

Leadership Styles in Modern Hawaiian Organizations: Island Culture at Work

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Background and Methodology

Over a period of three years (2002 to 2005), the author participated in the design and delivery of leadership development workshops for a variety of Hawaiian organizations. This work resulted in a cumulative database containing profiles of over 400 participants who completed the MBTI (Myers Briggs Type Indicator) as well as other instruments. The workshops were part of a process of organization development as well as individual development, and involved interviews, design, feedback, assessments, training, action planning and some coaching. The purpose of these programs was not to become a 'cultural leadership program,' but to support and nurture leadership skills *within the context of* local culture and values, and to foster Native Hawaiian culture and values. This program design was intended to walk the bridge between indigenous values and modern leadership methods.

A series of interviews with local leaders and kapuna (elders) was commissioned jointly by Alu Like, the Pauahi Leadership Institute and PASE, the research division at Kamehameha Schools. The interviews were intended to gather perspectives, and suggested content for leadership development training that would specifically address the competencies most relevant to the local and Native Hawaiian population. This foundation guided the process and content of these workshops and the selection of instruments. In answer to the question "What should be included in leadership training?," the most common responses were:

- Self knowledge/self awareness (Ike Pono`i)
- Communication skills (Launa`Olelo)
- Life skill and broad perspective
- Education
- Mentors
- Cultural appreciation

The organizations that participated in the training ranged from private to public, education to state government, upper level managers to local community leaders. Most of the training was done internally in intact work groups. Although the majority of the participants fell between the ages of 35 and 45, the data also includes 26 emerging Native Hawaiian leaders, age 25 to 36 who came from business as well as community organizations. Because of the sensitivity to confidentiality and privacy, the choice was made to not require formal/written bio data, so the determination of ethnic identity for most of the participants came from personal introductions during the training. That estimate indicates about 40% of the sample identified themselves as primarily of Asian culture, 30% Caucasian, and 30% Native Hawaiian heritage. (Many of the Caucasian

participants were born and raised in Hawai'i.) As expected, our sample was more heavily weighted with Native Hawaiians than the general population in the state of Hawai'i.*

The cumulative data includes 416 MBTI results and 400 FIRO results (Fundamental Interpersonal Relations Orientation – Behavior; Schutz, 1958, 1977). The database from the Center for Creative Leadership in Greensboro, NC, was used as a mainland benchmark for the purpose of discussion-- not as a prescriptive model.** The Kouzes and Posner Leadership Practices Inventory (2002) was also used to identify leadership strengths and development needs among this sample. These instruments were selected for their significant research background in managerial populations, their simplicity of online application, and for providing three important mirrors on individual and group behavior: psychological type of leaders, interpersonal leadership style, and feedback on individual leadership behaviors from others. This paper looks at how the ethnically diverse island culture is reflected in the leadership of these Hawaiian organizations, and considers the unique challenges facing these organizations during the current period of rapid change and challenge from abroad.

MBTI

Table 1 presents the MBTI Type distribution for the 416 participants in the Hawaiian leadership programs; Table 2 is the Center for Creative Leadership distribution for the 1999 to 2003 data bank of over 26,000 participants which we will use as a mainland benchmark for organizations, and Table 3 is the SRTT statistical comparison of the two samples. It is true that the most common leadership styles in both samples are the ISTJs and ESTJs (28% in Hawai'i and 36% CCL) but there is where the similarities end. CCL is 54% Extroverted and the Hawaiian sample is 54% Introverted (statistically significant at the .001 level). The Hawaiian leadership sample is also significantly more Sensing (60%) and Feeling (47%) than the mainland benchmark with almost four times more ISFJs represented (11% of the sample). This makes ISFJ and ESFJ the next most frequent preferences in this sample. Because of the more equitable split between Thinking and Feeling preferences in decision making style in this population, we experienced the very active, verbal dynamic tension (and frequent conflict) between these perceptions in group discussions, where in the typical mainland Thinking dominant organization, traditional values and personal impact never really become a part of the conversation.

