


2019

Self-leadership to Servant Leadership: A Metatheoretical Antecedent to Positive Social

Allen Lloyd Carn
Walden University

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Walden University

College of Management and Technology

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Allen L. Carn

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Walden University
2018

Abstract

Self-leadership to Servant Leadership: A Metatheoretical Antecedent to Positive Social

Change

by

Allen L. Carn

MBA, Tiffin University, 2003

BA, Tiffin University, 2002

Proposal Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

January 2019

Abstract

A majority of current leadership programs are failing to deliver a comprehensive approach to leadership development by not providing middle and frontline managers the skills to enhance their potential to develop others. In failing to generate a comprehensive system, animosity towards all types of leadership has been festering for over 40 years as first identified by Greenleaf in 1977. The purpose of the study was to establish a link between the theoretical paradigms of servant leadership and self-leadership using the lens of emotional intelligence to generate an integral leadership development framework. The conceptual framework used Goleman et al.'s version of emotional intelligence, Spears's model of servant leadership, and Manz's concepts of self-leadership. The research question examined the interrelationship between the three theoretical paradigms and used the analysis to create a theoretical framework. A paradigm and systematic word search phrase yielded an initial sample of 1356 research articles. Using text scrutinization to achieve saturation, I used 342 articles to evaluate the gap between the three theoretical paradigms. The analysis of the secondary data used Edwards's approach to metatheory-building. The results yielded the beginnings of a new theory of self-perpetuating leadership style called sustainable leadership. Also noted based on the literature a serious absence of ethics, morality, or spirituality in leadership development. This study is important because it uses a holistic framework based on development techniques found in three theoretical leadership paradigms to help aspiring leaders to develop others. The positive social change that may result is an improvement in leadership skills, over time, through a comprehensive approach to leadership development for aspiring leaders.

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Dedication

I need to give special tribute to the one person who has endured numerous emotional hardships as I transferred to different professional positions and locations while working on this study. It was not easy, and I know it was not easy for my wife, Kimberly Carn. She is my lover, my best friend, and my rock when personal, professional, and scholarly worlds collide. She was there in 2012 as I was losing sight of the goal of receiving a Ph.D. degree. She was there when I took over a struggling plant in 2015 and was working extremely long hours professionally and academically. The personal cost to keep moving forward in my school work while re-establishing a culture at a plant was significant. There were numerous times I could have just stopped, but she was there to counsel and encourage me to continue while sacrificing our time together. With all my love and appreciation, this dedication is strictly for her.

Acknowledgments

There were three people integral to the completion of this study and they were Dr. Jespersen, Dr. McAllister, and Dr. Phlypo. Dr. Jespersen's contribution was the spark of inspiration. She provided a link to Parris and Peachey's systematic literature review on servant leadership. This article provided an example of the systematic literature review with numerous references and allowed me to see the bigger picture of what my study needed to be.

Dr. McAllister has been my scholarly rock throughout the KAM and research study. He and I worked hard at making my writing scholarly. I would have finished my dissertation sooner if I listened more and protested less, analysis has always been spot on and direct. His attention to the rigor of scientific inquiry is something I came to appreciate and is why I needed him as a member of my committee.

I cannot say enough about Dr. Phlypo; her leadership has been instrumental in guiding me to complete this study. She came at the right time as I was in the correct frame of mind in my career to make this happen. While Dr. Jespersen provided the spark, Dr. Phlypo provided various metatheoretical traditions I could investigate and develop. Her arrival coincided with some of my darkest days as my professional life encroached upon my scholarly and personal time. Her patience, scholarly guidance, and encouragement were there when I needed it the most to keep going. Dr. Phlypo's leadership and scholarly guidance, coupled with Dr. Jespersen's spark, Dr. McAllister's technical approach, and my wife's support made the four of them the perfect team for me.

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Chapter 1: Introduction to the Study

A negative attitude towards leaders continues to be a hindrance to positive social change as noted in separate research articles produced by Greasley and Bocârnea (2014) and Udani and Lorenzo-Molo (2013). The two different studies stated that leadership development programs are incongruous to the needs of aspiring leaders to provide sustainable leadership development throughout American and Philippine societies. The incongruity generated poor morale, victimization, and overall distrust of leaders. Numerous researchers from differing perspectives have offered servant leadership, self-leadership, and even emotional intelligence as a means to mitigate the negative attitude towards leadership and leadership development. The objective of this study was to use metatheoretical research to establish that an emotional intelligence link exists between servant leadership and self-leadership. This study is significant because it uses 342 research articles to demonstrate that a link exists and serves as a theoretical basis for a development program for middle and frontline managers. The potential positive social change implications of a development program based on emotional intelligence, designed for middle and frontline managers, is that it could provide aspiring leaders the techniques to develop their followers.

This chapter includes a background of the study and the theoretical foundation. After providing a basis for the background, the next sections include the problem statement, purpose statement, and the research question. In those sections, I describe the importance of the study and the reasons why it was essential to establish an emotional intelligence link between servant leadership and self-leadership. The section containing the research question provides the focus and boundaries of the study. The next section

includes the conceptual framework; this section involves the interrelationship between servant leadership, self-leadership, and emotional intelligence. The nature of the study section follows the conceptual framework and introduces the metatheoretical design based on a qualitative historical case study design based on Edwards's (2010) general method for theory-building using secondary data as the specific analytical process. Edwards's method involved eight-steps that included groundwork, domain specification, design, multiparadigm review, multiparadigm analysis, metatheory-building, implications, and evaluation.

The definitions section lists and deconstructs the key concepts identified in the conceptual framework and nature of the study. Also, the definitions section identifies critical concepts used in the establishment of holons. A holon is a descriptive connecting point between a theory and a theoretical construct or between concepts emanating from dissimilar theories (Edwards, 2010). The remaining sections are the assumptions, scope and delimitations, limitations, and significance of the study that expanded the problem statement while refining the goal and the boundaries established by the research question. The significance section reiterates the importance of the study and its positive social change potential of helping aspiring leaders to become self-leaders and servant leaders using sustainable leadership. The summary and transition section provided a review of Chapter 1 and a transition into the literature review.

Background of the Study

The background to this study starts with a definition of anti-leadership and the manner in which it contributes to incongruous leadership development programs. The background continues by explaining the theoretical paradigms that I used to mitigate the

effects of anti-leadership and incongruous leadership development programs noted in this study designed to help middle and frontline managers. The reference to middle and frontline managers was inclusive to all of those different leaders noted in the individual research studies included in my study. As a result, the research setting of the background and the problem statement was theoretical as it uses archival and secondary research data. The needed definition and explanations provided a context for the development of the background and problem statement.

Greenleaf (1977) identified a resurgence of anti-leadership attitudes emanating from academia and the counter-culture revolution of the 1960's and 1970's. The counter-culture revolution emphasized transformational leadership using a postmodernist perspective that questioned everything including leadership, morality, and the systems used to develop leadership. The most extreme social change elements emanated from Alinsky (1989) style tactics to develop a radicalized form of leadership development that attempted to generate a society based on elastic morality. Alinsky trained leaders to create situations that put political and community leaders in a position of needing to break a targeted law or moral code to accommodate the radical leader's description of righteousness. Another version of the same tactic was to create situations that denigrated political and community leaders who upheld a targeted law or moral code that radical leaders previously identified as evil. As a result, Greenleaf (1977) define anti-leadership as a system that promotes narcissistic authoritarian transformational leadership that only punitively appeases stakeholders instead of serving them, which produced an uncivil society that has generated indecency, dependency, and victimization.

In having a similar perspective as Greenleaf, King (1991) was critical of actions similar to those created by the followers of Alinsky. King asserted that unscrupulous individuals were engineering an uncivil society and nothing positive could evolve from negative social change. As Greenleaf, Frick, and Spears (1996) noted a lack of civility and anti-leadership had crept into leadership development programs making them both incomplete and counterproductive at stemming the negativity surrounding the development of aspiring leaders. Recent research has confirmed that anti-leadership has crept into leadership development programs as Peterson, Galvin, and Lange (2012) revealed during a study concerning CEO narcissistic behavior. Some leadership development programs avoid the topic of morality or unknowingly promote moral relevancy as the aspiring leader to establish their version of right or wrong. Hunter, Neubert, Perry, Witt, Penney, and Weinberger (2013) discovered that transformational leadership training programs are focusing on developing assertive and commanding characteristics that only enhances negative transformational leadership behaviors. Negative leadership behaviors discourage aspiring leaders and followers and question all forms of leadership. According to Kelloway, Weigand, Mckee, and Das (2013), negative and morally relevant leadership behaviors often generate confusion, anger, poor moral, and distrust in leadership, which proliferates the appearance of social injustice.

Unfortunately, an incongruous response to anti-leadership has confused aspiring middle and frontline managers because positive leadership development theories fail at addressing the issue holistically (Greasley & Bocârnea, 2014). Examples of incongruous approaches to leadership development exist in the three theoretical paradigms used in this study. Self-leadership, servant leadership, and emotional intelligence all have

incongruous flaws that limit the positive social change potential of developing aspiring middle and frontline managers. According to Manz (1983), self-leadership is very effective at providing aspiring leaders with tools to allow them to develop their self-awareness, potential, communication, and emotional intelligence. However, Furtner, Baldegger, and Rauthmann (2013) stated it lacked a moral and mentoring component that could enhance the positive social change potential of the theory.

In a leadership context, Goleman, Boyatzis, and McKee (2004) established emotional intelligence to improve the emotional capacity of a leader which included being aware of their own and others emotional state while developing skills to manipulate emotions to achieve a goal. However, as Allen et al. (2015) noted, confusion still exists concerning the correct model used to define, measure, and develop leaders since multiple models exist. To complicate incongruently and anti-leadership issues further, two different studies (Segon & Booth, 2015; Carragher & Gormley, 2016) stated that emotional intelligence lacked an ethical component. The absence of an ethical component or the application of moral relevance meant leaders could use the learned tactics of emotionally intelligence to achieve unscrupulous goals. Baker, Brinke, and Porter (2013) presented a stunning assertion regarding leaders that received emotional intelligence training and their confidence. Often these leaders became overconfident, allowing a dishonest individual to deceive them or lure them into corruption. In summation, emotional intelligence as it relates to both leadership and leadership development is powerful, yet a flawed tool that could proliferate anti-leadership and the distrust of followers.

The last theoretical paradigm I used in my study was servant-leadership. Unfortunately, Greenleaf only described his theory in broad terms as Parris and Peachey (2013) pointed out in their systematic literature review. The ambiguity has left researchers to debate what the critical concepts are that makeup servant leadership. Using the guidance of Parris and Peachey, my study uses Spears (2010) version of servant leadership. However, as Beck (2014) pointed out, it develops mentors, but it lacks direction in serving others by providing them tools for self-development. In essence, the theory guides the mentor in what to do, but not the method in which to help the aspiring leader to accomplish it making it incongruent to the needs of an aspiring leader such as a middle and frontline leader.

Problem Statement

Over 40 years ago, Greenleaf (1977) defined anti-leadership as leadership development processes that promoted narcissism while being based on authoritarian transformational leadership concepts that only appeased stakeholders instead of serving them. In turn, this produced animosity, dependency, victimization and overall distrust in followers. Currently, anti-leadership continues to be a hindrance to positive social change as noted in separate research articles produced by Greasley and Bocârnea (2014) and Udani and Lorenzo-Molo (2013). The two different studies stated that leadership development programs are incongruous to the needs of aspiring leaders to provide sustainable leadership development throughout American and Philippine societies. These studies noted the incongruous nature of leadership development often generated poor moral, victimization, and overall distrust of leaders. In finding a solution to mediate a similar crisis generating distrust and negativity in a small business environment, Van

Winkle, Allen, DeVore, and Winston (2014) discovered that empowering positive servant leadership techniques could provide a cohesive understanding between business goals and leadership development to reduce negative moral. In surveying 116 small businesses, Van Winkle et al. found that servant leadership increased the employee's leadership potential, promoted trust, communication, and productivity. Holt and Marques (2012) said empathy and empowerment were some of the emotional intelligence traits found in servant leadership that could promote positive social change by developing compassionate leadership skills of followers.

The incongruousness between the needs of followers and leaders in some leadership development programs exists because leaders fail to generate positive social change by providing followers a system or process to lead and develop others. This incongruousness is the general problem facing middle and frontline leadership development programs and their failure to develop the emotional intelligence and positive social change potential of aspiring leaders. The specific problem was that middle and frontline leadership do not have a holistic leadership development framework to help them develop others. This absence exists as a gap in literature because there is a deficiency in a comprehensive theory linking servant leadership and self-leadership using emotional intelligence. A framework linking the three theoretical paradigms closed the gap in the literature and served as a basis for a development program that serves the follower by providing a process that develops their leadership skills while helping them to develop others. In eliminating the lack of knowledge and understanding of the interrelationship between servant leadership and self-leadership using emotional intelligence lenses, I used a metatheory-building method to analyze the three paradigms

and generate a framework. The framework from this research could curtail the leadership development incongruousness and overall anti-leadership crisis affecting middle and frontline managers.

Purpose of the Study

The purpose of this qualitative study using a metatheoretical design was to explore a link between servant leadership and self-leadership using the lens of emotional intelligence to generate a leadership development framework that focuses on middle and frontline managers. My research identified emotional intelligence lenses that exist in servant leadership and self-leadership and used them to generate a comprehensive theory. I used studies that focus on self-leadership and servant leadership as the basis for a metatheoretical review. I chose studies that emphasized emotional intelligence and leadership development due to the commonality of concepts used to define and describe them. Research into servant leadership and self-leadership identified empowerment as a critical component for each, and this commonality provided an opportunity for further analysis.

Research Question

The overarching research question was: How would the linkage of servant leadership and self-leadership using the lens of emotional intelligence generate a leadership development framework that cultivates middle and frontline managers?

Conceptual Framework

In this section, I describe the concepts and paradigms involved in this study; they included servant leadership, self-leadership, and emotional intelligence. These concepts and paradigms were the most appropriate to address the research question. Spears (1998)

identified 10 characteristics of servant leadership as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

The second concept I explored was self-leadership. Lord, Hannah, and Jennings (2011) and Pearce and Manz (2014), identified three aspects of self-leadership development: action-oriented development strategies, reconstructing effective thought patterns, and the search for rewards to use as intrinsic motivation. Furtner et al. (2013) said all three aspects of self-leadership are to help aspiring leaders develop their emotional intelligence.

Goleman et al. (2004) identified the five key components of emotional intelligence as self-awareness, self-regulation, internal motivation, empathy, and social skills. Self-awareness, self-regulation, internal motivation, and empathy were critical components of both servant leadership and self-leadership. The commonality of concepts served as the reason I selected emotional intelligence to link servant leadership and self-leadership even though servant leadership, self-leadership, and emotional intelligence were disparate theories. Chapter 2 establishes the basis for the research problem by describing the key concepts of servant leadership, self-leadership, and emotional intelligence as well as the gap in the current literature.

I used Edwards's metatheoretical research methodology to extrapolate a connection between servant leadership and self-leadership based on emotional intelligence. To build this logical connection, in Chapter 2, I conduct a critical review and analysis of current research on the key concepts that made up this metatheoretical study. I then explain the metatheoretical process used in this study in Chapter 3, the results of

which include uncovering a logical connection between the theoretical paradigms of emotional intelligence, servant leadership, and self-leadership. This logical connection was instrumental in answering the research question by providing a theoretical basis to continue the study. In establishing a link using metatheoretical research, I was able to develop a comprehensive theory called sustainable leadership that linked servant leadership and self-leadership using emotional intelligence. This link provided guidance regarding the issues in the problem statement and served as a theoretical basis for a development program focusing on middle and frontline managers encompassing emotional intelligence and positive social change through aspiring leaders mentoring other aspiring leaders.

Nature of the Study

This metatheoretical research linked servant leadership and self-leadership using emotional intelligence. The reason for selecting Edwards's metatheoretical approach was that it allowed me to fill the gap in knowledge concerning the link between servant leadership, self-leadership, and emotional intelligence. In my application of Edwards's metatheoretical design, I used theoretical constructs found in recently published research as rich contextual descriptions needed to conduct qualitative research. The research established a link which I used to develop a comprehensive theory. In this study, I collected archival and secondary research data using the search criteria described in Chapter 2 to develop a descriptive theoretical foundation. The inclusion and exclusion criteria identified in the study's maximum variation sampling process allowed a wide range of conceptual nuance while at the same time set limits on the number of analogous constructs attained on the amount of archival and secondary data collected. The goal was

to acquire enough fragmented rich contextual information from relevant research to reach data saturation.

I analyzed the data using Edwards's eight-step approach to metatheory-building. The metatheory-building process involved text scrutinization, bridging and bracketing techniques, and Wilber's all quadrant all level (AQAL) approach to metatheory-building. AQAL is an integral mapping process that examines internal and external factors of development. Edwards's eight-step approach provided the transparency and rigor needed to answer the research question that focused on establishing a link between servant leadership and self-leadership using the lens of emotional intelligence.

Definitions

This metatheoretical design and the three theoretical paradigms of emotional intelligence, servant leadership, and self-leadership noted in the conceptual framework are the focus of this section. In describing the design and concepts, I articulate the manner of their use in this study, their significance to the study, and definitions.

Awareness: A leader's recognition of her or his "ethics, power, and values" (Spears, 2010, p. 27) and their impact on followers.

Bad habits: Destructive tendencies preceded by a triggering stimulus (Duhigg, 2012).

Conceptualization: A vision of the near to distant future where the leader can operationalize an idea or mental picture into an actionable event (Spears, 1998).

Confidence development: A stepped approach to problem-solving by having aspiring self-leaders progress from easier to more difficult problems (Neck & Manz, 2010).

Developed sentience: A journey of self-discovery that is rooted in deep self-reflection, self-regulation, and self-development (Goleman et al., 2004; Nesbit, 2012).

Empathy: An emotional skill of compassionate understanding focusing on the feelings, ambitions, and frames of mind of other people (Goleman et al., 2004; Spears, 2010).

Foresight: A leader's ability to predict the future using lessons learned from both the past and present allowing the leader to be proactive (Spears, 1998).

Healing: An emotional recovery process is responding to a setback or rejection requiring the rebuilding of competence and confidence (Spears, 1998).

Holon: A descriptive connecting point between a theory and a theoretical construct or between concepts emanating from dissimilar theories (Edwards, 2010).

Individual responsibility: When an individual owns their responses to stimuli and begins to change habits (Duhigg, 2012).

Internal motivation: An individual's stamina to overcome stressful situations with energy, persistence, optimism, and commitment (Goleman et al., 2004)

Listening: A balance of correctly understanding spoken and unspoken words of an individual, group, and the leader's conscious and unconscious beliefs (Spears, 1998).

Metatheory Building: A process that uses any extant theory to assemble congruent theoretical constructs into holons and holons into a new conceptual framework generating a metatheory (Edwards, 2010).

Modernism: A philosophical perspective that challenges all theoretical traditions and constructs; it is one of the philosophical perspectives that form the basis of metatheory (Edwards, 2010).

Paradigm: A paradigm is a pattern of operational constructs making up a group of similar extant theories (Edwards, 2010).

Persuasion: An act where the leader encourages followers to accomplish a task (Spears, 1998).

Postmodernism: A philosophical perspective that gives metatheory an analytical basis to question the absolute truth of everything since everything is in a constant state of change (Edwards, 2010).

Rehearsal: An act of practicing and visualizing success to improve individuals' attitudes and confidence before acting (Duhigg, 2012; Neck & Manz, 2010).

Self-awareness: An individual's understanding of their strengths, weaknesses, feelings, ambitions, and frame of mind (Goleman et al., 2004).

Self-punishment: Negative reinforcement for the failure to complete a task within constraints of defined success. (Duhigg, 2012; Manz & Sims, 2001).

Self-regulation: The ability of an individual to control their feelings, ambitions, and frame of mind (Goleman et al., 2004).

Self-rewarding: The act where the individual actualizes an intrinsic or extrinsic reward after a successful completion of a task (Duhigg, 2012; Manz & Sims, 2001).

Social skills: An individual's ability to self-regulate his or her emotions while understanding other people's feelings, ambitions, and frames of mind to build networks, organizations, and communities (Goleman et al., 2004).

Stewardship: A benevolent process built upon the trust and serving of others within the organization (Spears, 1998).

Assumptions

In this qualitative study using a metatheoretical design, I assumed that the development of self-leadership, servant leadership, and emotional intelligence promotes positive social change. Furtner, Baldegger, and Rauthmann (2013) noted self-leadership is a step-by-step self-improvement approach incorporating elements of emotional intelligence designed to guide the aspiring develop through their leadership development. The process assumes that as an individual develops, a work organization improves incrementally. Goleman et al. (2004) asserted that the development of emotional intelligence in aspiring leaders would have a positive societal impact as leaders become aware of their emotions and the emotions of others. If the assumptions of the seminal theorists of each theoretical paradigm were correct, there is a potential to create a self-perpetuating loop of leadership development. This self-perpetuating loop would have servant leaders using self-leadership techniques to develop aspiring leaders. These aspiring leaders would have a structured system to develop others which serve as the basis for positive social change.

Scope and Delimitations

The specific problem was that middle and frontline leaders do not have a holistic leadership development program that helps them to develop the leadership skills of others. The gap in the literature was that there was no metatheoretical research or comprehensive theory linking servant leadership and self-leadership using emotional intelligence to serve as a theoretical basis for such a development program. In providing a metatheoretical solution to the specific problem, the resulting theory could help curtail the anti-leadership negativity surrounding leadership development affecting middle and

frontline managers. The boundaries of this study centered on the formation of a metatheoretical response to the gap in the literature. This study included current studies that defined and expanded the scope of servant leadership, self-leadership, and emotional intelligence. I selected Edwards' eight-step general method for metatheory-building process because it defines, analyzes, isolates, and then assembles theoretical constructs called holons into a theory. This method was essential in assembling theoretical constructs from disparate theories to aid middle and frontline managers to develop their and other aspiring leaders leadership skills. I accomplished metatheory-building by systematically evaluating, correlating, and then integrating concepts to generate emerging constructs to form the sustainable leadership theory. The resulting theory expands the existing body of knowledge concerning leadership development by providing a holistic response to anti-leadership attitudes emanating from academia and incongruent leadership development strategies.

To improve transferability and generalizability in a metatheoretical study, Edwards (2010) said that the researcher needs transparency in the data collection and lens analysis processes. In my metatheoretical study, the transferability of results was evident in my adherence to Edwards's guidance to theory building by allowing the generalizable results to apply other contexts and situations. Also, I enhanced transferability using rich descriptions found in archival and secondary data attained from research articles that focused on the theoretical paradigms of self-leadership, servant leadership, and emotional intelligence to create generalizable holons. The study excluded archival and secondary data that did not come from peer-reviewed sources.

Limitations

My inexperience in research was the first limitation. The reason why I chose Edwards' metatheoretical design for this study was the simplistic step-by-step approach so researchers with a novice level of understanding could use it. In addition to the design, I incorporate Lewis and Grimes's (1999) metatriangulation process into Edwards' metatheoretical design to further to assess a set of lenses. To further aid novice researchers that have limited time and resources such as myself, Reams (2011) noted the researcher needs to reduce the number of research questions to focus only on the problem statement. According to Edwards (2010), the simplicity of the design can be a limitation because the reduction in research questions could limit the diversity and number of concepts needed for multiparadigm review, lens analysis, and thereby reduce the scientific rigor and weaken the output of the study. To counter this limitation, Edwards (2010) prescribed using bridging and bracketing techniques to group concepts within a theory and between theories in the multiparadigm review step to increase diversity and number of concepts generated in the lens analysis.

Another limitation of the study was the use of secondary data analysis because it uses the interpretations of other researchers. Even though secondary data was necessary for this metatheoretical process, it is a limitation that the researcher must take into account. According to Edwards (2010), the primary tool to offset this limitation was maximum variation sampling. Maximum variation sampling allowed concept nuance because it encouraged me to use expressions that were mentioned once in one research study in the data collection process. Variations in defining servant leadership increased

the potential of different interpretations and the number of theoretical concepts generated from the various holons that I used in the metatheory-building process.

Issues of dependability in the process and design were another limitation. I used an audit trail, reflexivity, and the transparent analysis of data to make my study dependable. The audit trail included a review of the literature review matrix, the original files used to generate figures and tables, and a third party review of data collection and analysis. Shenton (2004) described qualitative reflexivity as a self-examination requirement where the researcher explores her or his relationship with the research. As part of Edwards's method for metatheory-building, the evaluation step includes reflexivity, and I listed reflexivity in the limitation section of my study. The techniques of reflexivity improved the creditability of my study. Finally, Edwards (2010) noted that transparency in analyzing data required descriptions, tables, and figures capturing the results of each step in the metatheory building process to be a part of an ongoing peer-review. Once the study is complete, other researchers not involved in the original study must have access to them. I have adhered to both requirements made by Edwards.

Significance of the Study

The study linked servant leadership and self-leadership using emotional intelligence to generate a comprehensive theory. The outcome of the study serves as the first systematic step in the creation of sustainable leadership that is a more holistic form of leadership development and increase the chances of the proliferation of leadership leading to positive social change. The significance of the comprehensive theory was the potential professional application of a leadership development framework that focused on middle and frontline managers in a business setting. The focus of the sustainable

leadership development framework was to combine a how-to approach for self-development with a mentoring approach that seeks to help others. Sustainable leadership is the conglomeration of three theoretical paradigms that proliferates leadership development meant to stem the tide of the anti-leadership and incongruent development attempts that have been generating dependency and victimization throughout our society.

Significance to Practice

The practical implications of this study emanated from Greenleaf's (1977) warning about the failures of leadership development and the anti-leadership crisis emanating from that failure. Shekari and Nikooparvar (2012) issued a similar and more recent warning concerning the leadership crisis affecting the development of aspiring middle and frontline managers. In different ways, the authors noted the issues of leadership development derive from the failure to address leadership development holistically. In my study, holistic leadership is the development of assertive emotional intelligence leaders who promote positive social change by proliferating leadership development skills using sustainable leadership theory. I used metatheoretical research to develop a sustainable leadership framework that linked a defined self-leadership development process with a servant leadership mentoring process that requires all types of leaders and aspiring leaders to mentor other aspiring leaders. The act of proliferation promotes positive social change. Pearce and Manz (2014) said all types of leaders needed to develop aspiring leaders using action-oriented development strategies, establishing intrinsic motivation, and reconstructing effective thought patterns. This development process allows all types of leaders to develop self-reliance, confidence, and

competence in tackling diverse problems in an ever-changing business environment reducing dependency and victimization.

Significance to Theory

The gap in the literature identified in my study was the absence of a comprehensive theory linking servant leadership and self-leadership using emotional intelligence. Closing this gap required original metatheoretical analysis of current relevant research focusing on self-leadership, servant leadership, and emotional intelligence. In using Edwards's general method for metatheory-building, I established a link between self-leadership, servant leadership, and emotional intelligence while addressing the research problem. In closing the gap, the study generated a comprehensive theoretical basis for positive social change through the proliferation of leadership by combining self-leadership and servant leadership using emotional intelligence. This theoretical basis is the foundation of a development program that could provide leaders with a process that serves to help aspiring leaders filling middle and frontline management roles. In providing a metatheoretical solution to the specific problem, the resulting theory could help to curtail leadership development crisis concerning middle and frontline managers.

Significance to Social Change

This study used a leadership development framework that combined a systematic approach for an aspiring leader's self-development as found in self-leadership with a servant leadership mentoring approach that seeks to help other aspiring leaders.

Regarding the specific problem, the sustainable leadership framework is a process where leaders in any management position that understands self-leadership and their business

processes seek to serve middle and frontline managers by mentoring them in sustainable leadership development. It is this act of leadership development proliferation, which encourages aspiring leaders to train others, that generates positive social change.

According to Salovey and Mayer (1990), to be emotionally intelligent, an individual must develop self-regulation to control their emotions and then correctly use emotion in communicating with others. According to Goleman et al. (2004), emotional intelligence was an emotional foundation of development that allowed positive social change to take place. As it related to this study, the positive social change potential was a result of servant leaders who understand the self-leadership process and want to mentor middle and frontline leaders in becoming sustainable leaders.

Summary and Transition

Chapter 1 started with the introduction, background, problem statement, and the purpose of the study. These sections served to inform the reader about the history of the problem and the specific problem requiring metatheoretical research. The metatheoretical research and resulting sustainable leadership theory may provide guidance in solving the anti-leadership and incongruent development facing middle and frontline leadership since aspiring leaders do not have a holistic leadership development program. The research question, conceptual framework, and the nature of the study set the focus and boundaries of the study. These sections defined this study as a qualitative historical case study that used a metatheoretical design. The metatheoretical design may eventually establish a link between servant leadership and self-leadership using emotional intelligence. The definitions, assumptions, scope, and limitations of the study sharpened both the focus and boundaries of the study. They defined and detailed the methodology and my limitations

as a novice researcher as I answered the research question using a metatheoretical approach.

Chapter 1 was the introduction to the study, and it set the tone for the literature review in the following chapter by providing the background, focus, and boundaries. The literature review builds upon the information found in Chapter 1 by using current relevant research to address the identified problem and purpose of this paper. Chapter 2 also defines the search strategy in the literature review, the contextual framework used to guide the literature review, and actual literature review itself.

Chapter 2: Literature Review

The specific problem was that middle and frontline leaders do not have a holistic leadership development program that helps them to develop the leadership skills of others. One potential solution to this problem is linking mentoring procedures with a leadership development process. The research problem notes a relevant theory did not exist when there is the potential to link servant leadership and self-leadership using emotional intelligence. In turn, the new theory would serve as a theoretical basis for a development program that could help curtail the negativity surrounding the development middle and frontline managers by providing them with a system to develop others. The real world issue concerning leadership was that any middle and frontline leader does not have a holistic leadership development program to address anti-leadership and incongruous development issues. This absence of a holistic leadership development program exists since there is no metatheoretical research or comprehensive theory linking servant leadership and self-leadership using emotional intelligence. As a result, there was a theoretical lack of knowledge and understanding regarding the interrelationship between servant leadership and self-leadership using emotional intelligence lenses. My research established a metatheoretical link between servant leadership and self-leadership using emotional intelligence and served as a theoretical basis for such a development program.

Servant leadership has the potential to be an agent for positive social change because of its mentoring and emotional intelligence components. Congruently, Manz (1983) promoted a self-leadership development process that educated aspiring leaders on the techniques enhancing their leadership and emotional intelligence competencies.

Separately, emotional intelligence is an integral part of servant leadership and self-leadership. Up until this study, there is no research supporting the existence of a relationship between servant leadership and self-leadership using emotional intelligence. Consequently, my study investigated the potential of using constructs found in self-leadership and servant leadership together in promoting positive social change as middle and frontline managers develop themselves and other aspiring leaders.

In this chapter, I conducted a critical review and analysis of current research on the fundamental concepts that made up this metatheoretical study by highlighting the similarities and differences between servant leadership, self-leadership, and emotional intelligence. Chapter 2 began with identifying the search strategy used in data collection, the conceptual framework incorporating seminal theorists, and a concise review of the literature regarding the major concepts used in the study. After the search strategy section, I describe the conceptual framework, an in-depth analysis of seminal theorists, and the concepts of self-leadership, servant leadership, and emotional intelligence. The conceptual framework of using a metatheoretical approach to link servant leadership and self-leadership using emotional intelligence is the basis I used in the critical analysis of research in the literature review.

