

Full Length Research Paper

The framework and typology of followers

¹Prof. Dr. Patrick Kim Cheng Low* and ²Sik-Liong Ang

¹Ph.D. and Chartered Marketer, Certified MBTI Administrator and Certified Behavioral Consultant/ Universiti Brunei Darussalam; Professor of Management and Marketing/Associate, University of South Australia

²Faculty of Business, Economics and Policy Studies, University Brunei Darussalam, Jalan Tungku Link, Gadong BE 1410, Brunei

Abstract

There are many reasons why people want to follow a leader. The authors believe that it is important for an individual to follow the leader whom one likes, respects and admires. In this respect, it is also important for an individual to understand the types of follower one wants to be. This is because one may have the choice to select the organization one is comfortable with if one wants to work in the organization. In this article, the researchers/ academician examine the types of followers; and a framework and typology of followers with animal analogies or metaphors are then drawn. The results indicate that a pattern can be extrapolated to portray the various kinds of followers in existence, and the implications of findings on the impact to the organisation are also discussed in this article.

Keywords: Follower-ship, leadership, Confucian Kirin, eagle, dove, hyena, lion, owl, tortoise, sheep, camel.

INTRODUCTION

The authors observed that when success is attained, it is normally attributed to the efforts of the leaders. It is felt that the people or the followers can also be of help and can be a key factor to a leader's success. When one speaks of "leadership", there is a tendency for the majority to focus on the leaders. Much has been said about leadership styles yet little has been discussed on the followers, and the types of follower-ship.

The purpose and objectives of this paper are to:

- i. define leadership and follower-ship
- ii. explore the reasons or why do people follow leaders.
- iii. further identify and categorize the various types of followers a leader may have.

The type of followers a leader has would very much determine the leader's/ organization's success or otherwise.

What Is Leadership?

Leadership is "the ability to effectively use strategic competencies, power, and influence to accomplish organizational goals" (Weiss, 1996: 187). Leaders make

a difference. They get results or things done through people. These researchers/academicians would also include what Lussier and Achua (2007) has highlighted, and that leadership consists of these five (5) elements as shown in Table-1:

"Withstanding the heat and forg(ing) on", teamwork and spirit must be fostered (Low, 2003: 23). As in a war against the enemy (the competition in business), 'having to watch each other's back, they fight for each other. When the crunch comes, they just know that they gonna stick together'. Leaders and followers interact, and leaders serve as a catalytic factor in the collective efforts ["Everyone contributes to my success! Their success makes me more successful"; Low, 2001: 23] to make things happen. Ordinarily, leaders stick to these principles of:

1. Knowing oneself and seeking self-growth and improvement.
2. Seeking to be technically proficient.
3. Bearing the responsibility that comes and taking responsibilities for one's actions.
4. Making sound and timely decisions.
5. Serving as a role model.
6. Keeping your people informed.
7. Empowering your people.
8. Ensuring that tasks are understood, supervised and accomplished.

*Corresponding Author E-mail: patrick_low2003@yahoo.com

Table-1. illustrates the five elements of leadership.

No.	Elements of Leadership	Description
1	<i>Leader-followers relationship</i>	Each influences the other, knowing how to lead and developing leadership skills will make one a better leader (and follower), but normally the follower is the person who is being influenced by the leader.
2	<i>Influence</i>	“The process of a leader communicating ideas, gaining acceptance of them, and motivating followers to support and implement the ideas though change” (Lussier and Achua, 2007: 8).
3	<i>Organizational objectives</i>	Effective leaders provide the direction, influencing their followers to think not only of their interests but also the organization’s interests and objectives.
4	<i>Change</i>	Influencing and setting objectives are about change; organizations need to continually change, in adapting to the rapidly changing global milieu. Effective leaders realize the need for continual change to improve job satisfaction, productivity and performance.
5	<i>People</i>	This is an important element – after all, leadership is about leading people, and organizations succeed because people are an asset. It is “the collective efforts of people that make things happen” (Lussier and Achua, 2007: 9).

