

The Relationship of Ego Identity Status to Effective Leader Behavior

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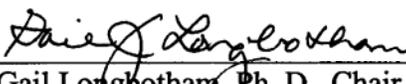
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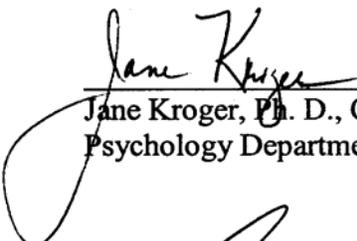
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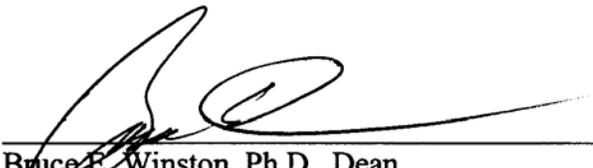
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Abstract

With all the dynamic research in psychology upon the construct of identity and its effect upon behavior as conceived by Freud and Jung (Hopke, 1995) and developed by Erikson (1968) and Marcia (1966), a thorough investigation revealed that no theory of leadership adequately includes or explains the internal dynamics at work within leaders that affect their leadership behavior. Moreover, no study to this point has addressed Erikson's construct of ego identity in relationship to the exercise of leadership. This study examined the relationship of ego identity status as defined by Marcia to effective leader behavior as outlined by Kouzes and Posner (1995). The study used the Archer and Waterman Identity Status Interview (Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993) to determine the ego identity status of 51 adult male leaders and investigated the correlation of these designations to their leadership practices using the Leadership Practices Inventory (Kouzes, 2003). Analyses of this data provided support for the relationship of the variables and substantiated the need for further research. The most notable positive correlations were between the achieved identity status and leadership scales of model the way ($p = .056$) and challenge the process ($p = .090$); there was also a significant negative correlation between the diffusion identity status and the leadership scale of encourage the heart ($p = .024$). A definition and conceptual framework for ontology of leadership is offered. Implications for future research and the praxis of leadership are discussed.

Dedication

This dissertation is dedicated to my wife, Tammy, and our three children, Ryan, Brandon, and Kaley. These four have been my inspiration and encouragement through my academic pursuits over the past 3 years. They have sacrificed and adjusted to compensate for my time away, and have under girded this effort beyond measure. Their unconditional love and support is a constant reminder to me of what is most important in my life.

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Finally, I want to thank my spiritual family at The Brook Church Community. These people, that I have the privilege to pastor, walked with me through this process and prayed for me to the very end. Many of them lightened my load at the church by taking on additional responsibilities. They provided time flexibility, emotional support to my family, and the spiritual encouragement to enable me to finish.

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Definition of Terms

Ontology of leadership is a new theory in the study of leadership concerned with the inner nature of leaders, emerging as a framework to investigate the innate needs and hidden dynamics of potential leaders, thereby making manifest any evidence of leadership behavior.

Identity is defined as “the inner, not entirely conscious, sense of self” (Hartmann, 1991, p. 40) and Erikson (1963) explained that this sense of identity “provides the ability to experience one’s self as something that has continuity and sameness and to act accordingly” (p. 42). In different places and in different social situations, one still has a sense of being the same person (Kroger, 2000). The term identity encompasses *ego identity*, and they are often used interchangeably in the literature. However, ego identity may particularly refer to a structural, intrapsychic component of identity that existentially defines one’s self and “that is responsible for behavioral, cognitive and emotional control” (Cote & Levine, 2002, p. 6).

Identity status refers to the content categories used to measure ego identity as developed by Marcia (1966). Based upon the work of Erikson (1963) with regards to the independent dimensions of identity exploration and identity commitment, designations of “identity status” were formed. Each identity status represents a specific level of exploration (high or low) crossed with a specific level of commitment (Schwartz, 2002). The identity status designations are as follows: (a) achievement, (b) moratorium, (c) foreclosure, and (d) diffusion (Marcia; Marcia et. al., 1993). Achievement (high exploration, high commitment) represents the consolidation of a sense of self following a period of exploration. Moratorium (high exploration, low commitment) represents active

exploration without commitment, and it often serves as a precursor to achievement.

Foreclosure (low exploration, high commitment) represents adopting goals, values, and beliefs from parents or other authority figures without much critical thought. Diffusion (low exploration, low commitment) represents a pattern of apathy, disinterest, and lack of direction

Effective leadership behaviors are defined in this work as the *Five Practices of Exemplary Leaders* from Kouzes and Posner (1995): (a) modeling the way, (b) inspiring a shared vision, (c) challenging the process, (d) enabling others to act, and (e) encouraging the heart.

Modeling the way describes the actions leaders take to set an example for followers by effectively modeling the behavior they expect from them (Kouzes & Posner, 1995). Leaders model the way with consistency in their words and deeds, and by daily actions that demonstrate they are deeply committed to their beliefs.

Inspiring a shared vision means those behaviors by leaders that effectively communicate to followers an exciting, highly attractive future for their organization and results in inspiring them to follow that dream enthusiastically (Kouzes & Posner, 1995). Leaders breathe life into the hopes and dreams of others and enable them to see the exciting possibilities that the future holds.

Challenging the process involves behaviors of leaders that demonstrate they are willing to step out into the unknown and search for opportunities to innovate, grow, and improve (Kouzes & Posner, 1995). Leaders know well that innovation and change all involve experimentation, risk, and failure. They proceed anyway and this produces effective influence toward followers.

Enabling others to act means behaviors by leaders that foster collaboration, instill trust, create teamwork, and allow followers to make a significant contribution to the organization (Kouzes & Posner, 1995). Leaders make it possible for others to do good work and feel a sense of personal power and ownership.

Encouraging the heart consists of leader actions that reflect genuine care of his or her followers and results in the uplifting of their spirit which compels them forward (Kouzes & Posner, 1995). It's part of the leader's job to show sincere appreciation for people's contributions and to create a culture of celebration and encouragement. With authentic celebration and recognition, leaders build a strong sense of collective identity and community spirit that arouses devotion within followers.

Chapter 1 – Introduction

The great proliferation of the ideas and methodologies to explore organizations and leadership over the past 50 years reveals that there is a wide variety of different theoretical approaches to explain the leadership phenomenon (Hickman, 1998; Northouse, 2004; Yukl, 2002). Collectively, the research findings provide a picture of a process that is sophisticated and complex, as well as theories that inform the practice of leadership. As the empirical bases, theoretical development, and methodological foundation of the field of leadership continue to evolve, a paradigm is emerging that focuses attention upon the inner dimensions of the person of the leader (e.g., Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Bass & Steidlmeier, 1999; Craig & Gustafson, 1998; Duigman & Bhindi, 1997; Harris, 2002; Humphrey, 2002; Keller & Cacioppe, 2001; Kanungo & Conger, 1993; McColl-Kennedy & Anderson, 2002; McIntosh & Rima, 1997; McNeal, 2000; Northouse; Patterson, 2003; Rima, 2000; Sosika, Avolio, & Jung, 2002; B. Winston, personal communication, February 19, 2005). Three recently published issues of the scholarly journal *The Leadership Quarterly* are devoted to subjects that involve the internal disposition of leaders: “Toward a Paradigm of Spiritual Leadership” (October 2005); “Leadership, Self, and Identity” (August 2005); and, “Authentic Leadership Development” (June 2005). All these writings presume deeper, a priori realities within leaders that affect their leadership behavior and demonstrate the need for further empirical research into the construct of ontology of leadership.

By omission it is readily seen that no theory of leadership adequately includes or explains the internal dynamics at work within leaders that affect their leadership behavior

(Burns, 1978; Bass, 1990; Kouzes & Posner, 1995; Northouse, 2004; Hickman, 1998). As a result, ontology of leadership is a rarely used term in the literature and as of yet no formal definition of the concept is offered. Based upon a thorough review of the literature, this writer presents the definition that ontology of leadership is a new theory in the study of leadership concerned with the inner nature of leaders, emerging as a framework to investigate the innate needs and hidden dynamics of potential leaders, thereby making manifest any evidence of leadership behavior. As Bennis (2003) stated, "I am surer now than ever that the process of becoming a leader is the same process that makes a person a healthy, fully integrated human being" (p. xxiv). Thompson (1991) concurred, "It is our position that the leadership qualities that will be required of corporate executives are not skills that can be learned. ...Our premise is that leadership is not exceptional, but the natural expression of the fully functional personality" (p. 1). While the statements of Bennis and Thompson are intuitively valid, research in the discipline of leadership has not adequately investigated the ontological dimensions of leaders (Hickman; Northouse; Yukl, 2002) The small amount of work done in the subject has only demonstrated the problematic aspects of the inner needs and characteristics of leaders, and has almost exclusively been descriptive in nature. The need is to identify relationships between the inner components of the person of the leader and the leadership styles and behaviors that he or she exhibits.

Purpose Statement

Research in psychology has articulated the role of ego identity as predictive of human behavior (Adams, 1998; Adams, Ryan, Hoffman, Dobson, & Nielsen, 1985; Bishop, Macy-Lewis, Schneklath, Puswella, & Struessel, 1997; Blustein & Palladino,

1991; Clancy & Dollinger, 1993; Erikson, 1968; Lamke & Abraham, 1984; Wallace-Broschius, Serafica & Osipow, 1994). Yet, with all the dynamic research in psychology upon the construct of identity and its effect upon behavior as conceived by Freud and Jung (Hopke, 1995) and developed by Erikson and Marcia (1966), the writings of Northouse (2004), Yukl (2002), and Hickman (1998) reveal that a thorough examination is lacking in leadership studies as to identity and its potential to predict effective leader behavior.

This exploratory study posits and initiates the theory of ontology of leadership and presents a conceptual framework for it by examining the relationship of identity status as defined by Marcia (1966, 2002) to effective leader behavior as outlined by Kouzes and Posner (1995). The premise is that leadership is more a function of who one is than what one does, and that ego identity (as a part of who one is) is a precursor to leader effectiveness. Identifying a relationship between Marcia's (1966) identity statuses and Kouzes and Posner's effective leader behavior may result in a clearer diagnosis of predictors for leader effectiveness. Additionally, no published studies have examined the relationships between the characteristics identified in this research — ego identity status and leader practices. Furthering our understanding of constructs of psychology that encompass conceptions of self (such as ego identity) may address the enigmatic questions as to why leaders succeed or fail both personally and professionally. It may also give scholars a broader understanding and appreciation of the functions of leader character. Moreover, this research provides an illustration for how studies in leadership may span across its own boundaries to incorporate concepts from other academic disciplines that elucidate and enhance the research at hand.

Thus, this mixed method study is designed to answer the research question: “Is there a relationship between ego identity and leader behavior?” This study is not looking for causation and therefore does not seek to determine a cause and effect relationship between the variables. Instead, this research explores the relationship of these variables by studying leaders in differing organizations.

Significance of Study

In their seminal research study, Kouzes and Posner (1987, 1993) asked people in organizations to nominate the key characteristics of effective leaders. Qualities such as honesty, integrity, and credibility topped the list. Likewise, other studies have focused attention upon the inner qualities of leaders that may determine the outcomes of their leadership (e.g., Avolio et al., 2004; Bass & Steidlmeier, 1999; Craig & Gustafson, 1998; Duigman & Bhindi, 1997; Harris, 2002; Humphrey, 2002; Keller & Cacioppe, 2001; McColl-Kennedy & Anderson, 2002; McIntosh & Rima, 1997; McNeal, 2000; Northouse, 2004; Patterson, 2003; Rima, 2000; Sosika et al., 2002; B. Winston, personal communication, February 19, 2005). Given this emphasis on and concern for the person of the leader this paper presents an initial exploratory study to provide a conceptual framework for the study of ego identity in leadership. This section presents a rationale for the study by citing its potential significance in the field of leadership research.

The Need for Studies of this Nature

Leadership theory is replete with literature describing dimensions associated with the person of the leader. The most prevalent of these theories focus on the tactile skills and behaviors necessary for leader effectiveness (Hickman, 1998; Northouse, 2004; Yukl, 2002). However, few studies delve deeper to examine what lies within the inner

structure of leaders resulting in behaviors that allow people to assume and excel in leadership positions. This paucity is compelling, considering that the person of the leader has been the most constant, though inconspicuous, component of leadership research for more than 50 years (Hickman; Northouse; Yukl). Furthermore, though definitions and theories of leadership are numerous and reveal a multitude of factors, no theory adequately includes or explains the internal dynamics at work within leaders (Bass, 1990; Burns, 1978; Hickman; Kouzes & Posner, 1995; Northouse). The internal character of the leader is a requisite dimension of study as it may provide the genesis for many traits, skills, and styles expressed by leaders. As such, *leader ontos* is an apposite and pervasive matter in the discussion of leadership. Yet, research in leadership has not tackled the subject and causal relations for proper or improper leader behavior remain obscure and enigmatic. Indeed by focusing on behaviors and skills of leaders, most research examines leadership from an a posteriori position. By this researchers investigate only the fruit of the tree. The need now is to consider what lies beneath the surface that brings forth the structure and strength of the tree, as well as the quality of the fruit. Namely, we must begin to investigate the seed (and the conditions that provide the capacity for the seed to develop into a healthy tree).

Though ontological dimensions in leadership remain for the most part unexamined, this is not the case in psychology. With the advent of behaviorism, psychology embraced the need to understand the roots of human activities and sought answers to complex questions of behavior. As a result, concepts related to the self and the character of individuals (e.g., identity, integrity, generativity, and intimacy) has an abundance of research. While there are still many questions, this research has provided

profound benefits to individuals seeking to healthily exist in their subjective being, relate positively to others, overcome practices that undermine personal success and happiness, and discover significance in what they do. The body of research also has predictive value.

The unique motivations, needs, and drives of leaders; the urgent need for effective leaders in our world; the call for leader character; the destructive nature and undulating effect of leader failure; as well as the distinctive tasks associated with leadership, all require that the wealth of knowledge from psychology be brought to bear upon issues of leadership and that leadership researchers seek answers to the unique ontological questions of leadership with similar resolve. This proposed study seeks to initiate such research by addressing one issue related to leader ontology; namely, ego identity.

The Significance of Ego Identity in Leadership Research

As stated, leadership research has not probed the relationship between a leader's ego identity and his or her leadership behavior (Hickman, 1998; Northouse, 2004; Yukl, 2002) and at this point there are no published studies on the subject. Yet, the work of Freud, Jung, Erikson, and Marcia provide clues as to a possible link.

Freud's research into the constructs of what he called the "id" and the "ego" not only labeled the division of a person's psyche, but also revealed the dynamics at work between the parts of the self (Cooper, 2000):

In Freudian theory, the id is the division of the psyche that is totally unconscious and serves as the source of instinctual impulses and demands for immediate satisfaction of primitive needs. The ego is that which is conscious in a person, most immediately controls thought and behavior, and is most in touch with external reality. (p. 116)

Consequently, the id represents the unconscious yearnings that for Freud defined the most tacit aspect of the person and the ego includes realms of the conscious that may be molded by external stimuli and is evident in behavior (Cooper, 2000). In essence, Freud established the relationship and influence of the inner self to external behavior.

Further knowledge of the dynamic relationship between the parts of a person came from C.G. Jung and was crystallized by him in the term “persona” (Hopke, 1995). Jung contrasted the soul (later termed by Jung as the “individual,” i.e., the inner or true self) and the persona (the outer self), that both emerge as a function of relationship. He spoke of the behavioral and functional dimensions of the persona in relation to the soul:

When we analyze the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally, the persona is nothing real; it is a compromise between individual and society as to what a man would appear to be. He takes a name, earns a title, exercises a function, he is this or that. (Jung, 1993, p. 175)

The research of Freud and Jung became a launch pad for many concepts in understanding the relationship between the inner disposition and outer workings of a person, including the concept of identity.

Within psychology, Erik Erikson was one of the first to use the term identity extensively (Deaux, 2000; Kroger, 2000). Erikson (1968) described identity as an internal process by which one defines and integrates various aspects of the self. This leads to a response by the individual of certain behaviors that aids or undermines that integration;

as well as defines a relationship to the community, or, alternatively, suffers prolonged identity confusion (Erikson).

Along with Freud, Jung, and Erikson, Marcia's (1966) development of the construct of identity status; the resulting measures of Marcia's ego identity concept (e.g., Extended Objective Measure of Ego Identity Status 2, EOMEIS-2, Bennion & Adams, 1986; Ego Identity Process Questionnaire, EIPQ, Balestreri, Busch-Rossnegal, & Geisinger 1995; Archer and Waterman Identity Status Interview, Marcia et al., 1993); the identity measurement research of people such as Schwartz (2002), Berzonsky (1992), Kroger (2002a), and Anthis (2000); as well as the empirical linkages of ego identity to human behavior (Adams, 1998; Adams et al., 1985; Bishop et al., 1997; Blustein & Palladino, 1991; Clancy & Dollinger, 1993; Erikson, 1968; Lamke & Abraham, 1984; Wallace-Broschious et al., 1994); all provide evidence from the discipline of psychology of the possible relationship of identity status to leadership behavior. This is due to identity's well known power to influence behavior.

Although this is true, research in the discipline of leadership has not considered this phenomenon nor thoroughly investigated ontological aspects of leaders that affect behavior (Hickman, 1998; Northouse, 2004; Yukl, 2002). The plethora of leadership books describing the benefits of internally healthy leaders, as well as those decrying the problems resulting from the inner dysfunctions of leaders (e.g., Carter & Underwood, 1998; Cashman, 1998; Foster, 1985; Gardner, 1963; Guinness, 1999; Kouzes & Posner, 1993; MacDonald, 1985, 1986; McIntosh & Rima, 1997; McNeal, 2000; Milco, 1997; Rima, 2000; Stevenin, 1996) provides substantial support for further research. Moreover, the work has primarily been descriptive and illustrative in nature. The disciplines of

psychology and leadership should converge on this issue enough to provide coherent responses to the question of the possible relationship of identity to leader behavior.

