

18th International Studying Leadership Conference

Putting Leadership in its Place

16th – 17th December 2019

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Place-Based Leadership

1 The Place Scale of City Leaders: Some Reflections - Michela Pagani Open University, UK

City leadership is a form of place-based leadership (Beer et al., 2019; Collinge & Gibney, 2010; Hambleton, 2019; Hambleton & Howard, 2013; Sotarauta, Beer, & Gibney, 2017): it influences and shapes the place where it is exercised and, at the same time, it is influenced and shaped by the place itself. In other words, who (or what) exercises leadership at the city level (i.e. city leaders) should not neglect the characteristics of the place and its needs when taking decisions, because these decisions (should) depend on the place and affect it.

Still, what's the place scale of city leaders? Considering the focus of this paper, the first hasty answer could be "the city". Indeed, the city represents the administrative entity and bounded territory taken into consideration for this study. However, given the various scales of place within and beyond cities (e.g. neighbourhood, community, region...), on the one hand, and the different types of city leaders, on the other hand, the answer should not be taken for granted.

Place scale, as much as place (e.g. Agnew, 2011; Cresswell, 2004), has always represented a complex and multi-meaning concept, explored in manifold ways (see, for example, Bernardo & Palma-Oliveira, 2013; Lebel, Garden, & Imamura, 2005; Paasi, 2004). For example, according to Howitt (cited by Paasi, 2004) it can denote an area (i.e. scale as size), a hierarchy (i.e. scale as level), and an event/process (i.e. scale as relation). Also, considering the politics of scale (e.g. Lebel et al., 2005), it can have both singular and plural meanings (Bennet, 2001 cited by Paasi, 2004), namely it can refer to processes within a specific geographical area (i.e. singular meaning) or among scales (i.e. plural meaning). Furthermore, several studies have demonstrated the correlation between scale and place attachment and place identity (Bernardo & Palma-Oliveira, 2013).

It is therefore evident that scale and place are strongly interrelated concepts, and the exploration of the latter or of some aspects of/related to it should take into consideration also the former. This is particularly recommended in place-based leadership studies, where different territorial scales could need and implement different types of leadership (Ayres, 2014).

However, also within the same territorial area or level, place scale could influence leadership.

At the city level, at least four different but strongly interconnected types of leaders can be distinguished (Budd & Sancino, 2016; Budd et al., 2017): political leaders, managerial leaders (public service design and delivery), business leaders (private service design and delivery) and Civil/civic-Community- Faith leaders (CCF – e.g. civil society, voluntary sector organisations...). They can be formal or informal leaders, but are expected to collectively exercise city leadership (e.g. Ospina, 2017). However, they perform different functions within and for the city, often pursue different agendas and, accordingly, consider the place differently, focusing on different place scales. In fact, from some interviews conducted for a PhD project, it emerged that whereas political leaders and managerial leaders tend to focus on the overall city (and hence, the geographical and administrative area under investigation), this could not be the case for business leaders and CCF leaders. Indeed, the former tend to focus on a larger place scale and territory that goes beyond the city borders (e.g. the region, the country, the world), while the latter tend to have a smaller focus, such as on the neighbourhood, on part of the city community, on a specific issue within the city.

This paper has two aims. First, to present the findings showing this tendency of city leaders to focus on different place scales; second, to share some reflections on the potential consequences that this might have on the implementation of an effective city leadership and on the delineation of a shared city-goal.

Findings result from the analysis and coding of 34 audio-recorded and transcribed interviews with city leaders, 19 in Peterborough (UK) and 15 in Padua (Italy).

