

Leadership and followership identity processes: A multilevel review

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Abstract

A growing body of leadership literature focuses on leader and follower identity dynamics, levels, processes of development and outcomes. Despite the importance of the phenomena, there has been surprising little effort to systematically review the widely dispersed literature on leader and follower identity. In this review we map existing studies on a multi-level framework that integrates levels-of-the self (individual, relational and collective) with the levels-of-analysis (intrapersonal, interpersonal and group) on which leader or follower identity work takes place. We also synthesize work from multiple research paradigms, such as social psychological experimental studies, narrative accounts of leaders' identity work and field studies on antecedents, outcomes, mediating mechanisms and boundary conditions. Finally, we outline implications for leadership development and call attention to key themes we see ripe for future research.

Keywords: leader self-concept, leader identity, follower self-concept, follower-identity, leadership development

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1. Introduction

In the last decade, the study of identity has sparked much interest and has become one of “the most popular topics in contemporary organizational studies” (Sveningsson & Alvesson, 2003, p. 1163), leading to the accumulation of a significant amount of novel theoretical and empirical work on the topic (e.g., Alvesson, Ashcraft & Thomas, 2008; Ashforth, Rogers & Corley, 2011; Ashforth & Schinoff, 2016; Collinson, 2003; Fiol, Pratt & O’Connor, 2009; Petriglieri, 2011). Leadership and followership identity processes, in particular, play a significant role in indicating 'who will lead' and 'who will follow' as well as 'how leaders and followers will influence' and 'be influenced'. Examining identity is important as most of the dominant theoretical paradigms in the leadership field (e.g., trait theories, transformational and charismatic theories, Leader-Member Exchange) focus on how *others* see and evaluate leaders (or followers) and how leaders and followers *behave*. Understanding how leaders and followers see and define *themselves*, as well as understanding the complex ways in which these self-definitions develop, change, and are influenced by leader-follower interactions and contexts, is an important piece of the leadership puzzle that can offer us unique insights on the drivers of leader and follower behaviors and actions.

It is, thus, of no surprise that a fast growing body of leadership literature focuses on leader and follower identity development dynamics, levels, co-construction and effects (e.g., Carroll & Levy, 2010; Day & Harrison, 2007; DeRue, Ashford & Cotton, 2009; Ibarra, 2004; Ibarra, Snook & Guillen, 2010; Lord & Hall, 2005). This growth in leadership identity research is reflected in recent work published in the fields of management, the larger I/O, organizational sociology and social psychology. As can be seen in **Figure 1**, over 219 articles were published on leader and follower identity and related constructs in the last 50 years (150 of them published in the last 10 years).

<Insert Figure 1 here>

Despite the importance of the phenomenon, there has been surprisingly little effort to systematically review the widely dispersed literature on leader and follower identity since van Knippenberg, van Knippenberg, DeCremer and Hogg's (2004) review in the *Leadership Quarterly* (LQ) and their special issue on 'Leader, Self and Identity' also published in LQ, in 2005 (Van Knippenberg, Van Knippenberg, De Cremer, & Hogg, 2005). Their 2004 review adopted a *follower-centric* perspective and addressed the effect of follower self-conceptions (i.e., self-construal, self-efficacy, self-esteem and self-consistency) as possible mediators between leadership behavior and follower behavior. Since then a substantial body of work on leader and follower identity processes has accumulated (e.g., Carroll & Levy, 2010; Day & Harrison, 2007; Day & Sin, 2010; DeRue, Ashford & Cotton, 2009; Hiller, 2005; Ibarra, 2004; Ibarra, Snook & Guillen, 2010; Kark & Van Dijk, 2007; Lord & Hall, 2005) and the absence of systematic reviews on the subject is striking. To the best of our knowledge, there has only been one recent review chapter by Ibarra, Wittman, Petriglieri and Day (2014) in the *Oxford Handbook of Leadership and Organizations* that adopts a *leader-centric* perspective and integrates three theories of identity, i.e., role identity (e.g., Gecas, 1982), social identity (e.g., Hogg, 2001) and social construction (Goffman, 1959; Mead, 1934) in order to cast light on processes of leader emergence, effectiveness and development.

None of the prior reviews have adopted a multilevel perspective and this is an important contribution of our review as it answers the call for more "...integrated, 'levels rich' science of leadership" (DeChurch, Hiller, Murase, Doty & Salas, 2010, p. 1069). As Dionne et al. (2014) pointed out, despite the progress made in the last 25 years in terms of incorporating a levels-based theory and measurement, the leadership field still falls short of explicitly addressing the issue of levels of analyses. Their data showed that throughout the *Leadership Quarterly's* history, 37% of

conceptual papers and 33% of empirical papers clearly specified the level of analysis. As we will later explain in more detail, in our review we utilize a Levels-Within-Levels approach (LWL) to map existing studies on both the Level-of Analysis (intrapersonal, interpersonal and group) on which leader and follower identity work is taking place *and* the Level-of-Self (individual, relational, collective) (Brewer & Gardner, 1996) that is activated or salient for a leader and a follower.

A major challenge we had to tackle in this review was the wide dispersion of the leadership identity literature. Similarly to the general identity literature (Ramarajan, 2014), leadership and followership identity studies “suffer” from a similar polyphony of epistemological paradigms and perspectives. Terms like “self”, “self-concept”, “self-schema”, “working self-concept”, “possible selves” and “identity” have been used in the conceptual landscape of leader-follower identity literature interchangeably. With regards to self-report scales, some researchers have used existing generic measures from the psychological field (e.g., Selenta & Lord, 2005) whereas others developed their own (e.g., Hiller, 2005; Lee, Sonday & Ashford, 2016). We generally observe an absence of well-established leader and follower identity measures that have been used consistently and can allow for future meta-analyses. Several questions remain unanswered in terms of leader/follower identity content, salience and malleability. Identity change is implied in some of the leader development literature but only few attempts (e.g., Day & Dragoni, 2015; Day & Harrison, 2007; Day & Sin, 2010; Ibarra, 2004; Ibarra, Snook & Guillen, 2010) have been made to flesh out the identity change implications of leadership development initiatives.

It becomes obvious from the above that the researcher (especially a novice one) who aspires to delve into the leadership and followership identity literature and extend it theoretically and empirically will inevitably start from a state of confusion and frustration. Our review synthesizes the dispersed literature and extends previous review efforts by employing a multi-level lens of

leadership and followership identity processes. We first offer some definitional clarity by briefly reviewing key constructs that have been used in the extant literature, such as self-concept and identity, and we then map existing studies on a multi-level framework. As mentioned above, we integrate Brewer and Gardner (1996) Levels-of-Self (individual, relational and collective) with the Levels-of-Analysis (intrapersonal, interpersonal and group) (Dionne, et. al., 2012; 2014; Yammarino, Dionne, Chun, & Dansereau, 2005) on which leader or follower identity work is taking place. We also synthesize work from multiple research paradigms, such as social psychological experimental studies (e.g., Haslam, Reicher & Platow, 2011; Hogg et al., 2006; Platow & van Knippenberg, 2001), qualitative studies using in-depth interviews (e.g., Ibarra, 1999) and field studies on antecedents, outcomes, mediating mechanisms and boundary conditions (e.g., Chang & Johnson, 2010). In the final part of our review we call attention to key themes we see ripe for future research.

2. Definitional Issues

Similarly to the general self and identity literature that “has been bogged down in a conceptual quagmire as muddy as any in the social and behavioral sciences” (Leary & Tangney, 2003, p. 6), the leadership and followership identity literature suffers from the same polyphony of constructs. We, thus, consider important to briefly review key constructs of selfhood and identity that have been utilized in leadership research.

In general self, self-concept, and identity can be considered as nested elements, in which self-concepts and identities comprise the preservative of the “self”. *Self-concepts* are cognitive structures that can include content, attitudes, or evaluative judgments and are used to make sense of the world, focus attention on one’s goals, and protect one’s sense of basic worth (Oyserman & Markus, 1998).

Self-schemas are smaller components of the self-concept (Markus, 1977). They are knowledge structures about the self in a specific behavioral domain. Self-schemas are considered active, working structures that shape perceptions, memories, emotional and behavioral responses, often automatically (Markus & Wurf, 1987). Specific schemas about the self may change but not necessarily the whole self-concept. The role of context has also been emphasized as well as the fact that although people have multiple distinct selves and self-schemas, only a few of them can be activated or salient in a given context. Early work on leadership and identity by Lord, Brown and Freiberg (1999) focused on the salient portion of the self-concept i.e., the *working self-concept* (WSC) and argued that processes of identity salience and priming are central. They conceptualized WSC as a "...continually shifting combination of core self-schemas and peripheral aspects of the self made salient (activated) by context" (p. 176).

Subsequent work (Ashforth & Schinoff, 2016; Lord & Brown, 2001; Lord & Brown, 2004; Hannah, Woolfolk, & Lord, 2009) emphasized that individuals construct *situated identities* in organizations and other settings to give meaning and guidance to their activities. For example, a person with middle-management responsibilities may have self-schemas of leadership activated when they interact with their direct reports and thus experience a salient leader identity in this context. However, when they interact with their top management team self-schemas of followership may be activated and as a result a follower identity becomes salient in that context. Figure 2 shows a graphical representation of this example.

<Insert Figure 2 here>

Because identity construction is a situated, cognitive, emotional, and embodied process, self-schema translation into a context-specific self-identity can be understood as an integrative, brain-scale form of information processing. As explained by Lord, Gatti, and Chui (2016),

knowledge contained in many local brain regions can affect cognitions and behavior without becoming conscious, and self-schemas, particularly chronic self-schemas, have that potential. But if sufficiently activated, local information can gain access to a broader, brain-scale conscious processing system (Dehaene, 2014). This process integrates information to construct a context-specific meaning and also modulates information in local structures. This conscious, self-construal creates a self-identity that can incorporate other active factors such as one's organizational role, one's subordinates or colleagues, how they react to leadership attempts, one's work task, etc. In other words, a self-identity is constructed by consciously integrating the working self-concept with other information to answer two questions: 'Who am I in this situation?' and 'what should I do'? If these assessments result in a leadership identity being constructed, then goals and skills related to leadership experience are likely to be used to guide leadership behavior. If a follower identity is created, goals and skills related to follower experience will guide further actions.

An advantage of the self-schema model is that it acknowledges the dynamic nature of self-knowledge. People have knowledge structures stored in memory not only of who they are in the present but also images of who they were or visions of who they might become in the future. People can time-travel symbolically (Roberts, 2002), constructing past, present or future identities. These future-oriented representations are referred to as *possible selves*, which are defined as personalized, detailed, semantic, enactive conceptions of the self "one is striving to become" or "hoping to avoid becoming" in a future context (Markus & Nurius, 1986).

Ibarra (1999; 2004) utilized the notion of possible selves in her *working identity* notion and described how people adapted to more senior roles by experimenting with *provisional selves* as trials for possible professional and leadership identities. Provisional selves are active trials enacted in social contexts. Based on both social feedback and fit with internal values, some aspects of

provisional selves are retained, while others are discarded as identity construction develops over time.

In the specific context of leadership development, Day and Harrison (2007) defined *leader identity* as "...the sub-component of one's identity that relates to being a leader or how one thinks of oneself as a leader" (p. 365). Day and Lance (2004) stressed the importance of integrating the leader identity into one's self-schema. They suggested that individuals develop as leaders when their leader sub-identity becomes differentiated, more complex and integrated within a global identity.

In our review, we follow Day and Harrison (2007) as well as Lord and Brown (2001; 2004) and we define *leader identity as a sub-component of one's working self-concept that includes leadership schemas, leadership experiences and future representations of oneself as a leader*. Interestingly enough we could not find a separate definition of follower identity in the extant literature. We assume that follower identities involve the same scientific constructs (self-schemas, working self-concepts, etc.) and processes that are relevant to leadership identities but the identity content is different. We define *follower identity as a sub-component of one's working self-concept that includes followership schemas, followership experiences and future representations of oneself as a follower*.

