of traumatic loss in comparison with a speech without disclosure (H1). The Social Exchange Framework is helpful to show that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) in a speech using public leader self-disclosure of traumatic loss in comparison with a speech without disclosure (H2). The Self-Concept based Framework of charismatic leadership is not helpful to explain a stronger mediation effect of follower social identification with the group on the relationship between charisma and follower self-efficacy in a speech using public leader self-disclosure of traumatic loss in comparison with a speech without disclosure (H3). The Role Congruity Framework is helpful to explain that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in a speech using female public leader self-disclosure of traumatic loss in comparison with a speech using male public leader self-disclosure of traumatic loss a speech without disclosure (H4).The Role Congruity Framework is also helpful to explain that charisma predicts stronger indication of leadership effectiveness for female followers exposed to a speech with public leader self-disclosure of traumatic loss, in comparison with male followers exposed to a speech with public leader self-disclosure of traumatic loss.

Box 9. *Summary of All Previous Summary Boxes*

Chapter 1 is the introduction of this dissertation. Public leader self-disclosure of traumatic loss is defined as the act of seldom sharing in public the unexpected (both sudden and not sudden) experience of losing a very important person (cf. Chapter 3). The aim of this dissertation is to find out if public leader self-disclosure of traumatic loss is a "charismatic leadership tactic", that is one possible type of story used by organizational leaders as an impression management technique to bolster follower perceptions of charisma. This is important because it will show that sharing publicly a poignant personal story in a leadership situation can exert some powerful positive outcomes, in contradiction with recent research discouraging leaders to get personal in the workplace. This follows from previous research on charismatic leadership in that this dissertation builds upon the knowledge that sharing stories is an effective charismatic leadership tactic. However, such earlier research has not specified what king of stories should be shared by organizational leaders to foster follower perceptions of charisma toward a leader, effectively.

In order to fill this research gap, this dissertation posits self-disclosure as a "charismatic leadership tactic. This dissertation argues that when a leader self-discloses a poignant story of traumatic loss in public, it improves follower perceptions of the leader's image which ultimately boosts the causal relationship between charisma and associated outcomes indicating leadership effectiveness. In order to investigate if public leader self-disclosure of traumatic loss is an antecedent of charismatic leadership, this dissertation delves into the three following research questions (RQ): what are the processes by which a leader behavior such as public leader self-disclosure of traumatic loss (i.e. personal and non-personal) bolsters follower perceptions of charisma (RQ1); what are the possible process effects of public leader self-disclosure on follower perceptions of charisma toward a leader (RQ2); how and why do leader gender and followers' sex affect differently the process effects of public leader self-disclosure on follower perceptions of charisma and related outcomes (RQ3)?

***

Chapter 2 is the literature review of this dissertation. First, the history of self-disclosure and the function of public self-disclosure are discussed. Second, the conceptualizations of self-disclosure in clinical psychology and across the field of clinical psychology, such as the literature on personal relationships are reviewed. Third, self-disclosure is reviewed in connection to the Social Penetration Model, which is a theoretical model in which self-disclosure has a major role. Reviewing this model illustrates how self-disclosure can be framed as a focal variable in a theory and influences positively perceptions of the recipient of the disclosure. Fourth, a brief review of research related to self-disclosure in organizational studies (i.e. self-disclosure in customer-based research, social media, and feminist relational research) is provided.

The absence of a review on self-disclosure in relation to charismatic leadership reveals that the role of self-disclosure in charismatic leadership has not been previously studied. Yet, research in charismatic leadership hints the role of self-disclosure as a form of stories shared by organizational leaders as a verbal tactic to boost follower perceptions of charisma. Thus, this dissertation frames self-disclosure as an antecedent of charismatic leadership.

Further, this literature review reveals that there are few empirical studies which have examined the positive effects of self-disclosure in the workplace. Rather, recent research on self-disclosure in organizational studies has investigated the dark side of self-disclosure in the workplace, without replicating past studies on the positive effects of self-disclosure examined in social psychology. Such research takes for granted that results observed in personal

relationships can be applied to the workplace. Therefore, this dissertation addresses this limitation by proposing that the use of public leader self-disclosure of traumatic loss in a speech can engender positive outcomes.

The fact that self-disclosure is a concept which has been explored in multiple disciplines shows its versatility and that it has been mainly investigated as a relationship promotion tool. Although this dissertation is interested at a different unit of analysis than the relational level in which it has been mainly investigated, the review on historical writings supports that previous research has investigated public self-disclosure; thus, it is possible for this dissertation to explore self-disclosure at the metalevel of leadership (i.e. impact of leadership on large social systems).

***

Chapter 3 presents the different theoretical frameworks and hypotheses to investigate the role of public leader self-disclosure of traumatic loss in charismatic leadership. The Impression Management Framework of charismatic leadership is presented as an overarching theory in order to embed public leader self-disclosure of traumatic loss as a charismatic leadership tactic which bolsters follower perceptions of charisma and associated outcomes indicative of leadership effectiveness. Further, the Humanistic Framework is introduced to explain why charisma will predict stronger indication of leadership effectiveness for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure.

***

Chapter 4 presents the results of Pilot Studies 1, 2, and 3. These three pilot studies tests if an intervention group exposed to a short video including public leader self-disclosure of traumatic loss will score higher on the scale measuring follower perceptions of charisma (i.e. "attributed charisma"), in comparison with an intervention group exposed to videos of a speech with no disclosure (A). The manipulations in Pilot Studies 1 and 2 asked participants in the public leader self-disclosure condition group to watch a video of a commencement address in which a leader publicly self-discloses a traumatic loss. In contrast, participants in the control condition watched a video of a commencement address of a different leader (Pilot Study 1), or a shorter video of the same leader (Pilot Study 2), both without public leader self-disclosure of traumatic loss.

Chapter 4 tests the following Assumption: Followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, will score higher on ratings of follower perceptions of charisma than followers exposed to a speech with no disclosure (Pilot Studies 1.1, 1.2, and 1.3).

The purpose of Pilot Study 1 (i.e. asking participants to watch a speech of a leader who self-discloses publicly or a speech of a leader who does not) was to examine if follower perceptions of charisma is stronger for followers exposed to a speech of a leader who self-discloses publicly a traumatic loss than for followers exposed to a speech of a leader with no disclosure. The manipulation in Pilot Study 1 was not found to be effective: participants in the public leader self-disclosure condition did not experience stronger perceptions of charisma in comparison with those in the control condition, thereby not providing evidence of public leader self-disclosure a potential impression management technique. Thus, the **Assumption was not confirmed**. Nevertheless, the ratings on charisma in the two conditions were not statistically significant, thereby implying that the idea that public leader self-disclosure is an impression management technique is not rejected. Furthermore, the experimental design of Pilot Study 1 presented several limitations (i.e. using speeches of different leaders, different length, priming

effects caused by the fact the identity of the leaders were revealed) which may have affected such results. The manipulation in Pilot Study 1 was adapted in Pilot Study 2 to partly overcome some of these limitations (i.e. using the same leader).

The purpose of Pilot Study 2 (i.e. asking participants to watch the video of a commencement address of the leader who self-discloses or a shorter version of this video without the self-disclosure section) was to test if follower perceptions of charisma is stronger for followers exposed to the speech of a leader who self-discloses publicly a traumatic loss than for followers exposed to a shorter version of the same speech with no disclosure. The manipulation in this pilot study was not found to be effective. Participants exposed to the full version of the speech scored higher on charisma, and thus not providing evidence that public leader self-disclosure of traumatic loss is the feature creating follower perceptions of charisma in the public leader self-disclosure condition. Thus, the **Assumption was not confirmed**. However, the ratings of charisma in the two conditions were not significantly different. Further, the numerous methodological limitations (i.e. speeches of different length, priming effects for having revealed the identity of the famous organizational leader) may have affected such results. Consequently, the manipulations of Pilot Studies 1 and 2 were adapted in Pilot Study 3 to overcome some of their major limitations by using speeches of similar length and avoiding priming effects).

The purpose of Pilot Study 3 (i.e. asking participants to read a vignette describing a leader who publicly self-discloses a traumatic loss or a vignette of a leader who does not) was to examine if participants in the public leader self-disclosure condition experience stronger perceptions of charisma in comparison with those in the control condition. The manipulation was found to be effective, and thus providing evidence of public leader self-disclosure as a charismatic leadership tactic, that is an impression management technique which bolsters follower perceptions of charisma. Notably, participants in the public leader self-disclosure condition scored stronger of follower perceptions of charisma (although not significantly stronger) in comparison with those in the control condition. Thus, the **Assumption was confirmed.** A conceptualization of public leader self-disclosure based on an Impression Management Perspective supports that public leader self-disclosure is a verbal cue (i.e. one type of story) fostering follower perceptions of charisma.

Overall, Pilot Study 3 was the only pilot study out of the three to provide evidence that a **speech using public leader self-disclosure of traumatic loss bolsters stronger follower perceptions of charisma than a speech without disclosure.** Therefore, Pilot Study 3 suggests that public leader self-disclosure of traumatic loss is a charismatic leadership tactic.

***

After having explained the role of public leader self-disclosure of traumatic loss as a charismatic leadership tactic based on the Impression Management Framework (Chapter 4), Chapter 5 investigates if the Leader Categorization Framework and the Social Exchange Framework are helpful to explain the influence of public leader self-disclosure of traumatic loss on relationships between charisma and associated outcomes indicative of leadership effectiveness.

Chapter 5 tests Hypotheses 1 and 2:

Hypothesis 1. Charisma predicts stronger leader prototypicality for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 1.1).

Hypothesis 2. Charisma predicts stronger leader outcomes related to it, including follower perceptions of leader affect, follower trust toward the leader, leader competence and leader

ability to influence for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 1.2).

The manipulation in the series of Study 1 provides evidence that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in the public leader self-disclosure condition in comparison with the control condition, thereby providing additional evidence of public leader self-disclosure as a charismatic leadership tactic. The manipulations in Studies 1.1 and 1.2 were based on the same vignette method used in Pilot Study 3.

The purpose of Study 1.1 was to examine if one of the process effects of public leader self-disclosure of traumatic loss as a charismatic leadership tactic was to induce leader prototypicality (i.e. an indicator of leadership effectiveness) building upon Leader Categorization Theory. The manipulation was found to be effective, and thus providing evidence that charisma predicts stronger leader prototypicality for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure. Hence, **Hypothesis 1 was confirmed**. Leader Categorization Theory is helpful to explain that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality) when a leader publicly self-discloses a traumatic loss, than when it does not.

The purpose of Study 1.2 was to test if one of the process effects of public leader self-disclosure as a charismatic leadership tactic was to induce leader outcomes indicative of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) based on social exchange theory. The manipulation was found to be effective, and thus providing evidence that charisma predicts stronger leader outcomes related to it, including follower perceptions of leader affect, follower trust toward the leader, leader competence and leader ability to influence for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure. Hence, **Hypothesis 2 was confirmed.** Social Exchange Theory is helpful to explain that charisma predicts stronger indication of leadership effectiveness when a leader publicly self-discloses a traumatic loss, than when it does not.

Overall, the manipulations were found to be effective across the two studies. Studies 1.1 and 1.2 provide evidence that follower perceptions of charisma predict stronger indication of leadership effectiveness in a speech using public leader self-disclosure of traumatic loss, in comparison with a speech without disclosure. Notably, participants in the public leader self-disclosure condition experienced stronger relationships between charisma and leadership effectiveness (although not significantly stronger) than those in the control condition. Thus, **Hypotheses 1 and 2 were confirmed.** Conceptualizations of public leader self-disclosure of traumatic loss based on a Leader Categorization Theory and Social Exchange Theory are helpful to explain that charisma predicts stronger indication of leadership effectiveness, in the public leader self-disclosure condition than in the control condition.

***

Chapter 6 investigates if an additional theory can also explain the process effect of public leader self-disclosure of traumatic loss on charisma and related outcomes for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss. The purpose of the series of Study 2 was to test the mediation effect of follower social identification on the relationship between follower perceptions of charisma and follower self-efficacy in the public self-disclosure and control conditions, based on the Self-Concept based Theory of charismatic leadership (Shamir et al., 1993). In Studies 2.1, 2.2, and 2.3, follower perceptions of charisma

were manipulated in leadership situations, using the same vignette methodology and samples than in Pilot Study 3.

Chapter 6 tests Hypotheses 3a, 3b, and 3c:

Hypothesis 3a. Charisma will predict stronger follower social identification with the collective for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.1).

Hypothesis 3b. Charisma will predict stronger follower self-efficacy for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.2).

Hypothesis 3c. The relationship between charisma and follower self-efficacy will be more mediated by follower social identification with the group for followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech with no disclosure (Study 2.3).

This mediation effect is tested in three steps. Study 2.1 investigates whether the Self-Concept based Framework of charismatic leadership and the Humanistic Framework are helpful to provide equal or better explanations to why charisma predicts stronger indication of follower social identification with the group for followers exposed to the speech of a leader who publicly self-discloses (step 1; Hypothesis 3a). Study 2.2 investigates whether the Self-Concept based Framework of charismatic leadership and the Humanistic Framework are helpful to provide equal or better explanations to why charisma predicts stronger indication of follower self-efficacy for followers exposed to the speech of a leader who publicly self-discloses (step 2; Hypothesis 3b). Study 2.3 investigates whether the Self-Concept based Framework of charismatic leadership and the Humanistic Framework are helpful to provide equal or better explanations to why follower social identification with the group mediates more the relationship between charisma and follower self-efficacy for followers exposed to the speech of a leader who publicly self-discloses (step 3; Hypothesis 3c).

