Ron Schinkelshoek

One man, one message

A grounded theory of followers' construction of charisma

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Thesis

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by
Ron Schinkelshoek

Supervisors:
Dr. Salla Laasonen
Prof. Dr. Marius van Dijke

Acknowledgements

I will never forget the start of my 'academic life' in the summer of 2000 at Leiden University. For a couple of weeks I attended an intensive mathematics deficiency course in the grimy basement of the Pieter de la Court building, a former hospital. Although it was over 25 degrees, our (pretty charismatic) mathematics teacher made it worthwhile to come in every day to listen to his accessible instructions and childish mnemonics. Meeting Yu Lan in that class, still one of my closest friends, is obviously my best memory of this first summer of the new millennium.

Once admitted to the psychology program, soon my interest in organizational studies commenced during the lectures from prof. dr. Naomi Ellemers on the Social Identity approach to leadership. But despite my genuine interest in (organizational) psychology, this wasn't my time to obtain a university degree. I re-entered university years later, in September 2013, this time to start (and finalize!) a part-time business administration program at the Rotterdam School of Management, Erasmus University. Over the last years I enjoyed following this program a lot. A sure highlight was our research project on entrepreneurship education in Cape Town, South Africa. What a great opportunity to focus our research on the Raymond Ackermann Academy and to get to see the different faces of this beautiful country – And after that to go on a road trip to Tsitsikamma National Park with Stijn, Eduard and Carissa.

So, in a few minutes I will upload this thesis 'in partial fulfillment of the requirements for the degree of Master of Science in Business Administration'. But before I do that there are some people I would like to acknowledge. Much thanks to dr. Salla Laasonen and prof. dr. Marius van Dijke for coaching me. From the first time I mentioned my ideas about studying the phenomenon of charisma, both of you have been very supportive. Thanks to Ulrike Berges-Baazaoui for her support to combine work and studies. Thanks to my mom and Cees for their endless love and support and to my dear friends for sticking with me these years. I promise you more time together to talk, laugh, dance and drink lots of wines and cappuccinos. Dear Twan, it's crazy how many hours we both spent on our studies in the past years. I initially wrote here "let's never do that again", but I'm not sure if I can keep that promise. Thanks for always being there – and for your absolute faith in 'us'.

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1. Introduction

In this first chapter a brief overview of the research on charisma to date leads to the purpose statement and significance of the current study. A derived research question and brief presentation of the thesis structure conclude this first chapter.

1.1 Positioning the study

Charisma: A divine gift?
The word charisma has its origins in the ancient Greek word *kharisma*, from *kharis,* meaning 'favor' or 'grace' and is originally seen as a divinely conferred power or talent[1]. It was the sociologist Max Weber (1947), who expanded the concept of charisma to include any authority who possess such a quality that it results in "complete personal devotion to the possessor of the quality" (Wallis, 1982).

Charisma in organizational studies
House (1977) introduced charisma to the field of organization studies, mainly by emphasizing the leadership function of providing ideological direction to followers. He suggests that the application of this function in formal organizations might be worth studying. According to House (1977, p. 4), charisma is used to describe leaders who "by force of their personal abilities are capable of having profound and extraordinary effects on followers". He suggests that charismatic leaders have some combination of four personal characteristics: dominance, self-confidence, need for influence and a strong conviction in their beliefs. Charismatic leaders employ these characteristics by "goal articulation, role modeling, personal image building, demonstration of confidence and high expectations for followers, and motive arousal behaviors." The 'favorable perceptions' of these behaviors by followers lead to their "trust, loyalty and obedience to the leader" (House, 1977, p. 28).
It wasn't until the mid 80s that charismatic-transformational approaches to leadership became popular, mainly when Bass' (1985) model of transformational leadership and its associated measurement in the Multifactor Leadership Questionnaire (MLQ) were introduced. In Bass' view transformational leadership consists of four operationalized dimensions: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass & Avolio, 1995). Podsakoff et al. (1990) and Rafferty and Griffin (2004) have built on Bass' model and created similar models, with similar terminology. Also Conger and Kanungo (1994) and Shamir et al. (1998) proposed charismatic-transformational leadership models, still with operationalized dimensions, like 'sensitivity to member needs' and 'vision and articulation' (Conger & Kanungo, 1994) and 'displaying exemplary behavior' and 'emphasizing collective identity' (Shamir et al., 1998). Taken together, these models and measurements combine to what is known as charismatic-transformational leadership, as a single concept, instead of treating them as separate models of transformational or charismatic leadership. The confusion between the two "seems to be due to choice of terminology more than to a substantive difference in understanding" (Van Knippenberg & Sitkin, 2013).

The problems with charismatic-transformational leadership theories
Yukl (1999) was the first to elaborate on the 'serious conceptual weaknesses' in charismatic-transformational leadership theories. According to Yukl (1999) it is unclear what the conceptual distinction between charismatic and transformational leadership is and thus it is also not possible to label individual leaders as 'transformational' or 'charismatic'. He argues there is "need for more clarity and consistency in how the term charismatic is defined and used." Also Van Knippenberg and Sitkin (2013) question the validity of charismatic-transformational leadership theories, identifying four 'fatal problems'. They argue that a clear conceptual definition of charismatic-transformational leadership is missing, that no causal model is provided, that conceptualizations and operationalizations confuse charismatic-transformational leadership with its outcomes and that frequently used measurement tools like the MLQ are invalid because they do not reflect the theory's dimensional structure and do not distinct from other aspects of leadership. This leads to their firm recommendation to abandon current approaches and measures.

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[1] http://www.oxforddictionaries.com/definition/english/charisma

1.2 Purpose statement and significance

Purpose statement
Given the fundamental problems with the conceptualization of charisma (Yukl, 1999; Van Knippenberg & Sitkin, 2013) and the subsequent call for novel research on charisma by Antonakis and Shamir (2014) and Antonakis and Gardner (2015) the focus of the present study is on the construction of charisma per se and not about charismatic-transformational leadership or related theories. Specifically, the purpose of the present base-line study is to gain in-depth understanding of how followers in an organizational context construct the phenomenon of charisma.

Significance
This present study aims to make an original contribution to knowledge about the construction of charisma from a follower perspective. Firstly, it aims to inductively generate a theoretical model of how followers construct the phenomenon of charisma. Secondly, it aims to support the understanding of and theorizing on the phenomenon of charisma. Thirdly, this study aims to identify practical implications for leaders and their followers in organizational contexts. Given the inductive nature, the study does *not* aim at testing current models or imposing current conceptualizations on the interviewees. Hence, at the outset of the study, the significance of the outcomes (in relation to current theories) is unknown.

1.3 Research question

The research question aims at generating an understanding and explanation of the studied process (Creswell, 2013). As is appropriate to the constructionist variant of the grounded theory methodology, as advocated by Charmaz (2014), only a central question guides the research. The central question of this study is as follows.

Central question
How do followers construct the phenomenon of charisma?

The present study focuses on followers in an organizational context. Taking a constructionist approach, followership is seen as a relational interaction through which leadership is co-created in combined acts of leading and following (Fairhurst & Uhl-Bien, 2012; DeRue & Ashford, 2010). Both leadership and followership are not tied to a role but to behavior. In this line of thinking functional, hierarchical managers are not always leading, as subordinates are not always following. Both can engage in following and leading behaviors (Uhl-Bien et al., 2014). Thus, a follower in the present study is defined as someone who engages in following behaviors.

1.4 Thesis structure

In the following chapter a review of the literature on charisma will be presented. The ontological and epistemological foundations of the present study, the methodological approach, procedure and quality measures will be described in chapter 3. The results of this study will be presented in chapter 4, followed by a discussion in relation to the current state of the literature in chapter 5. In this last chapter the theoretical and practical implications and the limitations of the current study will be discussed and directions for future research will be suggested. In the appendices the deployed interview protocol and tables with main codes and data extracts can be found.

2. Charisma: State of the art

In this chapter the most frequently used models of charismatic leadership and research on the emergence of charisma will be discussed, as well as contextual influences and outcomes. This leads to a discussion on the criticism about the conceptualization of charisma through the years.

2.1 Dimensions of charismatic leadership

First ideas about charisma
Sociologist Max Weber (1947) expanded the concept of charisma, which was originally seen as a divine gift, to include any authority that possesses such a quality that it results in "complete personal devotion to the possessor of the quality" (Wallis, 1982). The authoritative power derives not from rules, positions or traditions, but from recognition of extraordinary qualities by others. With that, Weber seems to have acknowledged a relational basis for charisma: "It is recognition on the part of those subject to authority which is decisive for the validity of charisma" (Weber, 1947). Departing from Weber's analysis, Shils (1965) theorized about the concept of charismatic authority by arguing that the charismatic quality is connected to a form of genius that can be reached through "sensitivity, cultivated or disciplined practice and experience, by rationally controlled observation and analysis." Most people won't have the intellect or opportunities to develop the relevant capacities, but most of them will be 'responsive' to its manifestations by others. Shils speculates that people are not only appreciative about these manifestations, but might also feel a need for it. Primarily, there is a need for order and a fascination of disorder in every society. "The charismatic propensity is a function of the need for order". Becoming charismatic is, according to Wallis (1982), not a "once and for always thing". It does only exist in its recognition by others and also it must be "constantly reinforced and reaffirmed or it no longer exists". He argued that charisma is constructed in the process of social interaction. Wasielewski (1985) proposed that charisma is a product of emotional interaction between charismatics and others.

House's 1976 theory of charismatic leadership
In October 1976, Robert House presented A 1976 theory of charismatic leadership at a leadership symposium in Illinois, U.S., which has been published the year after (House, 1977). For this, House is known for introducing the phenomenon of charisma to the field of organizational studies. He proposed that there are four characteristics that differentiate charismatic leaders from others: dominance, self-confidence, need for influence and a strong conviction in the moral righteousness of their beliefs. The more favorable the perceptions of the potential follower toward the leader are, the more similar the values, performance expectations, emotional responses and attitudes of the follower and leader will be. House and colleagues used secondary sources like biographies and speeches to test the four characteristics on U.S. presidents (House et al., 1991). They concluded that charisma does make a difference, but that situational factors should be considered.

Bass' model of transformational leadership
Inspired by House's 1976 theory of charismatic leadership, Bass and colleagues developed a model of transformational leadership (Bass, 1985; Bass & Avolio, 1995) that is widely used in the literature on charisma. The identified dimensions are 'idealized influence', 'inspirational motivation', 'intellectual stimulation' and 'individualized consideration'. The dimension 'idealized influence' is used in the frequently utilized Multifactor Leadership Questionnaire (MLQ) to measure charisma, mostly combined with 'inspirational motivation'. The dimension 'idealized influence', is also known as charisma. This has led, as Van Knippenberg and Sitkin (2013) rightly argue, to some confusion as to transformational leadership being a broader concept than charismatic leadership. The confusion seems to be more a matter of choice of terminology than a vital difference in understanding.

Research has shown insufficient evidence in support of the transformational leadership model (Rafferty & Griffin, 2004; Bycio et al., 1995; Tepper & Percy, 1994). Different scholars came to the conclusion that both the conceptualization and measurement (in the MLQ) of transformational leadership do not distinguish well between different leader behaviors (e.g. Rafferty & Griffin, 2004;

DeRue et al., 2011; Carless, 1998; Avolio et al., 1999). Therefore, based on a meta-analytic test of the relative validity of the different dimensions, DeRue et al. (2011) concluded there is a need for integration. For example, "transformational leaders (idealized influence) focus on the interests of the group and act in ways that build follower respect, which is akin to how considerate leaders focus on the welfare of the group and treat all group members as their equal." On the basis of an examination of the MLQ-5X, Carless (1998) reported that the subscales were highly correlated and that "a high proportion of the variance of these scales was explained by the higher-order construct." He therefore suggests that the MLQ measures a "single, hierarchical construct of transformational leadership." Bass (1985) expressed that charisma is the most important element of transformational leadership, a view that is partly supported by empirical findings. Although meta-analytic results of a study by Lowe et al. (1996) show that charisma correlates most highly with leader effectiveness, the effect sizes that were reported by Judge and Piccolo (2004) were much lower (overall validity of .44 for transformational leadership compared to .73 as reported by Lowe et al., 1996). Judge and Piccolo (2004) argue this could be the consequence of "more rigorous research designs" since 1995.

Conger & Kanungo's model of charismatic leadership
The charismatic leadership model by Conger and Kanungo (1987, 1998) focuses on the process of leading and transforming followers from a current to a future state, through different behavioral dimensions. Their model (and its associated measure in the CKS), in contrast with transformational leadership (and its associated measure in the MLQ), views leadership as a process over time. First, the leader assesses the organization's environment for possibilities to improve and grow ('environmental sensitivity') and evaluates the needs of their followers ('sensitivity to member needs'). Then, the charismatic leader formulates and articulates an inspiring, strategic vision ('vision and articulation'). Finally, the leader acts as role model to followers by expressing 'personal risk' and 'unconventional behavior', which leads to followers' trust and commitment (Conger et al., 1997).

Bringing their model to the test, Conger et al. (2000) found that charismatic leadership affects follower reverence and their sense of collective identity and perceived group task performance. Followers' trust and satisfaction were mediated through leader reverence and their feelings of empowerment were mediated through followers' sense of collective identity and perceived group task performance. In addition, Rowold & Heinitz (2007) found that all the subscales of the CKS had a significant impact on subjective performance indicators such as followers' extra effort.
Focusing on the role of followers in charismatic leadership, Groves (2005) found that followers' attitudes toward organizational change and subsequent outcomes were influenced by charismatic leaders. Their study results show that "leaders with greater social and emotional skills, including self-presentation and social role-playing abilities, were more likely to be perceived as charismatic by their followers." Furthermore, followers who rated their leaders as charismatic also reported being open and accepting of the changes occurring in their organization, and having a positive outlook on the benefits of the changes to their organization.

Shamir et al.'s model of charismatic leadership
A focus on the behaviors of charismatic leaders can also be found in the self-concept based model of charismatic leadership by Shamir et al. (1993). According to their theory, charismatic leaders raise the salience of certain values and collective identities in followers' self-concepts, by means of articulating a certain ideology. In this way followers get a better understanding of the collective goals and become more motivated (by self-expression, self-consistency, self-esteem) to come into action (Shamir et al., 1993, 1998).

Because their initial model was in an experimental phase, Shamir et al. (1998) brought a derived model to the test, which led to an integration of dimensions. As an outcome, the four updated behavioral dimensions of their model are 'ideological emphasis', 'displaying exemplary behavior', 'emphasizing collective identity' and 'supportive behaviors'. In general, the self-concept based theory was not supported by their study results. Only the charismatic behavior 'emphasizing collective identity' had an effect on followers' level of identification with the leader and the group, trust in the leader, increased motivation and attachment to the group. The results showed that the other charismatic behaviors did not have this effect or were even negatively related to followers' attitudes towards the leader and the group. Since then Shamir et al.'s model has been scarcely used for empirical research (Van Knippenberg & Sitkin, 2013).

2.2 Perceptions of charisma and contextual influences

Research shows that there are different factors that lead to perceptions of charisma. Followers have a higher tendency to attribute charisma to a leader they like (Brown & Keeping, 2005; Holladay & Coombs, 1994) and who has 'greater social and emotional skills' (Groves, 2005). Trust in the leader, perceptions of procedural fairness and coercive and reward power are also significantly related to attributions of charisma (Van Dijke et al., 2010). Trust mediates the indirect relationship between procedural fairness and charisma perceptions. Particularly when a leader has high power, "procedurally fair behavior may be viewed as a form of self-sacrifice" (Van Dijke et al., 2010), "which is a key behavioral component of charisma" (cf. De Cremer & Van Knippenberg, 2004), "because authorities give up benefits associated with using (or abusing) their power" (Van Dijke et al., 2010). Also perceived interactional justice positively influences perceptions of charisma (De Cremer et al., 2007). Furthermore, leader positive affect leads to charisma perceptions, mediated by follower positive affect and arousal (Damen et al., 2008; Johnson, 2009). Also Pastor et al. (2007) found that followers who are highly aroused have a higher tendency to attribute charisma to a leader, but only when this leader has "some initial charismatic appeal or reputation" (Pastor et al., 2007). Followers will also tend to view a leader as charismatic when he delivers his vision in a strong way, in terms of content but even more in terms of delivery (Awamleh & Gardner, 1999; Holladay & Coombs, 1994), like speech imagery (Naidoo & Lord, 2008; Emrich et al., 2001; Mio et al., 2005).

Looking at the emergence of charisma from a contextual perspective, different scholars suggested that an organic structure (i.e. a management style resembling two-way communication and consultation rather than command) and a collectivistic, adaptive organizational culture may foster the emergence of charismatic leadership (Shamir & Howell, 1999; Waldman & Yammarino, 1999). Evidence in an organizational setting was provided by Pillai and Meindl (1998). They did not find evidence for the suggestion that crises may foster the emergence of charismatic leadership (as previously suggested by Shamir et al., 1993; Trice & Beyer, 1993; House et al., 1991). It has been shown though that conditions of environmental uncertainty moderate the relationship between charismatic leadership and effectiveness (Waldman et al., 2001), perceived leader effectiveness (De Hoogh et al., 2005) and perceived performance (De Hoogh et al., 2004).