It is also important to note that both leader and follower identities are organized within a status hierarchy (Shamir, House & Arthur, 1993; Kark & Shamir, 2003). In that sense a leader identity is always related to a corresponding follower counter-identity and vice versa. People often change identities depending on their immediate social set, acting as leaders with some individuals and followers with others (as shown in Figure 2). Leader and follower identities are thus dynamic constructs. It is, however, possible that for some individuals the leader identity may be more central

in their self-concept and for others the follower identity may be more central. Moreover, as tasks vary and make different skill sets relevant, people may even alternate between leader and follower roles within the same social context. Shared and collective leadership could be a good example of such dynamic shifts between leader and follower identities.

A final construct relevant for our review is that of *identity work*. The term has been used many times synonymously with identity construction to capture the process of identity formation (Ashforth & Schinoff, 2016). Snow and Anderson (1987) defined identity work as the range of activities individuals engage in to create and sustain self-concept congruent personal identities. A more recent definition is that of Sveningsson and Alvesson (2003) who suggested that “identity work refers to people being engaged in forming, repairing, maintaining, strengthening or revising the constructions that are productive of a sense of coherence and distinctiveness” (p. 1165). *Identity work* implies individual agency and this is why we consider it an important construct in our review. Leader identities may be granted by others (followers and group) and a person may emerge as a leader (DeRue & Ashford, 2010; Lord & Maher, 1993). Nevertheless, people need to actively engage in identity work in order for the leader identity to become a salient component of their working self-concept. The fact that others see a person as a leader (e.g., ‘leadership in the eye of the beholder’) does not necessarily mean that the person also sees and defines himself/herself as a leader. Identity work is critical for this self-definition to happen.

Table 1 presents key self-concept and identity constructs and their definitions that are relevant for our review.

<Insert Table 1 here>

After presenting key constructs, in the following sections we review existing studies on leader and follower identity using a multilevel lens incorporating both Levels-of-Analysis and Levels-of-Self.

3. Levels-of-Analysis and Levels-of-Self

As mentioned in the introduction, in our review we adopt a multilevel view (Brewer & Gardner, 1996; Brickson, 2000; Lord et al., 1999; Dionne et al., 2012; 2014; Yammarino et al., 2005) and map existing literature on three Levels-of-Analysis of leader (and follower) identity work (intrapersonal, interpersonal and group) as well as three Levels-of-Self (individual, relational and collective). With regard to Levels-of-Analysis, the *intrapersonal level* in our review refers to processes that influence the self-views, self-concepts and self-identities of leaders and/or followers (within-person identity work). The *interpersonal level* addresses the dynamic interplay between leader and followers' identities in a dyadic context (between-persons identity work) and the *group level* refers mainly to social identity processes (group-based identity work). Regarding the Levels-of-Self, Brewer and Gardner (1996) distinguished between the *personal self* that is differentiated, driven by self-interest and uses traits as basis of self-evaluation, the *relational self* that is derived from connections and role relationships with significant others and the *collective self* which is derived from meaningful group memberships. All three selves form an individual's *self-identity* (Johnson & Lord, 2010; Kark & Shamir, 2002; Lord, Brown, & Freiberg, 1999), although they may be active at different points in time, in part depending on the nature of social processes that integrate or isolate an individual with a relational or group context.

This multifaceted construct of the self comprises three fundamental foci of self, each with distinct motivations, sources of self-worth and types of significant self-knowledge (Brickson, 2000). Within the *individualized self-identity* the individual is focused on his own personal

characteristics, interests and gaining personal value and resources. At this level, individuals utilize comparisons with other individuals as a frame of reference (Brickson, 2000). The *relational self* is constructed on the basis of interpersonal bonds and role relationships with specific others (e.g., follower-leader). At this level, individuals are concerned with the ways they are perceived in their roles (show appropriate role behaviors) as conveyed through reflected appraisals of the other person involved in the relationship (Brewer & Gardner, 1996; Gabriel & Gardner, 1999). When the relational self is activated, people are focused on contributing to the others' well-being and to gaining of mutual benefits (Brewer & Gardner, 1996; Gabriel & Gardner, 1999). *Collective social identities*, on the other hand, do not require personal relationships among members; they are derived from membership in larger more impersonal collectives or social categories (e.g. particular work team or organization). At this level of identity individuals use the group prototype as a basis for inter-group comparisons and self-definition and evaluate their self-worth by comparing their group to an out-group (Brewer & Gardner, 1996; Brickson, 2013).

In the following sections, we review studies per Level-of-Analysis and further discuss the Level-of-Self propositions and/or implications. On the intrapersonal level, we classify studies based on their focus on follower vs. leader identities. Such a classification was not possible in the interpersonal and group level since in most studies the simultaneous focus on both identities is indicated or implied. Tables 2, 3 and 4 include representative papers per Level-of-Analysis and Levels-of-Self. They also present main constructs used, identity work locus (leader or follower) that is stated or implied, leadership theories used (if indicated in the paper) and paper type (conceptual or empirical). We kick off our review with work on the intrapersonal level (see Table 2).

<Insert Table 2 here>

3.1. Intrapersonal level:

As mentioned in the previous section, several scholars have viewed leader and follower identity through the lens of *self* and *self-conception* (e.g., Higgins, 1987; Lord, Brown & Freiberg, 1999; Lord & Hall, 2005; Markus, 1977; Shamir, House, & Arthur, 1993; Van Knippenberg et al., 2004). Interestingly, the majority of studies on the intrapersonal level have focused on *followers'* self-concepts and self-identities and more specifically on how leaders elicit, prime or effect followers' self-concepts, possibly suggesting that follower identities are more likely to be affected and influenced in the leadership processes than leaders' identities. Only a narrow number of studies have adopted a *leader-centric* view and examined the leader identity intrapersonal process.

3.1.1. Follower focus.

In this section, we review studies that focused on the effects of leadership on follower identities. As mentioned earlier, Lord et al. (1999) focused on the *working self-concept* (i.e., the salient portion of the self-concept) and proposed that leaders produce short-run changes in followers by influencing their working self-concept, and long-run changes through the development of chronic schemas. Their subsequent work (Lord & Brown, 2001; Lord & Brown, 2004; Hannah, Woolfolk, & Lord, 2009) emphasized how leaders communicate values that influence follower identities and act as role models for follower identity construction. Lord and his colleagues' work on this level is mainly conceptual and has attempted to cast light on the process through which leader-follower identities interact and contribute to organizational outcomes. They have also made clear connections with leadership theories (e.g., relational level and LMX, collective level and transformational leadership implications).

Shamir et al. (1993) and Kark and colleagues (e.g., Kark & Shamir, 2002, 2013; Kark, Shamir, & Chen, 2003; Kark & Van Dijk, 2007) focused on charismatic and transformational leadership and argued that such leadership is able to influence followers by eliciting their followers'

self-concepts. A foundational paper within this stream of work is that of Shamir, House, and Arthur (1993) that developed a novel self-concept based theory aiming to explain the motivational effects of charismatic/transformational leadership on followers. In this conceptual paper, the authors draw on earlier identity theories, such as Social Identity Theory (Tajfel & Turner, 1979; Ashforth & Mael, 1989), Structural Symbolic Interactionism theory and Identity Theory (Stryker, 1980), proposing that followers' hold on to multiple identities that are organized in a flexible and dynamic hierarchical structure of salience (Shamir, 1991). The more activated and salient an identity is, the higher the chances are that followers will interpret and understand any given situation as one that allows the enactment and display of these activated identities. Charismatic leaders, by highlighting and enhancing the salience of valued aspects of followers' self-concepts, can harness the intrinsic motivational forces of followers' self-worth, self-esteem and self-consistency and affect followers' actions toward achieving desired goals.

Building upon this work, Kark and Shamir (2002; 2013) contended that through priming the social aspects of the self, i.e., the *relational* and the *collective* selves, charismatic and transformational leadership has a dual effect on followers' outcomes. Leaders' transformational behaviors that have a more developmental focus and relate to the follower as a unique individual (individualized consideration and intellectual stimulation) prime the relational self and are manifested in personal identification with the leader. Eliciting the relational self and personal identification with the leader consequently leads to outcomes at the individual level. These outcomes include follower-targeted outcomes, such as enhancing followers' self-efficacy, self-esteem, energy, meaningfulness, as well as outcomes that are focused on the leader, such as loyalty, commitment to the leader and cooperation with the leader. Relatedly, transformational behaviors that focus on the group goals and a future collective vision (inspirational motivation and idealized

influence) elicit the collective self component among followers enhancing social identification and attachment to the work team and ultimately raising the groups' sense of self efficacy, group potency, unit cohesiveness, motivation to contribute to the group, and OCB.

Several empirical studies provided support for this theoretical framework, focusing on different types of identification processes (personal and social identification), as manifestation of the different levels of self-concept. Kark, Shamir, and Chen (2003), using a large sample of employees and their managers in 67 bank branches, tested the relationships between transformational leadership, the different types of identification (personal identification with the leader and social identification with the group), and outcomes – followers' dependence on the leader, and their empowerment by the leader (operationalized as self-efficacy, collective efficacy and organization-based self-esteem). They found that transformational leadership had a dual identity effect by positively predicting both personal identification with the leader and social identification with the group. Furthermore, the different forms of identification mediated the relationship between transformational leadership and followers' dependence on the leader, and between transformational leadership and different indicators of followers' empowerment, respectively.

Wu, Tsui, and Kinicki (2010) found empirical support for a dual influence of transformational leadership on identity-related processes, one at the *individual* level and the other at the *group* level. Using data collected at three points in time from 70 work groups in eight organizations, they demonstrated that different behavioral components of transformational leadership – individualized consideration and intellectual stimulation--activated relational identities manifested by personal identification and enhanced followers self-efficacy. The other components of transformational leadership– idealized influence and inspirational motivation--influenced the

collective identity, manifested by collective identification, and enhanced the team level efficacy. Further support for the dual influence of transformational leadership on priming followers' identities, was found in a study of Wang and Howell (2012) that demonstrated that personal identification with the leader mediated transformational leadership behavior and individual-level outcomes e.g., self-efficacy, empowerment, personal initiatives, and individual task performance, whereas collective identification with the group, mediated a different set of transformational leadership behavior and resulted in group-level outcomes, e.g., collective efficacy, mutual helping in the group, and group-level performance.

Scholars have further used Higgins' (1987) 'domains of the self' (actual, ideal and ought self) conceptualization together with the regulatory focus theory (Crowe & Higgins, 1997; Higgins, 1998) to explain how transformational and transactional leadership behaviors can influence follower selves (Brockner & Higgins, 2001; Kark & Van Dijk, 2007). According to this theoretical framework, when leaders enact transformational behaviors (e.g. articulate a compelling vision of the future, stimulate followers to think of novel ideas, and inspire them) this is likely to elicit a promotion self-regulatory focus and to motivate followers to focus on their wishes, hopes and aspirations (their ideal self). When followers are focused on their 'ideal self' they are more inclined to show higher levels of creativity, novelty, and speed at work. In contrast, when leaders enact transactional behaviors of monitoring, exerting tight control, involving employees in exchange processes, setting standards and encouraging them to perform tasks in the "right way," as well as taking action to correct deviation for rules and mistakes, this will highlight employees obligations and responsibilities and tap on to their "ought self." This may elicit prevention focus among followers which in turn has been suggested to foster higher levels of accuracy and quality at a slower pace of work (Kark & Van Dijk, 2007).

3.1.2. Leader focus.

While there is ample research on the **intrapersonal** level that has focused on the follower self-concepts and identities, studies focusing on the leader self-concept and identity on this level of analyses are scant. A significant amount of relevant work has been done by Ibarra and her colleagues as well as by Day and his colleagues who have focused on identity work as part of the leadership development process. As described earlier in the paper, Ibarra (1999; 2004) utilized the notion of possible selves in her *working identity* notion and described how people adapted to more senior roles by experimenting with *provisional selves* as trials for possible professional and leadership identities. By analyzing 34 interviews collected from investment bankers and consultants in transition to more senior roles she found that adaptation involves three basic tasks: (1) observing role models to identify potential identities, (2) experimenting with provisional selves, and (3) evaluating experiments against internal standards and external feedback. In addition, Ibarra and Petriglieri (2010) suggested that people may also engage in identity play, that is, in playful and provisional experimentation with possible selves in order to invent new identities.