Literature Search Strategy

The investigation began with a search strategy. This search strategy focused on significant paradigms of this study, including servant leadership, self-leadership, emotional intelligence, and metatheory. As Parris and Peachey (2013) said, “systematic reviews are objective, replicable, systematic, comprehensive, and the process is reported in the same manner as for reporting empirical research” (p. 380). This form of a

systematic literature review as described by Parris and Peachey was a critical step in achieving a research project that was credible, transferable, dependable, and confirmable. In describing the iterative search strategy used in the literature review portion of the study, the description began with the identification of search methods, databases and keywords used in the search, and the initial count of systematic words generated from each database search.

This literature review focused on search topics regardless of the professional or academic discipline. As Robledo (2014) said, a researcher needs to conduct an interdisciplinary systematic review that provided a holistic perspective on the topic or topics of a literature review. Various perspectives gained from an iterative search strategy involved numerous academic disciplines and disparate theories, which strengthened the lens analysis and metatheory building by providing a plethora of systematic words used to describe the theoretical paradigms involved in this study.

A search strategy involving various academic disciplines and disparate theories required numerous databases. I used multidisciplinary databases including EBSCOHost, ProQuest Central, ScienceDirect, ABI/INFORM Complete, CINAHL Plus with Full Text, Dissertations and Theses, Emerald Management, ERIC, Education Research Complete, PsycARTICLES, PubMed, and SocINDEX with Full Text.

The initial keywords used in the search for the germane scholarship included the initial keywords of *servant leadership*, *self-leadership*, *emotional intelligence*, *metatheory* found in the table spanner of Table 1. I combined initial keywords with the specific systematic keywords of *development*, *theory*, *process*, and *system* found in the column spanner of Table 1. The initial keywords used in the literature search strategy

were the theoretical paradigms that made up the conceptual framework. Table 1 highlights the output from the initial word search. At the bottom of Table 1, there is a total quantity of research articles found by combining the initial keyword and the systematic search word in the boolean search phrase. The total number of articles available provided evidence that the literature search strategy offset any limitation posed by the use of secondary research data by demonstrating there is a vast pool of articles to acquire conceptual nuance.

Table 1

Initial Search Count Using Systematic Words Without Duplicates

Initial Keywords	Systematic Search Words				Total by Theory
	Develop-ment	Theory	Process	System	
Emotional Intelligence	332	143	166	76	717
Servant Leadership	57	35	31	25	148
Self-Leadership	184	74	1551	78	491
Metatheory	24	61	24	20	129
Total by Systematic Word	597	313	376	199	1485

Conceptual Framework

In this section, I identified and defined the key concepts driving my research which included the critical theories and theorists, key statements, and definitions inherent in the framework, and how my research benefited from that framework and concepts. The primary phenomenon under investigation was whether an emotional intelligence link existed between servant leadership and self-leadership as to benefit middle and frontline managers. Servant leadership, self-leadership, and emotional intelligence are the

theoretical paradigms that provide the source material used in the analysis and are at the top of Figure 1. I used Edwards's metatheoretical approach to analyze the theoretical paradigms. I included metatheory as a key paradigm in my conceptual design for this study as illustrated in the central action block in Figure 1. The construct similarities needed to establish a link where the main output of my conceptual framework as noted in the overlapping circles at the bottom of Figure 1. In summary, the disparate theoretical paradigms of servant leadership, self-leadership, and emotional intelligence generated rich contextual data used in the metatheory-building process.

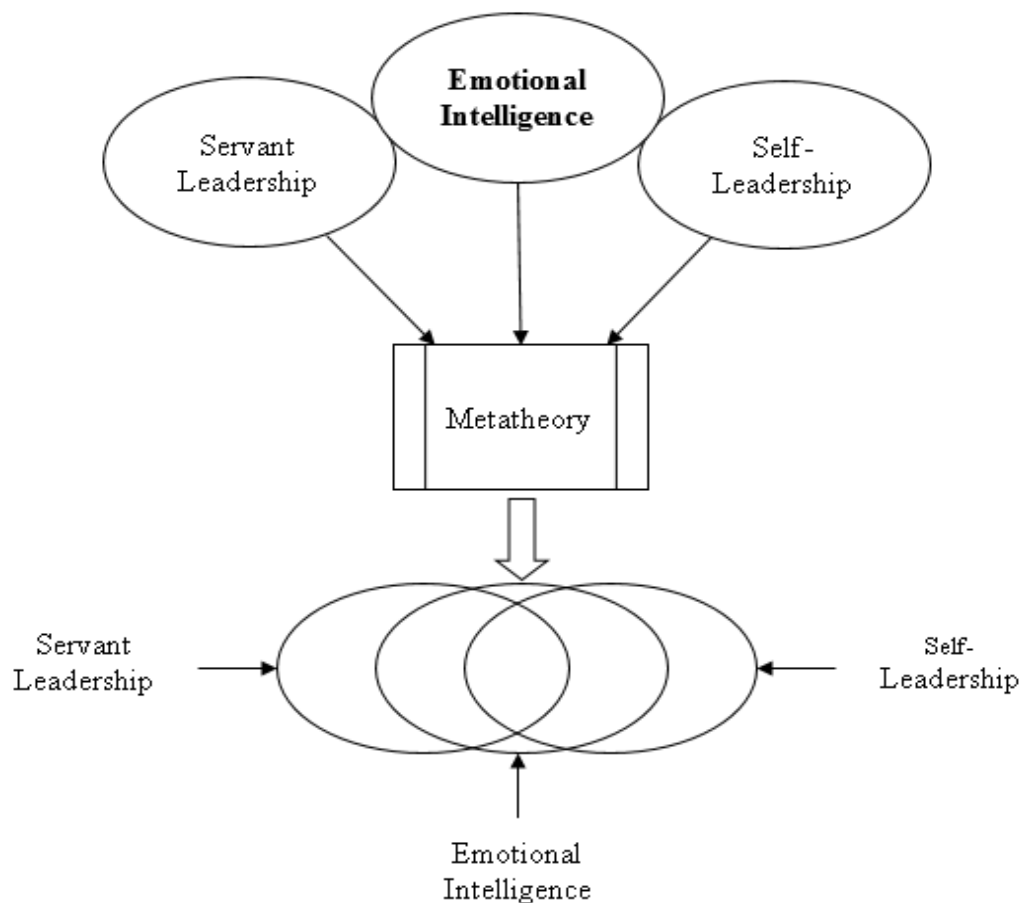


Figure 1. The conceptual framework in this study establishes a metatheoretical link between servant leadership and self-leadership using emotional intelligence.

The conceptual framework of this study involved three disparate theoretical paradigms and metatheoretical research tradition I used to explore the existence of a link between them. The three disparate theoretical paradigms were servant leadership, self-leadership, and emotional intelligence. In essence, emotional intelligence was the binding agent between servant leadership and self-leadership. I used a metatheoretical design that established emotional intelligence lenses coexisted in servant leadership and self-leadership thereby establishing a link. As a result, the rest of my research benefited from the identification of the link because it validated that there was an emotional intelligence potential to use the key concepts of self-leadership as an antecedent to servant leadership theory. Future research benefits because the established link allows further research in joining servant leadership, a micro-level self-development process, with servant leadership, a macro-level altruistic mentoring process to promote positive social change by focusing on the development of middle and frontline managers.

Emotional Intelligence

Emotional intelligence is a psychological theory first coined by Salovey and Mayer in 1990. Salovey and Mayer noted that the individual must control her or himself regarding the evaluating, expression, regulation, and utilization of emotion. Goleman et al. (2004) based their research on the work of Salovey and Mayer. Also, Goleman et al. (2004) enhanced Salovey and Mayer's version of emotional intelligence by establishing the five components of emotional intelligence in a leadership context. By combining emotional intelligence and leadership, Goleman et al. were the seminal theorists identified in the conceptual framework and their five components were self-awareness, self-regulation, internal motivation, empathy, and social skills.

The first two components of emotional intelligence were self-awareness and self-regulation (Goleman et al., 2004). Self-awareness and self-regulation were integral steps requiring an individual to complete a critical self-assessment. This self-assessment is a fundamental step in the self-awareness development and reconstructing effective thought strategies found in self-leadership (Manz, 1983) and the listening, empathy, and healing characteristics of servant leadership (Spears, 1998). Internal motivation was the third component of emotional intelligence (Goleman et al., 2004). Goleman et al. defined internal motivation as those internal self-inspiring factors that drive an individual to perform without prompting from external sources. According to Spears (1998, 2010), the primary internal motivation of servant leadership required leaders to serve and seek out to help others.

Likewise, Manz and Sims (2001) described the secondary motivation for a self-leader to improve was to help others to become self-leaders. The act of developing self-leadership skills in other helps to develop competence and confidence in their self-leadership skills. Empathy and social skills (Goleman et al., 2004) were the last two components of emotional intelligence. They require the aspiring leader to connect emotionally with others in their sphere of influence. According to Spears (1998, 2010), this emotional connection in servant leadership is the motivational force to allow servant leaders to reach out and persuade others to help themselves. Regarding self-leadership, empathy and social skills represent the highest skill level of a self-leader (Manz & Sims, 2001). This analysis focused on the seminal theorists that implied emotional intelligence components existed in both self-leadership and servant leadership, the literature review examined if the implication existed in the current relevant research.

Self-leadership

Self-leadership as a development process was one of the significant theories in this study using a metatheoretical design. According to Furtner, Baldegger, and Rauthmann (2013), self-leadership was a structured using emotional intelligence, micro-level, intrapersonal development process that has the potential to serve as an antecedent to a macro-level leadership mentoring and development process. It was the emotional intelligence antecedent potential that made self-leadership important to this study. The key definitions that made up self-leadership were a compilation of terms and statements collected from a group of seminal theorists that included Manz, Neck, Pearce, and Sims.

There were three strategic objectives in self-leadership development; they were self-awareness, effective thought patterns, and motivation (Manz, 1983; Manz & Sims, 2001; Manz et al., 2015; Neck & Manz, 2010; and Pearce & Manz, 2014). The first objective of self-awareness included development strategies focused on developing sentience (Manz et al., 2015), confidence (Neck & Manz, 2010), and seeking a mentor (Pearce & Manz, 2014). The emphasis of the three was to guide an aspiring self-leader to build from within and use a mentor to assist in the process. The second objective focused on reconstructing effective thought patterns. It consisted of activities that address individual responsibility (Pearce & Manz, 2014), independent thinking which included habit mitigation (Manz et al., 2015), and using rehearsal to form good habits and confidence (Neck & Manz, 2010). The third objective involved using rewards as intrinsic motivation. The third objective included setting goals with self-rewards which consisted of both internal (Manz et al., 2015; Neck & Manz, 2010; and Pearce & Manz, 2014) and external (Neck & Manz, 2010). Self-punishment was necessary and occurred when the

individual failed to achieve a goal (Manz & Sims, 2001), this required the removal of a reward or an item of comfort. The idea of creating rewards and using them as intrinsic motivation was to keep the aspiring self-leader encouraged while developing a vision for themselves that included helping others and building a family, work team, or community (Manz & Sims, 2001). According to Furtner et al. (2013), self-leadership was a micro-level intrapersonal development process that could serve as an antecedent to the macro-level interpersonal development process. The review of the information from the seminal theorists supported this assertion.

Servant Leadership

Greenleaf (1977) developed servant leadership in the 1970s. Since its conception, servant leadership as a leadership concept has undergone a myriad of minor transformations that have clouded its definition. For example, Greenleaf himself defined it more as a philosophical belief system and less like leadership theory (Greenleaf, Frick, & Spears, 1996; Parris & Peachey, 2013). Parris and Peachey (2013) provided a more unobstructed view of servant leadership when they wrote a systematic literature review to define it. In the analysis, Parris and Peachey identified Spears as the preeminent seminal theorist. According to Parris and Peachey, Larry Spears (1998), who has worked at the Greenleaf Center, identified ten characteristics of servant leadership that he used to define it. The characteristics Spears (1998) identified were listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

According to Spears (1998), servant leadership was a macro-level interpersonal development process based on leading by example, mentoring, and positive social

change. Beck (2014) confirmed this emotional intelligence and altruistic focus of servant leadership by noting the key findings in his study identified servant leadership as leading by example, community service, mentoring others, and the outlook of serving others. Carter and Baghurst (2014) conducted a study from the employee's perspective, which confirmed the managers mentoring aspiring leaders helped their focus and engagement in the business and the community. Greasley and Bocârnea (2014) condensed Spears's list of 10 characteristics into two basic components or groups, which were empowering leadership and assertive altruism. The empowering leadership group included the characteristics of listening, empathy, healing, awareness, and conceptualization. Greasley and Bocârnea's (2014) assertive altruism group included the characteristics of foresight, stewardship, commitment to the growth of people, and building a community. This outcome only redefined or reshaped Spear's original emotional intelligence characteristics; consequently, recent research supported Spear's original assertion and him as the preeminent source concerning servant leadership.

Metatheory

Ritzer (1990) was the seminal theorist who elevated metatheory to the forefront of modern theory-building because the process drives researchers to seek out relationships among disparate theories with similar contexts and constructs. For example, Barutta, Cornejo, and Ibáñez (2011) conducted a metatheoretical analysis of cognitive knowledge development. The authors incorporated a multitude of dissimilar theories that included social neuroscience, naturalization of consciousness, computer metaphors, and dynamical approaches to cognition to form a unifying contextual approach to theories of cognition. The unifying lenses linking the disparate theories were the dynamic and structural

cognitive constructs. Similarly, my study incorporated the dissimilar theories of servant leadership and self-leadership using unifying emotional intelligence lenses.

This metatheoretical process is a highly critical scientific investigation that systematically evaluated and integrated correlating and emerging constructs and theories to expand an existing body of knowledge. In reviewing Edwards (2010) work, Reams (2011) noted that most qualitative and quantitative research described specific aspects of a single entity identified in a research question or hypothesis. Metatheory groups those specific aspects by paradigms, concepts, theories, and framed holons to describe a possible unifying theory. Metatheory's significance to this study was that it provided the holistic analysis generating interrelationships between self-leadership, servant leadership, and emotional intelligence.

Literature Review

In this literature review, I analyzed the current literature regarding the key concepts that made up emotional intelligence, servant leadership, self-leadership, and metatheory. Each section of the literature review began with a brief review of the seminal theorist of each topic. The literature review analysis compared and contrasted the key concepts from the scholarly literature. After the analysis of each topic, I reviewed the linkages among the concepts and theories in a summary of how each topic fits into the conceptual framework and then I will conclude with an introduction to Chapter 3.

Emotional Intelligence

Emotional intelligence was essential to this study since I used the lenses created from it to analyze servant leadership and self-leadership and eventually bind them together as identified in the conceptual framework. Even though Goleman et al. (2004)

were the seminal theorists in this study, the same authors did note that other theorists such as Bar-On, Salovey, and Mayer preceded them in the development of the topic of emotional intelligence. The first was Bar-On in 1988 when he coined the term emotional quotient in his unpublished dissertation. His dissertation declared that the emotional quotient was an amalgamation of both social and emotional competencies that generated a score similar to intelligence quotient. The next evolution in emotional intelligence was when Salovey and Mayer in 1990 included social intelligence as a part of emotional intelligence, developed an instrument to measure emotional intelligence, and used the score as an opportunity for an individual to improve emotional intelligence.

When Goleman et al. (2004) integrated the concept of emotional intelligence development into the realm of leadership; they describe emotional intelligence using the key concepts of self-awareness, self-regulation, internal motivation, empathy, and social skills. However, the topic of emotional intelligence has gone through iterations of development. For example, Bar-On (1988) had two key concepts that made up his emotional quotient while Salovey and Mayer's (1990) conceptualization had three key concepts: appraisal and expression of emotion, regulation of emotion, and utilization of emotion. As emotional intelligence developed, Boyatzis (2011) noted that each competency was a cluster of competencies. This development became the focus of this portion of the literature review. As McKeown and Bates (2013) noted, the Goleman et al. (2004) perspective has two core competencies, which were a personal and social competency. The evolution and summary of emotional intelligence as a theory followed by the analysis of the two core competencies.

Personal competency. According to McKeown and Bates (2013), the key competencies that made up personal competency included self-awareness and self-management clusters. Boyatzis (2011) defined a cluster as a skill or group of skills that an individual needs proficiency with to develop competency. During the evolution of emotional intelligence, Daffey-Moore (2015) noted that the clusters of self-awareness and self-management were integral in the development of emotional intelligence and needed to occur at the outset of the development process. She completed her assessment of medical personnel attached to military units. Her analysis confirmed the universal nature of emotional intelligence despite the extreme context of its application.

Self-awareness is an introspection of one's emotional state and required a cluster of skills including self-awareness, self-assessment, and self-confidence (McKeown & Bates, 2013). The self-awareness cluster that McKeown and Bates (2013) identified in their research differed slightly from Hess and Bacigalupo's (2011) trait-based study. Hess and Bacigalupo noted the self-awareness cluster consisted of an accurate self-assessment and emotional self-awareness. Hess and Bacigalupo (2013) redefined self-awareness as consisting of an accurate self-assessment and self-confidence. Hess and Bacigalupo's revisions were evident in Segon and Booth's (2015) analysis that focused on the absence of ethics in the competencies that make up emotional intelligence. Segon and Booth noted that after three different revisions in the emotional competency inventory, the self-awareness cluster should only consist of emotional self-awareness. Some of the changes they noted are due to the researcher's desire to remove the ambiguity and subjectivity found in the skills of self-assessment and self-confidence. Segon and Booth also noted that an absence of virtue in emotional intelligence allows individuals with emotional

intelligence to use it as a tool of manipulation limiting the potential for positive social change. The evolution of virtue in emotional intelligence and the eventual minimization of self-awareness as a competency are an example of the ongoing changes facing emotional intelligence as a theory. The changes to the self-awareness competency made by Hess and Bacigalupo (2013) and Segon and Booth (2015) did not refute Goleman et al.'s (2004) evaluation of emotional intelligence leadership.

Comparable to self-awareness, the cluster of skills that defined self-management as a competency continued to undergo substantial changes as researchers attempt to make emotional intelligence more objective and rigorous (Segon & Booth, 2015). Self-management, as defined by Boyatzis (2011), was the ability to regulate one's emotions, mitigate habits, and keeping an open mind to possibilities. McKeown and Bates (2013) defined self-management as consisting of emotional self-control, conscientiousness, adaptability, and initiative. Again, this differed from Hess and Bacigalupo (2011, 2013) who identified self-management as consisting of a series of skills including self-control, trustworthiness, conscientiousness, adaptability, achievement drive, and initiative. Even though Hess and Bacigalupo cited studies completed by Goleman (1995), Hess and Bacigalupo (2011, 2013) had six skills defining self-management. Hess and Bacigalupo's perspective differed from Goleman's (1995) original study that has four skills, which include emotional self-control, adaptability, achievement orientation, and positive outlook. These minor changes signified an unsettled theory.

Recently, Segon and Booth (2015) acknowledged this evolution in emotional intelligence development. For example, Segon and Booth stated that the emotional self-control skill would absorb the subjective skills of self-control, trustworthiness,

transparency, and conscientiousness while the adaptability skill absorbed the initiative skill. The transformation identified by Segon and Booth had the same cluster of skills as Boyatzis (2011) which consisted of the skills of emotional self-control, adaptability, achievement orientation, and positive outlook. Even though the self-management cluster described by McKeown and Bates (2013) had four skills, the only similarity was emotional self-control and adaptability. Concerning the concepts that made up Goleman et al. (2004) evaluation of emotional intelligence leadership, the self-management cluster was a combination of the concepts of self-regulation and internal motivation. As a result, McKeown and Bates (2013) differed significantly from Segon and Booth (2015) and Goleman et al. (2004) making the current skills making up the self-management competency temporary until further development.

The personal competency was an amalgamation of individualist research focusing on self-self-awareness and self-management. The development of personal competency was unfinished because of the subjective qualities that made it difficult to quantify. The research conducted by McKeown and Bates (2013) was significantly different from Segon and Booth (2015) and Goleman et al. (2004) in the number of skills that make up personal competency. However, McKeown and Bates (2013) research did not differ enough to generate a paradigm shift. Especially as Edwards (2014b) defined a paradigm shift, he described it as a restructuring of the original premise. Correspondingly, the points offered by Boyatzis (2011), McKeown and Bates (2013), and Segon and Booth (2015) only refined the original premise which did not generate a paradigm shift.

Social competency. Much like the self-management competency, the social competency had significant changes due to differing opinions concerning the concepts

that made up social competency (Azouzi & Jarboui, 2013; Boyatzis, 2011; Hess & Bacigalupo, 2011, 2013). For starters, McKeown and Bates (2013) described social competency as an individual's ability to connect emotionally with others while being able to shape the relationship to meet a mutually acceptable arrangement. They identified the key concepts that made up social competency as social awareness and relationship management. The skills sets that made up the McKeown and Bates's version of social awareness included empathy, organizational awareness, and service orientation. This outcome was similar to Boyatzis (2011) and Hess and Bacigalupo (2011, 2013) who conducted studies investigating social competency as consisting of the same skill sets. The only minor difference was that the Hess and Bacigalupo studies listed empathy twice. This social awareness notation may have been an error in the tables of both qualitative studies because the articles themselves only listed empathy once.

Azouzi and Jarboui (2013) offered a different perspective by writing about social awareness and decision-making. Azouzi and Jarboui noted that cogent reasoning and self-absorbed emotions offset the benefits of social awareness. Furthermore, the understanding of others as found in social awareness allowed leaders the opportunity to manipulate their followers. Chew, Zain, and Hassan (2013) best expressed the difference between Azouzi and Jarboui's (2013) point of view and McKeown and Bates's (2013) research when they stated that social awareness and ethical actions generate a higher probability of establishing positive interpersonal relationships. The absence of ethics in social awareness allowed self-absorbed and manipulative behaviors to permeate in the leader and explained away as moral relevance which fosters the cynical manipulation of people in the leader's sphere of influence. Likewise, Günsel and Açıkgöz (2013) stated

that emotional intelligence required both personal and social development. It cannot happen when the individual focused strictly on internal motivations. Balanced development required the individual to improve ethical and internal motivations to improve the interactions with those people in their sphere of influence, which supported the assertions made by Azouzi and Jarboui (2013).

Social awareness was one of the two extroverted skills needed for social competence; relationship management was the other skill and was equally important as social awareness. McKeown and Bates (2013) identified relationship management as the most difficult because it required an aspiring leader to “...inspire, influence, and develop others while managing conflict” (p. 465). The skills that made up their version of relationship management included communication skills, conflict management, developing others, catalyzing change, and building bonds. The authors’ perspective was under constant change. The five skills identified by McKeown and Bates differed in comparison to Hess and Bacigalupo’s studies in 2011 and 2013. The relationship management skills that Hess and Bacigalupo identified included developing others, influence, communication, conflict management, leadership, change catalyst, building bonds and teamwork, and collaboration. Hess and Bacigalupo’s perspective differed significantly from Boyatzis’s (2011) version of relationship management. The skill sets identified by Boyatzis, include coaching and mentoring, inspirational leadership, influence, conflict management, and teamwork. The evidence from the several research articles identified in this paragraph acknowledged that relationship management was essential to the theory of emotional intelligence; however, it remains unclear as to the critical skills that define relationship management.

In evaluating the ongoing development of relationship management, Segon and Booth (2015) traced the evolution of the skill sets that made it up throughout the years using specific research articles from Sala in 2002, Hay Group and Wolff's update in 2005, and Segon and Booth's assessment in 2015. In 2002, the Sala described the relationship management as a set of social skills that consisted of developing others, leadership, influence, communication, change catalyst, conflict management building bonds, and teamwork - collaboration. Hay Group and Wolff (2005) generated an update of Sala's (2002) article. In it, Hay Group and Wolff (2005) reclassified the cluster as relationship management, and it consisted of five skills. The skills identified were developing others, inspirational leadership as a change catalyst, influence, conflict management, and collaborative teamwork. In 2015, Segon and Booth (2015) noted the reclassification of the emotional competencies inventory as the emotional and social competencies inventory. They noted the change in the relationship management cluster to include the skills of influence, coaching inspirational leadership, conflict management, and teamwork. Segon and Booth based their changes on Boyatzis, Goleman, and Rhee's (2000) seminal instrument to quantify emotional and social intelligence.

Evolution and summary. The changes and evolution noted in the previous comparison and contrast of the personal and social competencies and their corresponding clusters of skills implied that emotional intelligence, as a theory, has not solidified. Koubova and Buchko (2013) made that assessment when they declared that emotional intelligence was still in its infancy. Their analysis reiterated one of the seminal theorists' thoughts on emotional intelligence. Boyatzis (2011) noted that cognitive intelligence competency should include systems thinking and pattern recognition as a possible

addition to the emotional and social intelligence inventory. Also, the ongoing debate concerning the evolution of emotional intelligence did include Segon and Booth's (2015) concern about the absence of ethics. They based their argument on recent political and business-related corruption carried out by people who appear to have high emotional intelligence. This quest for ethics in emotional intelligence was comparable to Shek and Lin's analysis in 2015 as they included a spiritual intelligence quotient to emotional intelligence competencies of leadership. McCleskey (2014) recognized the ongoing changes in the models and definitions of emotional intelligence. McCleskey compared and contrasted the seminal theorists Bar-On (1988), Boyatzis et al. (2000), Boyatzis (2011), and Salovey and Mayer (1990) and highlighted the differences among emotional intelligence traits, abilities, and measures. McCleskey (2014) stated that these competing models allow academic "controversy and criticism" (p. 79) to hinder the evolution of emotional intelligence.

As identified by McCleskey (2014), there appear to be four main motivations for change in emotional intelligence as a theory. The first was the measurability of observable behaviors as noted by Emmerling and Boyatzis (2012) and Hess and Bacigalupo (2011, 2013). The second was a cognitive competency as Boyatzis (2011), Ghuman (2011), Günsel and Açıkgöz (2013) acknowledged. The third driving force for change was an ethical component as described by two different sets of authors (Segon & Booth, 2015; Shek & Lin, 2015). The fourth motivation for change was the debate between the competing models of emotional intelligence. The first model focused on ability (Salovey & Mayer, 1990). The ability model included perception, facilitation, understanding, and regulation of emotions. The second model concerned competencies,

its origins go back to Bar-On (1988) and then Goleman et al. (2004) which included a mixed model approach and the genesis of this paper. The last model focused on the traits of emotional intelligence which included subjective emotional experiences (Petrides, 2010). Despite the differences, Segon and Booth (2015) confirmed that all definitions, models, and corresponding measures had similar sets of clusters that included *self-awareness*, *self-management*, *social awareness*, and *relationship management* and did not refute Goleman et al. (2004) assertions. This confluence of research driving change in the understanding of emotional intelligence was prevalent in servant leadership.

Servant-Leadership

As with emotional intelligence, the origins of servant leadership began in the late twentieth century and it is going through a series of continual changes as various researchers attempt to define it. McGehee, Knollenberg, and Komorowski (2015) stated as such in their research on the effects of servant leadership on tourism. In an attempt to bring clarity to the theory of servant leadership, Parris and Peachey (2013) attempted to define the mechanisms of servant leadership in their systematic literature on the subject. This section deconstructed servant leadership using an approach similar to Parris and Peachey by analyzing servant leadership using the criteria of characteristics, universal acceptance, team effectiveness, and leader-follower relationship. As a starting point of comparison, Parris and Peachey (2013) chose Spears (1998) as the seminal theorist since he worked closely with Greenleaf (Greenleaf et al. 1996). Spears identified ten characteristics concerning the topic of servant leadership; they are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building communities. By deconstructing servant leadership

using Spear's characteristics as a baseline, the analysis in this section draws closer to the characteristics of servant leadership that have similarities to the characteristics of emotional intelligence. This section ends with a summary of the importance of Spears's (1998) characteristics of servant leadership and their impact on Parris and Peachey's (2013) criteria of examination of servant leadership.

Characteristics. Other than Greenleaf (1977), the most influential person involved in the research of servant leadership was Spears's (1998) and the ten characteristics he extruded from Greenleaf's work. The characteristics identified by Spears's (1998) are the gold standard because they were the first to fill the void left by Greenleaf and his vague descriptions (Santoso, 2015; Shek, Chung, & Leung, 2015; Tropello & DeFazio, 2014). However, researchers started generating variations of the original characteristics. For example, Van Dierendonck (as cited by Van Dierendonck & Nuijten, 2011; Van Dierendonck & Patterson, 2015) authored a multi-dimensional instrument with the purpose of validating servant-leadership. His first set of eight characteristics included empowerment, accountability, standing back, humility, authenticity, courage, interpersonal acceptance, and stewardship (Van Dierendonck & Nuijten, 2011). In 2015, Van Dierendonck and Patterson reduced Van Dierendonck's eight characteristics to six by eliminating accountability, standing back, and courage while adding the characteristic of providing direction. Contrastingly, Eva and Sendjaya (2013) changed Van Dierendonck & Nuijten's eight characteristics to altruism, authenticity, morality, accountability, empowerment, integrity, and spirituality.

Despite the differences between Van Dierendonck and Patterson (2015) and Eva and Sendjaya (2013), the ten characteristics identified by Spears (1998) and the six

described by Van Dierendonck and Patterson (2015) are the prevailing descriptions amongst researchers. Most recently, Allen et al. (2016) used Spears's (1998) version while Ling, Lin, and Wu (2016) used Van Dierendonck's version. By having one theory with two different sets of characteristics, the contradiction continues to draw criticism from researchers such as Peterlin, Pearse, and Dimovski (2015). Peterlin et al. recommended that the seminal theorists that drive servant leadership as a theory need to merge and present one voice.

Universal acceptance. Even though there are two disjointed voices driving servant leadership, Akdemir (2014) wrote about servant leadership having an artistic, cross-cultural, and professional impact driving universal acceptance. Akdemir specifically addressed the creative aspects of servant leadership as a mentor helped mentees acquire artistic ability and individuality despite cultural differences in the perception of leadership. Likewise, Andrea and Lantu (2014) wrote about Indonesian bankers while Chikoko, Naicker, and Mthiyane (2015) described the positive effects of servant leadership had on under-resourced South African educational professionals. Eva and Sendjaya (2013) offered another example of universal acceptance by analyzing the impact of servant leadership development on youths in Austria. From the perspective of gender, Duff's (2013) study on the impact of servant leadership on gender in a mentoring environment surmised that the one-on-one approach found in servant leadership transcends gender bias. Stewart's (2012) study on servant leadership in a teaching environment came to a similar conclusion as a reduction in egotism correlated to a reduction in sexism. Overall, the authors noted in this paragraph discovered that servant leadership had the potential to transcend beyond the superficial barriers found in cultural,

professional, gender, and artistic ability. Liden et al. (2015) worked to validate a universal measure that would add scientific rigor to the applicability of servant leadership to transcend cross-cultural, gender, and professional boundaries.

Despite the potential for universal acceptance, other researchers found servant leadership to have conflicting intentions. Oner (2011) described how the paternalistic nature of servant leadership could inhibit risk-taking. Wells (as cited by Stewart, 2012) described servant leadership as utopic in concept because it went against human nature making it untenable concept. Wells went as far as stating this search for utopia has led some researchers to entwine servant leadership with religious overtones. Yoshida, Sendjaya, Hirst, and Cooper (2013) noted that some servant leaders might compromise organizational goals to serve the needs of the individual and this individualistic appeal could offend collectively oriented societies. Much like the proponents of servant leadership, its critics have conflicting points of interest. For example, Oner (2011) described servant leadership as generating a paternalistic society. Oner's perspective conflicted with Stewart's (2012) unattainable utopia and Yoshida et al. (2013) description that described servant leadership as having the potential to be anti-collectivistic. In summary, the research supports servant leadership as having the potential to be universally accepted. However, as Stewart (2012) noted, servant leadership as a theory was a tool and the manner in which a leader applied it made the theory both a positive or negative force for social change.