Looking at Temperaments (Keirse and Bates, 1984): 50% of the island leadership was Traditionalist/Guardians (SJs), wired to seek belonging to a group or community; conventional, conservators who maintain social structures; 10% Artisans/Diplomats (SPs), preferring freedom, spontaneity, action, 'putting out fires', and creativity; 20% Idealists (NFs) who focus on others' personal concerns and personal

* The Hawai'i state census for 2000 reports 42% Asians; 7% Native Hawaiians; 24% Caucasian. (<http://en.wikipedia.org/wiki/Hawaii#Demographics>)

** The CCL sample is heavily Caucasian at 76% with only 7% Asian or Pacific Islanders represented.

growth; authenticity and integrity; and make value-based decisions; and 20% Visionaries/Rationals (NTs) who strive to learn, know, predict, and control resources and ideas in the environment and are recognized for their competence. If you compare that to the mainland leadership sample (43% SJs, 10% SPs, 12% NFs, and 36% NTs) you notice immediately that this sample of island leadership is heavier on traditionalists and idealists with over 50% fewer Visionaries represented. This turns out to be an interesting point when we look at perceived strengths and weaknesses ratings from colleagues on the Kouzes and Posner Leadership Perspectives.

Some typical characteristics of Introverted, Sensing, Feeling, Judging preferences of individual leaders indicate that they are:

- Energized by quiet, structured, predictable, organized work environments where they can reach closure before moving on to another project/task.
- Have adequate time to perform to their own standards.
- Don't like to move beyond their own experience before they understand it.
- Value traditions and are responsible, thorough, and trustworthy.
- Stressed by: others' incompetence, deadlines, sudden change, being asked to imagine outcomes.
- Under stress tend to: become pessimistic and alternate between accommodating and withdrawing or resisting; blame others, romanticize the past and can tend to become rigid.

In summary, these modern island leaders would appear to be significantly more quiet, patient, thorough, traditional and sensitive or empathetic than their mainland counterparts. The pre-workshop interviews with the participants reveal that the biggest reported challenges for them were adapting to change, and communicating more effectively, which certainly corroborates the strong Sensing and Introversion preferences. Where the current organizational environment tends to call for rapid action, open information flow, and quick adaptation to change, these leaders are more comfortable being reflective, thorough, planful, and sometimes can even forget to share information because of their preference for Introversion. Having a clear vision of the future becomes much more difficult in the every day struggle to maintain some structure and control and 'put out fires'. The challenge is integration – how can one honor the past *and* embrace the future; act on personal and community values yet make the hard and necessary business decisions? How can one remain 'pono' as a leader of high integrity within this culture and yet take on some attributes typical of Western culture to be more effective for the needs of the community?

He ho'okele wa'a no ka lā'ino

A steersman for a stormy day

A courageous leader

FIRO

Table 4 reflects the results of 400 participants on the Fundamental Interpersonal Relations Orientation – Behavior by W. C. Schutz. The FIRO-B is a self assessment that measures aspects of interpersonal behavior such as Inclusion, Control, and Affection.

Inclusion is: The tendency to surround yourself with others; to join groups

Control is: The tendency to assume responsibility and make decisions and tell others what to do; influence others

Affection is: The tendency to form warm and close relationships with others; express feelings comfortably; encourage others

Expressed behavior is what we show to others. And wanted behavior is what we 'want' others to give to us.

The range runs from 0 to 9 with zero indicating that the person is very selective about who and when he expresses or accepts that behavior toward or from others. Nine suggests that the person very often seeks out or frequently expresses that behavior. Zero to 2 is considered a low score, 3-6 is considered the average range, and 7-9 is considered high or frequent seeking out or expressing that behavior. This instrument is commonly used in organizations to clarify interpersonal roles and dynamics within teams.

These local leaders scored a low moderate average of 3.8 in expressed Inclusion and a low average of 1.9 in wanted Inclusion. This combination suggests people who prefer to involve others in their activities and have a wide range of acquaintances but also have a strong need for privacy which others don't necessarily see and which leads others to think they want to be included more than they really do. (Waterman and Rogers, 1996) This indicates a tendency to sending mixed messages, but is not significantly different from the mainland sample. [It also explains how Introversions can fit into a collectivist culture; working in groups but being private and selective.] Also, most people in leadership positions report that they are simply overwhelmed with the time demands of work and don't have the time or interest in being included in any other activities. This is a common feeling in any organization at this point in time.