Instead of focusing on followers' individual perceptions, from a Social Identity perspective "we need to understand how social interaction is bound up with individuals' social identities – their definition of themselves in terms of group memberships" (Haslam, 2004). Ellemers et al. (2004) argue that the potential of a leader to communicate and create a shared identity is an important determinant if their efforts to lead others and encourage them to take action will be successful. As leadership is granted by followers, "charisma is an expression of the leader-group dynamic as perceived by those followers in a specific social context" (Haslam, 2004). Thus, in contrast to the dominant view, from a Social Identity perspective, charisma is not a personal trait, but "an emergent product of the self-categorization process and the associated definition of the group and its leader in context" (Haslam et al., 2001). In experimental studies, Steffens et al. (2015) and Platow et al. (2006) found that the attribution of charisma is, indeed, directly related to the degree to which a leader is representative of the group itself, thus with prototypical, in-group characteristics, rather than distinct ones. So being charismatic is, at least in part, being representative of 'us' (Platow et al, 2006; Haslam, 2004; Reicher et al., 2005; Van Dijke & De Cremer, 2010; Steffens et al., 2015). Shamir et al. (1993) propose that charismatic leadership has its effects by engaging followers' self-concepts and internalized values in the interest of the mission articulated by the leader. Charismatic leadership engenders follower self-efficacy and collective efficacy in pursuit of collective interests and goals (Van Knippenberg & Hogg, 2003; Conger & Kanungo, 1998), particularly change-oriented goals. Thus, prototypical, charismatic leaders are effective change agents (Van Knippenberg & Hogg, 2003), at the one hand because of their image of prototypicality and orientation on the group, and at the other hand because the change they envision is highly consistent with the collective identity (Reicher & Hopkins, 2004).

2.3 Effects of charisma on followers

From the first conceptualization by Weber, charisma is used to describe leaders who "by force of their personal abilities are capable of having profound and extraordinary effects on followers" (House, 1977). But what are those effects? Through the years many scholars have been empirically studying

this, concluding that charismatic leadership results in higher task adjustment and adjustment to the group (Howell & Frost, 1989) and higher performance (Howell & Frost, 1989; Balkundi et al., 2011; Conger et al., 2000; De Hoogh et al., 2004; DeGroot et al., 2000; Pillai & Meindl, 1998; Shea & Howell, 1999). Different study results show that the relationship between charismatic leader behavior and subordinate performance is higher when measured on a team level than on an individual level (cf. DeGroot et al., 2000). This suggests that charismatic leadership is more effective at increasing team performance than at increasing individual performance.

In terms of followers' emotions and identity, charismatic leadership was proved to result in self-efficacy (Shea & Howell, 1999), emotional contagion (Cherulnik et al., 2001), organizational commitment (De Vries et al., 1999), and a sense of a collective identity (Conger et al., 2000). The importance of a sense of group belongingness has also been studied by De Cremer and Van Knippenberg (2002). The results show an interactive effect of leader charisma and procedural justice on follower cooperation, mediated by their interactive effect on the sense of group belongingness. "Leader charisma and procedural fairness may engender cooperation because they appeal to relational concerns" (De Cremer & Van Knippenberg, 2002). Also Den Hartog et al. (2007) found that followers are more willing to help others and are more likely to comply with the rules of the organization (i.e. organizational citizenship behavior) when they have a stronger sense of belongingness at work and/or when they perceive their leader as more charismatic.

With regards to the relationship between followers and leaders, charismatic leadership leads to a higher reverence of the leader and through that to trust and satisfaction (Conger et al., 2000), higher adjustment to the leader and to the group (Howell and Frost, 1989) and a higher need for leadership (De Vries et al., 1999), which seems to contrast with the main view that charisma empowers followers. De Vries et al. (1999) found that the presence of a charismatic leader leads to a higher follower dependency on leadership. They add to this finding that the more empowered followers are, the lower their need for leadership is. Linking empowerment of followers with the moral identity and level of narcissism of charismatic leaders, Sosik et al. (2014) found that "followers feel empowered only when they perceive the charisma to be based on more constructive narcissism and less destructive narcissism."

Walter and Bruch (2009) summarize that "ample evidence demonstrates the beneficial consequences of charismatic leadership behavior" (cf. Boerner et al., 2007; Lowe et al., 1996; Kark et al., 2003), although some claim that the effect is stronger on follower satisfaction and motivation than on performance (Judge & Piccolo, 2004). As Van Knippenberg and Sitkin (2013) argue "one is forced to conclude that charismatic–transformational leadership has been studied in relationship with a laundry list of outcomes" as if "all mediators identified in research in charismatic–transformational leadership could plausibly apply equally to all outcomes." Besides this, more fundamental problems with charismatic-transformational leadership theories were identified, as will be discussed in the next section.

2.4 Criticism about the conceptualization of charisma

Yukl (1999) was the first to elaborate on the 'serious conceptual weaknesses' in charismatic-transformational leadership theories. He argues that underlying influence processes are not described clearly and it is not explained how leader behaviors are related to these processes. He is of the opinion that there is also 'considerable ambiguity' about the fundamental behaviors for charismatic and transformational leadership. Although many of the same behaviors appear relevant for both types of leadership, there are some incompatible aspects, like empowering followers to take action by a transformational leader versus highlighting the importance of trust in the charismatic leader's unique expertise to take necessary radical actions. According to Yukl (1999) it is unclear what the conceptual distinction between these two types of leadership are and thus it is also not possible to label individual leaders as 'transformational' or 'charismatic'. He argues there is "need for more clarity and consistency in how the term charismatic is defined and used."

Also Van Knippenberg and Sitkin (2013) question the validity of charismatic-transformational leadership theories. They go a step further than Yukl (1999) by identifying four 'fatal problems' that lead to a firm recommendation. First, they argue that a clear conceptual definition of charismatic-

transformational leadership is missing. Multi-dimensional conceptualizations like the above mentioned models (like Bass & Avolio, 1995) are widely used, "without specifying how dimensions were selected for inclusion or exclusion or how these dimensions actually combine to form charismatic-transformational leadership." Second, they argue that "no causal model is provided that shows how each of the specific dimensions influences mediating processes and outcomes." Third, conceptualizations and operationalizations confuse charismatic-transformational leadership with its outcomes, like 'inspirational motivation' (Bass & Avolio, 1995) and 'intellectual stimulation' (Bass & Avolio, 1995; Podsakoff et al., 1990; Rafferty & Griffin, 2004). Interestingly, House (1977) already mentioned in his '1976 theory' that charisma is mainly described in terms of the effects on followers. Fourth, they believe that frequently used measurement tools like the MLQ are invalid because "they fail to reproduce the dimensional structure specified by theory and fail to achieve empirical distinctiveness from other aspects of leadership" (Van Knippenberg & Sitkin, 2013). Because of these fundamental problems, they recommend abandoning current approaches and measures. They plea for the study of "more clearly defined and empirically distinct aspects of leadership."

2.5 Conclusion

Since House introduced the phenomenon of charisma to the field of organizational studies, much research has been done on this difficult to study concept. Different behavioral and psychological attributes of charismatics, conditions that favor followers' attribution of charisma to leaders and outcomes of charisma were identified. But there is also criticism on how charisma is conceptualized (cf. Yukl, 1999; Van Knippenberg & Sitkin, 2013). Therefore, the purpose of the present base-line study is to gain an in-depth understanding of how followers in an organizational context construct the phenomenon of charisma.

3. Method

The ontological and epistemological foundations of the study, the methodological approach, selection of interviewees, data collection, procedure, coding and analysis will be described in the following sections. Finally, the measures to enhance the quality of this study will be presented.

3.1 Methodological approach

In order to explain and better understand the dynamics regarding the followers' construction of the phenomenon of charisma, a grounded theory approach is used. The development of grounded theory can be traced back to sociologists Glaser, Strauss (and later Corbin). Charmaz (2014) concludes that they are individually and collectively influenced by positivist and behaviorist traditions with subsequent systematic procedures. Charmaz' grounded theory on the other hand takes a constructionist perspective, meaning that there is no objective truth to be discovered, but that "meaning of phenomena is constructed through our engagement with life experiences and situations" (Crotty, 1998). Charmaz adopts a more inductive, comparative and open-ended approach.

In the present study a social constructionist perspective has been taken that includes emphasizing "multiple realities, and the complexities of particular worlds, views, and actions" (Creswell, 2013) as well as "the researcher's involvement in the construction and interpretation of the data" (Charmaz, 2014). Hence, Charmaz' grounded theory approach has been followed. For some examples of other grounded theory studies, the following studies can be referred to. Besides the research topics also some methodological differences with the present study are mentioned. Thornberg (2010) studied schoolchildren's social representations on bullying causes, by employing semi-structured interviews with children from elementary schools. They were asked to mention their own experiences or situations they heard about. In the present study interviewees were only asked to share their own experiences in order for the developing grounded theory to be based on first-hand experiences. Edwards and Jones (2009) studied college men's gender identity development. They employed multiple interviews with every participant and an inquiry auditor was used in an effort to establish trustworthiness. In the present study every participant was interviewed once and some other measures were taken to reach trustworthiness, such as communicative validation and thick description (see chapter 3.5). Giacobbi Jr et al. (2003) studied the content and function that regular sport exercisers ascribe to their use of exercise imagery. Prior to the interviews, participants in their study were given introductory statements about the study rationale and the topics to be discussed. In the present study only an initial question was introduced prior to the interviews, in order for interviewees to refresh their memories about when they experienced charisma.

Grounded theory is a suitable design to use when a theory is not available to explain or understand a phenomenon or process or when theories are incomplete. The intent of the grounded theory methodology is to "move beyond description and to generate a theoretical explanation (a theory) of a process, an action, or an interaction shaped by the views of the participants" (Creswell, 2013). A key idea is that theory development is generated or 'grounded' in data from participants who have experienced the phenomenon or process. The point is to reach 'theoretical saturation', meaning that enough information has to be generated to develop a theory. As will be explained in the following sections, participants were selected through initial and theoretical sampling (see chapter 3.2) and all data was collected and coded simultaneously, and constantly compared (see chapter 3.3-3.4), in an iterative process (Charmaz, 2014), leading to theoretical integration (Birks & Mills, 2011). Memo writing became part of developing the theory "as the researcher writes down ideas as data are collected and analyzed" (Creswell, 2013). The developed theory, as the 'hallmark' of the research (Birks & Mills, 2011) may be tested later for its empirical verification with quantitative data to determine if it can be generalized to a sample or population.

3.2 Selection of interviewees and data collection

This study is based on direct contact with multiple individuals (Easterby-Smith et al., 2012; Creswell, 2013). Interviews were conducted with 16 individuals (first round of interviews: n=11; second round of interviews: n=5. See table 1 for interviewees' demographics). First round interviews (A1-A11) took place between January 6 and February 1, 2015. Second round interviews (B1-B5) took place between March 14 and April 13, 2015. The interviews had a duration of 16 to 57 minutes, with an average duration of 32 minutes.

Initial and theoretical sampling for the first round of interviews
To provide a "point of departure, not of theoretical elaboration and refinement" initial sampling was established (Charmaz, 2014). Since this study is focused on followers in organizational contexts, all interviewees had current, first-hand experience with working in an organization. Interviewees were working in different industries in order to increase the possible range of responses and not to be biased by the specific culture of a particular industry. The initial sampling consisted of both men and women, in different age groups, in both supervisory and non-supervisory roles. Nine interviewees were Dutch and two were German, again to increase the possible range of responses.

Theoretical sampling for the second round of interviews
Once relevant ideas that indicate areas to probe with more data were defined and tentatively conceptualized, theoretical sampling was used for the second round of interviews. According to Charmaz (2014) this strategy narrows the focus on emerging categories and functions as a technique to develop and refine them. Theoretical sampling "pertains only to conceptual and theoretical development" of the analysis; "it is not about representing a population or increasing the statistical generalizability" of the results. For the present study the reasoning behind the theoretical sampling was threefold: Firstly, it became clear in the first round of interviews that most examples of charismatics, as mentioned by the interviewees, were men. This led to the question if this response would differ between male and female interviewees. Since the initial sampling didn't have an equal number of men and women, this was corrected in the sampling for the second round of interviews. In total an equal number of men (n=8) and women (n=8) were interviewed. Secondly, in the first round of interviews interviewees were asked to share 'occasions throughout their careers' in which they experienced charisma (see chapter 3.3). During the data analysis this led to the question if the emergence of charisma is indeed occasional or if it could also be experienced in general. In order not to prime interviewees with the suggestion that it is something occasional, the opening question to the interviewees in the second round of interviews no longer referenced to 'occasions' (see chapter 3.3). Thirdly, more in general, the second round of interviews aimed to check if the data analysis of the first round of interviews and the initially developed theory would hold. Interviews were conducted until theoretical saturation was met, i.e. "when the addition of subsequent interviews failed to add new and distinct variance to the coding categories created by previous interviews" (Corbin & Strauss, 2008).

For both rounds of interviews, table 1 shows the demographic details of the interviewees.

Interviewee reference (A=first round; B=second round)	Gender (Male=8; Female=8)	Age group	Current industry	Supervisory / Non-supervisory	Nationality
A1 (Pilot)	Male	26-35	Banking	Non-supervisory	Dutch
A2	Male	36-45	Retail	Supervisory	Dutch
A3	Male	46-55	Defense	Supervisory	Dutch
A4	Female	46-55	Public housing	Supervisory	Dutch
A5	Female	26-35	Transportation	Non-supervisory	Dutch
A6	Male	46-55	Health care	Supervisory	Dutch
A7	Male	36-45	Education	Non-supervisory	Dutch
A8	Female	56-65	Banking	Supervisory	German
A9	Male	46-55	Banking	Non-supervisory	German
A10	Female	46-55	Government	Non-supervisory	Dutch
A11	Male	26-35	Health care	Non-supervisory	Dutch
B1	Male	36-45	IT	Non-supervisory	Dutch
B2	Female	36-45	Banking	Supervisory	Dutch
B3	Female	26-35	Telecom	Non-supervisory	Dutch
B4	Female	56-65	Non-profit	Non-supervisory	Dutch
B5	Female	26-35	Government	Non-supervisory	Dutch

(Table 1: Interviewees' demographics)

Following the advice from Birks and Mills (2011) and Corbin and Strauss (2008) a formal review of the literature was delayed to the end of the first round of interviews to prevent the researcher imposing existing theories or knowledge on the study processes and outcomes. However, as Charmaz (2014) acknowledges, no researcher enters the field as a blank slate.

3.3 Narrative interview procedures

Interviewees were invited, either in person, by phone or by email, to participate. Only one individual was interviewed at a time. All interviews were conducted face-to-face, in a quiet place to ensure privacy and to avoid distractions as much as possible. It was explained to every interviewee that all responses will be held strictly confidential and they will not be identified as a participant in this study. They were asked permission to use quotes from the interview, anonymously.

Narrative interviews were conducted. This form of interviewing is considered unstructured, in-depth. Conceptually, the idea of narrative interviewing, according to Jovchelovitch and Bauer (2000), is "motivated by a critique of the question-response schema of most interviews. In the question-response mode the interviewer is imposing structures in a three fold-sense: (a) by selecting the theme and the topics, (b) by ordering the questions and (c) by wording the questions in his or her language. To elicit a less imposed and therefore more 'valid' rendering of the informant's perspective, the influence of the interviewer should be minimal." Narrative interviews use a specific type of everyday communicative interaction, namely storytelling and listening, to reach this objective. A pilot of the interview was conducted to refine the opening question and to exercise with the interview procedure, as described below. The interview protocol can be found in the appendix (A: English version; B: Dutch version).

The following procedure, as suggested by Jovchelovitch and Bauer (2000), was followed during all interviews. In the initiation phase the topic and context of the study were explained in broad terms to the interviewee. Then the procedure was explained, followed by the opening question. For this study, the opening question in the first round of interviews was: 'Can you share with me occasions throughout your career when you experienced charisma?' For the second round of interviews the opening question was slightly changed (see chapter 3.2) to: 'Can you share with me your experiences with the phenomenon of charisma?' The second phase, the main narration, consisted of storytelling without interruptions, only with non-verbal encouragement to continue the narration, until the interviewee signaled the end of the story. In the following questioning phase questions were asked concerning events, like 'what happened then?' No opinion and attitude questions were asked and contradictions were not argued. After this phase the voice recorder was stopped. During the concluding ('small') talk possible other questions that came up were asked. Immediately after the interview memos were written by the interviewer in order not to miss important information from the last phase.