9. Training your people to work as a winning team.

10. Making full use of your organization’s capabilities (Low and Theyagu, 2003: 33 - 41).

Yet leaders are nothing without followers. So they have to pay attention to followers. Interestingly, to lead, the leader or an aspiring leader learns how to follow as well as know the reasons people follow leaders.

What Is Follower-ship?

Dictionary.com, 2012 (www.Dictionary.com) defines follower (noun) as

1. A person or thing that follows
2. A person who follows another in regard to his or her ideas or belief, disciple or adherent.
3. A person who imitates, copies, or takes as a model or ideal. He was little more than a follower of current models.
4. An attendant, servant or retainer.
5. A person who follows or subscribes to another's posts on a social-networking Web site: He spent hours figuring out how to get more followers on Twitter.

Followers are a group of followers or enthusiasts (Dictionary.com, 2009). A follower can, in fact, be anyone even when they do not realize that they are followers. In reality, everyone follows everyone else, because every action an individual takes causes a reaction. For illustration, if a person tries to attack you, you ‘follow his lead’ and defend yourself. In such a scenario, you are the follower and he is the leader because his actions dictate your actions or generate your response. Thus, everyone

is a follower, no matter where they stand.

A follower is a person who is being influenced by a leader (Raelin, 2004). Therefore, a follower can be a manager, “advocating stability and the status quo” (Quick and Nelson, 2013: 381) or a non-manager. Good followers are not ‘yes people’ who just simply follow the leader without giving input that influences the leader (Bennis, 2004).

In summary, effective leaders influence followers, and their followers influence them as well.

The Reasons or Why People Follow Leaders

Leaders have to give people good reasons for them to follow. We will next examine the reasons or why people follow leaders. In this aspect, we will examine the following:

- The Five key reasons of following.
- Followers and the respect for the leaders.
- Followers and trust.
- Followers and liking.
- Followers and support.
- Followers and ideas.

The Five Key Reasons of Following – Ranging From the Coercive Push to the Pull of an Inspirational Vision

Below are the five levels of foundation that followers use when they are deciding to follow a leader. Knowing and



Figure 1. The Five Key Reasons of Following a Leader

understanding why people want to follow is very crucial for someone who wants to lead.

Fear of Retribution – “If I do not follow, I may lose my job!”

This is when followers have no other choice but to follow. Of course, there is not much following as being forced. Effective leaders must not use fear as a tool to lead their followers because fear-based approaches will at best gain only weak commitment, and followers may need constant supervision from the leader.

Blind Hope – “We must do something. I hope this works!”

Blind hope simply means followers are only following the leader because they are in need for some solutions but are given a rather weak set of choices. So, they are following out of desperation. But when the solution(s) failed, there is big probability that the leader will be blamed, and his capabilities will be questioned.

Faith in Leader – “What a great person. If anyone knows the answer, they do!”

In this situation, the follower is blind to the solution but is following because they trust the leader to give them the perfect solution. In this case, when there's failure, the follower may accept situational explanations rather than judging the leader's abilities since there's faith in the leader.

Intellectual Agreement – “What a good idea. That makes real sense”

Here, it is the opposite of blind faith. The follower understands the logic of the argument that the leader is selling, and hence is following the rationale rather than the leader as a person, who they may respect but are not blindly following. This level of follower-ship is typical of educated followers who need to understand the reasons why things happen. They may also have emotional commitment, but it typically comes on after rational buy-in has occurred.

Buying the Vision – “What a brilliant idea. I don't care who thought of it”

When people buy a vision, they are emotionally closing on a view of the future that is appealing to them in some way and pulls them forward. They are not following the leader and the logic of how they will get to the vision is something they are happy to put off to a later date. This type of followers must be motivated constantly so that the vision can be sustained over a period of time.