The Hawaiian sample with moderate expressed Affection and moderate wanted Affection is very similar to the mainland sample. These are people who come across as warm, accessible, and supportive and need about the same amount of closeness from others. The challenge for these moderately affectionate folks is being appropriately confrontational when necessary and setting healthy boundaries without worrying about always being liked.

The Control scores, with a low average of 2.6 in expressed Control and moderate average of 3.6 wanted Control, are really the most significant scores which point toward a potential cultural difference. (Statistically this is a moderate and meaningful difference from the mainland benchmark.) These scores are described as individuals who give the impression of not wanting to lead or influence others but can do so more easily if they can consult with others first. (Hence the tendency to sometimes convene meetings to solicit input for even the most minor decisions.) At a minimum, these leaders need a lot of information about expectations and the opportunity to share responsibility rather than assume it alone. This is probably one element of the frustration with a lack of teamwork mentioned in interviews; people expressed a preference for being told what was expected and then being left alone to do it.

The limiting effect here is the hesitancy to step out in front and influence. The so-called 'Crab Syndrome' (pulling at any crab who tries to climb out of the bucket); or criticizing anyone 'arrogant' enough to stand up and take charge, is also a cultural factor that is inhibiting to people with significant affection needs. I've been told of the bad luck that befalls anyone profiled on the cover of Hawai'i Business Magazine for individual

achievement – their business fails immediately thereafter. It is only an acceptable tribute if the person is celebrated for service to others. At the same time, there was a very strong interview theme from our local leaders to desire stronger leadership at all levels of the organization – to find a willingness to take responsibility and focus on results.

The challenge here is to learn to communicate assertively, but respectfully; say what you want *before* you feel taken advantage of. It is learning that Servant Leadership may sometimes require you to stand alone or lead the charge, if that is in the service of the community/group in that situation. Combining the Inclusion, Control, and Affection preferences, the island leadership style could be experienced as somewhat non-assertive, reactive, independent, and tending not to share information or communicate openly. In fact, the term ‘leadership’ has definite negative connotations in this cultural environment and tends to be confused with dominance. Influence also tends to be perceived as a negative word, we discovered; and leadership, in general, can be looked on as a ‘high risk’ activity. Consequently people seem to be waiting *to be led* by someone else. In this particular area, a very diverse culture from an ethnic point of view appears to lack some diversity in leadership style. If adaptability to complex situations is key to survival in the modern, changing world of organizations, the real vulnerability is not to have choices of behavior to manage those realities.

If these preferences of interpersonal style also reflect the organizations as a whole, the organization that does not emphasize Inclusion or Control but does emphasize Affection can be described as having: (Schnell and Hammer, 2004):

- Barriers to the inner circle
- Isolation of subgroups
- Warmth and ‘family’ feeling
- Resistance to diversity
- Formality that may interfere with creativity
- Wide distribution of power
- General direction provided along with autonomy

Leadership Practices Inventory

The Kouzes and Posner Leadership Practices Inventory measures Five Leadership Practices with 6 items for each of the 5 factors (see Appendix A):

- | | |
|---------------------------|--|
| Challenging the Process | Experimenting and taking risks; innovation |
| Inspiring a Shared Vision | Envisioning the future and seeing possibilities. |
| Enabling Others to Act | Fostering collaboration and involving others. |
| Modeling the Way | Setting an example and create standards. |
| Encouraging the Heart | Recognizing contributions and celebrating results. |

Over the last 18 years of Kouzes and Posner research, these competencies have been shown to be an observable, learnable set of practices relevant to any organizational level and most any industry. There are 30 items assessing behavior and the respondents are typically self, boss, peers, and direct reports providing 360 degree ratings. The scale of responses from 1 to 10 ranges from ‘almost never’ observing this behavior to ‘almost always’ observing this behavior. Research has shown that the more these behaviors are used, the more leaders are:

- Effective in meeting job-related demands.
- Developing high performing teams.
- Experiencing loyalty and commitment
- Surrounded with motivation and willingness to work hard.
- Possessing high degrees of personal credibility.