3.4 Grounded theory data analytic procedures

All data was analyzed according to Charmaz' (2014) approach. The data was read and re-read to ensure specific codes and categories were captured. In the present study a progressive series of analytic steps were taken. First, all recorded interviews were transcribed verbatim and imported into computer program NVivo version 10.2, distributed by QSR International. This application does not analyze or code data automatically, but made it easy to manually store, access, compare and code the data in different phases, all the while maintaining a clear overview of the total project. Second, in the phase of initial coding the data was coded line-by-line and saved as nodes in NVivo. In this phase the data was studied closely and ideas began to conceptualize about the process of charisma construction. For example, attributes of charismatics were coded, like 'being sociable' and 'being articulate'. Third, the initial codes that indicated analytic significance formed the basis of focused coding. In this phase the data was separated and sorted, and comparisons were made between different interviewees. For example, identified behaviors and attributes of charismatics were separated and follower characteristics and contextual factors were sorted. As a more concrete example, initial codes for attributes 'being sociable', 'being friendly' and 'being sympathetic' were combined into the focused code 'being sociable'. Fourth, codes were compared and final codes were created by integrating codes that had similar meaning. For example, the attribute 'being articulate' was placed

under the higher order code 'sharing a vision' because the followers in this study explained that, when charismatics were sharing their vision, they did that in an articulate way. The different coding decisions that were made during the course of this study are further described in the results chapter. During the process, memo writing was used to explore ideas, compare data and to direct further data gathering. The theoretical model, in which the analysis is integrated and solidified (following Charmaz, 2014), was developed during the last two phases. With further refinements of the analysis, an increasingly clearer picture emerged with regard to the process flow of charisma construction. This model will be presented in chapter 4.5.

3.5 Quality measures

Different measures were taken to enhance the quality of the present study, as suggested by Bauer and Gaskell (2000). In order to achieve 'transparency and procedural clarity' a pilot of the interview was conducted and the interview procedure was documented, the selection of interviewees and their characteristics were described, all interviews were recorded and transcribed verbatim and all data and codes were stored in NVivo. Every interviewee was asked to perform a transcript check for accuracy and consent. This is what Bauer and Gaskell (2000) refer to as 'communicative validation', also known as respondent validation. 'Corpus construction' aims to achieve and show divers representations in a population. In this study this was achieved by initial sampling and subsequent theoretical sampling, of which the decisions were documented in chapter 3.2. All data was compared and contradictions were reported, to achieve what is called 'reflexivity', making sure that divergent perspectives are addressed. 'Thick description' means using verbatim reporting extensively, as can be seen in chapter 4. This aims to reference the origin of conclusions and claims.

4. Results

Following a grounded theory methodology, the present study aims to inductively generate a theoretical model of how followers construct the phenomenon of charisma. Therefore the central question of this study is: 'How do followers construct the phenomenon of charisma?' The results of this inductive study will be presented in this chapter and discussed in the following.

As mentioned in the previous chapter, individual narrative interviews were conducted with sixteen interviewees. The eleven interviewees in the first round of interviews (A1-A11), based on initial sampling, were asked 'Can you share with me occasions throughout your career when you experienced charisma?' The five interviewees in the second round of interviews (B1-B5), based on the theoretical sampling, were asked 'Can you share with me your experiences with the phenomenon of charisma?' As previously mentioned (see chapter 3.2), the reason to slightly change this opening question for the second round of interviews was to see if interviewees' narratives would differ in terms of mentioning of specific situations or experiences of charisma in general. So with the rephrased opening question the interviewees were no longer primed with a reference to 'occasions'. It turned out to make no difference, probably because, as one could argue, all human experiences are 'occasional'. As expected, when interviewees were asked for their experiences with charisma, they mentioned situations in which they experienced it. This is not to say that the emergence of charisma is bound to specific situations; interviewees also mentioned examples of others they found charismatic in general, thus in different situations.

Interviewees' difficulty with defining charisma
Most interviewees mentioned that they found it difficult to define charisma and 'apply' it to their personal experiences. For interviewees the question about their experiences with charisma did not allow for a simple answer, as the following quotations illustrate:

> "Charisma, it is such a difficult word, I mean, it is such an intangible thing, what is charisma?" (A7).

> "I found that always difficult, because it is exactly that which you cannot see well that you then call charisma" (A11).

> "What actually is charisma? Because there are of course also often situations when you meet people of which you think 'hey', but that's another level, I think" (B5).

Four topics that show how interviewees constructed charisma
Interviewees typically described how they came to believe that another person had charisma. Four main topics were distinguished during the process of focused coding, based on frequency and similarity of meaning. In the following sections the results will be described for every separate topic, including data extracts (see appendix C for an overview of the main codes with data extracts). First, the process of charisma construction will be described. Interviewees constructed charisma during initial encounters and/or during continued encounters. Second, the identified characteristics of charismatics will be described, consisting of charismatics' gender, typical attributes and behaviors. Third, the characteristics of followers will be described. Fourth, the perceived effects of charisma on followers will be described, as experienced by the interviewees in this study.

4.1 The process of charisma construction

When looking at the interview data from a process perspective during the focused coding process, it became clear that there are two distinctive moments in time when interviewees attributed charisma to someone. First, during the outset of an encounter, they attributed charisma on the basis of someone's outstanding appearance. Second, if the encounter continued, they attributed charisma on the basis of a combination of perceived behavior and attributes.

Initial encounter: Charisma by appearance
Several interviewees shared experiences in which they were, at the start of an encounter, immediately aware of someone's appearance, someone's outstanding presence. On this basis they constructed the phenomenon of charisma instantly, resulting in an instant 'wow' effect, being impressed by the charismatic, as the following passages reveal.

> "Somehow you're impressed by someone's appearance. […] Impressed by such an appearance. […] For me that's charisma, just seeing someone and thinking 'gee', being impressed, so you think…, you don't even know why exactly, but you think 'wow'. […] So at a certain moment… yeah, someone impresses you and we don't know exactly what it is, then it has to be something like charisma" (A7).

> "It is mainly his appearance, it is not what he says per se, but just how someone appears to be or how someone looks, which then determines how you experience it. […] He enters the podium in a very pleasant manner […] The way he just stands there, appearing so relaxed and comfortable, yeah and because of that an authority. […] He has a certain appearance which people find attractive" (A11).

> "Gerard Zwartkruis enters the room and you think 'well, he stands out' you know, it's a remarkable man so to say. […] I think it's also his attitude, I cannot even recall him that well, but I think it is a big man, a good straight posture and a good appearance. Not an appearance that was attractive or unattractive, but more like what you show, do you show energy" (B2).

Continued encounter: Charisma by behavior and attributes
Interviewees also shared examples in which they did not initially construct charisma on the basis of someone's appearance, but constructed it during a continued encounter on the basis of someone's behavior and attributes, as can be seen in the following example.

> "There were some speakers at the HR tech fair and they told very charismatically and passionately about what they did with the implementation of some systems. I believe that people who share something very passionate are also charismatic, because I think if I would work for those people and they believe in it so profoundly, then you just go with it. You know, then all the positive sides are so well explained; they also had critique and they also saw the negative, but they were so enthusiastic and were so focused on their goal; that makes me enthusiastic. […] That's what I experienced at HR Tech, that person from Philips, actually a very greyish man, but still in the way he told it was very charismatic. […] I think it's also someone's appearance, so you have to be able to passionately share something, but it's also a little bit of appearance. Although that somewhat conflicts with what I just said about that man from Philips, because he didn't have that impressive appearance, but still he made me very enthusiastic. […] So, you know, you can of course also be just a bit greyish, a grey mouse, but still be able to passionately share something, and I think that's what he did, very enthusiastic, you just noticed that he also enjoyed the process they went through at Philips, and yes, that's contagious to me" (B2).

This interviewee described how a charismatic shared a story he was personally passionate about. During the focused coding process it became clear that 'sharing a vision' is one of the main charismatic behaviors, as mentioned by the interviewees, as will be described in chapter 4.2.2.

A combination of both charisma constructions
There were also interviewees who reported that both charisma constructions took place. One interviewee, working for the Dutch defense organization, described his experiences with two generals.

> "General Van Uhm and Dick Berlijn. [Initial encounter:] Those were people that on the moment they entered a room, somehow it was as if something was hovering around them. That was impressive. It's not to say that someone is beautiful or ugly, but that someone… yes, someone makes an entrance of which you think 'yeah'. […] Someone catches your eye. If they entered a room you felt something. […] A certain aura that someone has around them or something. Yeah that's, I think, just someone's appearance, the way one looks, a certain confidence, really a leader enters the room, that's something that shows. Appearance at the moment they entered a room. [Continued encounter:] And if you hear these people speak that's exceptional. Just have a look, for example on YouTube you will find the story 'I choose the weapon' by general Van Uhm. Then he addresses a room full of people from businesses and universities and uh, well, what a presence. […] The feeling that… this man shows 'I know what my message is and I know where

we have to go'. Just the confidence someone shows. 'I have a story and I believe in it and that's it'. Yes, I believe that's charisma" (A3).

This interviewee first described how he was initially impressed by the appearance of these generals when they entered a room, so during the initial encounters. Then he described how impressed he was by their stories, during the continued encounters.

4.2 Characteristics of charismatics

Throughout the stories that were shared, interviewees mentioned certain characteristics of the charismatics they encountered. The characteristics that appeared to be representative during the coding process, in the sense that they were mentioned frequently, were selected. The characteristics that had similar meaning were combined in final codes that are described below.

4.2.1 Gender and position

A first observation after the first four interviews was that the most examples of charismatics were men. Also in the subsequent interviews by far the most mentioned charismatics were male. Seven out of eight male interviewees and six out of eight female interviewees only mentioned male examples of charismatics. One male interviewee and two female interviewees also (so not solely) mentioned in total six female examples, of which one example seemed not to be based on a first-hand experience. Instead, the interviewee (A4) seemingly made a more general remark: "Also the tea lady [e.g. a woman in a working environment who serves beverages during a break] can have a lot of charisma." Out of the five remaining examples only three were based on first-hand experiences. Furthermore, during the informal talk after the interview one of the interviewees (B3) mentioned that she was studying female leadership at that time. It is plausible that this has influenced her responses, by mentioning three women she believed to be charismatic. In sum, seventy examples of charismatics were mentioned, of which 64 men (forty first-hand experiences) and six women (three first-hand experiences).

A second observation during the initial coding process was that most examples of charismatics hold leading positions. Typically, interviewees attributed charisma to CEOs, managers, politicians, teachers and professors. Of the 64 mentioned male charismatics 56 hold leading positions and of the six mentioned female charismatics two hold leading positions.

In sum, it seems justified to conclude that the phenomenon of charisma is, in the eyes of both male and female interviewees who participated in this research, for the greater part a masculine phenomenon, connected to some form of leadership.

4.2.2 Behaviors and attributes

As charisma construction during the initial encounter was based on an awareness of someone's appearance, charisma construction during a continued encounter seemed to be based on experienced behaviors and attributes. During the initial coding process three typical behaviors and nine typical attributes were identified. When focused codes were created on the basis of the data, typical combinations of behaviors and attributes were found. Interviewees typically experienced (a) enthusiastic, authentic and articulate charismatics that shared a vision with an audience; (b) decisive charismatics that led others; and (c) sociable charismatics that had a focus on others. These three types will be further discussed in this section. Also four other attributes will be described that different interviewees mentioned, but that seemed not to be connected to particular behaviors.

Charisma by sharing a vision
Several interviewees reported they had experienced authentic, articulate and enthusiastic charismatics who shared a vision they personally believed in and that was sometimes seen as "very revolutionary" (A7). One interviewee, working in government, shared an experience she had during a time when ICT was not yet widely used within education. Her manager had a vision to change that.

"His vision was to implement ICT in education, that was in the nineties. […] He had a really strong vision to make this happen." She experienced that her manager had enthusiasm and drive. "A very strong desire to accomplish this. Really someone that totally goes for it. […] Very enthusiastic about it" (A10). Also another interviewee expressed how enthusiastic she thought a charismatic leader was. "The swung he had, you know. […] Enthusiasm. […] A certain drive" (A3). Another interviewee shared an experience in which she believed the charismatic to be authentic, with a strong believe in his own message. "Really that you think, this man really believes in what he tells here. It's not just his work […], no he is really convinced that this is the best" (B2). Typically, interviewees shared that they perceived charismatics as articulate when sharing their vision, as the following passage demonstrates. "An excellent speaker, so rhetorically he was great, he always spoke in pictures, an extremely good storyteller, so he was able to translate complicated messages into very simple messages […] and pictures and images and metaphors so people could follow him and could understand what he was telling them" (A8). Also another interviewee referenced to both the content and the delivery of a message. "The story he tells, it's so nice, so logical, it runs so well, so easily, yes, that's fantastic" (A11). Interviewee A6 works in health care and accounted for a congress at which general Van Uhm gave a lecture:

> "If I'm now wondering in retrospect why I had this feeling of charisma then it is because this man was crystal-clear, he stood behind his own message; there was no contradiction in body language, words and the content of what he said. It was a message that was touching, he showed a total identification with the idea behind it, there was no doubt that stood for his mission. Yes, this combination of authenticity, integrity, involvement, credibility and reflection that was also there, it wasn't just a designed show, but he was very self-conscious about 'what am I doing, what am I doing here now, what did I do in that situation when I was asked, and so on. He didn't present his message only with words but also with his… Everything showed that message" (A6).

Charisma by leading others
Most interviewees connected charisma to leadership by describing the leading behaviors of charismatics, as can be seen in the following examples.

> "He was the leader and he decided what was going to happen, but he did that in a way that people also followed him. […] He didn't take a subordinate role and that suited him. […] He showed leadership and said 'okay we are going to do this, we are going to do that' and people accepted that in a very natural way, without having the feeling they didn't have a say, because that feeling wasn't there. I think that's part of charisma" (A1).

> "He was able to give people a kind of direction, so to tell them what he wants to achieve in a way that that people found it attractive and inspiring. […] He was able to influence the way how they worked because they emotionally followed and said okay if he's telling us, this is the right way, we will do it. […] Really able to energize people and to really work with him and the leadership team to get this up and running. […] Challenge them a bit more, give stretch assignments to people" (A8).

> "He just decides something, he acts, he just moves on so to say. That's also a characteristic of charisma, that you can do those things quickly, and that you are able to decide, and also doing that in a way that in fact everyone marches in that direction" (B5).

These quotations illustrate that interviewees experienced decisive, dominant charismatics that were leading and motivating others to believe in something, to do something or to go somewhere.

Consistent with a grounded theory approach, contrasting stories were actively explored during the focused coding process. Comparisons between the stories revealed that the charismatics' leading behaviors were sometimes perceived negatively, as persuasion, as the following two passages demonstrate.

> "On a certain moment he asked a couple of people in the same way he asked me, and they said 'no' immediately – I said 'yes' immediately. He left them alone for a few weeks, he did nothing for a few weeks, he is like 'okay, I just have to live with your answer'. Then he approached them again, brought it up again and asked them in a slightly less charming, slightly less pleasant manner – and they said 'yes'. […] He didn't behave like, he didn't put his foot down, he still looked at these people with a lot of charm, like he did with me, very charming and very penetrating. But the tone of his word was a little bit different, you know, but he still… you still thought 'my god, I

have made it here'. And still his tone of voice was a little bit different. I don't know if that charismatic… his behavior or his appearance stayed the same, I thought that was so… I thought 'wow'" (A2).

"My own academic mentor in Cologne, he was, he could be tremendously charismatic, but sometimes he was just a douchebag and then his charisma was gone for just a moment and you think 'what's my business with this idiot altogether?' And the next time he persuades you again by being very charismatic. You let that happen two, three times and then you address it" (A6).

Charisma by having a focus on others
Several interviewees shared they experienced sociable charismatics that had "a lot of flair and charm" (A10), that were "very warm, very friendly [so] you would fall for him easily" (A2), "charming behavior, […] sympathetic, […] really a cool guy" (A11). One interviewee accounted for several occasions where he experienced a sociable board member of the bank he worked for had a personal focus on him and on others. "He was very personal, he always knew about your personal situation, he knew that from everyone. He knew everyone by name. […] He listened very well and responded precisely and he mentioned things that you also were reflecting on for yourself, so he knew how to analyze the situation and respond to that" (A1). Also the following example demonstrates how intensely the personal focus of a charismatic on a follower can be experienced.

> "Charismatic because I had the feeling that he was really focused on me, that he wasn't thinking about others in the meantime, as if I'm the only one he is busy with at that moment. […] The feeling that you are alone with him in a very large room, even when there are hundreds of people walking around you. […] That pervasive way he looked at me. […] If you talk to him you will notice that it's as if someone looks insight, actually looks right through you" (A5).

Another interviewee, working at a public housing company, had an experience with a charismatic "with a good focus on people," "understanding" and "the ability to bridge the gap to the other" during a meeting with people who just heard some bad news. "Angry people in the room, angry, upset, the house is going to be demolished or I don't know what is happening – and to then neutralize that, to be sincerely interested in that, giving these people the feeling 'I can share my story'" (A4). The following quote illustrates how an interviewee experienced a charismatic with a focus on others during an informal setting:

> "An informal drink [after a formal discussion where a charismatic acted as panel chairman], well, just fine with people who don't… with whom he [the panel chairman] doesn't have to do anything I think. I mean, the present volunteers come up with projects of which you think 'please don't do them' – and he had conversations with them, and well, you know, those were good conversations, that I thought 'yes, he really paid attention', that's nice to see, he paid everyone the same amount of attention, yes, just nice" (B5).

Overarching attributes
Interviewees also reported that they thought charismatics were (a) knowledgeable, (b) self-confident, (c) trustworthy and (d) altruistic. During the focused coding process these characteristics seemed not to be specifically connected to situations in which charismatics shared a vision, led others or had a focus on others. Instead, these attributes could be recognized in different situations, as the following passages demonstrate.