Palmer (1998) illustrates the need to do so:

One of the biggest shadows inside a lot of leaders is deep insecurity about their own identity, their own worth. That insecurity is hard to see in extroverted people. But the extroversion is often there precisely because they are insecure about who they are; they are trying to prove themselves in the external world rather than wrestling with their inner identity. (p. 79)

Gergen (2000) also spoke of the inner workings expressing behavior as it relates to the leadership of former President Richard Nixon:

The Nixon I knew seemed like a wounded lion—he could be magnificent at times, striding the world, but he was always nursing huge inner damage, something that made you wince for him. At one moment he could be splendidly remote, almost regal, and in the next, snarling and angry at any hiss that came from the bushes. (p. 28)

In investigating the phenomenon, individual leaders may profit in areas of personal assessment to allow self-awareness and reflection for leadership development. As leaders consider barriers to their influence and contemplate the derivation of their own patterns of thought and behavior, the identity concept may expose underlying reasons for personal practices that affect leadership. Important questions that arise pertain to causal dimensions of leader success and failure: Does one cause of leader success or failure flow from the degree of how well leaders know themselves? What prescriptive solutions are

offered for leader dysfunctions such as narcissism, compulsive behavior, paranoia, and codependence, or passive-aggressive tendencies (Leary & Tangey, 2003; McIntosh & Rima, 1997)? Is healthy identity a precursor to effective leader behaviors? Is leader failure a consequence of unresolved character formation flaws/issues that relate to identity? How can this type of failure be minimized? What role does identity play in mentoring or coaching for the leader's growth and development? Leaders seeking to know themselves fully could greatly benefit from answers to such questions.

As this paper will show, the study of identity has implications for the person of the leader and the underlying dynamics at work between leaders and followers that create or destroy the capacity to influence. Individual leaders may benefit from the study as they seek personal leadership development. Additionally, another objective is to begin to build a foundation that will provide organizations ways to improve hiring practices by looking at identity, create more effective leader development experiences, and generate more accurate organizational diagnosis tools. It is believed that churches, businesses, and non-profits alike will benefit from the study.

Limitations

The intent of this study is to explore the relationship between ego identity status designations as determined by the Archer and Waterman Identity Status Interview (Marcia et al., 1993) and effective leader behaviors as outlined by the Leadership Practices Inventory (LPI; Kouzes, 2003). However, this study has four limitations. First, the study does not measure causality. Through a mixed method, qualitative and quantitative analysis, this study evaluates only the relationship of the variables in accounting for the possible influence of ego identity upon leader behavior. Second, the

interview questions relating to ego identity were designed by Archer and Waterman (Marcia et al.) following an in-depth survey of the respective literature based upon past research in the field. Interview questions do not provide a validated instrument but rather set the stage for further empirical research into the relationship of ego identity to leadership. Third, the LPI (Kouzes) is just one of many instruments used to assess leader effectiveness and is based upon an assumption that a single set of practices adequately describes effective leaders. Of question is to what extent each practice in the LPI (Kouzes) is dependent upon the others and the context in which these practices are applied. Fourth, it should be noted that the participants in this study represent a convenience sample of leaders chosen by this writer. Although the researcher sought to sample a diverse population representative of what constitutes a “leader;” and although objectivity in the results of the research was pursued, the study is limited by both the size of the sample and the convenience orientation of the sample. The fifth limitation is the inability to control for any number of confounding and unknown variables that contribute to effective leader behavior that may be extraneous to ego identity status. The next chapter presents the literature review.

Chapter 2 – Literature Review

This review cites theoretical and empirical literature that contributes toward understanding the relationship of ego identity and effective leadership practices. The review begins by presenting the general perspectives on identity theory and traces the development of the ideas and measures of identity from its original form as conceived by Erik Erickson (1968) through its current state today. Of particular interest is the contemporary movement of identity research from adolescence into adulthood. The second half of the review establishes the link between identity and leadership. It is readily seen that conceptions of identity as applied to leadership has elucidatory value. Examples are provided from the literature and the link from modern leadership theory is established.

Delimiting Identity

To delimit identity is a monumental task. The word “identity” has become a “term for something as unfathomable as it is all-pervasive” (Erikson, 1968, p. 9). The American Psychological Association itself described the dilemma surrounding the concept: “Although virtually all writers use the term to refer to ways in which people define themselves, different theories and intellectual traditions have produced a myriad of conceptions and connotations” (as cited in Kazdin, 2000, p. 271). Clinical definitions of identity from psychology probe not only into the characteristics that make up one’s identity, but also include the relationship one has to those characteristics (Cooper, 2000; Hartmann, 1991; Hopke, 1995). These definitions convey, as Hartmann does, that identity is “the inner, not entirely conscious, sense of self” (p. 40).

Hopke (1995) explained that the research of Freud surrounding the construct of the “self” changed the way humans perceive their existence. Founded upon Freud’s theories, cumulative research in psychology agreed with his partition of the whole person into that which, though often labeled differently, is known as the “outer self” and the “inner or true self” (Hopke). Freud’s research into the constructs of what he called the “id” and the “ego” not only labeled the division of a person’s psyche, but also revealed the dynamics at work between the parts of the self (Cooper, 2000).

In Freudian theory, the id is the division of the psyche that is totally unconscious and serves as the source of instinctual impulses and demands for immediate satisfaction of primitive needs. The ego is that which is conscious in a person, most immediately controls thought and behavior, and is most in touch with external reality. (The American Heritage Dictionary, 2000, p. 1)

Consequently, the id represents the unconscious yearnings that for Freud defined the most tacit aspect of the person. The ego includes realms of conscious behavior that may be molded by external stimuli.

Further knowledge of the dynamic relationships within the self came from C.G. Jung and was crystallized by him in the term “persona” (Hopke, 1995). Jung contrasted the soul (later termed by Jung as the “individual”) and the persona, that both emerge as a function of relationship. The persona, which he called a “false self,” “an acquired personality compounded of perverted beliefs,” is seen as distinct from the soul, one’s true inner self (Hopke, p. 10). In understanding how persona develops, Jung went on to define it as a “functional complex that comes into existence for the reasons of adaptation or

personal convenience” and is “exclusively concerned with the relation to objects,” (as cited in Hopke, p. 10); that is, outer objects in the material world, including presumably people as well as things. Jung (1993) also explained the persona’s deceptive nature as the surface-level part of the whole person:

The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played. ...It is, as it’s name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual [Jung’s term to mean the real, essential self], whereas one is simply acting a role through which the collective psyche speaks.

When we analyze the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche.

Fundamentally, the persona is nothing real; it is a compromise between individual and society as to what a man would appear to be. He takes a name, earns a title, exercises a function, he is this or that. In a certain sense all this is real, yet in relation to the essential individuality of the person concerned, it is only a secondary reality, a compromise formation, in making which others often have a greater share than he.

The persona is a semblance, a two-dimensional reality, to give it a nickname. (p. 175)

From the work of Freud and Jung, a foundation for further investigation into the “self” was laid. Their research proved earth-shattering and as such provided a launch pad

for many concepts in understanding the inner workings of a person in relationship to behavior, including the concept of identity.

Eriksonian Identity

Within psychology, Erik Erikson was one of the first to use the term identity extensively (Deaux, 2000; Kroger, 2000). Erikson (1968) described identity as an internal process by which one defines and integrates various aspects of the self. For him, it involved a subjective feeling of self sameness and continuity over time. In addition, others recognize this continuity of character and respond accordingly to the person “they know” (Kroger). Erikson (1969) spoke of identity as both a conscious and unconscious process — as a conscious sense of individual identity as well as an unconscious striving for continuity of personal character. He used the term identity to refer to that which results from the “silent doings of ego synthesis,” as well as that sense of inner solidarity with the ideals and values of a significant social group (Kroger, p. 9). Erikson explained this synthesis as “a configuration gradually integrating constitutional givens, idiosyncratic libidinal needs, favored capacities, significant identifications, effective defenses, successful sublimations, and consistent roles” (p. 116).

Erikson (1968) placed the search for identity at a particular point in a person’s development. Identity, he argued, “is not feasible before and is indispensable after the end of adolescence” (p. 61). For Erikson, the identity crisis is a critical point in development at which time the adolescent successfully integrates her or his various senses of self and as well defines a relationship to the community, or, alternatively, suffers prolonged identity confusion. Identity versus identity diffusion is the interactive conflict that Erikson posited as the main dilemma of adolescence (McKinney, 1994).

Sudden growth, development of the genitals, the onset of sexual urges, along with new social and emotional issues all create a discontinuity with the individual's previous experience (McKinney). The question "Who am I?" takes on a "new urgency as the pubescent youngster struggles with maintaining self-esteem and personal continuity" (McKinney, p. 204). Nor do all adolescents resolve the identity dilemma with an affirmative conclusion. Some choose a negative identity; a rejection of previous identification, whether race, family, sex role, religion, or socioeconomic position. Erikson suggested that "many a sick or desperate late adolescent, if faced with continuing conflict, would rather be a nobody or somebody totally bad or, indeed, dead — and this by free choice — than be not-quite-somebody" (p. 176).

Kroger (2000) explained Erikson's (1968) identity shaping process as containing three interacting elements: "one's biological characteristics; one's own unique psychological needs, interests, and defenses; and the cultural milieu in which one resides" (p. 9). She labeled these interacting elements the "tripartite nature of ego identity":

Physiological characteristics such as an individual's gender, physical appearance, and physical capacities and limitations provide one with a sense of "bodily self." As one ages, physical features and capacities will change, and healthy identity adaptation requires altering one's sense of identity in accordance with differing physical changes. Psychological elements of identity includes one's very unique feelings, interests, needs, and defenses, which give one a sense of *I* that remains the same across time and circumstance. One's social and cultural milieus provide opportunities for expression as well as recognition of biological and

psychological needs and interests. For Erikson, optimal identity development involves finding social roles and niches within the larger community that provide a good “fit” for one’s biological and psychological capacities and interests. (p. 9)

Erikson (1968) identified the categories of exploration and commitment as the processes at work during identity synthesis. While he cited late adolescence as the period in the life cycle crucial for identity development, Erikson also stated that the forces of identity exploration and commitment may indeed be present throughout adulthood (Marcia, 2002) and reformulations may occur as one’s biological, psychological, and societal circumstances change in life (Kroger, 2000). (See section *Identity in Adulthood*.)

Other Perspectives of Identity

From Erickson’s original writings on identity, theorists have pursued various avenues in defining its meaning. A quite different concept of identity emerges from the sociocultural traditions of reference group theory, role theory, and symbolic interaction (Deaux, 2000). Early writers in this tradition did not actually use the term identity, but relied instead on the more common term “self” (Deaux). Whereas Eriksonian identity refers primarily to an internal, intrapsychic process, sociological models of identity are more focused on the place that an individual holds in the structure of the society — the groups to which he or she belongs and the roles that he or she plays in the system (Deaux). Changes in identity, according to this tradition, are viewed as “changes in culturally defined roles and status” (Kroger, 2000, p. 14). One has identity as a mother, for example, or as an attorney or as a Muslim. The social identity theory emphasizes

social categorization as a key to self definition (Kroger, 2000; Sedikides & Brewer, 2001).

Structural stage models, following the tradition of Piaget (1968), have generally focused on structurally defined stages of ego development. Kroger (2000) described them as intrapsychically defined stages of meaning construction that give rise to developmental differences in the ways in which people filter and make sense of their life experiences. “This phenomenon enables the individual to interpret and understand his or her life experiences in vastly different ways by changing the schemata when new information can no longer be assimilated into existing structures of knowledge” (Kroger, p. 17). “The search for coherent meaning in experience is the essence of the ego or of ego functioning. ...The ego maintains its stability, its identity, and its coherence by selectively gating out observations inconsistent with its current state” (Hy & Loevinger, 1996, p. 4).

Psychosocial models of identity adopt an intermediate position between structural stage and sociological approaches (Kroger, 2000; Sedikides & Brewer, 2001), viewing identity in terms of the interaction between internal structural components and social tasks required by a particular society or social preference group. This tradition interrelates societal demands with individual internal forces of development.

Characteristics of Identity

Despite the variety of the theoretical formulations of identity, there are three features frequently associated with the concept: continuity, differentiation, and categorization (Deaux, 2000). Continuity, as associated with the concept of identity, is the sense of sameness of the self across time and place (Kroger, 2000). Continuity stresses this sense of connection between who a person is today, who he or she was

yesterday, and who he or she will be tomorrow. Differentiation is also a common aspect of identity. By listing the many features associated with oneself (e.g., age, ethnicity, place of birth, home address, color of eyes and hair, height, weight, preferences in food, music, and other features) one can establish an identity (Deaux). Together this set of features would serve to distinguish him or her from others who might share some, but not all, of these characteristics. In this case, the combination of these characteristics provides one's unique identity. Categorization is an important aspect of identity for those who take a sociological or social psychological perspective. Models of symbolic interaction and role theory consider identity to be a category in which many people share a common attribute, such as age, occupation, ethnicity, or nationality (Deaux; Leary & Tangney, 2003; Sedikides & Brewer, 2001). Similarly, social identity theory and self-categorization theory rely on notions of categorization to explain how the self is viewed in terms of a common in-group whose members share attributes (Turner, Hogg, Oakes, Reicher, & Wetherall, 1987). Whereas differentiation emphasizes the ways in which a person is different from others, categorization deals with how a person shares characteristics with others who are a part of the same in-group.

Theories of Structure of Identity

Many discussions of identity, dating from the early work of William James on the self, assume that people have multiple identities or ways of defining themselves (Deaux, 2000). James (1950), for example, proposed four constituents of self: the material self, the social self, the spiritual self, and the pure ego. Sociological theories assume that we enact different roles with different people and thus have many different identities.

Similarly, the models of social identity and self-categorization propose that we have a variety of ways to categorize ourselves.

Other researchers see identity as less compartmentalized and more integrative. Erikson (1968), for instance, proposed that different aspects of oneself become combined into a whole identity that he called the “composite Self” (p. 217). From this perspective, the goal of the individual is to reconcile different motives and experiences into a coherent sense of self or identity (McAdams, 1985). To the extent that various aspects of the self can fit together coherently and congruently, one has presumably achieved a healthy identity.

One other alternative view is that most of us have a multiplicity of identities that remain distinct from one another but that are perhaps organized in some sort of hierarchy (Rosenberg & Gara, 1985). Thus, a person can simultaneously have identities as a father, pastor, Hispanic, and Democrat. Each of these identities could have different meanings, activities, and social networks included with it. Some have argued that these categories do not infer multiple identities as much as they refer to roles that people play that may or may not be congruent with one’s identity (Leary & Tangney, 2003). Sedikides and Brewer (2001) called these roles a function of one’s “relational self” stating that they effect a person’s true, inner identity (or “individual self”), but remain distinct from it.

Marcia’s Identity Status

Theoretical advances in the field of identity have been abundant, especially in the past 15 years (Schwartz, 2001). Most of these advances have been based upon Marcia’s (1966) pioneering work. Marcia was the first theorist to derive an empirically measurable construct from Erikson’s conceptual and clinical writings and to build a tradition of

scientific research on identity (Kroger, 2002a; Schwartz, 2002). Because of its elegance and simplicity, Marcia's construct has remained timely and important for more than 35 years (Schwartz, 2002).

Marcia's (1966) construct is based on the independent dimensions of exploration and commitment. From the bifurcation of these dimensions, designations of "identity status" were formed. Each identity status represents a specific level of exploration (high or low) crossed with a specific level of commitment. The identity status designations are as follows: (a) achievement, (b) moratorium, (c) foreclosure, and (d) diffusion (Marcia). Achievement (high exploration, high commitment) represents the consolidation of a sense of self following a period of exploration. Moratorium (high exploration, low commitment) represents active exploration without commitment, and it often serves as a precursor to achievement. Foreclosure (low exploration, high commitment) represents adopting goals, values, and beliefs from parents or other authority figures without much critical thought. Diffusion (low exploration, low commitment) represents a pattern of apathy, disinterest, and lack of direction.

Researchers such as Schwartz (2005) critiqued research in identity studies as being too narrow in its considerable reliance upon Marcia's (1966) identity status paradigm. While Schwartz (2001) commended identity status theory as being instrumental in establishing a line of neo-Eriksonian identity research, he and others (e.g., Cote & Levine, 1988; van Hoof, 1999) have argued, identity status theory significantly under-represents Erikson; particularly the notion of the "self" that the individual presents to the outside world and the processes by which one presents this self to the world (social

identity). Schwartz recommended moving beyond the identity status approach to include matters he deemed closer to Erikson's original formulations.

Transforming Identity

Can a person's identity transform over time? Deaux (2000) stated that superficial expressions of identity (i.e., behaviors or roles) may vary from situation to situation, but may not be indicative of change. Real changes in identity seen over the long term generally require a fundamental restructuring of some deep aspects of the self (Deaux; Kroger, 2000; Leary & Tangney, 2003). From a developmental perspective, identity change may be characterized by specific stages. Marcia (1966), for example, charted a course from the diffusion stage to a stage of achieved identity. Others talk about the task of creating a cohesive life story that provides unity and gives meaning to the process as a whole (McAdams, 1985).

There are some circumstances that might precipitate and even mandate identity change. Sudden, often uncontrollable events occurring in a person's life, such as the death of a spouse or loss of a job, can be one cause of change (Deaux, 2000; Kroger, 2000; McAdams, 1985). More positively, self-determined change in goals or priorities is another influence. Such might include becoming a parent or changing careers, where a person chooses to define a new identity and works vigorously to make the needed internal structural changes.

The research of Deaux (2000), Kroger (2000), Marcia (2002), and McAdams (1985) reveals that the process of identity change is complex, involving many different elements on different levels. At a cognitive level identity change can involve gathering new information, revisiting paradigms and mental models, and restructuring cognitive

schemata. Identity change is also an affective experience, often eliciting positive and negative emotions simultaneously (Leary & Tangney, 2003). Changes in identity also include behavioral changes and can involve alterations of daily routines, learning new skills, redefining important tasks, and establishing different social networks (Deaux). Social identity theory indicates that because identity is often associated with particular people or a particular setting, a change in environment will provide an occasion for identity modification (Ethier & Deaux, 1994). As a ship moors to a new dock, a person may need to “remoor” their identity to match an environment (Ethier & Deaux). In understanding the self as a cognitive-affective-action system, psychocognitive schema, habitual behaviors, and social stimuli may clash and internal negotiations occur between each as identity change occurs. All play either an excitatory or inhibitory role in the process of identity formation (Leary & Tangney).