In Table 5, the highest ratings (most observed leadership behaviors as items) of 1219 respondents, were: treats people with dignity and respect, follows through on promises and commitments, and gives team members appreciation and support. (We recognize preferences of Feeling, Judging, and expressed Affection in this list.) The lowest ratings (least viewed leadership behaviors) were: appeals to others to share their dream of the future, experiments and takes risks, and describes a compelling image of the future. (Here we can see the impact of an introverted Sensing preference and lower expressed Control.) The highest rated of the five practices were Enabling Others to Act and Modeling the Way and the lowest were Challenging the Process and Inspiring a Shared Vision. This confirms the tendency to fewer people of visionary temperament in this sample; those who are typically more focused on controlling resources, developing ideas and increasing and valuing competency. Challenging the Process probably requires less commitment to the past and more willingness to run risk and manage the potential conflict arising from that challenge than most of these local leaders would find comfortable. And it is most certainly difficult to inspire people moving into the future if you find yourself longing for the past.

**“...we look to the future;
we leave the time of mourning to
live in a new world, a new beginning...
let us tell the world that we lived
and will continue...”**

Virgil Kills Straight,
Lakota Nation

Discussion

The most consistent and typical organizational results internationally on MBTI and FIRO in the past have found that managers tend to be Thinking Judging types who ‘like to be in charge’ (See Appendix B and C.) This multi-cultural leadership sample, however, is quite different. Embedded in any leadership style, there are certain behaviors that work well and others that don’t, and so it is in present day Hawai’i. The daily leadership challenges of addressing threats to the environment; of ensuring the economic, health, and educational well-being of Native Hawaiians; and the gift and curse of high levels of tourism and seasonal residents, have raised the stakes for effective leadership. The islands need strong and effective local leadership as never before in order to ensure their preservation and health.

Our results found that the primary leadership style represented in this local population of leaders can be characterized as: reflective, thorough, gentle, responsible,

sensitive, and guardians of tradition (through MBTI results); inclusive, affectionate, independent and hesitant to take control (on the FIRO); respectful, appreciative, enabling of others, and committed (LPI ratings.) What a terrific list of qualities! The local Hawaiian and Native Hawaiian culture has something distinct to offer the world in leadership attributes.

What is striking about the leadership style of this population is that many of the behaviors that characterize this group are the very traits missing in so many Western organizations. In fact, it's the absence of these traits among leaders in mainland organizations that typically has been the focus of much assessment feedback and training. The Extroverted, Thinking, initiating leadership style looks very different from the Introverted, Feeling, respectful style. But the leadership challenge universally has been described as 'doing the right thing, at the right time, in the right way' which is so much more challenging in a very diverse environment, be that ethnic, linguistic, or international.

When the Center for Creative Leadership conducted its research on organizational success in the 1990s (McCall, Lombardo, Morrison, 1998) one of the greater risk factors was called 'overdone strengths.' In times of changing demand, instead of learning new skills to create more balance and flexibility, people who derailed (or failed) tended to rely more on their traditional, and comfortable, strengths. In other words, do more of the same, but just harder. In the case of these island leaders, the challenge is to not be so reflective that there is no action; to not be so humble that it is a prideful thing; to not be so respectful that they cannot give corrective feedback; to not be so sensitive that they can't hear, or consequently use, feedback on their performance.

When 'treating people with dignity and respect' becomes confused with masking thoughts and feelings, then conflict has no resolution and passive aggressive behavior can result ('chirping' or gossiping), and even speaking candidly about work can feel risky or disrespectful. Consequently, learning and performance suffer, and oddly, trust. True collaboration and teamwork depends on openness and effective conflict resolution, which in turn also encourages trust. (There are ritualized and traditional methods for resolving conflict in island culture, but they usually only come into play after a crisis ensues and the process, typically, is quite time consuming.) Speaking candidly, authentically, and respectfully in the moment requires great courage, but carries great reward. However, it also requires the situational exercise of Extroversion, objectivity, exercising more control, and the perceived risk of offending others.

The challenge for all of us is changing the *or* to *and* in leadership. To be candid *and* respectful; courageous *and* humble; make hard business decisions *and* implement them in a humane and considerate way is the most difficult challenge of leadership in any organization, be that family, community, or work. Jung's process of individuation (by one writer referred to as 'secular salvation') is our lifelong journey.