Different interviewees reported that the charismatics the encountered were knowledgeable, experts, really good at something, people you can learn from.

> "A lot of experience to manage that all. […] Really experts in their fields. […] Provide these kind of experience, knowledge to others. […] Linked to the experience, being more than others in such situations and knowing that there is sometimes a way out. […] I would also bet these people are, in whatever kind, successful with what they do" (A9).

> "Showing that he is knowledgeable and has experience with it. […] I think in business just that people are knowledgeable, that can teach you" (B1).
> "The moment I am sitting in that class, listening to the story of the history teacher, you know, that moment he clearly was very knowledgeable" (B3).

Another interviewee mentioned that he thought a charismatic was knowledgeable, self-confident and trustworthy. "Because he was so calm, he also seemed very trustworthy and very knowledgeable, very confident. [...] You could see that he stood there with self-confidence, like, this is my project, this is what I'm telling and that's how it is" (A2). One of the interviewees shared he noticed "A certain calmness in his voice, in how he talks. [...] Just sort of solidity, calmness, way of standing" (A7). Also the next passage shows how an interviewee attributed self-confidence to a charismatic that was sharing his vision. "This man shows 'I know what my message is and I know which way to go', just the confidence one shows. 'I have a story that I believe in and that's it.' Yes, I think that's charisma" (A3).

In the eyes of some interviewees charismatics were trustworthy, integer role models, as the quotations below demonstrate.

> "It was a kind of ethical standard he was setting, like you have to behave correctly, it's like the values we have at [company name removed for privacy reasons] and he did not only pronounce them, he forced people to follow them, so not in a manipulative way, but in a very strict and very straightforward way" (A8).

> "The feeling that this person is trustworthy on one hand, so you can speak on specific things and you gain trust because this person isn't running around and making rumors and such kind of stuff. These people, I think, are also often integer. [...] Act according to walk the talk. [...] Acting more or less intuitively as a role model, so being a good banker for example or being a good colleague or being a good manager or a leader" (A9).

> "Strongly inspiring confidence. [...] He has something fatherly, so that you feel at ease immediately. [...] You feel as if you are taken 'upon his wings', that you don't have to worry, everything will be fine" (A11).

Finally, the interviews shared experiences in which they saw charismatics as altruistic, so they had the impression that charismatics didn't do it for themselves; they were not status driven, but approachable. As one interviewee said. "That is a type like 'I don't have my own room and I just walk into your room and sit down next to you.' So very approachable. [...] He doesn't worry about status and that kind of things" (A1). Also the following quotations highlighted the charismatics' altruism for the interviewees.

> "He wasn't selfish, he was really focused on the result, not for his own glory or something, I never sensed that with him" (A10).

> "The director of my employment agency, that's a charismatic person in the sense of just being down-to-earth, normal and approachable. [...] One of the people, not sitting in a separate room" (B1).

4.3 Characteristics of followers

Interviewees not only described on which basis they thought someone was charismatic. Four follower characteristics were identified during the focused coding process and by using the constant comparative method. These factors were combined under the higher order code characteristics of followers, since they give a certain insight in the followers' own thoughts and situation. At the origin of charisma construction, as different interviewees reported, they experienced (a) a need for leadership or guidance; and/or (b) they entered a situation with certain expectations. Then two relational factors were identified concerning how interviewees positioned themselves in relation to charismatics. (c) Interviewees mentioned they experienced certain (value) congruence between themselves and charismatics; and (d) they described a certain distance towards charismatics.

Having a need for leadership
Interviewees reported that they experienced a need for leadership, meaning that sometimes they were looking for someone to lead. "If something needs to be done then you ask him, 'come here, you are the leader', you know, that kind of situations" (A7). The following passage revealed how a need for leadership can also occur in more critical situations.

> "These three people out of the group, at least more or less asked them to act as speaker, so there, the trust was given to them from the group to the individuals. [...] In more critical situations

you tend more to look for charismatic people than in pretty relaxed and all good stuff working situations, because often you look for charismatic people to get out of a situation more or less critical to find a good end for whatever. And I think that's an action which is done from an individual or a group to solve issues where you think you may not be able to do it by yourself, but someone else can do it for you and then you look for this person and maybe this is linked to think about or perceive someone as charismatic" (A9).

Other interviewees explained they were looking for some kind of guidance, as the following example illustrates.

"For me as junior researcher, junior doctor, I was particularly sensitive for someone that has the things you hope for. You think, I am looking for someone that, well you don't even exactly know that at that moment, but it turns out that you were looking for someone with clear ideas, calmness, that gives you the confidence […] to succeed" (A11).

Having expectations
Some interviewees reported they entered a situation with certain expectations, for example because they were going to meet a well-known person, as the following example illustrates. "Well, that will certainly also be a little bit of a prejudice because you know who it is and because you also already saw him on television and because you actually already know who it is" (A3). Other interviewees shared examples in which they had certain expectations because someone was known as an "authority".

 "You obviously think, you don't become general for nothing, so there has to be a certain authority, certain assertiveness, professional competency and this all combined above all with a high eloquence. […] Of course we have paid for the talk he was going to give, then you expect that someone will show up prepared." (A6)

"Mainly his appearance and the way he acted, attitude, way of speaking and moving, also an authority in his own field, obviously that also counts, that you actually already know that in advance. In that all charismatic people look like each other." (A11)

Experiencing congruence
When positioning themselves in relation to charismatics, different interviewees shared that they experienced certain (value) congruence, meaning that they believed to have similar values and interests as charismatics or to be enthusiastic about the same things. "A sort of shared passion. I was crazy about history, he too, I found that very nice" (B3). Also the following quotations exemplify the congruence that interviewees reported.

"So in a more professional situation or working environment like in the financial industries I have clearly my own values where I think fulfilling these values is clearly a link to follow someone if this person does it really good" (A9).

"That you have the idea that you already think about things on the same level. […] or that you are both enthusiastic about the same things, even without knowing that for sure because you know someone. […] I also want to have a high degree of ethical standard in my work and I am pleased that I ended up with someone who also has that. Then you think 'há', hang on to him right away" (A11).

Perceiving distance
Some interviewees described that they experienced a certain distance towards charismatics, sometimes even seeing that as conditional for their construction of charisma, as the following quotation indicates. Initially this interviewee attributed charisma to someone, but when the hierarchical distance became shorter the idea of charisma went away. "I think because there was less distance, I mean hierarchical, first he was the manager of my manager […] I think that for me charisma also has a certain distance. If you get to know someone too much it diminishes" (A5). Some other interviewees also reflected on the distance they experienced, as the examples below illustrate.

"My brother-in-law is a comedian, when he performs, gives a speech, then he shows an incredible charisma, but I also know him as my brother-in-law and then I don't really have that feeling. It is something that is context dependent, it probably fades away the closer you get to people" (A6).

> "The times I really looked up to someone then I experienced charisma, although it doesn't have to be like that. But really, professors at the university, because I, maybe out of a certain naivety, I thought 'gee, they are really telling me something I don't know. And that caused respect, feelings of respect and that connects, in my perception, a lot with charisma, a certain respect. And apparently sort of a knowledge gap between the one who experiences it and the one that displays it" (B3).

Not only did interviewees share that they perceived distance towards charismatics. As mentioned in chapter 4.2.1, when comparing the examples of charismatics that interviewees shared, it became clear that most charismatics can indeed be labeled as distant in the sense that they mostly held leading positions: hierarchical leaders, CEOs, teachers and professors.

4.4 Effects of charisma on followers

During the course of the interviews it became clear that interviewees also mentioned the effects of charisma they experienced. During the initial coding phase all mentioned effects were collected and separately coded. Then focused codes were created in order to split emotions, like 'feeling good', from actions, like 'following'. Similar effects were combined in one focused code, like 'feeling happy' and 'feeling at ease' under the higher order code 'feeling good'.

4.4.1 Emotions

In terms of emotions, the interviewees typically reported that they felt (a) inspired, (b) empowered, (c) good, and (d) attracted to charismatics.

Being inspired
Interviewees reported that charismatics inspired them, which seemed to occur mostly when charismatics shared their vision. For instance, one interviewee stated "He just told his story, you know, and if you are sitting there then you just can get very enthusiastic, that's what I think. If you hear about the leadership in that organization, at least from what you hear about it, and if you then translate it to here and how things could be around here, then you get… that makes me enthusiastic you know, when someone tells that with so much faith" (B2). Another interviewee shared that an articulate charismatic manager spoke about business decisions that inspired her also on a personal level.

> "His wordings often gave me reason to reflect on things. […] And that inspired me because he gave clear arguments why this choice had been made and because in fact it's also something that can be a personal insight" (A5).

Feeling empowered
Other interviewees reported they felt empowered, motivated or inspired with confidence to come into action. One of the interviewees stated. "At the moment he was talking for half an hour up to an hour then you were motivated. […] Then you felt the energy in your body, like 'gee, come on, it has to happen" (A3). Another interviewee described a situation in which he met his academic mentor for the first time. "Strongly inspiring confidence. […] His calmness also gives you the confidence to… such a process… because you are going to work with someone for years… he immediately inspires confidence that that's going to succeed completely" (A11).

The following quotation shows how a charismatic motivated others to stretch themselves in a tough situation, as experienced by an interviewee that was working at the army at that time.

> "So really in tough situations these people, explicitly these people, have been able to motivate others to really stretch themselves, much more than they maybe have even thought they can be stretched. […] A trust related relationship, this really brought people up to at least move out of their comfort zone" (A9).

As the following quotations illustrate, another notable effect that some interviewees accounted for was that the charismatic made them feel empowered or important in a more extreme way, as if their work was the only thing that matters or even as if they were God.

"I felt like God, I thought 'wow', how he asked me, that look in his eyes and the charm when he asked me, how he looked at me, how he… I thought 'wow'. […] Actually asking me something I couldn't say no to, but still giving me the feeling like 'wow I'm becoming the god of this company', he really gave me that feeling like 'I'm the god here now, I am now…, I can now dance on this table" (A2).

"In his charismatic moments he could give you the feeling that you and your academic career are the most important in the world to him" (A6).

Feeling good
Interviewees reported that the charismatics they experienced made them feel good, happy, at ease. "It cheers you up a little when you see someone like that. […] A very friendly smile that makes you happy too. […] You feel at ease immediately, he says 'sit down' and you sit comfortable so to say" (A11). Another interviewee experienced a charismatic who surprised him by visiting him, bringing him coffee and asking how he was doing. "Often this feeling arises in little surprising moments, in which you think 'hey, I didn't see that in you or expected that of you', but it personally touches you even so, that maybe sounds a bit strong, but it's that special touch" (A6). The following quotation highlights that followers might feel good after an encounter with a charismatic, even in lack of a positive message, as one of the interviewees experienced.

"Even if you had a very difficult conversation with him, even if you received a bad message, you always left with a good feeling. So the message could be bad, you had the feeling like 'I had a good conversation'. […] At a certain moment I had a conversation with the former CEO about budget for education. He didn't commit to anything, but I had the feeling that I had a good conversation" (A1).

Feeling attracted
Some interviewees mentioned they felt attracted to charismatics. "You experience a certain power of attraction to such a person on a certain level, and that's charisma to me" (B1). This attraction, as one interviewee noted, can draw people to the charismatic. "He was able to hire the right people because everybody wanted to work with him" (A8). Finally, another interviewee reported to be proud on his charismatic manager when he joined him somewhere. "I also had one [manager], if he was coming with you, that was really positive. Then you think like 'well'… Almost proud when you walked next to him, like that. And that was because of his charisma" (A3).

4.4.2 Actions

The actions that were taken by the interviewees or others, as they reported, can be seen on a continuum from (a) listening to charismatics; having attention for them, (b) learning from them, to (c) doing what they say or even blindly following them, as indicated by the interviewees.

Listening
Some interviewees reported that they paid attention to the charismatic when he was speaking. "He didn't say much, but if he did, everyone listened. […] Everyone listened what that person has to say" (B4). Other interviewees shared similar experiences, as the next quotations illustrate.

"The moment he started talking everyone is silent. […] At the end and during the breaks people were really impressed, like 'wow that man just has an incredibly good story… and by that alone… you follow him and you have the impression 'this is something'. […] A form of charisma that you are willing to listen or observe. […] If he said something, in a calm manner, then you just noticed that the entire class was listening" (A7).

"When he speaks you listen to him carefully, that you think hey, well… just being able to narrate in a nice manner, you know, that when you tell something you are intrigued, no matter if you agree with it or not. […] He just told it in a strong manner, but also… I think everyone in that room listened to him carefully, although if you see him he doesn't stand out, you know, that's what I mean with 'greyish'" (B2).

Learning
Interviewees expressed that they learned from charismatics and in some cases copied their behavior, as the following passages reveal.

"Learned from him a lot. I also imitated him once in how he… but I wasn't as good as him, that's a pity. I thought 'what he can do, I can do as well', but no that wasn't a success. […] And I tried, but I didn't succeed, because I, apparently I don't have his charisma, because with me, no one was paying attention anymore. 'Look at me standing here', then I thought, 'it's his gift'" (A2).

"What I realize is that I took over a lot of things from him. If I want to have it my way somewhere, in meetings, I quickly take a flip chart, try to draw graphs, as issues. It's sometimes easier to get a team into a certain direction. And that's what he did" (A10).

"Especially the knowledge element, the learning element and of course also that you think 'yeah that's of use to me'. Because the only thing in which someone's charisma is really fun, is when you can also utilize it yourself" (B3).

Following
Different interviewees shared experiences in which they followed charismatics, like an interviewee who reported that she worked harder in her high school history class because of her charismatic teacher. "I was crazy about history, him too, I found that very nice. He motivated me a lot, because I knew, in a certain way, I did that for him. I didn't want to disappoint him. Yes, I respected that man" (B3). Other interviewees told that they experienced how other people followed a charismatic. "Just as easy he walked to the next group, to kids, 'shall we do that now?' And those kids: 'oh yeah let's do that', and they came along" (A7). Also the next passage illustrates people following a decisive, leading charismatic.

"He just decides something, he acts, he just moves on so to say. That's also a characteristic of charisma, that you can do those things quickly, and that you are able to decide, and also doing that in a way that in fact everyone marches in that direction" (B5).

During the focused coding process it became clear that there is also a more extreme way of following. Some interviewees, as the following passage exemplifies, reported a situation in which they experienced that people just 'blindly' followed charismatics.

"Many people were very much engaged and tried to be close to him, to follow him, to do what he wanted them to do, so there was even a point where I thought oh now it becomes dangerous because people didn't have enough distance. […] There were situations where I thought now there are some people who just blindly follow him and might have become dangerous, yeah so this is the other side of the medal. If you have a strong leader, charismatic, you might find people who just fall in love with him and follow him or her. […] For example his assistant, yeah she did whatever he wanted her… because she really fell in love with him, which is not good in a business situation. And she did whatever he wanted and if he told her 'work sixteen hours today' she worked sixteen hours today, if he told her 'you have to call this person and tell this person to do this or that' she did it without asking is this right, yeah. And that's counterproductive yeah. Because if you have an assistant who doesn't argue with you, yeah it's dangerous. […] And it's dangerous for him, yeah, because as I said he didn't have all the wisdom to do everything right, he needed people to discuss with him. And if you have this kind of followers who don't discuss but just follow then you are in danger of doing the wrong things yeah. And if they are too many you are in danger of really going in the wrong direction yeah" (A8).

During the process of actively exploring contrasting stories it was found that interviewees also shared experiences in which they experienced that other individuals did *not* follow charismatics.

"His vision was to implement ICT in education, that was in the nineties. […] There were people that indeed attached to him, also admired his vision, of course. But at the same time he also pushed off a lot of people because it was too far away from their own world, his thoughts were too far in the future. And not everyone could understand that" (A10).

Finally, as this interviewee accounted for, sometimes people acted as if they were going to follow, but then, behind the back of a charismatic, expressed they were not going to do that.

"He had a leader position, aiming for cultural change. At the table everyone played up to him, but in he hallway part of them really thought 'I'm not going to anything with this'. On another part of the people he certainly did have that influence, they agreed with him, but he didn't win everyone over, no. I think that happens more often" (A10).

In the previous sections the results of the present study were presented. Interviewees attributed charisma to others on the basis of appearance during an initial encounter or on the basis of certain behaviors and attributes during a continued encounter. Different follower' characteristics and effects of charisma were identified. In the following section all these aspects will be brought together in an overall process description, an integrated theoretical model and a concluding illustration.