Identity in Adulthood

Since Erikson (1968) recognized identity formation to occur in mid-to-late adolescence, the vast amount of research on ego identity has explained the forces of identity in the adolescent stage of the life cycle. Only recently have researchers brought great attention to this concept in relationship to adulthood. Yet Erikson left room for the re-emergence of identity conflicts and reformulations to occur at each life cycle period following late adolescence, and posited that a person who does not explore nor achieve identity commitment in adolescence may come to face these realities in later years (Kroger, 2000; J. Marcia, 2002). Additionally, Kroger asserted that a number of existing longitudinal studies of adolescent identity development have produced samples with fewer than half the subjects attaining the status of identity achievement by young

adulthood. This finding suggests considerable scope for identity development during adulthood.

More recently, researchers have considered the development of identity throughout the stages of adulthood (Glodis & Blasi, 1993; Lewis, 2003; Kroger, 2000, 2002a, 2002b; Marcia, 2002; Marcia et al., 1993; Raskin, 2002; Schwartz, 2002; Strayer, 2002; Whitbourne, Sneed, & Skultety, 2002). For some individuals, the transition into adulthood is smooth and unruffled, as the conferred identity of childhood provides the framework through which adult life is entered (Kroger, 2000). For others, this movement, both intrapsychically and externally, is tumultuous and unresolved. As Kroger (2000) aptly posed, “How does that sense of *I*, prepared, tested, shaped, and reshaped within the safe confines of the family, friendship networks, and educational institutions, meet, accommodate to, and become accommodated by larger psychosocial orders, as well as interpersonal partners?” (p. 141).

Whitbourne (1987a, 1987b) and Josselson (1987) were among the first researchers to draw attention to identity processes beyond the years of adolescence, noting considerable changes in identity processes and commitments beyond the initial resolutions of late adolescence. Many questions arise as one attempts to consider the contours of identity in adulthood, yet researchers in the field of ego identity (as cited above) consider the pursuit worthwhile and promising. More recently, the entire 2002 issue of *Identity: An International Journal of Theory and Research* (Cote & Levine) was devoted to the topic of identity in adulthood and charted a course for future research. This section conveys three prominent theoretical approaches for investigating the phenomenon of identity in adults.

The first approach is offered by Marcia (2002) and reflects the extension of his identity status paradigm (1966). The identity status paradigm remains a primary model in the literature for investigating and measuring identity in adulthood (Kroger, 2000). In the current discussion, Marcia's construct refers to specific midpoints or alternative resolutions to psychosocial crises (Erikson, 1968; Marcia, 1966) in addition to the polar alternatives described by Erikson's epigenetic chart of psychosocial development (intimacy vs. isolation, generativity vs. stagnation, and integrity vs. despair). In his critique of identity status measurement among adults, Marcia posited a pattern for identity development through the adult psychosocial stages. This pattern is based on the identity formation categories of exploration and commitment originally formulated by Erikson. Possible developmental sequences were generated (see Table 1) and an initial measurement interview was developed by Marcia based upon the status paradigm and his proposed pattern for identity development in adults.

The rows in Table 1 indicate some possible developmental linkages between the identity statuses (achievement, moratorium, foreclosure, diffusion) and succeeding adult developmental psychosocial crises. Though they are general predictions and though people may differ widely in their progressions, Marcia (2002) offers theoretical placement of identity statuses in adulthood in comparison to their putative consequences. These psychosocial crises are consequences of both normal/expectable "disequilibrating" events (e.g., marriage, friendship, career commitments, and political, religious, and ideological values assimilation) as well as unexpected disequilibrating events (e.g., divorce, falling in love, job loss, job promotion, reversals of fortune, spiritual crises, and loss of loved ones) (Marcia). As with attempts to define stress, one must consider what is

Table 1

Developmental Links between Identity Statuses and Adult Psychosocial Stages

Identity Status	Intimacy vs. Isolation	Generativity vs. Stagnation	Integrity vs. Despair
Exploration, Commitment	Depth & Commitment Values & Beliefs, (Orlofsky et al., 1973) (Bradley, 1997)	Inclusivity in Relationships in Care for Others, Projects, & Oneself Past, and Nonegoistic Detachment (Hearn, 1998; Saulnier, 1998)	Commitment to and Involvement Continuity with Others and One's
Identity Achievement Moratorium	Intimate Preintimate	Generative Pseudogenerative Agentic Communal	Integrity Nonexploratory
Foreclosure Diffusion	Pseudointimate Stereotyped, Isolated	Conventional Stagnant	Pseudointegrated Despairing

Note. Adapted from "Identity and Psychosocial Development in Adulthood," by J. Marcia, 2002, *Identity*, 2(1), pp. 7-28.

disequilibrating for the particular individual (Kroger, 2000). In other words, not all divorces, job losses, and so forth cause disequilibrium for all people. However, when these events are acutely disequilibrating and result in a psychosocial crisis for the individual, they often produce a re-formulation of the initial identity forged from adolescence, a deconstruction of a previous self-definition and/or a construction of a new identity (Kroger; Marcia).

The second approach offered in review of the identity research among adults arises from Kroger (2000, 2003). Based upon Erikson's tripartite description of identity and applying Marcia's (1966) identity status categories, Kroger (2000) analyzed the identity phenomenon through the prism of the biological, psychological, and societal influences at work in adults. She theorized the impact of these influences upon identity status designations through early adulthood, middle adulthood, and late adulthood. Of particular interest is her unique work regarding the question: What transits in identity status transitions? Kroger (2003) devoted great attention to both the structural organizations of ego identity as well as the content of one's identity commitments and argued that it is critical to differentiate structural organizations underlying the ego identity statuses from the contents or domains used to assess underlying structural organization.

Underlying identity structure refers to different organizational structures underlying each of the identity statuses that determine how identity contents are organized (Kroger, 2003). Identity contents refer to the psychosocial, identity-defining domains of commitment salient to an individual. Identity structure is the means by which one organizes identity-defining roles and values (Marcia, 2002). Identity structure

provides “the filter through which one receives, retains, manipulates, and evaluates one’s life experiences, the filter through which one comes to ‘make sense’ of one’s life circumstances and experiences” (Kroger, p. 209). Furthermore, identity structures appear in a developmental sequence, with progressive movement reflecting an increasingly differentiated and more complex mode of organizing identity elements (Kroger). For example, the movement from a foreclosed identity position through moratorium to a position of identity achievement reflects a change of underlying identity structure.

By contrast, identity contents are the “whats” that one selects to express meaningful values and roles within a social context (Kroger, 2003). In current ego identity status research, Marcia and et al. (1993) have generally considered such issues as vocation, religious, political, and sex role values. Kroger made it clear that one’s identity contents might change over time throughout adulthood without involving any change in one’s identity structure. In other words, one may remain identity achieved, but reflect or express that identity achievement via different content categories as compared to years before.

It is Kroger’s (2003) contention that an accurate differentiation of change in identity content from change in underlying identity structure should enable researchers to refine their understanding of the developmental process of identity movement involved in structural stage change underlying the ego identity statuses. If one distinguishes change in identity content from change in structure underlying the identity statuses, measures may be targeted to assess structural dimensions of the statuses so that it is possible to examine more specifically any actual transitions of structure (as distinct from content) over time along a theoretical continuum (Kroger).

The third approach to investigate identity in adulthood is the identity process model put forward by Whitbourne et al. (2002). This model suggests that there are identity processes or styles utilized by adults that relate identity to experiences in adulthood (Whitbourne et al.). Based on a merging of the theories of Piaget (1975/1977) and Erikson (1963), Whitbourne et al. proposed two processes, identity assimilation and identity accommodation, to describe how individuals negotiate experiences in adulthood. Identity process theory predicts that individuals can be best described at any current moment according to their relative use of the identity processes. “However, there may be heuristic value in the notion that there are consistent patterns in the preferences or competencies that people have for using identity assimilation, accommodation, or balance” (Whitbourne et al., p. 30). These patterns may be regarded as having their origins in early experiences and relationships that influence the development of the individual (Whitbourne, 1987a). As such, these patterns, referred to as “identity styles” (Whitbourne), can by reciprocity also influence the nature of the individual’s experiences.

Table 2 shows the three identity styles and their primary characteristics as depicted by the identity process perspective (Whitbourne et al., 2002) as well as a descriptive metaphor offered by Robins and Johns (1997) for each. *Identity assimilation* is a process that individuals use to maintain a sense of self-consistency in the face of discrepant experiences or information about the self (Whitbourne et al.). “People who predominantly use assimilative processes approach new experiences in a fixed and formulated way and seek out information that is consistent with their current identity schemata” (Whitbourne et al., p. 31). Individuals using this style seek self-enhancement

and distort information regarding the self because experiences that reflect poorly on the self produce negative affect (Whitbourne, 1996). The result is an inflated self-esteem theorized to compensate for feelings of worthlessness and self-doubt. Although people who use identity assimilation characteristically exude optimism, perceive themselves as healthy, and take pride in their life's accomplishments, the overuse of such a process may lead to social isolation and exhaustion from constant defense against identity discrepancies (Whitbourne et al.).

Identity accommodation is a process of changing the self in response to experiences. "Those who use identity accommodation to excess are readily influenced and easily shaped by new experiences because their own identities are unstable and incoherent. The lack of internal constancy leads these individuals to be plagued by self doubt and low self-esteem" (Whitbourne et al., 2002, p. 32). Furthermore, they are highly responsive to external influences, looking outside of themselves for inner guidance. They are vulnerable to experiencing highly negative evaluations of their thoughts, feelings, and behaviors because "negative evaluations of them mirror their own inner turmoil and confusion" (Whitbourne et al., p. 33).

Table 2

The Theoretical Structure and Function of the Identity Processing Styles

	The Identity Accommodator	The Identity Balanced	The Identity Assimilator
Identity Structure:	Unstable	Stable	Fragile / Rigid
Processing Style:	Self-Doubt	Realistic	Self-Enhancement
Metaphor:	The Politician	The Scientist	The Egoist
Self-Esteem:	Low	High	Defensive: High
Characteristic Defenses:	Intrapunative	Intellectualism	Denial: Projection
Psychopathology:	Depression	Anxiety	Narcissism

Note. Adapted from “Identity Processes in Adulthood: Theoretical and Methodological Challenges,” by Whitbourne et al., 2002, *Identity*, 2(1), pp. 29-45.

The optimal approach to life experiences is a dynamic balance between the opposing processes of identity assimilation and identity accommodation. “*Identity balance* is a flexible approach that allows individuals to change in response to identity-salient discrepancies through identity accommodation...while simultaneously retaining a sense of inner consistency and stability” (Whitbourne et al., 2002, p. 33). It is theorized that identity-balanced individuals possess a strong sense of personal control and self-efficacy (Whitbourne et al.). The identity-balanced person is concerned with acquiring accurate self-knowledge in order to adapt to experience and integrate change while remaining internally stable.

Scales for identity processing styles in adulthood were developed by Whitbourne and Collins (1998) and studies ensued that tested and revised these measurements (Sneed, 1999; Sneed & Whitbourne, 2001). This process eventually produced a 33 item self-report scale yielding three factors consistent with theory and accounting for 32% of the scales variance. Furthermore, Cronbach alphas for identity balance were at .86, identity accommodation at .86, and identity assimilation at .72. Internal consistency estimates are .88, .85, and .71 for identity balance, identity accommodation, and identity assimilation, respectively (Whitbourne et al., 2002).

Summary

As witnessed, identity is a construct not easily defined. On one hand, identity is a feature of the individual, reflecting an internal process of self-definition. On the other hand, identity emerges in a social context and is shaped by the immediate circumstances as well as the broader culture. Furthermore, identity can be conceptualized as a process occurring and changing over time, and being dynamically at work in adulthood. Together, these perspectives frame the concept of identity and provide a basis for the application of ego identity to leadership.

The Link between Identity and Leadership

Identity's Power to Influence Behavior

Much work has been done within psychology to suggest that identity has predictive value in relationship to human traits and behavior (see Appendix A). Empirical studies have utilized Marcia's (1966) identity status paradigm and with developed measures extricated data that is promising for leadership researchers. The chart in the Appendix A displays studies that have linked Marcia's identity status model and the

concomitant status designations to other measures. The studies and resulting relationships may provide empirical support for extending such research into leadership. This is due to the nature of the findings from many studies of ego identity status. The findings are seen to relate to matters of leadership.

Three Examples of the Elucidatory Value of Identity Concepts Applied to Leadership

When considering individual leader behavior and the need to moderate or express such behavior for effective leadership, identity plays a role in understanding. For example, the identity control model posits that a particular identity standard is viewed as the output of a higher level perceptual control process, thus embedding the identity control process within a hierarchal control structure within a person (Burke & Cast, 1997; Powers, 1974; Tsushima & Burke, 1999). Recent research has discussed the relationship between principle-level identity standards at a higher level of control and program-level identity standards at a lower level of control (Tsushima & Burke). Principle-level standards are abstract goal states such as values, beliefs, and ideals. In leadership this might apply to aspects of organizational vision, mission and values, as well as personal belief systems with ethical implications for conduct. Program-level standards are more concrete goals that are established in situations and in leadership could infer getting a job done or meeting a quality standard. Tsushima and Burke found the perceptual control process interrelated the principle-level standards with the program-level standards and allowed those with more fully developed principle-level components to alter programs so that the programs not only accomplish the desired goals, but also achieved the higher level values associated with principle-level standards. As a result, the subjects in Tsushima and Burke's research with more fully developed principle-level standards of

identity experienced higher efficacy and lower stress. This reflects understandings of the way some people, as compared to others, are able to moderate conduct and exhibit effective behavior that accomplishes both the objective goals while being congruent with their own subjective values rooted in their identity. Thus, the identity control model placed in a leadership context expands and deepens Hersey and Blanchard's (1969) situational leadership theory by implying that the identity of a leader (his or her view and definition of self as related to deeply held values and beliefs) should be considered in contrast and in congruence to organizational goals. Since Hersey and Blanchard, as well as Fiedler (1993), posited that there is a need for a fit between the person of the leader and the context of his or her leadership, could leader identity designations help pinpoint that "fit"?

Follower-centric theories (e.g., attribution theory, implicit leadership theory), dyadic theories of leadership (such as LMX), and transformational leadership theory (Burns, 1978; Bass, 1990) are closely tied to identity concepts such as symbolic interactionism, exchange theory, and self-presentations. These identity theories "reflect the *transaction* between self and audience in a particular social context" (Leary & Tangney, 2003, p. 498). Identity research found that people may construct optimal identities of self based upon what others desire and expect. The idea that people want to view themselves positively and prefer others to share this opinion is a fundamental motivational principle in theories of self (Leary & Tangney). These notions merge with follower-centric theories of leadership that state leaders are dependent upon followers and in effect are mere creations of follower's perceptions. If in leadership we speak about the leader-follower dynamic and the context-specific environment of that relationship,

then identity's role in forming leader self-perception as well as follower perception of the leader is vitally important.

Exchange theory in identity studies considers the interaction between self and others and has recognized both the identity-verifying component of that interaction as well as the possible identity-discrepant nature of it (Leary & Tangney, 2003). The conceptual connections between leadership constructs such as LMX, transformational leadership, and situational leadership are readily seen in the words of Leary and Tangney:

We argued that when a person's identity is repeatedly verified in interaction, several consequences will emerge, including positive feelings, increased trust for others, commitment to others, and a perception that one is a part of a group (Burke and Stets, 1999). Exchange theory posits many of these same outcomes, but for different reasons. In exchange theory, commitment is influenced not by repeated self-verification but by repeated exchange agreements (Lawler & Yoon, 1996). ...What is gained through the exchange is a confirmation of the self as needing the thing gained. (pp. 143-144)

Exchange theory research may illustrate needs present in leader-member exchanges (LMX) as well as provide possible reasons (based upon leader and/or follower identity needs) why some are relegated to in-group or out-group status. Exchange theory research also converges with transformational leadership theory as leaders seek to meet the real needs of followers and thus transform them (Bass, 1990). If, as Leary and Tangney described, exchanges occur between people based upon identity issues, then the concept

of transformational theory of leadership may gain insight into the real, underlying content of what is exchanged between leader and follower.

Thus, in the examples above identity research enhances our understanding of conventional leadership theories, and elucidates more of the power of such theories when they include applicable concepts of identity. The next section speaks of modern theories of leadership that relate to the identity construct, yet fall short to convey identity's potential function in leadership studies.

Modern Leadership Theory and Identity

It seems the disciplines of psychology and leadership have not converged on the issue of identity's relationship to leader behavior enough to provide coherent responses to myriad questions the discussion begs (Hickman, 1998; Northouse, 2004; Yukl, 2002).

Although this section lists leadership theories that come within reach of the concept of identity, all remain at more superficial levels and consequently fail to explain the inner dynamics of leadership as well as the root causes of leader behavior.

Trait theory. One of the earliest approaches for studying leadership was the trait approach (Northouse, 2004). This approach emphasizes attributes of leaders such as personality, motives, values, and skills (Yukl, 2002). Yukl stated that underlying the assumption of trait theory is that some people are natural leaders and are endowed with certain traits not possessed by others. Although trait theory research helps explain leader traits that produce effective leadership, it fails to help us with origins of these traits. Yukl explained the theory's weakness by saying it lacked "attention to intervening variables in the causal chain" (p. 12). This, in effect, leaves the theory relegated to the behavioral arena of leadership theory.

Great man theory. Nineteenth-century philosopher and historian Thomas Carlyle, commented that "the history of the world is but the biography of great men" (as cited in Wikipedia, 2003, para. 1). Whereas trait theory asserts that effective leaders possess common traits, whether born with or learned; great man theory conveys that powerful leaders are endowed at birth with innate qualities (Kirkpatrick & Locke, 1991). Matched with historic situations and the fate of timing, these qualities produced effective leaders.

Kirkpatrick and Locke (1991) referred to the prominent place of this theory in leadership research:

Regardless of whether leaders are born or made...it is unequivocally clear that leaders are not like other people. Leaders do not have to be great men or women by being intellectual geniuses or omniscient prophets to succeed, but they do need to have the "right stuff" and this stuff is not equally present in all people. (p. 49)

Great man theory, although shedding light on inherent qualities present in a leader, is fatalistic and non-developmental in nature. This brings us to the same dilemma as with trait theory. Both describe leadership from an a posteriori position leading to a deficit in understanding cause.