Overall, the manipulations of these three studies were found to be effective across the three studies only for participants in the control condition who read the vignette with no disclosure. Studies 2.1, 2.2, and 2.3 did not provide evidence that public leader self-disclosure of traumatic loss is a rhetorical device which exerts influence on follower social identification and follower self-efficacy. Thus, **Hypotheses 3a, 3b, and 3c were not confirmed.** Based on a Self-Concept based Conceptualization of public leader self-disclosure of traumatic loss, public leader self-disclosure is not a rhetorical device causing follower perceptions of charisma and related outcomes.

***

Chapter 7 examines how leader gender and follower sex affects the causal effect of follower perceptions of charisma on related outcomes indicating leadership effectiveness for participants exposed to the speech of a leader who publicly self-discloses. The purpose of Study 3.1 was to examine if public leader self-disclosure of traumatic loss is a charismatic leadership tactic better suited for female leaders than more male leaders (Hypothesis 4). The purpose of Study 3.2 was to examine if female followers are better recipients of this communal tool than male followers (Hypothesis 5).

As a reminder, the series of Study 1 showed that the Leader Categorization Framework and the Social Exchange Framework help explain why charisma predicts leadership effectiveness - including, follower perceptions of leader prototypicality, leader affect, leader trust, leader

competence and leader ability to influence – when a leader publicly self-discloses a traumatic loss (cf. Chapter 5). The series of Study 2 showed that the Self-Concept based Framework of charismatic leadership does not help to explain why charisma predicts indication of leadership effectiveness – including follower social identification with the collective and follower self-efficacy –when a leader publicly self-discloses a traumatic loss (cf. Chapter 6). Therefore, the series of Study 3 presented in this chapter only draws on the Leader Categorization Framework and on the Social Exchange Framework. Further, it considers that variables indicating leadership effectiveness are those associated with these frameworks including, follower perceptions of leader prototypicality, leader affect, leader trust, leader competence and leader ability to influence – when a leader publicly self-discloses a traumatic loss.

Chapter 7 tests Hypotheses 4 and 5:

Hypothesis 4. Charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for followers exposed to a speech of a female leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (Study 3.1).

Hypothesis 5. Charisma will predict stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for female followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with male followers who are also exposed to the same speech (Study 3.2).

The purpose of Study 3.1 was to test if charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for followers exposed to a speech of a female leader who publicly self-discloses a traumatic loss, in comparison with those exposed to a speech of a male leader who also self-discloses publicly a traumatic loss (Hypothesis 4). The manipulation of Pilot Study 3 was adapted in Study 3.1 (i.e. asking participants to read a vignette describing a female or male leader who publicly self-discloses a traumatic loss). The manipulation was effective, and thus provides evidence that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in the female public leader self-disclosure condition than in the male public leader self-disclosure condition. Participants in the public female leader self-disclosure condition experienced stronger follower perceptions of charisma and related outcomes than those in the public male leader self-disclosure condition. Hence, **Hypothesis 4 was confirmed**. Based on the Role Congruity Theory, public leader self-disclosure of traumatic loss is a communal behavior congruent with the gender role of the female leader.

The purpose of Study 3.2 was to test if charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, leader ability to influence) for female followers exposed to a speech of a leader who publicly self-discloses a traumatic loss, in comparison with male followers who are also exposed to the same speech (Hypothesis 5). The manipulation was effective, and thus provides evidence that charisma predicts stronger indication of leadership effectiveness for female participants in the public leader self-disclosure condition in comparison with male participants in the same condition. In other words, female participants in the public leader self-disclosure condition experienced stronger follower perceptions of charisma and related

outcomes than male participants in the same condition. Hence, **Hypothesis 5 was confirmed**. Building on the Role Congruity Theory, public leader self-disclosure of traumatic loss is a communal behavior congruent with the gender role of female followers.

Overall, a Role Congruity Perspective of public leader self-disclosure of traumatic loss is helpful to show that public leader self-disclosure exerts stronger influence on follower perceptions of charisma and associated outcomes indicative of leadership effectiveness, when used by female leaders and when recipients are female followers. Therefore, this perspective is helpful to provide an example of a leadership situation where female leaders can be more effective than male leaders.

***

Chapter 8 presents the general discussion of this dissertation. The results imply that public leader self-disclosure of traumatic loss is a powerful charismatic leadership tactic. As predicted, a speech using public leader self-disclosure of traumatic loss as a charismatic leadership tactic fosters stronger follower perceptions of charisma and indication of leadership effectiveness in comparison with a speech without disclosure. Public leader self-disclosure of traumatic loss appears to exert stronger influence when used by a female charismatic leader than a male charismatic leader, thereby illustrating a leadership situation when being a female leader is more advantageous than being a male leader. Further, female followers appear to be more receptive to public leader self-disclosure of traumatic loss than male followers, thereby implying that public leader self-disclosure of traumatic loss is a communal behavior with the potential to be used as an inclusive leader behavior to promote follower perceptions of inclusion in the workplace. The following paragraph provides a summary of the theoretical framework used in this dissertation to examine the process effects of public leader self-disclosure of traumatic loss.

The Impression Management Framework is helpful to show that a speech using public leader self-disclosure of traumatic loss fosters stronger follower perceptions of charisma in comparison with a speech without disclosure (A). Hence, public leader self-disclosure of traumatic loss is a charismatic leadership tactic, that is an impression management technique which promotes follower perceptions of charisma. The Leader Categorization Framework is helpful to show that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality) in a speech using public leader self-disclosure of traumatic loss in comparison with a speech without disclosure (H1). The Social Exchange Framework is helpful to show that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader affect, leader trust, leader competence, and leader ability to influence) in a speech using public leader self-disclosure of traumatic loss in comparison with a speech without disclosure (H2). The Self-Concept based Framework of charismatic leadership is not helpful to explain a stronger mediation effect of follower social identification with the group on the relationship between charisma and follower self-efficacy in a speech using public leader self-disclosure of traumatic loss in comparison with a speech without disclosure (H3). The Role Congruity Framework is helpful to explain that charisma predicts stronger indication of leadership effectiveness (i.e. follower perceptions of leader prototypicality, leader affect, leader trust, leader competence, and leader ability to influence) in a speech using female public leader self-disclosure of traumatic loss in comparison with a speech using male public leader self-disclosure of traumatic loss a speech without disclosure (H4).The Role Congruity Framework is also helpful to explain that charisma predicts stronger indication of leadership effectiveness for female followers exposed to a speech with public leader self-disclosure of traumatic loss, in comparison with male followers exposed to a speech with public leader self-disclosure of traumatic loss.

References[15]

Ajzen, I. (1985). From intentions to actions: A theory of planned behavior. In J. Kuhl & J. Beckmann (Eds.), *Action control. SSSP Springer Series in Social Psychology* (pp. 11-39). Berlin, Heidelberg, DE: Springer.

Alderfer, C. P. (1987). An intergroup perspective on group dynamics. In J. W. Lorsch (Ed.), *Handbook of organizational behavior* (pp. 190-222). Englewood Cliffs, NJ: Prentice Hall.

Alhadid, O., Guta, A., Muhaisen, A., & Alzougool, B. (2014). The impact of self-disclosure on turn over intention: The perceptions of employees in telecommunication companies in Jordan. (2231-4172). Retrieved in February 08, 2020 from https://www.researchgate.net/publication/274293267_THE_IMPACT_OF_SELF_DISCLOSURE_ON_TURN_OVER_INTENTION_THE_PERCEPTIONS_OF_EMPLOYEES_IN_TELECOMMUNICATION_COMPANIES_IN_JORDAN

Alexandre-Bailly, F., Bourgeois, D., Gruère, J.-P., Raulet-Croset, N., Roland-Lévy, C., & Tran, V. (2016). Dossier 3 Management et émotions In F. Alexandre-Bailly, D. Bourgeois, J.-P. Gruère, N. Raulet-Croset, C. Roland-Lévy, & V. Tran (Eds.), *Comportements humains et management* (5th ed., pp. 377-388). Montreuil, FR: Pearson France.

Altenbernd, L., & Lewis, L. L. (1980). *Introduction to literature, stories* (3rd ed.). New York, NY: Macmillan.

Altman, I., & Haythorn, W. W. (1965). Interpersonal exchange in isolation. *Sociometry, 28*(4), 411-426. https://doi.org/10.2307/2785992

Altman, I., & Taylor, D. A. (1973). *Social penetration: The development of interpersonal relationships*. New York, NY: Holt, Rinehart and Winston, Inc.

American Psychological Association (2012). Guidelines for psychological practice with lesbian, gay, and bisexual clients. *American Psychologist, 67*(1), 10–42. https://doi.org/10.1037/a0024659

Antonakis, J (2015). Emotional intelligence: The hype, the hope, the evidence. Retrieved in February 08, 2020 from http://emotionresearcher.com/emotional-intelligence-the-hype-the-hope-the-evidence/

Antonakis, J. (2004). On why "emotional intelligence" will not predict leadership effectiveness beyond IQ or the "big five": An extension and rejoinder. *Organizational Analysis, 12*(2), 171-182. https://doi.org/10.1108/eb028991

Antonakis, J. (2003). Why "emotional intelligence" does not predict leadership effectiveness: A comment on Prati, Douglas, Ferris, Ammeter, and Buckley. *The International Journal of Organizational Analysis, 11*(4), 355-361. https://doi.org/10.1108/eb028980

Antonakis, J., Ashkanasy, N. M., & Dasborough, M. (2009). Does leadership need emotional intelligence? *The Leadership Quarterly, 20*(2), 247-261. https://doi.org/10.1016/j.leaqua.2009.01.006

Antonakis, J., & Atwater, L. (2002). Leader distance: a review and a proposed theory. *The Leadership Quarterly, 13*(6), 673-704. https://doi.org/10.1016/S1048-9843(02)00155-8

Antonakis, J., Fenley, M., & Liechti, S. (2011). Can charisma be taught? Tests of two interventions. *Academy of Management Learning & Education, 10*(3), 374-396. https://doi.org/10.5465/amle.2010.0012

[15] Note: This dissertation is based on the "*Publication Manual of the American Psychological Association*" 6th edition (2010).

Antonakis, J., & House, R. J. (2014). Instrumental leadership: Measurement and extension of transformational–transactional leadership theory. *The Leadership Quarterly, 25*(4), 746-771. https://doi.org/10.1016/j.leaqua.2014.04.005

Archer, R. L. (1980). Self-disclosure. In D. Wegner & R. Vallacher (Eds.), *The self in social psychology* (pp. 183-205). New York, NY: Plenum.

Argyle, M., Furnham, A., & Graham, J. A. (1981). The goal structure of situations. In A. Furnham & M. Argyle (Eds.), *Social situations* (pp. 56-74). New York, NY: Cambridge University Press.

Ashforth, B. E., & Mael, F. (1989). Social Identity Theory and the Organization. *Academy of Management Review, 14*(1), 20-39. https://doi.org/10.5465/amr.1989.4278999

Bakan, D. (1966). *The duality of human existence: An essay on psychology and religion*. Chicago, IL: Rand McNally.

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.

Barker, D. B. (1991). The behavioral analysis of interpersonal intimacy in group development. *Small Group Research, 22*(1), 76-91. http://dx.doi.org/10.1177/1046496491221005

Baxter, L. A. (1985). Accomplishing relational disengagement. In S. Duck & D. Perlman (Eds.), *Understanding personal relationships: An interdisciplinary approach* (pp. 243-265). Thousand Oaks, CA: Sage.

Baxter, L. A. (1987). Self-disclosure and relationship disengagement. In V. J. Derlega & J. H. Berg (Eds.), *Self-disclosure: Theory, research, and therapy* (pp. 155-174). New York, NY: Plenum.

Bass, B. M. (1990). *Bass & Stogdill's handbook of leadership* (3rd ed.). New York, NY: Free Press.

Bass, B. M. (1985). *Leadership and performance beyond expectation*. New York, NY: Free Press.

Bass, B. M., & Avolio, B. J. (1997). *Full range leadership development: Manual for the multifactor leadership questionnaire*. Redwood City, CA: Mindgarden.

Bass, B. M., & Avolio, B. J. (1995). *MLQ Multifactor leadership questionnaire for research: Permission set*. Redwood City, CA: Mindgarden.

Bass, B. M., & Avolio, B. J. (1993). Transformational leadership: A response to critiques. In *Leadership theory and research: Perspectives and directions.* (pp. 49-80). San Diego, CA, US: Academic Press.

Beauvoir (de), S. (1976). *Le deuxième sexe*. Paris, FR: Gallimard.

Behar, R. (1996). *The vulnerable observer: Anthropology that breaks your heart*. Boston, MA: Beacon Press.

Bel, D. (2016). *Without social justice, there is no future for the economy.* Retrieved in April, 28, 2020 from https://medium.com/@dominiquebel/without-social-justice-there-is-no-future-for-the-economy-b87537166e89

Bem, S. L. (1981). Gender schema theory: A cognitive account of sex typing. *Psychological Review, 88*(4), 354-364. https://doi.org/10.1037/0033-295X.88.4.354

Bennis, W. G., & Shepard, H. A. (1956). A theory of group development. *Human Relations, 9*(4), 415–437. https://doi.org/10.1177/001872675600900403

Berg, J. H., & Archer, R. L. (1980). Disclosure or concern: A second look at liking for the norm breaker. *Journal of Personality, 48*(2), 245-257. http://dx.doi.org/10.1111/j.1467-6494.1980.tb00831.x

Blau, P. M. (1964). *Exchange and power in social life*. New York, NY: John Wiley.