Therefore, the five key reasons why people follow a leader can be briefly summarized in Figure-1.

Followers and the Respect for the Leaders

Both leader and solution(s) are important. This aspect stresses on how a person is assessing both the leader and the solution(s) before they decide they want to become the leader's follower. The leader's proposal will be taken more seriously when the leader is respected.

So, if the respect for the leader is strong, then the followers will likely accept the solution offered, even if the arguments that the leader introduce is quite weak. But, if the leader is not respected, then people will follow them only if they see no other viable option or choice. When the solution is respected, then the respect for the leader is not as important, although if the leader is not respected, then the followers may doubt the leader's ability to make the right choices along the way. Blind hope is what happens when the followers cross their fingers and hope that the leader will not make mistakes. The best outcome, of course, is both the leader is respected and besides, the solution they proposed is also respected, in which followers will buy powerfully into the solution (Changing Minds, 2009).

We can also add that if there is conflict but with respect to the leader, or in fact, both leader and followers to each other, that attitude indeed helps and betters the relationships between the leaders and the followers (Low, 2003).

Followers and Trust

Normally "I will follow someone whom I trust". People follow those they trust (Changing Minds, 2009; Low, 2003). If a person do not trust the leader, then (s)he will not follow the leader. Thus, trust is the fundamental basis for followers to follow a leader. Leaders can build their people's trust by showing care and concern, being reliable and most importantly, being honest. If leaders most of the time tell the truth, including the bad news that others may hide, then people will know that everything that the leader speaks is reliable or trustworthy, they will trust the leader and would become true followers.

Followers and Liking

"I will follow someone I like." Here, people will decide to follow a leader based on liking. This also finds support in a related Cialdini's (2006) work. People are easily persuaded by other people whom they like. Cialdini (2006) highlights the marketing of Tupperware in what might now be called viral marketing. People were more likely to buy if they liked the person selling it to them.

Good leaders can lead people to like them by showing goodness, similarity and vulnerability (Changing Minds, 2009). Goodness here is to understand and respect the values of followers no matter how different the leader's values are. Good leaders have the 'common touch' that lets them speak to others in their own language, as an equal to show similarity and avoid or reduce any barrier or obstacle. Lastly, leaders who demonstrate vulnerability are showing themselves to be human, so long as that vulnerability does not prevent the leader from being effective.

Followers and Support

"I will follow someone who supports me." Leaders should take time to understand the personal goals of their would-be followers to show support and figure out how to align them with their own goals (Changing Minds, 2009). This alignment of goals is important; when goals are aligned, it makes sense for leaders to support their followers. Good leaders will actively support followers and help them get what they want.

Followers and Ideas

"I will follow ideas, not objectives." For people who prefer ideas rather than objectives are mostly people who enjoy creativity. For them, objectives are rather constraining and prevent them from being creative. What leaders can do with this type of people is to translate the objectives into ideas. The trick then is to make motivating objectives that are broad enough and with enough scope that people feel a sense of energy, excitement and challenge. In the end, leaders can motivate people to follow in the direction of the idea (Changing Minds, 2009).

Followers and Spiritual Beliefs

The spiritual beliefs are important to individuals and their social relationships; and they are the key factors for personal and social transformation. Very often, most individuals want to move from a consciousness of fear, anxiety, and insecurity, to an interior state of insight, joy, and peace. They also want their circumstances in life to improve and have sought a different social order, one that meets their basic needs of hunger and health, one that provides some security and one that gives pattern and order to their social lives. The religion that embodied these attempts at personal and spiritual transformation contained suggestions and commands to participate in creating a new social order, and what emerges is an outlook in which religion and society mix, dance and tangle (Ferguson, 2010).