Psychodynamic theory. Psychodynamic theory of leadership is a theory mentioned by only a handful of authors in leadership. The most prominent writer is Northouse (2004) and he alone explained the concept suitably. Psychodynamic theory comes closest to the concern of identity formation and its impact upon leader behavior. In the trait theory and great man theory approach, certain characteristics of a person are assumed to be important in attaining leadership status (Yukl, 2002). The psychodynamic

approach makes none of these assumptions (Northouse). The important point is that the leader has insight into her or his emotional responses and habitual patterns of behavior:

An authoritarian leader, as an example, can be effective if she understands that her behaviors arise from strong influences in her past (insight) and that her behaviors have very specific effects on the people in the work group. (Northouse, p. 236)

There are some basic general ideas underlying the various psychodynamic approaches to leadership. These include family of origin, maturation or individuation, dependence and independence, regression, the shadow self, and archetypes (Northouse, 2004).

The family of origin concept (Northouse, 2004) in this theory hypothesizes that the parent's role throughout infancy and childhood influences the type of leader produced in adulthood.

Maturation and individuation relates to the degree to which a child develops into healthy, mature patterns of adulthood and becomes, apart from parents, their own person. Two key issues here are (a) the relationship one develops to authority figures and (b) the learned dimensions of intimacy and openness (Northouse, 2004). Dependence and independence is similar to maturation and individuation, but pays particular attention to adult leadership responses resulting from dependency, counter-dependency, or independency from parents (Northouse).

Psychodynamic theory, as compared to others, engages with deep-rooted issues of the self. The concepts of repression and the shadow self imply the degree to which adults have dealt with deep aspects of reward and punishment as children and the degree to

which they understand themselves in this light (Northouse, 2004). Consequently, the psychodynamic approach focuses more on learned and deep-seated emotional responses that may not be in immediate awareness. These responses and personality characteristics are deeply ingrained and the theory espouses that they are virtually impossible to change in any significant way. The approach therefore places an emphasis on leaders' obtaining insight into their personality characteristics and understanding the responses of subordinates, based on their personalities (Northouse).

Although psychodynamic theory approaches the identity issue in leadership (Northouse, 2004), it fails on at least three fronts: (a) It does not push far enough into the causal connection between the psychological aspects of a person and leader behaviors; (b) it describes the phenomena without focusing on a leader's relationship to the dynamics within; thus, it lacks empowerment for change and healing; and (c) it does not specifically speak to one of the most powerful psychological constructs of the last 40 years with respect to behavior: identity.

Summary

In relationship to understanding identity and its potential role in leadership, we deduce from the concepts stated above several conclusions. These conclusions are mentioned here. Following these conclusions the literature review is finalized by referring to identity's relevance in a case study manner. By briefly looking at historical leaders that include Jesus of Nazareth and five U.S. presidents, and by witnessing the real world effects of identity conveyed by various authors in the field of leadership, we see identity's significance in the discussion. In this section a series of quotes from these authors are presented that address issues of identity. While this summary includes an

extensive use of direct quotes, these authors' best illustrate by their own words the nature of the discussion of identity in leadership as well as the necessity to study identity in matters of leadership.

First, using Marcia's (1966) concepts and the resulting research into his work, we learn that some people lack identity and, for various reasons, have not committed to a defined "self." Others are identity-achieved, having arrived from foreclosure or after a period of exploration, to possess a sense of who they are in the relative domains of life. We understood from the literature that one may have a secure sense of identity, or a fragmented, fractured sense of identity. Second, the impact of one's identity into behavior is profound (Adams, 1998; Cooper, 2000; Erikson, 1968; Hopke, 1995). Identity is effectual to the whole person and impinges on how one behaves and/or creates a capacity for certain types of behaviors. All the foundational research of Freud, Jung, and Erikson lead to this conclusion. Third, there is lacking in the body of research studies that correlate identity and leadership behavior. Fourth, the power of identity with respect to leadership behavior should be investigated fully and the work in psychology is promising as to this research.

In addition to these conclusions it should be stated that the phenomenon of identity is more salient today in leadership studies than at any other time in history. As Hendricks (2003) aptly said, "The greatest crisis in the world today is a crisis of leadership and the greatest crisis in leadership is a crisis of character" (para. 1). Identity's salience is due to the a priori nature of the construct and as encompassed by the construct of ontology of leadership, it provides a sort of first science for leadership studies. Since it is embedded in the person of the leader, identity spans across horizontal spheres of

leadership (e.g., time, culture, organizational situations, and diversity of followers) and is the ubiquitous dynamic attending to the vertical qualities of the leader — his or her innate nature, manifested traits, and resulting behavioral practices.

One may gain insight into identity's power in leadership by reviewing a leader whose influence was extraordinary and historic. There may be no better example for this purpose than Jesus of Nazareth. From the Scripture we learn that the power of Jesus' secure identity begins with his own understanding and appreciation of his origin (John 16:28, New International Version). He knew from whom he had come. This actuality provided confidence as he deeply identified with that origin: "Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God" (John 13:3).

But Jesus also knew for what purpose he was formed. Jesus said, "I am the good shepherd" (John 10:11); "I am the door" (John 10:9); "I am the resurrection and the life" (John 11:25); "I am the light of the world" (John 9:5); "I am the way, the truth and the life" (John 14:6). These "I am" statements (combined with many others), along with the Lord's deep identification with the Father (that resulted from his understanding of origin), reveal how Jesus enjoyed great security in knowing and valuing himself. Both resulted in a sense of healthy "being" for the Lord (Cashman, 1998).

There may be no greater verbal validation of this than the statement by Jesus as he speaks to his detractors: "I am He who testifies about Myself, and the Father who sent Me testifies about Me" (John 8:18). In other words, Jesus did not feel a need for his words, actions, and claims to be validated by another. This, in a healthy sense, provides clues into how secure a person is in his or her identity.

We see that Jesus served others (John 13), healed with authority (Luke 5:15), forgave sins freely (Mark 2:10), submitted to the betrayal of Judas (Matt. 26:49), and ultimately drank the cup of suffering for the sins of mankind (Matt. 26:39). Not only did Jesus' words illustrate his keen sense of identity, but his actions communicated that he lived and led from who he was. This allowed him to perform rather extraordinary leadership acts and follow through with very difficult tasks in the course of His ministry. A person firmly fixed in the knowledge of who he is can persevere through such difficult acts commensurate with his identity. Identity in this respect provides an inner fuel for leadership.

Gergen (2000) illustrated the pervasive nature of the identity concept in leadership literature expressing itself in positive and/or negative leader behavior. He spent a great deal of time on the subject of identity in his review of the leadership of presidents Johnson, Nixon, Reagen, Ford, and Clinton. Additionally, his words demonstrate how a number of authors describe identity in enigmatic, non-prescriptive ways:

Ultimately, his dark side did him in. Nixon's downfall was living proof of a cardinal rule: leadership starts from within. (p. 78)

Was there a single key to Jerry Ford's leadership? ...Emotionally, he was the healthiest president we have had since Eisenhower and Truman. He knew who he was, was at peace with life, and liked people. He trusted the public, Congress, and the press, and they in turn largely trusted him. (p. 110)

Instead of a struggle between light and dark, my sense is that Clinton's central problem has been a lack of an inner compass. He has 360-degree vision but no true north. He isn't yet fully grounded within. Explaining the success of an earlier president, historian David McCullough once wrote of Harry Truman that 'He knew who he was and liked who he was. He liked being Harry Truman. He enjoyed being Harry Truman. ...Bill Clinton isn't exactly sure who he is yet and tries to define himself by how well others like him. That leads him into all sorts of contradictions, and the view by others that he seems a constant mixture of strengths and weaknesses. (p. 328)

Ambition is healthy in a president, but when it turns into a hunger that can only be sated by winning office, it becomes destructive. Johnson, Nixon, and Clinton needed to win too much, and that gnawing anxiety drove them to extremes that sucked the dignity out of their presidencies. (p. 141)

Nixon let his demons gain ascendance, and Clinton could not manage the fault lines in his own character. They were living proof that before mastering the world, a leader must achieve self-mastery. Or, as Heraclitus put it more succinctly, "Character is destiny." (p. 345)

Reagan wasn't just comfortable in his own skin. He was serene. And he had a clear sense of what he was trying to accomplish. Those were among his greatest strengths as a leader. Nobody had to tell him those things. He knew where he wanted to go and how he might get there. (pp. 152-153)

Like Gergen (2000), Palmer (1998), and Bennis (1989) described the inner dynamics at work within people as particularly relevant in leadership.

One of the biggest shadows inside a lot of leaders is deep insecurity about their own identity, their own worth. That insecurity is hard to see in extroverted people. But the extroversion is often there precisely because they are insecure about who they are; they are trying to prove themselves in the external world rather than wrestling with their inner identity.

(Palmer, 1998, p. 204)

No leader sets out to be a leader per se, but rather to express himself freely and fully. That is, leaders have no interest in proving themselves, but an abiding interest in expressing themselves. The difference is crucial, for it's the difference between being driven, as too many people are today, and leading, as too few people do. (Bennis, 1989, p. 5)

As McIntosh and Rima (1997) described, the innate needs of a leader become exceptionally complex among Christian leaders.

The majority of tragically fallen Christian leaders during the past ten to fifteen years have been Baby Boomers who felt driven to achieve and succeed in an increasingly competitive and demanding church environment. Most often their ambition has been a subtle and dangerous combination of their own dysfunctional personal needs and a certain measure of altruistic desire to expand the kingdom of God. However, because ambition is easily disguised in Christian circles and couched in

spiritual language (the need to fulfill the Great Commission and expand the church), the dysfunctions that drive Christian leaders often go undetected and unchallenged until it is too late. (p. 14)

Other authors such as Schein (1987), Palmer (1998), and Cashman (1998) spoke of the consequences of the inner person toward followers and organizations. They explained that the innate, unseen dimensions of the person of the leader are powerful and influential.

Leaders not only embed in their organizations what they intend consciously to get across, but they also convey their own inner conflicts and the inconsistencies in their own personal makeup. The most powerful signal to which subordinates respond is what catches the leader's attention consistently, particularly what arouses them emotionally. But many of the things to which leaders respond emotionally reflect not so much their conscious intentions as their unconscious conflicts. ...The period of culture creation, therefore, puts an additional burden on founders — to obtain enough self-insight to avoid unwittingly undermining their own creations. (Schein, 1987, p. 319)

When leaders operate with a deep, unexamined insecurity about their own identity, they create institutional settings that deprive *other* people of *their* identity as a way of dealing with the unexamined fears in the leaders themselves. (Palmer, 1998, p. 204)

Leaders either shed light or cast a shadow on everything they do. The more conscious the self-awareness, the more light leaders bring. The more limited the self-understanding, the more shadows leaders cast.

(Cashman, 1998, p. 39)

In summary, the literature of leadership cited above describes the reality of identity in leaders and the consequences of identity upon leader behavior, followers, and organizations. The need for further research is obvious. What is lacking in leadership research, as compared to other disciplines of academe, is the tenacity to search for cause of leader behavior. With respect to this, cause could at least partially lie in issues of identity.

Research Question

This study addressed the research question, “Is there a relationship between ego identity and leader behavior?” The following hypotheses were examined: (a) the identity status designated achievement (Marcia, 1966) is positively related to the participant’s exemplary leadership practices of challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes & Posner, 1995), and (b) the identity statuses designated moratorium, foreclosure, and diffusion (Marcia) are negatively related to the participant’s exemplary leadership practices of challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes & Posner).

Chapter 3 – Method

This chapter discusses the method used to determine the relationship of ego identity status to leadership behavior. It addresses sampling procedures; the measures used to operationalize ego identity, leadership behavior, and social desirability; and discusses the data gathering procedures employed in this research.

Sample

The sample used in this research was a convenience sample consisting of 51 male leaders from diverse organizations in the greater Houston area including computer technology companies, health care organizations, business organizations, a religious college, and two non-profits. While there are no rules for sample size in qualitative inquiry (Patton, 2002), other factors such as the depth and duration of the interview and what is feasible for a single interviewer to accomplish provide some guidelines. Britten (1995) stated, “Large qualitative studies do not often interview more than 50 or 60 people, although there are exceptions” (p. 252). Sandelowski (1990) posited that samples of 30 to 50 for qualitative semi-structured interviews are ample. Based upon the recommendations of Patton, Britten, and Sandelowski, and due to the feasibility of having a single interviewer, the goal of the study was to procure a minimum of 50 male leaders.

To acquire this sample a mass email was sent to the student body, alumni, and general contact list of College of Biblical Studies, Houston, Texas, as well as all personal and professional contacts of the author of the study. In total, nearly 4,000 invitations were sent. Many of these email addresses were invalid and therefore did not reach the intended recipients. However, 117 people responded initially either to volunteer for the study, or to

recommend a leader with whom they worked. Emails were then sent to these leaders to invite them to participate. Out of the 117 invitees, 62 people volunteered who fit the profile for the study. Due to other complications or lack of follow-through by six of these people, 56 identity status interviews were administered. Out of the 56, five leaders either did not complete the online LPI Self assessment or their direct reports did not complete the online LPI Observer assessment. This left a net total of 51 leaders for inclusion in the study. Since the LPI (Kouzes, 2003) not only calls for leaders to assess their own leadership practices, but also requires that a minimum of three observers assess the leadership practices of the respective leader, the sample consisted of male personnel in supervisory, management, director level, and executive positions that lead a minimum of three direct reports. Further demographic features of the sample are reported in the findings section of this paper (chapter 4).

Measures

Ego Identity

The measure of ego identity in this study is the Archer and Waterman (Marcia et al., 1993) Identity Status Interview: Adult Form. Based upon the seminal work of Marcia (1966; Marcia et al.), this interview assesses the identity status of the individual according to one of the following four identity statuses: identity achievement, moratorium, foreclosure, and diffusion. Interview questions probe the content domains of vocation, religion, politics, sex-role, and relationship values in order to evaluate how key identity-defining decisions have been made.

Detailed instructions to interviewers include spelling out the variety of follow up probes that are called for under different circumstances, as well as the extensive nature of

the interview itself. Such guidelines provide safeguards for the veracity of the conclusions drawn from the interview. The Archer and Waterman Identity Status Interview: Adult Form (Marcia et al., 1993) is currently the most prominent tool used to assess identity status designations in adults.

Although some researchers doubt the qualitative nature of information gleaned from interviews, Kroger (2003) explained the advantage of this method for determining ego identity status:

Interview methods have the advantage of enabling the interviewer to probe responses for clarification regarding questions of underlying organizational structure. ...Interview methods in evaluation of ego identity status also hold the advantage of less diversity in assessment procedures when a limited number of trained raters are called to make judgments on degree of an individual's exploration and commitment behaviors rather than large numbers of individual subjects themselves, which is the case in current standard paper-and-pencil measures of identity. Interview or paper-and-pencil measures aiming to assess underlying structural organizations of the ego identity statuses must provide repeated means of enabling an individual to demonstrate the strengths and limitations of currently used modes of exploration and commitment. (p. 217)

With respect to identity statuses, general reliability and construct validity have been reported by authors such as Marcia et al. (1993); Adams (1998); Grovetant and Adams (1984); Schwartz, Mullis, Waterman, and Dunham (2000); Balestreri et al. (1995); Bennion and Adams (1986); and Meuss (1996). Many studies from the late 60s

through the 80s were used to help construct validity (e.g., Marcia, 1964; Bourne, 1978; Campbell, Adams, & Dobson, 1984; Rosenthal, Gurney, & Moore, 1981). Marcia et al. (1993) also reported that percentage between two independent raters on overall identity assessments is usually around 80%-85%.

Leader Behavior

The measure of leader behavior in this study is the Leadership Practices Inventory (Kouzes, 2003) that identifies Kouzes and Posner's (1995) Five Practices of Exemplary Leaders: (a) challenging the process, (b) inspiring a shared vision, (c) enabling others to act, (d) modeling the way, and (e) encouraging the heart. These five practices are used as the basis to define effective leadership behaviors.

The Leadership Practices Inventory (LPI; Kouzes, 2003) was created by developing a set of statements describing each of the various leadership actions and behaviors (Wiley Publishers, 2002). Each statement was originally cast on a 5-point Likert scale, and reformulated in 1999 into a more robust and sensitive 10-point Likert-scale (Sessoms, 2003). A higher value represents more frequent use of a leadership behavior (Wiley Publishers) and ranged from 1 (*almost never do what is described in the statement*), 2 (*rarely*), 3 (*seldom*), 4 (*once in a while*), 5 (*occasionally*), 6 (*sometimes*), 7 (*fairly often*), 8 (*usually*), 9 (*very frequently*), to 10 (*almost always do what is described in the statement*). The LPI contains 30 statements — six statements for measuring each of the five key practices of exemplary leaders. These instruments have both a Self and Observer version, and all have been subject to the same psychometric analyses as were applied originally to the LPI. The LPI takes approximately 8 to 10 minutes to complete.

According to Kouzes and Posner (1995), the reliability coefficients from the LPI-Self ranges consistently between .75 and .87; the LPI-Observer ranges between .88 and .92. Sessoms (2003) cited studies by Herold, Fields, and Hyatt (1993), Ottinger (1990), Bauer (1993), Mactavish (1993), Spotanski (1991), Stoner-Zemel (1988), and Troutt (1994) with reliabilities ranging from .71 to .92. Kouzes and Posner's (1995) research found that LPI scores are generally unrelated to various demographic characteristics (age, marital status, years of experience, educational level) or organizational features (size, functional area, line versus staff position). Sessoms stated that the research of Oliver (2001), Roundy (1991), Randall (1998), Rasor (1995), Singh (1998), and Zook (1993) demonstrates that this reliability extends across a wide variety of non-business settings as well.

Since the factor structure of the LPI is well established in a multitude of studies (e.g., Bauer, 1993; Carless, 2001; Herold et. al., 1993; Kouzes & Posner, 1995; Mactavish, 1993; Ottinger, 1990; Spotanski, 1991; Stoner-Zemel, 1988; Troutt, 1994), a confirmatory factor analysis was not performed in this research.