Petriglieri and Stein (2012) further suggested that is of interest to examine aspects of the self that the leader rejects, namely the ‘unwanted self’. In a case study of the Gucci family business they drew on a psychodynamic perspective and explored conscious and unconscious processes in order to examine the development and maintenance of a leader’s identity. Focusing on leaders’ unconscious processes they suggested that individuals in powerful leadership roles may engage in projective identification, the unconscious projection of unwanted aspects of one’s self into others. This projection enables the leaders to foster and shape a positive conscious self-view that is in line with what it takes to be a leader in such a prominent role. The leaders may project negative and problematic aspects of their identity into their followers, keeping their own self-image impeccable.

Group members (followers) who are the recipients of a leader's projections may manage these by projecting them back into the leader or into third parties, which may lead to ongoing conflict and the creation of a toxic culture (Petriglieri & Stein, 2012). Thus, the unwanted self has implications for both the leader (mainly on the personal level of the self) but also for the followers (on both the relational and the collective level).

Another influential work on the intrapersonal level that has adopted a leader development perspective is that of Day and his colleagues. Day and Lance (2004) noted the importance of integrating leader identity into one's self-schema. They suggested that leader development occurs as a leader sub-identity becomes more differentiated, more complex and ultimately integrated within a global identity. In an integrative model of leadership development, Day, Harrison, and Halpin (2009) proposed that the visible behavioral level of leadership skills and competence is supported by deeper level processes. According to this perspective, leader identity is suggested to play a role at one of the deeper levels. They specifically proposed that leader identity formation and self-regulation processes motivate and support the development of leadership skills at a meso-, less-observable level. At the deepest, invisible level, they positioned adult development processes that may not be under the conscious awareness of the leader. They considered identity formation as a key process in motivating people to seek out developmental experiences and opportunities to grow as leaders (Day, 2010).

Day et. al. (2009) further highlighted the possibility of *leader identity-development spirals*. As people are placed or otherwise find themselves in leadership situations, the experience strengthens, the salience and centrality of a leader identity, especially if the experience is perceived ultimately to be a positive one. But an opposite spiral can occur if leadership is experienced in a negative way. Then an individual's identity as a leader may be weakened, thus making it less likely

that further developmental opportunities will be sought. According to Day and Sin (2011) an important aspect of this proposed leader identity-development spiral is that it is a dynamic process of internalization (or rejection) of the leader identity (Tice, 1992). By examining the developmental trajectories of 1315 participants of team-based action learning projects, Day and Sin (2011) found that adopting a leader identity served as a within-person, time-varying covariate of leadership effectiveness. They also found partial support for goal orientation as a between-person, cross-level moderator of the personal change trajectories.

Hammond, Palanski, and Smith (2016) recently proposed a theory of leader identity development through cross-domain experiences. They suggested that leader identity develops along four dimensions: *strength* (the extent to which an individual identifies as a leader), *integration* (the extent to which a leader identity is integrated into a global self-concept), *level* (individual, relational, or collective), and *meaning*. Their model portrays the development of leader identity as a sensemaking process that entails four stages: *noticing* (experiencing a triggering event that leads to connection or/and disconnections across domains); *interpreting* (cognitive processing of connections and disconnections); *authoring* (modifying identities and personal narratives in light of ongoing interpretations); and *enacting* (the newly modified identities in leadership situations). Hammond et al. (2016) also articulated a set of propositions about the conditions, moderators, and outcomes of the content and process of their model of leader identity development.

DeRue and Wellman (2009) also highlighted the role of developmental experiences in leadership and examined leadership skill development as a function of the nature of the experience, person, and work context. Their results showed that developmental challenge was positively related to a work experience's impact on leadership development but only up to a certain point. After an optimal amount of developmental challenge, the value of a work experience began to diminish.

Chui (2016) further found that conscious elaboration of leadership experiences in response to experimentally manipulated prompts affects leadership identities measured concurrently and six to eight weeks later. What is particularly noteworthy regarding Chui's findings is that her subjects were blind individuals who ran corporate training sessions in total darkness. Yet a relatively simple experimental intervention, asking them to describe work experiences related to leadership, helped participants to create a self-construal as a leader.

Lord and Hall's (2005) work is also of interest on this level. They proposed that, as leaders develop, their identities expand in focus from personal to include relational and then collective levels. They also suggested that shifts in level of identities occur in parallel with the development of leadership knowledge structures and social processes. A novice leader may have a more generic way to approach leadership and limited behavioral complexity. They may also be more focused on the individual level of identity work. As a leader gains a better understanding of the impact of his/her behavior on others, the relational level of identity may be activated and subsequently the collective level. In parallel, the behavioral complexity of leader's responses increases.

Also, of relevance is Hannah, Woolfolk and Lord's (2009) conceptual work who utilized self-complexity theory and proposed a framework for a *leader self-structure*. They presented separate positive and negative self-aspects of the leader's self (e.g., Mentor, Public Speaker, Father, Athlete) that may be salient in various points in time and across various situations. These self-aspects are regulated by a "Cognitive Affective Processing System" (CAPS) which is activated as situational cues in a leadership episode prime certain self-aspects and suppress others. They further depicted the activated CAPS as the immediate determinant of the leader's behavior. This is a very dynamic view of the self, which was further elaborated by Lord, Hannah, and Jennings (2011) who maintained that the complexity leaders needed to adapt to changing situations was actively created

drawing on a variety of individual capacities (e.g., general cognitive complexity, social complexity, self-complexity, and affective complexity), again emphasizing that the situated self is actively constructed in a manner that is adaptive and grounded in social and organizational contexts.

The few empirical studies on this level of analysis include Guillen, Mayo and Korotov's (2015) recent work who examined the individuals' comparisons of themselves to their own standards of leadership and their impact on leadership motivation. Their results showed that both self-comparisons with concrete, influential leaders of the past or present (self-to-exemplar comparisons) as well as comparisons with more general representations of leadership (self-to-prototype comparison) related positively to motivation to lead. They further found leadership self-efficacy to mediate self-to-exemplar comparisons but not self-to-prototype comparisons.

Two more studies examined leader self-identity as an antecedent of leadership behaviors. Specifically, Chang and Johnson (2010) found leader relational identity to positively affect follower-rated LMX. Johnson et al. (2012) also examined all three levels of self and found leader identity to be an important predictor of leadership behaviors such as transformational and abusive leadership. By employing multi-wave methodology, they examined the differential impact of leaders' chronic personal, relational and collective identities on the frequency and consistency of their subsequent transformational, consideration, and abusive behaviors over a 3-week period. Results indicated that leaders' collective identities were uniquely related to transformational behaviors, whereas leaders' personal identities predicted abusive behaviors. They also reported a significant collective x individual identity interaction, such that abusive behaviors were most frequent when a strong personal identity was paired with a weak collective identity.

In sum, we observe a significant number of mainly conceptual papers that have examined leader and follower *intrapersonal* identity work that has implications for all three levels of the self

(individual, relational and collective). On the other hand, there are only a handful of studies that have attempted to empirically cast light on identity processes on this level, the majority of which adopted a follower-perspective and a transformational/charismatic leadership framing. It is also of interest to note that some of the work focusing on follower identity adopts a rather passive view of followers, i.e., followers' identities get molded as a reaction to the leader's efforts. Despite the clear focus on follower identities, the actual dynamics of the *follower identity work* remain relatively unexplored. On the other hand, we see exciting new empirical work (mostly qualitative) examining leader identity work (provisional selves, alternative selves and unwanted selves) as a mechanism for leadership development. Furthermore, whereas several follower-focused studies (e.g., Kark & Shamir, 2002; 2013; Wu et al., 2010) clearly presented the levels-of-self implications of their theoretical propositions and empirical work, very few leader-focused studies (e.g., Lord et al. 1999; Johnson et al., 2012) addressed the question of levels. There is, thus, significant scope for future 'levels-of-self' rich empirical work on this level, examining both follower and leader perspectives.

3.2. Interpersonal level:

One could argue that many of the follower-focused studies reviewed in the previous section reside on the interpersonal, dyadic level. Follower identities get affected and shaped by the behaviors (e.g., transformational and charismatic) exhibited by the leader and thus a dynamic leader-follower interplay is implied. Nevertheless, these studies do not capture the relational effects on the leader identity. Leader identities are assumed to be somehow static and unaffected by the leader-follower interaction. In our review, we classify as interpersonal only those studies that examine *both* leaders' and followers' identity work and acknowledge the dual identity impact of the relational interplay. These studies are presented on Table 3.

<Insert Table 3 here>

Identity negotiation and self-verification processes (e.g., Swann & Ely, 1984; Swann, Johnson & Bosson, 2009) are core at this level. Within a relationship, when initiated and over-time, individuals engage in a mutual dynamic of identity negotiation through which they constitute their identities. Once these identities are co-constructed, established and held, individuals' identities delineate their expectations from one another, as well as their obligations, the nature of their relationships, and their actions. Such identity negotiations unfold and take place on a daily basis in the work context (Swan, et. al., 2009). This process is central to leader-follower relationship at the dyadic and group level.

The process of leadership-followership identity construction increases in complexity when simultaneously considering the focal individual and the relational partners who affirm or deny that individual's self-definition. At the interpersonal level, leadership and identity research is focused on the relationship in the 'space between' the leader and the followers and in the ways in which they shape each other's identities in this interpersonal space. An important theoretical work in this regard is the work of Howell and Shamir (2005) who explored charismatic leadership and identity not as separate processes unfolding in isolation within the single powerful leader, but rather as dynamic processes in which followers are able to shape leaders' identities and ability to lead . Their theoretical framework drew on self-identity theory and suggested two types of follower-leader relationships: *Personalized* and *socialized*. A personalized relationship is one in which followers are obedient and submissive, and this enhances the leader's sense of self-aggrandizing, forming a personal charismatic relationship. In some cases idealization of the leader and high levels of follower admiration and dependence can inject the leader with an exaggerated sense of power, possibly resulting in negative forms of charismatic leadership. In the socialized relationship followers are seen as being more powerful and having a more autonomous sense of personal

judgment, enabling them to challenge the leader's authority and question his behavior. This enhances among leaders a socialized form of charisma, which can be more positive and transformational (Howell & Shamir, 2005). Thus, leaders and followers can contribute to the leaders' self-perception and the use of harmful or beneficiary forms of charisma.

A more recent influential paper on leadership identity that considers the dynamics in the interpersonal space that is formed between leaders and followers is that of DeRue and Ashford (2010). This conceptual paper discusses the process of leadership and followership identity development as a dynamic dance, as an ongoing process of the social construction of the leader and follower identity. In this paper, the authors propose that leadership and followership identities are co-constructed. They emerge, develop, and are shaped through ongoing social interactions in which leader and follower identities are claimed and granted or rejected by others. When individuals claim in a verbal or non-verbal manner the identity of leaders (e.g. sit at the head of the table or offer a compelling vision) and are granted that identity from other individuals, they can develop a leadership identity. These identities mature as they are endorsed at the dyadic level interpersonal level, as well as at the group or organizational collective level.

Ibarra and Barbulescu (2010) further highlighted the role of self-narratives in leader identity work and proposed a process model in which individuals draw on narrative repertoires in work role-related interactions. Using feedback from their interactions with others, individuals revise their stories and their repertoires until they become reflective of their new role identity. Effective narrative identity work presupposes perceived authenticity and validation of the self-narrative. Narrative processes can explain both 'upward' transitions (to a leadership role) and 'downward' transitions (losing a leadership role or even becoming unemployed). This line of work is also conceptual and begs empirical examination.

Recently, Marchiondo, Myers and Kopelman (2015) empirically tested DeRue and Ashford's (2010) propositions. Across two studies, they found that leadership claiming heightened perceptions of the actor's leadership when a responding team member reinforced (i.e., accepted rather than rejected) the claim for leadership. When the team member rejected the claim observers' leadership ratings of the team member (rather than the actor) increased. They further found that women observers varied more in their responses to claiming and granting.

Jackson and Johnson (2012) also attempted to cast light on the leader-follower identity interplay. By adopting a person-person fit approach, they tested the proposition that follower-leader fit and misfit on self-identity levels would predict leader-follower relationship quality. Their results showed that leader and follower self-identities predicted LMX quality, as did the fit between leader and follower identities and interactions among fit at different levels-of-self.