Spiritual followers are reliable, committed and faithful to their religions. They trust and respect their spiritual leaders and consult them for guidance and understanding of their religions. Apart from following their spiritual leaders as role models, they study religious books such as the Holy Koran, the Holy Bible and the Buddhist sutras, sayings and scripts to improve and enlighten themselves. Spirituality is what that comes from within. Beyond what one has been taught to belief or value, spirituality is expressed by the individuals as empathy, compassion, humility and love. One also expresses one's innermost value in the form of serving, leading, supporting and empowering. Spirituality is taking a stand for what is ethically and morally right; realising the

experience of humility as equality; taking the responsibility for creating the inclusion of others and recognising that the individual is part of the greater whole called the organisation. In this respect, the spiritual followers with high emotional and spiritual quotient would support the spiritual leader in carrying out the spiritual mission by integrating the humanistic values and business principles in the workplace (<http://www.youtube.com/watch?v=RIaYRL6R8ow>).

Types of Followers

Obviously, not all followers are effective. Followers can thus be divided into two categories, that is, effective and non-effective followers.

Effective followers act like leaders, and they partner with the leaders to bring about a higher level of the organization's performance and productivity. They are "independent, critical thinkers and are active in the organization" (Weiss, 1996: 204). The effective follower's competencies, according to Weiss (1996: 203) include:

- Ability to self-manage
- Organizational commitment
- Integrity, credibility and honesty
- Competence and focus
- Versatility
- Job and task ownership
- Critical problem-solving skills
- Team player
- Energetic and empowered.

The First of the Terms and Types

The Eagle

Within this fold, there exist individual followers which this researcher terms as eagles.

In this paper, we'll thus examine the various types of followers using animal analogies to attribute the typology. Eagles are the achievers. They get things done. They perform well and they are, in fact, the company's high performers. The eagle type coincides with Robert Kelley's (cited in Kellerman, 2007) exemplary followers. Exemplary followers are ideal in almost all ways, excelling at all tasks, engaging strongly with the group and providing intelligent yet sensitive support and challenge to the leader.

The Owl

Effective followers also include individual followers who may be termed as owls. They are ordinarily street-smart, and are full of ideas, tips and pointers. They care for their team mates as well as getting things done. Within the

team context, they are collaborators, helping to resolve organizational problems. Such followers, when collaborating, are adopting a win-win style that is high on both assertiveness and cooperativeness. Working toward collaborating involves sharing of information, an open and thorough discussion of the conflict and arriving at a solution that is satisfactory to all parties (Quick and Nelson, 2013).

Here, in such a setting, high task and high relationships exist; the owls, being good team players, relate well, resolving conflicts (Thomas, 1977; 1976; Thomas and Killmann, 1974) as well as helping to solve problems within their team (Quick and Nelson, 2013).

The Lion

Using Kellerman's (2007; 2007a) reference to a group of followers: the activist followers, this author can apply the term "Lion" followers. Kellerman (2007) refer to such a follower as activists. Accordingly, the activists feel very strongly about their organizations and leaders, and act accordingly. When supportive, they are eager, energetic, and engaged. We can also add that the lion followers are usually bold. They champion certain idea(s) while helping to start or initiate project(s). They are courageous and normally would dare to voice their views or even highlight new ideas to be implemented.

The Confucian Kirin (麒麟, qí lín)

The Confucian Kirin is one of the "Four Divine Creatures" (四灵兽) that are often mentioned in ancient Chinese texts. [The other three are the Phoenix, Turtle and Dragon.] In this paper, the Kirin can be considered as the spiritual follower. The mythical Kirin is an eagle-hoofed animal with a dragon-like head surmounted by a pair of deer's antlers and flame-like head ornaments. It has the scales of a snake; and a hairy and curly tail. Though its appearance is fearsome, the Kirin's demeanour is wholly pious and gentle, a peace-loving animal. It avoids harming any living thing, even the grass and insects beneath its feet and is said to appear at the birth of great and benevolent leaders. Confucius' mother also purportedly encountered a kirin before her child was born. Kirin is called a benevolent beast (仁兽) (<http://pinkytoky.hubpages.com/hub/legends-of-kirin-or-kylin-or-chi-lin>).