Social Desirability

Social desirability is a concern in self report measures especially when answering questions about one's practice of leadership. To control for this variable, the Social Desirability Response Set (SDRS-5; Hays, Hayashi, & Stewart, 1989) was used to measure the tendency of respondents to give socially desirable responses, or answers that are based on what they think other people want to hear. The construct underlying the SD scale, known as the approval motive, reflects a research participant's need for social approval, which tends to attenuate the strength of observed relationships between

independent and dependent variables. It was important to control for social desirability in this research since the LPI's self-assessment measure was used and individuals in roles of leadership may feel obligated to respond in a socially desirable manner. The SDRS-5 is a short form social desirability instrument comprised of 5 items with each item answered on a 5 point Likert scale ranging from 1 (*definitely true*), 2 (*mostly true*), 3 (*don't know*), 4 (*mostly false*), to 5 (*definitely false*). Though the internal reliability of the original tests of the SDRS-5 ranges from .66 to .68 and test-retest reliability of .75 (Hays et. al.), this reliability level is congruent with other longer measures of social desirability (e.g., Brown, & Ariza, 1983; Crown & Marlow, 1960; Jacobsen).

Procedure

The procedure involved a three-tiered method: (a) a pilot study, (b) the semi-structured ego identity interviews conducted with the sample, and (c) the Leadership Practices Inventory along with the Social Desirability Scale administered on the sample.

An initial pilot study testing the procedure for the administration of the assessments was conducted. The LPI and SD scale was administered through the internet survey collection center called SurveySuite. The SurveySuite LPI and SD questionnaire included all the survey items and response options found on the traditional paper and pencil surveys, but it offered the speed and convenience of electronic data gathering. Respondents simply clicked on their responses, and then clicked to submit the completed survey. Completed surveys go directly to SurveySuite and are password protected until retrieved for analysis. The survey responses were summarized as an Excel file and downloaded by the researcher.

The pilot study involved three students from College of Biblical Studies, Houston, who participated in the LPI and SD measures via SurveySuite and provided feedback to the researcher as to time involved and ease of operation. Also in the pilot study, an interview was conducted with an enlisted leader who fit the profile for the subjects of this research. This allowed the interviewer to practice the interview, understand possible contingencies involved, deduce the way analysis would occur, and discover the time frame for the interview.

Next, 51 participants who matched the leadership profile established for this study were enlisted through direct and indirect recruitment utilizing contacts and participants from diverse organizations in the greater Houston area including computer technology companies, health care organizations, business organizations, a religious college, and two non-profits. Once enlisted, appointments were set and the ego identity status interviews were administered individually by the author. Each interview took about 1 hour to complete. The interviews were digitally recorded for the purpose of analysis. After each interview, identity status designations (achievement, moratorium, foreclosure, diffusion) were assigned by clinical judgment to the six content domain categories (vocation, marriage, parenting, religion, politics, sex roles). An overall identity status designation for each of the 51 leaders in the study was also assigned based upon the clinical judgment of the interviewer and incorporating the status designations for the separate domains. All identity status designations were assigned before scores of the LPI and SD scale were downloaded from the website. Furthermore, to test the reliability of the identity status designations initially assigned by the interviewer, an independent rater was trained and reviewed 13 randomly chosen recorded interviews (about 25% of the total interviews

performed). This independent rater assigned identity status designations to the content domains, along with an overall identity status designation from the 13 interviews. In the analysis, comparisons were made between the designations assigned by the initial interviewer and the independent rater. These comparisons are presented in chapter 4.

After each interview, participants were asked to proceed to take the LPI and the SD scale via the SurveySuite website. A SurveySuite web address was established specifically for this survey and sent electronically to the individual respondents. Using this link, respondents had direct access to the survey, which was completed in approximately 15 minutes. Other demographic information such as age, race, marital status, years in current position, years in leadership, and number of direct reports was gained in the web survey. Additionally, and in accordance with instructions for the LPI measure, each leader enlisted in the study recommended at least three direct reports to assess the leader's behavior in the organization. These 153 direct reports were contacted and each completed an LPI-Observer survey via the SurveySuite website. After data was gathered from all leaders and direct reports, it was downloaded from SurveySuite for analysis.

LPI scores based on both participant and observer ratings were correlated with the identity status designations for each individual and findings are reported in chapter 4.

Chapter 4 – Results

This chapter presents findings related to the hypotheses that (a) the identity status designated achievement (J. Marcia, 1966) is positively related to the participant's exemplary leadership practices of challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes & Posner, 1995), and (b) the identity statuses designated moratorium, foreclosure and diffusion (J. Marcia) are negatively related to the participant's exemplary leadership practices of challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes & Posner). The results of the data analyses include demographics of the sample, descriptive statistics, intercorrelations and reliabilities of all scales, analysis of variance of the key variables, and a correlation analysis of the variables involved. All statistical analyses were undertaken using the Statistical Package for the Social Sciences (SPSS) program, Windows Graduate Student Version 13.0 (LEAD Technologies Inc., 2004).

Demographics

While more recent studies among adolescents have found no significant differences between men and women in terms of identity status distributions, content, and timing in identity status research (Lewis, 2003), findings as a whole are mixed and result in “widely differing ideas concerning the similarity in content, process, and timing of identity development in males and females” (Lewis, p. 164). To preclude gender issues related to identity status and remove possible confounding variables, the leaders who participated in the study ($N = 51$) were all male. Some 41.2% were between the age of 41-50, 29.4% age 31-40, 19.6% age 51-60, 3.9% age 60 or over, 3.9% age 26-30, and

2.0% age 22–25. The sample was 72.5% Caucasian, 9.8% African American, 5.9% Asian/Pacific Islander, 3.9% Hispanic, and 7.8% other groups. Of the sample, 86.2% was married, 11.8% was single-never married, and 2.0% was divorced. Of the participants, 39.2% had achieved a 4 year college degree, 37.2% a master's degree, 7.8% a doctorate degree, 7.8% some college, 5.9% a two year college degree, and 2.0% had achieved a professional degree of some kind.

Table 3 presents data related to the professional characteristics of the leaders in the study ($N = 51$) and their organizational setting.

Table 3

Professional Data of Participants

Organization Type	Health Care (33%)
	General Business (29%)
	Education (16%)
	Computer Technology (14%)
	Church/Non-Profit (8%)
Position level	Supervisor (2%)
	Middle Manager (31%)
	Upper Manager/Director (31%)
	Executive (36%)
Number of Direct Reports	Less than 5 (22%)
	6 – 10 (52%)
	11- 15 (14%)
	16 – 20 (8%)
	More than 20 (4%)
Years in Current Position	Less than 1 Year (10%)
	Less than 3 Years (18%)
	Less than 5 Years (27%)
	Less than 10 Years (25%)
	10 or More Years (20%)
Years in Leadership	Less than 5 Years (10%)
	Less than 10 Years (22%)
	Less than 15 Years (20%)
	Less than 20 years (27%)
	20 Years or More (21%)

Descriptive Statistics

Table 4 and Table 5 present descriptive statistics giving the means and standard deviations for the LPI self-assessment scores and the LPI observer assessment scores.

Table 4

Descriptive Statistics LPI Self

	Mean	SD	N
Model the Way	7.86	.99	51
Inspire a Shared Vision	7.51	1.35	51
Challenge the Way	7.45	1.32	51
Enable Others to Act	8.45	.86	51
Encourage the Heart	7.33	1.43	51

Table 5

Descriptive Statistics LPI Observer

	Mean	SD	N
Model the Way	8.03	1.18	153
Inspire a Shared Vision	7.77	1.18	153
Challenge the Way	7.73	1.09	153
Enable Others to Act	8.69	.82	153
Encourage the Heart	7.94	1.29	153

To calculate a composite LPI score for this study, the leader self-reported scores were added to the average observer-reported scores for the respective leader, and an average of these two scores were calculated. This provided a composite score for the degree to which each leader practices the respective leadership behavior in his organizational context. Table 6 presents the composite scores along with the significance of the difference between the leader self-reported scores and observer scores.

Table 6

Comparison of LPI Self-Report Scores, Observer Scores and Composite Scores

	Self Reported Mean <i>N</i> = 51 (<i>SD</i>)	Observer Mean <i>N</i> = 153 (<i>SD</i>)	Composite Score <i>N</i> = 51	Significance
Model the Way	7.86 (0.99)	8.03 (1.18)	7.94	.364
Inspire a Shared Vision	7.51 (1.35)	7.77 (1.18)	7.64	.245
Challenge the Way	7.45 (1.32)	7.73 (1.09)	7.59	.200
Enable Others to Act	8.45 (0.86)	8.69 (0.82)	8.57	.113
Encourage the Heart	7.33 (1.43)	7.94 (1.29)	7.64	.013*

* $p < .05$.

In Table 6 the only statistically significant difference ($p = .013$) between the self-reported and observer scores was in the “encourage the heart” domain. Investigating this difference, it was found that while most of the leaders rated themselves lower than their

observers in this category, seven of these leaders rated themselves substantially lower (3 points or more) than their observers. Also, Table 6 reveals that the leaders in the study consistently ranked themselves lower than the observers in the other four LPI domains, though this difference was not statistically significant.

As noted, the Social Desirability Response Set SDRS-5 (Hays et al., 1989) was used as a control for possible self-bias on the part of leaders. However, since all leaders in this study rated themselves lower than their respective observers in the LPI domains, the matter of social desirability as a bias in their responses is moot and no statistics are reported for this measure.

Table 7 and Table 8 present the raw data collected from the Archer and Waterman Identity Status Interview: Adult Form (J. E. Marcia et al., 1993) performed upon the 51 leaders who participated in this study. After the interviews, the author reviewed the recorded interview conversations and determined by clinical judgment identity status designations (achievement, moratorium, foreclosure, or diffusion) for the six content domains investigated (vocation, marriage, parenting, religion, and sex roles). As Tables 7 and 8 illustrate, there were only a small amount of identity foreclosure designations within the content domains for the leaders in this study ($n = 3$ in the religion domain) and no overall foreclosure designations were assigned. In Table 7 the results are grouped according to the domain categories and percentages of designations to the total number of participants are provided.

Table 7

Descriptive Statistics for Identity Status Domain Categories

	Achievement	Moratorium	Foreclosure	Diffusion	Total	Total
	<i>n</i> (%)	<i>n</i> (%)	<i>n</i> (%)	<i>n</i> (%)	<i>N</i>	%
Vocation	32 (63%)	16 (31%)	0 (0%)	3 (6%)	51	100%
Marriage	40 (78%)	8 (16%)	0 (0%)	3 (6%)	51	100%
Parenting	41 (80%)	7 (14%)	0 (0%)	3 (6%)	51	100%
Religion	35 (69%)	10 (20%)	3 (6%)	3 (6%)	51	100%
Politics	38 (75%)	10 (20%)	0 (0%)	3 (6%)	51	100%
Sex Roles	40 (78%)	8 (16%)	0 (0%)	3 (6%)	51	100%

Upon review of the identity status designations (achievement, moratorium, foreclosure, or diffusion) for the six content domains investigated (vocation, marriage, parenting, religion, and sex roles), the researcher then conferred by clinical judgment an overall identity status designation to each leader. Table 8 presents this raw data.

Table 8

Descriptive Statistics for Overall Identity Status Designations

Achievement	Moratorium	Foreclosure	Diffusion
<i>n</i> (%)	<i>n</i> (%)	<i>n</i> (%)	<i>n</i> (%)
36 (71%)	10 (20%)	0	5 (9%)

Figures 1 through 5 illustrate a 90% confidence interval for each leadership behavior across the identity status designations. They provide a visual representation of the distribution of data values by showing a single data point, representing the mean value of the data, and error bars to represent the overall distribution of the data.

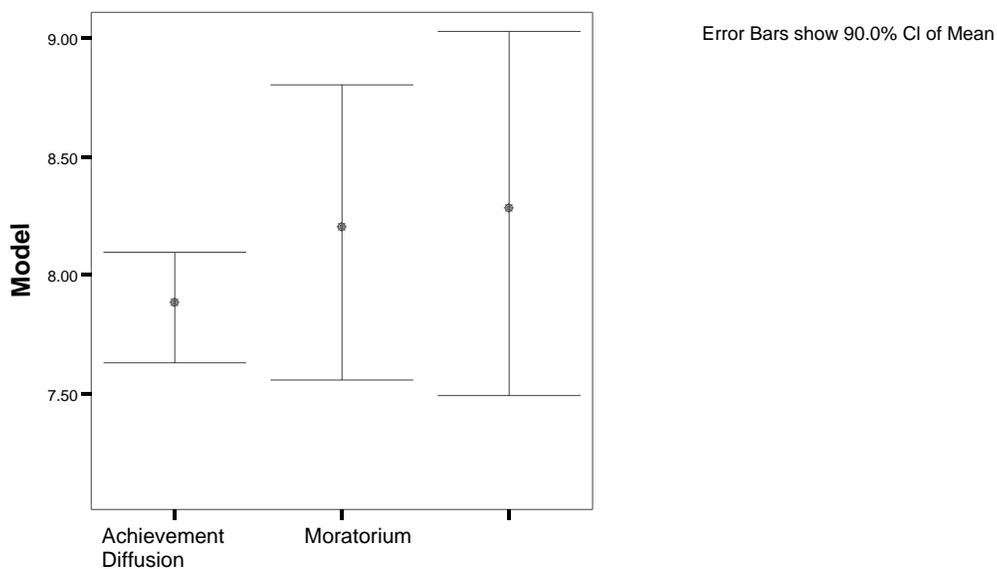


Figure 1. Distribution of identity statuses to model the way.

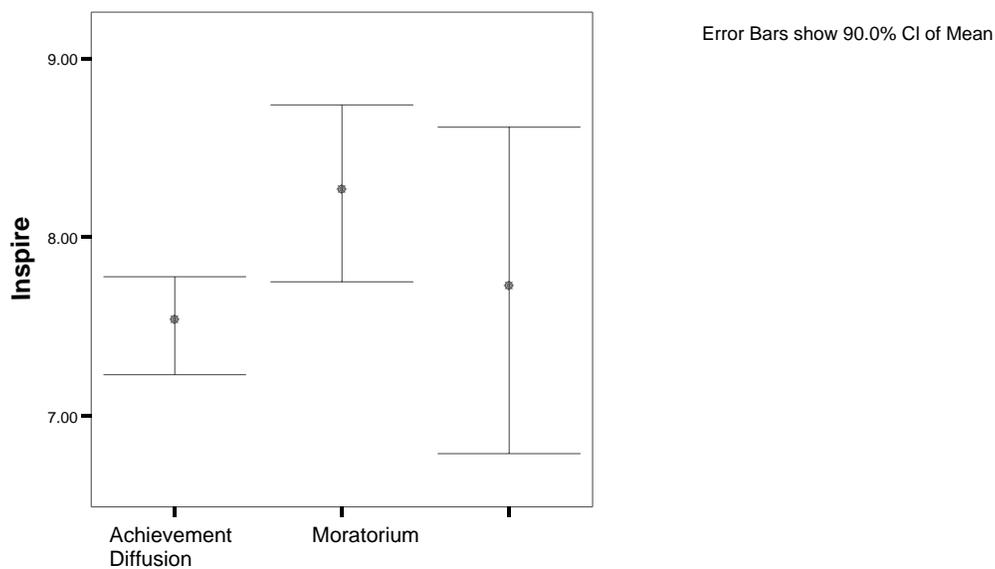


Figure 2. Distribution of identity statuses to inspire a shared vision.

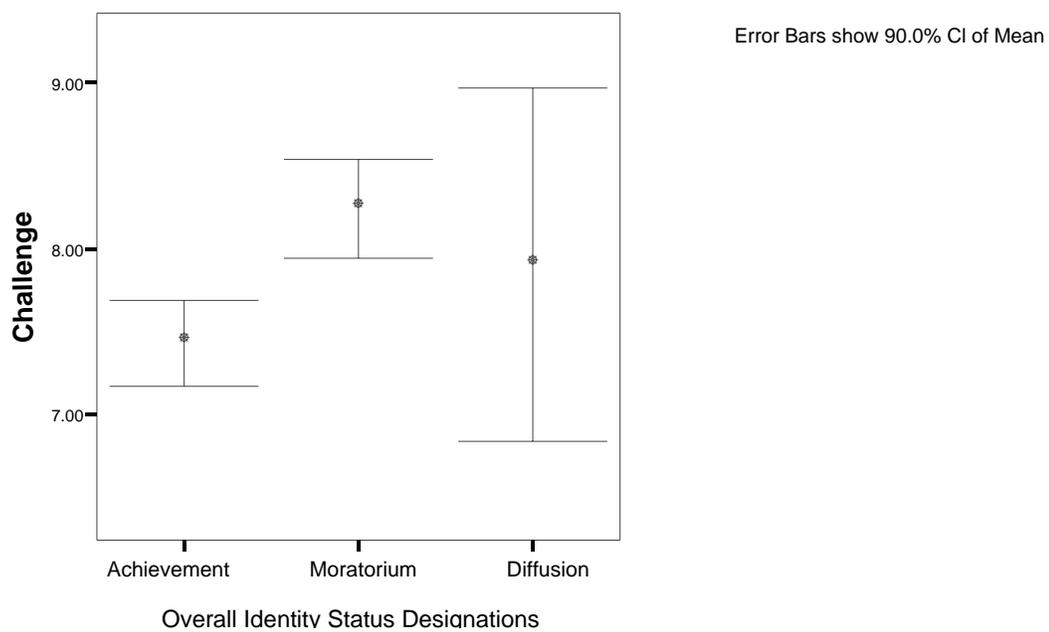


Figure 3. Distribution of identity statuses to challenge the process.