All temperaments can and do serve others, but stewardship looks different for different types. Of course, Guardians (SJs) steward through faithfully serving a meaningful community (Linder, 2005), but Idealists (NFs) serve through their capacity to find answers to what can be done with and for people. Artisan (SPs) stewards prefer action and immediate impact; helping *now*. And the Visionary/rational stewards, who are less evident in this sample of leaders, challenge themselves and others to achieve excellence and give life a mission and a vision. Developing and appreciating visionary

leadership is a critical challenge for local leadership; if you don't know where you are going, you'll probably end up someplace else, as they say! Intuition in Native Hawaiian culture seems to focus more on *nā'ao* (gut knowledge or body wisdom) than on a vision of the future. But it is the polishing of all of these facets within ourselves and the appreciation of all of these leadership roles in our organizations that make for strong stewardship.

If you want to build a ship, don't herd people together to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea.

Antoine de Saint-Exupery

Reclaiming the Warrior within is another way of envisioning this process of bringing balance to the softer side of leadership. Angeles Arrien (1993) talks about the Warrior as the archetype of leadership; involving honor and respect, aligning words with actions, respecting limits and boundaries, demonstrating the right use of power, and being responsible and disciplined. It is a courageous and necessary role in leadership; leaders show up and choose to be present; they stand and deliver, and sometimes it is a solitary stance (*kū hanohano*.) Whether it is having 'mana' or 'the mandate of heaven' or 'executive presence', we know it when we see it and feel it. (Interestingly, managerial courage has also been defined as being able to give and receive personal feedback; Lombardo and Eichinger, 2004.)

When the Warrior self is not developed or is repressed, the shadow presents as rebellion and having authority (Control) issues; and shows patterns of invisibility like holding back, withdrawing, or riding on the coattails of powerful people. George Leonard has a Manifesto for the Modern Warrior (1994) reminding us that the modern warrior "... is not one who goes to war but rather one who is dedicated to creating peace; pursues self-mastery through will, patience, and diligence; takes risks to further the general good; studies esthetics, culture and ancient wisdom; and reveres the spiritual realm." The Warrior takes on the perceived risk of leadership with courage and integrity; sets standards and demands excellence, all in service of the greater good. This is his/her *kuleana* (responsibility.) Building on the gifts of spirit and the value of community, the Warrior leader truly is a Servant Leader.

It is the author's opinion that continuing to develop strong leadership in the Hawai'i of today isn't about becoming more Western, but about becoming more completely Hawaiian (teachers and healers, *as well as* warriors and visionaries) and polishing all of those many multicultural facets of self to honor all of the many Asian, Native Hawaiian, and culturally mixed ancestors who have left such a strong legacy to steward the future of these precious islands.

Hō'omoe wai kāhi ke kāō'o

Let's all travel together like water flowing in one direction.

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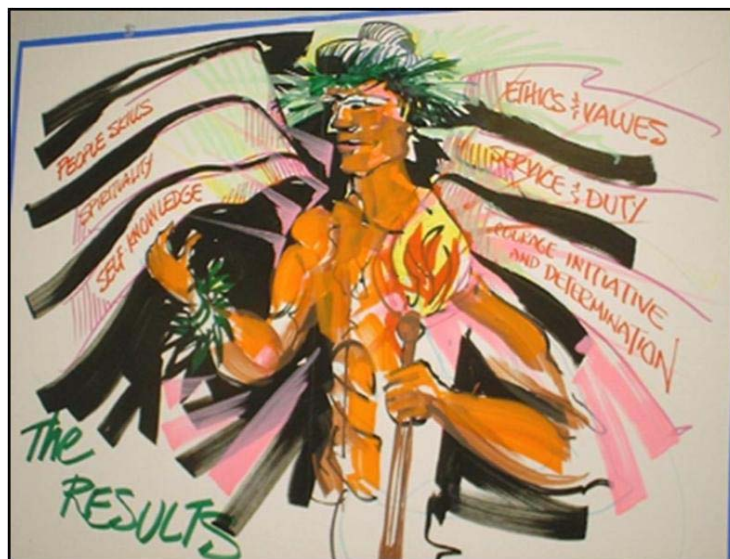