Confucianism, originated from the Spring and Autumn Period, is a philosophical system developed around the teachings of the Old Master, Confucius or Kung Fu Tzu (551–478 BC). To quote the Master, he once said that, "A gentleman who lacks gravity does not inspire awe." (Confucius – The Analects, I: 8) (Lau, 1979: 60). A petty or small person (小人, xiǎo rén) cannot thus be the Kirin follower and it is abundantly clear that the Kirin follower is



a gentleperson (Junzi). Both upright and ethical, (s)he upholds and upkeep the value of integrity (廉, *lián*) (Low and Ang; 2012, 2011; Low, 2008; Zhou, 2005).

Since the Confucian leader should set the example, the Confucian follower rightly looks to the leader as the role model and example setter (the North Star) (Low, 2008; 2008a). The Kirin follower would also be a die-hard or ardent follower – following in line with the Rectification of Names (Fung, 1948; Sun, 2008). A leader is to be a leader and a follower is to be a follower. For Confucius, such a follower can be a faithful follower, being loyal to the leader while defending the honor and good name of the leader as well as the organization which (s)he comes from.

Being benevolent, such a follower gives much loving-care and shows compassion to his (her) fellow colleagues and peers while respecting his or her seniors (Low, 2011). (S)he treats his (her) peers like brothers and sisters (悌, *tì*). A team-player, the Kirin follower ordinarily exhibits or shows much teamwork and spirit in line with *tì*.

Hardworking (Sim, 2000; Lien and Kraar, 1994), the Confucian follower is a keen learner, ever willing to improve and update him(her)self (Low, 2010). Humble and not boasting (Confucius - The Analects, V: 26) (Lau, 1979: 80), the Kirin follower would act and is often a quiet achiever. For Confucius, a clever tongue and good outer appearance are rarely signs of goodness or benevolence (Confucius - The Analects, I: 3) – and such a person, a petty one, is certainly not a Confucian or Kirin follower.

The White Dove

A white dove symbolizes peace, tranquillity and harmony. One can observe that white doves are very often used in the weddings, peace rallies and memorial services. It is a

symbol of harmony, happiness and inner peace; also the dove is used in Christian mythology as a symbol for Christ. The Bible and the Torah describe a story in which a dove was released by Noah after the Great Flood in order to find land. The dove came back carrying an olive branch in its beak, telling Noah that the great flood had receded and there was land once again for Man. (Genesis, 8:11). In Christian Iconography, a dove also symbolizes the Holy Spirit, in reference to Mathew 3:16 and Luke 3:22 where the Holy Spirit is compared to a dove at the baptism of Jesus. In this respect, white doves represent messengers or spiritual followers; they are imbued with the mission to spread love and practice charities, doing good and showing loving-kindness. Spiritual followers are filled with spirit and are committed; they are passionate, resilient and determine to follow their leader and carry out their missions diligently. Examples of such spiritual followers include the 4,000 nuns, Mother Teresa had created a multinational enterprise of services that encompassed 123 countries by the time she died in 1997 (Chawla, 2009). In other religions too, and these include Buddhism, Chan/ Zen (Buddhism), Taoism and Hinduism, peace is valued, and the faithful want to attain peace and harmony (Brahms, 2004; Hong, 1993). However, in extreme cases, some deeply devoted spiritual followers may become fanatically obsessed through groupthink, and what's crazy, they become suicide bombers.

The Camel

Another category of effective followers is the camel. The camel is chosen to reflect the resilient nature of this category of followers. Patient, they move, prod on, and get things done. Within the team, they are usually the

Table-2. illustrates the terms and types of followers that impact/influence the organisations.