Team effectiveness. In the search for a universal measure, Liden et al. (2015) used work teams as a part of their study. The results of which corroborated the manner in which servant leadership reached beyond the individual to teams and organizations.

Claxton (2014) quoted Burton and Peachey (2013) to describe servant leadership. Burton and Peachey wrote, “servant leadership is different from other approaches to leadership as the emphasis of leadership is explicitly on the needs of followers, and because this approach emphasizes the ideal of service in the relationship between leader and follower”. With a leader focusing on the needs of followers, the follower-centric perception led to one of the criticisms described by Yoshida et al. (2013) noting that servant leadership was too paternalistic and has the potential to compromise organizational goals. Duff (2013) and Krog and Govender (2015) acknowledged the paternalistic perception described by Yoshida et al. (2013) with the exception that it was Duff’s (2013) and Krog and Govender’s (2015) assumption that a leader could view a team or an organization as an individual. Duff (2013) and Krog and Govender (2015) based their assumption on the servant leadership characteristic of stewardship to accomplish an organizational task of using cross-functional teams to promote continual improvement. Rachmawatia and Lantu (2014) tied stewardship (Spears, 1998) to team-building because it required the leader to have trust in others and their input to build a competent team. Another counter to Yoshida et al. (2013) concern was Trepello and DeFazio (2014). They supported Stewart’s (2012) assumption that servant leadership was only as good as the manner in which a leader uses servant leadership to improve the team and organizational output. Trepello and DeFazio (2014) honed in on Spears’s (1998) foresight characteristic of servant leadership as a leader attempted to create forward-thinking, collaborative teams.

Equally, Allen et al. (2016) used various scales that included servant leadership and team effectiveness to demonstrate there was a positive correlation between team-

building and the positive attributes of servant leadership. According to Spears (1998), team-building involved a systems approach to problem-solving, which was the precursor to his characteristic of community building. De Sousa and Van Dierendonck (2016a, 2016b) yielded positive results as they produced results that validated a measure of servant leadership and overcoming the storming phase of team-building. Mehrabani and Mohamad (2015) produced similar results when they created a study that used teamwork as one of the parameters of servant leadership theory. They deduced that a leader working with a team needed to develop all of the servant leadership characteristics in the team to achieve team goals efficiently. Mahembe and Engelbrecht (2014) generated a qualitative study with a similar assertion when researching outdated practices of current leadership found in private and public entities. The authors speculated that if leaders improved the servant leadership characteristics of followers in a team, it improved team member effectiveness. Despite the concerns of researchers who described the potential of servant leaders to subvert team and organizational goals to serve the individual, other researchers noted in this section produced qualitative and quantitative results that support the use of servant leadership in a team and organizations. These protagonist researchers identified the potential for servant leadership to exceed expectations set in organizational goals.

Leader-follower relationship. Mahembe and Engelbrecht's (2014) research regarding the effects of servant leadership on the follower in a team environment suggested that the follower, team, and organization benefited from developing servant leadership characteristics. Aleksic (2016) replicated a similar qualitative study that focused on the development of a follower using the tenets of servant leadership. The focus of the study was to create a methodology to get followers more involved in the

team and organizational decisions using cross-functional teams. Mahembe and Engelbrecht (2014) and Aleksic (2016) based their assumptions on Greenleaf et al. (1996) whose seminal theory described one of the benefits of the leader-follower relationship was to build teams and organizations. Other researchers who were investigating the characteristics of servant leadership identified a strengthened bond between a leader and followers while developing team effectiveness. For example, Allen et al. (2016) emphasized listening, healing, persuading and empowering to build a team one follower at a time. Jit, Sharma, and Kawatra (2016) based their characteristics on Van Dierendonck and Nuijten's (2011) version of servant leadership to develop teams that included the characteristics of serve, persuasive approach, humility, care, and concern.

Correspondingly, Chan and Mak (2014) applied the characteristics espoused by both Greenleaf et al. (1996) and Van Dierendonck and Nuijten's (2011) when they investigated the positive effects of servant leadership in developing the leader-follower relationship to enhance organizational growth. The key to Van Dierendonck and Nuijten's (2011) version was the emphasis on accountability that must exist between a leader and follower. As Winston and Fields (2015) noted, organizational stewardship was not only the act of celebrating the successes of followers but driving accountability and learning from the root cause generating failures.

Winston and Fields (2015) alluded to the leader-follower relationship as symbiotic, where the leader leads by serving and the empowered follower serves by leading. Chen, Chen, and Li (2013) described a similar symbiotic concept as brotherly love where reciprocal respect grows during altruistic responses between follower and

leader in a closed loop system of servant leadership development. As comparable, Greasley and Bocârnea (2014) and Santoso (2015) turned the closed loop and singular development system into a cascading positive relationship. In doing so, servant leaders search out and develop followers while empowering and motivating the followers to develop others. Panaccio, Henderson, Liden, Wayne, and Cao (2015) had a different assertion, but yielded a similar result. Panaccio et al. described their version of a cascading positive relationship between follower and leader as extra-role behaviors. Correspondingly, Kool and Van Dierendonck (2012) had previously described this altruistic symbiotic concept as being built on interactional justice that was a relationship built on mutual dignity and respect between leader and follower. As Krog and Govender (2015) pointed out, this altruistic symbiotic concept does not just happen. The authors used persuasive mapping as a means to initiate the give and take between leader and follower. This persuasive mapping starts with the leader's vision, which corroborated Nielsen (2016) conclusion that a visionary concept is a point that the leader engages the follower in operationalizing the abstract.

Summary. In Parris and Peachey's (2013) systematic literature review, they listed four key points in their research, which served as the main points of analysis in this section. The first key point was the characteristics of servant leadership. Parris and Peachey considered Spears's (1998) 10 characteristics as the seminal source. However, Parris and Peachey (2013) and Rachmawatia and Lantu (2014) acknowledged other researchers such as Van Dierendonck (Van Dierendonck & Nuijten, 2011; Van Dierendonck & Patterson, 2015) had generated research to support the need for only six characteristics. The contradiction in the number of characteristics called out an absence

of a unified servant leadership theory despite the point of origin for all research noting Greenleaf as the seminal theorist. This absence of a unified theory drew criticism from Yoshida et al. (2013), Duff (2013), and Krog and Govender (2015). Despite the absence of a unified servant leadership theory, Parris and Peachey (2013), Rockinson-Szapkiw, Payne, and West (2011), and Mahembe and Engelbrecht (2013, 2014) identified multiple measures which improved the scientific rigor and academic acceptance allowing servant leadership to transcend cultural, gender, and professional boundaries. This universal acceptance was the second key point.

Parris and Peachey (2013) identified team effectiveness and leader-follower relationship as the third and fourth key points in their analysis. Similarly, Van Dierendonck and Patterson, (2015) captured the intent of servant leadership in terms team effectiveness and the leader-follower relationship in their qualitative research article concerning positive social change needing an emotional intelligence team approach. What they wrote about servant leadership is relevant now more than ever because it provided team-based cross-functional solutions in a world that has been in desperate need of emotional intelligence and honorable results. Reed, Vidaver-Cohen, and Colwell (2011) emphasized the positive social change potential of servant leadership regarding an emotional intelligence exchange between leader and followers generating team effectiveness and the opportunity for followers to become servant leaders. Parris and Peachey (2013) corroborated Reed et al. (2011) perspective as they stressed the importance of servant leadership as a follower development theory that improved organizational effectiveness. However, Beck (2014) identified a general problem with servant leadership when he acknowledged it as a macro-level interpersonal leadership

development process that incorporated emotional intelligence, but it lacked a structured micro-level intrapersonal development component such as self-leadership.

Self-Leadership

Furtner et al. (2013) noted self-leadership as a structured emotional intelligence micro-level intrapersonal development process that could serve as an antecedent to a macro-level mentoring leadership development process. Furtner et al. based their reasoning on the literature produced by Manz (1983) who was the seminal theorist behind self-leadership. Manz described self-leadership as a practical theory that provided individuals with a strategic plan for self-improvement. The key to self-leadership was that it required the individual seeking self-improvement to be committed in their self-development strategies based on the tenets of self-leadership. To gain clarity, this portion of the literature review used current literature to support, enhance, or refute Manz's (1983) concepts by deconstructing self-leadership using criteria similar to Shek, Ma, Liu, and Siu (2015). The criteria Shek et al. (2015) used sought clues concerning the strategic development process, why self-leadership acted as an antecedent, the manner in which it strived for emotional development, and its ability to transfer to different cultures, genders, and professions. This section concluded with a summary that explained the importance of self-leadership in this research paper. The analysis to support, enhance, or refute Manz's (1983) concepts began with strategic development.

Strategic development. Manz (1983) developed self-leadership as a practical solution to the growing apathy emanating from the counter-revolution of the 1970s that promoted dependence upon a central organization. Chung, Chen, Lee, Chen, and Lin (2011) described Manz's approach as an individual's approach to finding the hidden

potential and power that resided with her or himself. Research is replete with the three main strategies that make up Manz's (1983) original theory concerning self-leadership. The development strategies that made up self-leadership included self-awareness, effective thought patterns, and motivation (Manz, 1983; Manz & Sims, 2001; Manz et al., 2015; Neck & Manz, 2010; and Pearce & Manz, 2014). Likewise, Marques-Quinteiro and Curren (2012) used Manz's theory and a version of self-regulation theory to redefine the self-leadership process as a self-assessment strategy involving "cognitive, motivational, and behavioral" (p. 561) objectives. Despite the minor differences in definition, the basic premise of each strategy was very similar.

The three development strategies of self-leadership required introspection, self-inducement, and motivational development elements. The introspection or self-awareness development had similar definitions best expressed by Furtner et al. (2013), Ghosh (2015), and Pearce and Manz, 2014. These authors defined the self-awareness strategy as behavioral that had tasks that ranged from self-sentience to seeking a mentor. The self-inducement or motivational development strategies had numerous authors with similar definitions that included Jooste and Cairns (2014), Kör (2016), and Nel and Van Zyl (2015). Self-inducement included activities that promoted positive performance through actions that involved various forms of self-rewards and self-punishment via goal setting. The third strategy that made up self-leadership was the cognitive strategy requiring reconstruction of harmful habits and thought patterns into positive ones through trigger avoidance. An example of some of the authors agreeing in concept to this strategy included Duhigg (2012), Marques-Quinteiro and Curren (2012) and Neck, Houghton, Sardeshmukh, Goldsby, and Godwine (2013). The common theme in this section was

that there appeared to be universal agreement on the three development strategies that made up self-leadership. In doing so, the authors used a plethora of different qualitative and quantitative studies to validate the robustness of the three strategies.

Antecedent. Using self-leadership as an antecedent to promote positive social change relies on the premise that requires aspiring leaders to want to change themselves first (Manz, 1983; Manz & Sims, 2001; Manz et al., 2015; Neck & Manz, 2010; and Pearce & Manz, 2014). Correspondingly, other researchers such as Furtner et al. (2013), Pratoom and Savatsomboon (2012), Singh and Singh (2012), and Van Zyl (2014) reached similar conclusions in their research that had the focal point of all change starting with the leader. The most contrarian position out of the researchers listed in this paragraph is Singh and Singh. They described self-leadership as a cognitive, intrapersonal theory based on self-regulation and self-influence theory making self-leadership a coping mechanism during stressful periods in the individual's daily routine. Singh and Singh established their premise on the idea that when a leader improves by using the self-leadership strategies, the leader develops confidence and competence in overcoming their deficiencies and reducing stress. Despite the minor difference, the unifying thoughts among the theorists were that competent and ethical leaders have or need to develop self-leadership habits to have a positive impact on their environment. Furtner et al., Pratoom and Savatsomboon, Singh and Singh, and Van Zyl used different types of studies and approaches to reach similar conclusions.

With self-leadership focusing on the strategies to improve self-awareness, effective thought patterns, and motivation, the emphasis was on emotional development as well as self-incentive to improve. This combination was what made self-leadership a

useful antecedent and several studies supported using self-leadership as an antecedent. Quantitative examples included Pratoom and Savatsomboon's (2012) research that explored the creative aspects of self-leadership as an antecedent to entrepreneurship in a group setting. The researchers built the foundation of their study on 1,526 participants involved in 138 Thailand work teams. The strength of the study was in the number of total participants of which 90% of the participants were women. The authors determined that self-leadership had the same positive correlative effect on women and as men making self-leadership a non-gender specific antecedent.

Another quantitative example was the research conducted by Furtner et al. (2013) as they evaluated the use of self-leadership as an antecedent to transformational and transactional leadership models. They compared contrasted two studies; the first consisted of 447 participants with leadership experience and another study that had 35 leaders and 151 followers. In both studies, they used the revised self-leadership questionnaire with results demonstrating a positive correlation between using self-leadership as an antecedent to visionary-oriented leadership.

Qualitative examples produced similar results when using self-leadership as an antecedent to other forms of leadership. Of the three examples provided in this paragraph, one published the methodology in their research article. The other articles omitted that portion of the study from the article. For example, Singh and Singh (2012) completed a systematic literature review of the principles of the Karma philosophy and self-leadership in a sales environment. The researchers proposed four antecedents to generate five outcomes based on a systematic literature review. Unfortunately, the study had a well-

defined theoretical background and conceptual framework, but offered little regarding a repeatable methodology.

Another example was Van Zyl (2014) who produced a similar study without identifying the rigorous methodology used when establishing a link between self-leadership and ethical leadership. The methodology was absent in the research, which made the result suspect. On the other hand, Pearce and Manz (2014) completed a study that used qualitative comparative analysis to identify the problems facing aspiring leaders preventing them from reaching their potential. This robust study supported the use of self-leadership as an antecedent to shared leadership.

Pearce and Manz's (2014) research reiterated the results of Furtner et al. (2013) that found self-leadership as an antecedent to visionary action-based leadership development. For Furtner et al. (2013), they found self-leadership as an antecedent to transformational leadership while Pearce and Manz (2014) established self-leadership as an antecedent to shared leadership. Dion (2012) defined visionary action-based leadership as a form of servant leadership using transformational and shared leadership on a theoretical basis. He implied that a visionary action-based leader needed a development process serving as an antecedent to help the leader hone her or his leadership skills. Dion (2012), Singh and Singh (2012), Pearce and Manz (2014), and Van Zyl (2014) all acknowledged that self-leadership was an excellent antecedent for an emotional intelligence leadership philosophy that reaches out to aspiring leaders wanting to shape and improve their environment. Unbeknownst to the authors in this paragraph, each provided a potential answer to Beck's (2014) question concerning the need to find an antecedent to servant leadership.

Emotional development. Manz (1983) developed self-leadership as a means for an aspiring leader to develop intrapersonal emotional skills such as *self-talk* and *self-concept* as a part of the self-awareness strategy. These emotional skills made emotional intelligence an integral part of the self-leadership theory. This section of the literature review used current and relevant research to reaffirm Manz's (1983) perspective on the role emotional intelligence plays in the self-leadership development process. The examination of the connection between self-leadership and emotional development included a review of destructive tendencies found in aspiring leaders and the potential cures that self-leadership provided the aspiring leader. Some of the destructive tendencies identified by Chan (2014) included identity crisis, quitting, self-doubt, and emotional dysfunction. The activities listed in the self-awareness strategy allowed aspiring leaders to target and mitigate the effects of self-destructive behaviors.

In addition to Chan's (2014) perspective, Kramer (2012), Ross (2014), Singh and Venugopal (2015), Ssegawa (2015), and Wang, Xie, and Cui (2016) illustrated other similar destructive tendencies. The key to Chan's (2014) argument about destructive tendencies stemmed from an underdeveloped or even a self-destructive self-image. Kramer (2012) and Ross (2014) had a similar viewpoint as they created constructs involving an aspiring leader's self-image emanating from the positive or negative perceptions of others and the anxiety it created in the aspiring leader. Comparably from a professional perspective, Ssegawa (2015) and Singh and Venugopal (2015) noted that an aspiring leader's self-image emanated from the appraisals of their peers and direct leaders. Wang et al. (2016) took a different approach to self-image because they thought positive and negative inputs from the surrounding environment continuously affect the

aspiring leader. Self-destructive tendencies emanate from an aspiring leader's inability to cope and learn from positive and negative emotional inputs. The coping and managing abilities are the focus of self-awareness in emotional intelligence and self-leadership theories.

Developing a constructive social image requires self-awareness and having the willpower to shape positive and negative inputs. Chan (2014) considered the continual self-awareness and managing of a positive social image as a heightened form of personal development. The emotional intelligence aspects of resilience, emotional, and cognitive competence are critical in continually developing self-awareness. Kramer (2012) had a similar perspective to develop a heightened level of self-awareness and a positive self-image; however, his method required an aspiring leader to emotionally step outside of their body as a third party observer to their actions. As with Chan (2014), Ross (2014) and Rogelberg et al. (2013) thought that an individual could develop more efficiently through the continual self-auditing of emotions and responses to drive improvement. Ssegawa (2015) went in a slightly different direction by focusing on the destructive emotional cues that led to stress, conflict, and self-doubt. Overall Chan (2014), Kramer (2012), Ross (2014), and Ssegawa (2015) confirmed that the most efficient way to develop confidence and competence in the emotional management of a positive self-image was through continual self-auditing.

Transference. The ability of self-leadership to transfer to different cultures, genders, and professions relied on the stability of the aspiring leader's environment. Pratoom and Savatsomboon (2012) wrote about stability needing to be present in the Thailand business environment thereby allowing the exchange of information, creativity,

and innovation. Similarly, Shek et al. (2015) researched the effects of self-leadership on a shared leadership principle at a Hong Kong management school. The authors subscribed to a theory that an individual could develop shared leadership attributes through self-leadership if the current economic and social environment allowed it. If not, leadership development suffered and fell back to the outdated leadership philosophies requiring charismatic or authoritarian leadership. Van Zyl (2014) arrived at a similar conclusion while researching the potential effects of self-leadership on ethical leadership in South Africa. The key to the transference and development of leadership attributes was a stable environment allowing proactive versus reactive responses to stimuli. As the authors such as Pratoom and Savatsomboon (2012), Shek et al. (2015), and Van Zyl (2014) described in their research, a leader must allow the follower time to process the event and permit self-talk, self-auditing, and learning to occur. The more time an individual has in a stable environment to process an event, the more potential for self-leadership to work. The positive an individual finds in learning helps leaders teach others as they disseminate self-leadership to every part of the world.

The potential for the transferability of self-leadership resided in an autonomous leader's inherent desire to generate new ideas; however, some cultures viewed autonomous self-leadership as anti-authority. Jooste and Cairns (2014) and Ferland, Chu, Gleddie, Storey, and Veugelers (2014) noted that self-leadership derived from self-talk and other intrapersonal cognitive skills creating an autonomous self-disciplined leader. This assertion was similar to Dion (2012), Pratoom and Savatsomboon (2012), and Van Zyl (2014). Separately, the researchers described self-leaders as being autonomous and their corresponding work teams being the sources for much of the creativity and new

ideas. Even though Chung et al. (2011) wrote a quantitative research paper about the transferability potential of self-leadership, they differed from other authors in stating self-leadership serves as a complement to charismatic leadership. In their research, ideas emanate from the charismatic leader because they facilitate idea generation.

Conversley, Chan (2014) conducted a qualitative study on nursing students in China using focus groups. In this study, the author listed numerous inhibitors on the development of self-leadership attributes, and none of them had anything to do with the theory. Chan identified external factors including gender preference, hierarchal, provincial, and political factors that inhibited the growth of self-leadership. Autonomous development required the exchange of ideas and the questioning of the status quo. Some of the nursing students thought their direct leaders restricted their development because they were forced to adhere to the opinions of their leader. Towards the end of the article, Chung et al. (2011) offered an incongruity that supported Chan's (2014) original assertion when they wrote about the progress of a self-leader's development and linked it to self-image and social identity. According to Chung et al. (2011), autonomous thinking was only acceptable in the completion of their assigned task. The comparison and contrast between Chung et al. (2011) and Chan (2014) support the idea of that the transference of self-leadership was dependent upon the leader, context, and environment that allowed for the autonomous nature of self-leadership to develop.

Summary. This section analyzed self-leadership using current literature to support and enhance Manz's (1983) concepts through strategic development, self-leadership as an antecedent, emotional development, and its ability to transfer beyond cultural, gender, and professional barriers. The essence of self-leadership was the

internalized strategic development process as Manz et al. (2015), Neck et al. (2013), Neck and Manz (2010); and Pearce and Manz (2014) wrote about in their separate research articles. Chan (2014), Kramer (2012), Ross (2014), and Ssegawa (2015) confirmed that the most efficient way to develop confidence and competence in the emotional management of a positive self-image was through continual self-auditing as found in self-leadership. This potential for emotional development also assisted in the transference properties of self-leadership. As evidence, Chan (2014), Dion (2012), Pratoon and Savatsomboon (2012), and Van Zyl (2014) had comparable outcomes concerning the autonomous nature of self-leadership. This autonomous nature allowed self-leadership theory to traverse cultural, gender, and professional boundaries if permitted to by those in control.

Manz et al. (2015), Neck et al. (2013), Neck and Manz (2010); and Pearce and Manz (2014) confirmed that internalized strategic development allowed self-leadership to become an antecedent for other emotional intelligence leadership theories. Similarly, Chung et al. (2011) Dion (2012), Singh and Singh (2012), Pearce and Manz (2014), and Van Zyl (2014) all acknowledged that self-leadership was an excellent antecedent for an emotional intelligence leadership philosophy. The use of self-leadership with servant leadership served as one of the fundamental tenets of this metatheoretical study. The ability to use self-leadership as an antecedent was because of emotional development properties of self-leadership that allowed a direct link between emotional intelligence and an indirect one with servant leadership. However, unlike emotional intelligence and servant leadership, the key concepts that made up the strategies of self-leadership as

noted by Kool and Van Dierendonck (2012) were universal despite the multiple recent refinements and interpretations of its primary tenets.

Metatheory-building

In the previous sections of the literature review, research analysis focused on deconstructing the theories of emotional intelligence, servant leadership, and self-leadership while exploring a possible link between the three. Metatheory-building was the general theory I used in this research to establish a rigorous and scientific link between self-leadership and servant leadership using emotional intelligence. As Edwards (2010, 2014a, 2014b) stated, a researcher cannot just state there is a connection between theories in a literature review to form a theory. The researcher must use rigorous examination to definitively state how, what, or why a connection exists which serves as the basis for further research.

To set the frame for this section of the literature review, Edwards (2010, 2014a, 2014b) and Robledo (2014) were the seminal theorists who provided the foundation of research. Edwards (2010, 2014a, 2014b) laid out a systematic approach that was novice-friendly, valid, robust, and repeatable. Robledo's (2014) study centered on building integral metatheory using a multiparadigm research process based on Edwards's (2010) approach. Edwards's (2010) novice-friendly general method for metatheory-building addressed one of the criticisms Reus-Smit (2013) identified. Specifically, metatheory-building was under-defined and too complicated to produce viable results. In addition to addressing the issue of complexity, this section addressed the other misconceptions Edwards (2014b) attempted to dispel in his conceptual research paper. Edwards looked into three primary areas in performing his analysis. The first was the viability of a

conceptual systems analysis, lenses of theoretical frameworks, and the units of analysis used in metatheory-building. In using Edwards's arguments concerning conceptual systems analysis, theoretical and conceptual lenses, and establishing units of analysis, I reviewed current relevant research to support, refute, or enhance his arguments in this section on metatheory.

Conceptual systems analysis. In conducting a conceptual systems analysis, a metatheoretical researcher needed to inspect the relationships between disparate concepts through an iterative approach involving comparison and contrast. According to Edwards (2010), the conceptual systems analysis was integral to his general method for theory-building. The two steps in his eight-step approach that provided the most analytical evaluation were the multiparadigm review and multiparadigm analysis. Edwards's method was similar to Robledo's (2014) multiparadigm approach that he used to create a management theory involving spirituality. Edwards (2010) multiparadigm review requires the researcher to complete three activities. The first activity necessitated the identification, defining, and ordering of the sampled materials to establish units of analysis and descriptors. The second activity was a multiparadigm systematic review using text scrutinization. The third activity required the arrangement of the data into multilevel conceptual layers. The next step was a multiparadigm analysis.

The multiparadigm analysis had four activities that prepared the data for the metatheory-building. According to Edwards, (2010), the four activities started with assembling the data into categorical comparisons. The second activity took the categorical assemblies and began analysis using bridging and bracketing techniques as identified by Lewis and Grimes (1999) to generate concepts and constructs. The third

activity that Edwards (2010) identified in completing a multiparadigm analysis required a comparative analysis to distinguish and explain the concept and construct associations called holons. The fourth activity applied the rough relationships identified in the previous activity and distilled the information through a crucial set of lenses to prepare the holons for metatheory-building. Contrastingly, Walsh (2015) used grounded theory to complete the conceptual systems analysis by using inductive analysis to create the conceptual categories needed to build a new theory. Edwards (2014b) noted that his metatheory-building method included inductive analysis and conceptual categories as found in grounded theory. Edwards went on to note that his metatheory-building method was more robust than using grounded theory by itself.

The first criticism that Edwards (2014b) and Reus-Smit (2013) attempted to dispel, in a similar fashion, was that metatheory fails at identifying the significant concepts that made up the theories it compared and contrasted. Edwards (2010, 2014a, 2014b), Robledo (2014), and Walsh (2015) noted that some of the confusion emanated from the classification of middle-range theory and primary theory. According to Edwards (2014b), the difference between the two was that the middle-range theory used research based on experimental positivistic hypotheses measuring the effects of the phenomena while primary theory used conceptual models. Edwards (2010, 2014a, 2014b), Robledo (2014), and Walsh (2015) confirmed that metatheory-building used both middle-range and primary theory because the lenses it used to analyze consists of conceptual descriptions that focus on a given aspect of a theory. Reus-Smit (2013) took a different approach to arrive at the same conclusion by describing the need for practical knowledge to build theory. Practical knowledge required normative forms of reasoning to ascertain

the essential elements of theory to compare, contrast, and build a new theory. Edwards (2010, 2014a, 2014b), Robledo (2014), Reus-Smit (2013), and Walsh (2015) had similar modes of operation. Each author required researchers to deconstruct or disassemble the primary or middle range theory into its essential elements with the potential to reassemble the parts to form a new theory.

Theoretical and conceptual lenses. The qualitative ambiguity surrounding lens analysis was the second criticism that Edwards (2014b) attempted to dismiss. According to Edwards, researchers dispel ambiguity through structured sources and transparency. Structured sources involve the transparent use of vital definitions and theoretical concepts to generate lenses that the researchers use to analyze or filter data. For example, Reams (2016) was transparent in generating theoretical lenses to explore the rationale generating stagnation in leadership development. While searching for a metatheoretical response in finding an integral theory to management, Robledo (2014) employed Wilber's (1996, 2000) AQAL metatheory-building that required theoretical and conceptual lens analysis using a transparent scientific approach. Comparably, Edwards and Kirkham (2014) conducted metatheoretical research on improving ethics in business. They used Lewis and Grimes's (1999) metatriangulation process to assess a set of lenses and then use that output to expand new approaches to developing ethics in a business setting. The transparent three-step approach Lewis and Grimes used had them break down the topics into domains and then definitions to create lenses. The second step incorporated text scrutinization to understand overlapping relationships. The last step required the use of lenses representing the research question to filter the overlapping relationships into core paradigms used in the formation of a theory or an approach to a new theory that needed

further exploration. The process Robledo (2014) used to evaluate the output from the lens analysis incorporated some of Wilber's AQAL concepts. Edwards (2010, 2014a, 2014b), Reams (2016), and Robledo (2014) used transparency as a means of validating the creation of holons.

Gunnell (2011) brought up academic concerns regarding theory-building using metatheoretical lenses as being unrealistic. Gunnell attempted to dispute this concern by first noting the similarities between scientific inquiry using empirical data founded on perceived phenomena producing generalized results and the use of secondary data and theory used in the metatheoretical analysis. Edwards (2010, 2014a, 2014b) and Robledo (2014) ascertained similar assertions in their works. They identified the different ways that academics condemn one form of research as being less realistic than another when the focus of their argument concerned the format of the rich contextual data. The academics were resistant to change and condemned something they were not accustomed to seeing. Edwards (2010, 2014b) and Robledo (2014) went a step further by noting the epistemological arguments against lens development and metatheory were comparing two different forms of analysis. Lens development and metatheory are a macro level analysis. This macro-level analysis was in direct conflict with micro-level observations academics were accustomed to seeing after a researcher attempts to alter one variable in their study to attain a micro-level response. This granularity of perception prevented academics from seeing the larger picture. Edwards (2014a) went further by implying that nuanced development in current empirical research was not adding significant value to theory development while lens development leading to paradigms shifts provided new areas of empirical exploration. Edwards (2010, 2014a, 2014b), Gunnell (2011), and

Robledo's (2014) similar counterarguments validated the conceptual and theoretical lens development of evaluating the units of analysis was just as realistic as any empirical data.

Units of analysis. As an expansion of the debate concerning the realism of lenses, Edwards (2014b) felt compelled to defend lenses used as units of analysis in metatheory. Since Edwards (2010) identified Patton (2002) as a critical source in the development of his general method for metatheory-building, Patton was the seminal source in the generation of the units of analysis for this study as well. Patton noted that a researcher needed to collect data in a manner to provide evidence on the critical elements of analysis. The critical elements of examination were the units of analysis. As it related to this study, the key components that made up the units of analysis were the concepts that made up emotional intelligence. In this study, I used those concepts to examine if they existed in the paradigms, systems, concepts, and constructs that made up servant leadership and self-leadership. The analysis in the study examined the manner of conceptual similarity concerning the concepts of emotional intelligence had with the concepts that made up self-leadership and servant leadership.

In Edwards's (2010, 2014b) eight-step general method for theory-building, Edwards (2010) identified the third step as design. The design step required the creation of sampling procedures, the ordering of conceptual data, the identification of the units of analysis, and the unveiling of the research data review technique. Next was the fourth step which involved the multiparadigm review; it began by recognizing the methods used to generate conceptual layers using the research design and the units of analysis which led to the methodology for generating a multiparadigm systematic review. Ayar, Bauchspies, and Yalvac (2015) and Montero (2012) methods to create the units of

analysis were similar to Edwards (2010) method despite Ayar et al. (2015) taking a meta-ethnographic approach to their study.

Edwards (2014b) noted the confusion concerning units of analysis stemmed from the inclusion criteria that made up the units of analysis of the metatheoretical study. As Ayar et al. (2015), Edwards (2010, 2014b), and Montero (2012) noted, the inclusion criteria of the units of analysis consisted of paradigms, concepts, and terms that were measured using qualitative or quantitative methods. About the specific criticisms noted by Edwards (2014b), there seemed an abundant of concerns about primary theories and middle-range theories. Bacon (2013), Edwards (2010, 2014a, 2014b), Reus-Smit (2013), and Robledo (2014) generated several similar comparisons in identifying primary and middle-range theories. Most notably, the primary theory was an abstract formation that was conceptual and specific while middle-range theory was an empirical component of a primary theory that was measurable. Edwards (2014b) noted that theorists concerned about the differences between primary, middle-range theory, and conceptual paradigms should not be because scientific rigor required transparency in their development. The differences provided an opportunity to use primary, middle-range theory, and conceptual paradigms as units of analysis. Finally, it was the application and use of the units of analysis that was of the utmost importance. Ayar et al. (2015), Montero (2012), and Robledo (2014) arrived at the similar conclusion in their respective studies.