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2 Leadership of tensions and tensions of leadership: Issues of paradox and place in Forestry England

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The paper considers how leadership is experienced within Forestry England, the governmental body responsible for the management of England's public forest estate (PFE) on behalf of the UK government. Rather than consider the PFE as a physical place clearly defined by land boundaries, this paper takes a relative place perspective (Ford & Harding, 2004; Gieryn, 2000; Harvey, 2010; Vince, 2014) when considering leadership, and hence the PFE can be seen as an organization of multiple places. For example, depending on whose perspective is being

taken, the PFE could be considered as a place to produce timber, to protect nature, to extract minerals, to stage a bike race, or to walk a dog. As a public body, Forestry England must attempt to satisfy all these perspectives. The different functional conceptualizations of the PFE however are often interconnected yet perpetually conflicting which leads to paradoxical tensions within the organization (Smith & Lewis, 2011). As examples, cutting down trees for timber has a detrimental impact on the birds living in those trees, and limiting tree choice for the benefit of particular wildlife reduces both the ability to support the timber industry and the generation of additional funds for further environmental custodianship activities.

The empirical material for this paper was generated during two years of ethnographic research on leadership within Forestry England as part of the lead author's PhD study. Thematic analysis of the data from extensive interviews, meeting notes, site visits and observations is ongoing. What we have found so far is that the paradoxical objectives of the organization, stemming from different relative place conceptions of the land it is looking after, results in there being no right way to proceed within the organization: every positive action has a corresponding negative impact on another part of its mission. In addition, decisions need to be made at a geographically local level. This leaves those with senior leadership roles powerless in setting clear direction and vulnerable in attempts to make decisions around organizational objectives. In theory therefore leadership is instead distributed down the hierarchy. In practice however there is a feeling of not leading or being led in relation to organizational objectives throughout the organization. Rather than this being a negative experience however the resulting leadership of tensions / tensions of leadership enables those working within the organization to feel good about what they are doing. Leadership from an awareness of paradoxical tensions enables those working within the organization to achieve the mission, that is both personal and organizational, to sustain the public forests for future generations. The practical purpose of this paper is to reveal a place-based approach to leadership that works with communities to successfully protect the natural environment.

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3 Shared leadership: a place-based leadership analysis of voluntary organisations

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Positivist and neo-positivist approaches to research have dominated the way leadership is studied. It has been argued that leadership is a relational concept (Vallance et al, 2019; Bouden and Liddle, 2018) and the traditional orthodox approaches to research may not capture the mundane activities and processes associated with leadership. This paper aims to explore shared leadership in voluntary organisations in the UK through the theoretical lens of place-based leadership. The research draws on a qualitative study conducted in the context of voluntary organisations. Data collection involved 30 semi-structured interviews with trustees, volunteers and employees.

The main challenge faced by voluntary organisations is that although there is a clearly visible leadership presence, leadership is reserved for a few individuals (Buckingham et al, 2014). Leadership is a function of chief executives and those in formal positions (assigned leaders). The voices of the unexpected are absent due to the domination of heroic leadership in this framework. It is against this backdrop, that we seek to gain insight into leadership dynamics within the voluntary organisations by exploring diverse contributions of different actors to the leadership process drawing on the concept of shared leadership. Shared leadership arguably offers an avenue to transcend the traditional leadership – followership dichotomy (Pearce and Conger, 2003; Barnes, 2013; Pearce et al, 2013). However, there is lack of empirically grounded knowledge of understanding the complex processes of shared leadership. Nonetheless, the mode of collective leadership identified within shared leadership could be explained through the place-based leadership lens. As such, the objective of this paper is to investigate the involvement of actors (non-assigned leaders) other than recognised formal leaders in the process of leadership.

Leadership could be viewed as a social process based on the interactions of different actors. Place-based leadership perspective could facilitate a deeper insight into shared leadership applied to voluntary organisations. Sotarauta (2016: 46) argues that 'leadership is a hidden form of agency, shadowed by such visible forms of influences as structures and formal institutions'. Whereas, place-based leadership is achieved through conjoint rather than individual agency (Vallance et al, 2019; Hambleton, 2019). This paper argues that place-based leadership encompasses informal influence that can be important in achieving the intended outcomes of voluntary organisations. Moreover, Collinge and Gibrey (2010: 386) have highlighted the importance of place-based leadership as a conduit for 'facilitating interdisciplinary working across institutional boundaries and ensuring the comprehensive engagement of local communities'.