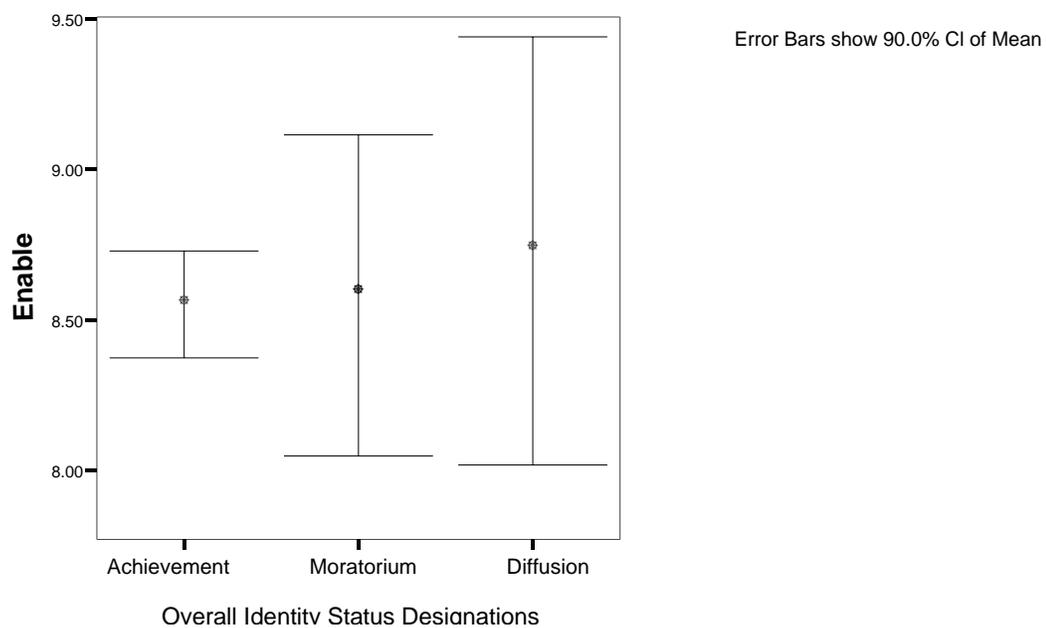


Figure 4. Distribution of identity statuses to enable others to act.

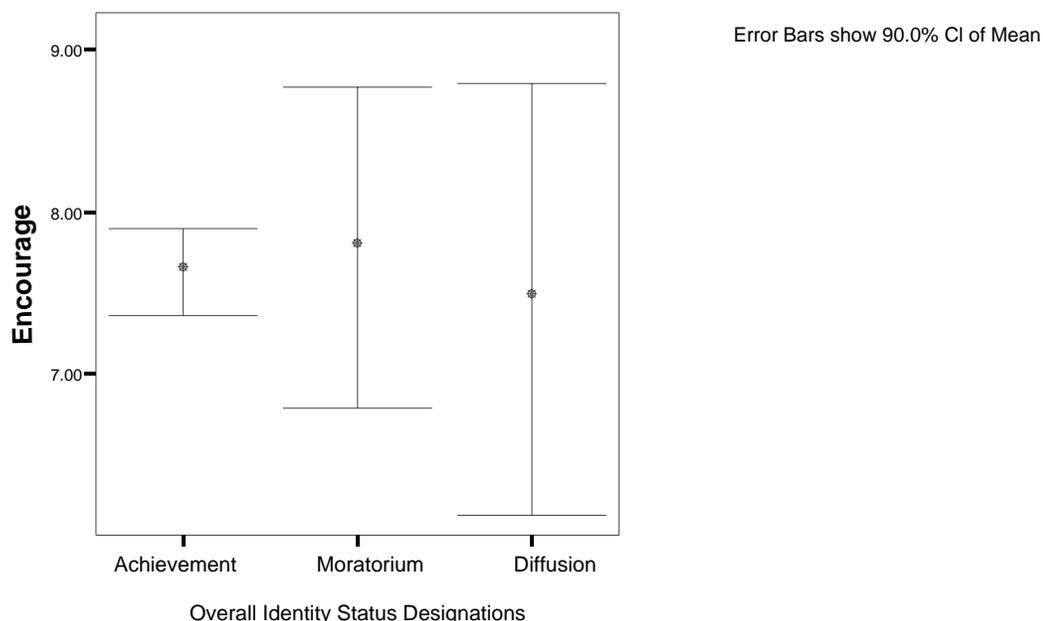


Figure 5. Distribution of identity statuses to encourage the heart.

Analysis of Variance

ANOVA's are used to test whether or not there is a statistically significant difference among the means of three or more variables. The traditional ANOVA is based on assumptions about the population from which a sample is taken (e.g., normal distribution and homoscedasticity). Data in this study do not meet the criterion of homoscedasticity according to a Box's M-test ($p = .003$). Therefore, Table 9 presents the results from the Kruskal-Wallis test, ANOVA's nonparametric equivalent. The identity status designations (achievement, moratorium, and diffusion) are the dependent variables and the leader behaviors are the independent variables. The only statistically significant difference in leader behaviors is found in challenge the process.

Table 9

Kruskal-Wallis Table

	Model	Inspire	Challenge	Enable	Encourage
Chi-Square	1.70	4.16	6.24	.48	1.60
Sig.	.43	.13	.04*	.79	.56

* $p < .05$.

Intercorrelations and Reliabilities

Analyses indicate a Cronbach's alpha at .88 for the internal consistency of the LPI-Self scales and .90 for the LPI-Observer scales. According to Kouzes and Posner (1995), the reliability coefficients from the LPI-Self ranges consistently between .75 and .87; the LPI-Observer ranges between .88 and .92. The internal consistencies of leadership scales in this study are congruent with alpha coefficients in other studies as noted by Kouzes and Posner (1995) and Kouzes (2003). The LPI has shown similarly high levels of internal consistency in hundreds of studies in diverse settings (Kouzes & Posner). This study adds further confirmation of the LPI's reliability. Table 10 presents the inter-item correlations for the scales in the LPI.

Table 10

Inter-Item Correlation of the LPI

	Model	Inspire	Challenge	Enable	Encourage
Model the Way	--				
Inspire a Shared Vision	.63	--			
Challenge the Way	.70	.82	--		
Enable Others to Act	.75	.37	.51	--	
Encourage the Heart	.64	.55	.59	.67	--

For reliability of the identity status interviews, an independent rater reviewed the recorded interviews of 25% (13 randomly chosen interviews out of 51) of the total identity status interviews conducted. The independent rater assigned identity status designations to the content domains, along with an overall identity status designation for each participant. When comparing the independent rater designations to that of the initial interviewer, only two discrepancies were found in the subscale content categories, and no discrepancies were found in the overall identity status designations. This accounts for 97% agreement between the initial rating and that of the independent rater for the content domains categories and 100% agreement in the overall identity status designations assigned. Reliability analysis of the initial identity status designations ($N = 51$) reveals Cronbach's alpha at .88. Reliability for the independent rater designations ($N = 13$) are at .85.

Table 11 presents the correlations of the LPI content domains to the overall identity status designations assigned to each leader. This analysis is based on the

assumption that the identity statuses can be represented on a continuum of developmental complexity. This continuum has not been established conclusively (J. Kroger, personal communication, March 30, 2006). The order of testing to the LPI is achievement, moratorium, and diffusion (there was no foreclosure designation assigned to any of the leaders).

Table 11

Correlations of LPI to Identity Status Designations (N = 51)

	Achievement	Moratorium	Foreclosure	Diffusion
Model the Way	.27 (.056*)	-.14 (.318)	-	-.22 (.118)
Inspire a Shared Vision	.14 (.329)	-.08 (.594)	-	-.11 (.436)
Challenge the Process	.24 (.090*)	-.24 (.094)	-	-.05 (.721)
Enable Others to Act	.20 (.156)	-.10 (.472)	-	-.17 (.230)
Encourage the Heart	.17 (.221)	.04 (.796)	-	-.32 (.024**)

Note. Numbers in parentheses refer to significance levels in the correlations

* $p < .10$. ** $p < .05$.

A discussion of the results, as well as the implications of the findings in this study is presented in chapter 5.

Chapter 5 – Discussion

The overarching purpose of this study was to explore the relationship between ego identity status and leadership behavior. This chapter discusses the research results and their implications for the study of the association between the identity status of the leader and his or her leadership practices. Support for the hypotheses is conferred. Also discussed are the limitations in this study and suggestions for future research is offered.

Recently, there have been a number of new investigations into the internal dynamics at work within leaders that may provide a framework for understanding a priori issues related to leadership (e.g., Avolio et al., 2004; Bass & Steidlmeier, 1999; Craig & Gustafson, 1998; Duigman & Bhindi, 1997; Harris, 2002; Humphrey, 2002; Kanungo & Conger; 1993; Keller & Cacioppe, 2001; McColl-Kennedy & Anderson, 2002; McIntosh & Rima, 1997; McNeal, 2000; Northouse, 2004; Patterson, 2003; Rima, 2000; Sosika et al., 2002; B. Winston, personal communication, February 19, 2005). These studies refer to subject matter such as spiritual leadership, authenticity, ethical leadership, altruism in leadership, and emotional leadership. They assume that there exists deeper dynamics within leaders that are associated with their leadership behavior. The findings indicate that research of this nature is promising and should be continued. The study at hand supplements this form of exploration and furthermore initiates the discussion of ontology of leadership as a new theory in the study of leadership concerned with the inner nature of leaders, emerging as a framework to investigate the innate needs and hidden dynamics of potential leaders, thereby making manifest any evidence of leadership behavior.

While the literature in psychology makes it clear that ego identity plays a role in human behavior, studies in leadership have not adequately probed the cause of leader

effectiveness or leader failure from an a priori position. Moreover, no study to this point has addressed Erikson's (1968) construct of ego identity in relationship to the exercise of leadership. This research has sought to add to the body of work in both psychology and leadership by exploring the possible relationship of ego identity and leader behavior. It is believed in fact, that the investigation into this connection may help bring about more long term health and effectiveness for leaders, as well as the diagnosis of problems in leadership.

The Five Practices of Leadership as outlined by Kouzes and Posner (1995) are seminal in the research of leader behavior. However, little is known about the internal human processes that motivate and provide the capacity for such behavior. Why do some leaders naturally exhibit powerfully healthy leader behaviors, while others are inhibited and struggle internally with matters that undermine their success in leadership? Where does the psychological energy come from by which to enact such behaviors? What gives birth to the inner strength, emotional maturity, and consistency of self that is so needed and demanded of leaders in our world today in order for them to practice such leader behaviors as outlined by Kouzes and Posner? It is these dynamic questions that this study has sought to address. The internal force of ego identity has been considered as a factor to supply a deeper fuel and inner capacity that brings forth such effective behavior.

The Correlations and Their Meaning

It was posited in the hypotheses of the study that (a) a positive correlation would exist between the ego identity status achieved and each of the five LPI scales of model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart; and (b) a negative correlation would exist between the identity

statuses moratorium, foreclosure, and diffusion, and each of the five LPI scales. The correlation coefficients obtained in this research provide some support for the hypotheses in the expected direction of the relationships. There were non-significant trends between identity achieved and model the way ($p = .056$), identity achieved and challenge the process ($p = .090$), and a significant negative correlation between identity diffusion and encourage the heart ($p = .024$). These correlations indicate some support for an association between ego identity status and leadership behavior scales. The following section provides rationale and meaning to these correlations.

Identity Achieved and Modeling the Way

A non-significant trend was found between identity achievement and modeling the way. Kouzes and Posner (1995) described modeling the way as leaders who lead by example and align their actions with values. By doing so, these leaders provide evidence that they are personally committed. They become the model for the whole team and followers perceive the coherent nature of the leader's values both personally and in the organization. Leaders who model the way display congruence and consistency in who they are and in what they practice. According to Kouzes and Posner, this credibility earns them influence over followers.

Kroger (2000) stated that identity is “a subjective feeling of self-sameness and continuity over time” (p. 8). The achieved identity status represents the consolidation of a sense of identity and the personal expressiveness of that identity in all domains of life. Marcia (1966) maintained that those in the identity achieved status have a relatively stable sense of self and have come to their beliefs, values, and goals as a result of exploring various alternatives and choosing for themselves. Marcia depicted the identity

achieved as one who had entered into identity-defining commitments on his or her own terms, following an active period of reflection, exploration, and decision-making. These individuals tend to have resolved questions about their own values (Matthews, 2005). Additionally, research has shown a significant positive relationship between identity achievement and level of self-actualization (the sense of fulfilling one's potential) (Mead, 1983). Thus, the non-significant trend observed in the present study is in line with results from previous identity status studies.

Identity Achieved and Challenging the Process

A non-significant trend was found between identity achievement and challenging the process in the correlation analysis. According to Kouzes and Posner (1995) challenging the process is a leadership practice crucial for effective leadership. Leaders venture out and are pioneers. They instill a sense of adventure in others, they look for ways to radically alter the status quo, and they continuously scan the environment for new and fresh ideas. Leaders always search for opportunities for ways to do what has never been done. Words signifying this practice include dedication, intensity, commitment, determination, and persistence (Kouzes & Posner). Leaders who challenge the process search for means by which to change, grow, and improve.

Bergh and Erling (2005) cited experimental studies that show identity-achieved individuals perform well under stress, reason at high levels of moral development, and score high on measures of autonomy. While no significant differences in intelligence have been determined between the identity statuses, identity-achieved individuals are shown to be more creative and rational than other statuses (Bergh & Erling). They can explain their choices and tend to resolve moral dilemmas at high levels of moral

reasoning (Matthews, 2005). Identity achievement has been negatively correlated to self-consciousness (Adams, Abraham, & Markstrom, 1987) and anxiety (Balistreri et. al., 1995), and positively correlated to self esteem, masculinity, and locus of control (Balistreri et. al.). Hamachek (1988) suggested that the person described by the achieved status can be expected to be optimistic and comfortable with decisions he or she has made, and to be clear on what kind of person he or she is. Thus, the non-significant trend observed in this study is in line with results from previous identity status research.

Identity Diffusion and Encouraging the Heart

A significant negative correlation was obtained between the diffusion identity status and the leadership style of encouraging the heart. Leaders encourage the heart of their constituents. Genuine acts of caring uplift the spirits and draw people forward. Kouzes and Posner (2003) qualified the sincere nature of such a practice of leadership. Recognition, appreciation, and celebration are not “pretentious ceremonies designed to create some phony sense of camaraderie” (p. 19). Instead, leaders who encourage the heart know how to link behavior with rewards. They know that encouragement, when done with authenticity and from the heart, builds a strong sense of collective identity and community spirit that can carry a group through extraordinarily tough times.

Identity-diffused individuals may have undergone some explorations, but they seem to be passively meandering more than actively exploring. Lack of commitment is characteristic of these individuals (Marcia, 1966). The diffused person has not yet committed to meaningful life-directions, and there is little interest in seeking commitments to psychosocial roles or values expressive of personal interests or beliefs (Kroger & Green, 1996). Some diffusions seem to drift aimlessly and carefree, while

others may show severe psychopathology exemplified by social isolation and unhappiness (Bergh & Erling, 2005). On experimental measures, identity-diffused individuals have the most difficulty thinking when under stress and use less complex cognitive styles than do moratoriums and achievements (Bergh & Erling). Identity diffused individuals have been correlated to being overwhelmed by their social environments, less able to narrow their attention, and having a strong need to control their interpersonal situation (Adams et. al., 1985). Thus, the significant negative correlation that was found in this investigation between identity diffusion and encouraging the heart fits well with results from previous identity status literature.

Summary

Results of the present investigation provide some support for an association between ego identity and some elements of leader behavior. First, the rationale for the correlation of identity achieved and modeling the way, while not significant, is understandable. Themes of consistency and actions of congruence of values across space and time are attendant to both the leadership construct called model the way and the identity status achieved. If one is to be consistent in his or her actions in leadership, it is not unreasonable to consider that an achieved identity was antecedent to that consistency and brought forth natural self-expressive behaviors in all contexts, including leadership. The degree of consistency in a person's beliefs and commitments commensurate with the identity achieved status allows a leader to instinctively behave in accordance with the values possessed within. Such consistency reflects "being true to one's self" and in leadership results in modeling the way.

Second, the correlation between identity achieved and challenging the process, while not significant, is also understandable. A leader who embraces change, challenges the status quo, and seeks to expand horizons is a person likely to be secure in who they are. This person is able to fend off challenges to his or her identity due to difficult circumstances or fears of failure. Consistent with research that reports the identity achieved status, and consistent with the inner constitution indicated by Kouzes and Posner relating to this behavior, these leaders are not self-conscious (Adams et al., 1987), tend not to be anxious in adverse conditions (Balistreri et al., 1995), have healthy self esteems (Balistreri et al.), and display the masculine tendency to embrace a challenge (Balistreri et al.).

Third, the significant negative correlation between identity diffusion and encouraging the heart is another likely scenario. An identity diffused person would not be able to muster the emotional energy or personal integrity to encourage a follower toward the completion of a task or to face a difficult challenge. Since the diffused leader lacks commitment to his or her vocation, as well as to other identity-specific domains, they are deficient in the emotional commitment and psychological will needed to encourage followers toward the organizational and its goals. Only a person with a sense of their own identity and values could encourage the hearts of followers through genuine acts of care and concern.

Limitations

Key limitations in this study were the small sample size and the convenience nature of the sample. The method of data gathering through a face-to-face interview format encumbered the size of the sample due to limited resources of time and money.

The task of enlisting participants, setting appointments, rescheduling appointments when cancellations occurred, and commuting over a large metropolitan area to conduct one hour interviews upon 51 leaders was challenging. The convenience nature of the sample also limits the finding's generalizability. Most of the participants became involved as a result of a recommendation made to the author via email contact. It is possible that contacts recommended people they liked as leaders, or who were effective in leadership. This may limit the study's ability to sample a more diverse population that might include problem leaders or less effective leaders. Although the findings may be applicable to other leaders, the sample population limits the external validity of the study. However from this initial investigation, it is readily seen that future research with larger and more diverse sampling of leaders could indeed unveil more robust relationships between the variables.

Next, this study limits its definition of effective leadership behavior to only Kouzes and Posner's (1995) Five Practices of Exemplary Leaders: (a) modeling the way, (b) inspiring a shared vision, (c) challenging the process, (d) enabling others to act, and (e) encouraging the heart. The scope of this definition may be limited in several ways. First, Kouzes and Posner's research was bound primarily to a consideration of transformational leadership; summarizing their research on the Five Practices, they wrote, "Transformational leaders closely resemble the leaders we describe in this book, inspiring others to excel, giving individual consideration to others, and stimulating people to think in new ways" (p. 321). While transformational leadership theory could be considered the most prominent leadership theory in the literature, based solely upon the construct of transformational leadership, the LPI is constrained by not encompassing other constructs

of effective leader behavior. Second, it could be argued that Kouzes and Posner's research did not consider leadership practices in relation to group size (Sessoms, 2003). For example, a leader may effectively challenge the process in a large group, but the same leader may be less effective to challenge the process in a small group or in one-on-one leadership. Third, Van Velsor and Guthrie (1998) posited that leadership is always embedded in a particular organizational context in which effective leadership is determined by the organization's distinctive culture and systems. In other words, the practices called on by Kouzes and Posner may not be effective or most effective in all organizational settings. It could be that other behaviors outside the bounds of the Kouzes and Posner's Five Practices are more essential in certain contexts at certain times. Whereas Kouzes and Posner's research did not seem to prioritize these contextual demands for distinctive leadership behaviors, their research is used because it is generalizable to a wide diversity of organizations.