In sum, despite the exciting theoretical developments on this level, the absence of empirical work is striking. With the exception of the Jackson and Johnson (2012) and the Marchiondo et al. (2015) studies, we were unable to locate empirical studies on the interpersonal level. Thus, the need for future empirical work on this level is pressing. As the relational interplay is inherently dynamic and difficult to capture via 'snapshot' assessments, future research can employ longitudinal, latent growth modeling approaches, as well as more qualitative methodologies, such as observations, videotaping of dyadic interactions and discourse analysis (e.g., Bakeman & Gottman, 1997; Fairhurst & Uhl-Bien, 2012).

3.3. Group level:

The dominant paradigm on this level has been the *social identity theory of leadership* (Haslam et al., 2011; Hogg, 2001; van Knippenberg & Hogg, 2003; Hogg, van Knippenberg & Rast, 2012; for empirical overviews see Ellemers, de Gilder, & Haslam, 2004; van Knippenberg,

van Knippenberg, De Cremer, & Hogg, 2004; Hogg et al., 2012), which is based upon Social Identity Theory (SIT; Tajfel & Turner, 1979) and Social Categorization Theory (SCT; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987). Two decades of research has provided support for the social identity approach to leadership (e.g., Ellemers et al., 2004; Hogg, 2001; Reicher, Haslam & Hopkins, 2005; Turner & Haslam, 2001; van Knippenberg & Hogg, 2003) and as can be seen in **Figure 1**, the majority of papers on leadership and identity published since 1996 have adopted the social identity perspective. Representative studies are presented on Table 4.

<Insert Table 4 here>

According to the social identity theory of leadership, leadership can only be understood within the context of a specific group, team or organization. The leader and the followers are seen as members of the same entity, and thus the leader and followers are linked and bound within a collective identity group. The social influence of leadership (Turner & Haslam, 2001) is understood as the capability of an individual to embody and represent the shared social identity of the group. As Hogg, van Knippenberg and Rast (2012) note “Leadership has an identity function that has been overlooked in traditional leadership research: people look to their leaders to define their identity” (p. 264).

Social identity refers to the part of a person's conception of their self that is based on their group memberships that gives them a sense of 'we'. The more people identify with a particular social group, the more they see themselves as embodying the norms and values that are part of being in that group. People represent social groups in terms of prototypes which are “...context specific, multi-dimensional fuzzy sets of attributes that define and prescribe attitudes, feelings, and behaviors that characterize one group and distinguish it from other groups” (Hogg, 2001, p. 187). A prototype, therefore, is a person's cognitive representation of what they believe to be the

normative properties of the group. The concept of prototypes in this sense is not anomalous to the concept of Implicit Leadership Theories (ILTs, Lord et al., 1984; Epitropaki & Martin, 2004; 2005). Whereas ILTs refer to a representation of an ideal, typical or effective leader that might apply across many contexts, prototypes refer to what group members believe are the desirable ways to think, feel and behave in *their* group and therefore set the norms for group behavior.

Research demonstrated that followers are more likely to endorse leaders and be receptive to their influence, to the extent that they are seen as prototypical figures representing the ingroup and its identity (Hogg, 2001; Platow & van Knippenberg, 2001). Prototypical leaders are more central and important to self-definition than non-prototypical leaders because they embody group norms and are more likely to favor the in-group and promote the well-being of the group. When leaders embody 'who we are' to their followers they are able to inspire and attract followers to follow them. When leaders are perceived as prototypical and as representing and advancing the groups' goals they are also seen as higher on charisma, ethics, and trustworthiness (Steffens, Haslam & Reicher, 2014). It is also important to note that the social identity theory of leadership applies to both leadership emergence processes and formally designated leadership positions. As Hogg (2001) point out: "Whether you are an emergent or an established leader, prototypicality processes influence leadership perceptions and effectiveness when group membership salience is elevated" (p. 190).

Various studies, across different occupations and cultures, have shown that prototypical leaders are perceived as more desirable and effective than non-prototypical leaders (e.g., Hogg et al., 2012). For example, Platow and van Knippenberg (2001) showed in an experimental study that prototypical leaders were endorsed irrespective of their allocative behavior, even when it was outgroup-favoring. A non-prototypical leader was endorsed only when ingroup-favoring.

Giessner, van Knippenberg and Sleebos (2009) further reported that members endorsed the prototypical leader irrespective of success or failure in achieving important group goals, whereas the non-prototypical leader was only endorsed when he/she was successful. There are a number of reasons why prototypical leaders have disproportionately more influence over group members than non-prototypical leaders. Group members who embody prototypical properties are very salient in the group and thus become a focus of attention as they provide valuable information for group members of what is expected of them and how they should react and behave. Since prototypical leaders enshrine the desirable group characteristics, they will be seen as more similar to group members and therefore more likely to be liked and to become a source of influence. Importantly as a consequence of the belief that prototypical leaders work for the benefit of the group followers will trust the leader (Abrams, Randsley de Moura, Marques, & Hutchison, 2008; Giessner et al., 2009).

Within the frame of social identity analysis, trust is seen as a major mediator between prototypical leaders and group effectiveness. A number of boundary conditions have been identified that moderate the main hypothesis of the superior impact of prototypical leaders over non-prototypical leaders. For example, as group membership becomes important to self-definition and members identify more strongly with the group, leaders who are perceived to be prototypical are more effective than leaders who are perceived to be non-prototypical of the group (e.g., Hais, Hogg, & Duck, 1997; Hogg, Fielding, Johnson, Masser, Russell, & Svensson, 2006; Hogg, Hains, & Mason, 1998). Self-sacrificing behavior of the leader was also proposed as a moderator of the relationship between leader prototypicality and outcomes. Van Knippenberg and van Knippenberg (2005) showed in a laboratory experiment that productivity levels, leader

effectiveness, perceived leader group-orientedness and charisma were positively influenced by leader self-sacrifice, when leader prototypicality was low (rather than high).

Additionally, goal definition has been proposed as important in failure conditions. Giessner and van Knippenberg (2008), for example, found that prototypical leaders received more trust and were evaluated as more effective by their followers after failing to achieve a maximal goal, but not after failing to achieve a minimal goal. Their model was found to hold only after failure and not after success, and more for followers who identified strongly (vs. weakly) with their group.

Self-identity uncertainty is also a key boundary condition that has been found to reverse the prototypical leader advantage. Rast, Gaffney, Hogg and Crisp (2012) found group members' support for prototypical leaders to weaken or even disappear when they had elevated self-related uncertainty. Rast, Hogg and Tomory (2015) further found this effect to be moderated by members' need for cognition. Uncertainty weakened the leader prototypicality advantage when need for cognition was high but strengthened it when need for cognition was low. Halevi et al. (2011) also tested visionary leadership vs. prototypicality in conditions of high stress (e.g., a natural disaster). In five studies they showed that visionary leadership had a stronger effect on team identification and the regulation of emotional distress associated with the crisis than leader prototypicality.

What is interesting about the social identity theory of leadership is that it is both *follower-* and *leader-centric* with regards to identity processes. Followers play a key role in configuring the characteristics of the group's leadership but at the same time prototypical leaders possess considerable power, latitude and "license to fail" (Giessner & van Knippenberg, 2008). Studies have shown that leader prototypicality can even act as a substitute for procedural fairness (e.g., Ullrich, Christ & van Dick, 2009). Prototypical leaders have been characterized as "entrepreneurs of

identity” (Reicher & Hopkins, 1996) who can effectively construct group identity, follower identity but also their own identity as leaders. Identity strategies that leaders can employ inclusive rhetoric and strategic communication that talks up their own prototypicality or talk down non-prototypical behavior, vilifying contenders of leadership and casting them as nonprototypical, identifying comparison out-groups (e.g., Hogg et al., 2012; Merritt, Effron, & Monin, 2010). Prototypical leaders may even instill identity uncertainty for strategic reasons as follower self-concept uncertainty can strengthen group categorization (Hohman, Hogg & Bligh, 2010).

A recent extension of the Social Identity Model of Leadership, named the New Psychology of Leadership deepens the focus on the identity aspects of the theory, contending that leadership is not merely the prototypical representation of the group ('be one of us', identity prototypicality), but it is attained when individuals craft, embed and foster a sense of shared identity among followers (Haslam, Reicher & Platow, 2011; Steffens et al., 2014). According to this perspective other equally important dimensions of social identity management should be addressed, among them Identity entrepreneurship, Identity advancement and Identity impresarioship (Steffens et. al, 2014).

Supporting this theory, different studies demonstrate that the first stage of influence is one in which leaders act as 'entrepreneurs of identity' ('craft a sense of us'; Reicher et al., 2005) while creating a sense of collective group identity that is shared among followers (Carroll & Levy, 2010; Fransen, Haslam, Steffens, Vanbeselaere, De Cuyper, & Boen, 2015, 2015). Identity entrepreneurship – 'crafting a sense of us' - refers to the several notable behaviors among them: bringing together of individuals by forming a common shared sense of 'we' and 'us' among group members; fostering among individuals who are different a feeling that they belong to the group; increasing cohesiveness and inclusion; and making clear what are the groups ideals and values (what the group represents and what it does not) (Steffens, et. al., 2014). The second stage and

behaviors leaders need to be involved in are related to advancing the collective identity. Identity advancement – 'doing it for us' – refers to leaders actions that promote the group identity by advancing core interests of the group, standing up for and defending the groups' interests when threatened, while overlooking personal interests and those of other groups; modeling key ideals and aspirations that are important to the group as a whole; showing devotion to the actualization and achievement of shared goals and acting to prevent failures (Steffens, et. al., 2014).

At a later stage the leaders act as 'impresarios of identity' (Haslam et al., 2011) who actualizes the idea of what it means to have this shared identity in terms of actions and behaviors. This has to happen before the leaders can rely on the group and mobilize them to perform according to the expectations. Identity impresarioship – 'making us matter', 'embed a sense of us' – refers to leaders behaviors that are aimed at developing spaces, systems, structures, and activities that enable group members to enact their membership in a meaningful way and it advance common understandings, facilitate the visibility of the group to the external world and craft martial spaces and resources to promote the group performance (Steffens, et. al., 2014). Thus, according to this more behaviorally grounded perspective leaders' craft and represent the groups' collective identities through daily managerial and leadership behaviors that take into account the wider context and the organizational procedures and practices.

Further to the social identity literature reviewed above, there is an interesting new line of work on the group level. Stam and his coauthors built upon the notion of followers' *possible selves* and considered how leaders can inspire an image of 'who we might become', through the use of vision (Stam, Lord, van Knippenberg, & Wisse, 2014). This work focuses on a major aspect of charismatic leadership, namely, vision communication. According to this conceptual model, leaders have a major role in eliciting followers' collective possible selves, i.e., the self-

conception of what the collective (team, organization) may become in the future. This self-conception can be held by single individuals or can be shared by a group of individuals. Stam et al. (2014) highlighted how vision communication can arouse social sharedness of identities and paint an image of the future for the collective, mobilizing followers to act. They proposed that visions are images of the collective future, and linking to this collective future can provide a basis for followers to develop collective possible selves. The creation of collective possible selves among a group of followers is crucial for vision communication because collective possible selves demonstrate how a vision can translate to vision pursuit and to followers' actions aimed at making the vision a reality.

Two experimental studies (Stam, van Knippenberg, & Wisse, 2010) were carried out to understand how the communication of a vision by leaders can invite followers to craft a desired image of the self (an *ideal self*). Results showed that eliciting the image of the followers' ideal self motivates followers to actualize the ideal self, and in turn fulfill the vision. They also demonstrated that visions that are focused on the followers (address them personally and involve them in the vision) enhance the creation of an ideal self and lead to higher performance of followers in comparison to visions that do not focus on followers. Followers with a chronic promotion self-regulatory focus (that focus on their ideal self, their hopes and aspirations), are more effected by such visions, because they are more sensitive to the presence or absence of ideals (Higgins, 1987, 1996, 1997; Kark & van Dijk, 2007).

In sum, the group level is dominated by research on social identity that is rooted in the tradition of social psychology. As a result, almost all studies on this level are experimental. Research supports the theory claims that there are dual identity effects for both leaders and followers in a group context. It is important to note that although we find a dual identity focus on

both the interpersonal and the group level, a fundamental difference between the two is that followers on the group level are viewed as a homogenous entity and the focus is on collective rather than individual follower identity work. Despite the wealth of studies on this level, there is a clear need for applied, organizational sampled studies that can test leader and follower social identity processes outside the lab in a natural organizational context, using both qualitative and quantitative methods.