4.5 Synthesis: A proposed theoretical model of followers' charisma construction

Considering the presented results, the construction of charisma by followers seems to evolve in a certain order. Initially, when followers encounter with other individuals, typically men, these others might be seen as charismatic (a) on the basis of their appearance. This leads to an immediate 'wow' effect, being impressed by the charismatic. Then, if the encounter continues, followers might bestow charisma on them on the basis of certain behaviors and attributes. Typically followers experience that (b) enthusiastic, authentic and articulate charismatics share a vision; (c) decisive, dominant charismatics lead others; and/or (d) sociable charismatics have a focus on others. Also, followers typically see charismatics, in different situations, as knowledgeable, self-confident, trustworthy and altruistic. Along the way certain contextual factors seem to play a role. Followers might initially have a need for leadership and/or certain expectations. Positioning themselves toward charismatics, followers typically experience a certain distance and, mostly at the same time, perceive (value) congruence. So, for charisma construction to occur, not only should charismatics be authentic when sharing their vision, at the same time this vision needs to be perceived by followers as congruent with their own ideas and values. When combined, followers seem to be more likely to construct charisma. In terms of effects, followers typically experience certain emotions. They feel empowered, inspired, good and/or attracted to charismatics. In terms of actions, followers typically listen to what charismatics have to say, learn from them and/or do what they say, so follow them, possibly even blindly. A visualization of this process is presented in the Charisma Construction Model in figure 1. This theoretical model aims to show how followers in this study construct the phenomenon of charisma, and mirrors the previously described four charisma constructions (indicated in the model with a to d).
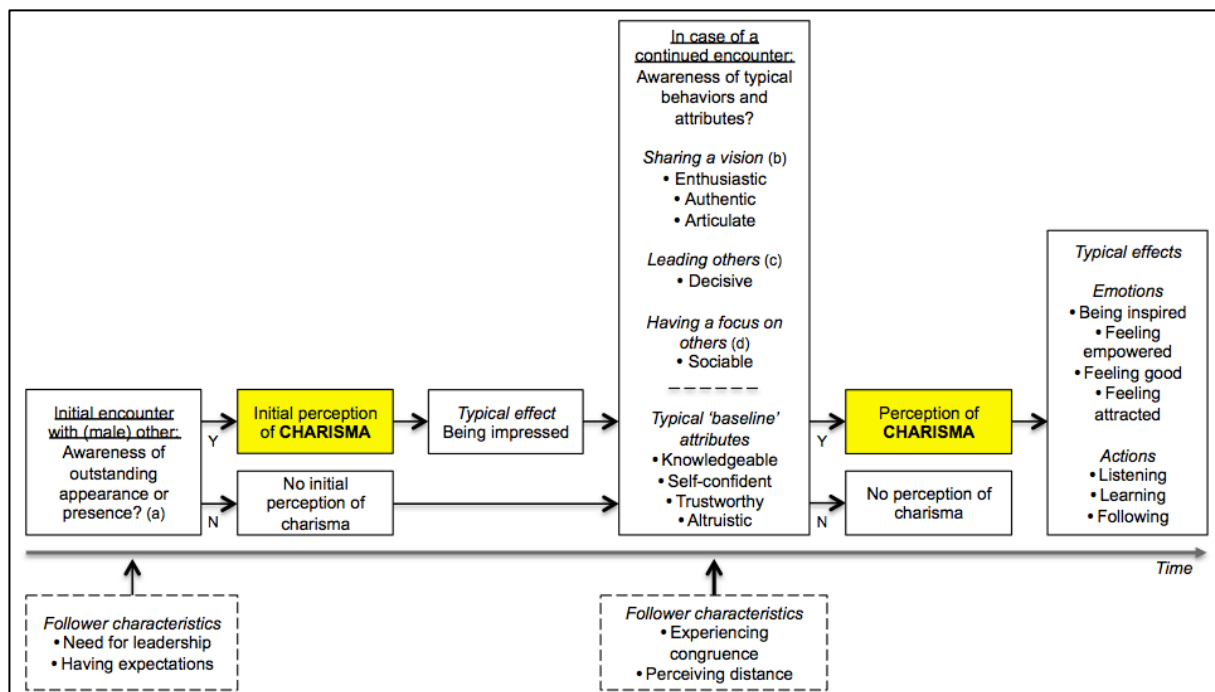
(Figure 1: Charisma Construction Model: Followers' construction of charisma)

Concluding illustration: One man, one message

Two interviewees (A3 and A6) accounted for different situations in which they thought general Van Uhm was charismatic. These interviewees work in different industries and are unrelated. The interviewee who shared the following story (A6) works in health care and accounted for a congress at which general Van Uhm gave a lecture. He described a situation in which he believed the general was charismatic by his appearance and the vision that he shared.

> "I thought about it when it was the last time that it became very clear to me, this feeling 'well, this is a special person, this is a special situation, something happens here that's not connected to major life events, because then of course always something special happens. But merely by appearance, the things he said and the way it happened, I had the feeling of charisma with Peter van Uhm, the former highest general of the Dutch defense department until 2012, with his unique experience of his son dying in the battlefield while he was responsible for the forces in Iraq and Afghanistan. In 2013 he gave lecture of somewhat over an hour at the national congress for the anesthesiologists days about his vision on leadership. Of course we had paid for the talk he was going to give, then you expect that someone will show up prepared. [But…] This man didn't want our money, he just wanted to tell us something. You obviously think, you don't become general for nothing, so there has to be a certain authority, certain assertiveness, professional competency and this all combined above all with a high eloquence. And if I'm now wondering in retrospect why I had this feeling of charisma then it is because this man was crystal-clear, he stood behind his own message; there was no contradiction in body language, words and the content of what he said. It was a message that was touching, he showed a total identification with the idea behind it, there was no doubt that stood for his mission. Yes, this combination of authenticity, integrity, involvement, credibility and reflection that was also there, it wasn't just a designed show, but he was very self-conscious about 'what am I doing, what am I doing here now, what did I do in that situation when I was asked, and so on. He didn't present his message only with words but also with his… Everything showed that message. Everything was in consensus, yes. One man, one message. All this evoked the feeling 'this person in front of you is rather extraordinary. I think the feeling 'wow that man has charisma', if I would go on a trip for two weeks with that general, that feeling will maybe also change" (A6).

This final illustration summarizes the elements in the model by showing how this interviewee attributed charisma to general van Uhm on the basis of his appearance and the vision he shared. The interviewee believed he was knowledgeable, trustworthy and articulate, and the story he shared was authentic. The interviewee reported to be impressed and inspired, by mentioning "wow that man has charisma" and "a message that was touching." With regard to the identified follower characteristics, this example shows how the interviewee had certain expectations, as indicated by his remark "you expect that someone will show up prepared." The interviewee perceived a certain distance toward the charismatic: "I think the feeling 'wow that man has charisma', if I would go on a trip for two weeks with that general, that feeling will maybe also change." In all, this interviewee reported that all aspects were in 'congruence' and 'consensus'. "One man, one message."

In this chapter the study results were separately presented, ultimately leading to a synthesis, consisting of a description of the charisma construction process, a suggested theoretical model and a concluding illustration. In the next chapter the results will be discussed in relation to the current state of the literature.

5. Discussion

In this final chapter the results and theoretical and practical implications will be discussed. Finally, the limitations of the present study will be described and directions for future research will be suggested.

5.1 Theoretical and practical implications

In contrast to earlier empirical research on charisma, the present study did not use predefined dimensions to measure charisma. The presented results and theoretical model show how followers in this study construct the phenomenon of charisma in real life. As will be discussed in more detail in this chapter, most of the findings support existing charismatic leadership theories. Clearly, the results of the present study confirm that charisma has a lot to do with charismatic leaders who express their personal vision in an enthusiastic, authentic and articulate way and who combine leading with empathetic, follower-focused behaviors. After a discussion of the results this section will be concluded with four contributions. (a) A visualization of the phased process of followers' charisma construction, as presented in the Charisma Construction Model. (b) The present study shows that the followers attribute charisma mainly to men instead of women. (c) Besides the construction of charisma on the basis of behavior and attributes, charisma can also be constructed on the basis of followers' awareness of someone's appearance during an initial encounter. (d) Similar to leadership in general, followers' expectations (e.g. because someone is well-known) seem to play into the construction of charisma.

The social construction of charisma
As a first observation it was noted that interviewees did not simply 'apply' a straightforward definition of charisma. Instead, in their narratives about their experiences with the phenomenon of charisma interviewees typically described different dimensions. This fits into the social constructionist view that has been taken. In contrast with natural phenomena (like sunrise, fog or an earthquake) social phenomena have a subjective state; they are dependent on human opinion. As parts of our social reality, social phenomena are 'observer and language dependent' in the sense that without our use of language 'they wouldn't be out there' (Searle, 1996). "Language does not mirror reality; rather it constitutes it" (Fairhurst & Grant, 2010). Another interesting aspect to this is that most of the results of the present study correspond with what we already knew about charisma and charismatic leadership, but what has been criticized (cf. Yukl, 1999; Van Knippenberg & Sitkin, 2013). So although interviewees in the present study were not primed with any knowledge about charisma, to a large extent they accounted for what we already knew. From a social constructivist perspective this doesn't come as a surprise. From this perspective the concept of charisma is part of followers' broader ideas about how leaders are or should be, that is, followers have implicit leadership theories (cf. Eden & Leviatan, 1975; Offermann et al., 1994). These theories impact how leaders are perceived. This impact becomes particularly obvious in the relationship between what is called the 'romance of leadership' (cf. Meindl et al., 1985) and charismatic leadership (Schyns et al., 2007), which challenges the prevailing believes in the importance of charismatic leadership. In sum, the way charisma is constructed by the followers in this study largely reflect a taken-for-granted articulation, a discourse in the sense of an "ordered, integrated way of reasoning, of constituting the social world" (Alvesson & Karreman, 2000), "a historically rooted constellation of ideas, assumptions, and talk patterns" (Fairhurst & Grant, 2010; cf. Foucault, 1972).

Gender of charismatics
One of the main findings of the present study is that by far the most examples of charismatics that were mentioned by the interviewees were men (91%; 64 out of 70). This finding contradicts with the results of earlier studies that show that followers rated female leaders as more charismatic than male leaders. But there are notable methodological differences. For example, in a study by Groves (2005) predefined items (using the Conger and Kanungo Scale; CKS) were used to measure the degree of perceived charisma of preselected study objects (i.e. both male and female leaders). In the present study no predefined items or preselected potential charismatics were presented to the interviewees,

nor were they primed for gender. Thus, the study results suggest that followers in their daily life typically attribute charisma to men instead of women. A possible explanation could be found in the link between gender and leadership. The results show that interviewees typically attribute charisma to male leaders. Earlier research on gender and leadership demonstrates overall masculinity of leader stereotypes. For example, a study by Koenig et al. (2011) showed that people viewed leaders as more masculine than feminine and as quite similar to men but not very similar to women. Eagly and Karau's (2002) role congruity theory proposes that perceived incongruity between the female gender role and leadership roles leads to two forms of prejudice: "(a) perceiving women less favorably than men as potential occupants of leadership roles and (b) evaluating behavior that fulfills the prescriptions of a leader role less favorably when it is enacted by women." Plausibly, this principle also applies to charismatic leadership (as previously suggested Van Knippenberg & Sitkin, 2013) and, consequently, to followers' attribution of charisma to male leaders.

Besides followers' attribution of charisma, scholars have also studied actual charismatic behaviors (using predefined conceptualizations of charisma) of men versus women. It was found that women display more charismatic leadership behaviors than men (Eagly et al., 2003; Groves, 2005; Bass & Riggio, 2006; Barbuto Jr et al., 2007), like showing sensitivity to member needs (Conger & Kanungo, 1987, 1994, 1998) and individualized consideration (Bass & Avolio, 1995). Bass et al. (1996) suggest that women display these behaviors more than men because women are socialized to perform nurturing behaviors, which helps to develop others.

Position of charismatics
The results show that the examples of charismatics that were mentioned by the followers in this study were mostly leading people, like hierarchical leaders, CEOs, professors and teachers. This also fits with the finding that interviewees reported an experienced distance to charismatics (see chapter 4.3). According to Pastor et al. (2007) charisma is an attribute that people usually apply to prominent individuals, which was also concluded by Shamir (1995) who found that when a sample of students are asked to freely identify a close charismatic leader, many of them chose professors.

Charisma by appearance versus charisma by behaviors and attributes
Another main finding of the present study is that charisma construction is not only based on awareness of certain behaviors and attributes, but can also be based on followers' awareness of someone's appearance during an initial encounter. A possible explanation for this is that it works in a similar manner as initial attraction, in which expressive, extraverted and physically attractive people are evaluated more favorably in initial encounters (cf. Friedman et al., 1988; Riniolo et al., 2006), so just on the basis of their first impression. Based on a limited (single-subject) study, Verčič (2014) concludes that "it seems that it takes time to judge a persons' charisma, or at least it takes more than a few minutes […] when defined through previously described dimensions." This last sentence describes an important difference between Verčič's study and the present study, because interviewees in this study were not confronted with previously described dimensions. The results of the present study suggest that followers, in real life, do not always judge on the basis of multiple dimensions, they also seem to construct charisma on the basis of an initial impression.

More in general with regards to someone's appearance, it has been found before that followers might be aware of an impressive physical appearance of charismatics. Not per se in the form of an initial attraction as suggested in the present study, but awareness of appearance in combination with behaviors and attributes (cf. Shamir, 1995). Gardner and Avolio (1998) argued that charismatic leaders use body posture and gestures, eye contact and touch to project a powerful and confident presence and that such nonverbal displays may be used to elicit desired responses from followers. Also Groves (2005) found that leader emotional expressivity skills, including nonverbal expression through eye contact, animated facial expressions, and body/posture gestures, were strongly related to charismatic leadership. Even a positive relationship has been found between male (i.e. not with female) leaders' height and followers' perceptions of charisma (Hamstra, 2014).

Charisma construction on the basis of multiple behaviors and attributes can be found in all the common charismatic leadership theories and models (e.g. Bass, 1985; Bass & Avolio, 1995; Conger & Kanungo, 1987, 1998; Shamir et al., 1993). Although in these models multiple behaviors and attributes are described, still they are focused on leader 'extraordinariness' (Hinkin & Tracey, 1999). An effort to treat charisma as a multidimensional phenomenon can be found in work by Jayakody (2008). Below

the three identified main charisma constructions; 'charisma by sharing a vision', 'charisma by leading others' and 'charisma by having a focus on others' will be discussed, followed by the other 'baseline' attributes that were identified.

Charisma by sharing a vision, leading others and having a focus on others
The results of the present study show that followers typically attribute charisma to someone who shares a vision (behavior) and who is articulate, enthusiastic and authentic (attributes). As one of the interviewees described it: "One man, one message" (Interviewee A6). This strongly corresponds with core dimensions in all main models of charismatic leadership: 'vision and articulation' by Conger and Kanungo (1987, 1998), 'ideological emphasis' by Shamir et al. (1998) and vision articulation with optimism and enthusiasm through 'inspirational motivation' by Bass and Avolio (1995). A strong vision, according to Berson et al. (2001), is optimistic, motivating, and energizing. The results of their study show that the degree of optimism and confidence expressed in a vision is particularly important in determining whether it appeals to followers (Berson et al., 2001). Followers will be more likely to view a leader as charismatic when he delivers his vision in a strong way, in terms of content but even more in terms of delivery (Awamleh & Gardner, 1999; Holladay & Coombs, 1994), like speech imagery (Naidoo & Lord, 2008; Emrich et al., 2001; Mio et al., 2005). In terms of authenticity, the findings of a study by Groves (2005) indicate that the motivating effects of vision and articulation behaviors, which serve as the core behavioral components of many prominent charismatic leadership theories may be dependent on charismatic leaders' ability to demonstrate genuine commitment to their vision through emotional displays. This fits into theories on authentic leadership (cf. Gardner et al., 2011).

As expected, given the body of work on charismatic leadership, the study results show a clear link between charisma and leading behaviors. Followers typically attribute charisma to someone who they perceive as decisive (attribute) while leading others (behavior). The similarities with charismatic leadership models are clear, like 'idealized influence' (Bass & Avolio, 1995) and 'personal risk' (Conger & Kanungo, 1987, 1998). Leading others, a need for influence and dominance are also dimensions that were suggested by House (1977).

Followers in this study also typically constructed charisma in situations where a sociable person (attribute) had a focus on the other by listening with empathy (behavior). This is in line with charismatic leadership dimensions 'sensitivity to member needs' by Conger and Kanungo (1987, 1998), 'supportive behaviors' by Shamir et al. (1998) and 'individualized consideration' by Bass and Avolio (1995). Also other studies show that the more attentive and friendly (Holladay & Coombs, 1994) and warm and sensitive in relation to the needs of others (Hetland & Sandal, 2003) leaders are, the more likely they will be seen as charismatic/transformational. Furthermore, scholars have shown that leaders' emotional intelligence ability contributes to transformational leadership behavior (Leban & Zulauf, 2004; Rubin et al., 2005) and that leaders' engagement in consideration behaviors contribute to follower job satisfaction and even more to satisfaction with the leader (DeRue et al., 2011).