Animals	Followers' Characteristics	Impact on Organisation	Examples
Eagle	Achievers; Company's high performers excelling at all tasks, engaging strongly with the group and providing intelligent yet sensitive support and challenge to the leader.	Followers help to build a competitive organisation by achieving organizational goals and targets.	Ambitious deputies and successors/ protégés
Owl	Effective followers; street-smart full of ideas, tips and pointers. Collaborators who resolve organisational problems.	Followers help to Build a competitive organisation. High task and high relationship organisation.	Toyota organisation (Hasumi, 2004).
Lion	Activist followers; supportive, energetic, engaged and bold; courageous and normally would dare to voice their views or even highlight new ideas to be implemented.	Fully support the organisation; feel strongly about the organisation and the leaders.	Passionate followers
Confucian Kirin	Upright and ethical, upholds and upkeeps the value of integrity (<i>lien</i>); humble and not boasting; quiet achiever. The Kirin follower is ordinarily hard working.	Organisation that embraced rectification of names. Teamwork and working spirit in line with ti.	Loyal Chinese employees in Chinese Small and medium enterprises (Singapore and Brunei) – Ang and Low, 2012. Low, 2007; 2006
White Dove	These are spiritual followers; they are imbued with the mission to spread love and practice charities as well as loving-kindness.	Missionaries, nuns and NGOs/ charitable bodies	Nuns working in the Missionaries of Charity established by Mother Teresa in 1948; Buddhist monks and Taoist Priests (Brahrs, 2004; Chawla, 2009; Rai; Chawla ,1996; Hong, 1993)
Camel	Resilient; patient; passionate; "diehard" followers; completer-finisher type of followers.	Fully support the organisation.	Japanese and Korean workers.
Sheep	Yes People; dependent and uncritical thinker; passive followers. Simply follow the leader blindly.	Fully support the organisation.	The Japanese Imperial soldiers in WWII fighting for the Emperor.
Tortoise	Ineffective followers; passive and low risk takers.	Withdraw from the team's activities.	Staff/workers who cannot and do not participate in any team activities.
Hyena	Deep and independent thinker; alienated followers; do not willing to commit to any leader.	Disruptive to the organisation when removed them from the leader.	Neo-Nazi elements that may even prevail in modern day Germany.

completer-finisher type (Low, 2003; Belbin, 2012). Other team members may initiate some projects, but it is the camel follower who would see through that the things are done and the entire project gets completed.

The camel type of follower also draws support from and coincides with Kellerman's (2007) typology of followers in particular the term "diehards", a type of followers. Such followers are said to be passionate about an idea, a person or both, and will go all out in pursuit of them. When they consider something worthy, they become dedicated.

The Sheep

Ineffective followers can include the "yes people"; they can be referred to as sheep. Weiss (1996: 204) speaks of them as "dependent, uncritical thinkers". They may simply follow the leader(s) blindly. Robert Kelley, cited in Kellerman (2007) speaks of passive followers as doing as they are told but do not think critically; they are not particularly active participants.

Here, we can add that they may in fact believe entirely in whatever the leader says and sometimes even think that the leader is some sort of divine incarnation. Such followers may even more than respect or in fact, (hero-)worship their leader.

The example of such a follower-ship is the Japanese Imperial Army fighting during World War 2; the Japanese soldiers believed that they were fighting for the Emperor who was believed to be descended from the Sun-god. These soldiers were fanatical in their devotion to the Emperor and were willing to die in his honor rather than being captured by the enemy. (http://wiki.answers.com/Q/Who_was_the_Japanese_Emperor_during_World_War_2#ixzz28A6JLzGK; <http://www.newsinhistory.com/blog/wwii-japanese-soldier-finally-surrenders-27-years-after-war%E2%80%99s-end>)

The Tortoise

Ineffective followers who withdraw from their team's (organization's) activities can be termed as tortoise. They are passive and are normally low-risk takers. To the authors, when conflicts occur at the workplace, the tortoise may choose avoidance in their conflict resolution strategies (Quick and Nelson, 2013; Thomas, 1977; 1976; Thomas and Killmann, 1974).