In reviewing Edwards's counter-arguments to concerns about conceptual systems analysis, lens analysis, and establishing units of analysis, the majority of current research supported Edwards's assertions. Robledo (2014), Walsh (2015), and Reus-Smit (2013) supported Edwards's (2010, 2014b) premise that the metatheoretical approach provided

the necessary scientific rigor and transparency that made it a valid approach to conceptual systems analysis. Correspondingly, Edwards and Kirkham (2014), Gunnell (2011), and Robledo (2014) employed comparable approaches to Edwards (2010) process of holon creation. The process to create conceptual paradigms and metatheoretical building blocks to theory development were transparent and repeatable. Finally, Ayar et al. (2015), Montero (2012), and Robledo (2014) described equivalent systems to Edwards (2010) process of defining and measuring units of analysis. In total, the current research supported Edwards approach to metatheory-building and in turn guiding this study.

Linkages Among the Concepts and Theories

In reviewing the current literature, no comprehensive theory had emerged linking servant leadership and self-leadership using emotional intelligence, which would serve as a theoretical basis for such a leadership development program. There was evidence linking two of the three, but nothing linking the three theories of emotional intelligence, self-leadership, and servant leadership. For example, Singh and Venugopal, (2015) researched the impact of emotional intelligence development on leadership in an India sales environment. The authors discovered that self-awareness and reward strategies existed in concepts that made up emotional intelligence and self-leadership. Furthermore, Johnson (2012) wrote about improving performance excellence in banking by using a mixed method approach that generated a positive correlation between the impact of servant leadership and emotional intelligence on employee performance at a bank. Barbuto et al. (2014) came to a similar conclusion about a link existing between servant leadership and emotional intelligence. The three different articles linked emotional intelligence with self-leadership and servant leadership separately. However, none of the

research linked self-leadership and servant leadership together despite their connection with emotional intelligence.

Therefore, it is clear that a gap existed despite Barbuto et al.'s (2014) challenge to researchers asking them to find an antecedent for servant leadership. Ironically, Barbuto et al.'s (2014) challenge almost occurred at the same time Furtner et al. (2013) challenged researchers to find an appropriate leadership model that can harness the potential of self-leadership. Since there was no theory linking the three theories, my research focused on that task.

Summary and Conclusions

This literature review focused on the topics of emotional intelligence, servant leadership, self-leadership, and metatheory. During the analysis, two items became apparent. The first was that despite disparate theories of emotional intelligence, servant leadership, and self-leadership there appeared to be a convergence among the three. To begin with, the theory Goleman et al. (2004) developed had five key concepts that included self-awareness, self-regulation, internal motivation, empathy, and social skills. Examples of Goleman et al.'s (2004) key concepts existed in Segon and Booth (2015) thoughts on emotional intelligence, Pearce and Manz (2014) descriptions on self-leadership, and Parris and Peachey's (2013) systematic literature review on servant leadership. The apparent convergence was that they required the aspiring leader to complete an introspection and establish an emotional connection with others to help themselves and others.

The convergence of concepts continued despite the ongoing development of emotional intelligence, servant leadership, and self-leadership. The absence of scientific

research linking the three was the second item that became apparent during the literature review and subsequent comparative analysis. Parris and Peachey's (2013), Rockinson-Szapkiw et al. (2011), and Mahembe and Engelbrecht's (2013, 2014) research evaluated numerous scholarly articles identifying the emotional intelligence components of servant leadership. They identified nothing linking it with self-leadership despite Barbuto et al.'s (2014) challenge to researchers asking them to find an antecedent to servant leadership. Self-leadership, on the other hand, seems to have solidified on the conceptual structure which included emotional intelligence concepts. To the point where recent research conducted by Singh and Singh (2012), Pearce and Manz (2014), and Van Zyl (2014) investigated a correlation between the results found in an international setting and the United States. Again, nothing linked self-leadership with servant leadership despite Furtner et al.'s (2013) challenge to researchers asked them to find an appropriate leadership model that can harness the potential of self-leadership.

The analysis provided examples of how emotional intelligence has had an interrelationship with self-leadership and servant leadership separately. The analysis indicated that a potential link existed between self-leadership and servant leadership using emotional intelligence as the bridge. However, there was no current theoretical research linking servant leadership and self-leadership using emotional intelligence. The absence of a link validated the necessity of the metatheoretical study using a more scientifically rigorous approach to close the gap in the literature. The research method I used in this study was comparable to Edwards' metatheoretical approach as explained in Chapter 3.

Chapter 3: Research Method

In the literature review, I identified a link between emotional intelligence and servant leadership and emotional intelligence and self-leadership. Edwards (2010) stated a researcher could not use analysis drawn from a literature review alone to establish a theory because it was not rigorous enough to meet scientific scrutiny. The researcher must use rigorous examination to definitively state how, what, or why a connection exists which serves as the basis for further research and theory. The purpose of my qualitative study was to investigate the possible link between servant leadership and self-leadership using the lens of emotional intelligence. As described in Chapter 2, I used Edwards' novice-friendly approach for metatheory building as the research method.

According to Edwards (2010), the researcher who employs the metatheoretical research method is not trying to imply one theory within a theoretical paradigm is better or worse than another. Instead, the researcher is looking for an understanding of terms, nuance in the use of terms, and interrelatedness between terms that yields points of convergence and divergence between terms that make up constructs. It was those points of convergence or divergence that yield an opportunity for any researcher using a the metatheoretical approach to modify or generate new theory. In Chapter 3, I explain my process of executing the metatheoretical research method used in this study by describing the research design and rationale, my role as the researcher, the metatheoretical methodology, and the trustworthiness and ethical procedures of the research. The purpose of this chapter is to ensure there was transparency in the research to establish a link between emotional intelligence and servant leadership and then between emotional intelligence and self-leadership.

The purpose addressed the problem concerning the lack of scholarly research regarding the interrelationship between servant leadership and self-leadership using emotional intelligence lenses in a metatheoretical study. The research question was: How does the linkage between servant leadership and self-leadership using the lens of emotional intelligence generate a leadership development framework that focused on middle and frontline managers?

Research Method and Rationale

Research Method

Research questions were an integral part of the selection process of any research method and design. The type of research questions determines the method and design (Campbell, 2012; Houghton et al., 2013; Klenke (2008); Patton, 2002; Yin, 2009). Yin (2009) said aspiring researchers should investigate the words and concepts that make up the sentence structure of their research questions and allow that to guide method selection. The objective of a research problem is to explore or understand how an event, phenomenon, or relationship exists. Since the research and problem statement does not align with any quantitative method, I eliminated quantitative research methods as a possible research method for my study.

Triangulation allows for the possibility of a mixed methodology because it may require the use of qualitative methodologies (Klenke, 2008). Klenke (2008), Patton (2002), Woodside (2010), and Yin (2009) noted that mixed methods were a good fit when researchers assemble valid operational measures to establish causal relationships between random variables. However, Klenke (2008) noted that mixed methods had negatives that were burdensome to researchers as it is a method that is time-consuming,

requiring more resources than the qualitative or quantitative methodology as it encompasses both methods. The burdensome qualities of mixed methods eliminated it from my research study. The elimination of quantitative and mixed methods implied that the best fit methodology and design to answer the research question in this study was qualitative.

The qualitative method was the best choice for my study as I was searching for a holistic understanding of a multifaceted event using how questions. Klenke (2008) said that research should be qualitative when the type of exploration required in this study was a combination of interpretivism of concepts and the symbolic interactionism of concepts. According to Klenke (2008), qualitative research drives the researcher to achieve a holistic understanding of an event or phenomenon. Holistic understanding includes a triangulation of theoretical research, context investigation, and data collection techniques that gather individual, group, or organizational understanding.

Rationale for the Metatheory Tradition

Ritzer (1990) noted that metatheory and metatheoretical investigations forced researchers to analyze the relationships between theories that have similar constructs to ascertain a higher awareness of the interrelatedness between theories and constructs. There was a need for me to complete preliminary work concerning a systematic literature review to establish the feasibility of the study. According to Wallis (2014), metatheory is a rigorous scientific process that systematically evaluates, integrates, and correlates emerging theoretical constructs to expand an existing theoretical body of knowledge.

Grounded theory, meta-ethnography, and historical analysis were not selected. Grounded theory puts artificial limits on the sources for lens analysis; consequently, this

constraint eliminates a multitude of possible paradigms and concepts needed to generate a dynamic theoretical output. Concerning meta-ethnography, Norblit and Hare (1988) limited the scope of their process to a handful of case studies, which limits the sources of data collection and sources for lens analysis as well. According to Thies (2002), the historical analysis process was comparable to metatheory since historical analysis is a qualitative methodology using seminal theories and subsequent primary and secondary research. However, the primary difference between metatheory and historical analysis was the time span of the research. The metatheoretical search strategy involved seminal theories, but limited relevant research to current articles that are less than five-years old. The time sequence is not important to metatheoretical studies. Thies noted historical analysis had to include current research and research greater than five-years to ensure a researcher maintains a contextual timeline throughout the study. The critical point of separation between metatheory and either grounded theory or meta-ethnography was that metatheory involved numerous current studies generating diverse lens analysis results.

According to Edwards (2014b), to complete the multiparadigm analysis, researchers needed diverse and iterative lenses to investigate the possibility of a link between disparate theories to generate a new metatheory. Reus-Smit (2013) and Edwards (2014b) acknowledged that metatheoretical research was typically tricky for novice researchers because of the lens generation needed to complete the analysis. To offset the difficulty of lens generation, I selected existing lenses such as Edwards's organizational transformational (2010) and his chaordic (2014a) lenses because they aligned with a research question and problem statement. According to Edwards (2010), lenses were "representations or metaphors of a conceptual perspective illustrated by a theory or

paradigm” (p. 42). Relationships between lenses and the constructs they analyzed produced crucial foundational building blocks used to construct a coherent metatheoretical framework during the theory-building process. Edwards (2010) eight-step general method for metatheory-building takes the researcher through the process step-by-step, which mitigated the criticism of metatheory being too complicated. The requirement column in Table 2 listed those conditions needing examination while meeting Edwards’s requirement of a robust and scientific study. Table 2 served two objectives by reducing the tedious replication in the review of the material and served as a roadmap to allow the replication of the study using the metatheoretical or standard research requirements.

Table 2

Cross Reference: Edwards's Eight-Step Process to the Standard Research Format

Edwards's Eight Steps			Standard Research Format	
Step	Step	Requirement	Chapter	Standard Research Section
1	Groundwork	Topic of interest	1	Background of study
		Basic aim & objectives	1	Problem statement, purpose of the study, & research question
		Rationale for using the metatheory tradition	3	Research Method, Design, and Rationale for metatheory tradition
2	Domain Specification	Specify domain	1	Conceptual framework
		Define key terms	1	Definitions
		Structure of study	2	Literature review
3	Design	Sampling procedures	3	Research selection logic - sampling procedures
		Metatheoretical resources	3	Research selection logic - inclusion & exclusion criteria
		Units of Analysis	3	Research selection logic - units of analysis
		Review techniques in collecting units of analysis - text scrutinization	3	Data analysis - multiparadigm review
		Methods used to analyze data	3	Data analysis - multiparadigm analysis
		Overall Design of study	3	Research Method, Design, and Rationale & Table 1

(table continues)

4	Multiparadigm Review	Ordering of sampled material	4	Multiparadigm review Activities 1 -4:
		Methodology & Technique of review	3	Data analysis section - text scrutinization & technique
		Conduct a quality review	4	Multiparadigm review Activities 1 -4: (table - must have multiple conceptual layers - theories, disciplines, & set of constructs
5	Multiparadigm Analysis	Describing analytical/comparative technique - bridging & bracketing	3	Data analysis - multiparadigm analytical technique - bridging & bracketing
		Collating the review results	4	Multiparadigm analysis Activities 1 - 4
		Applying comparative/comparative technique - bridging & bracketing	4	Multiparadigm analysis Activities 1 - 4
		Refined Holon Output	4	Multiparadigm analysis Activities 1 - 4
6	Metatheory-Building	Metatheory-building process review - AQAL (Wilber, 1996,2000)	3	Data analysis – metatheory-building process review - AQAL (Wilber, 1996,2000)
		Review of multiparadigm analysis	4	Metatheory-building Activities 1 – 4
		Metatheory-building application	4	Metatheory-building Activities 1 – 4
7	Implications	Metaconjectures of metatheory-building outcome	5	Interpretation of Finding
		Supporting arguments for theory creation, Wacker's (1998) virtues of a 'good' theory	5	Interpretation of Finding
		Critical adjudications of other possibilities	5	Limitations of study
		Summation and conclusion for further theory development	5	Recommendations
8	Evaluation	Post-modernist evaluation of theoretical outcome	4	Evidence of trustworthiness
		A critical review of resources used in the study - bias generation, limited scope, etc.	5	Limitations of study
		A critical post-study self-review	5	Limitations of study

Note. The standard research format is aligned with Walden University's Doctorate of Philosophy in Management.

Edwards's (2010) first step captured the essence of the study by explaining the research aim and rationale. The second step was domain specification; this entailed establishing key concepts, definitions, and the criteria used for the inclusion of research

material. The next step, identified as design, included the sampling procedures, the ordering of conceptual data, units of analysis identification, and selecting a research data review technique. In the data analysis section of Chapter 3, I described the steps identified in the multiparadigm review, multiparadigm analysis, and metatheory-building in detail. The seventh step recognized conjectures, adjudications, and implications generated in the research. The final eighth step requires a researcher to conduct an introspective review using modernist and post-modern criteria to examine the generated metatheory. As a result, Edwards's general method for metatheory-building is a novice-friendly tradition that was the best fit to ascertain the interrelatedness of self-leadership and servant leadership using emotional intelligence lenses.

Role of the Researcher

I had seen a variety of middle and frontline leaders throughout a career that included 4 years in the United States Marine Corps and 8 years in the residential heating and cooling business with my father before gaining. After that, I worked for 22 years in various roles in the automotive, solar, and printed circuit board industries. These roles ranged from production worker to plant manager. Some of my observations during this period made me realize how poorly prepared a majority of middle and frontline leaders were before being promoted into a leadership role. I include myself as a part of that description and I was fortunate enough to have the motivation, time, and company that provided tuition reimbursement to help me make the transition from a shop floor employee to a middle and frontline leader. At times, I still struggled with the emotional intelligence portion of my current role as plant manager in a very competitive automotive industry. According to Edwards (2014b), even though this type of experience provided

insight into the study, it also represented the most significant source of bias in a study such as this using metatheory.

The role of the researcher in a metatheoretical study is the transparent adherence to the process as the means to mitigate bias (Edwards, 2014b). Edwards (2010, 2014b) and Reams (2011) noted that the general method for metatheory-building has a series of checks and balances built in that requires the researcher to be transparent throughout the eight steps. For example, the first three steps were groundwork, domain specification, and design steps (Edwards, 2010). The steps correlated to similar sections in Chapter 3 of this study, as noted in Table 2. The first three steps provide the reader with a transparent understanding so other researchers can replicate the study by using the problem statement, research question, background, conceptual framework, and nature amongst other requirements.

The next three sections were a multiparadigm review, multiparadigm analysis, and metatheory-building. Using transparency to reduce bias in these steps arose in the form of a description of how I carried out each step and then I used tables or figures to provide details of the analysis. Edwards (2010) also noted a mentor, such as a committee to review this section to mitigate bias as well. The last two steps in Edwards's process for theory-building were the implications and evaluation steps. According to Edwards, the deliverable from the implication step was a refined metatheory rooted in the contemporary research that provided opportunities for further research which was a prerequisite for the final evaluation step. The evaluation step had three introspection activities that built upon activities in the implications step by providing the motivation and reasoning used to generate the metatheory. As noted in this review of the

metatheoretical process, there were no power relationships or any personal and professional relationships with participants, so there was no potential for ethical issues or conflicts of interest.

Methodology

This qualitative study followed a metatheoretical tradition as its methodology. The metatheoretical tradition incorporated in this study was Edwards's (2010) integral general theory for metatheory-building as captured in Table 2. Consequently, this section did not cover typical qualitative topics such as participant selection logic, instrumentation, procedures for recruitment, or other published data collection instruments. Instead, this section sufficiently covered the general theory for metatheory-building in depth so that other researchers can replicate the study. The applicable methodology topics included research selection logic and data analysis. The research selection logic covered sampling procedures and the inclusion and exclusion criteria. The data analysis section described the steps that Edwards identified as a multiparadigm review, multiparadigm analysis, and metatheory-building. The summary section reviewed my use of Edwards's eight-steps in this study as noted in Table 2.

Research Selection Logic

The research selection logic was similar to Parris and Peachey's (2013) except the topics involved in this study included emotional intelligence, servant leadership, and self-leadership. Parris and Peachey's systematic literature review process was inclusive to all disciplines regardless of the professional or academic setting. The openness in the selection of research in this study was necessary to maximize lens analysis. Robledo (2014) confirmed that a researcher needed to conduct an interdisciplinary, systematic

review that provided a holistic perspective on the topic or topics of an investigation which included discrepant concepts. For example, a search conducted on servant leadership reached into various professions that included teaching (Holt & Marques, 2012), nursing (Yancer, 2012), and psychology (Hu & Liden, 2011) as well as various other management, leadership, and organizational journals. As Edwards (2014b) noted, a useful metatheoretical study required a research selection process that was comprehensive and must examine professional interdisciplines involving disparate and discrepant theories. He reasoned that the various perspectives gained from an iterative search strategy involving interdisciplines and disparate theories strengthened the lens analysis process, which was a vital component of the metatheoretical analysis. The process and this section had three activities that involved the actual sampling procedures, the inclusion and exclusion search strategy, and the units of analysis.

Sampling procedures. This topic followed the path that Edwards (2010) laid out. Edwards instructed researchers to reference Patton's (2002) work on qualitative studies concerning random probability, theory-based construct sampling, and purposeful sampling. Patton defined random probability sampling as a method that randomly selected test subjects or the required research articles. The use of theory-based or operational construct sampling occurred when "finding manifestations of theoretical construct of interest to elaborate and examine the construct and its variations" (p. 243). According to Patton, purposeful sampling application was best when applied to qualitative research designs that required frugality and had inclusive search strategies generating rich-textual descriptions. According to Edwards (2010), metatheoretical research required rich-textual descriptions to explain the theory, concepts, and paradigm

shifts needed in the holon generation. Based on the direction that Patton (2002) and Edwards (2010) gave relevant to the research question, design, and rationale of my study, purposeful sampling was the best choice. This study required descriptive and contextual detail concerning servant leadership, self-leadership, and emotional intelligence to ascertain that a metatheoretical link existed among them.

Inclusion and exclusion criteria. Using the purposeful sampling process, Edwards (2010) suggested the resource inclusion started with the primary theories under investigation as indicated in the research question; they were emotional intelligence, servant leadership, and self-leadership. Subsequent inclusion and exclusion criteria consisted of holons. Edwards defined a holon as a combination of concepts that ranged from metatheoretical links, to parts of the theory, and the theory itself. For example, Ayar et al. (2015) and Montero (2012) based their inclusion criteria on the components that made up a single theory. Similarly, my metatheoretical study was investigating the interaction of concepts found in three theories using the components of one to establish units of analysis.

Edwards (2010) provided macro-lenses based on transformational lenses and holarchic examples to aid researchers in establishing inclusion and exclusion criteria. Using the problem statement, the three lens and holarchic examples that were most applicable to this study included social mediation lens, governance holarchy, and developmental holarchy (Edwards, 2010; Reams, 2011). My problem statement focused on a lack of knowledge and understanding of the interrelationship between servant leadership and self-leadership using emotional intelligence lenses. The social mediation lens represented the theory of emotional intelligence and its links to the development of

interpersonal skills and leader-follower relationships found in servant leadership and self-leadership theories. The governance holarchy represented servant leadership (Edwards, 2010, p.110) and self-leadership theories. Lastly, the developmental holarchy tied to the intent of the problem statement, which was the creation of a system or process leading to a leadership development program for middle and frontline managers. As a result, the following inclusion criteria as ascertained from the problem statement involved the search for a development system, theory, or process. The final inclusion and exclusion criteria included emotional intelligence, servant leadership, and self-leadership paired with holons that encompassed the words of development, system, theory, or process to form a search strategy.

The search strategy involving interdisciplines and disparate theories required numerous databases. I used multidisciplinary databases including EBSCOhost Research Databases, ProQuest Central, and ScienceDirect. Examples of individual databases that made up a multidisciplinary database include ABI/INFORM Complete, CINAHL Plus with Full Text, Dissertations and Theses, Emerald Management, ERIC, Education Research Complete, PsycARTICLES, PubMed, and SocINDEX with Full Text.

The initial keywords used in the search for the germane scholarship included theories on emotional intelligence, servant leadership, and self-leadership. Similar to Parris and Peachey's (2013) search strategy, I combined the initial theories with holons that represent systematic thinking. The holarchic words were development, theory, process, and system. The combination helped focus the results of the search by reducing the number of mundane references. For example, I combined the words that represented a theory such as servant leadership with each systematic keyword such as development in a

boolean search phrase. In this instance, the boolean phrase was *servant leadership* AND *development*. I repeated the process for each of the three multidisciplinary databases. This reduction in mundane references served as the first point of exclusion.

The number of research articles was dependent upon the inclusion criteria and the saturation point of the study. Similarly, Patton (2002), Edwards, (2010), and Yin (2009), the saturation point occurred when the data analysis of new research articles generated nothing substantial. The analysis consisted of comparing and contrasting a research article with the most prevalent definitions, theories, concepts, or units of analysis. The theories included servant leadership, self-leadership, and emotional intelligence. I described the fundamental concepts of this study in the definitions section of Chapter 1. If adding research articles to the study did not offer any new information through the discovery of variation in the central theory called a paradigm or generate distinction in definition and concepts, then saturation has occurred. The saturation point became the second point of exclusion. With saturation, the review and analysis began with selecting paradigms and ends with the formation of holons.

Units of analysis. With the establishment of a purposeful sampling procedure guiding the inclusion and exclusion criteria, the next activity Edwards (2010) identified was the establishment of the units of analysis. Patton (2002) noted that the “primary focus of data collection would be on what is happening to” (p. 228) the key components of analysis. Since the research question, problem, and purpose statements required an investigation searching for the existence of an emotional intelligence link between servant leadership and self-leadership, the concepts that made up emotional intelligence became the units of analysis of my data analysis plan. Specifically, the data analysis plan

qualitatively investigated the presence of emotional intelligence concepts identified in the units of analysis that existed in the development, theory, process, or systems involved in servant leadership and self-leadership.

Data Analysis Plan

The data analysis plan began with a review of Edwards' eight-step process in metatheory-building. To avoid bias in the creation of lenses used in the analysis portions of this study, I used the established transformational and chaordic lenses to analyze and generate holons. The first three steps in Edwards' process include groundwork, domain specification, and design. These served as a prerequisite for my data analysis plan that included the multiparadigm review, multiparadigm analysis, and metatheory-building steps which made up the methodology. The following are expectations of each step in this process and a general understanding of the outputs needed for data analysis and interpretation.

Multiparadigm review. As depicted in Table 2, the multiparadigm review consisted of three text scrutinization activities. The first activity required the identification, definition, and ordering of sampled materials to align with units of analysis and generate diverse descriptors. In the second activity, I scrutinized the researcher to scrutinize the list of diverse descriptors to isolate new or significant descriptors in order to generate article and data saturation. The third activity required the arrangement of the data into multilevel conceptual layers. However, to avoid confusion, it was necessary to explain the concept of a paradigm. Edwards (2010) noted that the word paradigm has been contentious and often misused. As it related to my study, a paradigm was a grouping of similar theories and operational constructs that constituted a model or belief system.

Consequently, the purpose statements, problem statements, and the variations within each theory established the theoretical paradigms of emotional intelligence, servant leadership, and self-leadership.

Activity 1. According to Edwards (2010), Ritzer (1990), and Wallis (2014), one of the primary tools used in a multiparadigm review is text scrutinization. Lewis and Grimes (1999) defined it as a triangulating process where a researcher examines each research article included in the study to determine if its foundational elements provide a pattern for analysis. Activity 1 of the multiparadigm review had two tasks. In the first task, I used text scrutinization to identify, define, and classify the sampled materials. As a part of the identification portion of this activity, I reexamined the 1,356 unique research articles found in the initial search. I completed this by reviewing the keywords and abstract sections of each article to ensure they had one of the theoretical paradigms of emotional intelligence, servant leadership, and self-leadership and one of the holarchic words identified as development, theory, process, or system. The holarchic words were an additional constraint to reduce and organize the sampled materials to allow the search for patterns. The search for patterns in each paradigm was the second task of Activity 1; I used search strategies to generate diverse descriptors. Edwards (2010) cited Ryan and Bernard (2003) as the source for the eight strategies to search for patterns. Four of the eight search strategies that applied to my study included recurrences, unique classifications, configurational topics, and comparable and contrasting concepts. These four search strategies generated diverse descriptors for each article that made up each theoretical paradigm. Table 3 depicts the result of pre-screening the research materials.

Table 3

Text Scrutinization Pre-Screening

Initial Keywords	Systematic Search Words				Total by Theory
	Develop-ment	Theory	Process	System	
Emotional Intelligence	125	59	76	14	274
Servant Leadership	23	12	14	5	54
Self-Leadership	18	12	7	4	41
Total by Systematic Word	166	83	97	23	369

Note. The research articles identified in Table 1 were to ensure the systematic words were present in the key words or abstract of the research article.

Activity 2. In Activity 2 of the multiparadigm review, I used two different text scrutinization tasks to achieve article and data saturation. The first task consisted of using the seminal descriptions of each theory described in the literature review as a point of reference in searching conceptual patterns in the corresponding research articles. The search for patterns focused on the elimination of articles that did not provide a diverse descriptor that was new or significant. The analysis, in turn, generated article saturation for each of the primary theories that made up this study. In the second text scrutinization task of Activity 2, I listed the diverse descriptors, dispensing with the author's name, as they provide no analytical value. I then eliminated diverse descriptors that repeated a description or concept, to attain data saturation and to yield unique descriptors. For example, Abdollahi and Talib (2015) generated diverse descriptors such as identify, understanding, regulate, harnessing, and elevate. I listed the words together in a single row in the first activity and this action allowed me to analyze and eliminate redundant descriptors that made up each paradigm. It also allowed me to count the articles that

makeup article saturation. In the second activity, I dropped the author's name and listed separately the descriptors identify, understanding, regulate, harnessing, and elevate, each having an assigned row in the matrix thereby making each one a unique descriptor. It was at this point I eliminated any redundant descriptors and ascertained the yield of unique descriptors, which was the data saturation point.

Activity 3. In this activity, I arranged the output from the text scrutinization process into a matrix arranged by theoretical paradigm. The arrangement prepared the unique descriptors for further analysis in the proportional Venn diagram. I arranged the unique descriptors of each theoretical paradigm in a manner that allowed the opportunity for cross-referencing in order to determine the numerical overlap and provide an indication that an overlap existed among the three paradigms. The resulting output was a matrix that identified overlapping of the points and confirmation of data saturation for each theoretical paradigm shown in Appendix C.

I used a proportional Venn diagram to illustrate the level of overlap and dynamic robustness used in the research. I could have applied the analysis that created the proportional Venn diagram in the data analysis process, but I used it as a transition to the data analysis process for three reasons. First, the diagram used collected data that I defined as unique descriptors and it served more as a prerequisite or an explanation of the transition than pure data analysis. The second reason was that the proportional Venn diagram visually illustrated that a link between the theoretical paradigms exists and thereby answered a portion of the research question. The third reason for the use of the proportional Venn diagram was that it visually depicted functional overlap and dynamic

robustness between the emotional intelligence paradigm and the other two theoretical paradigms.

Wallis (2012) defined a functional overlap as the proportion of similar concepts among the total number of concepts between two points of comparison. He provided an example of a weak overlap with a percentage of less than 10%. Wallis provided another evaluation tool that he described as dynamic robustness. Dynamic robustness is a measure of perturbations or chaotic agitation. It is the percentage of similar concepts in relation to the total involved in a study. The examples Wallis provided were analyzing similar theories that had robustness levels less than 20% suggesting an unstable relationship. In my study, I compared dissimilar theories while trying to attain a maximum number of unique descriptors in order to avoid bias. I expected this dynamic robustness number to be lower than 10%, but greater than 5%. Greater than 5% would have ensured that I had enough nuance remaining for analogous holon generation. Even though Edwards did not create some form of measure, he did require diversity at the outset of the analysis phase to ensure that the building of metatheory is unique while retaining concepts of the parent theories.

Multiparadigm analysis. With the multilayered concepts organized into tables describing the interaction of the disparate theories, I used the integral transformation lenses that consisted of what, why, how and who to deconstruct the theoretical paradigms in the multiparadigm analysis. According to Edwards (2010), the four activities of transformation deconstructed the information and prepared the data for the metatheory-building. The four activities started with arranging the data using integral transformation lenses identified as *what, why, how, who, and meta-lenses*.

Activity 1. There were 13 subsidiary lenses involved in this study that made up what, why, how, who, and meta-lenses. I selected the subsidiary lenses based on the problem statement and research question identified in this study. The three subsidiary lenses that aligned with the integral transformation lens of what consisted of deep structure, developmental holarchy, and governance holarchy. The three subsidiary lenses that aligned with the integral transformation lens of why consisted of transformation-translation, interior-exterior, and agency-communion. The three subsidiary lenses that aligned with the integral transformation lens of how, consisted of learning, transition process, and continual improvement. The two subsidiary lenses that aligned with the integral transformation lens of who consisted of stakeholder and perspective. Finally, two subsidiary lenses aligned with integral transformation meta-lenses that were a compilation of what, why, how and who. The meta-lenses included spirituality and organizational streams.

I used a binary process, a yes equals a score of 1 and a no equals 0, similar to Maxwell (2010) in order to analyze and score the results. In doing so, I compared each unique descriptor to each lens to determine a binary output. If the association between the unique descriptor and the meta- or transformational lens was a yes, shared, or incremental change, the unique descriptor received a score of 1. If it did not, then the score was 0. For example, I considered the unique descriptor coaching or mentoring as a part of the learning cycle; as a result, coaching or mentoring received a score of 1 for that lens. Each unique descriptor could have a maximum score of 13, one point for each lens.

After scoring each unique descriptor with a 1 or 0, I tabulated the total for each descriptor providing a numerical representation of strength about transformational

change. Those unique descriptors that scored 10 or higher were significant indicators of transformational change. The selection of a score of 10 was that it ensured that each descriptor had a majority presence in the subsidiary lenses that made up each of the transformation lenses of what, why, and how. I defined a majority presence as more than half of the subsidiary lenses that made up one transformation lens scored 1. For those transformation lenses that had four subsidiary lenses, a majority presence required a score of 1 in three of the four subsidiary lenses that made up each lens.

The output ended up being a large matrix that took the interrelational and unique descriptors that existed between the theories of emotional intelligence, servant leadership, and self-leadership; and evaluated them using the subsidiary lenses that made up the transformation lenses of what, why, how, who, and two subsidiary meta-lenses. Appendix D is a sample of this matrix and this matrix defined the significant descriptors used in the following activities that made up the multiparadigm analysis step.