Since Erikson (1968) recognized identity formation to occur in mid to late adolescence, the vast amount of research on ego identity has explained the forces of identity in the adolescent stage of the life cycle. Only recently have researchers brought greater attention to ego identity in relationship to adulthood (Glodis & Blasi, 1993; Kroger, 2000, 2002a, 2002b; Lewis, 2003; Marcia, 2002; Marcia et al., 1993; Raskin, 2002; Schwartz, 2002; Strayer, 2002; Whitbourne et al., 2002). Because ego identity research among adults is limited in volume and scope, the lack of a more vast body of research may limit the foundation for this study as well. Moreover, the study may be limited by the operationalization of terms within ego identity that are used in research of both adolescents and adults. Does diffusion during adolescence, when an identity is

initially being formed, mean the same thing as diffusion during adulthood? Do the content domains that describe commitments in one's identity remain the same in both adolescence and adulthood (Marcia et al., 1993; Marcia, 2002; Kroger, 2003)? These and other questions may create confounding variables in research of ego identity among adults and thus limit the research at hand.

Although internet surveys have ease of use for data collection, they also have limitations (Hartsfield, 2003). For example, different access to computers and the environmental effects surrounding users may adversely influence the generalizability of a study (Krantz & Dalal, 2000). Substantial literature exist which compares computer administration of various tests with paper-and-pencil administration (Hartsfield). Data collection issues such as falsifying data and socially desirable responses may be intensified by web-based methods. Uncontrolled response environments also can negatively affect data generalizability in that each participant may respond to web materials in a different context. Buchanan and Smith (1999) highlighted the fact that researchers have no control over environments in which participants complete particular research tasks. Others might be present when research materials are completed, there may be environmental factors that affect the participant and software or hardware incompatibilities may develop.

Implications

Both the direction of the correlations as anticipated in the research hypotheses and the moderate to high connections between identity achieved and model the way, identity achieved and challenge the process, and identity diffused and encourage the heart, suggest an association between identity status and leadership style that could be pursued

in future research. A reassessment of traditional research that considers only leader behavior is called for. The author postulates that more ardent investigations into psychological characteristics of leaders, particularly in terms of identity status, have great implications for the field of leadership.

Whereas this study only explored the relationship of the variables, studies that seek to identify a causal relationship between ego identity and effective leader behavior may result in a clearer diagnosis of predictors for leader effectiveness and has potential value for leaders and organizations alike. Research of this nature would require a larger and more diverse sample of leaders. Such research however, might provide organizations ways to improve hiring practices, create more effective leader development experiences, and generate more accurate organizational diagnosis tools. Individual leaders may particularly benefit in areas of personal assessment to allow self-awareness and reflection for leadership development. If a strong correlation between ego identity and leader behavior can be detected in subsequent research and the validity of identity for predicting leader effectiveness be empirically established, important implications exist for leadership applications in a variety of contexts.

Suggestions for Further Research

The literature supports the findings of this study, which show empirical support for an association between ego identity status and effective leader behavior. The present study suggests that a larger and more diverse sample might well produce additional significant correlations between the variables. Overall, the pattern of relationships, though modest, supports the hypothesized correlation between the variables and provides indication of the need for further empirical study. It is recommended that future research

enhance the exploratory nature of the correlations, but also move the investigation to determine if there is a cause and effect relationship.

While the identity status interview may be richer for gaining information in determining identity status designations, the creation of a reliable quantitative survey would provide more opportunities for data collection in this important area of research among leaders in the future. Unlike identity status interviews conducted with adolescents or college students who have a common location such as a school or university, interviewing a diverse population of adults involves gathering data in displaced geographic locations. The clinical interview requires a great deal of time because of the necessity of individual administration. This is likely to limit the size of research samples and possibly the use of random sampling procedures. Also, scoring procedures require extensive training and considerable care in using scoring manuals in the rating of the verbal protocol. Adams (1998) added, "Difficulties in engaging in a reliable and valid interview, using the correct and useful interview stems, and adequate probing that avoids directing or biasing responses can make it difficult to complete extensive interview studies" (p. 11). In contrast, a self-report scale can be utilized with a common set of items responded to by all subjects, therein providing a similar base on which all subjects are classified. It is recommended that work be done to provide reliable scales for adult identity status in order to expand the research into large population samples for leadership studies.

Likewise, more studies into the internal dynamics at work within leaders and how these workings effect leader behavior is encouraged. This growing body of research, using a wide range of methodologies and samples, has consistently shown that the inner

person of the leader should be considered in the future. Unlike the vast body of traditional leadership theories that emphasize tactile behaviors and skills, ontology of leadership as defined and explored in this paper, supports the new frontier for research. The study of the hidden, structural components at work in the leader is a much needed avenue of research in years to come.

Also, another line of research would focus on longitudinal studies that trace leadership development through the prism of identity development in adulthood. The study might associate the sophistication and maturity of both leadership practices and identity development through the adult years and investigate the longitudinal relationship between the two variables.

In sum, the results of this empirical study are offered as an initial investigation into the internal workings that relate to the behaviors of leaders. It has investigated the premise that leadership is more a function of who one is than what one does and that identity (as a part of who one is) may have a relationship to leader effectiveness. As such, this research invites multidisciplinary dialogue from fields as diverse as psychology, religion, and leadership studies, as well as the employment of diverse research methods and designs from both the qualitative and quantitative traditions.

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Appendix A

Studies in Psychology that Reveal the Relationship of Identity Status to Human
Behaviors

All studies listed below measured identity status with the OMEIS instrument (Adams et al., 1989) and are listed in the appendix of Adams (1998) pp. 50-70.

Study	Relationship
Adams et al. (1987)	Ideological achievement negatively correlated to self-consciousness.
Adams et al. (1985)	Men in the uncommitted statuses (moratorium and diffusion) as compared to committed status men (achieved and foreclosed) viewed themselves as highly attentive to social information and capable of addressing numerous ideas; being overwhelmed by their social environments; less able to narrow their attention; and having a strong need to control their interpersonal situation. Foreclosure status women compared to women in other identity statuses were least likely to see themselves as able to integrate ideas; more inclined to perceive themselves as overloaded and confused by internal stimuli; more likely to tune out the external environment and perceive their environment as less demanding; involved in competitive activities; and perceive less control of their own interpersonal situations.
Archer & Waterman (1988)	Comparison of romantic relationship styles and identity status revealed that achievement-status individuals tended to approach romantic relationships in a more deliberate fashion and were more willing to share personal information with their partner, while diffusion-status subjects showed the opposite pattern. Moratorium status was associated with poor quality relationships.
Balistreri et al. (1995)	Positive relationship of "identity achievement" to self esteem, masculinity, and locus of control. Positive relationship of "identity foreclosure" to authoritarianism. Identity commitment subscales (achievement and foreclosure) negatively correlated to anxiety.
Bennion & Adams (1985)	For both ideological and interpersonal identity, the identity-achievement status subjects were consistently higher on

general identity and intimacy. Diffusion- and foreclosure-status subjects were observed as consistently scoring less high on the same identity and intimacy measure, moratorium-status subjects scored toward the middle or lower middle on the same continuum. Low-profile moratorium-status subjects scored similarly to the moratorium subjects on intimacy measures, but scored higher on measures of general identity. Foreclosure was significantly ($p < .001$) correlated with authoritarianism, while diffusion was negatively correlated. Identity achievement was positively correlated with a measure of rigidity.

- Bishop et al. (1997) There was an inverse linear relationship between the level of beer consumption and identity status. As identity status increased the volume and frequency of beer consumption decreased. The exception to this trend was the level of consumption for the identity achieved status. These individuals reported an intermediate level of beer consumption.
- Blustein & Palladino (1991) Results lead to the conclusion that females in moratorium and diffusion statuses tend to have high levels of goal instability and to a lesser extent superiority. This goal instability and superiority are inversely, but modestly associated with the identity achievement status. Finally, older female adolescents are more likely found in the identity achievement status than the moratorium or diffusion statuses. The results for the males suggest that males in the identity achieved status tend to be goal directed. This goal directedness was inversely associated with moratorium. Results also suggest that male adolescents who rely on superior means of self-expression are likely to be in the foreclosure identity status and not the diffusion status. Age did not seem to be related to the overall interrelationships for the male sample.
- Boyes & Chandler (1992) A two-by-two analysis of identity statuses and epistemic level shows that “lower” identity statuses (identity diffusion or foreclosure) are related to realistic epistemic positions (realism; naïve and defended), while “more mature” identity statuses (moratorium or achieved) are associated with “higher” epistemic positions (dogmatic, skeptical or rational).
- Caldwell et al. (1988) Correlations of a social support network measure and the

subscale of the OM-EIS showed that the diffusion and moratorium subscale scores were negatively related to number of emotional support givers, while achievement subscale scores were positively related. Foreclosure subscale scores were positively associated with increasing proportions of their support network reported as mutually disclosing. Moratorium subscale scores were negatively associated with overall satisfaction reported with support network while achievement subscale scores were positively related.

Clancy, S. M., &
Dollinger, S. J. (1993)

Ideologically identity-achieved subjects were more extroverted; foreclosed, more low on openness to experience; and diffused, more low on conscientiousness and on agreeableness. Therefore, identity-achieved subjects appeared to be very interpersonally warm or outgoing and generally happy individuals. Whereas foreclosed subjects scored low on all facets regardless of whether they were classified by ideological or interpersonal scales. Neuroticism was significantly related to overall moratorium, diffusion and achievement ($r = .35, .25, -.27$, respectively). Extroversion was positively related to achievement status, but negatively related to the diffusion and moratorium statuses ($r = .35, -.30, -.19$, respectively). Openness was strongly related to foreclosed status with a correlation of $r = -.50$. There was a significant, but weak correlation between agreeableness and diffusion, $r = -.17$.

Lamke, L. K., &
Abraham, K. G. (1984)

Interpersonally and ideologically achieved and interpersonal moratorium status subjects reported higher levels of masculinity and femininity than did other identity statuses.

Mead, V. H. (1983)

Class rank (year in school) and identity-status correlations showed a low, but significant relationship (higher class rank correlated with mature identity statuses). Significantly more females (than males) and more non-traditional students were identity achieved. A low, but significant, positive relationship was found between ego-identity status and level of self-actualization as measured by the Shostrom Personal Orientation Inventory.

Wallace-Broschious,
A., Serafica, F. C.,

Identity achievement was positively related to career planning and negatively related to career indecision.

& Osipow, S. H. (1994) Moratorium and diffusion statuses were positively associated with career indecision and negatively related to career planning. Unexpectedly, in both grades foreclosure was positively related to career indecision.

Appendix B

Identity Status Interview: Adult Form

Sally L. Archer and Alan S. Waterman

Leader Interviewed: _____**Date:** _____**General Opening**

We are you from originally?

And where are you living now?

How do you feel about living in _____?

If I may ask, how old are you?

Are both of your parents still living?

(If not) At what age were you when your (father) (mother) died?

Have your parents ever been separated or divorced?

(If yes) At what age were you when your parents separated?

(If appropriate) Whom did you live with then?

(If appropriate) Has either of your parents remarried?

(If yes) What age were you at that time?

Can you tell me something about your father's educational background?

And what type of work (does) (did) he do?

And your mother, what was her educational background?

And has (had) she been employed outside of the home?

(If appropriate) What type of work (does) (did) she do?

Do you have any brothers or sisters?

(If yes) What are their ages?

Tell me about your continued schooling, work, and marriage since you left high school?

(If married, inquire into the educational and employment background of the spouse, and the presence of children in the family.)

Vocational Activities

How did you come to work for _____ (name of company)?

And how did you come to choose to do _____ (the type of work described)?

(If unemployed) What type of work would you like to do?

How are you going about trying to obtain employment?

(For all respondents) When did you first become interested in _____?

What do you find attractive about the work you're (doing) (seeking) now?

What drawbacks do you see about your (present) (sought) work?

How would you describe your feelings while you are engaged in these work activities?

Why do you think you feel that way?

Have there been other types of work that you have pursued?

(If yes) What did they involve?

(As appropriate) What did you see as attractive and as drawbacks to _____?
(Ask for each type of work.)

When you were deciding on employment, were there any other fields or types of work you're considering?

(If appropriate, ask "attractive" and "drawbacks" questions about each field mentioned)

(If appropriate) Why did you decide not to pursue that (those) careers?

(If respondent attended college or other type of postsecondary school) How did you come to decide on attending _____?

What was your major?

Did you have a minor? (If yes) what was it?

How did you come to decide on _____ as a major?

When did you first become interested in _____?

What did you find attractive about this field?

What drawbacks did you see about the field?

What did you plan to do with this major after you graduated from college?

While in college, did you think about any other majors besides _____?

(If yes) What else did you consider?

When did you become first interested in _____?

What did you find attractive about _____?

What drawbacks did you see to this field?

Why did you decide not to pursue this field?

Was this a difficult decision to make?

What do you think influenced your choice?

(Repeat for each possible major mentioned)

How about when you were in high school, what was your thinking about your future vocational plans?

(Repeat cycle of questions about for each field mentioned that has not been previously discussed)

(If not already evident) Was there ever a time when you're trying to decide between two very different directions for your life- the work you wished to pursue?

(If yes) What were your alternatives then?

Was that a difficult decision to make?

What influenced your decision here?

Most parents have plans for their (sons) (daughters), things they'd like to see them go into, things they'd like to see them do. Did your folks have any plans like that for you?

Do you think your parents may have had a preference for one field over another, although that would never have tried to pressure you about it?

(If necessary) How did your parents feel about your plans to go into you _____?
(respondent's current career activities)

(If married) How did your spouse feel about your current career activities?

How willing do you think you'd be to change your plans from _____
(respondent's current career activities), if something better came along?

(If asked, "What do you mean by better?" Respond, "Whatever might be better by your standards.")

(If respondent indicates the possibility of change) What might you change to?

What might cause you to make such a change?

How likely do you think it is that you will make some change?

On a 7 point scale, how important do you see your vocation as being to you in your life, where 7 means extremely important and 1 means not important at all?

Marriage and the Role of Spouse

Do you remember what your thoughts about marriage were like when you were a student in high school and in college?

(If necessary) Can you describe your thinking?

(If married) What were your thoughts about marriage leading up to the time when you were married?

What did you think would be a good time for you to marry?

What kind of person did you want to marry?

How did you picture what marriage might be like for you?

What did you see as your role as a (husband) (wife)?

(If never married) Have you ever thought about the idea of marriage?

(if not planning to marry) Why do you think you preferred not to marry?

(If planning to marry) Why do you think you would prefer to marry?

What do you see as the advantages and disadvantages of being single versus being married?

Has your decision about (marrying) (not marrying) come easily to you, or has it been a difficult decision to make?

(If divorced and not remarried) Have you ever thought about the idea of marrying again?

(If not planning to remarry) Why do you think you preferred not to remarry?

(If planning to remarry) why do you think you would prefer to remarry?

What do you see as the advantages and disadvantages of being single versus being married again? (If only one side is presented, ask about the other)

Has your decision about (remarrying) (not remarrying) not come easily to you, or has it been a difficult decision to make?

Why?

Who may have been a factor in your decision?

(For every respondent) Have you ever gone through an important change in your thinking about marriage for yourself?

(If yes) Please describe that change.

What started you thinking about these questions?

Who may have been a factor in your thinking?

How would you compare your ideas about marriage with those of your (father) (mother)?
(Make comparison with the parent of the same gender as the respondent)

How would you describe your parents' marriage?

What do you think of the marriage that your parents have had?

Would you like your (marriage) (remarriage) to be similar to theirs?

How do your parents feel about your ideas on marriage?

(If parents do not know) How do you think they would feel about them if they did know?

(If married or in a romantic relationship) How did your (spouse) (romantic partner) feel about your ideas on marriage?

How do your ideas about marriage compare with (his) (hers)?

As you think about the activities involving marriage in your role as a (husband) (wife), what would you say (has been) (you anticipate to be) most satisfying or rewarding for you?

Is there anything about these activities that (has been) (you anticipate will be) a source of dissatisfaction to you?

How willing would you be to change your ideas about marriage?

(If appropriate) What would it take to change your ideas about marriage?

Do you anticipate that you might reexamine your decision at sometime in the future?

(If yes) When? Why then?

On a 7 points scale, how important do you see marriage and the role of a spouse has been to you in your life? Again, 7 means "extremely important" and 1 means "not at all important".

The Role of a Parent

Do you remember what your thoughts about parenting were like when you were a student in high school (and in college)? (If necessary) Can you describe your thinking?

(If a parent) What were your thoughts about parenting leading up to the time when you became a (father) (mother)?

What did you think would be a good time for you to start a family?

How did you picture what parenting might be like for you?

What (do) (did) you see as your role as a (father) (mother)?

What type of behavior in your child (gives) (gave) you pleasure?

What role do you think your spouse should have in parenting with you?

What role does your spouse have in parenting with you?

(If any difference is mentioned) Why?

(If never a parent)

Have you ever seriously thought about the idea of parenting?

(If not planning to become a parent)

Why do you think you prefer not to be a parent?

(If planning to become a parent sometime in the future)

Why do you think you would like to be a parent?

When do you think would be a good time in your life to start parenting?

How do you picture your role in parenting?

What type of behavior in your child would give you pleasure?

If you do become a parent, what role do you think your spouse should have in parenting with you?

What role do you anticipate your spouse will have in parenting with you?

(If any difference is mentioned) Why?

(For every respondent)

What do you see as the advantages and disadvantages of being a parent?

(If only one side is presented, ask about the other) Has your decision about (parenting) (not parenting) come easily to you or has it been a difficult decision to make?

Why?

Who may have been a factor in your decision?

Have you ever gone through an important change in your thinking about parenting?

(If yes) Please describe that change.

What started you thinking about these questions?

Who may have been a factor in your thinking?

How would you compare your ideas about parenting with those of your parents? (Ask for a comparison with the parent of the same gender as the respondent, if not provided.)