Table 1
MBTI TYPE TABLE
 Participants in Hawaiian Leadership Programs
 N=416; 2002 – 2005

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ISTJ N = 68 % = 16	ISFJ N = 45 % = 11	INFJ N = 15 % = 4	INTJ N = 32 % = 8
ISTP N = 13 % = 3	ISFP N = 9 % = 2	INFP N = 24 % = 6	INTP N = 19 % = 5
ESTP N = 5 % = 1	ESFP N = 14 % = 3	ENFP N = 20 % = 5	ENTP N = 19 % = 5
ESTJ N = 50 % = 12	ESFJ N = 45 % = 11	ENFJ N = 22 % = 5	ENTJ N = 16 % = 4

Table 2
MBTI TYPE TABLE
 Participants in Leadership Programs
 Center for Creative Leadership; Greensboro, NC
 1999 – 2003
 N=26,413

ISTJ N = 5018 % = 19	ISFJ N = 792 % = 3	INFJ N = 264 % = 1	INTJ N = 2113 % = 8
ISTP N = 1056 % = 4	ISFP N = 264 % = 1	INFP N = 528 % = 2	INTP N = 1849 % = 7
ESTP N = 1056 % = 4	ESFP N = 264 % = 1	ENFP N = 1320 % = 5	ENTP N = 2377 % = 9
ESTJ N = 4490 % = 17	ESFJ N = 1058 % = 4	ENFJ N = 1059 % = 4	ENTJ N = 2905 % = 11

TABLE 3

Source of data

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January 2006

Base sample n=26413
CCL

Group
tabulated:

Participants in
Leadership Workshops
n=416; 2002-2005
Honolulu, HI

N = 416

MBTI Type Table
Center for Applications
of Psychological Type

Legend: % = percent of
total choosing this group
who fall into this type.
I = Self-selection index:
Ratio of percent of type
in group to % in sample.

ISTJ N = 68 % = 16.35 I= 0.86	ISFJ* N = 45 % = 10.82 I= 3.61	INFJ* N = 15 % = 3.61 I= 3.61	INTJ N = 32 % = 7.69 I= 0.96
ISTP N = 13 % = 3.12 I= 0.78	ISFP" N = 9 % = 2.16 I= 2.16	INFP* N = 24 % = 5.77 I= 2.89	INTP N = 19 % = 4.57 I= 0.65
ESTP# N = 5 % = 1.20 I= 0.30	ESFP* N = 14 % = 3.37 I= 3.37	ENFP N = 20 % = 4.81 I= 0.96	ENTP# N = 19 % = 4.57 I= 0.51
ESTJ# N = 50 % = 12 I= 0.71	ESFJ* N = 45 % = 10.82 I= 2.70	ENFJ N = 22 % = 5.29 I= 1.32	ENTJ* N = 16 % = 3.85 I= 0.35

	N	%	I
E	191	45.91	0.83 *
I	225	54.09	1.20*
S	249	59.86	1.13 #
N	167	40.14	0.85 #
T	222	53.37	0.68 *
F	194	46.63	2.22 *
J	293	70.43	1.05
P	123	29.57	0.90
IJ	160	38.46	1.24 #
IP	65	15.62	1.12
EP	58	13.94	0.73 #
EJ	133	31.97	0.89
ST	136	32.69	0.74 *
SF	113	27.16	3.02 *
NF	81	19.47	1.62 *
NT	86	20.67	0.59 *
SJ	208	50.00	1.16 #
SP	41	9.86	0.99
NP	82	19.71	0.86
NJ	85	20.43	0.85
TJ	166	39.90	0.73 *
TP	56	13.46	0.56 *
FP	67	16.11	1.79 *
FJ	127	30.53	2.54*
IN	90	21.63	1.20
EN	77	18.51	0.64 *
IS	135	32.45	1.20 "
ES	114	27.40	1.05

" significance @ .05 level
significance @ .01 level
* significance @ .001 level

TABLE 4
FIRO-B

Participants in Hawaiian Leadership Programs
 2002-2005
 N=400

	Inclusion	Control	Affection
Expressed	3.8 (CCL 4.0) Std 2.1	2.6* (CCL 4.4) Std 2.6	3.7 (CCL 3.8) Std 2.2
Wanted	1.9 (CCL 3.0) Std 3.2	3.6 (CCL 2.9) Std 1.8	4.4 (CCL 5.0) Std 2.1

* Indicates a moderate and meaningful statistical difference with CCL (Cohen effect calculation)

Center for Creative Leadership data base; n=26,759 Jan. 1999 to July 2003; participants in Leadership Development programs.