Traditional leadership paradigms regard leadership as attributed to formal authority and institutional power. However, place-based leadership is reliant on the mobilisation of multiple stakeholders (Vallance et al 2019) and Sotarauta (2016) argues that it is possible for 'non-assigned leaders' to exercise influence despite the lack of institutional position. Shared leadership bridges the gap between 'assigned leaders' and 'non assigned' leaders and this research found that 'non-assigned' leaders are willing and able to take leadership positions in wider networks of influence. Therefore, shared leadership and place-based leadership literature provide conceptual and analytical leverage in understanding the complexity of leadership within voluntary organisations.

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4 Mutiny & Vocabularies of Motive: Putting Leadership in its Place

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Mutinies provide an important context for examining the importance of leadership and the role of place. The implications for any form of dissent in military organizations, especially collective dissent, are grievous, and the authoritarian context suggests that a particular form of leadership, for both mutineers and the authorities, is required. For the authorities the traditional leadership is formal, hierarchal and coercive. As Weber (1919) suggested, since the prime defining feature of the state is a monopoly over the legitimate use of violence, for a collective to challenge that very legitimacy is to bring down the wrath of the gods upon the heads of those that dare challenge them. And yet history is full of mutinies. So how did the mutineers organize themselves?

This presentation starts by considering the nature of mutiny and its historical presence before exploring the role of context: usually, but not always, a military unit involving two or more people who refuse to comply with a legitimate order. It then proceeds by suggesting that the context is not external to the issue of leadership but a central part of it. This is not the same as the over-socialized conception of man (Wrong, 1961) problem, where the context determines everything, and it does not mean that the individual can determine the context either. Rather, it suggests that what counts as the context – the place, is not an objective given but a socially constructed site of contestation – and thus an aspect of leadership. In effect, part of the explanation for the cause and consequence of mutinies (success or failure) is the ability of the leadership of both sides to constitute the context in such a way as to prevail over their opposition.

The theoretical line is adopted from C Wright Mills' (1940) work on the Vocabularies of Motive. Since we do not know the thoughts of those involved, we should focus on what they say. These were not linguistic articulations of the psychological motivations of the actors but rather the sociological accounts of action. That is to say, vocabularies of motive were what mobilized others into action, not what explained the action of the individuals engaged in the articulation. Vocabularies of Motive, then, were active, not passive, phenomenon. Hence it is particular individual leaders, often informal and sometimes in small groups, who mould – but do not create *de novo* – the discontent of the many into collective action. Thus strikes – and for us mutinies – are acts of active negotiation, of leadership, not acts determined by conditions. This is best illustrated by examining comparative cases of mutiny where the context appears to be similar, but, on closer examination, it becomes clear that the space for the mutiny is never as objectively defined as either side suggests. Moreover, even when the context is very similar – as in revolutionary times or after wars, for example – whether a mutiny breaks out, and whether it succeeds, is partly dependent upon the nature of leadership on both sides of the dispute. In conclusion, I suggest that the presence of certain individuals on the side of the mutineers, the *puer robustus*, the inveterate rebel, may be key to explaining them.

The cases covered include a comparison of the Nore, Spithead (1789) and the *Hermione* (1797), and a comparison of the mutinies of the British Army and the British Foreign Battalions in 1919.

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5 Place leaders or lead by place? An exploration of the leadership of the LEPs **Kate Broadhurst, Loughborough University, UK**

Place-based leadership is at a critical juncture. Since the 1990s it has been taken-for-granted that for places to prosper and drive economic development, effective partnerships combining the interest of multiple stakeholders are essential. The leadership of place-based structures has therefore received increased attention as partnership became an increasingly popular form of governance (Ayres, 2014; Beer and Clower, 2014; Sotarauta and Beer, 2017). But as models of sub-national governance have grown in popularity, the notion of place-based leadership remains an ideological phenomenon founded on numerous case studies with few conclusions that can be generalised across wider spatial scales or beyond the focus on advanced economies (Beer et al., 2019). Recent theoretical contributions are starting to bring these issues into focus and offer some guidance on models of place-based leadership that argue they are the product of collaboration (Hambleton, 2015), shaped by context (Beer and Clower, 2014; Gibney, 2014) and transformative rather than transactional (Collinge, Gibney and Mabey, 2010), but more work is needed.