Activity 2. The second activity had two tasks identified as bracketing and bridging. I took the significant descriptor data from the previous activity and analyzed them using the bracketing and bridging techniques identified by Lewis and Grimes (1999). The first task in this activity was bracketing. Lewis and Grimes described bracketing as a process that builds lenses or holons using constructs found within a single theory. For example, in the multiparadigm analysis Activity 1, self-leadership had two significant descriptors identified as common sense (practical knowledge) and self-influence or influence. Within the paradigm of self-leadership, several supporting theories aided in defining self-leadership. The most compatible theory to filter the significant descriptors was the self-influence theory described by Singh and Singh

(2012). The analogous holon output was practical influence. I used the descriptors and compatible theories that created practical influence to define it as the use of life experiences combined with learning new self-awareness techniques to provide a leader and subordinates a self-improvement path using self-influence.

The second task in Activity 2 was bridging. According to Lewis and Grimes (1999), bridging is similar to bracketing since it builds constructs or holons. The difference is that bridging builds holons between disparate theories and not within one theory. The significant descriptors identified in Activity 1 guided the activity while the minor descriptors provided diversity to help define the analogous holon. In addition to using the minor descriptors to ensure diversity, I used seminal theories used to create and support emotional intelligence to filter analogous holon output. The reason for using emotional intelligence was the conceptual framework of the study. I will use the analogous holon shared optimism as an example of the creation and definition process. Due to the total quantity, the only input from self-leadership was rewarding. Since servant-leadership had approximately twice as many descriptors as self-leadership, I assigned it two inputs. The inputs for servant leadership were servant leadership and sharing. Both scored as significant from the results in Activity 1 of the multiparadigm analysis. Likewise, emotional intelligence had approximately four times as many descriptors as self-leadership, the four descriptors taken were service orientation, well-being, ownership, and learning. Of those, the results of the multiparadigm analysis in Activity 1 identified service orientation and learning as significant. The theoretical emotional intelligence filter to guide the output was the collaborative leadership theory. The analogous holon output was shared optimism. I defined shared optimism as the

vision shared by a group of individuals working together to improve each other and their environment or socio-economic condition.

Activity 3. With the bracketing and bridging actions completed, I used the third and fourth activities to explain the relationships by defining the analogous holon, applying the analogous holon to a system, and refining each analogous holon while maintaining internal consistency. In the second task of Activity 2, the process of creating and defining an analogous holon consisted of compiling significant and minor descriptors into a systematic abstract representation filtered through one of the theoretical lenses that support emotional intelligence. During the holon creation and definition process, I completed a parallel theoretical exercise to describe how the holon and its definition fit into a system. Using the definitions, I went back to the research question to help describe the system's potential. Specifically, I wanted a systematic leadership development framework that focused on the development of middle and frontline managers. As a result, Activity 3 was a continuation of the exercise started in Activity 2 using the other analogous holons and the definition process while setting up Activity 4.

Activity 4. The fourth activity in the multiparadigm analysis section required a disciplined and frugal approach to refining the holon constructs. Holons were crucial in the metatheory-building section of this research paper. According to Edwards (2010), “abstraction and internal consistency are important guiding principles” (p. 105) in the distillation of the crude constructs generated in the previous activities. Edwards defined abstraction as melding several concepts into analogous theoretical constructs while internal consistency was constructing refined holons using rigid concepts that exist between emotional intelligence, servant leadership, and self-leadership. During the

process of describing how a newly generated holon could fit into a system, it also provides the opportunity for refining the analogous holons. The refinement process allowed me to combine comparably defined holon constructs into one refined holon. The refined holons created in this activity provide triangulated data for metatheory-building.

Metatheory Building

The refined analogous holons generated in multiparadigm analysis step set up the four activities in the metatheory-building step. According to Edwards (2010), the four activities included a review using pre-determined lenses, a description of the methodology used in the building process, an explanation of how the newly created metatheory fits into a system, and finally verifying the new metatheory using an existing application. This process required multiple iterations requiring constructing and deconstructing the holons and their relationships to validate the new metatheory. The rest of this section on metatheory-building provides details on each activity.

Activity 1. The analogous holons identified in the multiparadigm analysis formed the basis of further development using a similar approach to Edwards (2014a) in his research on chaordic systems thinking. I used Edwards's chaordic lenses because they and leadership development were systematic learned experiences relating to an individual and not an organization. The chaordic lenses used in this activity to rate the list of refined holons include: "connectivity, emergence, indeterminacy, open systems, agency-communion, dialogue, dissipative structure, holarchy, individual-collective, transition, consciousness, and learning lenses" (p.168). I used the predetermined lenses to evaluate each of the analogous holons that made up the paradigms of servant leadership, self-leadership, and emotional intelligence. Similar to Maxwell (2010), I used a binary output

(1 equals yes and 0 equals no) as a means to tabulate and rank the refined holons. As Maxwell (2010) noted, the binary output ensures a level of simplicity as well as providing a numerical representation of rank. I deemed those refined holons with a low rating as less compatible with the chaordic lenses than those that scored higher.

Activity 2. To continue the effort to remain transparent, the second activity of the metatheory-building step required a description of the primary methodology used in the building process. In using a template to develop a description, I leaned heavily on the works of Edwards (2010, 2014a), Robledo (2014), and Wilber (1996). The primary method used to evaluate the analogous holons and build a theory was Robledo's (2014) interpretation of Wilber's (1996, 2000) AQAL theory-building process. I complimented Robledo's AQAL map with Edwards's progression of organizational sustainability. According to Robledo (2014), AQAL is a potent metatheoretical tool that was highly adaptable in any context or situation that summarizes the various theoretical perspectives found in the human pursuit of knowledge. My adaptation focused on the dimensions of human development, which aligned with the purpose of this study. The dimensions of human development were not enough to provide an acceptable response to positive social change requirement of this study. Consequently, I incorporated Edwards's (2010) step progression process to include out "organizational sustainability" (p. 178) in the growth of the individual. Edwards noted that a stable organization provides the best opportunity for individual development.

Table 4 encapsulates the four AQAL quadrants I used to evaluate the holons generated from the paradigms of emotional intelligence, servant leadership, and self-leadership to create a metatheoretical construct used in the building of a theory. The upper-

left quadrant in Table 4 comprises subjective components that include an individual's "wants, needs, feelings, emotions, and motivations" (Robledo, 2014, p. 539). Wilber (1996, 2000) considered it as the *I* quadrant. The upper-left quadrant differs from the lower-left quadrant that focuses on the group psyche bound by an ethical dimension which Wilber described as the *WE* quadrant. According to Wilber, group development involves ethics, virtue, and spirituality and their absence allow the group to justify any means to achieve an objective end. As a result, the individual and group would be out of balance regarding the four quadrants making their development incomplete. The upper-right quadrant or the *IT* quadrant is the quantitative façade of the individual as perceived and measured by others. The lower-right quadrant consists of those lenses and holons that are typically used to achieve positive social change as measured by a group or organization. The lens or holon located in this quadrant initially had the intention of developing an individual with the subsequent focus on generating positive social change through group interaction. Wilber described this last quadrant as the *ITS* quadrant.

Edwards (2010) added six successive layers of development. Three of the six are individualistic levels that cover the interior and the exterior learning components. Edwards identified these as individual, group, and organization. Edwards also added three collectivistic levels of learning: industry, socio-cultural, and global. A person reviewing the table reads the progression from top to bottom and left to right; as a result, the individualistic-subjective development holon is the first progression leading to individualistic-objective development holon. According to Wilber (1996, 2000) and Edwards (2010), each progression exists and is a part of the next while they all exist in the final progression which is the global-interobjective output. As a result, the four

quadrants used in my evaluation process developed an emerging theory that promotes sustainable leadership to achieve positive social change. Esbjörn-Hargens (2009) defined this style of AQAL mapping as quadrvia.

The exercise of inserting refined holons into the AQAL laid out in Table 4 required matching or refining the definition of the holon to match the progression in the AQAL map. Since the lenses I used to refine the holons used organizational transformation and chaordic lenses of development, the insertion process was straightforward with little alteration. Activity 3 uses the completed AQAL map to explain how the framework or theory fits into a system.

Table 4

AQAL: Quadrants of Development with Progressions of Organizational Sustainability

Learning	Intangible Versus Tangible Understanding	
	Interior	Exterior
	<i>Subjective dimension</i>	<i>Objective dimension</i>
INDIVIDUAL	< Individual >	
	< Team/Group >	
	< Organizational >	
COLLECTIVE	Interobjective dimension	Intersubjective dimension
	< Industry >	
	< Socio-Cultural >	
	< Global >	

Note. I combined Wilber's quadrants of development and the dimensions of human existence found in Edwards's (2010) progression of organizational sustainability.

Activity 3. The third activity required a description of how the newly created metatheory fit into a system. For example, self-leadership was a structured micro-level intrapersonal development process that had insufficient macro-level interpersonal

characteristics to be a sustainable force for leadership development and generate positive social change (Andressen et al., 2012; Furtner et al., 2013; Malmir & Azizzadeh, 2013; Stewart et al., 2011). Conversely, Beck (2014) confirmed that servant leadership was a macro-level interpersonal leadership development process that incorporated emotional intelligence; however, it lacked a micro-level intrapersonal development antecedent. As identified by Furtner et al. (2013), theorists structured self-leadership as an emotional intelligence antecedent in search of a macro-level mentoring component. This activity explained how the strengths and weaknesses of servant leadership and self-leadership complement each other forming a crude method of sustainable leadership and positive social change through leadership development.

Activity 4. The final activity in the metatheory-building step involved verifying the new metatheory using an existing application. This activity focused on the what, why, how and who of possible uses that the new rudimentary metatheory could provide. For example, since the research addressed the manner in which self-leadership was compatible with servant leadership and how the use of self-leadership as an antecedent to servant leadership, this step required an example of what, why, how, and who would benefit from its application. As with most of the other activities in this step, the final product required multiple iterations to match the different interrelationships from the theories, paradigms, and lenses that I used to generate a viable theory. Since holons were “embedded in multilevel level systems and theories; they are systematic relationships and lenses that exist linking multiple areas of theory” (Edwards, 2010, p. 43), they then provide pathways to theory formation.

The final product of the metatheory-building activity was a rudimentary metatheory that explained how emotional intelligence was a bridging mechanism for linking self-leadership and servant leadership. Also, it provided insight on using self-leadership as an antecedent to servant leadership as a system for positive social change. Edwards (2010, 2014b) cautioned researchers and the reader that at this point in the process, the metatheory is rudimentary and raw. Specifically, “the dialectical nature of metatheory-building is not compatible with a fixed representation of the metatheory [It] is better regarded as a variety of evolving systems rather than as a ready-made framework awaiting application” (Name of author, year, p. 94). These logical representations of the interrelationship between holons provided a promising metatheory which in turn formed metaconjectures requiring the final steps of the general method for metatheory-building process completed and peer-reviewed before field testing can begin. The field testing was not a part of this process; subsequently, it was not a part of this research study. Regardless, the next steps in the process required a review of the implications and the evaluation of the metatheory, the metatheory process, and a critical self-reflection of myself which I cover in the issues of trustworthiness.

Issues of Trustworthiness

Yin (2009) noted that a good research design was one that correctly matched up the research questions with a rigorous methodology to produce reliable and valid results. In the search for a greater understanding of middle management and front-line leader development process, the rigorous methodology I chose to use was Edwards’s (2010) approach to metatheory-building. Edwards’s approach was an enhanced version of the grounded theory tradition. In doing so, I analyzed the essential elements that made up

emotional intelligence lenses linking servant leadership and self-leadership. According to Edwards (2010, 2014a, 2014b), lenses broke down theory into quick textual descriptions; these textual descriptions consisted of specific contextual elements that made up the disparate theories and paradigms. For example, some of the lenses were specific to an element in a given theory or paradigm. The analysis of the emotional intelligence lenses of servant leadership and self-leadership used Edwards's (2010) highly critical scientific process to establish a link and generate a rudimentary theory. In generating trustworthiness as defined by Houghton et al. (2013), I identified those components in Edwards (2010) general method for metatheory-building that generated credibility, transferability, dependability, and confirmability in the study.

Credibility

In addressing each issue of trustworthiness, I identified those methodologies built into Edwards's (2010) general method for metatheory-building by denoting the various steps and activities used to acquire it. According to Lincoln and Guba (1985), the first and most crucial issue of trustworthiness was credibility. Loh (2013) identified credibility as a constructivist concept while Edwards (2010) and Guba and Lincoln (1994) identified this as both a postmodern and constructivist concept. Understanding the origins of credibility helped identify the most appropriate means I used to increase the level of credibility in this study. According to Shenton (2004), the best tactics to achieve credibility that applied to this type of qualitative study were triangulation, reflexivity, and mentoring.

The form of triangulation I used in my study was metatriangulation. Metatriangulation occurred in the multiparadigm review, multiparadigm analysis, and

metatheory-building steps. Precisely, it occurred during the lens analysis and holon creation phases because it contained the common points to build theory. According to Robledo (2014), the multiple passes used in the lense analysis that made up metatriangulation was adept at investigating variations in existing and alternate concepts necessary to find the interrelatedness needed to build a new theory. Edwards's (2010) and Robledo's (2014) versions of metatriangulation was highly dependent on the thoroughness of the three prior steps in Edwards (2010) general method for metatheory-building process which included groundwork, domain specification, and design. According to Lewis and Grimes (1999), metatriangulation was a postmodernist construct that was the main component in the metatheory-building process and a key component I used to establish credibility.

In addition to metatriangulation, Shenton (2004) identified reflexivity and mentoring as additional tactics for improving credibility. Reflexivity was a technique of self-reflection and Edwards (2010) incorporated reflexivity in the in the final step of his process. According to Guba and Lincoln (1994), reflexivity requires the researcher to note her or his general impressions made throughout the study noting developing contextual paradigms the researcher acquires as the study unfolds. Understanding these contextual paradigms gave the reader the opportunity to assess my thought process throughout the study. One example to help the reader was the progression of research and understanding I used to select Edwards's general method for metatheory-building. As a means to provide an understanding a researcher's potential bias, Shenton (2004) noted that the researcher is required to provide the reader an understanding of their "background, qualifications and experience" (p. 68). An example of this form of self-

reflection included my work experience, background, and education. Lastly, mentoring was another tactic described by Guba and Lincoln (1994), Loh (2013), Patton (2002), and Shenton (2004) to improve credibility. I enhanced my credibility through those mentoring me. As it related to this study, I used the knowledge, experience, and credibility of my committee throughout the research process to improve the trustworthiness of this study.

Transferability

To demonstrate transferability in a metatheoretical study, Edwards (2010) explained that the researcher needs transparency throughout metatheory-building process. I created a matrix, figure, or table that summarized the results from each step as a means to ensure transparency. In maintaining transferability, Houghton et al. (2013) noted that it requires the researcher to be open in depicting the transference of the actual data found in rich descriptions into a qualitative output. Equally, Patton (2002), Shenton (2004), and Yin (2009) described transferability as comparable to external validity. For them, transferability requires the researcher to be transparent in the data collection process. The transparent collection of data allowed the review and analysis of it so another study of comparative context could use the data while preserving meanings and inferences generated. In using Edwards's (2010) metatheoretical process, the design step requires the researcher to select a sampling procedure. The sampling procedures were a part of the research selection logic section. For this study, I selected the purposeful sampling procedure to collect the paradigms, theories, models, and constructs. According to Patton, (2002) purposeful sampling had the potential to produce associations from disparate and diverse theoretical constructs integrated into the critical theories of this study. In

Edwards's (2010) metatheoretical process, those associations formed the basis for lens creation in the following steps.

In addition to attaining transparency in the data collection process, Malterud (2001) described transferability as an output where the researcher classifies the expectations and constraints in transferring the results of the study to dissimilar contextual situations. According to Edwards (2010), the best method in describing the potential of transference was using a list of qualities that Wacker (1998) identified as the virtues of a good theory.

The abbreviated list of virtues that drive the analytical focus was the level of parsimony, generalizability, fecundity, and abstraction. Parsimony was the virtue that requires the researcher to be frugal in the assumptions that the new theory generated. Edwards (2010) said that each assumption carried with its set of limitations. In essence, having numerous assumptions weighed the theory down with limitations to the point where it eroded the new theory's usefulness. The next virtue of a good theory used in this study was generalizability. According to Wacker (1998), this virtue requires the researcher to speculate and provide examples where the new theory applied to dissimilar contextual situations. The more parsimonious the new theory was, the more generalizable it became. In following that same path of logic, fecundity highlighted the new theory's potential to proliferate ideas regarding "new models and hypotheses" (Wacker, 1998, p. 365). The intensity of proliferation increased when the new theory was both parsimonious and generalizable.

Finally, the virtue of abstraction explains why time and space do not impose limitations on the newly created theory. For example, the scientific rigor used to ensure

the study was credible through iterative triangulation and transferable via transparency provided the opportunity for it to proliferate through space and time. Abstraction is the transparent nature of Edwards's general method for theory-building because it allows proliferation by providing replication opportunities through the establishment of repeatable steps. As a result, the replication opportunities allow researchers to generate new models, theories, and hypotheses. Edwards (2010) subscribed to Wacker's (1998) notion that a good theory must be transferable beyond the constraints that created it. In turn, this reinforced Malterud's (2001) perception of transferability that made up the issues of trustworthiness and began to establish dependability.

Dependability

The issue of dependability built upon the previous section of transferability by describing the methodologies concerning the research design, an audit trail, and reflexivity. In describing the design aspects of this study, the potential for dependability increased due to the triangulation and metatriangulation processes built into Edwards's (2010) metatheoretical process. I enhanced dependability by using an audit trail as described by Houghton et al. (2013). This audit trail included the literature review matrix and the original files used to generate figures and tables. The reflexivity requirement mimicked Malterud's (2001) approach. He achieved dependability through transparency by disclosing the reasoning behind the research methods used to scrutinize and analyze data. Similar to Shenton's (2004) approach, I was transparent in generating a systematic disclosure of the methodology used to collect and analyze data found in the research selection logic and data analysis plan of this chapter. In using Edwards (2010) guidance, I explained and used the research design with an accompanying audit trail to ensure my

findings were consistent and repeatable to ensure I establish dependability. I ensured there were no deviations to the process.

Confirmability

Houghton et al. (2013) took a similar approach to achieve confirmability as they did dependability, which included the use of an audit. The difference was this audit required an external source such as a mentor or committee to complete. According to Shenton (2004), this overlapping activity helped dependability more so than confirmability because it demonstrated the reduction in the potential for deviation and bias throughout the study. Malterud (2001) was an advocate of this approach to confirmability. To assist the external auditors, Shenton (2004) emphasizes that the researcher works with her or his mentoring committee throughout the study. In doing so, I used my committee as an external source to validate that I maintained an unbiased process to collect and analyze data throughout my study. The audit trail in this study was the committee change matrix as it captured the interaction between the committee and myself. Also, Chapter 3 of this study allowed other researchers to examine the methodology I used in this study. According to Shenton (2004), the compilation of triangulation, reflexivity, adjudication of limitations and conjectures, and an external review of the methodology resolved the issues of dependability and confirmability while establishing trustworthiness in this study.

Ethical Procedures

The ethical procedures as defined in this study were in line with the IRB application to ensure that I upheld the beneficence, justice, and respect of any participant or stakeholder. Even though this study collects archival and secondary research data

using the search criteria described in Chapter 2 and 3, it rigorously adhered to Walden University IRB protocols. Ensuring that I adhered to ethical procedures, I will maintain my electronic files as required for the purposes of review.

According to Wilber (1996, 2000), metatheoretical research had associations with modernistic and post-modernistic making the ethical dimensions of metatheoretical research based on general principles. General principles came from questioning the truth found in various realities and acknowledging those that provided input. The acknowledgment comes in the form of protecting the intellectual properties used in the study, and it is especially true concerning a study using archival and secondary research data. Edwards (2014b) had a similar outlook concerning protecting intellectual property when he discussed humility and integral pluralism. According to Edwards, integral pluralism in his version of a metatheoretical study consists of the dualism between “reflexive criticism and modesty” (p. 739) which formed humility. The numerous citations, literature review matrix, the references section, and my inclusion of suggestions offered by my committee were examples of acknowledgment and humility.

According to White et al. (2014) and Strech, Kahrass, and Hirschberg (2015), safe locations used in the archival of data were integral to research. Even though the collected data was a part of the public domain and non-confidential, the acquired data was stored electronically on a USB memory stick and will be available for a minimum of 5-years. I stored the USB memory stick in a personal safe. Even though the collected data fell within the general ethical principles, was public, non-confidential, and did not have any ties to a work environment; the safeguards put in place ensured that I have strictly adhered to Walden University’s IRB and ethical treatment of data.

Summary

The research methodology used in this study was the focus of this chapter. The chapter started by describing the rationale of using Edwards' metatheoretical tradition in this study. Specifically, Chapter 3 provided the reasoning using the research problem, purpose, and questions that attempted to address a leadership crisis affecting middle and frontline managers. To execute the methodology in finding a link between servant leadership and self-leadership using emotional intelligence, I identify my role as the researcher in this metatheoretical study as to maintain transparency as I adhered to Edwards' general method for metatheory-building. The two primary points of method preparation included the research selection logic and the data analysis plan that established a link between the three paradigms. I explained both points of preparation in detail and had a correlating step in Edwards' metatheory-building process as noted in Table 2. In maintaining transparency in the adherence to Edwards' metatheory-building process, I built trustworthiness in my work throughout the study. Edwards' process had design characteristics such as triangulation, reflexivity, and Wacker's virtues of a good theory. The chapter concluded by describing the ethical procedures to which I have strictly adhered to as described by Walden University's IRB. Chapter 3 provided the methodological foundation that set up the actual data collection, analysis, and results generated by my research. For example, Chapter 3 described the multiparadigm review, the bridging and bracketing techniques used in the multiparadigm analysis, and Wilber's AQAL process. Chapter 3 provided the specific steps, activities, and outputs necessary for completing the data collection and analysis steps in Chapter 4.

Chapter 4: Results

In this qualitative study, I used a metatheoretical design to explore a link between servant leadership and self-leadership to generate a sustainable leadership concept supporting the development of all types of middle and frontline managers using the lens of emotional intelligence. I used Edwards's metatheoretical process to collect and analyze data with the intention to establish a link between the three theoretical paradigms. In turn, this allowed me to develop a framework for a rudimentary theory that focuses on the development of middle and frontline managers. This chapter reviews the research setting as it relates to my metatheoretical study before explaining the data collection process, data analysis, evidence of trustworthiness, results of the study, and summary.

The multiparadigm review requires the researcher to conduct a quality review of the collected data by focusing on the conceptual layers of the theoretical paradigms including crucial definitions, disciplines, and theoretical constructs. I used the data gleaned from secondary research articles from the literature review to complete a series of exercises that included bridging, bracketing, and a version of Wilber's AQAL map to integral theory development. To help describe the output from these activities, I included tables and figures later in the chapter to illustrate the linkage and framework of development for middle and frontline managers. As a part of the evidence of trustworthiness, the output from the data analysis underwent a postmodernist review as I describe the merits of the new sustainable leadership theory. This chapter concludes with a summary of the activities leading to the development of sustainable leadership framework.

Research Setting

The setting for my metatheoretical study was completely theoretical as it uses archival and secondary research data as noted in the background section of Chapter 1. The reference to middle and frontline managers was inclusive to all leaders that the authors of the research articles wrote about in their research. To augment the theoretical nature of my study, I used observations gleaned from secondary research articles and personal observations from production plants I have led and continue to lead. As a plant manager, I completed a turnaround of a plant that historically ranked poorly in terms of safety, quality, and operating efficiency. The turnaround in getting my plant ranked higher when compared to other plants in the corporation was not complete, but my plant ranked first regarding safety, second in operating efficiency, and the top half in quality when I left. I was asked to transition to a larger plant that had plateaued in development. My focus regarding getting both plants in the right direction was on change management as a process, operation systems, and people development. A failure by upper management to understand the impact of these three was to the detriment of middle and frontline managers as it reduced their opportunity to succeed. Most of the failures by upper management were due to the poor implementation of change management as a process. In doing so, upper management failed to update the standardized work of middle and frontline managers while holding them responsible for new measurable goals. In my experience, a leader's failure to address the needs of a changing business and leadership environment by creating and maintaining standardized work destroys confidence and competence of aspiring leaders while generating doubt in their subordinates. Confidence and competence were affected because middle and frontline leaders do not know what

they were supposed to do, how they are supposed to do it, why they should be doing it, or the method of measure to know if they were succeeding or failing.

The business failures concerning change management were similar to the anti-leadership and incongruent leadership development that affects aspiring leaders who have been asked to adapt to a changing environment without being provided intra and interpersonal leadership development tools to succeed. Intra and interpersonal leadership development can be a process which can be considered standardized work. For example, self-leadership theory is a step-by-step to intrapersonal development process while servant leadership is a guide to an interpersonal mentoring process designed to help aspiring leaders. The goal of this study was to meticulously describe a sustainable leadership theory leading to a process that provides mentors with intra- and interpersonal leadership development tools for developing themselves and aspiring leaders while providing an opportunity for positive social change.

While conducting the multiparadigm review and analysis steps as described by Edwards, events in my professional life had an impact during those portions of this research study. Those two sections were the most susceptible to influence because the iterative review using text scrutinization, bracketing, bridging, and the AQAL map required a level of interpretation to filter, rate, or access strength. While I completed this research, I witnessed events where middle and frontline managers displayed poor emotional intelligence decision-making skills as leaders and lashed out at others for not communicating. Furthermore, they forgot their primary reason for being in the position they hold which is to serve their subordinates with systems, information, and opportunity to thrive. I tried to mitigate bias by sticking to the metatheoretical process.

Data Collection

As stated in Chapter 2, I used multidisciplinary databases including EBSCOHost, ProQuest Central, and ScienceDirect to collect archival and secondary research data concerning the theoretical paradigms of emotional intelligence, servant leadership, and self-leadership. Table 5 summarizes the different phases of the data collection process that included an initial search of 1356 articles excluding duplicates. From the initial search, I prescreened the research articles to ensure the words development, theory, process, or system were present in the keywords or abstract of each research article. The screening process reduced the total number of research articles to review for data collection to 369. The importance of Table 5 is that it illustrates the progression from the initial search, to the prescreening, and then provides the number of articles I needed to reach article saturation and data saturation. Finally, I provided the yield of unique descriptors used in the multiparadigm analysis. I achieved article saturation after I eliminated the articles that did not provide a new descriptor. I achieved data saturation by theory after I listed all of the descriptors in a list and eliminated any duplicate descriptors. I noted the totals for each stage in the far right column as evidence of the breadth of the search incorporated to improve the level of dependability.

Table 5

Text Scrutinization: Data Saturation

Stages of Data Collection	Research Articles by Theory			Total by Stage
	Emotional Intelligence	Servant Leadership	Self-Leadership	
Initial Search (Table 1)	717	148	491	1356
Pre-screening (Table 3)	274	54	41	369
Article Saturation	261	44	37	342

(table continues)

	Data Saturation by Theory			
Yield of Unique Descriptors	234	163	115	512

Note. Unique descriptors are key words or constructs of each theoretical paradigm (emotional intelligence, servant leadership, and self-leadership) that define the theory, process, or layers.

Multiparadigm Review: Activity 1

In preparing for text scrutinization used in this activity, I arranged the descriptor data into patterns to ascertain the diverse descriptors found in each article. The process I used to accomplish this involved two tasks in this activity. First, I extracted the theoretical constructs and configurational topics from the relevance to theory column noted in the literature review. Each theoretical paradigm (emotional intelligence, servant leadership, and self-leadership) had a separate tab in the Activity 1 matrix. In the second task, I used the comparable, reoccurring, unique, and contrasting search strategies Edwards noted to begin pattern identification and segregation. I updated the Activity 1 matrix to encapsulate the output from this task (see Appendix A). In the same matrix, I used the seminal theorist's model as the baseline theory for each theoretical paradigm as identified in Chapter 3, and the four search strategies noted above to identify a list of diverse descriptors for each article. This list of diverse descriptors for each article sets up article and data saturation in the following activity.

Multiparadigm Review: Activities 2 and 3

The first activity established a foundation for Activities 2 and 3 of the multiparadigm review and achieving article and data saturation. According to Patton (2002), Edwards, (2010), and Yin (2009), the saturation point of data collection occurs

when new research articles generate nothing substantial. There were two different points of saturation achieved in the multiparadigm review before the data analysis. The first was article saturation. I achieved article saturation when the conceptual descriptions in the corresponding research articles did not provide diverse descriptors that were new or significant. As Table 5 noted, this reduced the total number of research articles to 342.

In the second task of Activity 2, I listed each descriptor separately and eliminated any descriptor that did not provide anything new or significant (see Appendix B).

Emotional intelligence had 234 unique descriptors, servant leadership had 163 unique descriptors, and self-leadership had 115 unique descriptors, for a total of 512. Most importantly, Activity 3 of the multiparadigm review confirmed that a link of 51 unique descriptors exists between the three theoretical paradigms, which is one of the requirements needed to continue my metatheoretical study. Also, Activity 3 prepared the descriptor data for further analysis in the proportional Venn diagram, which visually depicts the functional overlap and dynamic robustness described later in the chapter.

Unusual Circumstances

Table 5 encapsulated a majority of this detail by noting the different stages of data collection and the points of saturation. Also depicted in Table 5, the analysis yielded 512 unique descriptors among the three theoretical paradigms. The only unusual circumstances that occurred in the data collection phase described in Chapter 3 involved cleaning up the terminology. For example, the term steps was used interchangeably between the steps of Edwards's (2010) general method for metatheory-building and the activities or tasks that needed to occur within each step. I separated and numbered each activity and task that I had formerly identified as a step. Also, in completing the data

collection and saturation activity, I added the terminology of diverse and unique descriptors as a means to demonstrate how the data evolved from the prescreening stages. The unique descriptors set up the data for further investigation in Edwards' multiparadigm analysis step while forcing me to change the terminology used in data analysis and maintain it throughout the analysis phase.

Functional Overlap and Dynamic Robustness

The proportional Venn diagram in Figure 2 can be extremely useful in any metatheoretical or other study trying to explain the level of overlap, intersection, union, or correlation. It offers a visual representation with a level a specificity that ensures repeatability. It serves as an illustration, to help the reader understand the functional overlap and dynamic robustness between the three paradigms.