4. Measurement issues

As mentioned above, the majority of papers on the intrapersonal and interpersonal level of leader and follower identity work have been conceptual (e.g., Hannah et al., 2008; Hannah et al., 2009; Ibarra, 2004; Ibarra & Barbulescu, 2010; Kark & Shamir, 2002, 2013; Lord et al., 1999; Shamir, House & Arthur, 1993; Petriglieri & Petriglieri, 2010; Petriglieri, 2011; Shamir & Ellam, 2005) whereas we find substantial empirical (mainly experimental) work on the collective level (e.g., Ellemers et al., 2004; Haslam et al., 2011; Hirst, van Dick & van Knippenberg, 2009; Hogg, 2001; Hogg, 2003; Van Knippenberg & Hogg, 2003; Hogg et al., 2005).

Traditionally, self-concept research has been relying on self-report measurements (Byrne, 2002). Such measures have been distinguished between global, such as the Tennessee Self Concept Scale (Fitts, 1991) and the Self-Concept Clarity Scale (Campbell et al., 1996), domain specific scales, such as Marsh's (1992) Self-Description Questionnaire and the Six-factor Self-Concept Scale (SFSCS; Stake, 1994). Self-representation tasks (e.g., Block, 1961; Diehl, Hastings & Stanton, 2001; Donahue et al., 1993; Harter & Monsour, 1992) have also been used to measure role-specific self-representations. Identity research has also utilized self-report measures such as the Functions of Identity Scale (FIS; Serafini, Maitland & Adams, 2006), the Identity Style Inventory (ISI; Berzonsky, 1989) the Social and Personal Identities Scale (SIPI; Nario-Redmond, Biernat,

Eidelman & Palenske, 2004) and the Identity Distress Survey (IDS; Berman, Montgomery & Kurtines, 2004). Relational and collective identity have also been measured using the Relational Interdependence Self-Construal Scale (RISC; Cross, Bacon & Morris, 2000) and the Collective Identity Scale (Randel & Wu, 2011) respectively. Semi-projective measures such as the Ego Identity Incomplete Sentences Blank (EI-ISB; Marcia, 1966) and interviews, such as the Identity Status Interview (ISI) (Kroger & Marcia, 2011) have also been applied. In the context of leader and follower identity research, there has been limited use of existing (or adapted) self-concept and identity measures that can be broadly classified in two main categories: self-report and indirect measures.

4.1. Self-report measures

One of the first self-report measures is Burke's (2003) Task Leadership Identity and Social Emotional Identity Scales that were used in an experimental setting to examine how the multiple identities that an individual holds can relate to each other and influence behavior. More recently, Hiller (2005) developed a 5-item Leader Identity Scale, which captures the extent to which a "leader" identity is considered to be descriptive of and important to the respondent. The scale has been used by Sin and Day (2011) to examine leader developmental trajectories. Recently Ashford, DeRue and Lee have also developed a short 4-item scale for leadership identity (personal communication; also see Lee, Sonday & Ashford, 2016). Shamir and Kark (2004) also developed a single item scale to measure social/collective identification and personal/relational identification with the leader, as a manifestation of the collective and relational self.

Chang and Johnson (2010) used the Levels of Self-Concept Scale (LSCS; Selenta & Lord, 2005) to measure leaders' relational identity and Karelai and Guillen (2014) focused specifically on gender and operationalized woman/leader identity conflict using a 6-item measure adapted from

Settles (2004). Finally, on the collective level, leader group prototypicality has either been experimentally manipulated (e.g., Giessner & van Knippenberg, 2008) or measured with a 3-item, 5-item or 6-item scale (e.g., DeCremer et al., 2010; van Knippenberg & van Knippenberg, 2005). Recently, Steffens et al. (2014) developed the 14-item Identity Leadership Inventory (ILI) based on social identity theory. They found support for a 4-factor structure (namely, identity prototypicality, identity advancement, identity entrepreneurship and identity impressarioship). Using a four-study design, the authors found evidence for content validity, construct validity, discriminant validity (distinguishing identity leadership from authentic leadership and relationship quality) and criterion validity (relating ILI to leadership outcomes such as team identification and task cohesion). In addition to the 14-item scale, Steffens et al., also proposed a 4-item short form of their Identity Leadership Inventory (ILI-SF).

In **Table 5**, we present some representative self-report measures of self-concept and identity used in leadership research.

<Insert Table 5 here>

4.2. Indirect measures

Implicit Association Tests (IAT; Greenwald, McGhee & Schwartz, 1998) have also been used to measure identity. The IAT is a technique developed to assess the strength of implicit associations between concepts (e.g., self, groups) and attributes (e.g., evaluation of specific traits). Prior research has used IAT and variations of it to measure self-concept (e.g., Greenwald & Farnham, 2000; Karpinski, 2004) as well as the strength of self and group association, referring to this pairing as a measure of automatic identity with the social group. For example, Devos and Banaji (2003) used IAT to measure the strength of implicit national identity among US citizens. In

the context of leadership, IAT has been used to measure ILTs and IFTs (Epitropaki et al., 2013) but not leader identity.

Johnson and Lord (2007) developed an indirect measure to assess employee self-concept levels. Participants completed a word fragment completion measure that is comprised of 25 word fragments (e.g., “U N I _ _ _”) that can be completed in such a way that they form individual-oriented words (“UNIQUE”), interdependent-oriented words (“UNITED”), or non-target words (“UNIPED”). Johnson and Saboe (2011) further validated this indirect measure and found that it contributed more to the prediction of criteria than the direct measure, the Levels of Self-Concept Scale (LSCS; Selenta & Lord, 2005).

It becomes evident from the above that there is high variability in the measures used in the leadership field to capture identity processes. With the exception of Steffens et al. (2014) there is absence of a systematic effort to develop psychometrically sound measures of leader and follower identity. It is also of interest that promising measures (such as Hiller’s 5-item scale and Selenta & Lord, 2005) have never been officially published despite their use in others’ published work. The elusive and highly dynamic nature of identity phenomena makes them difficult to operationalize and thus it is not surprising that a number of studies (Ibarra, 1999; Petriglieri & Stein, 2012) opted for qualitative methods such as interviews. With the exception of the Levels of Self-Concept Scale (LSCS) (Selenta & Lord, 2005), none of the self-report measures used in leadership and identity research capture the multilevel nature of leader and follower identity work described in this review. Also, follower identity appears to be a totally neglected construct as we could not find any attempts of measuring it. It is clear from the above that we need rigorously validated measures of both leader and follower identities that clearly capture the different levels-of-self dynamics. Qualitative approaches can also play a significant role in this domain. *Process* perspectives in particular (e.g.,

Langley & Tsoukas, 2016) that address how and why things emerge, develop, grow, or terminate over time could offer profound insights on how leader and follower identities evolve.

5. Avenues for future research

In the previous sections we have reviewed the extant literature and when appropriate we indicated several directions for future research. In this section, we will especially highlight a few additional constructs of particular relevance for leader and follower identity processes. Future directions are organized on the basis of Levels-of-Analysis (intrapersonal, interpersonal and collective), but not necessarily on Levels-of-Self as many of the constructs proposed have implications for all three self levels.

5.1. Intrapersonal level

There are many different possible directions that are of interest on the intrapersonal level. We suggest five main directions that are broad enough to cover important aspects of leader and follower identity work on this level, i.e., motivational forces, social cognition (i.e., Implicit Leadership and Followership Theories), personality, emotion and diversity (i.e., gender).

5.1.1. Motivational forces

Motivation is likely to affect and interact with identities and self-concepts, as well become embedded within them. One form of motivational force that has been previously linked to identity is the self-regulatory focus (also mentioned in section 3.1.1). Prior theoretical studies (e.g., Brockner & Higgins, 2001; Kark & Van Dijk, 2007) have attempted to understand the role of the self-regulatory focus as a possible mechanism that explains the effect of leaders on followers' self-perceptions and their behaviors. Empirical research supported the theoretical claims. For example, Kark, Katz-Navon and Delgach (2015) focused on safety and demonstrated in a set of studies

(experimental and field studies) that employees' self-regulatory focus (promotion vs. prevention) mediated the relationship between leaders' transformational and transactional behaviors and employees safety behavior (initiating safety vs. conformational safety) at work. Furthermore, tapping on employees' self was found to affect employees' performance. Leaders enacting transactional leadership behaviors were enhancing followers' prevention sense of the self which in turn reduced employees' creativity (Kark, Van Dijk & Vashdi, 2015). Other works focused on leader-follower fit with regards to chronic self regulatory focus, showing that fit between the leader and the follower self-regulation can enhance LMX and leaders' ability to influence followers (e.g., Halvorson & Higgins, 2013; Kark & van Dijk, 2009). Self-regulatory focus is thus a line of research that continues to hold promise for leadership and followership identity phenomena. Future research can for example examine its effects on other levels of analysis (beyond the intrapersonal level), such as the group-level (e.g., collective regulatory focus).

Furthermore, a closer look on motivational drivers such as self-enhancement, self-verification and self-expansion (Ashforth & Schinnof, 2016; see Leary, 2007 for a review) can help us better understand leader and follower identity processes. Self-enhancement refers to the desire to maintain or enhance the positivity of one's self-concept and can have both positive and negative effects on a leader's and follower's identity work. Self-enhancement may motivate leaders and followers to tackle the challenges of their respective role in order to maintain a positive image of themselves in that role or may act as a blockage to an effective transition to a leader identity. For example, prospective leaders may think that they have improved more than in reality, underplay negative feedback and overestimate their leadership readiness.

Self-verification (Swann et al., 2000) can be a powerful driver for leadership development as it can motivate people to behave in alignment with a leadership role until it becomes internalized.

It may also increase the chances for a leader to be seen as prototypical as they may self-select groups that are likely to verify their leadership image. They may also be more assertive in their leader identity claims in order to verify their leader self-concept. Self-verification can also lead to negative identity outcomes. Individuals may dismiss important feedback (for example a 360 feedback evaluation they complete as part of a leadership development program) and selectively listen to a limited number of people who verify their positive self-image. They may, thus, disproportionately differentiate among followers and develop highly differentiated LMX relationships (e.g., Erdogan & Bauer, 2010; Epitropaki, Kapoutsis et al., 2016).

Self-expansion (Aron & Aron, 1996) refers to the process of increasing one's resources, perspectives and identities in order to achieve desired goals as well as of broadening the self-concept by identifying with meaningful groups. Leaders may expand their selves in various ways. They may incorporate a 'significant other' (e.g., a leader role model) in their self-concept, actively seek opportunities for leadership development (e.g., training programs and stretching assignments), or identify with powerful groups (e.g., ingratiate with top management in order to become a member of an 'elite' group) and successful organizational teams.

Identity uncertainty can also be a driver for identity change. As Hogg (2006; 2009) points out, uncertainty about oneself and one's perceptions, attitudes, and values, that reflect on one's identity, are "aversive" and motivate one's attempts for resolution. The reduction of subjective uncertainty is thus a powerful human motive that drives individual actions. Transitions in the same (or new) organizational context may impose substantially different normative expectations on the identities of newcomer leaders (e.g., Mainemelis, Kark and Epitropaki 2015; Nicholson, 1984; Spisak, et al., 2015). A dynamic interplay among leader identities, follower identities, and social-structural contextual characteristics is likely to take place in such transition stages (Avolio, 2007;

Lord, et al., 2001) and individuals may experience uncertainty regarding their leadership ability. One could argue that successful leadership development will involve active identity uncertainty reduction and effective management of the dual (follower vs. leader) identity tensions and successful integration of both identities in one's self-concept. During managerial transitions, prospective leaders need to increase the salience of their leader identity in order to develop as effective leaders. The more salient and crystallized a leader identity, the more likely that individual to seek out experiences to enact and develop that aspect of the self. The motivational drivers outlined above can help us gain a better understanding of this process. Future research can empirically test some of the above propositions.