Bligh, M., & Ito, A. (2015, December). *Why vulnerability matters: Shared vulnerability through shared humanity*. Working paper presented at the annual meeting of International Studying Leadership Conference, Lancaster, United Kingdom.

Bligh, M., & Robinson, J. L. (2010). Was Gandhi "charismatic"? Exploring the rhetorical

leadership of Mahatma Gandhi. *The Leadership Quarterly*, *21*(5), 844–855. https://doi.org/10.1016/j.leaqua.2010.07.011

Bligh, M. C., & Schyns, B. (2007). The romance lives on: Contemporary issues surrounding the romance of leadership. *Leadership, 3*(3), 343-360. https://doi.org/10.1177/1742715007079316

Bolino, M. C., Kacmar, K. M., Turnley, W. H., & Gilstrap, J. B. (2008). A multi-level review of impression management motives and behaviors. *Journal of Management, 34*(6), 1080-1109. https://doi.org/10.1177/0149206308324325

Breuer, J., & Freud, S. (1955). Studies on hysteria (J. Strachey, Trans.). In J. Strachey (Ed.), *The standard edition of the complete psychological works of Sigmund Freud* (Vol. 2). London, UK: Hogarth Press.

Brodbeck, F. C., Frese, M., Akerblom, S., Audia, G., Bakacsi, G., Bendova, H., Bodega, D., Bodur, M., Booth, S., Brenk, K., Castel, P., Den Hartog, D., & Donnely-Cox, G (2000). Cultural variation of leadership prototypes across 22 European countries. *Journal of Occupational and Organizational Psychology, 73*(1), 1-29. https://doi.org/10.1348/096317900166859

Brown, B. (2012). *Daring greatly: How the courage to be vulnerable transforms the way we live, love, parent, and lead.* New York, NY: Avery / Penguin Random House.

Brown, M. E., & Mitchell, M. S. (2010). Ethical and unethical leadership: Exploring new avenues for future research. *Business Ethics Quarterly, 20*(4), 583-616. https://doi.org/10.5840/beq201020439

Bochner, A. P. (1982). On the efficacy of openness in closed relationships. In M. Burgoon (Ed.), *Communication yearbook 5* (pp. 109-142). New Brunswick, NJ: Transaction Books.

Bower, G. H. (1976). Experiments on story understanding and recall. *Quarterly Journal of Experimental Psychology, 28*(4), 511-534. https://doi.org/10.1080/14640747608400579

Butler, J. (2005). *Humain, Inhumain. Le Travail critique des normes. Entretiens* (J. Vidal & C. Vivier, Trans.). Paris, FR: Éditions Amsterdam.

Butler, J. (1989). Gendering the body: Beauvoir's philosophical contribution. In A. Garry & M. Pearsall (Eds.), *Women, knowledge and reality: Explorations in feminist philosophy* (pp. 253-262). Boston, MA: Unwin Hyman.

Cashman, K. (2008). *Leadership from the inside out: Becoming a leader for life* (2nd ed.). San Francisco, CA: Berrett-Koehler.

Chaikin, A., & Derlega, V. J. (1974). *Self-disclosure*. Morristown, NJ: General Learning Press.

Collins, N. L., & Miller, L. C. (1994). Self-disclosure and liking: A meta-analytic review. *Psychological Bulletin, 116*(3), 457-475. https://doi.org/10.1037/0033-2909.116.3.457

Conger, J. A. (1991). Inspiring others: The language of leadership. *The Executive, 5*(1), 31-45. https://doi.org/10.5465/ame.1991.4274713

Conger, J. A., & Kanungo, R. N. (1998). *Charismatic leadership in organizations*. Thousand Oaks, CA: Sage Publications.

Cozby, P. C. (1973). Self-disclosure: A literature review. *Psychological Bulletin, 79*(2), 73-91. https://doi.org/10.1037/h0033950

Cronshaw, S. F., & Lord, R. G. (1987). Effects of categorization, attribution, and encoding processes on leadership perceptions. *Journal of Applied Psychology, 72*(1), 97-106. https://doi.org/10.1037/0021-9010.72.1.97

Derlega, V. J., & Chaikin, A. (1975). *Sharing intimacy: What we reveal to others and why*. Englewood Cliffs, NJ: Prentice-Hall.

Derlega, V. J., Metts, S., Petronio, S., & Margulis, S. T. (1993). *Self-disclosure*. Newbury Park, CA: Sage.

Derlega, V. J., Wilson, M., & Chaikin, A. L. (1976). Friendship and disclosure reciprocity.

Journal of Personality and Social Psychology, 34(4), 578-582. https://doi.org/10.1037/0022-3514.34.4.578

Derlega, V. J., Winstead, B. A., Wong, P. T. P., & Greenspan, M. (1987). Self-disclosure relationship development: An attributional analysis. In *Interpersonal process: New directions in communication research*. London, UK: Sage.

Dindia, K. (2002). Self-disclosure research: Knowledge through meta-analysis. In M. Allen, R. W. Preiss, B. M. Gayle, & N. A. Burrell (Eds.), *Interpersonal communication research. Advances through meta-analysis* (pp. 169-185). Mahwah, NJ: Lawrence Erlbaum Associates.

Dreher, D. E. (2016). "To tell my story": Grief and self-disclosure in Hamlet. *Illness, Crisis & Loss, 24*(1), 3-14. https://doi.org/10.1177/1054137315587628

Dunphy, D. C. (1964). *Social change in self-analytic groups*. [Unpublished doctoral dissertation]. Harvard University.

Eagly, A. H. (1987b). *Sex differences in social behavior: A social-role interpretation*. Hillsdale, NJ: Lawrence Erlbaum.

Eagly, A. H., & Diekman, A. B. (2005). What is the problem? Prejudice as an attitude-in-context. In J. Dovidio, P. Glick, & L. Rudman (Eds.), *On the nature of prejudice: Fifty years after Allport* (pp. 19-35). Malden, MA: Blackwell Publishing.

Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review, 109*(3), 573-598. https://doi.org/10.1037/0033-295X.109.3.573

Eden, D. (1990). *Pygmalion in management*. Lexington, MA: D. C. Heath and Co.

Feigenbaum, H. B. (1990). Recent evolution of the French executive. *Governance, 3*(3), 264-278. https://doi.org/10.1111/j.1468-0491.1990.tb00122.x

Ferguson, K. E. (1984). *The feminist case against bureaucracy*. Philadelphia, PA: Temple University Press.

Fiala, S. E., Giuliano, T. A., Remlinger, N. M., & Braithwaite, L. C. (1999). Lending a helping hand: The effects of gender stereotypes and gender on likelihood of helping. *Journal of Applied Social Psychology, 29*(10), 2164-2176. https://doi.org/10.1111/j.1559-1816.1999.tb02300.x

Fisher, D. V. (1984). A conceptual analysis of self-disclosure. *Journal of the Theory of Social Behaviour, 14*(3), 277-296. https://doi.org/10.1111/j.1468-5914.1984.tb00498.x

Fletcher, J. K. (1999). Disappearing acts: Gender, power, and relational practice at work. Cambridge, MA: MIT Press.

Fletcher, J. K. (1994). Castrating the female advantage feminist standpoint research and management science. *Journal of Management Inquiry, 3*(1), 74-82. https://doi.org/10.1177/105649269431012

Foucault, M. (1979). *The history of sexuality volume 1: An introduction* (Robert Hurley, Trans.). London, UK: Allen Lane.

Fraser, C., & Burchell, B. (2001). Interpersonal relationships. In C. Fraser & B. Burchell (Eds.), *Introducing social psychology*. Cambridge, UK: Polity.

Frese, M., Beimel, S., & Schoenborn, S. (2003). Action training for charismatic leadership: Two evaluations of studies of a commercial training module on inspirational communication of a vision. *Personnel Psychology, 56*(3), 671-697. https://doi.org/10.1111/j.1744-6570.2003.tb00754.x

Gibson, K. R. (2018). Can I tell you something? How disruptive self-disclosure changes who "we" are. *Academy of Management Review, 43*(4), 570-589. https://doi.org/10.5465/amr.2016.0317

Gibson, R., Harari, & Marr, C. (2018). When sharing hurts: How and why self-disclosing weakness undermines the task-oriented relationships of higher status disclosers. *Organizational Behavior and Human Decision Processes, 144*(1), 25-43. https://doi.org/10.1016/j.obhdp.2017.09.001

Gilbert, S. J., & Horenstein, D. (1975). The communication of self-disclosure: Level versus

valence. *Human Communication Research, 1*(4), 316-322. https://doi.org/10.1111/j.1468-2958.1975.tb00280.x

Gillette, J. (1990). Intimacy in work groups: Looking from the inside out. In J. Gillette & M. McCollom (Eds.), *Groups in context* (pp. 86–105). Reading, MA: Addison Wesley.

Goffman, E. (1959). *The presentation of self in everyday life*. New York, NY: Doubleday.

Goodwin, S. A., Operario, D., & Fiske, S. T. (1998). Situational power and interpersonal dominance facilitate bias and inequality. *Journal of Social Issues, 54*(4), 677-698. https://doi.org/10.1111/j.1540-4560.1998.tb01243.x

Grant, J. (1989). Women as managers: What they can offer to organizations. *Organizational Dynamics, 16*(3), 56-63. https://doi.org/10.1016/0090-2616(88)90036-8

Grech, M., Horberry, T., & Koester, T. (2019). *Human factors in the maritime domain*. Boca Raton: CRC Press.

Greenberg, L. S., & Safran, J. D. (1987). *Emotion in psychotherapy: Affect, cognition, and the process of change*. New York, NY: Guilford Press.

Griffin, E. (2012). *A first look at communication theory* (8th ed.). New York, NY: McGraw-Hill.

Hackman, J. R. (1992). Group influences on individuals in organizations. In *Handbook of industrial and organizational psychology* (2nd ed., Vol. 3, pp. 199-267). Palo Alto, CA: Consulting Psychologists Press.

Hansen, S. (2011). Ethical leadership: A multifoci social exchange perspective. *The Journal of Business Inquiry, 10*(1), 41-55. Retrieved from https://pdfs.semanticscholar.org/78bc/c5b12ffc4fc545cbf8967630c65f26181180.pdf

Harrison, J. A., Boekhorst, J. A., & Yu, N.-Y. (2018). HPWS and climate for inclusion: A moral legitimacy lens. *Equality, Diversity and Inclusion: An International Journal, 37*(5), 491-505. https://doi.org/10.1108/EDI-12-2016-0112

Heilman, M. E. (1995). Sex stereotypes and their effects in the workplace: What we know and what we don't know. *Journal of Social Behavior & Personality, 10*(6), 3-26. Retrieved in April, 28, 2020 from https://psycnet.apa.org/record/1996-35750-001

Heilman, M. E. (1983). Sex bias in work settings: The Lack of Fit model. *Research in Organizational Behavior, 5*(1), 269-298. Retrieved in April, 28, 2020 from https://psycnet.apa.org/record/1984-10927-001

Henley, N., & Freeman, J. (1979). The sexual politics of interpersonal behavior. In J. Freeman (Ed.), *Women: A feminist perspective* (pp. 465-477). Palo Alto, CA: Mayfield.

Hogg, M. A., & Abrams, D. (1990). Social motivation, self-esteem and social identity. In D. Abrams & M. A. Hogg (Eds.), *Social identity theory: Constructive and critical advances* (pp. 28-47). New York, NY: Harvester Wheatsheaf.

Holmes, J. G. (1991). Trust and the appraisal process in close relationships. In W. H. Jones & D. Perlman (Eds.), *Advances in personal relationships* (Vol. 2, pp. 57-104). London, UK: Jessica Kingsley Publishers.

House, R. J. (1999). Weber and the neo-charismatic leadership paradigm: A response to beyer. *The Leadership Quarterly, 10*(4), 563-574. https://doi.org/10.1016/S1048-9843(99)00032-6

House, R. J. (1977). A 1976 theory of charismatic leadership. In J. G. Hunt & L. L. Larson (Eds.), *Leadership: The cutting edge* (pp. 189-207). Carbondale, IL: Southern Illinois University Press.

House, R. J., & Aditya, R. N. (1997). The social scientific study of leadership: Quo vadis? *Journal of Management, 23*(3), 409-473. http://dx.doi.org/10.1177/014920639702300306

House, R. J., Spangler, W. D., & Woycke, J. (1991). Personality and charisma in the U.S. presidency: A psychological theory of leader effectiveness. *Administrative Science Quarterly, 36*(3), 364-396. https://doi.org/10.2307/2393201

Huang, Y., & Chang, F. (2008). Exploring travel agency relationship quality and relationship

outcomes in China. *Proceedings of the Annual Meeting of the Association of Collegiate Marketing Educators*, 443-459. Retrieved in February 08, 2020 from https://www.researchgate.net/profile/Scott_Roberts13/publication/299507049_Idiosyncratic_Pre-Acquisition_Processes_Of_First_Time_Guitar_Consumers_pp_110-117/links/56fc33ae08ae8239f6dc4686/Idiosyncratic-Pre-Acquisition-Processes-Of-First-Time-Guitar-Consumers-pp-110-117.pdf#page=463

Infante, D., A., Rancer, A. S., & Womack, D., F. (1997). *Building communication theory* (3rd ed.). Prospect Heights, IL.: Waveland Press.