Circle A = Emotional Intelligence
 Circle B = Servant Leadership
 Circle C = Self-leadership
 $A \cap B$ = A Intersects B
 $A \cap C$ = A Intersects C
 $B \cap C$ = B Intersects C
 $A \cap B \cap C$ = Area of Intersection between the three theories

Circle Parameters						
	Circle A:	Circle B:	<input checked="" type="checkbox"/> Circle C			
<input checked="" type="radio"/> Total	234	163	115	Circle A	AB Overlap	
<input type="radio"/> Count Distinct	123	52		Circle B	BC Overlap	
		A/B	B/C	A/C	Circle C	AC Overlap
Overlap:		111	62	91	Background	ABC Overlap

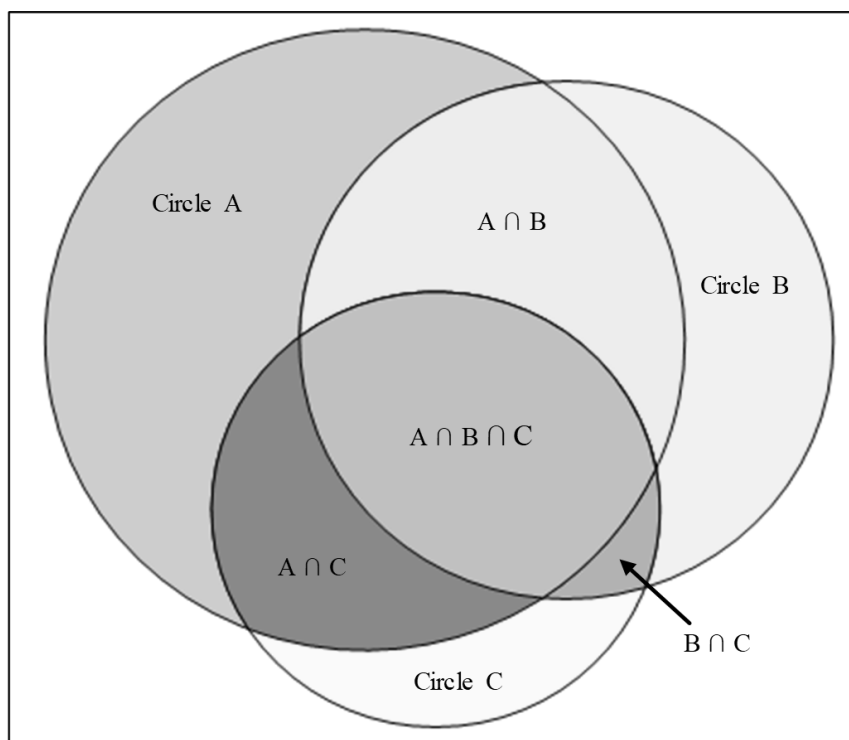


Figure 2. The proportional Venn diagram displaying the unique descriptors of each theoretical paradigm and the areas of intersection.

The proportional Venn diagram in Figure 2 visually illustrates that a link between the theoretical paradigms exists. In Figure 2, the Circle A represents emotional intelligence and its 234 unique descriptors. The Circle B represents servant leadership

with 163 unique descriptors, and Circle C is self-leadership with 115 unique descriptors. There is an $A \cap B$ overlap of 111 unique descriptors linking emotional intelligence and servant leadership and an $A \cap C$ overlap of 91 unique descriptors linking emotional intelligence and self-leadership. For the overlap between servant leadership and self-leadership ($B \cap C$), 62 unique descriptors were the same between the two. If one of the two theoretical paradigms had a non-existent link, it would jeopardize the validity of the subsequent metatheoretical data analysis in answering the research question. In answering the first part of the research question, the $A \cap B \cap C$ overlap consists of 51 unique descriptors that linked all three theoretical paradigms. This similarity in descriptors provides evidence that a link exists among the three paradigms.

The proportional Venn diagram visually depicts the functional overlap and dynamic robustness between the emotional intelligence paradigm and the other two theoretical paradigms. Wallis (2012) defined overlap as a calculation of the intersection between two theories while dynamic robustness is an overall calculation of the intersection of theories divided by the total number of inputs. The activities in the multiparadigm review identified a 28.0% ($111 \div (234 + 163)$) functional overlap between emotional intelligence and servant leadership as well as a 26.1% ($91 \div (234 + 115)$) functional overlap between emotional intelligence and self-leadership. Since both functional overlaps were greater than 20%, it makes them significant when compared to the criteria Wallis (2012) provided.

The $A \cap B \cap C$ overlap in Figure 2 represents dynamic robustness and the dynamic robustness of 9.96% ($51 \div 512$). As stated in Chapter 3, the dynamic robustness is a measure of perturbation. Wallis (2012) noted a score of 100% is stable and a score of

0.0% is unstable. I purposely introduced agitation by using dissimilar theories while limiting similar descriptors as soon as I achieved data saturation; consequently, I would expect a low number. However, the two inputs that made up the dynamic robustness score suggest I fulfilled Edwards's (2010) requirement. First, the 512 unique descriptors represent an in-depth search for theoretical nuance and reducing the potential for bias. Second, the 51 unique descriptors represent a weak but stable platform that has enough nuance to generate distinctive analogous holons.

Data Analysis

Data analysis was equivalent to the multiparadigm analysis and metatheory-building steps noted in Table 2. The data analysis process started by evaluating the 51 unique descriptors identified in the multiparadigm review and proportional Venn diagram in the data collection section. In Activity 1 of the multiparadigm analysis, I evaluated the 51 unique descriptors using transformational and meta-lenses. The results Activity 1 set up the bracketing and bridging actions that made up Activity 2, which in turn generated constructs and analogous holons as instructed by Edwards (2010). Similar to Wallis (2012), I used numerical values in the first two activities to quantify the importance of the 51 unique descriptors. In the third activity, I explained the relationships within and among the constructs. The fourth and final activity of the multiparadigm analysis step was a disciplined and frugal approach to building abstraction and internal consistency. The output from the last activity was a table that encapsulates the evolution of a construct into a holon.

The analogous holons were an instrumental input in completing the metatheory-building step, which has four activities as well. In the first activity, I ranked the holon

constructs using chaordic system thinking lenses described by Edwards (2014a). After ranking them, the second activity used the rank to insert them into Wilber's AQAL quadrants of development as cited by Robledo (2014). Activities 3 and 4 describe how the newly created metatheory fits into a system and what, why, how, and who would benefit from its application. I created three different figures to assist in explaining the system and its benefits. A summary of the output from the metatheory-building step concludes the data analysis section of this study.

Multiparadigm Analysis: Activity 1

Edwards (2010) created the multiparadigm analysis activities to drill down and hone the information attained from the multiparadigm review. The activities identify and diminish the roles of less significant unique descriptors in theory generation. In this activity, a score of 10 means the unique descriptor has a majority presence in the subsidiary lenses that made up a transformation lens making them more significant. In my analysis, I used 13 meta- and transformational lenses as identified by Edwards (2010) to analyze the 51 unique descriptors extracted from the data collection section. Out of 51 unique descriptors, 26 scored 10 or higher making them more significant in the following analysis. The list included: affective relationships, coaching or mentoring, continuous personal and team development, cooperation, decision-making, effective conflict resolution, empowerment, ethics, intra- and inter-personal growth, learning, morality, motivation, openness, personal and group goals, positive change catalyst, practical knowledge, problem solving, self-influence and influence, servant leadership, service orientation, sharing, social skill, spirituality, quality of life, trustworthiness, values, and wisdom (see Appendix D). This activity sets up the bracketing analysis in Activity 2.

Multiparadigm Analysis: Activity 2

The second activity took the significant descriptor data from the previous activity and analyzed it using bracketing and bridging techniques as identified by Lewis and Grimes (1999). The goal of this activity was to generate cross-relational analogous holons within and between the theories of emotional intelligence, servant leadership, and self-leadership. The first task in Activity 2 was bracketing. The bracketing process in my study used the integral lenses established in the first activity to assess analogous concepts and themes within each theory to ascertain analogous holon concepts as seen in the light gray section Table 6.

Table 6

Multiparadigm Analysis: Activity 2 - Bracketing Output

Self-Leadership	Servant Leadership x 2	Emotional Intelligence x 4	EI Influential Theory	Analogous Holon Output
common sense (practical knowledge), self- influence or influence			self-influence theory	practical influence
	empowerment, servant leadership, sharing, trust or trustworthiness		leader-member exchange theory	mutual exchange
	ethics or ethical behavior, morality, spirituality, wisdom		social learning theory	modeling behavior
		affective functioning, states, or relationships; effective conflict or conflict resolution; social skill	affective events theory	effective relationships

(table continues)

	intra & inter-personal growth; service orientation; Standard, satisfaction, or quality of life; continuous personal & team development; values	collaborative leadership theory	cooperative growth
	coaching or mentoring; personal and group goals; learning; cooperation	inspirational leadership theory	sustainable leadership
	positive change - catalyst; problem-solving; openness or open-minded; decision making	transformational leadership theory	effect change

The second task that makes up Multiparadigm Activity 2 is bridging. According to Lewis and Grimes (1999), bridging is similar to bracketing since it builds constructs or analogous holons. The difference is that bridging is between disparate theories and not within one theory. Table 7 illustrates the output of bridging which used all 51 unique descriptors.

Table 7

Multiparadigm Analysis: Activity 2 - Bridging Output

Self-Leadership	Servant Leadership x 2	Emotional Intelligence x 4	EI Influential Theory	Analogous Holon Output
common sense (practical knowledge)	morality; wisdom	cognitive processes; competence; practice; values	inspirational leadership theory	practical applied theory
leadership capacity	accountability; authenticity	effective conflict or conflict resolution; Facilitate, facilitation, facilitating; continuous personal & team development; coaching or mentoring; cooperation	inspirational leadership theory	social positive potential

(table continues)

natural or intrinsic rewards	emotionality (calling); spirituality	Standard, satisfaction, quality of life; personal & team effectiveness; intra & inter-personal growth	affective events theory	intrinsic growth
proactive	empowerment; autonomy	positive change - catalyst; openness or open-minded; creativity; affective functioning, states, or relationships; culture	affective events theory	elements of change
rewarding	servant leadership; sharing	service orientation, Well-being; ownership; learning	collaborative leadership theory	shared optimism
risk-taking	innovative or innovation, trust or trustworthiness	divergent or independent thinking; personal and group goals; problem-solving; decision-making	theory of mind	change agent
self-influence or influence	leadership development; ethics or ethical behavior	self-awareness or awareness; self-efficacy; social skill; motivation; identity or self-identity	theory of mind	self-knowledge

Note. Descriptors in bold identify them as being significant.

Multiparadigm Analysis: Activities 3 and 4

With the bracketing and bridging actions completed, in the third and fourth activity I defined the holon, applied the holon to the leadership development system, and then refined holon through combining while maintaining internal consistency. Table 8 demonstrates the refinement of holon as I prepared them for metatheory-building activities. In the left-hand column is the original holon from bridging and bracketing activities. The second column is the definition requirement. The third column is the holon's potential to be used in a leadership development system as defined in Chapter 3. Since the refinement action in Activity 4 was purely theoretical, combining the original analogous holons occurred twice in this iteration. I combined mutual exchange and effective relationship into enabling effective relationship. I also combined effect change

and change agent into an assertive change agent. I determined that mutual exchange was a subset of effective relationships and I determined the same was true for effect change and change agent. I melded the four original holons into two refined holons. There was an opportunity to refine other analogous holons; however, I left the refinement minimal for the sake of maintaining internal consistency.

Table 8

Multiparadigm Analysis: Refined Holon Output

Analogous Holon Input	Definition	Systems Potential	Refined Holon Output
practical influence	The use of life experiences combined with learning new self-awareness techniques to provide a leader and subordinates a self-improvement path using self-influence.	Leadership development- it enhances self-awareness through life experiences to guide leaders or aspiring leaders in becoming the person they want to be.	practical influence
mutual exchange	The transparent sharing of perceived power and information systematically.	I changed holon to enabling effective relationships. I determined that mutual exchange was a subset of effective relationships; as a result, I melded the two into one.	enabling effective relationship
effective relationships	A leader can process social and emotional cues affecting the group's behavior and self-control to initiate or solve a conflict to attain a group goal.	A leader can process social and emotional cues affecting the group's behavior and self-control to initiate or solve a conflict to attain a group goal.	
modeling behavior	It is a form of leadership by example except the leader communicates verbally or written her or his ethical and moral code and then performs to her or his expectations.	For the aspiring leader, it is the search for a mentor who exhibits desirable transparent leadership qualities. For the leader, it is the search for mentee's using an established code of conduct to help aspiring leader to achieve whom they want to be.	modeling behavior
cooperative growth	It is an agreed upon values of diverse stakeholders fostering an environment of personal investment in the growth of themselves and others.	With the assistance of the mentor, the mentees search for aspiring leaders to mentor. The cooperative growth occurs as the mentee's aspiring leaders are provided a development path while the mentee hones her or his mentoring skills in helping others.	cooperative growth

(table continues)

sustainable leadership	This is a holistic global construct as it is a social interobjective of leadership to force multipliers in the leadership development based on the paradigms of emotional intelligence, servant leadership, and self-leadership.	The pinnacle of using a reciprocating leadership system where leaders help others to develop leadership skills. This allows mentees to achieve life goals, while the mentees and mentor exponentially grow and serve others.	sustainable leadership
effect change	Rise above personal or group feelings or emotions to achieve transparent and measurable change.	I changed holon to assertive change agent. I determined that effect change was a subset of change agent	
change agent	A leadership demeanor with assertive-compassionate components that promotes independent thinking using the elements of change to build trusting relationships.	Change holon to assertive change agent - A leadership demeanor that rises above personal or group feelings with the assertive-compassionate understanding that promotes independent thinking using the self-awareness and modeling behavior to build trusting relationships in attaining measurable change.	assertive change agent
practical applied theory	A comprehensive, transparent approach to solving problems that are in line with stated social-moral norms	This is another evaluation step where the aspiring leaders transparently evaluate her or his socio-cultural progress in becoming a mentor.	practical applied theory
social positive potential	A leader can lead others with more technical or practical knowledge of tasks while maximizing the potential of a team to follow an abstract vision.	A leadership development process step where the aspiring leader is not the most technical person in the group, but has the vision to operationalize the abstract to lead others in positive social change.	social positive potential
intrinsic growth	Using morals to determine the level of growth an organization can endure while seeking sustainability in a positive social change culture.	This is an evaluation step to ensure the leader and aspiring leaders have introduced intrinsic flaws as they seek positive social change.	intrinsic growth
elements of change	A group of individuals who have an urgent strategic need to form a team that promotes positive social change where an empowering transparent culture improves performance.	This allows leaders and aspiring leaders to rise beyond boundaries of their current environment and witness the opportunity	elements of change
shared optimism	Is a vision shared by a group of individuals working together to improve each other and their environment or socio-economic condition.	This builds upon cooperative growth in providing an understanding that through opportunity and working together, diverse people can unite to improve all people equal in opportunity.	shared optimism
self-knowledge	An ethical assessment to help a leader or aspiring leader to understand her or his strengths, weaknesses, opportunities, and threats on who they are and they want to be.	The foundational building block in an opportunity-based development system that develops positive social change leadership skills in aspiring leaders training others.	self-knowledge

Note. The opportunity to refine holons could have been more refined; however, for the sake of internal consistency the refinement was minimal.

Metatheory-building: Activity 1

The refined lenses from Activity 4 of the multiparadigm analysis undergo further analysis in Edwards's (2010) metatheory-building step. The metatheory-building step has four activities as well. In my version of Activity 1, I switched from organizational transformational lenses used by Edwards in 2010, to lenses Edwards (2014a) used in research on chaordic systems thinking. I decided to use the chaordic lenses because they and leadership development were systematic learned experiences relating to an individual and not an organization. The chaordic lenses used in this activity to rate the list of refined holons include: "connectivity, emergence, indeterminacy, open systems, agency-communion, dialogue, dissipative structure, holarchy, individual-collective, transition, consciousness, and learning lenses" (p. 167). The rating of the holons prepares them for insertion into Wilber's (1996, 2000) AQAL theory-building process which is Activity 2. In actuality, Wilber defined AQAL more as a mapping process that shapes potential concepts or systems into a potential theory. Using the AQAL map, Activity 3 described how the newly created theory is a leadership development system. The final activity described what, why, how, and who would benefit from its creation and application.

In Activity 1 of the metatheory build step, I used Edwards's (2014a) chaordic lenses to rate the refined holons. Edwards created chaordic lenses to examine concepts of change and their place in a system. As the word chaordic asserts, from chaos a researcher finds order. I used the chaordic lenses to evaluate the refined holons that originated from the chaos of three disparate theories. I attained a semblance of order in the rating each holon and its compatibility with each chaordic lens. I used a binary output to tabulate and rank the refined holons. As Maxwell (2010) noted, the binary output ensured a level of

simplicity and provided a numerical representation of rank. Holons deemed less compatible with the chaordic lenses rated lower than those deemed more compatible. The refined holons with the lowest rating of 6 were modeling behavior, practical influence, and self-knowledge. The next group with a rating of 7 were assertive change agent, elements of change, intrinsic growth, and social positive potential. The second highest score was 8. The holons in this group were cooperative growth, enabling effective relationship, practical applied theory, and shared optimism. The holon with the highest rating of 9 was sustainable leadership. This ranking set up the input into AQAL theory-building map.

Metatheory-building: Activity 2

With the refined holons ranked, the next activity was the AQAL map. The AQAL map progressed from the individual to a global impact as depicted in Table 9 which is a completed map of the AQAL framework found in Chapter 3, Table 4. The final version of the AQAL map had sustainable leadership as its primary reality because sustainable leadership scored the highest in Activity 1 using chaordic system thinking lenses (Edwards, 2014a). However, other holons scored the same in Activity 1. To differentiate between those holons that rated the same, I used the AQAL descriptions provided by Esbjörn-Hargens (2009) and Edwards (2010) as well as the systems evaluation completed in the Multiparadigm Analysis Activity 4 to develop the progression. For example, the refined holons with the lowest rating of 6 were modeling behavior, practical influence, and self-knowledge. Due to internalized-subjective qualities of self-knowledge, I assigned it to the upper left-hand quadrant. As a result, self-knowledge is the building block that exists in all other holons used in the map. Next was practical influence and

modeling behavior in that order. Practical influence is the outward appearance of the lessons learned from self-awareness. By definition, modeling behavior shapes practical influence and is a group activity that an aspiring leader internalizes.

The next group comprised analogous holons with a rating of 7, the group consisted of assertive change agent, elements of change, intrinsic growth, and social positive potential. The assertive change agent holon is a visible representation of the aspiring leader expressing independent thinking while using modeling behavior to build trust. Intrinsic growth is an internal evaluation assessing progress and deficiencies while focusing on any intrinsic flaws in motivation that may compromise an aspiring leader's moral code. The social positive potential is a transitional phase for the aspiring leader as he or she transcends from their organizational comfort zone to lead others in cultural positive social change. The last holon in this group was the elements of change. It completed the transition from a concept of me to us or as Esbjörn-Hargens (2009) and Edwards (2010) defined it, a transition from individual development to a collective development.

In continuing with the collective development, the group with the second highest score comprised cooperative growth, enabling effective relationship, practical applied theory, and shared optimism. Enabling effective relationships followed elements of change and was the next progression for an aspiring leader. Enabling effective relationships is the outward ability to process social and emotional cues affecting the group's behavior to initiate or solve a conflict and attain a group goal. Enabling effective relationships built to the next progression, which was practical applied theory. Practical applied theory is an internalized evaluation step where the aspiring leaders transparently

evaluate her or his socio-cultural progress to the group as in 360-degree evaluation process. With the practical applied theory progression complete, the aspiring leader and the group he or she leads moves on to cooperative growth. It is an exercise of putting the lessons learned in the previous progressions to demonstrate to the others each person's level of understanding. This cooperative growth led to shared optimism and ultimately sustainable leadership. According to Esbjörn-Hargens (2009), the different perspectives and progressions associated with each quadrant are the focus of the collective reality. In my study, it was sustainable leadership. Sustainable leadership was chosen as the reality since it rated the highest in the previous activity. As a result of using the AQAL quadrants to map out a reality, the framework for theory development now exists.

Table 9

Sustainable Leadership AQAL Map

		Intangible Versus Tangible Understanding	
Learning		Interior	Exterior
		<i>Subjective dimension</i>	<i>Objective dimension</i>
		Individual	
INDIVIDUAL		Self-knowledge	Practical Influence
	Group		
		Modeling Behavior	Assertive Change Agent
	Organizational		
		Intrinsic Growth	Social Positive Potential
		<i>Intersubjective dimension</i>	<i>Interobjective dimension</i>
		Industry	
COLLECTIVE		Elements of Change	Enabling Effective Relationships
	Socio-cultural		
		Practical Applied Theory	Cooperative Growth
	Global		
		Shared Optimism	Sustainable Leadership

Note. Table based on Edwards (2014a) chaotic lenses and Wilber's (1996, 2000) quadrants of development and dimensions of human existence.

Metatheory-building: Activities 3 and 4

In these activities I described how the newly created metatheory fits into a system and what, why, how, and who would benefit from its application. In answering the question posed in Activity 3, the sustainable leadership concept or theory is a reciprocating system built on leaders reaching out to aspiring leaders to help them develop the leadership skills that build up to sustainable leadership. Figure 3 is a depiction of the sustainable leadership development system derived from the AQAL output. Similar to Esbjörn-Hargens's (2009) depiction of a nested AQAL, Figure 3 is a nested step progression.

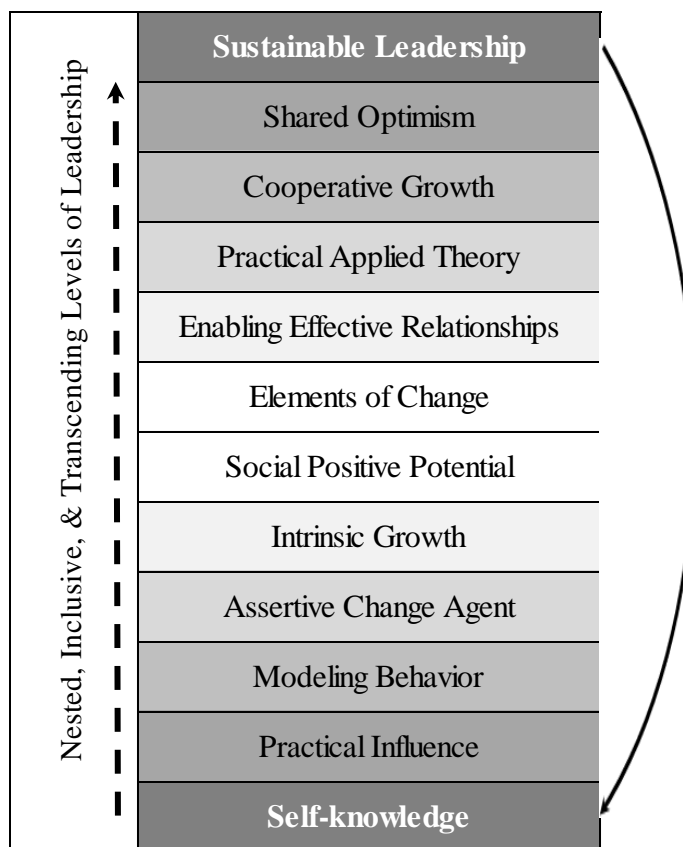


Figure 3. Sustainable leadership: Step progression

Because of this nested concept, self-knowledge was a part of every holon that follows it making sustainable leadership a summation of the preceding step of this system of leadership development. The system is inclusive to a plethora of contexts since the metatheoretical process consumed research meant to help CEOs, middle managers who attained a position based on technical prowess, and aspiring leaders just starting in management roles such as front-line leaders. Finally, the process transcends the normal leadership development because the goals of the system are to train people in leadership skills and to train them in such a manner that they have a system to train others.

During the development of my study, I realized that the seminal theorists that created the theoretical paradigms of emotional intelligence, self-leadership, and servant leadership used them to develop a multitude of leaders at different levels of understanding. This knowledge was useful in Activity 4 as I used the metatheoretical methodology in conjunction with the adaptable concepts from the three theoretical paradigms to provide guidance in allowing me to describe what, why, how, and who would use sustainable leadership. I defined sustainable leadership as a reciprocating leadership development system that trains leaders to serve by training other aspiring or developing leaders. It potentially provides an opportunity to force-multiply leadership development and stems the negativity surrounding leadership development as described by Greasley and Bocârnea (2014) and Udani and Lorenzo-Molo (2013). The reciprocating element of sustainable leadership used to stem the tide of anti-leadership emanated from servant leadership and Greenleaf (1977). In explaining why my theory of sustainable leadership is essential, there is positive social change potential in developing

aspiring leaders to mentor others, as in servant leadership, while providing a defined manner that promotes development as found in self-leadership.

The positive social change potential derives from servant leadership (Greenleaf, 1977) and emotional intelligence (Goleman et al., 2004) components that made up sustainable leadership. The method of how the system works originate from the leadership development components of the three theoretical paradigms of emotional intelligence, servant leadership, and self-leadership that made up sustainable leadership. I conducted extensive research on each paradigm to provide an enriching and substantive path to improvement as described in the output of this metatheory-building process. However, I discovered that the most critical aspects of how sustainable leadership works emanated from self-leadership and the work of Manz (1983). In regards to who, the targets of this research study not only include middle and frontline managers but also have the potential to guide other leadership roles such as my current role as plant manager.

Evidence of Trustworthiness

In Chapter 3, I noted that to attain reliable and valid results, the researcher should have a robust research design, questions, and rigorous methodology (Yin, 2009). I chose a qualitative research design that sought to attain a greater understanding of leadership development for middle management and front-line leaders. I used Edwards's (2010) general method for metatheory-building to analyze emotional intelligence lenses linking servant leadership and self-leadership. As Edwards (2010, 2014a, 2014b) surmised, I was able to break the lenses down into textual descriptions that I called descriptors.

Descriptors consisted of specific contextual elements that made up disparate paradigms

of emotional intelligence, servant leadership, and self-leadership. Edwards's (2010) highly critical scientific process determined that a link exists and the generated a rudimentary theory. In generating trustworthiness as defined by Houghton et al. (2013), I have identified those components in Edwards's (2010) general method for metatheory-building that generated credibility, transferability, dependability, and confirmability in the study.

Credibility

Using Shenton's (2004) guidance, I applied triangulation, mentoring, and reflexivity to achieve credibility. Edwards (2010) and Lewis and Grimes (1999) described the form of triangulation I used as *metatriangulation*. Metatriangulation occurred in multiple activities completed in the multiparadigm review, multiparadigm analysis, and metatheory-building steps. The first pass at metatriangulation occurred when I used text scrutinization to identify the common points in each theoretical paradigm to achieve data saturation as identified in Table 5. After data saturation, I used each paradigm's diverse descriptors in the multiparadigm review to ascertain the number of unique descriptors for each paradigm and then identified the commonality and functional overlap between them. I used the proportional Venn diagram in Figure 2 to illustrate that interrelatedness does exist between the three paradigms. The output from the multiple activities that made up the multiparadigm review set-up the multiparadigm analysis which used bracketing and bridging techniques identified by Lewis and Grimes (1999) to create analogous holons that evolved from the diverse descriptors. Finally, the last iteration of the metatriangulation process occurred in the multiple activities that made

up the metatheory-building step as I used analogous holons to form an AQAL map to establish a rudimentary theory called sustainable leadership.

In adhering to Edwards's (2010) metatheory-building method, peer-review or mentoring was a critical component in mitigating bias. Even the most advanced researcher enhances the credibility of a study by having it peer-reviewed (Yin, 2009). As it relates to this study, I enhanced my credibility through the credibility of those mentoring me throughout the study.

The most reflexive point about completing a metatheoretical study based on Edwards's (2010) general method for metatheory-building was the design. At the outset, the design allows a novice researcher to become competent in adhering to the design and the built-in steps meant to mitigate bias. My experience as noted in the role of the researcher section ranged from a production floor employee to plant manager. Along with the assistance of my committee, this experience allowed me to work through the different metatheory-building steps to deliver a viable theory and framework design to help middle and frontline leaders become confident and competent in being leaders.

Transferability

According to Edwards (2010), the researcher needs transparency throughout the metatheory-building process. He thought the best way to accomplish this task was to maintain transparency throughout the research project and analyze the output from the metatheory-building step using Wacker's (1998) virtues of a good theory. I achieved transparency by providing numerous definitions, descriptions, step-by-step activities throughout the data collection and analysis sections of the study. As stated in my note concerning reflexivity, I felt compelled to describe with specificity each activity because

the rarity of metatheoretical research and to fill in the vague gaps in Edwards's (2010) process. As the table of contents enunciated, I created 14 different appendices, tables, and figures to provide guidance while offering detailed explanations of the methodology.

To aid the researcher's attempt in being transparent, Edwards (2010) provided a list of modernist virtues that Wacker (1998) identified as the virtues of a good theory. These virtues are a modernist compliment to the post-modernist perspective found in the issue of trustworthiness. The reason why Edwards (2010) selected Wacker's (1998) virtues was due to the researcher needing to prove that he or she integrated as many variables as possible into theory creation and the integration aligned with a broader theory. Wacker's modernist list of virtues for a good theory included abstraction, generalizability, fecundity, and parsimony and they were used to analyze sustainable leadership after I explain the results of the study.

Dependability

Edwards (2010) asserted that the issue of dependability could be resolved using a robust research design, an audit trail, and reflexivity. I chose Edwards's (2010) metatheory-building because of its robust design in the selection of data and the iterative data analysis approach. I ensured that I followed the metatriangulation process built into the research design as evident in the tables, figures, descriptions, and definitions that I included in this study. As evidence of the analysis developed throughout the research project, my audit trail includes the literature review matrix, the original files used in the data collection, and analysis that generated the figures and tables. In mitigating bias, I made every effort to follow Edwards's (2010) process. I described my thought process in those areas of ambiguity in Edwards's process. As a result, I used numerical counts

described by Maxwell (2010) to guide me through some of the analysis as to not let my emotions affect the research.

Confirmability

To aid in establishing confirmability, I used Houghton et al.'s (2013) version, which included strategies similar to dependability as their version had a verifiable audit trail and reflexivity as the primary means in establishing confirmability. Comparably, Shenton (2004) asserted that the goal to achieve confirmability is to mitigate bias through precise descriptions in collecting, analyzing, and interpreting data. The primary pieces of evidence in achieving confirmability were the step-by-step instructions I embedded in my research with accompanying examples that described in detail the process used to collect, analyze, and interpret data. I described this meticulous activity in the section concerning data collection and the manner in which I achieved article and data saturation. I illustrated data saturation, functional overlap, and dynamic robustness using a proportional Venn diagram. In addition to data collection, I thoroughly detailed the analysis and interpretation in the multiparadigm review, multiparadigm analysis, and metatheory-building steps as a means to help other researchers in replicating this type of metatheoretical research. In reference to reflexivity, the sections covering research setting, unusual circumstances, and dependability provide examples of my history and personal interests that may have affected the data collection and analysis. In summary, Edwards (2010) encapsulated confirmability in his metatheory-building process that required rigorous and meticulous detail. Each section laid out in this research project aids in generating confirmability.

Study Results

In this section, I provide comprehensive answers to the research question and the handling and evaluation of discrepant data. I broke the research question down into two parts. The first half of the research question asked if a functional overlap or link exists among the three theoretical paradigms. In the second part, if the link exists, then what would the framework for leadership development of middle and frontline managers entail?

Answering the Research Question

The research question asked how the linkage of servant leadership and self-leadership using the lens of emotional intelligence would generate a leadership development framework that focuses on middle and frontline managers. The first part of the research concerned an unproven linkage of servant leadership and self-leadership using the lens of emotional intelligence. I responded to this portion of the research question using the analysis generated from the activities involved in the multiparadigm review and a proportional Venn diagram to generate Table 10. The analytical process generated 512 unique descriptors between the three theoretical paradigms involved in the research question. The emotional intelligence paradigm had 234 unique descriptors while servant leaders and self-leadership had 163 and 115 unique descriptors respectively as seen in Table 10. 397 unique descriptors made up emotional intelligence and servant leadership separately. Of that total, there was a functional overlap of 111 or 28% of the sum. The total list of unique descriptors that made up the intersection of emotional intelligence and self-leadership was a sum of 278. That intersection produced a functional overlap of 91 or 33% of the sum. In answering the first part of the research question

while using the most significant piece of data proving a link exists is the functional overlap, the analysis generated a score of 51 with the dynamic robustness of 10%. Since my study compared disparate theories and had a robust functional overlap, it makes the dynamic robustness adequately stable to create a theory.