These issues are highly relevant to the UK context because of the uneven patterns of growth that persist outside of London and the South East of England and for these places to succeed in an environment of increased global competition, there is a need for a deeper understanding of place-based leadership (Vallance, Tewdwr-Jones and Kempton, 2019). To date, leadership studies have over relied on quantitative methods and there have been calls for more creative, qualitative methods including participant observation as a way of understanding organisational discourses and leadership work, and capture the day-to-day experiences of organisational actors (Sutherland, 2018; Shortt and Warren, 2019).

This paper draws on an empirical largely qualitative study with one form of place-based partnership to present the findings of a study of Local Enterprise Partnerships in England. The research applied a creative Soft Systems Methodology (Checkland and Scholes, 1990; Checkland, 2010) to explore the leadership of these sub-national partnerships. Developed in the late 1960s, SSM has become widely used as a learning and development tool to intervene in complex problems. Unlike Hard Systems Methodologies that assume problems are clearly defined with agreed goals, SSM deals with problems that are 'fuzzy' in nature with unclear objectives and different perceptions of the problem. The empirical research was undertaken with the 10 LEPs based within the Midlands and data was collected via a series of semi-structured interviews with LEP Chief Executives, Chairs, and Boards Members from the public, private and education sectors. Interviews were supplemented with non-participant observations of Board meetings. Data was thematically analysed.

The findings concur that leadership of these multi-institutional organisations is complex. The findings support the traditional theories of individual leadership and trait theory in highlighting a cluster of attributes that propel business leaders towards the role of LEP chair, emphasising the importance of the chair's skill set and stature. The findings also argue that as the partnership evolves, the traits and skill set required of the leader change. If the leader fails to adapt to the lifecycle, partnerships can move from a position of collaborative advantage to a position of inertia. Continuity of leader still provides a benefit but only when the leader is able to be adaptive and flexible to the changing needs and demands of their partnership. Similarly the complexity of these multi organisational structures also means that leaders that engendered a greater sense of distributed or collaborative leadership appeared better able to secure the benefits of commitment and contribution for the wider partners (Huxham and Vangen, 2000; Vangen and Huxham, 2003; Bentley et al. 2017).

Sotarauta and Beer's (2017) exploration of leadership of cities and regions encourages forms of collaborative governance where the horizontal relationships between actors within the partnership hold greater significance than the vertical relationships with the national governance framework. Not all LEPs have been able to achieve this because of the mimetic and coercive forces at play at both the micro and macro level which pull the LEPs horizontally and vertically. The findings also reveals a number of localised place-based factors that present challenges for place leaders including issues of land viability, skills pool, proximity to Higher Education Institutes. How these factors help and hinder the ten leaders of place is considered which helps to build a deeper appreciation of individual situations and reinforces the context-dependent nature of place-based leadership.

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6 Contestation as a critical element in shaping Place Leadership and governance landscapes: A comparison of Place Leadership in the North East, Tees Valley and West Yorkshire Combined Authorities Areas

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In this paper we challenge the notion that place leadership is the sole preserve of heroic individuals who act in context free, hermetically sealed vacuums. We take the opportunity to show how leadership is played out through the lens of seemingly similar devolutionary processes and administrative and governance arrangement in three very different places, in

response to central-local policy shifts. The key objective is to reveal that, despite apparently similar trajectories in response to national government policies for economic development, in fact the concept of 'contestation' is a historical and 'locked in' feature of leadership processes and practices. The findings demonstrate that prior enmeshed relationships act as a significant constraint on transforming 'places', as each geographical 'space' has a different history, leadership culture and socio-economic profile. Consequentially, these factors lead to varied social constructs, values and belief systems that govern behaviours and how new organisational forms evolve. We argue that different types of leadership will play out in varied ways in specific places, and that the shape of governance and administrative landscapes, as well as future strategies for action are the results.

The link between leadership and place is crucial to our understanding of theory and practice, because of existing social and power relationships; roles and responsibilities; evolving administrative and political arrangements; hierarchical assumptions on accountability and reporting mechanisms, and importantly all these factors have created certain styles and types of place leadership in specific settings.