Other identified, overarching attributes of charismatics
In the previous sections five out of the nine attributes of charismatics that were identified in this study were discussed: articulate, enthusiastic, authentic, decisive and sociable. The other four attributes: being knowledgeable, trustworthy, self-confident and altruistic seem, on the basis of the data analysis, not connected to specific charismatic behaviors, as previously discussed. Interviewees mentioned these characteristics with regards to different experiences with charismatics. No matter if charismatics shared a vision, led others or had a focus on others, followers also typically perceived them as knowledgeable. Earlier research already showed that charismatics appear to followers as knowledgeable and experts in their areas of influence (cf. Conger et al., 2000; Conger & Kanungo, 1987; Shamir, 1991). Charismatics were also seen as trustworthy and self-confident. This can be found in the dimension 'idealized influence' by being a trustworthy and energetic role model for followers (Bass & Avolio, 1995) and 'personal risk' by presenting self-confidence and 'unconventional behavior' by building trust and commitment in followers and being a role model (Conger & Kanungo, 1987, 1998). Self-confidence is also a dimension that was suggested by House (1977). The results of different empirical studies show that followers will more likely attribute charisma to leaders who are self-confident, calm and relaxed (e.g. Holladay & Coombs, 1994; Ross & Offermann, 1997). Charismatics in this study were also typically described as altruistic, which is one of the qualities of what Brown and Treviño (2009) call 'socialized charismatic leaders'. Different studies confirm that self-

sacrificing leaders are evaluated as more charismatic than benefiting leaders (cf. De Cremer & Van Knippenberg, 2004; Yorges et al., 1999).

Follower characteristics
A number of follower characteristics were previously discussed. The identified need for leadership was mainly studied before by De Vries et al. (1999). They explored the extent to which an employee "wishes the leader to facilitate the paths towards individual, group, and/or organizational goals." They found that a need for leadership moderates the relation between charismatic leadership and job satisfaction, organizational commitment and role conflict. Also, they found a positive relationship between need for leadership and charismatic leadership, suggesting that followers are more dependent when a charismatic leader is present (De Vries et al., 1999, 2002). In addition to these findings, the results of the present study suggest that a need for leadership can also be positioned at the inception of charisma construction per se. Specifically, the results suggest that the higher the need for leadership, the higher the probability that followers experience charisma.

The suggestion that followers' expectations play a role in the construction of charisma has only been suggested in a broader, contextual fashion. Followers' prototypical expectations in different contexts may affect how leaders are rated (Lord et al., 2001). They theorize that followers' perceptions of leadership are created by a match with the leader characteristics they expect. It has also been studied that, prior to meeting a leader, followers have ideas about how leaders are or should be, thus they have implicit leadership theories (Eden & Leviatan, 1975; Offerman et al., 1994). Linking leadership to charisma, Klein and House (1995, 1998) argue that "charisma resides in the relationship between a leader who has charismatic qualities and a follower who is open to charisma, within a charisma-conducive environment." Adding to these insights, the results of the present study suggest that followers' expectations also play into a possible construction of charisma.

A certain distance towards charismatics was reported, sometimes even seen by interviewees as conditional for charisma to emerge. As discussed, the examples of charismatics were typically those of leading, distant people, like hierarchical managers, CEOs, politicians, teachers and professors. In the organizational literature distance between followers and leaders has been defined as "physical distance, perceived social distance and interaction frequency" (Antonakis & Atwater, 2002). Different studies show that the reduction of distance results in a reduction of the charismatic attribution (Antonakis & Atwater, 2002; Shamir & Howell, 1999; Campbell et al., 2008).

The perceived value congruence with the leader that was found is consistent with different main charismatic and transformational leadership theories, in the sense that they all focus on inspiring, value-based leadership (House, 1977; Conger & Kanungo, 1987, 1994, 1998; Shamir et al., 1998; Bass & Avolio, 1995). Earlier empirical research shows that perceived value congruence indeed plays an important role in both charismatic and transformational influence processes (Jung & Avolio, 2000; Bono & Judge, 2003; Sosik, 2005; Brown & Treviño, 2006). The importance of perceived value congruence can also be explained from a Social Identity perspective in the sense that being perceived as charismatic is, at least in part, being perceived as representative of 'us' (Platow et al, 2006; Haslam, 2004; Reicher et al., 2005; Van Dijke & De Cremer, 2010).

Dark side of charisma
The findings regarding the so-called dark side of charisma confirm existing literature on this topic. Following Conger's work on the dark side of leadership (Conger, 1990), different scholars have reviewed the dark side of charismatic leaders who are narcissistic, have a high need for power and authority, lack of internalization of values and beliefs (Conger & Kanungo, 1998), show authoritarian behavior, serve their self-interest and are exploitive of others (Walter & Bruch, 2009). This type of charismatic leadership has been associated with distinctly harmful, morally reprehensible consequences (O'Connor et al., 1995). The same applies for the dark side of transformational leadership. There are leaders who are not driven by ethical values, but "exploit the motivation of value-driven followers for their own profit" (Braun, 2013), a phenomenon corresponding to what Barling et al. (2008) call pseudo-transformational leadership. With regards to the following behaviors by followers, the present study confirms that this can lead to blindly following a charismatic leader. Howell and Shamir (2005) posit that since leader identification involves idealizing and romanticizing the leader, followers may end up blindly adoring and heavily depending on their leader.

Effects of charisma on followers

As expected, the effects of charisma that followers in this study perceived range from listening to and being inspired by the charismatic, feeling good or empowered, to more active effects like learning from the charismatic or doing what the charismatic says (i.e. following). These and many other effects of charisma have been widely studied (see chapter 2.3). For instance, charisma leads to cooperation (De Cremer & Van Knippenberg, 2002), self-efficacy (Shea & Howell, 1999), job satisfaction (De Vries et al., 1999; Fuller et al., 1996) and emotional contagion (Cherulnik et al., 2001). Different scholars found that charismatic leadership empowers followers, mediated by social identification (Wang & Howell, 2012; Conger et al., 2000; Kark et al., 2003). The finding that followers felt good as a charismatic effect is in line with a study from Bono and Ilies (2006). Their study results suggest that charismatic leaders express more positive emotions then do less charismatic leaders and that leaders' positive emotional expressions have a direct effect on follower mood. They suggest that mood contagion may be one of the psychological mechanisms by which charismatic leaders influence followers.

Practical implications

The results of the present study show that the followers in this study experienced effects of charisma in their own lives, suggesting that leaders' charismatic behaviors can indeed instill effective followership. More specifically, for a leader it seems important to share their authentic vision with enthusiasm, to lead others decisively, and to have a sociable focus on others. In addition, the study results show that charisma construction does not per se only commence when these behaviors are noticed, but that charisma construction can also commence during an initial encounter on the basis of someone's impressive appearance or presence. Also, the results suggest that leaders have a more profound effect on followers when their articulated, authentic messages correspond with the values of followers and, more in general, when their behavior conforms to followers' expectations.

Conclusion

Given the identified conceptual problems with current theories and research on charisma and charismatic leadership, as mainly expressed by Yukl (1999) and Van Knippenberg and Sitkin (2013), the purpose of the present baseline study is to gain an in-depth understanding of how followers in an organizational context construct the phenomenon of charisma. The present study aims to contribute to a recent call for novel research on charisma (Antonakis & Shamir, 2014; Antonakis & Gardner, 2015), in particular to knowledge about followers' construction of charisma. Most findings confirm existing, criticized models of charismatic-transformational leadership. It is argued that the way charisma is constructed by the followers in this study largely reflect a taken-for-granted articulation, a discourse in the sense of an "ordered, integrated way of reasoning, of constituting the social world" (Alvesson & Karreman, 2000), "a historically rooted constellation of ideas, assumptions, and talk patterns" (Fairhurst & Grant, 2010; cf. Foucault, 1972). Clearly, the results show that charisma has a lot to do with charismatic leaders who express their personal vision in an enthusiastic, authentic and articulate way and who combine leading with sociable, follower-focused behaviors. This largely supports Bass' dimensions 'idealized influence', 'inspirational motivation' and 'individualized consideration' (Bass & Avolio, 1995).

A first contribution of the present study is the visualization of the phased process of followers' charisma construction, as presented in the suggested Charisma Construction Model. Because this model focuses on the process of charisma construction, different existing models can be, to a large extent, integrated in the different phases. Besides the mentioned dimensions of Bass' model, this also counts for Conger and Kanungo's (1987, 1998) model, with its emphasis on the leader being sensitive to followers' needs, articulating an inspiring vision (as charismatic behaviors) and getting followers' trust and commitment (as the effects of charisma). The same applies for Shamir's behavioral dimensions 'ideological emphasis' in the leader's vision, 'displaying exemplary behavior', 'emphasizing collective identity' and 'supportive behaviors' to followers (Shamir et al., 1993). All in all, the presented Charisma Construction Model offers a novel and integrated view on the process of charisma construction, including characteristics of charismatics, followers and the effects of charisma on followers.

A second contribution of this research is that it shows that followers mainly attribute charisma to male leaders. In the words of one of the interviewees (A6): "One man, one message". As previously discussed, this finding contradicts with earlier studies that show that female leaders are rated as more charismatic and also show more charismatic behaviors than men.

A third contribution of this study is that charisma can be swiftly attributed on the basis of someone's appearance during an initial encounter – so even before someone shares a vision, leads others and/or has a focus on others.

A fourth contribution is the suggestion that followers' expectations play into the construction of charisma, for example because someone is well-known. Until now the influence of expectations has only been studied in a broader context, in the sense that followers' expectations influence how they perceive leaders.

The present study addresses different aspects of the critical assessments by Yukl (1999) and Van Knippenberg and Sitkin (2013). Yukl's (1999) first point of critique is that current models on charismatic-transformational leadership do not explain how leader behaviors are related to underlying influence processes. Van Knippenberg and Sitkin's (2013) first point is that existing models do not specify how its dimensions were selected for inclusion or exclusion or how these dimensions combine to form charismatic-transformational leadership. Their third point is that conceptualizations and operationalizations confuse leaders behaviors with outcomes. The present research addresses these points of critique by making a clear distinction between characteristics of charismatics, including behaviors and attributes, characteristics of followers and effects of charisma on followers, and by showing how these distinct aspects can be combined in a phased process of charisma construction, as presented in a Charisma Construction Model. All presented aspects were inductively generated from the stories of the followers who participated in this research.

The present study does not address Yukl's (1999) second point about the fundamental differences between distinct behaviors for charismatic versus transformational leadership, simply because the sole focus of this study was on followers' construction of charisma per se. Naturally, the present qualitative research does not provide a causal model "that shows how each of the specific dimensions influences mediating processes and outcomes," as mentioned by Van Knippenberg and Sitkin (2013) as second fatal problem. As will be suggested in chapter 5.2, this could be part of future quantitative research. Finally, the present research was also not focused on addressing the invalidity of measurement tools like the MLQ, as Van Knippenberg and Sitkin's (2013) fourth point suggests.

5.2 Limitations and directions for future research

Limitations of the present study
The following limitations can be identified. There were some disadvantages of the employment of narrative interviews. Where the narratives should consist of mainly experiential information, interviewees also included their (hindsight) opinions and possibly did not always gave an accurate account of what actually happened and what they precisely thought at that time. Although the main parts of the narrative interviews were meant to capture detailed, rich descriptions of interviewees' experiences (see chapter 3.3), in reality most interviewees initially shared their experiences in more trivial terms. In every interview the interviewer had to probe for more information about what the interviewee experienced exactly, obviously doing that on the basis of what interviewees had already mentioned. Some interviewees mentioned afterwards that they had shared experiences which they thought would be of interest to the interviewer and some interviewees might have had more subject matter knowledge than wished for, like the interviewee who shared afterwards that she was studying 'female leadership' at that time. Possibly certain valuable information has not been covered because of interviewees' pre-selections and prior knowledge about the topic. Hopefully negative effects were limited by interviewing sixteen individuals on the basis of initial and theoretical sampling (see chapter 3.2). Finally, with regards to the synthesis of the results and the proposed theoretical model, it is on this basis not possible to generalize the results or to present a causal model or to specify distinct influences of the different dimensions and identified factors. Also is it not possible to determine which attributes, behaviors and contextual factors are conditional for the construction of charisma or to determine which contribute more to the construction than others.

Directions for future research
Aside from the suggestion to put the different (separate) dimensions of the presented Charisma Construction Model to the test, there are some other avenues for future research. First, based on the finding that followers mainly attribute charisma to men, further research could determine if this claim holds. Besides using the charismatic behaviors and attributes that were identified in the present study,

perhaps an Implicit Association Test (cf. Greenwald et al., 1998) could be used, designed to detect the strength of a person's automatic association between mental representations of concepts in memory, in this case the concept of charisma per se. Second, it seems fruitful to examine different contextual factors. Does the suggestion hold that followers' expectations beforehand indeed contribute to the development of charisma perceptions? Third, with regards to culture, the results of this study are based on interviews with fourteen Dutch and only two German interviewees. Although no differences were noticed on the basis of the narratives from the two German interviewees, it could be worthwhile to study in more depth if there are cultural differences in how followers construct the phenomenon of charisma. That cultural differences exist can be found in different studies (cf. Javidan & Carl, 2004; Singer & Singer, 1990). For examination of cultural differences, Hofstede's (1980) dimensions could be used to examine, for example, if there are differences between a low or high Power Distance or between a more masculine or feminine culture. Fourth, charisma could be examined in non-organizational settings, like exploring the emergence and effects of charisma and charismatic behavior among children at primary and secondary schools or in family settings. Fifth, future research should attempt to study the process of charisma construction in different organizational contexts and work settings, like virtual teams where visual cues are missing and both leaders and followers have to partly rely on other forms of communication to be effective (cf. Avolio et al., 2014; Purvanova & Bono, 2009). Does followers' awareness of charismatic behaviors and attributes, as identified in the present study, also lead to charisma construction in virtual settings? And how do the identified follower characteristics, like experiencing value congruence and distance play into the construction of charisma in these settings? Are followers' expectations and their need for leadership different than in face-to-face work settings? Furthermore, it seems fruitful to not only examine charisma in virtual work settings, but also in virtual life per se. For example, how (if at all) are perceptions of charisma constructed on social media and what are the effects?

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Abstract

As far back as Weber (1947), there has been interest in leaders with such a supernatural quality that it results in "complete personal devotion to the possessor of the quality" (Wallis, 1982). It wasn't until the mid 80s that charismatic-transformational approaches to leadership became popular, mainly when Bass' (1985) model of transformational leadership was introduced, with operationalized dimensions such as 'inspirational motivation' and 'individualized consideration' (Bass & Avolio, 1995). But there are many unanswered questions and criticisms about the way charisma and charismatic-transformational leadership have been conceptualized. Yukl (1999) was the first to elaborate on the 'serious conceptual weaknesses' in charismatic-transformational leadership theories. Van Knippenberg and Sitkin (2013) even go a step further by identifying four 'fatal problems' that lead to a firm recommendation: To abandon current approaches and measures. Recently, Antonakis and Shamir (2014) and Antonakis and Gardner (2015) acknowledged these criticisms in their request for theoretical and empirical manuscripts that "will advance our understanding of what charisma is."

Therefore, the purpose of the present base-line study is to gain an in-depth understanding of how followers in an organizational context construct the phenomenon of charisma. The derived central question of this study is defined as 'How do followers construct the phenomenon of charisma?' A social constructionist perspective has been taken, meaning that there is no objective truth to be discovered, but that meaning of a phenomenon is constructed through our engagement with life experiences and situations (Crotty, 1998). This view fits into the constructionist variant of the grounded theory approach that has been followed, as advocated by Charmaz (2014). Narrative interviews were conducted, recorded and transcribed verbatim; all data was coded and analyzed, ultimately leading to theory building. In this final step the analyses was integrated and solidified in a theoretical structure (Charmaz, 2014).

Most research findings confirm existing, criticized models of charismatic-transformational leadership. It is argued that the way charisma is constructed by the followers in this study largely reflect a taken-for-granted articulation, a discourse in the sense of an "ordered, integrated way of reasoning, of constituting the social world" (Alvesson & Karreman, 2000), "a historically rooted constellation of ideas, assumptions, and talk patterns" (Fairhurst & Grant, 2010; cf. Foucault, 1972). Clearly, the results show that charisma has a lot to do with charismatic leaders who express their personal vision in an enthusiastic, authentic and articulate way and who combine leading with sociable, follower-focused behaviors.

This study has four main contributions. First, the phased process of followers' charisma construction as visualized in a 'Charisma Construction Model'. Because this model focuses on the *process* of charisma construction, different existing models (e.g. Bass, 1985; Bass & Avolio, 1995; Conger & Kanungo, 1987, 1998; Shamir et al., 1993) of which most dimensions are confirmed in the present study, can be, to a large extent, integrated in the different phases. Second, the results show that followers mainly attribute charisma to male leaders. This finding contradicts with earlier studies that show that female leaders are rated as more charismatic and also show more charismatic behaviors than men. Third, the study shows that charisma can be swiftly attributed on the basis of someone's appearance during an initial encounter – so even before someone shares a vision, leads others and/or has a focus on others. Fourth, it is suggested that followers' expectations play into the construction of charisma, for example because someone is well-known. Until now the influence of expectations has only been studied in a broader context, in the sense that followers' expectations influence how they perceive leaders.

The present study addresses different aspects of Yukl's (1999) and Van Knippenberg and Sitkin's (2013) critical assessments, by making a clear distinction between characteristics of charismatics, characteristics of followers and effects of charisma on followers, and by showing how these distinct elements can be combined in a phased process of charisma construction, as presented in a Charisma Construction Model.