Insch, G. S., McIntyre, N., & Napier, N. K. (2008). The expatriate glass ceiling: The second layer of glass. *Journal of Business Ethics, 83*(1), 19-28. https://doi.org/10.1007/s10551-007-9649-0

Ito, A. (2019). Self-disclosure as a tool for gender equality promotion. *Applied Psychology Around the World, 1*(2), 22-28. Retrieved in February 08, 2020 from https://iaapsy.org/site/assets/files/1082/applied_psychology_around_the_world_v1i2_final.pdf

Ito, A., & Bligh, M. C. (2016). Feeling vulnerable? Disclosure of vulnerability in the charismatic leadership relationship. *Journal of Leadership Studies*, *10*(3), 66-70. https://doi.org/10.1002/jls.21492

Jacobs, R. S., Evans, K. R., Kleine, R. E., & Landry, T. D. (2001). Disclosure and its reciprocity as predictors of key outcomes of an initial sales encounter. *Journal of Personal Selling & Sales Management, 21*(1), 51-61. Retrieved in February 08, 2020 from https://www.tandfonline.com/doi/abs/10.1080/08853134.2001.10754256

Jacquart, P., Fenley, M., & Antonakis, J. (2016). Charismatic vs. Transformational leadership training: Experimental evidence using women leaders. *Academy of Management Proceedings, 1*(1). https://doi.org/10.5465/ambpp.2016.12994abstract

Joinson, A. N. (2001). Self-disclosure in computer-mediated communication: The role of self-awareness and visual anonymity. *European Journal of Social Psychology, 1*(2), 177–192. https://doi.org/10.1002/ejsp.36

Jolley, H. K. (2019). I'm human too: Person-centred counsellors' lived experiences of therapist self-disclosure. *European Journal for Qualitative Research in Psychotherapy, 9*(1), 12-26.
Retrieved in in May14, 2020 from
http://www.ejqrp.org/index.php/ejqrp/article/view/54

Jourard, S. M. (1974). *Healthy personality: An approach from the viewpoint of humanistic psychology*. New York, NY: Macmillan.

Jourard, S. M. (1971a). *Self-disclosure: An experimental analysis of the transparent self*. New York, NY: Van Nostrand Reinhold.

Jourard, S. M. (1971b). *The transparent self*. London, UK: Wiley.

Jourard, S. M. (1963). *Personal adjustment: An approach through the study of healthy personality, 2nd ed*. Oxford, UK: Macmillan.

Jourard, S. M. (1961). Age trends in self-disclosure. *Merrill-Palmer Quarterly of Behavior and Development, 7*(3), 191-197. Retrieved in February 08, 2020 from http://www.jstor.org/stable/23082726

Jourard, S. M. (1959). Self-disclosure and other-cathexis. *The Journal of Abnormal and Social Psychology, 59*(3), 428-431. https://doi.org/10.1037/h0041640

Kanai, T., Morishima, M., & Kanai, N. (2003). Riidaashippu kaihatu to kyaria hattatu – Senbatsugata no jiki keieikanbu no ikusei wo meguru riron to jissen (Tokushu kyaria wo tsukuru). [Leadership development and Career development] *Hitotsubashi Business Review, 51*(1), 66-83. Retrieved in August 08, 2020 from https://ci.nii.ac.jp/naid/80015988274/en/

Kark, R., Shamir, B., & Chen, G. (2003). The two faces of transformational leadership: Empowerment and dependency. *Journal of Applied Psychology, 88*(2), 246-255. https://doi.org/10.1037/0021-9010.88.2.246

Kassin, S. M., & Gudjsonsson, G. H. (2004). The psychology of confessions: A review of the literature and issues. *Psychological Science in the Public Interest, 5*(2), 33-67. https://doi.org/10.1111/j.1529-1006.2004.00016.x

Kelan, E. K. (2015b). *Linchpin-Men middle managers and gender inclusive leadership.* Retrieved in May 22, 2019, from http://www.som.cranfield.ac.uk/som/dinamic-content/research/Linchpin.pdf

Kelvin, P. (1977). Predictability, power and vulnerability in interpersonal attraction. In S. Duck (Ed.), *Theory and practice in interpersonal attraction*. New York, NY: Academic Press.

Kim, W. G., & Cha, Y. (2002). Antecedents and consequences of relationship quality in the hotel industry. *International Journal of Contemporary Hospitality Management, 21*(4), 321-338. https://doi.org/10.1016/S0278-4319(02)00011-7

King, G., Murray, C. J. L., Salomon, J. A., & Tandon, A. (2004). Enhancing the Validity and Cross-Cultural Comparability of Measurement in Survey Research. *American Political Science Review, 98*(1), 191-207. https://doi.org/10.1017/S000305540400108X

Koohikamali, M., Peak, D. A., & Prybutok, V. R. (2017). Beyond self-disclosure: Disclosure of information about others in social network sites. *Computers in Human Behavior, 69*(1), 29-42. http://dx.doi.org/10.1016/j.chb.2016.12.012

Kruse, L., & Wintermantel, M. (1986). Leadership Ms.-qualified: I. The gender bias in everyday and scientific thinking. In C. F. Graumann & S. Moscovici (Eds.), *Changing conceptions of leadership* (pp. 171–197). New York, NY: Springer-Verlag.

La Barre, W. (1964). Confession as cathartic therapy in American Indian tribes. In A. Kiev (Ed.), *Magic, faith, and healing: Studies in primitive psychiatry today* (pp. 36-49). New York, NY: Free Press.

Laurenceau, J. P., Barrett, L. F., & Pietromonaco, P. R. (1998). Intimacy as an interpersonal process: The importance of self-disclosure, partner disclosure, and perceived partner responsiveness in interpersonal exchanges. *Journal of Personality and Social Psychology, 74*(5), 1238-1251. https://doi.org/10.1037/0022-3514.74.5.1238

Li, Y. (2012). Theories in online information privacy research: A critical review and an integrated framework. *Decision Support Systems, 54*(1), 471-481. https://doi.org/10.1016/j.dss.2012.06.010

Lord, R. G., Brown, D. J., Harvey, J. L., & Hall, R. J. (2001). Contextual constraints on prototype generation and their multilevel consequences for leadership perceptions. *The Leadership Quarterly, 12*(3), 311-338. https://doi.org/10.1016/S1048-9843(01)00081-9

Lord, R. G., Foti, R. J., & De Vader, C. L. (1984). A test of leadership categorization theory: Internal structure, information processing, and leadership perceptions. *Organizational Behavior and Human Performance, 34*(3), 343-378. https://doi.org/10.1016/0030-5073(84)90043-6

Mael, F., & Ashforth, B. E. (1992). Alumni and their alma mater: A partial test of the reformulated model of organizational identification. *Journal of Organizational Behavior, 13*(2), 103-123. https://doi.org/10.1002/job.4030130202

Martin, P. Y. (1992). Gender, interaction, and inequality in organizations. In C. L. Ridgeway (Ed.), *Gender, interaction, and inequality* (pp. 208–231). New York, NY: Springer-Verlag.

Maslow, A. H. (1954). *Motivation and personality*. Oxford,UK: Harpers.

Meindl, J. R. (1995). The romance of leadership as a follower-centric theory: A social constructionist approach. *The Leadership Quarterly, 6*(3), 329-341. https://doi.org/10.1016/1048-9843(95)90012-8

Miller, J. B. (1986). *Toward a new psychology of women* (2nd ed.). Boston, MA: Beacon.

Morton, T. L. (1978). Intimacy and reciprocity of exchange: A comparison of spouses and strangers. *Journal of Personality and Social Psychology, 36*(1), 72-81. https://doi.org/10.1037/0022-3514.36.1.72

Murray, J. A. (2001). Loss as a universal concept: Review of the literature to identify common aspects of loss in diverse situations. *Journal of Loss and Trauma, 6*. https://doi.org/10.1080/108114401753201679

Nakanishi, M. (1986). Perceptions of self-disclosure in initial interaction: A Japanese sample. *Human Communication Research, 13*(2), 167-190. https://doi.org/10.1111/j.1468-2958.1986.tb00101.x

Nieva, V. G., & Gutek, B. A. (1981). *Women and work: A psychological perspective*. New York, NY: Praeger.

Nieva, V. F., & Gutek, B. A. (1980). Sex effects on evaluation. *The Academy of Management Review, 5*(2), 267-276. http://dx.doi.org/10.2307/257436

Offermann, L. R., & Rosh, L. (2012). Building trust through skilful self-disclosure. *Harvard Business Review.* Retrieved in February 08, 2020 from https://hbr.org/2012/06/instantaneous-intimacy-skillfu

Ollier-Malaterre, A., Rothbard, N. P., & Berg, J. M. (2013). When worlds collide in cyberspace: How boundary work in online social networks impacts professional relationships. *The Academy of Management Review, 38*(4), 645-669. https://doi.org/10.5465/amr.2011.0235

Pearce, W. B., & Sharp, S. M. (1973). Self-disclosing communication. *Journal of Communication, 23*(4), 409-425. https://doi.org/10.1111/j.1460-2466.1973.tb00958.x

Phillips, J. S., & Lord, R. G. (1981). Causal attributions and perceptions of leadership. *Organizational Behavior & Human Performance, 28*(2), 143-163. https://doi.org/10.1016/0030-5073(81)90020-9

Podsakoff, P. M., MacKenzie, S. B., Lee, J. Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology, 88*(5), 879-903. https://doi.org/10.1037/0021-9010.88.5.879

Prager, K. J. (1995). *The psychology of intimacy*. New York, NY: Guilford.

Pratt, M. G. (1998). To be or not to be: Central questions in organizational identification. In D. A. Whetten & P. C. Godfrey (Eds.), *Identity in organizations: Building theory through conversation* (pp. 171–207). Thousand Oaks, CA: Sage.

Ragins, B. R., & Sundstrom, E. (1989). Gender and power in organizations: A longitudinal perspective. *Psychological Bulletin, 105*(1), 51-88. https://doi.org/10.1037/0033-2909.105.1.51

Reis, H. T., & Patrick, B. C. (1996). Attachment and intimacy: Component processes. In E. T. Higgins & A. W. Kruglanski (Eds.), *Social psychology: Handbook of basic principles* (pp. 523-563). New York, NY: Guilford Press.

Reis, H. T., & Shaver, P. (1988). Intimacy as an interpersonal process. In S. Duck (Ed.), *Handbook of personal relationships* (pp. 367-389). Chichester, UK: Wiley.

Roberts, J. (2005). Transparency and self-disclosure in family therapy: Dangers and possibilities. *Family Process, 44*(1), 45-63. https://doi.org/10.1111/j.1545-5300.2005.00041.x

Rogers, C., R. (1961). *On becoming a person: A therapist's view of psychotherapy*. Oxford, UK: Houghton Mifflin.

Rosette, S. A., Mueller, J. S., & Lebel, R. D. (2015). Are male leaders penalized for seeking help? The influence of gender and asking behaviors on competence perceptions. *The Leadership Quarterly, 26*(5), 749-762.

Rosh, L., Offermann, L. R., & Van Diest, R. (2012). Too close for comfort? Distinguishing

between team intimacy and team cohesion. *Human Resource Management Review, 22*(2), 116-127. https://doi.org/10.1016/j.hrmr.2011.11.004

Ryan, M., Haslam, S., Hersby, M., & Bongiorno, R. (2011). Think crisis-think female: The glass cliff and contextual variation in the think manager-think male stereotype. *The Journal of Applied Psychology, 96*(3), 470-484. https://doi.org/10.1037/a0022133

Sartre, J.-P. (2007). *Existentialism is a Humanism* (A. Cohen-Solal, Trans.). New Haven, CT: Yale University Press.

Sartre, J.-P. (1949). *What is literature* (B. Frechtman, Trans.). New York, NY: Philosophical Library.