Within the field of economic development, traditionally local authorities were key (and legitimate) organisational players, however the creation (then abolition) of RDAs and Government Offices, all with inherently bureaucratic hierarchies, logics and rigidity, and the replacement of RDAs/GOs with more flexible and fluid arrangements such as Local Enterprise Partnerships and Mayoral Combined Authorities, have created many more 'contested spaces'. We argue that the continual flux beyond organisational boundaries, with Local Enterprise Partnerships and Mayoral Combined Authorities as central partnership tools in UK central government's localism agenda to drive growth, offers insights into innovative ways of developing new organisational forms and producing strategies and plans to transform places. State, non-state and citizen agents/agencies have an imperative to navigate complex sets of vertical, legal authority structures within fragmented, horizontal and largely informal and 'contested spaces' of interaction.

The findings demonstrate, that far from harmonious leadership in three different Combined Authority Areas, there is continual contestation, reflection and organisational learning to determine the correct institutional and organisational 'fix' appropriate to place needs. Competing agendas between local authorities, LEPs and CAs illustrate on-going contestation of socially and politically acceptable ways of leading, and on-going accommodation, bargaining and negotiation of different and competing views on which strategies are necessary to bring about necessary changes. Contestation and power relationships over time are crucial in understanding how the organisational landscapes of 'places' are shaped and strategies for action determined, due to their embeddedness in daily practices.

A key question then remains

'Who, or which organisation can *legitimately* lead on behalf of a place?', and findings from each of the cases under enquiry illustrate a continual jockeying for power and leadership between prominent Local Authority leaders, Local Enterprise Partnerships, Mayoral Combined Authorities, and (in some cases) the University in assuming the role of Leadership of Place.

Methodologically the authors used deep participant observation in each of the three case study 'places' and interview data to sense-make the discourses, day to day activities and lived experiences embedded in leadership practices across the North East, Tees Valley and West Yorkshire Combined Authority areas within the field of economic development. Empirical data was matched against recent literature on place and city leadership and on changing sub-national governance. The researchers also attended separate sub-national workshops, seminars and conferences on 'the impact of Brexit on city regions and places' throughout 2018-19; those involving policy-makers, advisors and practitioners occupying formal

leadership roles and who were closely involved in post-Brexit (sub-national) economic development 'visioning', policy reviews, 'future resourcing' and strategic business and policy planning activities.

7 Leaders of 'growth SMEs' in the UK: A place mediated perspective **Gary Walpole, Swansea University, UK**

Purpose

This developmental paper will present a model of idiosyncratic 'leadership styles' associated with high growth Small to Medium Enterprises (SMEs). The model is derived from semi-structured interviews with thirty leaders of high growth businesses in Wales over a longitudinal period of one year. The model shows that "place" mediates and influences the 'style' adopted by business leaders and that the style adopted is substantially influenced by the lived experiences of the leader and 'memory' of decision-making that has been accumulated over time (Kempster, 2009). The research is particularly relevant and important to the understanding of high growth businesses and regional economics. The model is particularly salient to policy makers that experience the 'long tail' argument that UK SMEs are hampering UK productivity growth because of their poor leadership practices.

Research in the UK by BIS (2014) stated "The research also shows that variations in leadership and management skills are associated with variations in SME performance" BIS (2014, p6). It therefore appears that productivity in UK SMEs is still seen as a challenge for UK policy makers. SMEs, in Wales, were selected purposively because the business sector is increasingly important to the UK and Welsh economies. There are currently approximately 5.2 million SMEs in the UK, a record number and an increase of 760,000 since 2010 (BIS, 2015). SMEs account for 48% of private sector employment in the UK. Between 2003 and 2013, the proportion of employment within SMEs increased by 2.2% in Wales and by 1.8% in the UK. More than 60% of private sector employment in Wales is within SMEs. The majority of active enterprises in Wales are SMEs and they account for 99.3% of all enterprises, of which micro enterprises (0-9 employees) account for 94.5% of enterprises (National Statistics, 2013).