The Hyena

Another category of followers may be labelled as hyenas. They are alienated followers, removing themselves from the leaders and can become disruptive to the organization (Weiss, 1996). It is also said that alienated

followers are deep and independent thinkers who do not willingly commit to any leader (Robert Kelley, cited in Kellerman, 2007).

The hyena type of followers ordinarily feel left out and are not accepted by the in-group. Here, an example could be the Neo-Nazi elements that may prevail in modern day Germany. Table 2

The Benefits of this Typology of Follower-ship

Follower-ship is a necessary dimension of leadership and as said earlier, the type of followers a leader has would, in fact, very much decide the leader's success. Using the above analogies, it is easier to identify the various types of followers that a leader has.

CONCLUSION

The authors feel that academically, people have been focusing quite a lot on the importance of leaders and somehow they have less talk about the importance of follower-ship. Warren Gamaliel Benis, an American scholar and organizational consultant has highlighted that to be a good follower, the single most important characteristic may well be a willingness to tell the truth. In a world of growing complexity, leaders are increasingly dependent on their subordinates for good information, whether the leaders want to hear it or not. Followers who tell the truth and leaders who listen to it are an unbeatable combination (Quoteworld, 2012. <http://quoteworld.org/quotes/1228>). However, when one is working with a group of followers, it is also of the utmost importance to understand the setting, the environment, the organization and also the types of followers. The reason being that it would very much help the individual to decide if he or she prefers to be working as one of them or that he or she would like to lead them.

REFERENCES

- Ang SL, Low KCP (2012). 'The Chinese and Their Motivation - The Brunei Case Study', *Journal of Research in International Business Management* (ISSN: 2251-0028) Vol. 2(2) pp. 039-050, February, 2012. Available online @<http://www.interestjournals.org/JRIBM>.
- Belbin M (2012). Belbin Team Roles, <http://www.belbin.com/rte.asp?id=8> Accessed on 1 Oct 2012.
- Bennis W (2004). "Owed" to Rosabeth Moss Kanter: Impact on Management Practice," *Acad. Manag. Execut.* 18(2):106-107.
- Brahm A (2004). *Opening the door of your heart*, Lothian Books: Australia.
- Changing Minds (2009). Followership Web-site: <http://changingminds.org/disciplines/leadership/followership/follower-ship.htm>. Accessed on 16 April 2009
- Chawla N (2009). *The Mystery of Mother Teresa*, The Hindu Newspaper, New Delhi, India. Accessed on the 20.07.2010. <http://beta.thehindu.com/opinion/lead/article9166.ece>
- Cialdini RB (2006). *Influence: The psychology of persuasion*, Collins Business Essentials: USA.