Table 10

Functional Overlap and Dynamic Robustness

	Theoretical Paradigms			Functional Overlap	Dynamic Robustness
	Servant Leadership = B	Emotional Intelligence = A	Self-Leadership = C		
Unique Descriptors	234	163	115		
A+B=	397			0.280	
Overlap $A \cap B$	111				
A+C=		278		0.327	
Overlap $A \cap C$		91			
A+B+C=	512				0.100
Overlap $A \cap B \cap C$	51				

Note. The intersections and totals correspond to the proportional Venn diagram in Figure 2. Percentages calculated by taking the intersection and dividing them by the corresponding sum.

Table 9 is a numeric representation of the proportional Venn diagram as it depicts the outcome of a process that generated a rudimentary theory called sustainable leadership. Sustainable leadership consists of 12 progressions. The progressions are the refined holons from the metatheory-building step. The progressions in order as they emanate from individual development to positive social change were *self-knowledge, practical influence, modeling behavior, assertive change agent, intrinsic growth, social positive potential, elements of change, enabling effective relationships, practical applied theory, cooperative growth, shared optimism, and sustainable leadership*. Sustainable

leadership is the theory that leaders attain positive social change through a method of serving others by teaching them a process of developing leadership skills, so they, in turn, mentor other aspiring leaders.

Sustainable leadership replicates leadership development through a standardized progression approach. There were three essential results to note in converting the AQAL map into a step progression process. First, the essential progression is self-knowledge as promoted by Manz (1983) and Goleman et al. (2004). Similarly, Esbjörn-Hargens's (2009) research on the levels of consciousness development started with self-knowledge as the individual went from the concept of *I*, to *It*, then to *Its*, and finally to *We*. The aspiring middle and frontline manager takes a similar path to sustainable leadership. The second result expanded upon the step progression by noting each step co-existed with the next step. Edwards (2014a) and Esbjörn-Hargens's (2009) both noted that the acquired knowledge contained within the first progression never leaves the individual, it becomes a part of the person as the knowledge of that progression changes or grows. In turn, the lessons learned in sustainable leadership are nested, inclusive, and transcending levels development as the individual goes from developing self-knowledge to becoming a sustainable leader as he or she teaches the process to others. This process of dissemination was a component of servant leadership and is the third result. The dissemination starts with a sustainable leader mentoring an aspiring leader and helping her or him improve their self-knowledge before moving on to the other progressions of sustainable leadership. Sustainable leadership and positive social change only occur when fully developed leaders search out others to mentor. Together, the three results describe a sustainable leadership development framework that focuses on middle and frontline

managers using concepts acquired from the theoretical paradigms of emotional intelligence, servant leadership, and self-leadership. As a part of the review, I discuss discrepant or non-conforming descriptors and holons excluded from the final analysis.

Discrepant Data

In identifying discrepant data, I reviewed the various data that I included or excluded in the analysis that used to generate the functional overlap and dynamic overlap. Explicitly, I explain how the functional overlap percentage was inclusive to all discrepant data and then I explain how improving the dynamic robustness score could be detrimental to this study. I conclude this section with an example of how the omission of some discrepant data from the final analysis represents an opportunity for future research.

In this study, functional overlap represents the existence of similar words or concepts that existed in the three theoretical paradigms. In the process of collecting data to set up the multiparadigm review, I included all outlier or discrepant descriptions for each theory to improve lens analysis and holon generation before data saturation. Data saturation for each theoretical paradigm meant there was nothing new or discrepant to include in the analysis. According to Edwards, this inclusive design offsets bias and the limitations imposed by using archival and secondary research.

The subjective nature of multiparadigm review process could have had a negative or positive effect on the dynamic robustness score. 1064 words made up the diverse descriptors of the three theoretical paradigms. In the multiparadigm review, I used text scrutinization and Edwards's (2010) search strategies to attain the 512 unique descriptors. Text scrutinization and search strategies reduced the word count by 48%. In this process, there was the potential to add more unique descriptors to the output of the search strategy.

However, this would add nuance to the unique descriptors list without adding any distinctive value. This nuanced list of descriptors could negatively affect the functional overlap and dynamic robustness by adding more unique descriptors while having little impact on the overlap and driving down the percentages. The inverse was a potential output when eliminating the distinctive nature of each word by grouping too many similar concepts. In turn, this would reduce the number of unique descriptors and increase the likelihood of more unique descriptors being similar between the three theoretical paradigms. As a result, the functional overlap percentage and dynamic robustness would increase. The fact that this study has 512 unique descriptors suggests that I was inclusive to discrepant data and erred on the side of caution by not overstating the functional overlap and the dynamic robustness.

In the previous paragraph, I reviewed discrepant data that existed in the multiparadigm review that failed to make it out of the multiparadigm analysis. To illustrate this point, I considered ethics, morality, and spirituality as a form of discrepant data in this study. I found spirituality noted numerous times throughout the research in which it became a unique descriptor; it never made it into the final analysis as an analogous holon. The various research articles that included ethics, morality, and spirituality prevented them from becoming an analogous holon as there is a deficiency in similarity in how the researchers define each one. This opportunity for further development makes it probable that sustainable leadership is merely an antecedent or a precursor to something different and more complete.

Merits of the New Theory

The abbreviated list of merits uses the virtues posited by Wacker (1998) and are the modernist compliment to the post-modernist view discussed in the evidence of trustworthiness. The difference between the two in this research study involved a post-modernist list that evaluated the process and a modernist list that evaluated or interpreted the outcome. The abbreviated list identified by Wacker (1998) and Edwards (2010) included parsimony, generalizability, fecundity, and abstraction.

Parsimony

Parsimony is a frugal approach to limiting the number of assumptions affecting the research (Edwards, 2010). Frugality in the assumptions ensures the limitations of each assumption do not depreciate the effectiveness of the framework by attaching extraneous expectations. In describing the frugal nature of this research, I started at the sustainable leadership framework with its 12 refined analogous holons and worked back to the 512 unique descriptors that were a part of the 1356 original research articles. The critical junctures in attaining frugality were the activities that set up the bridging and bracketing activities contained in the multiparadigm analysis and the text scrutinization activities that were critical to the multiparadigm review.

The frugality in bracketing and bridging was set-up by Activity 1 of the multiparadigm analysis. As Edwards (2010) instructed, I used the 13 meta- and transformational lenses that made up what, why, who, and how to guide the analysis in Activity 1. I used each lens to evaluate the 51 unique descriptors so I could eliminate less significant descriptors based on relevancy and redundancy. There were two essential outcomes from the analysis. The first was that it eliminated 25 unique descriptors because

they had a strength score of less than ten that reduced the total list of unique descriptors by 49%. The second reason was that Activity 1 provided an order for the remaining unique descriptors evaluated in the bracketing and bridging in Activity 2. I discussed the process of bracketing and bridging in Chapter 3, but a quick review of the two described bracketing as compiling unique descriptors within a theory while bridging compiled unique descriptors between theories. In Activity 2, I was able to compile the remaining 26 unique descriptors to 14 analogous holons. The analogous holons were then refined further to 12 in Activity 3. A refined analogous holon consists of interrelated constructs that serve as a connecting point between lenses of similar or disparate theories (Edwards, 2010). The refined analogous holons demonstrate the frugal product of eight different activities.

Even though the frugal analytical approaches in the multiparadigm analysis yielded a reduction of 37 unique descriptors, it did not come close to the reduction that occurred as a part of the multiparadigm review. In using text scrutinization and search strategies, I eliminated 461 redundant or inconsequential descriptors that reduced the total from 512 to 51. A unique descriptor was a descriptive word that labeled a portion of a construct that made up a theoretical paradigm. The source for the unique descriptors were the configurational topics found in the research articles that focused on a research paradigm's theory, system, development, or process. I assessed these configurational topics using Edwards's (2010) patterned search strategies, which focused on unique classifications, configurational topics, and comparable and contrasting concepts. I refined the patterns generated into descriptive words and eliminated duplicates which reduced the number of unique descriptors from 512 to 51. The analysis used to generate the

proportional Venn diagram consisted of those descriptors that existed within each theoretical paradigm. It is at this point the number of descriptors dropped to 51 unique descriptors, as they existed in each of the three theoretical paradigms. This highly iterative process eventually generated 12 frugal assumptions used in the metatheory-building activities.

Generalizability

The next virtue was generalizability. According to Wacker (1998), this virtue requires the researcher to speculate and provide examples where the new theory applies to different contextual situations. Before I get to the two examples, I need to explain the interrelated conceptual framework using the theoretical paradigms of emotional intelligence, self-leadership, and servant leadership in getting to sustainable leadership. I used the overlapping Venn diagram concept and theories used to generate Figure 4. Similarly, the innermost circle exists in each level of understanding. In this example, emotional intelligence exists in all stages of development. The validation of this assumption is in the analysis used to generate the proportional Venn diagram in Figure 2. In Figure 2, the data used to generate it came from three generalized theoretical paradigms. In the process of completing it, I excluded outlier components of each theoretical paradigm to maintain the generalizable nature of each paradigm as I applied them to formulate the output from the metatheory-building process. The following examples demonstrate sustainable leadership's generalizable nature using different contextual situations.

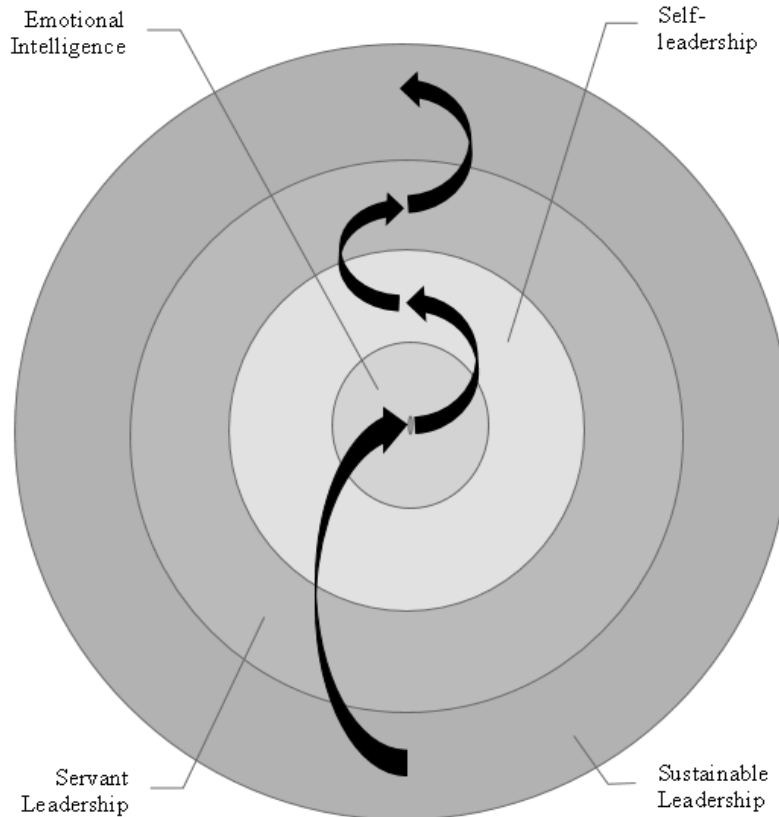


Figure 4. Theoretical interrelationship: Overlapping Venn diagram.

The first example involves a production colleague at a tier-two automotive parts supplier wanting to become a working team leader and a promotion for the production colleague. The promotion would be a stepping stone in joining management from the shop floor. This individual was technically competent with the right aptitude and attitude for promotion. The automotive parts supplier had a history of promoting technically competent individuals with little preparation for leadership. In many instances, these newly promoted team leaders would assume others under their direction would care and want to do the things the team leader did as a production colleague. The team leader would become frustrated and lash out at employees; as a result, the team leader often receives their first disciplinary action when counseled by human resources for their

behavior. As a measure of prevention, a manager representative trained in sustainable leadership would mentor this person and other individuals before their promotion. The preemptive training allowed the team leader to apply lessons learned from the self-knowledge, practical influence, modeling behavior and assertive change agent steps on the first day in the position. Also, the engagement before promotion allowed the management representative to evaluate potential team leader candidates to determine if they were emotionally ready to accept the new responsibility. Training before promotion would increase the chance of avoiding the incident involving human resources. If for some reason the incident occurred in some variation requiring intervention by the mentor, the mentor has the responsibility of turning it into a learning opportunity for the team leader.

In the second example, I describe an aspiring insurance person wanting to take on an enhanced leadership role in becoming a regional vice-president. In this instance, an acting regional vice-president located in the same office has been mentoring the aspiring leader for some time. The aspiring leader has already received necessary and enhanced sustainable leadership skills to build and develop a new team of people selling insurance by using the steps concerning intrinsic growth, social positive potential, elements of change, and enabling effective relationships. At this point, the aspiring leader needed to be able to inspire and develop members of her team to become regional vice-presidents. The regional vice-president in this example was required to provide the aspiring leader with the skills of practical applied theory, cooperative growth, shared optimism, and what it means to be a sustainable leader. As a result, the regional vice-president and the aspiring leader potentially have an intrinsic as well as monetary motivation to proliferate

sustainable leadership development. I explained this concept of proliferation in the next section on fecundity as it builds upon the virtues of parsimony and generalizability.

Fecundity

According to Wacker (1998), the intensity of proliferation increases when the new theory is both parsimonious and generalizable. The virtue of fecundity highlights the new theory's potential to proliferate ideas regarding "new models and hypotheses" (p. 365). Greenleaf (1977), Spears (1998, 2010), and Goleman et al.'s (2004) descriptions of leadership defined fecundity as a necessary skill set to have at all levels of understanding in a free society ripe with positive social change potential. Leadership skill development includes the self-leadership skills for the individual who does not want to be a leader of people but wants a level of understanding about her or his perspective on life and how their responses affect negative and positive outputs (Spears, 1998). As self-leadership relates to sustainable leadership, the concepts of self-leadership exist in all levels of sustainable leadership development but are most prevalent in the self-knowledge, practical influence, and modeling behavior steps.

As Goleman et al. (2004) alluded to on the topic of leadership development, an individual must have some level of emotional intelligence to know he or she has limitations and the individual must continue to work to mitigate those limitations. As identified in Figure 4, emotional leadership precedes self-leadership because an aspiring leader is yearning to understand them-self needed to exist before development can proceed. The importance of self-knowledge is a point made by the seminal theorists Greenleaf (1977), Spears (1998, 2010), and Goleman et al. (2004) and their corresponding paradigms. Consequently, self-knowledge and emotional intelligence exist

at all levels of sustainable leadership understanding. Figure 2 depicts this coexistence in the beginning stages as an overlap between emotional intelligence and self-leadership. The progressions most affected by emotional intelligence include assertive change agent, social positive potential, elements of change, and enabling effective relationships. In essence, if the aspiring leader wants to have an active voice in their personal life, work team, organization, or society, then as Goleman et al. (2004) asserted, that individual needs to improve their emotional intelligence at all times despite any previous success.

From self-leadership and emotional intelligence, the opportunity to proliferate the entire process derives from the tenets of servant leadership. Greenleaf (1977) pointed out leaders serve others by providing opportunity and insight. Greenleaf hoped to stem a leadership crisis that existed in the United States. Shekari and Nikooparvar (2012) noted that the leadership crisis was a worldwide epidemic. Servant leadership has the potential to disseminate leadership development using the sustainable leadership process. Servant leadership is most prevalent in the practical applied theory, cooperative growth, and shared optimism levels of understanding. The sustainable leadership level is the knowledge of the entire process that included the act of proliferating leadership development. Many of the research articles supporting emotional intelligence, self-leadership, and servant leadership provided a level of proof that individually each theory has no boundaries regarding nationality, gender, age, or any other description. This ability to proliferate beyond all boundaries exists in sustainable leadership, as it is applicable in serving all.

Abstraction

The virtue of abstraction benefits from explanations in the previous virtues of parsimony, generalizability, and fecundity. In this virtue, abstraction explains why time and space do not impose limitations on sustainable leadership. In the explanation concerning parsimony, Wacker (1998) required the new theory to be frugal in the use of assumptions and concepts. The iterative approach I used started with Edwards's (2010) version of text scrutinization that reduced and refined the list of assumptions using a comparison, contrast, and redundancy. This reduction transformed the list from 512 to 51. Next, I filtered the data through organizational transformational lenses and then chaordic systems thinking lenses (Edwards, 2014a). After the refinement, I shaped them to fit in the AQAL quadrants of development and dimensions of human existence (Wilber, 1996, 2000). In doing so, I refined and shaped the list of assumptions from 51 to 12. In future research, a reduction in the list of assumptions could occur. For this research, the remaining 12 assumptions defined as levels of understanding traverse space and time due to their simplification while being able to proliferate new ideas, models, theories, and hypotheses. As a result, sustainable leadership has now surpassed the constraints of the three theoretical paradigms by providing a system that unites the strengths of the three and provided a mechanism of repetitive growth which allowed it to transcend space and time.

The virtue of generalizability assists in the transcendence of sustainable leadership through the barriers of space and time by explaining how sustainable leadership applied to present and future situations. The examples provided in the section on generalizability include a team leader from an industrial setting and a mid-level

insurance agent in the service industry. Both are described as aspiring leaders searching to improve their skills. The setting of these examples is the United States. However, the setting of these examples could occur anywhere as noted in Sharma's (2012) cross-cultural study on emotional intelligence, Ahmad and Ogunsola's (2011) study on servant leadership and Islamic leadership principles, or Ho, Nesbit, Jepsen, and Demirian's (2012) validation of the effectiveness self-leadership in a Chinese work environment.

Regarding time, Shatalebi, Sharifi, Saeedianc, and Javadi (2012) study on emotional intelligence noted the tenets of emotional intelligence were timeless since humans depended on verbal and non-verbal communication. Another example of how sustainable leadership is timeless originates from Furtner et al.'s (2013) study linking self-leadership with different forms of traditional leadership theories. Furtner et al. implored other researchers to continue to search to use self-leadership as antecedent due to its effectiveness in developing future leaders. My study is a response to Furtner et al.'s request to find an application that uses self-leadership as an antecedent. In doing so, I provided future leaders a process to replicate leadership development skills using a rudimentary theory on how leadership can be sustainable and timeless.

According to Wacker (1998), the virtue of fecundity focuses on the intensity of the proliferation and reproduction of a theory. In defining proliferation and reproduction as it relates to my research, the rudimentary concept of sustainable leadership has transcended both space and time. The proliferation of sustainable leadership was a hereditary concept passed on from the genesis of combining three theoretical paradigms to form sustainable leadership. Combining theories as a method of proliferation was much the same as Furtner et al. (2013) did in combining self-leadership and the

traditional forms of leadership. Their research implied that any reproductive offspring retain the timeless and spatial qualities of precursor theories. The reproduction of sustainable leadership can come in the refinement of the sustainable leadership theory as described in this research paper. Also, the creative aspect of developing more leaders is inherent in the design of sustainable leadership as mentors seek out mentees wanting to navigate higher levels of responsibility.

Summary

I used a metatheoretical research design to explain how the linkage between servant leadership and self-leadership using the lens of emotional intelligence generates a leadership development framework that focuses on middle and frontline managers. The first activity in the multiparadigm review involved text scrutinization and search strategies that uncovered 512 unique descriptors from 369 screened research articles. Of the 512 unique descriptors, I sorted and eliminated duplicates to attain 234 emotional intelligence descriptors, 163 servant leadership descriptors, and 115 self-leadership descriptors. Of the 512 unique descriptors, the three theoretical paradigms shared 51 descriptors. These 51 unique descriptors established that an overlap existed between the disparate theoretical paradigms of emotional intelligence, servant leadership, and self-leadership. I used an overlapping proportional Venn diagram in Figure 2 to depict this overlap and subsequent linkage.

After establishing the overlap, I used the lenses of emotional intelligence, transformation, and the meta-lenses concerning spirituality and positive organizational change to guide the bracketing and bridging activities in the multiparadigm analysis. This triangulation of lenses and activities allowed me to transform the 51 unique descriptors

into 12 holons ready for the AQAL mapping and analysis conducted in the metatheory-building activity. The AQAL process as described by Wilber (1996, 2000) allowed me to use the lens of emotional intelligence to generate a leadership development framework. I used the last level of understanding in the leadership development framework to label the rudimentary theory as sustainable leadership. In providing evidence of trustworthiness and goodness, I used the post-modernist criteria to evaluate theoretical outcome which provided evidence of validation and sustainable leadership's potential in addressing the leadership development needs of middle and frontline managers. As a compliment to the post-modernist criteria, I used the modernist virtues of a good theory proposed by Wacker (1998) to determine the merits of the new theory. The analysis, results, and merits of the theory provided evidence in the interpretations of findings, limitations, and recommendations found in Chapter 5.

Chapter 5: Discussion, Conclusions, and Recommendations

The nature and purpose of this qualitative study using a metatheoretical design was to explore a link between the theoretical paradigms of servant leadership and self-leadership using the lens of emotional intelligence to generate a leadership development framework focused on middle and frontline managers. My research identified emotional intelligence descriptors that exist in the theoretical paradigm of servant leadership and self-leadership to generate analogous holons. The analogous holons were pivotal in generating a rudimentary theory and fulfilling the purpose of this study, which was to use a metatheoretical research methodology to link servant leadership and self-leadership using emotional intelligence.

I collected and analyzed archival and secondary research on the three theoretical paradigms involved in my study because they provided the rich contextual information needed to complete Edwards' eight-step approach to metatheory-building. At the first critical juncture in the multiparadigm review, I scrutinized the data using comparable, reoccurring, unique, and contrasting search strategies recommended by Edwards. In this step, I identified diverse and unique descriptors which were then used to identify a functional overlap between the three theoretical paradigms. In the multiparadigm analysis that followed, I used bridging and bracketing techniques previously described in Chapter 4 to analyze and compile unique descriptors to generate 12 analogous holons needed to build a theory. I inserted 12 holons in Wilber's AQAL theoretical map as a part of the metatheory-building step. This process identified a rudimentary theory called sustainable leadership. Sustainable leadership is a reciprocating leadership development system that trains leaders to serve by training other aspiring or developing leaders using emotional

intelligence, servant leadership, and self-leadership development techniques. The final steps in Edwards' general method for theory-building were the implications and evaluation steps. I wove these into the interpretations of findings, limitations, recommendations, and implications sections of this chapter.

The process of interpreting the findings began with a review of the gap in the literature by providing research and findings that answered the research question using a metatheory-building methodology. In doing so, I described the importance of a rudimentary theory called sustainable leadership that was a result of the metatheory-building process. I then confirmed the importance of using Edwards' general method for theory-building. I complete the interpretation of findings by reviewing the viability of sustainable leadership.

Interpretation of Findings

Using the conceptual framework, I will describe why the findings extend the research noted in Chapter 2, highlighting areas of confirmation and disconfirmation. My interpretations involve the gap in the literature, methodological validation, the link that exists between the three theoretical paradigms, and why sustainable leadership answers the research question. The study provides a viable rudimentary theory needing further development.

Closing the Gap in the Literature

The gap in the literature is the absence of a comprehensive theory linking servant leadership and self-leadership using emotional intelligence. I found the first step in closing the gap in studies that linked two of the three theoretical paradigms. Of the 40 research articles focusing on self-leadership included in this study, I found three directly

linking emotional intelligence with self-leadership involving different academic disciplines. Kramer (2012) linked self-leadership and emotional intelligence in dealing with the mother and child's trauma surrounding childbirth. Wang et al. (2016) evaluated the possibility of using emotional intelligence and self-leadership to deal with college students coping with stress. Singh and Venugopal (2015) suggested that self-leadership and emotional intelligence could improve salesperson's customer orientation and performance. Of the 278 descriptors derived from emotional intelligence and servant leadership, they shared 91 of them, generating a 32.7% functional overlap as described in Chapter 4. The percentage was the strongest overlap amongst the theoretical paradigms; however, none of the self-leadership research articles included servant leadership, which partially confirms the original premise of this study that a gap existed between the three theoretical paradigms.

Similarly, another point of confirmation was the relatively strong functional overlap between servant leadership and emotional intelligence. Combined, they had a total of 397 descriptors while sharing 111, which generated an overlap of 28.0%. As noted previously, I did not find research articles that referred to self-leadership directly. The absence of a direct connection between servant leadership and self-leadership exists despite the two sharing only 51 descriptors. The absence of a direct connection between servant leadership and self-leadership confirms the original premise of this study concerning a gap existing among the three theoretical paradigms despite the similarities in emotional intelligence concepts used to describe servant leadership and self-leadership. Also, my discovery of a link between the three theoretical paradigms allowed me to continue with the study and answer the research question. This link provided the path to

allow the theory of sustainable leadership to fill the gap in existing knowledge by generating a leadership development framework that cultivates middle and frontline managers.

The Importance of Sustainable Leadership

Establishing a link between the three theoretical paradigms was important because it provided the foundation for me to continue my study and perform the metatheory-building activities that generated the sustainable leadership theory. Sustainable leadership extends existing knowledge concerning leadership development because it provides an answer to a multitude of questions posited by other researchers. Concerning servant leadership, Parris and Peachy (2013) said servant leadership needed an antecedent that includes emotional intelligence to generate positive social change. The absence of a social change component to servant leadership was congruent to Pless et al. (2012) who sought a systematic solution to generate positive social change that included leadership development.

Similarly, Beck (2014) said that servant leadership was a mentoring interpersonal leadership development process that uses emotional intelligence to help leaders serve others. However, it lacked a structured approach to intrapersonal development to provide a servant leader techniques to serve other leaders and aspiring leaders. Sustainable leadership accomplished this by requiring leaders to train aspiring leaders the techniques of self-leadership so they in turn train other aspiring leaders. The act of reaching out and training others is an essential positive social change element of the sustainable leadership theory.

Like servant leadership, self-leadership had conceptual problems that made the theory incomplete. For example, Furtner et al. (2013) noted self-leadership is a structured intrapersonal development process absent of a mentoring component that could generate positive social change. Andressen et al. (2012) said self-leadership was a structured intrapersonal development process that had insufficient mentoring characteristics to be a sustainable force for leadership development and generate positive social change. Similarly, Malmir and Azizzadeh (2013) said self-leadership lacks a reciprocating mentoring system that allowed self-leadership to thrive. Manz (2001) realized the limitations of the self-leadership theory and created the superleadership model. However, superleadership is too dependent upon situational leadership theory that it lacks a universal approach in the concepts that would make it an effective mentoring theory.

Sustainable leadership extends knowledge as the theory uses self-leadership as an antecedent to servant leadership because it provides the mechanism of individual development. Consequently, sustainable leadership extends the body of knowledge concerning leadership development by using emotional intelligence as a binding agent to get servant leadership and self-leadership to work in conjunction as a system. The combination of the three theoretical paradigms working holistically to serve other leaders and aspiring leaders provides a congruent response to three incongruent theoretical paradigms. In doing so, sustainable leadership has a cumulative effect on increasing the potential for positive social change through leadership development by linking the mechanisms of individual leadership development with a mentoring philosophy.

Methodological Confirmation

The first criticism that Edwards attempted to dispel was that metatheory fails at identifying the significant concepts that make up the theories it compared and contrasted. I deconstructed the theoretical paradigms in the multiparadigm review step by comparing and contrasting the 234 unique descriptors of servant leadership, the 163 unique descriptors of emotional intelligence, and 115 unique descriptors making up self-leadership. I was able to isolate 51 unique descriptors shared between the three paradigms based on the significant concepts that made up each theory.

The qualitative ambiguity surrounding lens analysis was the second criticism that Edwards (2014b) attempted to dispel. Edwards countered by using transparent lens selection and use of them as the way to refute any criticism. At the outset of this study, I chose three macro-lenses based on the problem statement to guide the data analysis portion of the study. The macro-lenses that were most applicable to this study included social mediation lens, governance holarchy, and developmental holarchy. The social mediation lens represents the theory of emotional intelligence with its links to interpersonal development and leader-follower relationships. Some of these links exist in servant leadership and self-leadership paradigms as noted in the literature review. The governance holarchy represents servant leadership (Edwards, 2010, p.110) with numerous ties to self-leadership concepts. Lastly, the developmental holarchy aligns with the creation of a system or process leading to a leadership development program. Of the three macro-lenses, the social mediation lenses that have concepts of emotional intelligence became the primary set of lenses used in the units of analysis, as they exist in both servant leadership and self-leadership.

From a lens analysis viewpoint, the governance and developmental holarchies were a part of the decision process in selecting Edwards's transformational lenses (2010) in the multiparadigm analysis step and his chaordic lenses (2014a) in the metatheory-building step. I used existing lenses that were peer-reviewed in order to avoid bias in creating new lenses to use in the data analysis portions of this study. Edwards created and used the transformational lenses to evaluate theories of organizational change and sustainability, which aligned with the governance holarchy and servant leadership paradigm. Furthermore, the development holarchy is in parallel to the chaordic lenses of individual development on self-leadership. It is my opinion that this study extends the body of knowledge through its transparent selection and use of lenses.

In reference to the third criticism, concerning the realism of using lenses as units of analysis, Edwards (2014b) was aggressive in defending their use in metatheory. Patton (2002) was the seminal source in the generation of the units of analysis in Edwards's (2010) study concerning organizational stability and this study as well. Patton (2002) guided researchers to collect data in a manner to provide evidence on the critical elements of analysis. In my study, the units of analysis were the confirmation of emotional intelligence concepts existing in self-leadership and servant leadership, which allowed me to generate a new theory called sustainable leadership. The use of lenses as units of analysis confirmed the research conducted by Edwards and Kirkham (2014), Robledo (2014), and Reams (2016).

The Viability of Sustainable Leadership

Figure 5 depicts the structure and viability of sustainable leadership. Figure 5 is an extension of existing knowledge and is an adaptation of Table 9 and Figure 3 ladder

configuration. Instead of a ladder configuration, Figure 5 is an overlapping Venn diagram made up of concentric circles similar to those described by Edwards (2014a) and Esbjörn-Hargens (2009). In Edwards's (2014a) study, the concentric circles represented states of transformation where the outermost circle represented the transformed state and the innermost circle represented the first learning opportunity. The innermost circle exists as a part of the transformation in each subsequent learning opportunity. Likewise, Esbjörn-Hargens (2009) used concentric circles to represent levels of consciousness. The outermost circle was kosmoscentric awareness with ego compromising the innermost circle. According to Esbjörn-Hargens, when the individual develops, so does her or his consciousness while developing the ego. Figure 5 demonstrates the level of progression of each concentric circle and the embedded nature of the previous steps, which extends knowledge through the combination of emotional intelligence, servant leadership, and self-leadership.

As with the step progression, the dotted line indicates the aspiring leader's ascension in learning the leadership development process to mentor other aspiring leaders. The solid line is the servant leader requirement to serve others by mentoring them. The arrow at the end of the line symbolized the mentor starting over with an aspiring leader and in turn, reciprocate in providing leadership skills to others. Figure 5 is a framework that extends knowledge by focusing on the rooted nature of middle and frontline manager development. As Figure 5 also notes, the focus of the sustainable leadership system is to develop mentoring leadership abilities, not technical prowess. As Shekari and Nikooparvar (2012) surmised, companies usually promote using an individual's technical ability and fail to address the growing crisis concerning the skills

of leaders. Figure 5 confirms and extends knowledge by addressing Shekari and Nikooparvar's concerns in the form of a theory that I described as sustainable leadership.