Approach/Methodology

The strategy developed for this research adopts a realist perspective for theory building using a qualitative methodology of interviews and observations of SME leaders located in Wales and their direct reports/peers. The researcher conducted multiple semi-structured interviews over a twelve month period (2016 and 2017) with 30 leaders. The semi structured interviews were audio recorded (each interview lasting between forty five minutes and two hours). The majority of the interviewees were medium sized businesses (around 60%) and the remainder were classified as small businesses. All of the businesses had experienced growth rates of more than 5% per annum over a three year period and approximately one third were High Growth Firms (HGFs) who had experienced growth of at least 20% per annum.

Findings

In general, the broad picture of research findings are consistent with the dominant view in the literature (Kitching & Blackburn, 2002; Kempster & Cope, 2010; Rosing et al, 2011) which suggests leadership processes and practices are more formalised and contemporary ("best practice" based) the larger the organisation size. Kempster (2009) suggested that managers learn leadership through their different experiences of the workplace, therefore each manager could have a slightly different set of knowledge and skills around leadership. This assertion was intriguing to the researcher and was integrated with the systematic literature review to form a conceptual model that best frames the practices of leaders within growth and high growth SMEs.

The paper will draw on a thematic analysis of thirty interviews with SME leaders to suggest that 'place' mediates and influences the 'leadership style' of growth and high growth SME leaders. The paper will argue that 'place' in the form of industrial sector, geographic location and the professional development or training of the business leader mediates and influences the leadership style of the business leader.

Value/ originality

The paper will also add to the nascent research agenda around place within leadership research. This paper contributes to the debate concerning how leadership, organisational culture, and place (in particular the ways leaders influence and are influenced by organisational culture and their personal experiences which supports the learning thesis of Schein, 1992). The research also offers a unique and timely insight into how historical developments of an organisation can influence how leadership styles are developed and enacted (to enable rather than inhibit high growth performance and working practices). The paper identifies the 'shaping role' of place in the form of industrial sector, geographic location as well as the professional development and education on a leader and their adopted leadership style (Kempster, 2009; Carrol et al, 2018). Finally, not much is known about Welsh SMEs, their leadership styles and behaviour in a region where economic rejuvenation is key.

The paper concludes that current leadership theory, in the context of SME businesses and in particular HGFs, lacks depth and this paper will answer the call for research that adds to the understanding of the complexity of leadership practice.

Limitations

The researcher acknowledges the limitations of the relatively small population of purposively selected informants and the low representation of female leaders which might imply the findings and the contribution to knowledge are skewed towards a male view of leadership.

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8 Exploring Place, or is it Context – Leadership Influencers: a Papua New Guinean Perspective

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This paper explores leadership influencers in Papua New Guinea (PNG). The significance of the paper lies in exploring factors that may be considered contextual, or perhaps connected to the recent, emerging concept of place. Ayman & Adams (2012) note that there is no agreement as to what constitutes context for leadership, leaving context a contested concept. However, context is important for the practice of leadership and its outcomes. Context provides a frame in which the 'actors' are able to develop relationships and connections providing a mechanism supporting social ordering (Fulop & Mark, 2013a); is not 'just there' as a static entity; dynamically influences knowledge thus influencing which and how problems can be solved (Augier, Shariq, & Vendelo, 2001); makes a difference while 'influence of

contextual factors on leadership is concentrated and not systematic (Burak, 2018, p. 230). Contextual dimensions allow actors to shape and be shaped by the context which they are in (Jepson, 2009), whilst multiple contextual environments may be present (Fulop & Mark, 2013b). Cappelli and Sherer's (1991:97) assertion that 'what is unique about behaviour in organizations is presumably that being in the organisation - the context of the organization - somehow shapes behaviour, and it is impossible to explore the uniqueness without explicit consideration of the context' cited in (Mowday & Sutton, 1993, pp. 196-197). Such broad contextual aspects nevertheless, attempt to grapple with the overarching concepts of context, though inadequately.

The question becomes: is context exclusively about 'the organisation' or are broader concepts at play?