Schein, V. E. (2001). A global look at psychological barriers to women's progress in management. *Journal of Social Issues, 57*(4), 675-688. https://doi.org/10.1111/0022-4537.00235

Schein, V. E. (1975). Relationships between sex role stereotypes and requisite management characteristics among female managers. *Journal of Applied Psychology, 60*(3), 340-344. https://doi.org/10.1037/h0076637

Schein, V. E. (1973). The relationship between sex role stereotypes and requisite management characteristics. *Journal of Applied Psychology, 57*(2), 95-100. https://doi.org/10.1037/h0037128

Seidman, G. (2013). Self-presentation and belonging on Facebook: How personality influences social media use and motivations. *Personality and Individual Differences, 54*(3), 402-407. https://doi.org/10.1016/j.paid.2012.10.009

Shakespeare, W. (n.d.). *Hamlet.* Retrieved in July 05, 2020 from https://edisciplinas.usp.br/pluginfile.php/4183374/mod_folder/content/0/PLAYS/HAMLET%20NO%20FEAR.pdf?forcedownload=1

Shambaugh, P. W. (1978). The development of the small group. *Human Relations, 31*(3), 283-295. http://dx.doi.org/10.1177/001872677803100306

Shamdasani, P. N., & Balakrishnan, A. A. (2000). Determinants of relationship quality and loyalty in personalized services. *Asia Pacific Journal of Management, 17*(3), 399-422. https://doi.org/10.1023/A:1015834214570

Shamir, B. (1999). Taming charisma for better understanding and greater usefulness: A response to Beyer. *The Leadership Quarterly, 10*(4), 555-562. https://doi.org/10.1016/S1048-9843(99)00031-4

Shamir, B. (1995). Social distance and charisma: Theoretical notes and an exploratory study. *The Leadership Quarterly, 6*(1), 19-47. https://doi.org/10.1016/1048-9843(95)90003-9

Shamir, B., Arthur, M. B., & House, R. J. (1994). The rhetoric of charismatic leadership: A theoretical extension, a case study, and implications for research. *The Leadership Quarterly, 5*(1), 25-42. https://doi.org/10.1016/1048-9843(94)90004-3

Shamir, B., & Kark, R. (2004). A single-item graphic scale for the measurement of organizational identification. *Journal of Occupational and Organizational Psychology, 77*(1), 115-123. https://doi.org/10.1348/096317904322915946

Shamir, B., Zakay, E., Breinin, E., & Popper, M. (1998). Correlates of charismatic leader behavior in military units: Subordinates' attitudes, unit characteristics, and superiors' appraisals of leader performance. *The Academy of Management Journal, 41*(4), 387-409. https://doi.org/10.5465/257080

Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science, 4*(4), 577-594. https://doi.org/10.1287/orsc.4.4.577

Shamir, B., Zakay, E., Breinin, E., & Popper, M. (1998). Correlates of charismatic leader behavior in military units: Subordinates' attitudes, unit characteristics, and superiors' appraisals of leader performance. *Academy of Management Journal, 41*(4), 387-409. https://doi.org/10.5465/257080

Simmons, J. P., Nelson, L. D., & Simonsohn, U. (2011). False-positive psychology undisclosed flexibility in data collection and analysis allows presenting anything as significant. *Psychological Science, 22*(11), 1359-1366. https://doi.org/10.1177/0956797611417632

Steffens, N. K., Peters, K., Haslam, S. A., & van Dick, R. (2017). Dying for charisma: Leaders' inspirational appeal increases post-mortem. *The Leadership Quarterly, 28*(4), 530-542. https://doi.org/10.1016/j.leaqua.2016.09.001

Stenudd, S. (2011). *Tao Te Ching: The Taoism of Lao Tzu Explained*. Malmö, SE: Arriba.

Tang, J.-H., & Wang, C.-C. (2012). Self-disclosure among bloggers: Re-examination of social penetration theory. *Cyberpsychology, Behavior & Social Networking, 15*(5), 245-250. https://doi.org/10.1089/cyber.2011.0403

Tolstedt, B. E., & Stokes, J. P. (1984). Self-disclosure, intimacy, and the depenetration process. *Journal of Personality and Social Psychology, 46*(1), 84-90. https://doi.org/10.1037/0022-3514.46.1.84

Towler, A. J. (2003). Effects of charismatic influence training on attitudes, behavior, and performance. *Personnel Psychology, 56*(2), 363-381. https://doi.org/10.1111/j.1744-6570.2003.tb00154.x

van Dick, R., Lemoine, J. E., Steffens, N. K., Kerschreiter, R., Akfirat, S. A., Avanzi, L., . . . Haslam, S. A. (2018). Identity leadership going global: Validation of the Identity Leadership Inventory across 20 countries. *Journal of Occupational and Organizational Psychology, 91*(4), 697-728. https://doi.org/10.1111/joop.12223

van Knippenberg, D., van Knippenberg, B., De Cremer, D., & Hogg, M. A. (2004). Leadership, self, and identity: A review and research agenda. *The Leadership Quarterly, 15*(6), 825-856. https://doi.org/10.1016/j.leaqua.2004.09.002

Waring, E. M., & Chelune, G. J. (1983). Marital intimacy and self-disclosure. *Journal of Clinical Psychology, 39*(2), 183-190. https://doi.org/10.1002/1097-4679(198303)39:2<183::AID-JCLP2270390206>3.0.CO;2-L

Weber, M. (1947). *The theory of social and economic organizations* (A. M. Henderson & P. T, Trans.). New York, NY: Free Press.

West, R., & Tuner, L. H. (2013). *Introducing communication theory: Analysis and application* (5th ed.). New York, NY: McGraw-Hill.

Whitty, M. T. (2008). Revealing the 'real' me, searching for the 'actual' you: Presentations of self on an internet dating site. *Computers in Human Behavior, 24*(4), 1707-1723. https://doi.org/10.1016/j.chb.2007.07.002

Williams, J. E., & Best, D. L. (1990). *Measuring sex stereotypes: A multination study.* Newbury Park, CA: Sage Publications.

Wu, P.-Y. (1979). Self-examination and confession of sins in traditional China. *Harvard Journal of Asiatic Studies, 39*(1), 5-38. Retrieved in February 08, 2020 from https://www.jstor.org/stable/2718811

Yukl, G. A. (1989). *Leadership in organizations* (2nd ed.). Englewood Cliffs, NJ: Prentice-Hall.

Zimmer, J. C., Arsal, R., Al-Marzouq, M., Moore, D., & Grover, V. (2010). Knowing your customers: Using a reciprocal relationship to enhance voluntary information disclosure. *Decision Support Systems, 48*(2), 395-406. https://doi.org/10.1016/j.dss.2009.10.003

Appendices

APPENDIX A
Transcript of the Speeches of Emmanuel Faber and Jean-Dominique Senard

1. Emmanuel Faber

‘Bonjour, je vais faire de mon mieux et je vais commencer en français et terminer in English. Si vous attendez à un discours de référence intellectuelle, vous allez être déçus.

Qu’est ce qui m’a le plus marqué pendant ces années que j’ai passé comme vous, ici sur le campus ? J’ai décidé de vous parler de quelqu’un qui est né vingt ans avant vous, en 1965 à Grenoble. Un petit garçon qui a eu une vie très pleine, une adolescence plus compliquée, turbulente, qui a fait une fugue, qui est parti, qui a trouvé un petit boulot comme ouvrier dans les travaux public, dans les Alpes, travaillant l’hiver au bord des routes, qui un jour a décidé de reprendre les études, passer son bac; et puis là c’est le premier accident il a été interné en hôpital psychiatrique.

Il en est sorti, il aimait la terre, il aimait l’agriculture, il aimait les paysans, il a décidé de devenir ingénieur à Grenoble. Il l’est devenu, il a commencé à travailler. Deuxième accident, il a été interné en hôpital psychiatrique, et il n’a plus jamais retravaillé comme vous vous allez probablement travailler, comme j’ai travaillé moi.

Il est devenu jardinier, il a fait des petits boulots d’insertion. Il a passé beaucoup de temps sur la place du quartier avec sa guitare, et il est devenu l’ami de ceux qui se lèvent très tôt le matin car il ne dormait pas la nuit à cause de sa maladie. Il est devenu l’ami des éboueurs qui passent à 4 heures du matin en leur préparant des thermos de café; les vieilles dames qui avaient du mal à traverser avec leur cabas en revenant du marché; et de tout un tas de gens que ni vous ni moi nous ne croiserons si nous faisons les métiers pour lesquels la plupart d’entre vous vous destinez.

Et puis un jour il a décidé de rentrer au pays. Il est retourné dans son village dans les Hautes-Alpes retrouver ses amis agriculteurs, et le matin il faisait du fromage à la laiterie; l’après-midi il avait besoin de dormir à cause de sa maladie et il allait près d’un torrent. Et en descendant de ce torrent -il avait un vieux téléphone portable pas comme le mien- il le mettait près de la fontaine. Et il m’appelait et il me laissait un message téléphonique, tous les jours avec juste le chant de la fontaine.

Moi j’étais avec le gouvernement chinois de l’autre côté de la planète dans mon bureau à Shanghai, à Paris, à Barcelone, au Mexique, avec vous peut-être. Et j’avais toujours cette petite voix, une fois par jour qui me rappelait d’où je venais.

Une nuit, quelques heures après que je l’ai laissé pour aller grimper en montagne, il est mort emporté par sa maladie, il y a cinq ans. C’était mon frère.

Qu’est ce qui m’a marqué le plus pendant ces trois ans ici ? C’est ce coup de fil que je n’aurais jamais voulu recevoir, à 21 heures au bâtiment C au 4e étage. « Faber c’est pour toi ! », et là, j’ai appris que mon frère venait d’être interné pour la première fois en hôpital psychiatrique, diagnostiqué avec une schizophrénie lourde.

Ma vie a basculé. Peu d’entre vous le savait. Mais il m’a fallu apprendre à négocier avec quelqu’un qui a une arme à feu et qui n’a pas sa raison; apprendre à passer des nuits à le chercher dans les villes; apprendre à connaître le milieu des hôpitaux psychiatriques; apprendre à parler le langage des fous pour ne pas perdre le dialogue; découvrir la beauté de ce langage; découvrir

que la normalité ça enferme beaucoup; découvrir la beauté de l'altérité, m'ouvrir à plein de choses…

A cause de lui j'ai découvert l'amitié de SDF. De temps en temps je vais dormir avec eux. J'ai découvert qu'on pouvait vivre avec très peu de choses et être heureux. Je suis allé séjourner dans des bidons villes à Dehli, à Bombay, à Nairobi, à Jakarta. Je suis passé au bidonville d'Aubervilliers. Vous savez, ce n'est pas très loin de chez nous, à Paris il y en a un. Je suis allé à la jungle de Calais.

Et tout cela a nourri une chose : c'est que désormais après toutes ces décennies de croissance, l'enjeu de l'économie, l'enjeu de la globalisation, c'est la justice sociale. Sans justice sociale il n'y aura plus d'économie.

Les riches, nous, les privilégiés, nous pouvons monter des murs de plus en plus hauts, comme l'Arabie-Saoudite le fait en ce moment; comme les États-Unis l'ont fait avec le Mexique; comme on est en train de le faire autour de l'Europe. Mais rien n'arrêtera ceux qui ont besoin de partager avec nous.

Il n'y aura pas non plus de justice climatique sans justice sociale, ça ne tiendra pas.

So why am I telling you all of this?

Because today, you graduate, and you are facing the future. And I would like to congratulate each and every one of you. In the same time, you have now a very powerful tool in your hands. The question is, what are you going to do with it? Why are you are going to be in finance, in marketing, a lawyer, a social entrepreneur, a business leader? And how are you going to go about your leadership in those business areas?

Because at the same time, what I know for sure after twenty-five years of experience, is that you have been taught that there was an invisible hand, and there is none. Maybe there is one, but I can tell you, it is more handicapped than my brother. It is broken.

So, there are only your hands, my hands, all of our hands, to change things, to make them better, and there is a lot to make better.

You will have to overcome three main diseases that easily come with the status you just obtained through this graduation my friends: power, glory and money.

Glory? Forget about glory. Glory is just a never-ending race that goes nowhere. The list of Hall of Fame people is just there for people to look at their own names. They are not interested in any of the other names.

Money? I have met so many people when I was an investment banker in finance, when I have been travelling the world, and I continue to do that, so many people that are just prisoners of the money they have earned. Never get slaved to money. Stay free. Know why you earn money. Know what to do with it. Stay free.

And power. I think you can just look around and you see many people who have power, and just do nothing to keep that power, just to make sure to keep that power one day more. Power makes sense only if your leadership is a leadership of service. And how do you find a way that you will serve that purpose? That purpose that will make you become who you truly are. Purposes that will make you become your very best, in ways you do not even know yourself.

I will leave you with one question: who is your brother? Who is this little brother, this little sister, which may be just in you, who knows you just better than you do yourself, who loves you more than you even love yourself? Who is this little voice that speaks about you being much bigger than you think you are? Who are they? They will bring you this voice, this inner music,

this melody that is truly yours, your unique melody that will change the symphony of the world around you, big or small. It will. The world needs that and you deserve this.

So, find your brother, find your little sister. When you meet them, say hello on my behalf, we are friends'.

2. Jean-Dominique Senard

'Mesdames et messieurs les élus, chers parents, messieurs les professeurs, mesdames les professeurs, chers étudiants, quand je vous vois, je ne vous cache pas que je suis pris d'un peu de vertige, parce qu'il y a quelques années de cela, disons-le comme cela, je me vois dans une pièce contigüe à celle-ci, en train d'essayer de construire un programme informatique des plus simplistes, avec une pile de feuilles cartonnées que je m'efforçais de ne pas laisser tomber par terre, que j'engouffrais dans un terminal improbable, qui me disait-on était relié à un immense ordinateur du côté de Fontainebleau, qui ne travaillait que la nuit pour éviter qu'il ne surchauffe.

Alors il y a eu des grands moments de solitudes. Je me souviens de les avoir traversés avec un certain nombre de mes camarades, en rentrant dans ma chambre au bâtiment A1 de l'époque ; mes camarades d'ailleurs qui n'avaient pas franchement l'idée de devenir des capitaines d'industrie ou des grands capitalistes, je peux vous l'assurer ; et qui promenaient leur animal préféré dans les couloirs du campus et dans les chambres. C'était comme ça à HEC au milieu des années 1970, c'était assez sympa.

Évidemment, vous qui êtes nés probablement juste avant le tournant du siècle, en plein boom de l'internet et vous avez grandi avec la révolution digitale en train de naître, et bien évidemment, vous comprenez mieux étant face à moi, que je ressente ce vertige.