Aside from the suggestion to put the different dimensions of the Charisma Construction Model to the test, five suggestions for future research were given. First, based on the finding that followers mainly attribute charisma to men, further research could determine if this claim holds. Second, it seems fruitful to examine different contextual factors. Does the suggestion hold that followers' expectations beforehand indeed contribute to the development of charisma perceptions?

Third, with regards to culture, it could be worthwhile to study in more depth if there are cultural differences in how followers construct the phenomenon of charisma. Fourth, charisma could be examined in non-organizational settings, like exploring the emergence and effects of charisma and charismatic behavior among children at primary and secondary schools or in family settings. Fifth, future research should attempt to study the process of charisma construction in different organizational contexts and work settings, like virtual teams where visual cues are missing and both leaders and followers have to partly rely on other forms of communication to be effective.

KEYWORDS: Charisma, charisma construction, charismatic leadership, charismatic-transformational leadership, social constructionism, grounded theory

Appendices

A. Interview protocol (English version)

This protocol was created on the basis of the instructions by Jovchelovitch and Bauer (2000).

Ask the participant for permission to record the interview. If approved, start recording.

 # START RECORDING #

"Thanks for participating in this research. All your responses will be held strictly confidential. You will not be identified as a participant in this study. I would like to ask your permission to use quotes from the interview, anonymously. Is that okay?" [Yes/No response by the participant]

Phase 1: Initiation: Initial central topic

[Background:]	"I'm doing a research on the experiences people have with charisma.
[Question Round 1:]	Can you share with me occasions throughout your career when you experienced charisma?
[Question Round 2:]	Can you share with me your experiences with the phenomenon of charisma?
[Procedure:]	Take your time to tell me your experiences.
	I'll listen to your story, without interrupting or asking you questions.
	I may take some notes that I'll ask you questions about later.
[Question Round 1:]	So, can you share with me occasions throughout your career when you experienced charisma?"
[Question Round 2:]	Can you share with me your experiences with the phenomenon of charisma?

Phase 2: Main narration

- No interruption.
- Only non-verbal or paralinguistic support ('Hmm', 'yes', 'I see').
- Make some notes.
- When the participant marks the end of the story, probe for anything else: 'Is there anything else you want to say?'

Phase 3: Questioning phase

- Elicit new and additional material.
- 'What happened before/after/then?' and 'Can you tell me more about xyz?'
- No why-questions, not asking for opinions, attitudes or causes. Do not point at contradictions.

 # STOP RECORDING #

Phase 4: Concluding talk

- Informal talk, off the record.
- Possible use of why-questions. This may be an entry point for the analysis later.
- Memoing immediately after the interview not to miss this information.

B. Interview protocol (Dutch version)

Dit protocol is gecreëerd op basis van de instructies van Jovchelovitch en Bauer (2000).

Vraag de participant voor toestemming om het interview op te nemen. Indien akkoord, start de opname.

 # START OPNAME #

"Dank dat je aan dit onderzoek wilt meedoen. Je antwoorden zullen vertrouwelijk worden behandeld en het onderzoek is geheel anoniem. Je zult dus niet worden aangemerkt als deelnemer aan dit onderzoek. Is het ok als ik quotes van dit interview gebruik, geanonimiseerd?" [Ja/Nee respons van de participant]

Fase 1: Initiatie: Initieel centraal onderwerp

[Achtergrond:]	"Ik doe onderzoek naar de ervaringen die mensen hebben met charisma.
[Vraag Ronde 1:]	Kun je situaties met me delen waarin je charisma hebt ervaren, gedurende je carrière?
[Vraag Ronde 2:]	Kun je jouw ervaringen met het fenomeen charisma met me delen?
[Procedure:]	Neem de tijd om je ervaringen te vertellen.
	Ik luister naar je verhaal, zonder je te onderbreken of vragen te stellen.
	Ik maak misschien wat aantekeningen waar ik je later vragen over stel.
[Vraag Ronde 1:]	Dus, kun je situaties met me delen waarin je charisma hebt ervaren, gedurende je carrière?"
[Vraag Ronde 2:]	Kun je jouw ervaringen met het fenomeen charisma met me delen?

Fase 2: Hoofd vertelling

- Niet interrumperen.
- Alleen non-verbale of para linguïstische support ('Hmm', 'ja').
- Maak enkele aantekeningen.
- Als de participant het einde van het verhaal aangeeft, vraag of er nog iets anders is: 'Is er nog iets anders dat je zou willen vertellen?'

Fase 3: Bevragen

- Verzamel nieuw en additioneel materiaal.
- 'Wat gebeurde er voor/na/toen?' en 'Kun je me meer vertellen over xyz?'
- Geen waarom-vragen, niet vragen om meningen, attitudes of oorzaken. Niet wijzen op tegenstellingen.

 # STOP OPNAME #

Fase 4: Nagesprek

- Informeel gesprek na de opname.
- Mogelijk gebruik van waarom vragen. Dit kan een aanknopingspunt zijn voor de latere analyse.
- Maak direct na het interview aantekeningen om deze informatie niet te missen.

C. List of main codes with data extracts

Every data extract references to a particular interviewee. See table 1 in chapter 3.2 for the interviewees' demographics.

Charisma on the basis of Appearance versus Charisma on the basis of Behaviors and Attributes

Main codes	Underlying codes	Data extracts
Charisma by Appearance	Construction of charisma by someone's appearance; being impressed by someone during an initial encounter; 'wow' effect.	"Somehow you're impressed by someone's appearance. […] Impressed by such an appearance. […] For me that's charisma, just seeing someone and thinking 'gee', being impressed, so you think…, you don't even know why exactly, but you think 'wow'. […] So at a certain moment… yeah, someone impresses you and we don't know exactly what it is, then it has to be something like charisma" (A7). "It is mainly his appearance, it is not what he says per se, but just how someone appears to be or how someone looks, which then determines how you experience it. […] He enters the podium in a very pleasant manner […] The way he just stands there, appearing so relaxed and comfortable, yeah and because of that an authority. […] He has a certain appearance which people find attractive" (A11). "Gerard Zwartkruis enters the room and you think 'well, he stands out' you know, it's a remarkable man so to say. […] I think it's also his attitude, I cannot even recall him that well, but I think it is a big man, a good straight posture and a good appearance. Not an appearance that was attractive or unattractive, but more like what you show, do you show energy. […] Sometimes you see people of whom you think 'they give energy' and with other people you don't think that at the first sight so to say, they are somewhat more anonymous and less outspoken" (B2). "Of course charisma is not always about having something to say, but someone who enters a room or that you encounter or that you meet can also just show it, yes a certain appearance" (B4).
Charisma by Behavior and Attributes	Construction of charisma by a combination of certain behaviors and attributes as noticed during a continued encounter.	"I thought about it when it was the last time that it became very clear to me, this feeling 'well, this is a special person, this is a special situation, something happens here that's not connected to major life events, because then of course always something special happens. But merely by appearance, the things he said and the way it happened, I had the feeling of charisma with Peter van Uhm, the former highest general of the Dutch defense department until 2012, with his unique experience of his son dying in the battlefield while he was responsible for the forces in Iraq and Afghanistan. In 2013 he gave lecture of somewhat over an hour at the national congress for the anesthesiologists days about his vision on leadership. Of course we had paid for the talk he was going to give, then you expect that someone will show up prepared. [But…] This man didn't want our money, he just wanted to tell us something. You obviously think, you don't become general for nothing, so there has to be a certain authority, certain assertiveness, professional competency and this all combined above all with a high eloquence. And if I'm now wondering in retrospect why I had this feeling of charisma then it is because this man was crystal-clear, he stood behind his own message; there was no contradiction in body language, words and the content of what he said. It was a message that was touching, he showed a total identification with the idea behind it, there was no doubt that stood for his mission. Yes, this combination of authenticity, integrity, involvement, credibility and reflection that was also there, it wasn't just a designed show, but he was very self-conscious about 'what am I doing, what am I doing here now, what did I do in that situation when I was asked, and so on. He didn't present his message only with words but also with his… Everything showed that message. Everything was in consensus, yes. One man, one message. All this evoked the feeling 'this person in front of you is rather extraordinary. I think the feeling 'wow that man has charisma', if I would go on a trip for two weeks with that general, that feeling will maybe also change" (A6).

Main codes	Underlying codes	Data extracts
Charisma by Behavior and Attributes (continued)		"I worked very closely with a regional head, who was, as I would call it, a very charismatic person. He was really the right person for this kind of start-up situation. He was an excellent speaker, so rhetorically he was great, he always spoke in pictures, an extremely good storyteller, so he was able to translate complicated messages into very simple messages and pictures and images and metaphors so people could follow him and could understand what he was telling them. It was a kind of ethical standard he was setting, like you have to behave correctly, it's like the values we have at [company name removed for privacy reasons] and he did not only pronounce them, he forced people to follow them, so not in a manipulative way, but in a very strict and very uh straightforward way. He was able to give people a kind of direction, so to tell them what he wants to achieve in a way that that people found it attractive and inspiring. He was able to influence the way how they worked because they emotionally followed and said okay if he's telling us, this is the right way, we will do it. People were able to react emotionally, yeah in a very positive way and in an extreme way, so everybody liked to follow him. So many people were very much engaged and tried to be close to him, to follow him, to do what he wanted them to do, so there was even a point where I thought oh now it becomes dangerous because people didn't have enough distance. He was able to influence the way how they worked because they emotionally followed and said okay if he's telling us this is the right way, we will do it" (A8).

"In more critical situations you tend more to look for charismatic people than in pretty relaxed and all good stuff working situations, because often you look for charismatic people to get out of a situation more or less critical to find a good end for whatever. He was pretty calm, he had inner calmness which at least then went over to the group by talking not loud. He managed the crowd to come to a solution. He was able to calm down the group, to provide them with really trust that the situation can be cleared without losing anybody or getting anybody hurt, this is something which is clearly manipulating the group, but in a pretty positive way. Communicating in a way that people really find the trust to follow you to go through the situation. Really able to turn around the whole mood of the group, to refocus them on the solution instead of on the problem. So really in tough situations these people, explicitly these people, have been able to motivate others to really stretch themselves, much more than they maybe have even thought they can be stretched. A trust related relationship, this really brought people up to at least move out of their comfort zone" (A9).

"For me as junior researcher, junior doctor, I was particularly sensitive for someone that has the things you hope for. You think, I am looking for someone that, well you don't even exactly know that at that moment, but it turns out that you were looking for someone with clear ideas, calmness, that gives you the confidence to succeed. A central figure in my career is my own promoter, his name is Cor Kalkman, a professor in anesthesia. That's someone I find very charismatic, in the sense that he is a force of attraction, or he does something that you think 'That's how I want it too' or 'I have to do something with this'. He is very calm and friendly and has a lot of experience. I met him for the first time when I had applied for a position in the research department I work now. Yes then you immediately know 'this is someone I want to work with, he will get me through my promotion process which I will do under his leadership. He is friendly, sympathetic, with a very friendly smile that makes you happy too. He has something fatherly, so that you feel at ease immediately. You feel as if you are taken 'upon his wings', that you don't have to worry, everything will be fine. It really is attraction. Someone to look up to. I'm always happily surprised about his hugely contagious enthusiasm and his cheerful manner and others think that to you know, I'm not the only one who thinks that. It makes me happy when I see him, then I'm like 'hey there he is, that's nice, I have to tell him how things are going'. And it also helps that he then always let's you know that he is pleased with what you do and proud on your work, yes that's nice" (A11). |

Main codes	Underlying codes	Data extracts
Charisma by Behavior and Attributes (continued)		"There were some speakers at the HR tech fair and they told very charismatic and passionate about what they did with the implementation of some systems. I believe that people who share something very passionate are also charismatic, because I think if I would work for those people and they believe in it so profoundly, then you just go with it. You know, then all the positive sides are so well explained; they also had critique and they also saw the negative, but they were so enthusiastic and were so focused on their goal; that makes me enthusiastic. […] That's what I experienced at HR Tech, that person from Philips, actually a very greyish man, but still in the way he told it was very charismatic. […] I think it's also someone's appearance, so you have to be able to passionately share something, but it's also a little bit of appearance. Although that somewhat conflicts with what I just said about that man from Philips, because he didn't have that impressive appearance, but still he made me very enthusiastic. […] So, you know, you can of course also be just a bit greyish, a grey mouse, but still being able to passionately share something, and I think that's what he did, very enthusiastic, you just noticed that he also enjoyed the process they went through at Philips, and yes, that's contagious to me" (B2). *Charisma by appearance, followed by charisma by behavior and attributes* "General Van Uhm and Dick Berlijn. […] Appearance at the moment they entered a room. […] Someone really made an entrance. […] A certain aura that someone has around them or something. […] Someone catches your eye. […] If they entered a room you felt something. […] And if you hear these people speak that's exceptional. Just have a look, for example on YouTube you will find the story 'I choose the weapon' by general Van Uhm. Then he addresses a room full of people from businesses and universities and uh, well, what a presence. […] The feeling that… this man shows 'I know what my message is and I know where we have to go'. Just the confidence someone shows. 'I have a story and I believe in it and that's it'. Yes, I believe that's charisma" (A3).

Characteristics of charismatics: Behaviors and attributes

Main codes	Underlying codes	Data extracts
Sharing a vision	*Behavior* Sharing a vision, an inspiring message. *Attributes* Being authentic, open, vulnerable. Being articulate, a good speaker, rhetorically strong. Being enthusiastic, having drive.	"With respect to content, he also just had a good story. […] He could inspire me greatly" (A2). "Inspiring. His wordings often gave me reason to reflect on things. […] And that inspired me because he gave clear arguments why this choice had been made and because in fact it's also something that can be a personal insight" (A5). "His ideas were very revolutionary. […] 'I come here to tell my story.' […] 'I have my own plan.' […] A certain way of confidence in 'this is where I stand for, this is what I have to say.' […] He came with a substantial argumentation with the smallest details why what he said is true, in his philosophy. And then 'hey, do with it what you want, do with it what you can do with it, but again, don't let the fact that you always did it like this hinder you from seeing that it could also be done differently.' […] Strong confidence in his own story, like 'this is just the way it is, I have thought it through, I have experimented it, I have success with this, as volleyball coach and as coach of the national team'" (A7). "His vision was to implement ICT in education, that was in the nineties. […] He had a really strong vision to make this happen and he 'walked on all kinds of unconventional roads', spoke to everyone, companies, governments, just to make this happen. […] Visionary. […] This had become his live, his vision completely. […] His personal vision" (A10). *Being authentic* "Very sincere. […] They always show something like 'well I don't know', or 'I don't have an answer right away'. I think that's very wise. […] His simple authentic appearance" (A4). "You could really see that he personally believed in and stood for what he said, so the emotion in what he said was, for example, also visible in his facial expression and the movements with his hands" (A5). "A certain openness, also when it's not going well, because it wasn't a perfect presentation. And nevertheless how he handled it" (A7).

Main codes	Underlying codes	Data extracts
Sharing a vision (continued)		"Really that you think, this man really believes in what he tells here. It's not just his work […], no he is really convinced that this is the best and he worked on that very passionate" (B2). *Being articulate* "An excellent speaker, so rhetorically he was great, he always spoke in pictures, an extremely good storyteller, so he was able to translate complicated messages into very simple messages […] and pictures and images and metaphors so people could follow him and could understand what he was telling them" (A8). "The story he tells, it's so nice, so logical, it runs so well, so easily, yes, that's fantastic" (A11). "I thought he was very explicit in his summaries, using the right words so that the people at the table had the idea that he gave a good account of what just had happened" (B5). *Being enthusiastic* "The swung he had, you know. […] Enthusiasm. […] A certain drive" (A3). "He had a very strong drive to succeed, an enormous drive. […] A very strong desire to accomplish this. Really someone that totally goes for it. […] Very enthusiastic about it" (A10). "A very contagious enthusiasm." (A11). "He just wanted this you know. The feeling that he gave you was that he couldn't wait to start and to make it a success together. […] He was just very knowledgeable, convinced and enthusiastic" (B2).
Leading others	*Behavior* Leading, motivating others to believe in something, do something, go somewhere. Or persuading others. *Attributes* Being decisive, dominant.	"He was the leader and he decided what was going to happen, but he did that in a way that people also followed him. […] He didn't take a subordinate role and that suited him. […] He showed leadership and said 'okay we are going to do this, we are going to do that' and people accepted that in a very natural way, without having the feeling they didn't have a say, because that feeling wasn't there. I think that's part of charisma" (A1). "He was able to give people a kind of direction, so to tell them what he wants to achieve in a way that that people found it attractive and inspiring. […] He was able to influence the way how they worked because they emotionally followed and said okay if he's telling us, this is the right way, we will do it. […] Really able to energize people and to really work with him and the leadership team to get this up and running. […] Challenge them a bit more, give stretch assignments to people" (A8). "He managed the crowd to come to a solution. […] Able to calm down the group […] Provide them with really trust that the situation can be cleared without losing anybody or getting anybody hurt, this is something which is clearly manipulating the group, but in a pretty positive way. […] Communicating in a way that people really find the trust to follow you to go through the situation. […] Really able to turn around the whole mood of the group. […] To refocus them on the solution instead of on the problem." (A9). "He just decides something, he acts, he just moves on so to say. That's also a characteristic of charisma, that you can do those things quickly, and that you are able to decide, and also doing that in a way that in fact everyone marches in that direction" (B5). *Persuading others* "On a certain moment he asked a couple of people in the same way he asked me, and they said 'no' immediately – I said 'yes' immediately. He left them alone for a few weeks, he did nothing for a few weeks, he is like 'okay, I just have to live with your answer'. Then he approached them again, brought it up again and asked them in a slightly less charming, slightly less pleasant manner – and they said 'yes'. […] He didn't behave like, he didn't put his foot down, he still looked at these people with a lot of charm, like he did with me, very charming and very penetrating. But the tone of his word was a little bit different, you know, but he still… you still thought 'my god, I have made it here'. And still his tone of voice was a little bit different. I don't know if that charismatic… his behavior or his appearance stayed the same, I thought that was so… I thought 'wow'" (A2).