- Dictionary.com (2012;2009) 'Followers definition', Dictionary.com Website:<http://dictionary.reference.com/dic?q=followers&search=search>. Accessed on 13, May 2012 and 15 April 2009
- Ferguson DS (2010). 'Exploring the Spirituality of the World Religions; the Quest for Personal, Spiritual and Social Transformation' Continuum International Publishing Group, London.
- Fung YL (1948). A Short History of Chinese Philosophy, The Free Press: USA.
- Hasumi S (2004). トヨタ式であなただの仕事は変わる！自分「カイゼン」術 (With Toyota Methods, you can improve (kaizen) the way you work! translated by Watanabe, N.), Takarajima Co. Tokyo, Japan.
- http://wiki.answers.com/Q/Who_was_the_Japanese_Emperor_during_World_War_2#ixzz28A6JLzGK Accessed on 2 Oct 2012.
- <http://www.newsinhistory.com/blog/wwii-japanese-soldier-finally-surrenders-27-years-after-war%E2%80%99s-end> Accessed on 3 Oct 2012.
- <http://pinkytoky.hubpages.com/hub/legends-of-kirin-or-kylin-or-chi-lin> Accessed on 5 Oct 2012.
- Spirituality in the work place, retrieved on 5 October 2012 <http://www.youtube.com/watch?v=RIaYRL6R8ow>
- Hong YM (1993). 'Roots of Wisdom', Asiapac Books Pte Ltd, Singapore.
- Kellerman B (2007). What every leader needs to know about followers. Web-site: www.bravacorp.com/leadership/br17followers.pdf. Accessed on Retrieved 16 April 2009
- Kellerman B (2007a). 'What every leader needs to know about followers', Harvard Bus. Rev. 84-91.
- Lau DC (1979). Confucius - The Analects, The Penguin Group: Great Britain.
- Lien YC, Kraar L (1994). From Chinese villager to Singapore tycoon: My life story. Singapore: Times Publishing International.
- Low KCP (2011). 'Confucius, the Value of Benevolence And What's In It For Humanity?', Conflict Resolution and Negotiat. J., 2011(1):32-43.
- Low KCP (2010). 'Teaching and Education: the ways of Confucius', Educ. Res. (ISSN:2141-5161), December 2010 Special issues, pp. 681- 686.
- Low KCP (2008). 'Confucian ethics and social responsibility – The Golden Rule and responsibility to the stakeholders', Ethics and Crit. Thinking J., 2008(4):46–54.
- Low KCP (2008a). 'Value-based leadership: 'Leading, the Confucian Way', Leadership and Organizational Manag. J., 2008(3):32-41.
- Low KCP (2007). 'The cultural value of resilience: the Singapore case study' Cross Cultural J., Int. J. 14(2):136-149.
- Low KCP (2006). 'Motivation, the Chinese Leadership Way In Singapore's Small and Medium Companies'. The Icfai J. Organizational Behav., V(1). The Institute of Chartered Financial Analyst India: ICFAI University Press, 80-90.
- Low KCP (2003). Team success, BusinesscrAFT Consultancy and Humber Lincoln Resources, Singapore.
- Low KCP (2001). The power of relationships, BusinesscrAFT Consultancy, Singapore.
- Low KCP, Ang SL (2012). 'The Value of Integrity, The Confucian Perspective', Manager's J. Manag., 5(4).
- Low KCP, Ang SL (2011). 'Confucian Ethics and The Stakeholder Theory in Business', i-manager's J. Manag., 8-20.
- Low KCP, Theyagu D (2003). Developing true potential of leadership, Booksmith, Singapore.
- Lussier RN, Achua CF (2007). Effective leadership, Thomson South-Western, Canada.
- Quick JC, Nelson DL (2013) (8th ed.) Principles of Organizational Behavior: Realities and Challenges, South-Western Cengage Learning: USA.
- Quoteworld (2012). Retrieve on 14 May 2012. <http://quoteworld.org/quotes/1228>.
- Raelin JA (2004). 'Don't Bother Putting Leadership into People', Academy of Management Executive 18(3):131-135.
- Rai R, Chawla N (1996) Faith and Compassion: The Life and Work of Mother Teresa, Element Books Limited, Shaftesbury, Dorset, Great Britain.
- Sim JS (2000). Hua Ho, Taking Root in Brunei: The Lau Gim Kok Story, Mentor Publishing Sdn. Bhd.: Kuala Lumpur, Malaysia.
- Sun CTL (2008). Themes in Chinese Psychology, Cengage Learning Asia Pte. Ltd.: Singapore.
- Thomas KW (1976). Conflict and conflict management. In M. Dunnette (Ed.), Handbook of industrial and organizational psychology, 889-935. Chicago: Rand McNally.
- Thomas KW (1977). Toward multi-dimensional values in teaching the example of conflict behaviors. Acad. Manag. Rev, 2:484-490.
- Thomas KW, Kilmann RH (1974). The Thomas-Kilmann conflict mode instrument. Tuxedo Park, NY: Xicom Inc.
- Weiss JW (1996). Organizational behavior and change, West Publishing Company, USA.
- Zhou K (2005). A Basic Confucius, Long River Press: China.