5.1.2. Social cognition: Implicit Leadership and Followership Theories (ILTs and IFTs).

As discussed in section 2, leadership and followership schemas are fundamental sub-components of leader and follower identities. Although their importance for identity processes has been theoretically acknowledged, there is almost no empirical examination of the role of these schemas or Implicit Leadership and Followership Theories on leader and follower identities in organizational settings. Prior research on Implicit Leadership and Followership Theories, has examined the *interpersonal* congruence of follower ILTs with observed leader characteristics and behaviors (e.g., Epitropaki & Martin, 2005; Lord & Maher, 1993) as well as the *intrapersonal* match of leader ILTs or follower IFTs with their own perceptions of leadership or followership behavior in actual organizational settings. These categorization processes can critically influence leader or follower identity salience. For example, individuals who perceive a match between their own ILTs and their enacted leadership behaviors will be more likely to experience high levels of leadership efficacy and motivation to lead. This match is also likely to increase the salience of a leader identity on the individual level. They will also be more likely to claim a leader identity in a

relational context and actively try to shape the group prototype of effective leadership on a collective level. In contrast, individuals who perceive a discrepancy between their own ILTs and their leadership behaviors will have difficulty transitioning into a leadership role and incorporating leadership as a salient part of their self-concept. The failure to increase leader identity salience on an individual level will further undermine their efforts to claim a leader identity in relational contexts or embody a group prototype on the collective level. The previously reviewed Guillen et al.'s (2015) study provides a first test of the above propositions as they found both self-to-exemplar comparisons and self-to prototype comparison to positively affect motivation to lead.

Along similar lines, followers that perceive an alignment between their IFTs and their actual behavior in organizational settings will be more likely to incorporate followership as part of their self-concept on the individual level, claim followership rather than leadership in a relational context and be receptive to a leader's attempt to enhance their social identity. A series of questions that warrant attention in this context are the following: "To what extent a salient follower identity may undermine a person's transitioning to a leadership role? Are leader and follower identities in conflict or rather simultaneously activated? Is a leader identity always activated in relation to a corresponding counter-identity of a follower and vice versa?" The *connectionist perspective* (Brown & Lord, 2001; Hanges, Lord, Godfrey, & Raver, 2001; Lord, Brown, Harvey & Hall, 2001) that addresses the dynamic and complex nature of leadership and followership prototypes may offer some answers. Lord et al. (2001) describe connectionist networks as "networks of neuron-like processing units that continuously integrate information from input sources and pass on the resulting activation (or inhibition) to connected (output) units" (p. 314). If leadership categories are sensitive to contextual variations both within and between individuals, and are generated in real-

time as a response to contextual factors, it is then possible that leader and follower identities follow a similar pattern of dynamic activation and fluid transitioning.

5.1.3. *Emotion*

The role of emotion in identity processes has been previously highlighted (Stets, 2005; Stryker, 2004). It has been suggested that emotion reflects the degree of congruence between the meanings of one's identity in the situation and the meanings held in the identity standard. If there is congruence (identity verification) this will elicit positive emotion whereas incongruence will register negative emotion (Burke & Stets 1999; Cast & Burke 2002). Identities that elicit positive emotion will be played out more often and will move up in the salience hierarchy, whereas identities that repeatedly cause negative feelings will move down and may eventually phase out (Stryker, 1987). Stets (2005) argued that the relation between emotion and identity is more complex and more contextual than indicated by Stryker (1987). In an experimental study, she showed that identity non-verification in a positive direction (i.e., participants received feedback more positive than their identity standard) resulted in positive (rather than negative) emotion. A possible explanation is that in this case individuals are receiving self-enhancing information which increases positive emotion.

The underlying emotional basis of leader identity work has been implied in Day et al. (2009)'s *leader identity-development spirals*. Leader identities that elicit positive emotion (e.g., pride, happiness) will become a more salient part of a person's identity whereas leader identities associated with negative emotion (e.g., guilt, shame) will most likely be rejected with important implications for effective managerial transitions. Although not explicitly addressed by prior research, follower identities are also likely to be affected by emotional processes. Followers interacting with leaders that positively affirm their identity and induce positive emotion (e.g., joy,

satisfaction, pride) will consider a follower identity as congruent with their self-concept. Thus, the salience of a follower identity will increase. In contrast, followers interacting with abusive and destructive leaders that trigger negative emotions (e.g., anger, disappointment, sadness) will most likely disclaim the follower identity.

Despite the wealth of papers focusing on leadership and emotion that have been published in recent years (e.g., Ashkanasy & Tse, 2000; Ashkanasy & Humphrey, 2011; Avolio et al., 2004; Gardner et al., 2009; George, 2000; Rubin et al., 2005; Sy, Côté, & Saavedra, 2005), the absence of studies focusing on leader identity and emotion is striking. Schnurr (2009) used over 40 hours of discourse data and showed that leaders used teasing humor as a prime means for identity construction as well as for achieving various workplace objectives. Recently, Tee, Paulsen and Ashkanasy (2013) integrated the social identity theory of leadership with the intergroup emotion theory and proposed that any action of the leader that threatens or affirms the salient group identity will trigger both cognitive and emotional reactions from followers towards the leader. They further argued that group-level emotions constitute an integral part of the salient group identity. There is, thus, a pressing need for future studies that examine the role of emotion in leadership and followership identity.

5.1.4. Personality.

In the psychological literature, the link between self-concept and personality is ubiquitous as they are both core components of the self. There is, however, scant research that addresses the role of personality for leader and follower identities. Personality characteristics of leaders and followers are most likely to have a significant role in the process in which leadership and followership identities are shaped and crafted. One example of a personality characteristic that can be of interest with regards to identity is extroversion and introversion. Prior research has consistently shown that

extraverts have a leadership advantage and are more likely to emerge as leaders as well as to be perceived as effective leaders (e.g., Judge, Bono, Ilies, & Gerhardt, 2002). Recently, Grant, Gino and Hoffman (2011) reversed this advantage and showed that when employees were proactive, groups performed better when the leader was low in extraversion. Such studies indicate that extraversion will positively affect identity work on the intrapersonal level (extraverts will be more likely to experiment with leader possible selves) but their overall leader identity salience will depend upon the dynamic interaction with follower characteristics (such as proactivity) on the interpersonal and group level. In groups of proactive followers, extraverts may not effectively negotiate a leader identity in their dyadic exchanges with the followers or be seen as embodying prototypical attributes of the group. Thus, exploring the role of extroversion and introversion, as well as many other personality traits (i.e., self monitoring, openness to experience, narcissism, etc.) on how leaders' and followers' identities are constructed, how they change over time and how leaders' and followers' with different personalities interact in co-constructing identities and in mobilizing identities and related actions, is most interesting.

5.1.5. Diversity.

Diversity in terms of ethnicity, race, religiosity and other aspects are central to identities and to the ways in which followers' perceive leaders and vice versa. A major diversity aspect that has meaningful effects and that has received some research attention with regards to leadership identity is that of gender. Prior research has consistently documented the incongruity between construals of women and leaders and the prejudice that women in leadership positions experience due to this lack of fit in accordance with the *role congruity theory* (Eagly & Johannesen-Schmidt, 2001; Eagly & Karau, 2002; Rosette & Tost, 2010) and the lack of fit model (Heilman, 2001). Whereas the majority of past studies emphasized others' perceptions and stereotypes that act as barriers of

women advancement (e.g., Ayman & Korabik, 2010; Duehr & Bono, 2006; Heilman, Block, Martell & Simon, 1989; Schein, 1973; Schein & Mueller, 1992), it is only in recent years that we find studies explicitly addressing *intrapersonal* identity implications. Biases can emerge not only at the interpersonal perceptual level but also as intrapersonal processes that affect how women leaders see themselves, what they believe they must do to be effective, and whether they should assume to maintain leadership roles (Karelaia & Guillen, 2014; Hogue & Lord, 2007).

Ely, Ibarra and Kolb (2011) focused on the gender dynamics involved in becoming a leader. They emphasized women's identity work and the challenges in internalizing a leader identity and urged organizations to offer 'identity space's for women to engage in identity work. Other studies showed how feedback of others (e.g., peers in an MBA class) had a negative effect on the ways women saw their own leadership identity and abilities to lead overtime. Women more quickly aligned their self-ratings with peers' more negative views of them, whereas men continued to inflate their self-image and were less affected by peers' less favorable ratings (Mayo, Kakarika, Pastor & Brutus, 2012). Karelaia and Guillen (2014) focused on women leaders' self-views as women and leaders and explored consequences of positive social identity for women in leadership positions. In three studies, they found that positive gender identity reduced women leaders' identity conflict and that by lessening identity conflict positive gender identity also reduced stress, increased job satisfaction and caused women to construe leading as an attractive goal rather than a duty. In contrast, positive leader identity directly affected women's motivation to lead but did not reduce their identity conflict. There is definitely scope for additional work that casts light on the role of gender for leader and follower identity work and how they interact across levels. Moreover, there is a need to look at other aspects of diversity (e.g., race, nationality, ethnicity, social class) as well as the intersectionality of various components of identity (e.g., race and gender, gender and social class) in order to better understand how they interact to shape leader-follower identities.

5.2. Interpersonal level

As mentioned in section 3.2, the scope of research on the interpersonal level is vast since the empirical efforts testing the theoretical tenets of the leader and follower ‘claiming’ and ‘granting’ identities process are limited. In addition to research examining the fundamental propositions, future research could also explore the role of other relationship-relevant constructs such as attachment styles and identity threats in leader-follower relationships.

5.2.1. Attachment styles

Attachment theory is one of the most prominent theories in relationship science that has also seen a few applications in the leadership domain in recent years (e.g. Davidovitz et al., 2007; Popper & Mayselless, 2003; Thomas, Martin, Epitropaki, Guillaume & Lee, 2013). We suggest that it can also provide important insights into leadership and followership identity processes. Attachment theory suggests that individuals generate styles or cognitive working models that represent the degree of success of attachment-seeking efforts across the life-span of close relationships (see Hazan & Shaver, 1994; Mikulincer & Shaver, 2009 for a review). Individuals can possess secure, insecure-anxious or insecure-avoidant attachment styles. Adolescent studies (e.g., Kroger, 2006; Meeus, Oosterwegel & Vollebergh, 2002) have shown that secure attachments promote identity development and identity exploration whereas insecure attachments hinder identity development. Individuals with insecure attachments have difficulty trusting others, expect rejection and hold more negative self-views (e.g., Mikulincer, 1997). We could, thus, argue that leaders with secure attachments will be more assertive in their leader identity claims and have better chances to get their identity claims granted by followers. Leaders with insecure attachments will be more hesitant in their claims and thus, more likely to have their claims rejected by followers. From the perspective of *leader identity-development spirals* (Day et

al., 2009) one would expect leaders with secure attachments to mainly have positive experiences with leadership. This will strengthen the salience and centrality of their leader identity and increase the possibility of its internalization in their self-concept. In contrast, insecure leaders may have more negative leadership experiences which will result to their leader identity to be weakened or totally rejected.

5.2.2. *Identity threat*

Another relevant line of research on the interpersonal level is that of identity threat. What happens for example, when a manager feels that their leadership identity is under threat by others? Prior research has shown that identity threats can lead to decreased performance (e.g., Steele, 1997), decreased desire to take future leadership roles (e.g., Davies, Spencer & Steele, 2005), deliberate attempts to block organizational change (e.g., Nag, Corley & Gioia, 2007) and non-conformance with company rules (e.g., Elsbach & Kramer, 2003). In a companion article in this volume, Krylova, Jolly, and Phillips (2016) examine identity threats in the context of leader wrongdoing and moral transgressions and outline implications for leader-follower trust-repair processes.

Petriglieri (2011) outlined six identity threat responses that people may engage in organizations, some negative such as derogation and concealment and other positive such as importance change and meaning change. Other responses are not clearly positive or negative such as identity deletion and positive distinctiveness.

A person in a leadership position that claims leadership but the followers do not grant it may experience a leadership identity threat and may opt for any of the above six responses. They may choose *concealment* (i.e., faking it) and as a result lose their sense of authenticity in the leadership role, or even *derogation* and embrace more directive (to the point of abusive) leadership behaviors in order to impose their leader identity on others. Future research can also explore ineffective leader

identity dynamics and identity threat in the context of abusive and destructive leadership (e.g., Aryee, Chen, Sun & Debrah 2007; Mitchell & Ambrose, 2007 2007). Followers may also experience an identity threat. For example, a person with no managerial responsibility who suddenly gets promoted to a leadership role may experience leadership as a threat to his/her follower identity. Depending on their level of developmental readiness (Avolio & Hannah, 2008) and motivation to lead (Kark & Van Dijk, 2007) he/she may opt for positive or negative identity threat strategies with important implications for the individual and the organization.