How would you describe your parents' parenting?

What do you think of the parenting you had?

Would you like your parenting to be similar to theirs?

How do your parents feel about your ideas on parenting?

(If parents do not know) How do you think they would feel about them if they did know?

(If married) How does your spouse feel about your ideas on parenting?

How do your ideas about parenting compare with (his) (hers)?

(For all respondents) Do you believe your ideas about parenting are now fairly well worked out, or do you feel you are still working out your thinking about parenting?

(If still working out ideas)
What questions are you still thinking about?

What are you doing now to work out your thinking about these questions?

How willing would you be to change your ideas about parenting?

(If appropriate) What would it take to change your ideas about parenting?

Do you anticipate that you might reexamine your decision at some time in the future?

(If yes)
When? Why then?

What do you think might influence your decision?

On a 7 point scale, how important do you see the role of parent has being to you in your life? Again, 7 means “extremely important” and 1 means “not at all important.”

Family and Career Priorities

Looking over your previous responses, I notice that you rated career _____, in importance, marriage _____, and parenting _____, which seems to suggest that you value _____ more (or each area about equally). How do you feel about that?

I would like you to share with me the types of conflicts you feel have developed or could develop as a result of your pursuit of a career and a marriage, specifically with your role as (husband) (wife). (In other words, have these roles conflicted and if so, how?).

How much had you thought about marriage and career conflicts earlier in your life?

Have you ever gone through an important change in your thinking about marriage and career conflicts earlier in your life?

(If yes) Please describe that change.

What started you thinking about such questions?

Who may have been a factor in your thinking?

How would you compare your ideas about handling spouse and career conflicts with those of your parents?

How would you describe your parents own behavior in their marriage in such potential conflicts?

Did their position influence you? How?

Would you like your handling of spouse and career conflicts to be similar to theirs?

(If married) What similarities and differences are there between your ideas about spouse and career conflicts and those of your spouse?

How does your spouse feel about your ideas on handling spouse and career conflicts?

How much do you worry now about conflicts between spouse and career roles?

(If little or none) Do you anticipate it becoming a serious question for you in the future?

(If yes) At what time in your life?

(If no) Why not?

(if not previously addressed concretely) If you're confronted with a conflict between your work responsibilities and your responsibilities as a (husband) (wife), which would you give priority to? Why?

Now I would like you to elaborate on possible conflicts you feel have developed or could develop as a result of pursuing your career and parenting.

How much had you thought about parenting and career conflicts earlier in your life?

Have you ever gone through an important change in your thinking about parenting and career conflicts for yourself?

(If yes) Please describe that change.

What started you thinking about these questions?

Who may have been a factor in your thinking?

How would you compare your ideas about parenting and career conflicts with those of your parents?

How would you describe your parents own handling of such conflicts?

Would you like you're handling of parenting and career conflicts to be similar to theirs?

(If married) What similarities and differences are there between your ideas about parenting and career conflicts and those of your spouse?

How does your spouse feel about your ideas on handling parenting and career conflicts?

How much do you worry now about parenting and career conflicts?

(If little or none) Do you anticipate it becoming a serious question for you in the future?

(If yes) At what time in your life?

(If no) Why not?

(If not previously addresses concretely) If you were confronted with a conflict between your work responsibilities and your responsibilities as a parent, which would you give priority to you? Why?

What do you think are the likely consequences of making this your priority?

Have you given much thought to (or experienced) such consequences?

What kind of control do you feel you have over such consequences?

Religious Beliefs

Do you have any religious preference?

How about your parents- do (did) they have any religious preference?

Were both of your parents reared _____?

How important would you say religion (is) (was) to your parents?

Have you ever been active in church or church groups? (adapt for Jews and others)

Since you were in high school (college), have your activities with respect to religion increased or decreased or remained about the same?

(If not already evident) Do you currently attend religious services?

(If yes) What are your reasons for attending services?

How do you feel while you are engaged in activities related to your religion?

Why do you think you feel that way?

(If no) Did you ever attend religious services with any frequency?

(If appropriate) What has led your attendance at services to fall off?

Do you find yourself getting into religious discussions?

(If yes) What point of view do you express in these discussions?

I'd like to find out something about your ideas in the area of religion, for example on such questions as the existence of God and the importance of organized religion. What are your ideas?

(If Roman Catholic) How about the matter of the infallibility of the Pope?

(Ask about other religious questions as they appear appropriate)

Was there ever a time when you came to question, to doubt, or perhaps to change your religious beliefs?

(If yes) What types of things did you question or change?

What started you thinking about these questions?

(If not already evident) How old were you at the time?

How serious were these questions for you?

Do you feel that you've resolved these questions for yourself, or are you still working on them?

(If resolved) What has helped you to answer these questions?

(If not resolved) How are you going about trying to answer these questions?

(If married) Does your spouse have any religious preference?

Was your spouse reared _____?

How important would you say religion is to your spouse? (very, somewhat, or not imp.)

How does your spouse feel about your ideas on religion?

How do you did your parents feel about your religious beliefs?

(If parents don't know) How do you think they would feel about them if they did know?

Are there any important differences between your beliefs and those of your spouse and or your parents?

(If yes) How do you deal with them?

At this time, how will worked out do you think your ideas on religion are?

Do you think your ideas in this area are likely to remain stable, or do you believe they may very well change in the future?

(If they may change) In what direction do you think your beliefs might change?

What might bring about such a change?

How likely is it that such a change might occur?

(If you see evidence of continued thought being given to religious questions) How important is it to you to work out your ideas in the area of religion?

Are you actively trying to work out your beliefs now, or are you more concerned with other things?

On a 7 point scale, how important do you see your religious beliefs as being to you in your life? Again, 7 means "extremely important" and 1 means "not at all important".

(For agnostics and atheists, the last question in this domain should be phrased thus) On a 7 point scale, how important do you see your ideas about agnosticism and atheism as being to you in your life? Again, 7 means “extremely important” and 1 means “not all important”.

Political Beliefs

Do you have any political preference?

Do you belong to you, or do you see yourself as associated with any political party?

Where would you describe yourself as falling on a scale from liberal through moderate to conservative?

Do your parents have any political preferences?

(If appropriate) Do they belong to any political party?

(If appropriate) Where would you say they’d fall on a scale from liberal through moderate to conservative?

(If necessary, ask separately for both father and mother) How important would you say political matters are to your parents?

Are there any political or social issues that you feel pretty strongly about?

(If asked, “Such as?” Respond, “Whatever might be important issues for you.” If asked again, suggest such issues as the economy, how much weaponry is needed for defense, foreign policy, etc.)

What would you like to see done about _____?

(Repeat for each issue raised)

Are there other issues that you have views about?

What would you like to see done about _____?

(Repeat for each issue mentioned)

Have you ever taken any political actions, like joining groups, participating in election campaigns, writing letters to government or other political leaders, signing petitions, participating in demonstrations?

(If yes, elicit a description of each, if necessary)

What were the circumstances of your becoming involved in these activities?

(Repeat for several of the activities mentioned.)

How do you feel what you're engaged in activities related to your political beliefs?

Why do you think you feel that way?

(If no issues or activities were discussed) Do you feel that you're actively trying to arrive at a set of political beliefs, or do you feel that the area politics isn't very important to you at present?

(If trying to work out ideas) Can you tell me something about the types of things you're thinking about?

How are you going not getting the information you need to make a decision?

How important is it for you to work out these ideas?

Was there ever a time when you found your political ideas undergoing change, when you believe the one thing on an issue and then, months or years later, you found you have very different ideas on the same issue?

(If yes) Please describe the circumstances.

What led you to make that type of change?

Was there anyone who may have been a factor in your thinking at the time?

(If married) Does your spouse have any political preferences?

(If appropriate) Does he see you belong to any political party?

(If appropriate) Where does (he) (she) fall on a scale from liberal through moderate to conservative?

How important would you say political questions are to your spouse?

How does your spouse feel about your ideas on politics?

How (do) (did) your parents feel about your political beliefs?

(If parents don't know) How do you think they would feel about them if they did know?

Are there any important differences between your beliefs and those of your spouse and/or your parents?

How do you deal with them?

At this time, do you believe your political beliefs are likely to remain stable for some time, or do you feel that they may very well change in the future?

(If they make change) In what direction do you think your beliefs might change?

How likely is it that such a change might occur?

(If appropriate) Do you feel these changes would occur just on specific issues, or might there be a change in your general political philosophy?

On a 7 point scale, how important do you see your political beliefs as being to you in your life? Again, 7 means “extremely important” and 1 means “not at all important”.

Sex Role Attitudes

Changing topics again, I'd like to talk to you about your perceptions of men's and women's roles in society today.

What advantages and disadvantages do you see associated with the roles of men and women in today's society?

(Make sure advantages and disadvantages are addressed for both genders.)

How do you think things should be in terms of what women are supposed to be like and what men are supposed to be like?

If you could have chosen to be a man or woman in today's society which would you be?

Why?

As you think about your activities as a (man) (woman) in today's society, what would you say is most satisfying or rewarding for you yourself?

Is there anything about these activities that you would consider a source of dissatisfaction?

How would you describe your feelings while you're engaged in activities related to your (masculinity) (femininity)?

Why do you think you feel that way?

How did you come to learn what it means to be a (man) (woman) in today's society?

Do you feel this is something that came naturally for you, or were there times when you were uncertain how you should act?

(If there were uncertainties) Can you describe the circumstances for me?

How did you go about working out what you should do?

Who may have been a factor in your thinking at the time?

Was there ever a time when you came to question, to doubt, or perhaps to change your ideas, expectations, and or behavior about your roles as a (man) (woman) in this society?

(If yes) What types of things did you question or change?

What started you thinking about these questions?

(If not already evident) How old were you at the time?

How serious were these questions for you?

Do you feel that you've resolved these questions for yourself, or are you still working on them?

(If resolved) What has helped you to answer these questions?

(If not resolved) How are you going about trying to answer these questions?

How (do) (had) your mother and father expressed their female and male roles, respectively?

How were your ideas, expectations, and behaviors in this area influenced by your parents?

Are there any important similarities and or differences between the ideas, expectations, and behaviors with which you and your (father) (mother) express the role of a (man) (woman) in today's society?

(If appropriate) How about the effects your brothers or sisters may have had on your ideas, expectations, and behaviors?

Are there any important differences between their ideas, expectations, and behaviors and yours on men's and women's roles in society?

(If married) What are your spouse's ideas, expectations, and behaviors about men's and women's roles in society today?

How are they similar to and different from yours?

How does your spouse feel about your ideas, expectations, and behaviors on your role as a man woman in today's society?

How has your spouse's perspective influenced yours?

How (do) (did) your parents feel about your ideas, expectations, and behaviors on your role as a man woman in today's society?

(If parents don't know) How do you think they would feel about them if they did know?

Do you see your ideas about the roles of men and women in today's society remaining stable, or do you see your ideas as possibly changing in the future?

(If ideas may change) In what direction might your ideas change?

What do you think might cause such a change?

How likely is it that such a change might occur?

(If you see evidence of continued thought being given to these questions) How important is it to you to work out your ideas in this area?

Are you actively trying to work out your beliefs, expectations, and or behaviors now, or are you more concerned with other things?

On a 7 point scale, how important do you see your beliefs, expectations, and behaviors defined by your role as a (man) (woman) as being to you in your life? Again, 7 means "extremely important" and 1 means "not at all important".

Appendix C

Leadership Practices Inventory Self Form

Kouzes / Posner**LEADERSHIP PRACTICES INVENTORY**
Self**WELCOME**

Your involvement in this project is greatly appreciated. The results of this survey will remain confidential and will be used only in this research context. Please read all instructions carefully. Once you've completed the survey please review it to make sure you have answered ALL QUESTIONS before clicking the “submit” button.

INSTRUCTIONS

In this survey you will find thirty statements describing various leadership behaviors. Please read each statement carefully, and using the RATING SCALE, ask yourself: “How frequently do I engage in the behavior described?” Be realistic about the extent to which you actually engage in the behavior. Be as honest and accurate as you can be. DO NOT answer in terms of how you would like to behave or how you think you should behave. DO answer in terms of how you typically behave on most days, on most projects, and with most people. Be thoughtful about your responses... for example, giving yourself 10's on all items is most likely not an accurate description of your behavior. Similarly, giving yourself all 1's or all 5's is mostly not an accurate description either. Most people do some things more or less often than they do other things. If you feel that a statement does not apply to you, it's probably because you don't frequently engage in the behavior. In that case, assign a rating of 3 or lower.

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1. I seek out challenging opportunities that test my own skills and abilities.
2. I talk about future trends that will influence how our work gets done.
3. I develop cooperative relationships among the people I work with.
4. I set a personal example of what I expect from others.
5. I praise people for a job well done.

6. I challenge people to try out new and innovative approaches to their work.
7. I describe a compelling image of what our future could be like.
8. I actively listen to diverse points of view.
9. I spend time and energy on making certain that the people I work with adhere to the principles and standards that have been agreed upon.
10. I make it a point to let people know about my confidence in their abilities.
11. I search outside the formal boundaries of my organization for innovative ways to improve what we do.
12. I appeal to others to share an exciting dream of the future.
13. I treat others with dignity and respect.
14. I follow through on the promises and commitments that I make.
15. I make sure that people are creatively rewarded for their contributions to the success of projects.
16. I ask “What can we learn?” when things do not go as expected.
17. I show others how their long-term interests can be realized by enlisting in a common vision.
18. I support the decisions that people make on their own.
19. I am clear about my philosophy of leadership.
20. I publicly recognize people who exemplify commitment to shared values.
21. I experiment and take risks even when there is a chance of failure.
22. I am contagiously enthusiastic and positive about future possibilities.
23. I give people a great deal of freedom and choice in deciding how to do their work.

24. I make certain that we set achievable goals, make concrete plans, and establish measurable milestones for the projects and programs that we work on.
25. I find ways to celebrate accomplishments.
26. I take the initiative to overcome obstacles even when outcomes are uncertain.
27. I speak with genuine conviction about the higher meaning and purpose of our work.
28. I ensure that people grow in their jobs by learning new skills and developing themselves.
29. I make progress toward goals one step at a time.
30. I give members of the team lots of appreciation and support for their contributions.

Appendix D

Leadership Practices Inventory Observer Form

Kouzes / Posner**LEADERSHIP PRACTICES INVENTORY
Observer****WELCOME**

Your participation in this project is greatly appreciated. Please read all instructions carefully. The results of this survey are confidential (names are not attached in the reporting of any results, but are used only to aid in the compilation of the data.)

INSTRUCTIONS

You have been asked by someone to assess their leadership behavior. In this survey you will find thirty statements describing various leadership behaviors. Please read each statement carefully, and using the **RATING SCALE**, ask yourself: "How frequently does this person engage in the behavior described?" Be realistic about the extent to which this person actually engages in the behavior. Be as honest and accurate as you can be. **DO NOT** answer in terms of how you would like to see this person behave or how you think he or she should behave. **DO** answer in terms of how this person typically behaves on most days, on most projects, and with most people. Be thoughtful about your responses... for example, giving this person 10's on all items is most likely not an accurate description of his or her behavior. Similarly, giving someone all 1's or all 5's is mostly not an accurate description either. Most people will do some things more or less often than they do other things. If you feel that a statement does not apply to you, it's probably because you don't see or experience the behavior. That means this person does not frequently engage in the behavior. In that case, assign a rating of 3 or lower.

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1. Seeks out challenging opportunities that tests his or her own skills and abilities.
2. Talks about future trends that will influence how our work gets done.
3. Develops cooperative relationships among the people he or she works with.
4. Sets a personal example of what he or she expects from others.

5. Praises people for a job well done.
6. Challenges people to try out new and innovative approaches to their work.
7. Describes a compelling image of what our future could be like.
8. Actively listens to diverse points of view.
9. Spends time and energy on making certain that the people he or she works with adhere to the principles and standards that have been agreed upon.
10. Makes it a point to let people know about his or her confidence in their abilities.
11. Searches outside the formal boundaries of his or her organization for innovative ways to improve what we do.
12. Appeals to others to share an exciting dream of the future.
13. Treats others with dignity and respect.
14. Follows through on the promises and commitments that he or she makes.
15. Makes sure that people are creatively rewarded for their contributions to the success of projects.
16. Asks “What can we learn?” when things do not go as expected.
17. Shows others how their long-term interests can be realized by enlisting in a common vision.
18. Supports the decisions that people make on their own.
19. Is clear about his or her philosophy of leadership.
20. Publicly recognizes people who exemplify commitment to shared values.
21. Experiments and takes risks even when there is a chance of failure.
22. Is contagiously enthusiastic and positive about future possibilities.
23. Gives people a great deal of freedom and choice in deciding how to do their work.

24. Makes certain that we set achievable goals, make concrete plans, and establish measurable milestones for the projects and programs that we work on.
25. Finds ways to celebrate accomplishments.
26. Takes the initiative to overcome obstacles even when outcomes are uncertain.
27. Speaks with genuine conviction about the higher meaning and purpose of our work.
28. Ensures that people grow in their jobs by learning new skills and developing themselves.
29. Makes progress toward goals one step at a time.
30. Gives members of the team lots of appreciation and support for their contributions.

Appendix E

Permission to use Leadership Practices Inventory

KOUZES POSNER INTERNATIONAL

15419 Banyan Lane

Monte Sereno, California 95030

FAX: (408) 354-9170

July 20, 2004

Mr. Mike Ayers
7000 Regency Square Blvd, Suite 110
Houston, Texas 77036

Dear Mike:

Thank you for your request to use the Leadership Practices Inventory (LPI) in your dissertation. We are willing to allow you to reproduce the instrument as outlined in your email, at no charge, with the following understandings:

- (1) That the LPI is used only for research purposes and is not sold or used in conjunction with any compensated management development activities;
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- (4) That you agree to allow us to include an abstract of your study and any other published papers utilizing the LPI on our various websites.

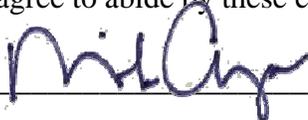
If the terms outlined above are acceptable, would you indicate so by signing one (1) copy of this letter and returning it to us. Best wishes for every success with your research project.

Cordially,

Barry Z. Posner
Managing Partner

I understand and agree to abide by these conditions:

(Signed) _____



Date: _____

1/3/06