Parce que cette révolution digitale, vous le savez très bien, a bouleversé notre monde à la fois dans sa nature et dans sa dimension. Nous avons aujourd'hui un certain nombre de nouveau mode, de rapport, de dialogue, d'échange, de formation ; et dans le même temps, le monde est en train de changer avec un nouvel ordre économique, politique et social et ceci de manière très rapide.

Je voulais simplement vous dire que pour vous, c'est une opportunité absolument formidable. Je crois que le moment est venu d'affirmer vos ambitions, de les affirmer fort parce que ces ambitions vous avez le droit de les avoir, vous avez même le devoir d'en avoir, vous devez en avoir pour vous-même, pour votre entreprise et pour la société au sens large.

Vous devez en avoir d'abord pour vous-même. Affichez votre ambition, n'ayez pas peur, ni honte. Encore une fois vous en avez le droit. La seule chose peut-être que je vous suggèrerai, c'est d'éviter de vivre en permanence avec un ardent désir de réussite sociale, de richesse, de gloire, peut-être de garder en tête le caractère moral de l'ambition. Chacun sait ici que ça dépend forcément des buts que nous nous sommes assignés, des moyens qu'on utilise pour y parvenir, et puis peut-être aussi de vous garder de vivre en permanence avec l'idée de volonté de pouvoir.

Si votre ambition se résume à devenir vous-même, et si en plus vous le fait au service des autres, ça sera déjà formidable croyez-moi, un formidable moteur de vie.

Le monde vous attend, et le monde vous attend avec une impatience absolument formidable mais évidemment, avec quelques responsabilités. Voyez-vous, le moment étant venu de vous exprimer sur vos ambitions, je voudrais vous dire que tout vous est possible.

Les quelques années qui me séparent de vous, m'autorisent à vous dire que pour réaliser ses ambitions, la meilleure manière, est sans doute de ne jamais renoncer à ses convictions,

entendez-moi : jamais ; et si possible ne jamais franchir la ligne jaune que vous dicte votre conscience.

Je dis cela parce que je sais que ce n'est pas si facile à faire. En la matière, il vaut mieux être humble. De l'ambition pour vous, mais vous devez avoir de l'ambition aussi pour votre entreprise.

Voyez-vous je crois que jamais, jamais la recherche de sens n'a été aussi importante que de nos jours, notamment que ceux, pour celles d'entre vous qui cherchent à avoir une vie professionnelle épanouie.

Alors est ce que c'est l'impression de la vitesse du temps ? Est-ce que c'est peut-être la perte de repères qui vient de l'immensité de l'information qui nous submerge, en plus elles sont souvent contradictoires ? Est-ce que c'est peut-être tout simplement encore, la déstabilisation de notre société, partout dans le monde d'ailleurs ?

En tous les cas, il y a une chose certaine. C'est qu'aujourd'hui l'entreprise a vu son rôle évoluer de façon considérable ; l'entreprise se retrouve avec des responsabilités très lourdes, beaucoup plus qu'il y a encore quelques ces années. Elle est devenue une référence pour énormément de personnes dans le monde. Alors là aussi, je crois que vous devez voir cela comme une formidable opportunité.

Whatever carrier you will chose, whether you will be a startup entrepreneur, there are a few of them here, or an executive in a large multinational company, you are anyway bound to exercise very visible responsibilities.

And clearly in this leadership position, I want to tell you that your behavior is going to be under the scrutiny, probably much more than you ever think. And then for you, it means that if you want to have an ambition for your company, you will start to do it by giving to your activities, some meaningful sense. In other words, you must absolutely give your company a purpose.

A purpose actually, is essential. It is going to be the focus around which all the energies of your teams and employees are going to gather. It is going to be the huge cement between people in your organization. It will federate everybody, create commitment, engagement. I can tell you. It is not just a few words. It is just absolutely essential. It will give you the specifics of your company, relate the past to the future. In other words, it will be the pole star that will gather everybody and at the end of the day it will certainly be the wonderful driver of your companies.

Never forget, that companies in the future will have to cope with two major challenges. The first one is probably obvious. It is the focus on your customers' need. The second one is all about human and social, about your employees' needs and expectations. And mind you, both needs and expectations have changed radically in the past years. So, it is better to have that in mind.

The reason why the purpose of your company will have to be built on two major pillars, a strategic one clearly which will deal with the customers' needs, but also the second one which will deal with your employees' expectations. And I have to tell you that, you have to bring a tremendous attention to that one.

At Michelin, the company I am honored to lead today, the purpose is a simple phantom. We care about giving people a better way forward. Well having said that, obviously you can see that beyond the strategic move, which is about improving sustainable mobility, there is of course this important trend towards fulfilling the needs and expectations of employees, so that

they find in the company everything they need to deploy their ambitions, and find at last, wellbeing in their professional live.

Nous sommes à Montceau-les-Mines, dans une usine pas très éloignée d'ici, dans le groupe Michelin il y a quelques semaines. Je me trouvais devant sept agents de production, ceux qu'on appelait autrefois les ouvriers, qui me racontaient avec une aisance extraordinaire et une fierté peu contenue, comment ils avaient réussi tout seuls, à sept, à réformer complètement leur atelier, installer un nouvel instrument majeur de production, qui donnait d'ailleurs des sommes considérables ; et qu'ils l'avaient fait tout seuls en toute autonomie, chacun se répartissant les rôles entre la production, la sécurité, la qualité, la formation.

Et je ne vous cache pas que naturellement, ce nouvel outil de production fonctionnait à merveille dès le premier jour. Alors leur sourire et leur assurance en disaient long sur le changement qu'ils venaient de vire dans leur vie professionnelle, alors qu'ils étaient habitués pendant des années à recevoir des ordre le matin et à être contrôlé le soir, d'avoir obtenu cette responsabilité incroyable, de se débrouiller, pour faire en sorte que cet énorme investissement fonctionne.

Le sourire de leur manager qui était resté silencieux et bienveillant pendant leur exposé, en disait aussi long sur le changement qu'ils venaient de connaître et qui n'était pas facile à vivre. Il est passé d'un chef hiérarchique qui commandait et contrôlait, à un rôle de facilitateur pour résoudre les problèmes, et un développeur de talents.

Croyez-moi, cette expérience que nous vivons aujourd'hui partout dans le groupe Michelin est une expérience qui marque. Parce que ce que je vais vous dire, c'est que c'est en responsabilisant les personnes autour de vous, que vous provoquerez leur bien-être au travail. C'est en leur confiant une forme d'autonomie, en leur confiant une autonomie qui bien sûr sera consentie, acceptée, dans un cadre tactique et stratégique parfaitement bien compris, nous ne parlons pas ici d'autogestion. Mais en revanche dans un cadre accepté, vous considérerez que toutes les décisions seront prises au bon niveau sans avoir à interférer en permanence, pour leur permettre de libérer leurs énergies ; une manière ou d'une autre de voir les ambitions de ces personnes se réveiller et s'épanouir à quelque chose d'absolument extraordinaire, c'est une joie véritable quand on est patron d'entreprise de voir cela, exposé si simplement.

Bien sûr, rien ne se fait vite et il faut un peu de méthode. Mais avec le temps et la formation, je vous le dis sincèrement, vous allez soulever des montagnes. Alors, voyez-vous, en matière d'ambitions, assurez l'engagement de vos équipes tout en veillant à leur bien-être professionnel, me semble être un sacré pari, mais alors franchement quelle belle ambition, surtout de grâce ne la laisser pas passer pour l'entreprise.

Vous avez le droit d'avoir des ambitions pour vous-même, vous avez le devoir d'en avoir pour vos entreprises, et vous avez aussi le devoir d'en avoir pour la société au sens large. Et là, nous parlons d'un autre domaine. Il ne s'agit plus de votre entreprise, il s'agit de vous en tant que citoyen.

Nous sommes dans mon bureau à Clermont-Ferrand, il y a maintenant quelques mois, au milieu des élections régionales. J'avais devant moi un des candidats à cette élection, qui je vous l'assure tout de suite, n'était pas suspect de grande amitié pour le capitalisme international. A côté de lui, une personne qui était responsable à la direction des services informatiques. Cette personne était candidate sur la liste dont je viens de vous parler. Et voyez-vous je m'attendais à un dialogue un petit peu âpre, sur des considérations sur l'avenir capitaliste et autres choses, parfois des revendications, peut-être même vis-à-vis de l'entreprise. Et je n'ai eu qu'une séance

de reconnaissance car quelques semaines auparavant j'avais voulu éditer une charte dans l'entreprise qui permettait au salarié du groupe, s'il le désirait et s'ils en avaient vocation, à se présenter à des mandats électoraux. Et je l'ai fait parce que c'était pour moi aussi le signal que lorsqu'on veut libérer les ambitions, et lorsqu'on a une vocation pour servir l'intérêt général, il faut tout faire pour faciliter la chose.

Those of you who will wish to have a public role and live I will say in a public atmosphere, must be encouraged to be served. It is so important for the future, even if your will does not translate into a mandate in the public world.

I have to tell you, that you will have more and more to stand up, and speak for your company, and explain the role of your company in society. you will have to say loud and clear, that your company is not only here to deal with the needs of your shareholders, even though I perfectly understand the huge role that shareholders play in the life of a company. But you will say that you are not solely here to focus on their needs, but that you clearly consider social and environmental issues linked to your activities.

In my mind, there is a sense of urgency, when you think about the current debates in France about the role of corporations; in my mind, it is perfectly indicative of what I call the quest of meaning. It is also reflecting a role of a special school of thoughts, that is openly challenging the liberalism in which we are living, in a way condemning the liberal model.

This move of thoughts generally is accusing corporations and notably the large ones by the way, of having largely but wrongly profited from ramped globalization, for having left aside any ethical consideration, and more than over, having left aside the underprivileged people without caring about them. This school of thoughts is strong and is growing as we speak.

Everyone in the world and notably in Europe these days, yet, this distrust on corporations has to be fought against. We must cheer, support liberalism, which I clearly tell you, is the source of the development for our companies. But the liberalism I am talking about, is not any liberalism. It is one that is totally distinguished from an extreme form of capitalism, in which profit is seen as the only future, the only goal and the main motivation.

It has to be distinguished from another capitalism, that I call the state capitalism, that is as we speak, develop in many emerging countries in the world, that utilizes the tool of capitalism, at the service of institution, that is not exactly seen as democracy as the same way as we do.

We need to defend liberalism in the way I have just mentioned. But to tell you the truth, it may be a long story, and, in my mind, it lies upon you upon coming generations, to take off the challenge.

Affirmer un libéralisme profondément responsable, transparent, solidaire, est notre devoir aujourd'hui. Ne vous méprenez pas, il y a pour cela une immense attente en Europe notamment et votre devoir c'est d'y répondre. Portez ce concept, vous verrez, il aura des conséquences majeures et en particulier maintenant, lorsqu'on parle encore de la construction balbutiante de l'Europe.

Chers amis, le monde vous attend. Je l'ai dit avec impatience mais cette impatience a quelques contreparties. Votre sac à dos aujourd'hui est chargé de quelques responsabilités, j'espère vous en avoir donné quelques éclairages.

Tracez votre voie. Je ne suis pas inquiet elle sera suivie. Affirmez vos ambitions, vous verrez elles sont totalement légitimes. N'oubliez jamais peut-être la plus belle d'entre elle, c'est quand même de servir.

Chers amis, c’est grâce précisément à vos ambitions, que nous ferons tous en sorte de préserver ce qui fait le fondement même de notre raison d’être à tous, à savoir vivre en démocratie.

Bon vent’ !

APPENDIX B
Measures used in Pilot Studies 1 and 2

SD measurement (3 questions)

1) The leader revealed a transformational experience of a personal negative event (i.e. hardship such as the loss of a close person). *Le leader a révélé une expérience transformationnelle d'un évènement personnel négatif de sa vie (difficulté telle que le décès d'une personne proche).*

No	Yes

2) If you replied yes, to what extent did the leader revealed a transformational experience of a personal negative event? *Si vous avez répondu oui, êtes-vous d'accord avec le fait que le leader a révélé une expérience transformationnelle d'un évènement personnel négatif de sa vie ?*

Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree

3) How likely would you be to reveal a transformational experience of a personal negative event (e.g. hardship such as the loss of a close person) to your own leader?

Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely

Notes. French adaptation of items is provided in italics.

Charisma MLQ (5 items)

In referring to the speech you read, please indicate your opinion about the leader:
En référence au discours que vous venez de lire, indiquez votre opinion sur le leader :

Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree

1) The leader talks about his most important values and beliefs. II *Le leader parle de ses valeurs et convictions les plus importantes.*
2) The leader instills pride in being associated with him. AC *Le leader inspire de la fierté au fait d'être associé à lui.*
3) The leader displays a sense of power and confidence. AC *Le leader fait preuve de sens du pouvoir et de confiance.*
4) The leader is charismatic. *Le leader est charismatique.*
5) The leader goes beyond his own self-interest for the good of the group. AC *Le leader va au-delà de son propre intérêt pour le bien du groupe.*

Notes. French adaptation of items is provided in italics.

Personal data (5 questions)

Please tell us about yourself: Répondez aux questions suivantes :
1) I am a *Je suis*

Male / *Un homme*	Female / *Une femme*

2) How old are you? *Quel âge avez-vous ?*
3) What is your date of birth? (DD/MM/YYYY) *Quel est votre jour d'anniversaire ? (JJ/MM/AAAA)*
4) What is your mother's maiden name last two initials? *Quelles sont les deux dernières lettres du nom de jeune fille de votre mère ?*
5) What is your main language(s)? *Quelle est/sont votre/vos langue(s) principale(s) ?*

Notes. French adaptation of items is provided in italics.