5.3. Group level

5.3.1. Group and organizational characteristics

The role of context, organizational and social-structural factors (such as stratification) is important for leader and follower identity processes on the group level. For example, in contexts with low stratification (such as temporary organizations) where one may find more instances of shared leadership, leader-follower identity work may be more fluid (both leader and follower identity may be simultaneously salient as people switch flexibly from one identity to the other).

Recently, Petriglieri and Petriglieri (2010) proposed the notion of ‘identity workspaces’, i.e., institutions that provide holding environments for individuals to undertake identity work. They further suggested that reliable social defenses, sentient communities and vital rites of passage make an institution likely to provide such an identity space. Fast-paced organizational environments with stretching goals and high levels of stress are unlikely to meet the above conditions and thus, Petriglieri and Petriglieri (2010) argued that people find such identity workspaces elsewhere such as in a business school. Kark (2011) suggested that such spaces can enable leadership training workshops and retreats. An obvious implication of this is that deliberate effort must be made by top management to cultivate an organizational environment that people can engage in identity work.

Furthermore, Ibarra and Pettriglieri (2010) noted that non-work settings (education, leisure, sabbaticals, etc.) offer ‘safe havens’ that are conducive to triggering a transitional psychological space for ‘*identity play*’. Identity play aims at inventing new identities, unfolds at the threshold between reality and fantasy (e.g., between present and possible selves), and it is an exploratory rehearsal that produces variety rather than consistency (i.e., there is no commitment to the identity being explored). Along these lines, Kark (2011) suggested that organizations should provide ‘*play spaces*’, concentrated spots and spaces in which workers can experience psychological safety and feel free from external judgement, critique and a focus on organizational implications and outcomes, in order to foster the development of leader and leadership identities. Spatial boundaries, that can be structured within leadership development programs, as well as within “on-the-job” leadership development processes following these programs, enable managers to experience exploration and play (via scenarios, simulations, role-plays, outdoor experiences, games and other forms of play) and can encourage departures from existing norms and the development of future possible leadership selves, that can be transferred back by managers to their day-to-day work environment.

With regards to context, we would like to especially highlight the unique demands for identity work in *creative contexts*. This uniqueness stems from the paradoxical interplay of leadership and creativity. In their integrative review of the creative leadership literature, Mainemelis et al. (2015) observed that leadership research undertaken in traditional work settings (i.e., permanent organizations with stable employment and position-based coordination) often fails to capture the unique aspects of leadership in the more fluid creative industries. In creative contexts, individuals have ‘creativity’ as a salient portion of their identity and it is, thus, possible to observe a higher level of difficulty in transitioning into a *leader* identity as they may experience it in conflict

with their *creator* identity. Creative personal identity, i.e., “the overall importance a person places on creativity in general as part of his or her self-definition” (Jaussi, Randel, & Dionne 2007, p. 248), may be particularly relevant when studying the complex identity dynamics in creative contexts. Non-traditional employment settings are marked by high mobility, temporary employment, and professional role-based coordination (DeFillippi, Grabher, & Jones, 2007; Mainemelis, Nolas & Tsirogianni, 2016). Managerial transitions tend to elicit identity work because they increase emotional arousal, self-doubt, uncertainty, and openness to new possibilities (e.g., Alvesson & Willmott, 2002; Koerner, 2014; Ibarra et al., 2014). Creative individuals in leadership roles will need to embrace the paradoxical relationship of leadership and creativity and be able to switch flexibly between the two identities.

We, thus, believe that the literature on leadership and followership identity and creativity deserves special attention and is one of the most promising lines for future research. For example, one application of identity theory in the study of creativity regards the effects of possessing multiple social identities on creative behavior. Some studies have shown that higher levels of cultural identity integration (perceived compatibility between two cultural identities) is positively predictive of higher levels of creative performance in tasks that draw on both identity-relevant knowledge domains (e.g., Cheng, Sanchez-Burks, & Lee, 2008). More recently, other studies have found that this effect is not due to possessing multiple cultural identities per se but to possessing multiple social identities more generally (e.g., Steffens, Gocłowska, Cruwys, & Galinsky, 2016). Recently, Sanchez-Burks, Karlesky, and Lee (2015) summarized findings in this stream of research and suggested that the integration of multiple social identities fosters the “psychological bricolage” of unrelated knowledge (e.g., the different knowledge sets related to distinct social identities), which facilitates, in turn, creative production. To the best of our knowledge, this growing stream of

research has very rarely addressed the role of leadership in identity integration at the individual, team, and organizational levels. Future research can explore this topic, for example, in the context of collaborative creative performance in diverse teams.

5.3.2. Authenticity

The topic of authentic leadership has received considerable attention in recent organizational and business ethics literature (e.g., Avolio & Gardner, 2005; Leroy, Palanski, & Simons, 2012; , Leroy, Anseel, Gardner & Sels, 2015; Peus et al., 2012). Avolio et al. (2004) defined authentic leaders as “those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character” (p. 802-3). According to Avolio et al. (2004) authentic leadership can incorporate transformational, servant, spiritual or other forms of positive leadership. The key distinction is that authentic leaders are anchored by a *deep sense of self* and know where they stand on important issues, values and beliefs. They also act as *role-models* and convey to others, through both actions and words what they represent in terms of principles, values and ethics. In that sense, they shape followers' social identity and this is why we consider authentic leadership as an important variable on the group level. It has also been proposed that the development of authentic leaders depends in large part on the centrality of a leader identity to personal identities (Shamir & Eilam, 2005) and that in developing leadership competence and effectiveness it is critical to examine how a leader's self-concept is formed, changed, and influences behavior (Avolio, Walumbwa, & Weber, 2009) and how the leadership self-narrative develops (Shamir & Eilam, 2005). Despite the theoretical connections between leader identity and authentic leadership that have already been made, research in this area is still in infantile stages.

6. Summary and Conclusions

Our review has offered a multi-level synthesis of the widely dispersed literature on leadership and followership identity processes. We sought definitional clarity with regard to the core constructs of leader and follower identity and mapped existing studies on a novel ‘levels-within-levels’ (Levels-of-Analysis by Levels-of-Self) framework. A clear conclusion that emerged from our review is that whereas identity processes on the group level have received significant attention from prior research on social identity, other levels remain relatively unexplored. One such level is the *interpersonal* one that focuses on the dynamic leader-follower identity interplay. Although we have observed exciting theoretical developments on this level in recent years (e.g., DeRue & Ashford, 2010), empirical research has yet to catch up. Our review has further outlined implications of identity work for leadership development and offered several avenues for future research on all three Levels-of-Analysis and with implications for all three Levels-of-Self. In sum, leadership and followership identity processes are at the heart of our understanding of leadership dynamics and deserve further theoretical and empirical attention.

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Table 1. Definitions of key constructs

Constructs	Representative Definitions
<i>Self-concept</i>	"The individual's belief about himself or herself, including the person's attributes and who and what the self is" (Baumeister, 1999, p. 247).
<i>Working Self-Concept</i>	"...a continually shifting combination of core self-schemas and peripheral aspects of the self made salient (activated) by context" (Lord, Brown & Freiberg, 1999, p. 176).
<i>Self-schemas</i>	"...stable organizations of knowledge that integrate and summarize an array of information and experiences [about the self]" (Markus & Sentsis, 1982, p.45)
<i>Possible selves</i>	"..future-oriented self-schemata of what we think we may become" (Markus & Nurius, 1986, p.954).
<i>Identity</i>	"...the subjective knowledge, meanings, and experiences that are self-defining" (Ramarajan, 2014, p. 593)
<i>Leader identity</i>	"...the sub-component of one's identity that relates to being a leader or how one thinks of oneself as a leader" (Day & Harrison, 2007, p. 365)
<i>Working identity</i>	"...a process of experimenting, testing and learning about our possible selves" (Ibarra, 2004, p. 6)
<i>Provisional selves</i>	"...trials for possible but not yet fully elaborated professional identities" (Ibarra, 1999, p.764).
<i>Identity work</i>	<p>"...people being engaged in forming, repairing, maintaining, strengthening or revising the constructions that are productive of a sense of coherence and distinctiveness" (Sveningsson & Alvesson, 2003, p. 1165).</p> <p>"...activities that individuals undertake to create, maintain and display personal and social identities that sustain a coherent and desirable self-concept" (Petriglieri & Petriglieri, 2010, p. 45)</p>

Table 2. Leader and Follower Identity work on the Intrapersonal level: Representative papers

Sample papers	Key constructs	Identity work locus	Level-of-self	Leadership framework	Paper type
Lord, Brown & Freiberg (1999)	Working Self Concept (WSC)	Follower	Individual Relational Collective	Transactional LMX Transformational/ Charismatic	Conceptual
Lord & Brown (2001; 2004)	WSC	Follower	Individual Relational Collective		Conceptual
Hannah et al., (2009)	WSC	Follower	Individual Relational Collective		Conceptual
Shamir et al. (1993)	Self-concept	Follower	Relational Collective	Charisma	Conceptual
Kark & Shamir (2002; 2013)	Self-concept	Follower	Relational Collective	Charismatic and transformational leadership	Conceptual
Kark, Shamir & Chen (2003)	Self-concept Self-efficacy	Follower	Relational Collective	Transformational leadership	Empirical
Wu, Tsui & Kinicki (2010)	Self-concept Self-efficacy	Follower	Relational Collective	Transformational leadership	Empirical
Wang & Howell (2012)	Self-concept Self-efficacy	Follower	Relational Collective	Transformational leadership	Empirical
Kark & van Dijk (2007)	Ideal self Regulatory focus	Follower	Individual Relational Collective	Transformational leadership	Conceptual
Chang & Johnson (2010)	Self-identity	Follower	Relational	LMX	Empirical
Ibarra (1999)	Provisional selves	Leader	Individual Relational	Leadership development	Conceptual

Sample papers	Key constructs	Identity work locus	Level-of-self	Leadership framework	Paper type
Ibarra (2004)	Working identity	Leader	Individual Relational	Leadership development	Conceptual
Ibarra & Petriglieri (2010)	Identity play	Leader	Individual Relational	Leadership development	Conceptual
Petriglieri & Stein (2010)	Unwanted self	Leader Follower	Individual Relational Collective	Leadership development	Conceptual
Day & Lance (2004)	Leader identity Self-schema	Leader	Individual Relational Collective	Leadership development	Conceptual
Day et al. (2009)	Identity formation Identity spirals	Leader	Individual Relational Collective	Leadership development	Conceptual
Day & Sin (2011)	Leader identity developmental trajectories	Leader	Individual Relational Collective	Leadership development	Empirical
Hammond et al. (2016)	Leader identity Cross-domain experiences	Leader	Individual	Leadership development	Conceptual
Lord & Hall (2005)	Self-identity Leadership knowledge structures	Leader	Individual Relational Collective	Leadership development	Conceptual
Hannah et al. (2009)	Leader self-structure self-complexity	Leader	Individual	Positive leadership	Conceptual

Sample papers	Key constructs	Identity work locus	Level-of-self	Leadership framework	Paper type
Guillen, Mayo & Korotov (2015)	Self-to-exemplar comparison Self-to-prototype comparison Leadership self-efficacy	Leader	Relational	Motivation to lead	Empirical
Chang & Johnson (2010)	Self-identity	Leader	Relational	LMX	Empirical
Johnson et al. (2012)	Leader identity	Leader	Individual Relational Collective	Transformational leadership Consideration Abusive behaviors	Empirical

Table 3. Leader and Follower Identity work on the Interpersonal level: Representative papers

Sample papers	Key constructs	Identity work locus	Level-of-self	Leadership framework	Paper type
Howell & Shamir (2005)		Leader Follower	Individual Relational		Conceptual
DeRue & Ashford (2010)	Leader identity claiming and granting	Leader Follower	Individual Relational		Conceptual
DeRue, Ashford, & Cotton (2009)	Leader identity claiming and granting	Leader Follower	Individual Relational	Positive	Conceptual
Ibarra & Barbulescu, (2010)	Identity narratives	Leader	Individual Relational	Leadership development	Conceptual
Marchiondo, Myers & Kopelman (2015)	Leader identity claiming and granting	Leader	Individual Relational		Empirical
Jackson & Johnson (2012)	Leader and follower self-identity fit	Leader Follower	Individual Relational Collective	LMX	Empirical