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TABLE 5

Leadership Practices Summary of Results Participants in Hawaiian Leadership Programs

N=173 participants; n= 1219 observer ratings

Most Frequently Observed Leadership Practices

Enabling Others to Act

Modeling the Way

Least Frequently Observed Leadership Practices

Challenging the Process

Inspiring a Shared Vision

Items: Most Frequently Observed Leadership Behaviors

- Treats people with dignity and respect
- Follows through on promises and commitments
- Gives team members appreciation and support

Items: Least Often Observed Leadership Behaviors

- Appeals to others to share their dream of the future
- Experiments and takes risks
- Describes a compelling image of the future

APPENDIX A

Items (behaviors) on the Leadership Practices Inventory

Challenging the Process

Seeks challenging opportunities.
Challenges people to try new approaches.
Looks outside organization for ways to improve.
Asks, "What can we learn?"
Experiments and takes risks.
Takes initiative to overcome obstacles

Enabling Others to Act

Develops cooperative relationships.
Listens to diverse points of view.
Treats people with dignity and respect.
Supports other people's decisions.
Lets people choose how to do their work.
Ensures that people grow in their jobs.

Inspiring a Shared Vision

Talks about future trends.
Describes a compelling image of the future.
Appeals to others to share their dream of the future.
Shows others how their interests can be realized.
Is enthusiastic and positive about the future.
Speaks with conviction about the meaning of work.

Modeling the Way

Sets an example of what is expected.
Ensures that people adhere to agreed-on standards.
Follows through on promises and commitments.
Is clear about his/her philosophy of leadership.
Ensures that goals, plans, milestones are set.
Makes progress toward goals one step at a time.

Encouraging the Heart

Praises people for a job well done.
Expresses confidence in people's abilities.
Creatively rewards people for their contributions.
Recognizes people for commitment to shared values.
Finds ways to celebrate accomplishments.
Gives team members appreciation and support.

APPENDIX C

International Managers FIRO-B Data

<table border="1" style="margin: auto;"> <thead> <tr> <th></th> <th>I</th> <th>C</th> <th>A</th> </tr> </thead> <tbody> <tr> <td>E</td> <td>3.8</td> <td>4.4</td> <td>3.1</td> </tr> <tr> <td>W</td> <td>2.7</td> <td>3.0</td> <td>4.7</td> </tr> </tbody> </table> <p style="text-align: center; color: red;">Canada - N=3,798</p>		I	C	A	E	3.8	4.4	3.1	W	2.7	3.0	4.7	<table border="1" style="margin: auto;"> <thead> <tr> <th></th> <th>I</th> <th>C</th> <th>A</th> </tr> </thead> <tbody> <tr> <td>E</td> <td>4.8</td> <td>6.4</td> <td>4.5</td> </tr> <tr> <td>W</td> <td>3.7</td> <td>2.9</td> <td>4.6</td> </tr> </tbody> </table> <p style="text-align: center; color: red;">France - N=83</p>		I	C	A	E	4.8	6.4	4.5	W	3.7	2.9	4.6
	I	C	A																						
E	3.8	4.4	3.1																						
W	2.7	3.0	4.7																						
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E	4.8	6.4	4.5																						
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	I	C	A																						
E	4.8	5.3	4.4																						
W	2.9	3.4	4.5																						
	I	C	A																						
E	4.1	5.8	3.3																						
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	I	C	A																						
E	5.2	5.2	4.6																						
W	3.8	5.1	5.0																						
	I	C	A																						
E	4.3	5.7	4.3																						
W	3.3	2.6	5.2																						
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	I	C	A																						
E	4.6	6.0	4.8																						
W	3.8	2.2	5.6																						
	I	C	A																						
E	4.9	4.9	5.0																						
W	2.6	3.1	5.2																						

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 (Center for Creative Leadership 1999- 2003; Team International)