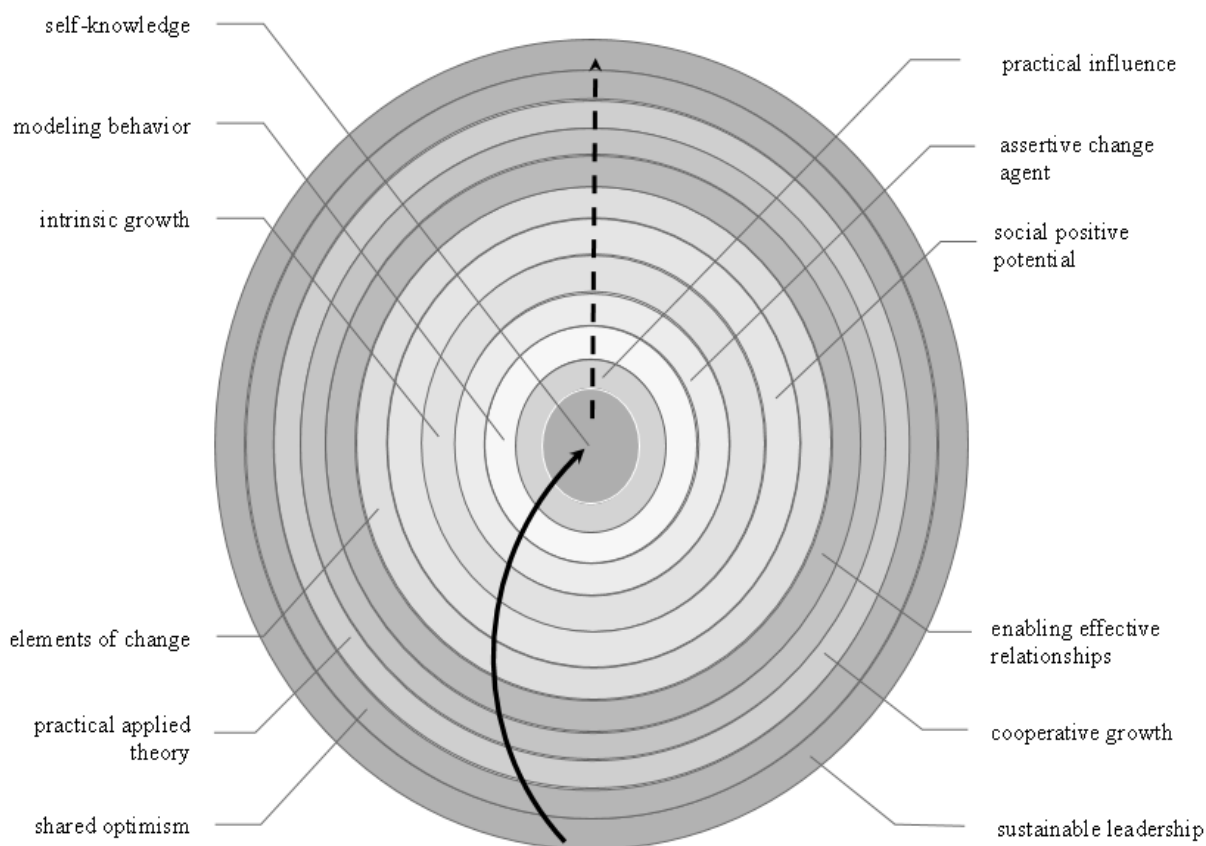


Figure 5. Sustainable leadership: Overlapping Venn diagram

According to Aleksic (2016), the strength of any company or organization is not just the leader at the top; it is all of the leaders who make up the different levels of the organization. The leaders with the most immediate impact are the ones closest to the day-to-day actions. Sustainable leadership development not only takes a person from their current rank to another, but to any position where their skills, abilities, and attitude will take them. In doing so, sustainable leadership provides a framework for holistic leadership development and applies to the individuals looking to get control of their life

such as young adults or CEOs. As Greenleaf (1977) suggested, leadership is not about rank, it is about getting leaders to see and serve the world around them. Positive social change is not making every leader into a CEO; it is about fanning the spark of leadership that smolders in each of us. Consequently, the levels in Figure 5 do not identify a position of rank, but serve as the aspiring leader's perception of the world they serve.

Limitations of the Study

In reviewing the anticipated limitations in Chapter 1, I identified my experience as a researcher, the use of secondary data, and issues of dependability. A post-analysis adjudication allowed me to realize that strict adherence to the process mitigated the impact of the three. For example, I offset my inexperience by using a simplistic research methodology, which included a third-party review and the inclusion of a multitude of lenses to analyze the data. The inclusive and iterative process was vital in limiting the impact the use of secondary data especially when the data collection activities generated 512 unique descriptors amongst the three theoretical paradigms that passed through four different sets of lenses. The iterative process required me to be transparent throughout the metatheory-building process. I was methodical in detailing the process so the third-party audit could identify potential bias. As a result, it is my opinion the rigorous results pass any issue with trustworthiness.

Despite the strict adherence to the Edwards's (2010) metatheory-building method, I was unaware of bias being a potential risk during Activity 1 of the multiparadigm review and the generation of the configurable or key topics for each research article. I quickly realized that I had to complete the review of one theoretical paradigm at a time and not taint the creation of configurable topics with information that may take away

from the diversity needed in activities that followed. Also, I went a step further in the comparison and contrast portion of Activity 1 by reviewing the seminal theorist's fundamental concepts that made up each theoretical paradigm; this was done to ensure I purged the remnants of the previous article before I moved on to review the next research article. This procedure of reviewing the seminal theorist's perspective was necessary for the generation of diverse descriptors, which was the final output from Activity 1.

In reviewing the proposed limitations of Chapter 1, and my response to what I perceived as a critical source for bias generation in Activity 1 of the multiparadigm review, the first source of potential bias was myself as the researcher. In a critical post-study self-review, the iterative repetition was the most crucial aspect of this research and future research using this process for this methodology. Even though iteration was a critical part of Edwards (2010) in building experience, it could not eliminate it. Inexperience was why Ritzer (1990) was hesitant in allowing some researchers to complete metatheoretical studies. Knowing my limitation was why I was meticulous in presenting and explaining the activities that made up this metatheoretical study. In reviewing the journey, I realized that were numerous actions I could have done to make the process easier. Ironically, there was an instance in the metatheory-building activities where I stopped the multiple iteration processes of refining analogous holons. My trepidation was that if I continued with the abstraction of the analogous holons any further, I would confuse those wanting to replicate the study. In countering Ritzer's concern, an aspiring metatheorist has to start somewhere.

Recommendations

The outcome of this study was a theoretical framework called sustainable leadership. In its current form, the theoretical framework of sustainable leadership has 12 steps that build upon the tenets of servant leadership and self-leadership using an emotional intelligence bond between the two. The concentric progressions or nested 12 steps started with self-knowledge followed by practical influence, modeling behavior, assertive change agent, intrinsic growth, social positive potential, elements of change, enabling effective relationships, practical applied theory, cooperative growth, shared optimism, and sustainable leadership. Sustainable leadership is the theory that an individual can generate positive social change through a defined method of serving others by providing aspiring leaders with a process of developing leadership skills and other aspiring leaders. However, as a part of the results, I discussed ethics, morality, and spirituality in the discrepant data section. My recommendation, risks, and opportunities for further theory development build off the moral and ethical aspects of what Eva and Sendjaya (2013) described as spirituality and its absence in the results.

As noted in the discrepant data, the similar constructs of ethics, morality, and spirituality were not a significant contributor to become one of the holons that made up the sustainable leadership framework. I described the reasons for this in Chapter 2. Eva and Sendjaya (2013) noted that the bedrock of any spiritual person is their moral and ethical foundation which they thought was absent in an Australian youth development programs. Moreover, Segon and Booth (2015) pointed out that ethics and morality are absent in the theory of emotional intelligence. Segon and Booth acknowledged that some of the leading researchers such as Boyatzis, Goleman, and Rhee had devalued the

importance of ethics and morality by removing the competencies of trustworthiness and conscientiousness from the latest emotional competency inventory. One final example of why ethics, morality, or spirituality failed to develop into an analogous holon came from Van Dierendonck and Patterson (2015) who reduced Van Dierendonck's original eight servant leader characteristics to six by eliminating accountability, standing back, and courage while adding the characteristic of providing direction. In an ever growing uncivil society, it would appear modern researchers have devalued something that is already in short supply in our society. Marginalization of morality begins to explain the risk I have identified with sustainable leadership and researchers needing to enhance this and other leadership development theories to include morality.

Despite the framework of sustainable leadership having the potential for positive social change, the framework exists without a defined moral foundation. As a result, the theoretical framework is nothing more than a tool to develop people. For example, a tool such as a hammer, a hammer can be a carpenter's hammer to build or a war hammer to tear down. Without a moral, ethical, or spiritual foundation, the use of this tool could develop moral as well as amoral leaders. For example, "Akerjordet and Severinsson argued that emotional intelligence does not necessarily make one an ethical person as these attributes can be used for anti-social as well as social reasons" (as cited in Carragher & Gormley, 2016, p. 88-89). Ethics and morality aside, Baker, Brinke, and Porter (2013) wrote about the gullibility of emotional intelligence people falling prey to amoral individuals. The hubris of people with high emotional intelligence only compounded my fear that amoral leaders can twist a positive rudimentary system of

development into a negative. Consequently, my first recommendation is for researchers to establish a contemporary understanding of morality.

To explain this potential for using any leadership development process including sustainable leadership as a negative was Alinsky's (1989) book that radicalized leadership development. Alinsky's book groomed aspiring leaders in constructive social change by dehumanizing tactics to tear down those targeted as an ideological enemy using outcome-based morality. A critical aspect of outcome-based morality was moral elasticity that occurs when the outcome rationalizes the method and morality used to attain the outcome. Alinsky went as far as twisting the words of Gandhi to defend his amoral leadership development philosophy. In promoting vulcanization, Alinsky stated that "if you push a negative hard enough, it will push through and become a positive" (p. 130). This elastic, myopic, and nihilistic philosophy will not generate positive social change as King (1991) pointed out; "We cannot believe, or we cannot go with the idea that the end justifies the means because the end is preexistent in the means... [An] immoral destructive means cannot bring about moral and constructive ends" (p. 45). My second recommendation for future research is that the search for moral understanding becomes a foundational aspect of leadership development theories such as sustainable leadership to counter Alinsky's negative elastic morals and create a positive change.

My fear is not unfounded, as the research that I analyzed in Chapter 2 has noted in different ways the absence of ethics, morality, or spirituality in leadership development. Also, to Carragher and Gormley (2016) and Segon and Booth (2015) highlighting the absence of morality in emotional intelligence, Hess and Bacigalupo (2013) detailed that morality needed to be a part of the self-leadership concepts that included self-awareness,

self-governance, and positive mentoring. Reed et al. (2011) described executive leadership lacking ethical and moral courage. Finally, Shek et al. (2015) were concerned with contemporary leadership styles lacking spiritual, authentic, and ethical components in the development of leaders. King (1998) said, “the real problem is that through our scientific genius we’ve made of the world a neighborhood, but through our moral and spiritual genius we’ve failed to make of it a brotherhood” (p. 6).

In making the world an alliance of divergent minds, my third recommendation is that researchers and philosophers need to conduct a metatheoretical research project to provide a theoretical example of a national or international ethical, moral, or spiritual standard that generates a unified theory or understanding of morality. However, a study as described would be a massive undertaking, as the project would need to involve secular and spiritual text and research. With that said, a smaller project to ascertain an ethical, moral, or spiritual standard using existing research is more practical. The standard would be amendable, but not elastic as Alinsky (1989) espoused in his amoral leadership development process. Amendable was something that evolved through a stakeholder consensus. Contrastingly, elastic allows individuals to shape the standard to make the end justify the means as King (1991) warned. This academic standard would allow researchers such as myself to conduct a metatheoretical research project on sustainable leadership and fill in the gap in the research and knowledge. For example, a solution concerning ethics, morality, and spirituality could enhance the sustainable leadership theory and provide a possible remedy to the ongoing and growing problem in a lack of civility emanating from leaders in both the private and public sectors. “The first

principle of value that we need to rediscover is this: that all reality hinges on moral foundations” (King, 1998, p.10).

Other opportunities for research included similar recommendations from other researchers such as Shek and Lin’s and their analysis in 2015 as they posited about adding a spiritual intelligence quotient and making equal to intelligence and emotional intelligence quotients. They requested more research on the resiliency aspect of spirituality. Aybeka, Çavdara, and Özabacıa (2015) discovered an inconsistency in the research concerning the moral judgment of emotional intelligence people with higher levels of education. Much like the concerns identified in my study, Aybeka, Çavdara, and Özabacıa highlighted an opportunity for further research to address the inconsistency to define what morality is and whether morality is a constant, amendable, or elastic. Another opportunity is Robledo’s (2014) three dimensions of a holistic manager consisted of science, arts, and ethical dimensions. Robledo described this leadership development theory as 3D management and his theory does have a metaphysical description of ethics that can be a good starting point for future research. However, opportunities for further research involve two items Robledo did not address in his research, which were the measurable aspect of ethics and not addressing spirituality in the workplace.

Hess and Bacigalupo (2013) provided an ethical and moral foundation in leadership development, which contributes to sustainable positive results for society as well by enhancing well-being for all involved. Unfortunately, the limitations imposed by the data sources and the inconsistency in describing ethics, morality, and spirituality prevented them from prominently described in the results. This absence does not diminish the results of my study since it was not a part of the research question. The

sustainable leadership framework is fundamentally sound regarding defining how to develop aspiring leaders such as middle and frontline managers while advancing a method of distribution of the principles to develop others. The implications section will describe the positive potential in the methodology assuming that the mentor is not amoral in the distribution of the sustainable leadership development framework.

Implications

The implications of sustainable leadership in its current state have the positive social change potential impact to affect the individual, family, organizational, and societal in a similar fashion as laid out in Table 9 that captured the sustainable leadership framework using Wilber's AQAL format concerning the dimensions of human existence and development. According to Wilber, the social moral norms the individual learns exists in the subjective and objective dimensions of understanding while serving as the foundation for societal growth and positive social change. As a result, my findings start with the self-knowledge step of sustainable leadership is the most important in the development of the individual while preparing them to be a contributor to their family and organizational positive social change. The next important step in preparing an individual to be a positive contributor to themselves, family, and any organization was the practical influence step. When aspiring leaders use the knowledge attained through self-knowledge and other life experiences, which define practical influence, the process establishes good habits through action. I posit that this objective dimension step allows the individual to lead by positive example for others in their family, organization, and society.

The next group in the sustainable leadership framework, as seen in Figure 3, was that individual learning coexists and functions effectively in the family unit, the work-team, and organizational group. I ascertained that the first step for the aspiring leader was to seek out a positive social change mentor to model their behavior after and then build trusting relationships in attaining measurable change. The action in seeking a mentor enables an aspiring leader to become a contributor to positive social change at the family unit or work team that was the essence of an assertive change agent. The last grouping in the individual interior and exterior learning dimensions allowed the individual to evaluate their growth and have a positive impact on an organization. The interior dimension was intrinsic growth and it was a self-evaluation step allowing the aspiring leaders to make course corrections concerning flaws in their development. For example, the use of self-punishment too much. These flaws could inhibit growth and limit the positive social change potential of the individual. The intrinsic growth step provided an opportunity that allowed the visualization of a mentee's social positive potential. In the social positive potential step as laid out in the sustainable leadership framework, this step was vision development for the individual, family, and organization to occur. The aspiring leader may not have the power to enact their vision, but has the freedom to question and insert portions of their vision to enhance the positive potential of the organization.

At this point in my theory, the aspiring leader's development includes intersubjective and interobjective dimensions that evolve into a collective understanding, which dominates the learning aspect of the aspiring leader's development. The first intersubjective dimension that occurs at the industry level is the elements of change. Elements of change allow leaders and aspiring leaders to rise beyond the boundaries of

their current environment and expand their vision to view opportunity and positive social change at the industrial level. This step requires a mentor to assist in growing the mentee by challenging the lessons learned in the previous two steps and help her or him to apply them in a manner that has a positive impact on the industry. For example, a mentor is assisting a cross-functional team concerning a human resource issue. The mentor uses the issue to develop a vision tied to identifying the root cause of a problem while providing the leadership development through leading by example. In doing so, the mentor allows the aspiring leaders on the cross-functional team to take ownership of tasks and assists the aspiring leaders in the free-follow of information in delegating tasks. With the mentor, mentee, and the group working together to resolve a human resource issue at the industry level, the mentor and group work to build understanding and to generate positive social change through leadership development. The elements of change activity build into the interobjective step of enabling effective relationships. Enabling effective relationships requires the mentee to survey the emotional cues influencing a group's behavior and self-control. This assessment allows the mentee to take ownership of a group to initiate positive social change and make changes to ensure they meet or exceed an industry-related goal.

In my study, the first dimension of the socio-cultural level of collective learning and positive social change is practical applied theory. The practical applied theory step is another evaluation point in the sustainable leadership framework that requires aspiring leaders to use openness to evaluate their socio-cultural progress with their mentor while mentoring others on intrinsic growth or other applicable steps. By working to change themselves, the aspiring sustainable leader and group will make positive socio-cultural

changes as they lead by example for others. In essence, practical applied theory is a team-building and leadership development exercise for all involved. The leadership development as a group leads to the next step, which is cooperative growth. The growth occurs as the mentee provides a development path to a group of aspiring leaders while the mentee hones her or his mentoring skills in searching out to help others, not in her or his sphere of influence. This latter part is where the mentee now begins to morph into a socio-cultural leader of positive change by looking out to help other individuals begin the journey in sustainable leadership.

The final steps of my sustainable leadership framework as displayed in Table 9 address the global dimension of positive social change while generating a collective learning opportunity. The global intersubjective dimension is shared optimism. Shared optimism builds upon cooperative growth in providing an understanding that through opportunity and working together, diverse people can unite to improve their and other's status in life by believing that all people are equal in opportunity. The required action that accompanies this step is the mentor and mentees asking their subordinates, whom they wish to serve, about their goals and aspirations as a group activity. As Greenleaf (1977) pointed out, the most critical aspect of service to an aspiring leader is to allow that person, in this case the subordinates, the opportunity to choose their goals and timeline. It is understandable that the resources of the organization may present barriers, but the mentor is there to help the aspiring leader navigate them to become a leader of their chosen profession, which may differ from the parent organization, as Greenleaf (Greenleaf et al., 1996) did in becoming a mentor who served aspiring leaders.

The last step in the sustainable leadership framework is a global interobjective dimension called sustainable leadership. This final step is the pinnacle of positive social change and a reciprocating leadership system where leaders help others by providing them with a system of leadership development. The service to others allows aspiring leaders to develop leadership skills while they learn the system to help others achieve life goals where everyone can contribute to the positive social change by first leading themselves and then serving others. This last step is a group activity where the newly minted mentors help mentees to carry out their action plans that include self-knowledge, practical influence, modeling behavior, assertive change agent, elements of change, intrinsic growth, social positive potential, cooperative growth, enabling effective relationship, practical applied theory, and shared optimism. As a result, the sustainable portion of this framework moves forward to proliferate leadership development and positive social change.

A summary of the positive social change implications of the sustainable leadership framework has to start with the aspirations and goals of the individual. The goal of the mentor is to understand his mentee and serve the individual so that person can maximize their potential. To change the world in a positive manner, every person will have to find a way to change herself or himself first. King (1998) often spoke of personal accountability in attaining a complete life. First, and foremost, the person must be accountable to herself or himself first because in the darkest of days they will find out accurately who they are becoming. According to Neck and Manz (2010), self-knowledge provides the individual with the best chance of success in those situations. As the

individual seeks self-improvement, the individual begins to find peace and direction in their life in which the family and organizations receive an indirect benefit.

According to King's (1998) sermon in 1968, everyone has the drum major instinct, which is the desire to seek self-importance within the family unit and the local community. The problem with drum major instinct is that if it continues morally unchecked, it could lead to amoral and selfish desires while restricting the potential for positive social change. Similarly, Greenleaf (1977) suggested that aspiring leaders searching to be more should humbly seek the service to others as a respectful means to cultivate their leadership aspirations while generating positive social change for the family and community. If done correctly, the sustainable leadership framework can provide positive social change while tempering the drum major instinct. Sustainable leadership acknowledges the dichotomy of individual desires and serving the greater good by embedding the personal desire to be more into serving the greater good, which is the essence of positive social change. However, sustainable leadership needs continuing research that enhances its potential to train aspiring leaders by defining the specific training objectives. Also, researchers need to conduct case studies focusing on the training and mentoring aspects of sustainable leadership. Regarding theory development, researchers need to define morality in specific contemporary terms. With this information, researchers need to conduct additional metatheoretical research on the integration of morality into a reciprocating leadership development theory that I defined as sustainable leadership.

Conclusion

In answering the research question, the results of the multiparadigm review verified that an overlap exists among emotional intelligence, servant leadership, and self-leadership. From that confirmation, I used critical concepts from each theory to conduct a metatheoretical study. In the study, I used the lenses of emotional intelligence, servant leadership, and self-leadership to generate a sustainable leadership framework. The sustainable leadership framework uses the proven positive social change attributes of each theoretical paradigm to ensure the positive social change potential of a reciprocating leadership development framework is viable. As Edwards (2010, 2014b) acknowledged, metatheory builds on the positives of theories, concepts, and paradigms used to create the metatheory. My research used the concepts of emotional intelligence to bind a leadership theory that provides a method of development with a service-oriented leadership theory designed to disseminate positive social change. The results of this study addressed the leadership crisis affecting middle and frontline managers that was described by Shekari and Nikooparvar (2012).

My study also attempts to address the lack of civility in our society. This lack of civility is emblematic of leadership development programs being disingenuous, incomplete, and failing at stemming the negative tide of the anti-leadership as described by Greenleaf (1977) that has generated indecency, dependency, and victimization throughout society. My research was an attempt to provide a rudimentary sustainable leadership framework that can fill the gap and stem the tide to help middle and frontline managers. Since the sustainable leadership framework meets or exceeds the modernistic virtues of a good theory which includes parsimony, generalizability, fecundity, and

abstraction, the framework has the potential to reach beyond the scope of this study. As a result, it could provide positive social change benefits to any aspiring leader, whether that person works on the shop floor or at the executive management level. Indirectly, the positive social change potential provides benefits to the aspiring leader's family, organization, and community by harnessing the desire to find self-worth and be a contributor by disseminating leadership skills from within the framework of sustainable leadership.

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Appendix A: Sample of Multiparadigm Review Activity 1

This example consists of the baseline theory and the first two authors analyzed of the self-leadership paradigm

Author	Year	Seminal Theorists	Configurational Topics	Comparable & Recurring	Unique or Contrasting	Diverse descriptors
Baseline Theory	Compilation	Lord et al., 2011; Malmir & Azzadeh, 2013; Manz et al., 2014; Marques-Quintero & Curral, 2012; Neck et al., 2013; and Pearce & Manz, 2014.	<ul style="list-style-type: none"> Self-awareness development: Self-Sentience, Problem Solve to Confidence, Seeking a Mentor. Reconstructing Effective Thought Patterns: Individual Responsibility, Independent Thinking, Rehearsal to Own. Using Rewards as Intrinsic Motivation: External Rewards, Internal Rewards, Self-Punishment 	Similar to Configurational topic	Unique, opposing, or an addition to configurational topic	Combination of comparable and unique but diverse to subsequent research articles
Amundsen, S. & Martinsen, D. L.	2014	Manz, 1986; Manz & Sims, 1989, 2001; Martinsen, 2009; Neck & Houghton, 2006	<p>achievement orientation and self-regulation, achievement orientation= behavioral self-observation, self-goal setting, focus on new ideas, competence development, cooperation, coordination, and positive inner dialog, self-regulation = self-reward, practicing, priority tasks, facilitative, cognitive self-observation, and visualization of outcomes.</p>	<p>behavioral self-observation, self-goal setting, competence development, positive inner dialog, achievement orientation, self-reward, practicing, self-regulation, cognitive self-observation, and visualization of outcomes.</p>	<p>ideas, cooperation, coordination, priority tasks, facilitative</p>	<p>self-observation, self-goal setting, competence, positive inner dialog, self-reward, practicing, self-regulation, visualization, creativity, ideas, cooperation, coordination, priority tasks, facilitative</p>
Aya, F. A., Karakayab, A., & Yilmaz, K.	2015	Manz, 1986; Pearce and Manz, 2005; Semeriat et al., 2010; Dogan and Sahin, 2008; and Bakan, 2008	<p>Manage, affect, and direct themselves, self-motivating task outputs natural goals, self-management, seek answers to "what-why-how", knowledge workers, organizational performance contributor, controlling behaviors. Demonstrating an effective management, outer effect or involvement. Self-leadership dimensions are categorized as behavior-focused strategies, natural reward strategies, and developing constructive thinking patterns.</p>	<p>Manage, affect, and direct themselves, self-motivating task outputs natural goals, self-motivating task outputs natural goals, self-management, controlling behaviors and demonstrating an effective management,</p>	<p>"what-why-how", knowledge workers, organizational performance contributor, outer effect or involvement.</p>	<p>self management, controlling behaviors, effective management</p>

Appendix B: Sample of Multiparadigm Review Activity 2

This example lists the diverse descriptors for 37 self-leadership articles used to achieve article saturation

1	self-observation, self-goal setting, competence, positive inner dialog, practicing, self-regulation, visualization, creativity, ideas, cooperation, coordination, task oriented, facilitative
2	Self-management
3	Predictive behavior or strategy, personal growth and interpersonal goals, lead by example
4	Self-awareness, self-reflection, self-identity, resilience, morality
5	Personal effectiveness, coping, empowerment
6	Self-influence theory, self-efficacy, trait leadership theory
7	Leadership development; self-expression; self-maintenance; Leadership capacity, social skills
8	Active leaders, extraversion, conscientious, openness
9	Constructive thought pattern strategies, self-punishment, self-cueing. habit awareness, Constructive thought patterns
10	Focused, common sense
11	Feedback, personal goals, Natural or intrinsic rewards
12	Standards, outcomes; clarity, trust
13	Self-direction
14	Personal & Social-oriented evaluation,
15	Accountability, Self-confidence, autonomous decision-making, authenticity, dependability, delegation, responsibility.
16	Innovative, opportunity, exploration, generativity, formative investigation, championing
17	Effective conflict or conflict resolution
18	Values, assumptions, beliefs
19	Performance, enthusiasm
20	Self-regulation theory, motivation, self-talk, self-imagery
21	Positive mood, subjective well-being, quality of life.
22	Recovery , self-determination, sense of purpose
23	Incentive modification, affective states, imagination
24	Social cognitive theory
25	Designing,
26	Shared leadership, encouraging
27	Motivational theory, meaningfulness, ownership,
28	Transferring, sharing, capturing local wisdom, common sense, risk taking
29	Choice-making, acting decisively, positive change catalyst
30	Rehearsal
31	Spirituality
32	Self-control
33	Servant orientation and leadership, emotional intelligence,
34	Ethical behavior, proactive
35	Cultures, wellness, serving
36	Social Learning Theory, continuous refreshment, learning
37	Self-awareness, development, Self-Sentience, Problem Solve, Confidence, Mentor, mentee, Constructing, Thought, Patterns, Responsibility, Independent Thinking, Rehearsal, Intrinsic Motivation: rewarding, Self-Punishment

Appendix C: Sample of Multiparadigm Review Activity 3

This example includes 30 of the 115 unique descriptors making up self-leadership while cross-referencing the saturated descriptors to determine overlap or intersection total.

Unique Descriptors of Self-Leadership	Descriptor presence in other theories		Intersection Total
	Emotional Intelligence	Servant Leadership	
115	91	62	51
self-efficacy	1	1	2
self-influence or influence	1	1	2
servant leadership	1	1	2
service orientation	1	1	2
sharing	1	1	2
social skill	1	1	2
spirituality	1	1	2
Standard, satisfaction, quality of life	1	1	2
trust or trustworthiness	1	1	2
values	1	1	2
Well-being	1	1	2
wisdom	1	1	2
clarity of feelings or clarity	1	0	1
conscientious	1	0	1
coping or coping strategies	1	0	1
dependability	1	0	1
designing	1	0	1
emotions and emotional intelligence	1	0	1
enthusiasm	1	0	1
expression or self-expression	1	0	1
feedback	0	1	1
meaningfulness	0	1	1
personal & social-oriented evaluation	0	1	1
responsibility	0	1	1
self and shared purpose	0	1	1
self-determination	0	1	1
self-direction	0	1	1
championing	0	0	0
coordination	0	0	0
decisiveness	0	0	0

Appendix D: Sample of Multiparadigm Analysis Activity 1

This activity example involves pattern identification and segregation. It is only a portion of a much larger table, it does not include 10 other transformational and meta-lenses as defined by Edwards (2010, p. 125-127)

Unique Descriptors	Predominant Paradigm			Transformational Lense: What			Strength
	Emotional Intelligence	Servant Leadership	Self Leadership	Deep structure: core reproducing systems	Developmental holarchy: radical change shifts	governance holarchy: decision-making & Power relations	
accountability	1	1		1		1	9
affective functioning, states, or relationships				1		1	10
authenticity		1		1		1	9
autonomy		1				1	8
coaching or mentoring	1			1		1	10
cognitive processes	1					1	7
common sense (practical knowledge)			1			1	10
competence	1					1	7
continuous personal & team development	1			1		1	13
cooperation	1					1	10
creativity	1					1	3
culture	1					1	9
decision making	1			1		1	10
divergent or independent thinking	1			1		1	8
effective conflict or conflict resolution	1			1		1	11
emotionality (calling)		1				1	6
empowerment		1				1	10
ethics or ethical behavior		1		1		1	10
Facilitate, facilitation, facilitating	1			1		1	9
identity or self-identity	1			1		1	6
innovative or innovation		1				1	7
intra & inter-personal growth	1			1		1	10
leadership capacity			1				7
leadership development		1				1	9
learning	1			1		1	10
morality		1		1		1	10
motivation	1					1	11
natural or intrinsic rewards			1	1		1	8
Openness or open-minded	1			1		1	10
ownership	1					1	9
personal & team effectiveness	1					1	8
personal and group goals	1			1		1	10
positive change - catalyst	1					1	10
practice						1	8
proactive			1	1		1	9
problem solving	1					1	10
rewarding				1		1	8
risk taking			1			1	8

Appendix E: Sample of Metatheory-building Activity 1

This example uses predetermined chaotic lenses to rate each of the refined analogous holons using a binary method.

Refined Analogous Holons												
Chaotic Lenses	connectivity (yes=1, n=0)	emergence (yes=1, n=0)	indeterminate y (yes=1, n=0)	open systems (yes=1, n=0)	agency (0) - communism (1)	dialogue (Machate - yes=1, n=0)	dissipative structure (chaos- yes=1, n=0)	holarchy (order- yes=1, n=0)	individual (0) - collective (1)	consciousness (self- sentience yes=1, n=0)	learning (output-0, action-1)	Rating
practical influence	0	0	1	1	0	1	0	1	0	1	1	6
enabling effective relationship	1	1	0	0	1	1	1	1	1	0	1	8
modeling behavior	0	0	1	0	0	1	0	1	1	1	1	6
cooperative growth	1	0	0	1	1	1	1	1	1	1	0	8
sustainable leadership	1	1	1	0	1	1	1	1	1	0	1	9
assertive change agent	0	1	1	1	0	0	1	0	1	1	1	7
practical applied theory	0	0	1	0	1	1	1	1	1	1	1	8
social positive potential	1	0	0	1	1	1	1	1	1	0	0	7
intrinsic growth	1	0	0	1	1	1	1	1	1	0	0	7
elements of change	0	1	1	1	0	0	1	0	1	1	1	7
shared optimism	1	1	0	1	1	1	1	1	1	0	0	8
self-knowledge	0	1	1	1	0	1	0	1	0	1	0	6
Total by Lens	6	6	7	8	7	10	9	10	10	7	7	