APPENDIX C
Vignette Used for the Public Leader Self-Disclosure Experimental Condition in Pilot Study 3, the Series of Studies 1 and 2

Please imagine that you are in the following situation: You are graduating from the business

school and you are attending the graduation ceremony. An organizational leader is invited to make a commencement address. Here is the beginning of the speech. Please not that this speech is derived from a real speech that was given in the past in your school.

Lisez la version française ou anglaise. Imaginez la situation suivante : Vous allez être diplômé(e) de votre business school et vous assistez à la cérémonie de remise des diplômes. Un leader masculin d'une organisation a été invité pour donner un discours d'ouverture. Voici le début de son discours. Veuillez tenir compte du fait que ce discours a réellement été donné dans votre école il y a quelques années.

Congratulations to all of you.

Today is a day of celebration. A day to celebrate all the hard work that got you to this moment.

Today is a day of thanks. A day to thank all who helped you get here -- nurtured you, taught you, cheered you on, and dried your tears. Or at least the ones who didn't draw on you with a Sharpie when you fell asleep at a party.

Today is a day of reflection. Because today marks the end of one era of your life and the beginning of something new. A commencement address is meant to be a dance between youth and wisdom. You have the youth. Someone comes in to be the voice of wisdom -- that's supposed to be me. I stand up here and tell you all the things I have learned in life, you throw your cap in the air, you let your family take a million photos -- don't forget to post them on Instagram -- and everyone goes home happy.

Today will be a bit different. We will still do the caps and you still have to do the photos. But I am not going to tell you all the things I've learned in life. Today I will try to tell you what I learned in death. I have not spoken publicly about this before. It's hard. But I will do my very best not to blow my nose on this beautiful NEOMA robe.

One year and thirteen days ago, I lost my spouse. The death of my spouse was sudden and unexpected. We were in Mexico celebrating at a friend's fiftieth birthday party. I took a nap. My spouse went to work out. What followed was the unthinkable – I walked into a gym to find my spouse lying on the floor. I flew home to tell my children that my spouse was gone. I watched the casket my spouse was being lowered into the ground.

For many months afterward, and at many times since, I was swallowed up in the deep fog of grief -- what I think of as the void -- an emptiness that fills your heart, and your lungs, constricts your ability to think or even to breathe.

The spouse's death changed me in very profound ways. I learned about the depths of sadness and the brutality of loss. But I also learned that when life sucks you under, you can kick against

the bottom, find the surface, and breathe again. I learned that in the face of the void -- or in the face of any challenge -- you can choose joy and meaning.

I'm sharing this with you in the hopes that on this day on your life, as you take the next step in your life, you can learn the lessons that I only learned in death. Lessons about hope, about strength, and about the light within us that will not be extinguished. You wanted an A but you got a B. OK, let's be honest -- you got an A minus but you're still mad. You applied for an internship at Facebook, but you only got one at Google. She was clearly the love of your life -- but then she swiped left. Game of Thrones the show has diverged way too much from the books -- and you are mad because you read 4,352 pages.

You will almost certainly face more and deeper adversity. There's loss of opportunity -- the job that doesn't work out, the illness or accident that changes everything in an instant. There's loss of dignity -- the sharp sting of prejudice when it happens. There's loss of love -- the broken relationships that can't be repaired. And sometimes there's loss of life itself.

Some of you have already experienced the kind of tragedy and hardship that leaves an indelible mark. The question is not if some of these things will happen to you. They will. What I want to talk about today is about what happens next. About the things you can do to overcome adversity, no matter when it hits you and how it hits. The easy days ahead of you will be easy. It is the hard days -- the times that challenge you to your very core -- that will determine who you are. You will be defined not just by what you achieve, but by how you survive. …

(*Version française*)

Félicitations à vous tous. Aujourd'hui est un jour de fête. Une journée pour célébrer tout le dur travail qui vous a amené à ce moment. Aujourd'hui est un jour de remerciement. Une journée pour remercier tous ceux qui vous ont aidé à arriver ici - vous ont nourri, appris, encouragé et séché vos larmes. Ou du moins ceux qui n'ont pas dessiné sur vous avec un marqueur indélébile lorsque vous vous êtes endormi(e) lors d'une soirée. Aujourd'hui est un jour de réflexion. Parce qu'aujourd'hui marque la fin d'une époque de votre vie et le début de quelque chose de nouveau.

Un discours d'ouverture est censé être une danse entre la jeunesse et la sagesse. Vous avez la jeunesse. Quelqu'un intervient pour être la voix de la sagesse - c'est censé être moi. Je me lève ici et vous raconte tout ce que j'ai appris dans la vie, vous jetez votre toque en l'air, vous laissez votre famille prendre un million de photos - n'oubliez pas de les poster sur Instagram - et tout le monde rentre heureux à la maison.

Aujourd'hui sera un peu différent. Nous allons toujours faire le lancé des toques et vous devrez toujours faire les photos. Mais je ne vais pas vous raconter tout ce que j'ai appris dans la vie. Aujourd'hui, je vais essayer de vous dire ce que j'ai appris dans la mort. Je n'ai pas parlé publiquement sur ce sujet auparavant. C'est dur. Mais je ferai de mon mieux pour ne pas me moucher du nez sur cette belle toge de votre école.

Il y a un an et treize jours, j'ai perdu mon épouse. La mort de mon épouse a été soudaine et inattendue. Nous étions à Mexico pour célébrer le cinquantième anniversaire d'un ami. J'ai fait une sieste. Mon épouse est allée faire du sport. Ce qui a suivi était impensable - je suis entré dans un gymnase pour trouver mon époux allongé sur le sol. Je suis rentré chez moi pour dire à mes enfants que leur mère était partie. J'ai regardé le cercueil de mon épouse qui avait été porté dans le sol.

Plusieurs mois après et maintes fois depuis, j'ai été englouti dans le brouillard profond du chagrin - ce que je pense être le vide - un vide qui remplit votre cœur et vos poumons, restreint votre capacité à penser respirer.
La mort de mon épouse m'a profondément changé. J'ai découvert les profondeurs de la tristesse et la brutalité de la perte. Mais j'ai aussi appris que lorsque la vie vous aspire à atteindre les bas-fonds, vous pouvez regimber contre ce fond, retrouver la surface et respirer à nouveau. J'ai appris que face au vide - ou face à n'importe quel défi - vous pouvez choisir la joie et trouver sens à la vie.

Je partage cela avec vous dans l'espoir qu'en ce jour de votre vie, à mesure que vous franchirez une nouvelle étape dans votre vie, vous pourrez apprendre les leçons que je n'ai apprises que dans la mort. Des leçons d'espoir, de force et de lumière en nous qui ne seront pas éteintes. Vous vouliez un A mais vous avez un B. OK, soyons honnêtes - vous avez un A mais vous êtes toujours en colère. Vous avez postulé pour un stage chez Facebook, mais vous n'en avez eu qu'un chez Google. Elle était clairement l'amour de votre vie - mais elle vous a échappé. La série de Game of Thrones a trop divergé par rapport aux bouquins - et vous êtes en colère parce que vous avez lu 4 352 pages.

Vous ferez certainement face à des adversités de plus en plus profondes. Il y aura la perte d'opportunité - un travail qui ne marche pas, une maladie ou un accident qui change tout en un instant. Il y a la perte de dignité - la piqûre de rappel des préjugés que l'on se prend quand cela se produit. Il y a la perte de l'amour - des relations brisées qui ne peuvent pas être réparées. Et parfois, il y a la perte de la vie elle-même.

Certains d'entre vous ont déjà vécu le genre de tragédie et de difficultés qui laisse une marque indélébile. La question n'est pas de savoir si certaines de ces choses vont vous arriver. Elles vont. Ce dont je veux parler aujourd'hui concerne ce qui se passera ensuite. Sur les choses que vous pouvez faire pour vaincre l'adversité, peu importe quand cela vous frappe et comment vous elle va vous frapper. Les jours faciles qui vous attendent seront faciles. Ce sont les jours difficiles - les moments qui vous interpellent le plus profondément - qui détermineront qui vous êtes. Vous serez défini(e) non seulement par ce que vous accomplissez, mais aussi par votre façon de survivre. …

APPENDIX D
Vignette Used for the Control Condition in Pilot Study 3, the Series of Studies 1 and 2

Please imagine that you are in the following situation: You are graduating from the business school and you are attending the graduation ceremony. An organizational leader is invited to make a commencement address. Here is the beginning of the speech. Please not that this speech is derived from a real speech that was given in the past in your school.

Lisez la version anglaise ou française. Imaginez la situation suivante :
Vous allez être diplômé(e) de votre business school et vous assistez à la cérémonie de remise des diplômes. Un leader féminin d'une organisation a été invité pour donner un discours d'ouverture. Voici le début de son discours. Veuillez tenir compte du fait que ce discours a réellement été donné dans votre école il y a quelques années.

Congratulations everyone. Congratulations to your parents. You have spent a lot of money so your child can say she went to a small school in Rouen. And thank you to the class of 2020 for inviting me to be part of your celebration. It means a great deal to me, and looking at the list of past speakers was a little daunting. I can't be as funny as Michel-Edouard Leclerc but I'm going to be funnier than Mother Teresa.

Standing here in the yard brings memories flooding back for me. I arrived here from Marseille in the fall of 1987 with big hopes and even bigger hair. I was assigned to live in one of Rouen's historic monuments to great architecture in the city center.

My go-to outfit and I'm not making this up was a jean skirt, white leg warmers, and sneakers and a Olympique de Marseille sweatshirt because my parents who were here with me then as they're here with me now told me everyone would think it was awesome that I was from Marseille. At least we didn't have Instagram.

For me NEOMA Business School, named Reims Management School (RMS) at the time, was a series of firsts. My first winter coat, we didn't need those in Marseille. My first 10 page paper, they didn't assign those in my high school. My first C, after which my proctor told me that she was on the admissions committee and I got and I got admitted to NEOMA for my personality, not my academic potential.

The first person I ever met from boarding school, I thought that was her really troubled kids. The first person I ever met who shared a name with a whole building or so I met when the first classmate I met was Alex Duvauchelle, who bore no relation at all to the dorm which would have been nice to know at that very intimidating moment. My first love, my first heartbreak, the first time I realized I love to learn, and the first and very last time I saw anyone read anything in Latin.

When I sat in your seat all those years ago, I knew exactly where I was headed I had it all planned out. I was going to the World Bank to work on global poverty, then I would go to law school in the United States, then I would spend my life working in a non-profit or in the government.

At NEOMA's convincement tomorrow as your Dean described each school is going to stand up, graduate together, the Bachelor students, the Master students, and the PhD students. At my graduation, my class cheered for the PhD students, and then booed the Master students. Master in Business school seemed like such a sellout. Eighteen months later, I applied to business

school for a Master program. It wasn't that I was wrong about what I would do decades after graduating. I had it wrong a year and a half later. Not locking into a path too early, gave me an opportunity to go into a new and life-changing field. There is no straight path from your seat today to where you are going. Don't try to draw that line. You will not just get it wrong, you will miss big opportunities, and I mean big like the Internet.

Careers are not ladders. Those days are long gone but jungle gyms. Don't just move up and down don't just look up look backwards, sideways, around corners. Your career and your life will have starts and stops and zigs and DAGs. Don't stress out about the white space, the path you can't draw, because therein lies both the surprises and the opportunities. As you open yourself up to possibility, the most important thing I can tell you today, is to open yourself up to honesty, to telling the truth to each other, to being honest with yourselves, and to being honest about the world we live in.

If you watch children, you will immediately notice how honest they are. My friend Marie was pregnant, and her son, with their second child. Son Samuel was five. He wanted to know where the baby was in her body, so he asked ‘mommy, are the baby's arms in your arms’ and she said ‘no no Sam, baby is in my tummy whole baby.’ ‘Mom are the baby's legs in your legs?’ ‘No Sam, whole baby is in my tummy.’ ‘Then mommy, what's growing in your butt?’ ...

(*Version française*)

Félicitations à vous tous. Aujourd'hui est un jour de fête. Une journée pour célébrer tout le dur travail qui vous a amenés à ce moment. Aujourd'hui est un jour de remerciement. Une journée pour remercier tous ceux qui vous ont aidés à arriver ici - vous ont nourri, appris, encouragé et séché vos larmes. Ou du moins ceux qui n’ont pas dessiné sur vous avec un marqueur indélébile lorsque vous vous êtes endormis lors d’une soirée. Aujourd'hui est un jour de réflexion. Parce qu'aujourd'hui marque la fin d'une époque de votre vie et le début de quelque chose de nouveau.

Un discours d'ouverture est censé être une danse entre la jeunesse et la sagesse. Vous avez la jeunesse. Quelqu'un intervient pour être la voix de la sagesse - c’est censé être moi. Je me lève ici et vous raconte tout ce que j'ai appris dans la vie, vous jetez votre toque en l'air, vous laissez votre famille prendre un million de photos - n'oubliez pas de les poster sur Instagram - et tout le monde rentre heureux à la maison.