Table 4. Leader and Follower Identity work on the Group level: Representative papers

Sample papers	Key constructs	Identity work locus	Level-of-self	Leadership framework	Paper type
Hogg, 2001	Social identity Model of Leadership	Follower Group	Collective		Conceptual
Haslam & Platow (2001)	Social identity	Follower Group	Collective	Vision	Empirical
Haslam et al. (2001)	Social identity	Follower Group	Collective	Charisma Romance of leadership	Empirical
Hogg, van Knippenberg & Rast (2012)	Social identity Model of Leadership	Leader Follower Group	Collective		Review
Platow & van Knippenberg (2001)	Leader prototypicality	Follower Group	Collective	Leader allocating behavior	Empirical
Van Knippenberg et al. (2004)	Self Identity	Follower Group	Individual Relational Collective		Review
Van Knippenberg & van Knippenberg (2005)	Leader prototypicality	Follower Group	Collective	Self-sacrificial behavior Charisma	Empirical
Reicher, Haslam & Hopkins (2005)	Social identity	Follower Group	Collective	Collaborative agency	Empirical
Hogg et al. (2006)	Leader prototypicality	Follower Group	Collective		Empirical
Cicero, Pierro & van Knippenberg (2007)	Leader prototypicality	Follower Group	Collective		Empirical

Sample papers	Key constructs	Identity work locus	Level-of-self	Leadership framework	Paper type
Haslam & Reicher (2007)	Identity entrepreneurship Identity failure	Follower Group	Collective	Leadership emergence	Empirical
Giessner & van Knippenberg (2008)	Leader prototypicality	Follower Group	Collective	Leader failure	Empirical
Giessner, van Knippenberg & Sleebos (2009)	Leader prototypicality	Follower Group	Collective	Leader failure	Empirical
De Cremer et al. (2010)	Leader prototypicality	Follower Group	Collective	Fairness	Empirical
Cicero, Piero & van Knippenberg (2010)	Leader prototypicality	Follower Group	Collective		Empirical
Haslam et al. (2011)	New Psychology of Leadership	Follower Group	Collective		Conceptual
Halevi et al. (2011)	Leader prototypicality	Follower Group	Collective	Visionary - charismatic	Empirical
Rast et al. (2012)	Leader prototypicality Identity uncertainty	Follower Group	Collective		Empirical
Rast, Hogg & Giessner (2013)	Leader prototypicality Identity uncertainty	Follower Group	Collective	Autocratic	Empirical
Tee, Paulsen & Ashkanasy (2013)	Social identity model of leadership	Follower Group	Collective	Self-sacrificial Fair behavior Emotional expression	Conceptual
Steffens, Haslam & Reicher (2014)	Leader prototypicality	Follower Group	Collective	Charisma	Empirical
Rast, Hogg & Tomory (2015)	Leader prototypicality Identity uncertainty	Follower Group	Collective		Empirical

Table 5. Examples of leader identity scales

Source	Scale name	No Items	Rating scale	Sample item
Burke (2003)	Task Leadership Identity	5-item	Not specified	“I try to influence strongly other people’s actions”
	Social Emotional Leadership Identity	7-item		I try to have close personal relationships with people
Selenta & Lord (2005)	Levels of Self-Concept Scale	15-item	1-5	“I feel best about myself when I perform better than others”
Hiller (2005)	Leader identity	5-item	1-6	“If I had to describe myself to others I would include the word ‘leader’”
Lee, Sondag & Ashford (2016)	Leader identity	4-item	1-5	“Being a leader is very important to my sense of who I am”
Karelaia & Guillen (2014)	Woman/Leader Identity Conflict	6-item	1-7	“Being a manager makes me less feminine”
Platow & van Knippenberg (2001)	Leader prototypicality	6-item	1-5	“The leader is very similar to most people [of our group]” “The leader stands for what people [of our group] have in common”
Van Knippenberg & van Knippenberg (2005)	Leader prototypicality	3-item	1-5	“This team leader is a good example of the kind of people that are members of my team”
Sreffens et al. (2014)	Identity Leadership Inventory (ILI)	14-item	1-7	“This leader embodies what the group stands for” (Identity prototypicality) “This leader devises activities that bring the group together (Identity Impressarioship).”

Figure 1. Frequency count of articles containing leadership identity, leader and self-concept, follower identity, follower self-concept, leadership and social identity, leader identity and development, in the article title in five year increments from 1995 to 2015 and one increment presenting everything that has been written before 1995.

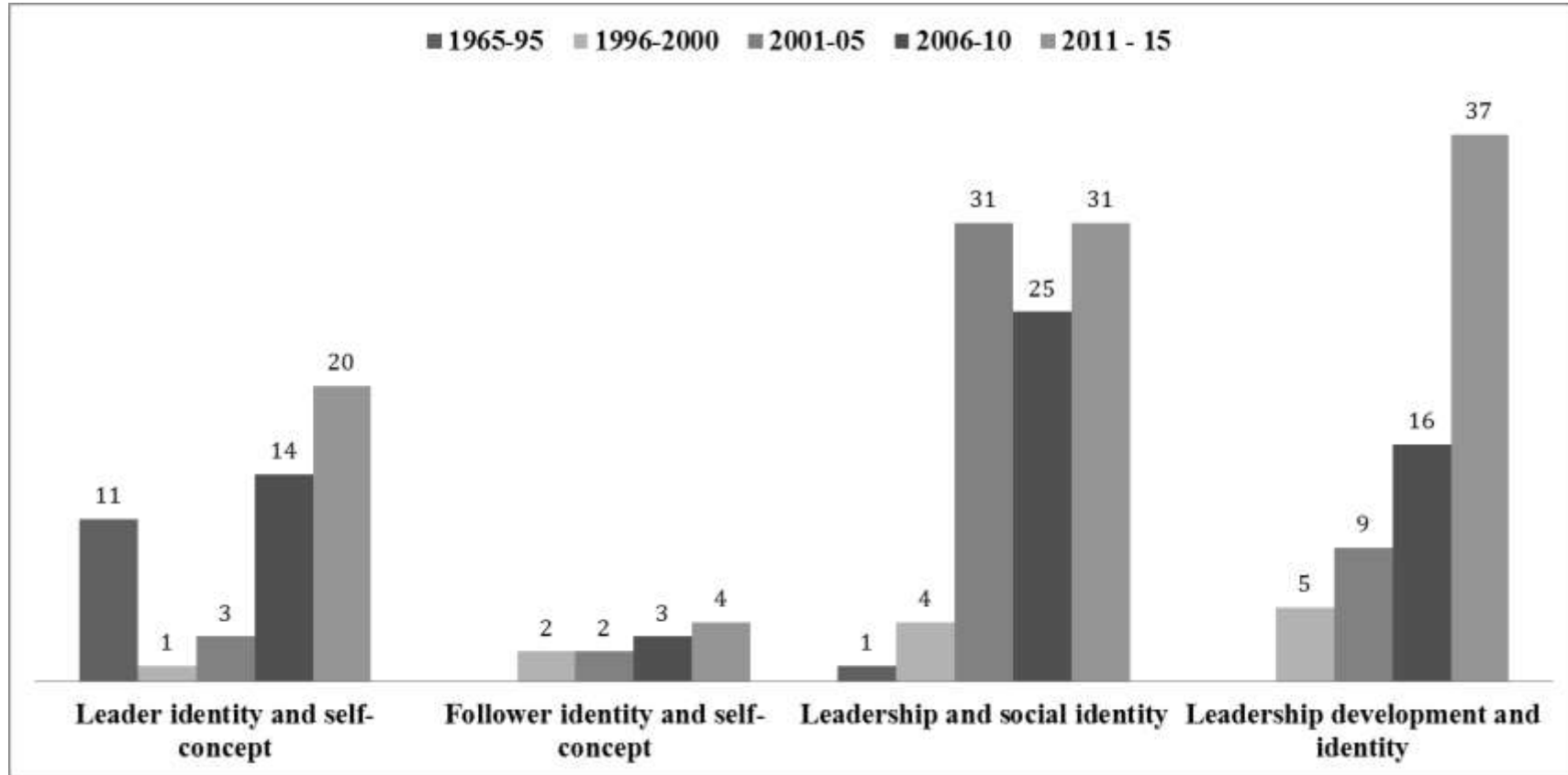
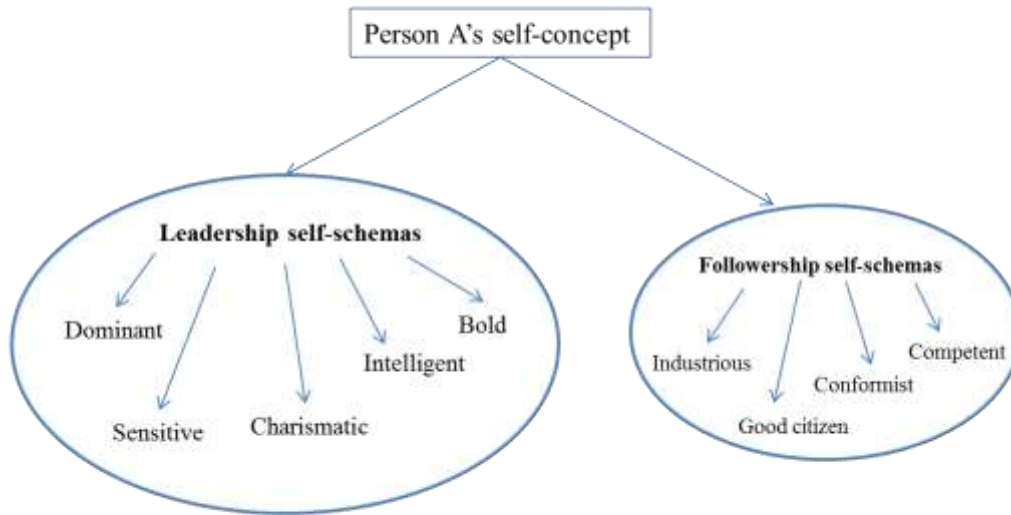


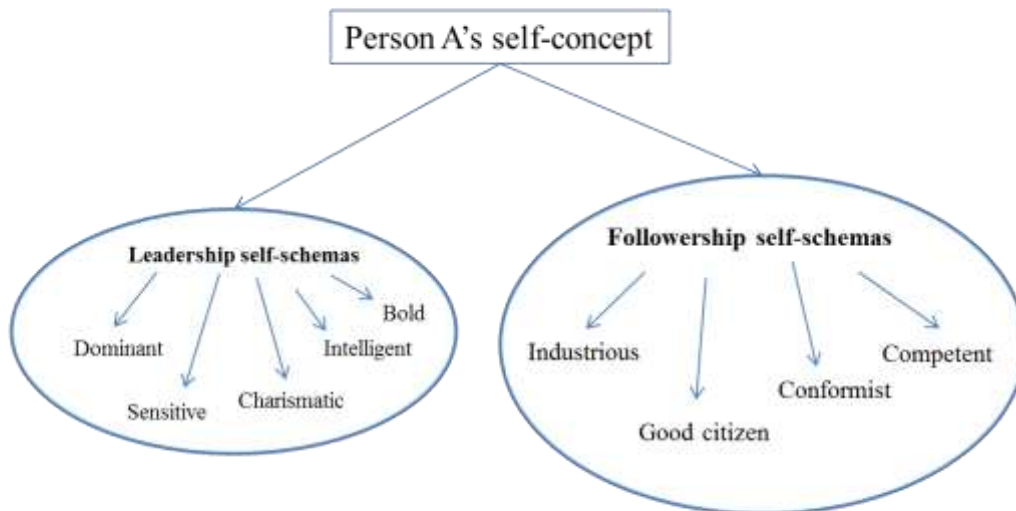
Figure 2. Contextualized dynamics of leader and follower identity salience

Situation A: Salient Leader Identity



Context: Middle manager with their direct reports

Situation B: Salient Follower Identity



Context: Middle manager in a top management team meeting