Main codes	Underlying codes	Data extracts
Leading others (continued)		"My own academic mentor in Cologne, he was, he could be tremendously charismatic, but sometimes he was just a douchebag and then his charisma was gone for just a moment and you think 'what's my business with this idiot altogether?' And the next time he persuades you again by being very charismatic. You let that happen two, three times and then you address it" (A6).
Having a focus on the other	*Behavior* Having a focus on the other, listening, being empathetic, personal, understanding. *Attributes* Being sociable, friendly, sympathetic, having flair, charm.	"He was very personal, he always knew about your personal situation, he knew that from everyone. He knew everyone by name. […] He listened very well and responded precisely and he mentioned things that you also were reflecting on for yourself, so he knew how to analyze the situation and respond to that" (A1). "With a good focus on people. […] The ability to bridge the gap to the other. Angry people in the room, angry, upset, the house is going to be demolished or I don't know what is happening – and to then neutralize that, to be sincerely interested in that, giving these people the feeling 'I can share my story.' […] Understanding" (A4). "Charismatic because I had the feeling that he was really focused on me, that he wasn't thinking about others in the meantime, as if I'm the only one he is busy with at that moment. […] The feeling that you are alone with him in a very large room, even when there are hundreds of people walking around you. […] That pervasive way he looked at me. […] If you talk to him you will notice that it's as if someone looks insight, actually looks right through you" (A5). "In his charismatic moments he could give you the feeling that you and your academic career are the most important in the world to him. […] He took the time, listened intensely empathetic" (A6). "Listening, but not excessive. I mean, I have a problem, I stop by, we discuss, we fix it and it's done. […] Being responsive" (B1). *Being sociable* "A very sociable guy" (A1). "Very warm, very friendly […] You would fall for him easily" (A2). "A lot of flair and charm" (A10). "Friendly. […] Charming behavior. […] Sympathetic. […] Really a cool guy" (A11).

Characteristics of charismatics: Overarching attributes

Main codes	Underlying codes	Data extracts
Being knowledgeable	Being knowledgeable, experienced, good at something, a professional, an expert, an authority.	"A lot of experience to manage that all. […] Really experts in their fields. […] Provide these kind of experience, knowledge to others. […] Linked to the experience, being more than others in such situations and knowing that there is sometimes a way out. […] I would also bet these people are, in whatever kind, successful with what they do" (A9). "Showing that he is knowledgeable and has experience with it. […] I think in business just that people are knowledgeable, that can teach you" (B1). "The moment I am sitting in that class, listening to the story of the history teacher, you know, that moment he clearly was very knowledgeable" (B3).
Being self-confident	Being self-confident and calm, having faith, standing for one's story, work.	"Because he was so calm, he also seemed very trustworthy and very knowledgeable, very confident. […] You could see that he stood there with self-confidence, like, this is my project, this is what I'm telling and that's how it is" (A2). "This man shows 'I know what my message is and I know which way to go', just the confidence one shows. 'I have a story that I believe in and that's it.' Yes, I think that's charisma" (A3).

Main codes	Underlying codes	Data extracts
Being self-confident (continued)		"A certain calmness in his voice, in how he talks. […] Just sort of solidity, calmness, way of standing" (A7). "He just had so much faith in that project, so to say, and because of that they accomplished. […] Not unsure, I think it was someone with a very strong opinion and it showed" (B2).
Being trustworthy	Being trustworthy, integer, a role model, having high ethical standards.	"It was a kind of ethical standard he was setting, like you have to behave correctly, it's like the values we have at [company name removed for privacy reasons] and he did not only pronounce them, he forced people to follow them, so not in a manipulative way, but in a very strict and very straightforward way" (A8). "The feeling that this person is trustworthy on one hand, so you can speak on specific things and you gain trust because this person isn't running around and making rumors and such kind of stuff. These people, I think, are also often integer. […] Act according to walk the talk. […] Acting more or less intuitively as a role model, so being a good banker for example or being a good colleague or being a good manager or a leader" (A9). "Strongly inspiring confidence. […] He has something fatherly, so that you feel at ease immediately. […] You feel as if you are taken 'upon his wings', that you don't have to worry, everything will be fine" (A11).
Being altruistic	Being altruistic, not selfish, not status driven, approachable.	"That is a type like 'I don't have my own room and I just walk into your room and sit down next to you.' So very approachable. […] He doesn't worry about status and that kind of things" (A1). "This man didn't want our money, he just wanted to tell us something" (A6). "He wasn't selfish, he was really focused on the result, not for his own glory or something, I never sensed that with him." (A10). "The director of my employment agency, that's a charismatic person in the sense of just being down-to-earth, normal and approachable. […] One of the people, not sitting in a separate room" (B1).

Characteristics of followers

Main codes	Underlying codes	Data extracts
Having a need for leadership	Having a need for a leader or a charismatic person; having a need for guidance or inspiration.	"If something needs to be done then you ask him, 'come here, you are the leader', you know, that kind of situations" (A7). "These three people out of the group, at least more or less asked them to act as speaker, so there, the trust was given to them from the group to the individuals. […] In more critical situations you tend more to look for charismatic people than in pretty relaxed and all good stuff working situations, because often you look for charismatic people to get out of a situation more or less critical to find a good end for whatever. And I think that's an action which is done from an individual or a group to solve issues where you think you may not be able to do it by yourself, but someone else can do it for you and then you look for this person and maybe this is linked to think about or perceive someone as charismatic" (A9). "For me as junior researcher, junior doctor, I was particularly sensitive for someone that has the things you hope for. You think, I am looking for someone that, well you don't even exactly know that at that moment, but it turns out that you were looking for someone with clear ideas, calmness, that gives you the confidence […] to succeed" (A11). "Then I pretty soon realized 'okay, this is someone I can learn something from, so I want to be here, at least I can learn something here'" (B3).

Main codes	Underlying codes	Data extracts
Having expectations	Having expectations, for example because of a prejudice or because someone is well-known.	"Well, that will certainly also be a little bit of a prejudice because you know who it is and because you also already saw him on television and because you actually already know who it is" (A3). "You obviously think, you don't become general for nothing, so there has to be a certain authority, certain assertiveness, professional competency and this all combined above all with a high eloquence. […] Of course we have paid for the talk he was going to give, then you expect that someone will show up prepared" (A6). "Mainly his appearance and the way he acted, attitude, way of speaking and moving, also an authority in his own field, obviously that also counts, that you actually already know that in advance. In that all charismatic people look like each other." (A11). "With him I am not sure if he had expertise or that he just had the appearance that you expect from a leader so to say, because I think charisma and leadership are closely related" (B2).
Experiencing congruence	Experiencing congruence with own values or ideas; being enthusiastic about the same things.	"It also has to do with the topic if I experience it as charisma or not. I don't have it as much with mister Hitler as I have it with mister Pieter Winsemius, uh, so it will certainly be when it touches me, or when I think like… then I experience charisma" (A4). "So in a more professional situation or working environment like in the financial industries I have clearly my own values where I think fulfilling these values is clearly a link to follow someone if this person does it really good" (A9). "That you have the idea that you already think about things on the same level. […] or that you are both enthusiastic about the same things, even without knowing that for sure because you know someone. […] I also want to have a high degree of ethical standard in my work and I am pleased that I ended up with someone who also has that. Then you think 'há', hang on to him right away" (A11). "A sort of shared passion. I was crazy about history, he too, I found that very nice" (B3).
Perceiving distance	Perceiving distance toward the charismatic.	"That somewhat dignified man. In the past you started talking to a director with 'sir', that kind of feeling" (A1). "I think because there was less distance, I mean hierarchical, first he was the manager of my manager […] I think that for me charisma also has a certain distance. If you get to know someone too much it diminishes" (A5). "I think the feeling 'wow that man has charisma', if I would go on a trip for two weeks with that general, that feeling will maybe also change. […] My brother-in-law is a comedian, when he performs, gives a speech, then he shows an incredible charisma, but I also know him as my brother-in-law and then I don't really have that feeling. It is something that is context dependent, it probably fades away the closer you get to people" (A6). "The times I really looked up to someone then I experienced charisma, although it doesn't have to be like that. But really, professors at the university, because I, maybe out of a certain naivety, I thought 'gee, they are really telling me something I don't know. And that caused respect, feelings of respect and that connects, in my perception, a lot with charisma, a certain respect. And apparently sort of a knowledge gap between the one who experiences it and the one that displays it" (B3).

Effects of charisma on followers: Emotions

Main codes	Underlying codes	Data extracts
Being inspired	Being inspired, getting enthusiastic.	"Being enthusiastic about what someone is saying" (A3). "Inspiring. His wordings often gave me reason to reflect on things. […] And that inspired me because he gave clear arguments why this choice had been made and because in fact it's also something that can be a personal insight" (A5). "It was a touching message. It was so clear, guys, what you are experiencing here now touches you, so to say" (A6). "He just told his story, you know, and if you are sitting there then you just can get very enthusiastic, that's what I think. If you hear about the leadership in that organization, at least from what you hear about it, and if you then translate it to here and how things could be around here, then you get… that makes me enthusiastic you know, when someone tells that with so much faith" (B2).
Feeling empowered	Feeling empowered, motivated, energized, confident, or even like God.	"At the moment he was talking for half an hour up to an hour then you were motivated. […] Then you felt the energy in your body, like 'gee, come on, it has to happen" (A3). "So really in tough situations these people, explicitly these people, have been able to motivate others to really stretch themselves, much more than they maybe have even thought they can be stretched. […] A trust related relationship, this really brought people up to at least move out of their comfort zone" (A9). "Strongly inspiring confidence. […] His calmness also gives you the confidence to… such a process… because you are going to work with someone for years… he immediately inspires confidence that that's going to succeed completely" (A11). *More strongly: Feeling like God* "I felt like God, I thought 'wow', how he asked me, that look in his eyes and the charm when he asked me, how he looked at me, how he… I thought 'wow'. […] Actually asking me something I couldn't say no to, but still giving me the feeling like 'wow I'm becoming the god of this company', he really gave me that feeling like 'I'm the god here now, I am now…, I can now dance on this table'" (A2). "In his charismatic moments he could give you the feeling that you and your academic career are the most important in the world to him" (A6).
Feeling good	Feeling good, happy, at ease, even in lack of positive outcomes.	"Even if you had a very difficult conversation with him, even if you received a bad message, you always left with a good feeling. So the message could be bad, you had the feeling like 'I had a good conversation'. […] At a certain moment I had a conversation with the former CEO about budget for education. He didn't commit to anything, but I had the feeling that I had a good conversation" (A1). "Often this feeling arises in little surprising moments, in which you think 'hey, I didn't see that in you or expected that of you', but it personally touches you even so, that maybe sounds a bit strong, but it's that special touch" (A6). "It cheers you up a little when you see someone like that. […] A very friendly smile that makes you happy too. […] You feel at ease immediately, he says 'sit down' and you sit comfortable so to say" (A11).
Feeling attracted	Feeling attracted, looking up to, being proud.	"I also had one, if he was coming with you, that was really positive. Almost proud when you walked next to him, like that. And that was because of his charisma" (A3). "He was able to hire the right people because everybody wanted to work with him" (A8). "That's someone I find very charismatic, in the sense that he is a force of attraction, or he does something that you think 'That's how I want it too' or 'I have to do something with this'. […] That you are a little bit proud to be there with him, not just with yourself, but also with him. […] It really is attraction, you immediately think 'this is someone I want to work with. […] Someone to look up to'" (A11). "You experience a certain power of attraction to such a person on a certain level, and that's charisma to me" (B1).

Effects of charisma on followers: Actions

Main codes	Underlying codes	Data extracts
Listening	Listening, observing, having attention.	"How ever he asked it, even when he was upset he was… then you still listened to him carefully. […] The audience fall silent and remained silent until he left the stage again" (A2). "The moment he started talking everyone is silent. […] At the end and during the breaks people were really impressed, like 'wow that man just has an incredibly good story… and by that alone… you follow him and you have the impression 'this is something'. […] A form of charisma that you are willing to listen or observe. […] If he said something, in a calm manner, then you just noticed that the entire class was listening" (A7). "When he speaks you listen to him carefully, that you think hey, well… just being able to narrate in a nice manner, you know, that when you tell something you are intrigued, no matter if you agree with it or not. […] He just told it in a strong manner, but also… I think everyone in that room listened to him carefully, although if you see him he doesn't stand out, you know, that's what I mean with 'greyish'" (B2). "He didn't say much, but if he did, everyone listened. […] Everyone listened what that person has to say" (B4).
Learning	Learning from the charismatic, wanting to be like that person.	"Learned from him a lot. I also imitated him once in how he… but I wasn't as good as him, that's a pity. I thought 'what he can do, I can do as well', but no that wasn't a success. […] And I tried, but I didn't succeed, because I, apparently I don't have his charisma, because with me, no-one was paying attention anymore. 'Look at me standing here', then I thought, 'it's his gift'" (A2). "What I realize is that I took over a lot of things from him. If I want to have it my way somewhere, in meetings, I quickly take a flip-chart, try to draw graphs, as issues. It's sometimes easier to get a team into a certain direction. And that's what he did" (A10). "Especially the knowledge element, the learning element and of course also that you think 'yeah that's of use to me'. Because the only thing in which someone's charisma is really fun, is when you can also utilize it yourself" (B3).
Following	Following, doing what a charismatic says. Or even following 'blindly'.	"Just as easy he walked to the next group, to kids, 'shall we do that now?' And those kids: oh yeah let's do that', and they came along" (A7). "People were able to react emotionally, yeah in a very positive way and in an extreme way, so everybody liked to follow him. So many people were very much engaged and tried to be close to him, to follow him, to do what he wanted them to do, so there was even a point where I thought oh now it becomes dangerous because people didn't have enough distance. […] He was able to influence the way how they worked because they emotionally followed and said okay if he's telling us this is the right way, we will do it" (A8). "I was crazy about history, he too, I found that very nice. He motivated me a lot, because I knew, in a certain way, I did that for him. I didn't want to disappoint him. Yes, I respected that man" (B3). "He just decides something, he acts, he just moves on so to say. That's also a characteristic of charisma, that you can do those things quickly, and that you are able to decide, and also doing that in a way that in fact everyone marches in that direction" (B5).

Main codes	Underlying codes	Data extracts
Following (continued)		*Following blindly* "People were able to react emotionally, yeah in a very positive way and in an extreme way, so everybody liked to follow him. So many people were very much engaged and tried to be close to him, to follow him, to do what he wanted them to do, so there was even a point where I thought oh now it becomes dangerous because people didn't have enough distance. […] There were situations where I thought now there are some people who just blindly follow him and might have become dangerous, yeah so this is the other side of the medal. If you have a strong leader, charismatic, you might find people who just fall in love with him and follow him or her. […] For example his assistant, yeah she did whatever he wanted her… because she really fell in love with him, which is not good in a business situation. And she did whatever he wanted and if he told her 'work sixteen hours today' she worked sixteen hours today, if he told her 'you have to call this person and tell this person to do this or that' she did it without asking is this right, yeah. And that's counterproductive yeah. Because if you have an assistant who doesn't argue with you, yeah it's dangerous. […] And it's dangerous for him, yeah, because as I said he didn't have all the wisdom to do everything right, he needed people to discuss with him. And if you have this kind of followers who don't discuss but just follow then you are in danger of doing the wrong things yeah. And if they are too many you are in danger of really going in the wrong direction yeah" (A8). *Not everyone is following* "He had a management committee which consisted of about twenty people and they all had their opinions of how to develop this business. […] Fortunately most of his management team really liked to discuss and to argue. […] And he had me at his side and you know me, I always said I protect him from doing this kind of mistakes by really telling him stop, look at this from different angles. So these people need some what I would call friends who are really honest with them yeah" (A8). "His vision was to implement ICT in education, that was in the 90's. […] There were people that indeed attached to him, also admired his vision, of course. But at the same time he also pushed off a lot of people because it was too far away from their own world, his thoughts were too far in the future. And not everyone could understand that" (A10). *Pretending to follow* "He had a leader position, aiming for cultural change. At the table everyone played up to him, but in he hallway part of them really thought 'I'm not going to anything with this'. On another part of the people he certainly did have that influence, they agreed with him, but he didn't win everyone over, no. I think that happens more often" (A10).