Aujourd'hui sera un peu différent. Nous allons toujours faire le lancé des toques et vous devrez toujours faire les photos. Mais je ne vais pas vous raconter tout ce que j’ai appris dans la vie. Aujourd'hui, je vais essayer de vous dire ce que j'ai appris dans la mort. Je n'ai pas parlé publiquement sur ce sujet auparavant. C'est dur. Mais je ferai de mon mieux pour ne pas me moucher le nez sur cette belle toge de votre école.

Il y a un an et treize jours, j'ai perdu mon époux. La mort de mon époux a été soudaine et inattendue. Nous étions à Mexico pour célébrer le cinquantième anniversaire d’un ami. J'ai fait une sieste. Mon époux est allé faire du sport. Ce qui a suivi était impensable - je suis entrée dans un gymnase pour trouver mon époux allongé sur le sol. Je suis rentrée chez moi pour dire à mes enfants que leur père était parti. J'ai regardé le cercueil de mon époux qui avait été mis dans le sol.

Plusieurs mois après et maintes fois depuis, j’ai été engloutie dans le brouillard profond du chagrin - ce que je pense être le vide - un vide qui remplit votre cœur et vos poumons, restreint votre capacité à penser respirer.
La mort de mon époux m'a profondément changée. J'ai découvert les profondeurs de la

tristesse et la brutalité de la perte. Mais j'ai aussi appris que lorsque la vie vous aspire à atteindre les bas-fonds, vous pouvez regimber contre ce fond, retrouver la surface et respirer à nouveau. J'ai appris que face au vide - ou face à n'importe quel défi - vous pouvez choisir la joie et trouver sens à la vie.

Je partage cela avec vous dans l'espoir qu'en ce jour de votre vie, à mesure que vous franchirez une nouvelle étape dans votre vie, vous pourrez apprendre les leçons que je n'ai apprises que dans la mort. Des leçons d'espoir, de force et de lumière en nous qui ne seront pas éteintes. Vous vouliez un A mais vous avez un B. OK, soyons honnêtes - vous avez un A mais vous êtes toujours en colère. Vous avez postulé pour un stage chez Facebook, mais vous n'en avez eu qu'un chez Google. Elle était clairement l'amour de votre vie - mais elle vous a échappé. La série de Game of Thrones a trop divergé par rapport aux bouquins - et vous êtes en colère parce que vous avez lu 4 352 pages.

Vous ferez certainement face à des adversités de plus en plus profondes. Il y aura la perte d'opportunité - un travail qui ne marche pas, une maladie ou un accident qui change tout en un instant. Il y a la perte de dignité - la piqûre de rappel des préjugés que l'on se prend quand cela se produit. Il y a la perte de l'amour - des relations brisées qui ne peuvent pas être réparées. Et parfois, il y a la perte de la vie elle-même.

Certains d'entre vous ont déjà vécu le genre de tragédie et de difficultés qui laisse une marque indélébile. La question n'est pas de savoir si certaines de ces choses vont vous arriver. Elles vont. Ce dont je veux parler aujourd'hui concerne ce qui se passera ensuite. Sur les choses que vous pouvez faire pour vaincre l'adversité, peu importe quand cela vous frappe et comment vous elle va vous frapper. Les jours faciles qui vous attendent seront faciles. Ce sont les jours difficiles - les moments qui vous interpellent le plus profondément - qui détermineront qui vous êtes. Vous serez défini(e) non seulement par ce que vous accomplissez, mais aussi par votre façon de survivre. …

APPENDIX E
Measures Used in Pilot Study 3 and in the Series of Studies 1, 2, and 3

Self-efficacy (4 items)

In referring to the speech you read, please indicate your opinion about the leader:
En référence au discours que vous venez de lire, indiquez votre opinion sur le leader :

Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree

1) I have confidence in my ability to do my work as a student. *J'ai confiance dans ma capacité de faire mon travail en tant qu'étudiant(e).*
2) I have all the skills needed to perform very well as a student. *J'ai toutes les compétences nécessaires pour bien faire mon travail en tant qu'étudiant(e).*
3) I am an expert in my area of study. *Je suis expert(e) dans mon domaine d'étude.*
4) I am very proud of my skills and abilities as a student. *Je suis très fier(e) de mes compétences et de mes capacités dans mes études.*

Notes. French adaptation of items is provided in italics.

Charisma MLQ (5 items)

In referring to the speech you read, please indicate your opinion about the leader:
En référence au discours que vous venez de lire, indiquez votre opinion sur le leader :

Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree

1) The leader talks about his most important values and beliefs. II *Le leader parle de ses valeurs et convictions les plus importantes.*
2) The leader instills pride in being associated with him. AC *Le leader inspire de la fierté au fait d'être associé à lui.*
3) The leader displays a sense of power and confidence. AC *Le leader fait preuve de sens du pouvoir et de confiance.*
4) The leader is charismatic. *Le leader est charismatique.*
5) The leader goes beyond his own self-interest for the good of the group. AC *Le leader va au-delà de son propre intérêt pour le bien du groupe.*

Notes. French adaptation of items is provided in italics.

Leader outcomes (4 independent items)

In referring to the speech you read, please indicate your opinion about the leader:
En référence au discours que vous venez de lire, indiquez votre opinion sur le leader :

Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree

1) I like this person as a leader. *J'apprécie cette personne en tant que leader.*
2) The person I am rating is easily trusted. *La personne que je note est facilement fiable.*
3) The person that I am rating is competent as a leader. *La personne que je note est compétente en tant que leader.*
4) The person that I am rating is able to easily influence others. *La personne que je note est capable d'influencer facilement les autres.*

Notes. French adaptation of items is provided in italics.

Social identification of followers with the collective (4 items)

Please indicate your opinion:
Indiquez votre opinion :

Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree

1) I identify strongly with the students in my school. *Je m'identifie fortement avec les étudiants de mon école.*
2) The values of most of the students in the school are similar to my values. *Les valeurs de la plupart des étudiants de l'école sont similaires aux miennes.*
3) My school is like a family to me. *Mon école est comme une famille pour moi.*
4) I feel loyal toward members of the school. *Je me sens loyal/e envers les membres de l'école.*

Notes. French adaptation of items is provided in italics.

Leader prototypicality (5 items)

In referring to the speech you read, please indicate your opinion about the leader:
En référence au discours que vous venez de lire, indiquez votre opinion sur le leader :

Not at all	To a small extent	To some extent	To an extent	To a moderate extent	To a great extent	To a very great extent

1) To what degree does he fit your image of what a leader should be? *Correspond-il à l'image que vous avez d'un leader ?*
2) How much leadership did he exhibit? *A-t-il fait preuve de leadership ?*
3) To what extent do you think he is a typical leader? *Pensez-vous que c'est un leader typique ?*
4) How much leadership did he engage in? *S'est-il engagé dans le leadership ?*
5) How willing would you be to choose him as your formal leader? *Le choisiriez-vous comme votre leader formel ?*

Notes. French adaptation of items is provided in italics.

Romance of leadership (11 items)

In referring to the speech you read, please indicate your opinion about the leader:
En référence au discours que vous venez de lire, indiquez votre opinion sur le leader :

Not at all	To a small extent	To some extent	To an extent	To a moderate extent	To a great extent	To a very great extent

1) When it comes right down to it, the quality of leadership is the single most important influence on the functioning of an organization. *En réalité, la qualité du leadership est la seule et la plus importante influence sur le fonctionnement d'une organisation.*
2) The great amount of time and energy devoted to choosing a leader is justified because of the important influence that person is likely to have. *La quantité de temps et d'énergie dévouée à choisir un leader est justifiée par l'influence importante que cette personne est susceptible d'avoir.*
3) Sooner or later, bad leadership at the top will show up in decreased performance. *Tôt ou tard, un mauvais leadership en haut de la hiérarchie se manifestera sous forme de perte de performance.*
4) High versus low quality leadership has a bigger impact on a firm than a favorable versus unfavorable environment. *Une haute qualité versus une basse qualité de leadership a un plus grand impact sur une entreprise qu'un environement favorable versus un environement non favorable.*
5) Many times it doesn't matter who's running the show at the top; the fate of an organization is not in the hands of its leaders. (R) *Plusieurs fois, la personne qui mène le bal en haut de la hiérarchie n'a pas d'importance ; le destin d'une organisation n'est pas dans les mains du leader.*
6) A company is only as good or as bad as its leaders. *Une entreprise est seulement aussi bonne ou mauvaise que leur leaders.*

7) It's probably a good thing to find something out about the quality of top-level leaders before investing in a firm. *C'est probablement une bonne chose d'en savoir plus sur la qualité des leaders de haut niveau, avant d'investir dans une entreprise.*
8) The process by which leaders are selected is extremely important. *Le processus par lequel les leaders est choisi est extrêmement important.*
9) In comparison to external forces such as the economy, government regulations, etc., a company's leaders can have only a small impact on a firm's performance. (R) *En comparaison à des forces externes comme l'économie, les régulations gouvernementales etc., les leaders en entreprise peuvent avoir un impact sur la performance d'une société.*
10) When the top leaders are good, the organization does well; when the leaders are bad, the organization does poorly. *Quand les leaders en haut de la hiérarchie sont efficaces, l'organisation l'est aussi ; quand les leaders ne sont pas efficaces, l'organisation ne l'est pas aussi.*
11) There is nothing as critical to the bottom-line performance of a company as the quality of its top-level leaders. *Il n'y a rien de plus critique pour la performance de l'échelon inférieur d'une entreprise, que la qualité des leaders en haut de la hiérachie.*

Notes. French adaptation of items is provided in italics. Reverses items are indicated by "(R)".

Personal data (5 questions)

Please tell us about yourself: Répondez aux questions suivantes :
1) I am a *Je suis*

Male / *Un homme*	Female / *Une femme*

2) How old are you? *Quel âge avez-vous ?*
3) What is your date of birth? (DD/MM/YYYY) *Quel est votre jour d'anniversaire ? (JJ/MM/AAAA)*
4) What is your mother's maiden name last two initials? *Quelles sont les deux dernières lettres du nom de jeune fille de votre mère ?*
5) What is your main language(s)? *Quelle est/sont votre/vos langue(s) principale(s) ?*

Notes. French adaptation of items is provided in italics.

LEADER SELF-DISCLOSURE OF TRAUMATIC LOSS

L'ouverture de soi d'un leader sur une perte traumatique - " Ouvrez votre kimono et je vous suivrai "

Cette thèse examine le rôle de l'ouverture de soi (ODS) d'un leader sur une perte traumatique au niveau meta du leadership (i.e. l'impact du leadership sur les systèmes sociaux larges). L'acte de s'ouvrir sur cette expérience universelle en public crée un effet de surprise rendant le leader humain. Un discours qui emploie cette tactique verbale engendrerait une plus forte perception des followers sur le charisme du leader et des variables associées (i.e. perception du follower sur l'affect et la confiance envers le leader, la compétence du leader et sa capacité d'influencer), comparé à un discours qui n'en fait pas usage. De plus, cet effet serait d'autant plus présent pour un leader féminin que pour un leader masculin, démontrant une situation où être une femme est avantageux. Le Chapitre 1 présente l'introduction. Le Chapitre 2 constitue la revue de littérature. Le Chapitre 3 établit les théories mobilisées et les hypothèses. Les Chapitres 4 à 8 couvrent l'influence de l'ODS sur la perception du charisme et ses variables associées : des expérimentations en laboratoire de groupes indépendants d'étudiants en Master, comparent des groupes de la condition ODS avec des groupes témoins. L'influence du genre du leader et du sexe des followers est manipulée. Dans l'ensemble, les résultats confirment que l'utilisation de l'ODS dans un discours suscite une influence plus forte sur la perception du charisme et des variables associées, et que cet effet est renforcé lorsque le leader est une femme..

Mots-clés : Ouverture de Soi ; Leadership Charismatique Gestion des Impressions ; Identification Sociale ; Catégorisation Sociale ; Échange Social ; Genre du Leader ; Sexe du Follower

Leader self-disclosure of traumatic loss – "Open your kimono and I will follow you"

This dissertation examines the role of leader self-disclosure of traumatic loss at the metalevel of leadership (i.e., the impact of leadership on large social systems). Sharing publicly this universal experience creates a surprising effect in the eyes of followers and thus fosters follower perceptions of charisma toward the leader. A speech using this verbal tactic engenders follower perceptions of charisma and associated variables (i.e., follower perceptions of leader affect, leader trust, leader competence and leader ability to influence) compared to a speech not using it. Moreover, this effect should be stronger for female leaders than for male leaders, thereby illustrating a situation where being a female leader is advantageous. Chapter 1 presents the introductory part. Chapter 2 constitutes the literature review of this dissertation. Chapter 3 establishes the theoretical frameworks used and hypotheses. Chapters 4 to 8 examine the effect of leader self-disclosure on perceptions of charisma and related outcomes: a series of between-subjects laboratory experiments of Master students, compares a leader self-disclosure condition group and control group. The influence of follower sex and leader gender are also manipulated. Overall, the results support the idea that the use of public self-disclosure of traumatic loss evokes powerful influence on perceptions of charisma and its related outcomes, and this effect is more prevalent for female leaders than for male leaders.

Keywords: Self-Disclosure; Charismatic Leadership; Impression Management; Social Identification; Social Categorization; Social Exchange; Leader Gender; Follower Sex

Discipline ***: PSYCHOLOGIE***

Spécialité ***: Psychologie du travail et des organisations***

Université de Reims Champagne-Ardenne
Laboratoire de Psychologie : Cognition, Santé, Société EA 6291

57 rue Pierre Taittinger – 51100 REIMS CEDEX 2