Extant literature continues to expand our insights of context of leadership, while in many senses limiting our understanding to the organisational context. In order to further our understanding of leadership influences, place, viewed through the lens of worldly leadership, offers a fresh approach. Viewing influences through 'worldly leadership' offers an alternative to the individual-centred Western models of organisation (Weir, 2011) through close observation and developing a 'deep local understanding' leading to connectivity and action; seeing worlds within worlds (Turnbull, 2011). Worldly leadership 'acknowledges that leaders understand themselves and their place in the many interrelated inner and outer worlds they occupy' (Davis, 2015). Studies of context, and particularly place, in PNG has not attracted the attention of leadership researchers with the same level of enthusiasm as in developed countries. Exploring place in PNG offers the potential to gain new insights into influences on leadership in a non-Western 'context'.

PNG is a nation of tribal societies largely organised on the basis of traditional cultural practices and values (Whiteman, 1995, p. 103); has a rich and diverse culture, significantly influencing how people go about their daily lives. Maintaining 'one's' culture, moral and ethical traditions is beyond price in PNG. Further, PNG people 'cannot live' without such diversity. Customs, norms and traditions are complex, diverse and in many instances unique, as there is no apparent evidence of a single PNG culture. At a national level, people identify as belonging to PNG place; tribal and village place also exerts significant influence, while the work place further influences leadership. Place influences leadership practices at community, regional, organisation, and government levels.

Contribution. While extant literature has examined context in developed nations, there is a dearth of research of context and place and its significance viewed through the lens of worldly leadership in PNG. Leadership models and practices are inspired by the need to more accurately depict the reality Olalere A, (2015). New understandings and models are needed' (p.180).

The study explores how leadership is influenced by place; its impact on the actors, and potential wider implications of place on leadership in PNG.

The nuanced rationale of this study, and where its value lies, is in asking: how is leadership influenced by place in a culturally diverse developing nation?

Specific theoretical contributions are: (1) to explore through the 'worldly' lens, the effect of place on leadership practice in PNG; and (2) investigate how the findings can be used to extend understanding of leadership.

The study draws on the researcher's lived day-to-day experiences living and researching in PNG, with a strong emphasis on observations and conversations, whilst situated in the

'recurring and sometimes evolving patterns in the moment, and over time among those engaged in the practice' (Raelin 2017 p.215).

The findings suggest that leadership in PNG is influenced by place and 'place within place'. The PNG context is particularly complex, more so than 'developed nations', and becoming increasingly more complicated due to increasing influence of 'outside' factors re-shaping traditional place factors. A greater understanding of place contributes to our understanding of its influence on leadership.

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9 The role of the voluntary sector in generating place leadership – a relational network approach

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This paper contributes to recent debates on place leadership by foregrounding the role of the voluntary sector in generating place leadership and contributing to place identity. It is based on a recent mixed-method empirical study of small and medium voluntary organisations (SMVOs) in three areas of England and Wales. The findings highlight that the density and nature of local relational networks vary, and interact in complex ways with more 'top-down' political and public sector influences such as political leadership and 'austerity' public policy. The paper posits a 'bottom-up' perspective on the role of civil society in constructing place leadership, in contrast with some recent writing on place leadership but in keeping with an important strand of geographically informed scholarship on space and place.

The paper first addresses the question of how voluntary sector leadership contributes to the establishment of place leadership and the shaping of local identities. *Place leadership* is a growing debate at the intersection of leadership studies, public administration and political studies, yet it is rare for scholars to foreground the role of civil society/voluntary sector (VS) actors in generating place leadership (Hambleton, 2009; Sotarauta and Beer, 2017). This

paper approaches place leadership with a focus on the voluntary sector and through an exploration of relational networks created by small and medium voluntary organisation (SMVOs), positing a bottom-up approach to place leadership that builds on, but contrasts with, Arvidson et al's (2018) focus on top-down 'civil society regimes'.

Based on a qualitative mixed-methods empirical research involving three area-based case studies in the UK (Nottinghamshire, North Wales and Greater Manchester) the findings describe and contrast how in the case study areas dense (or not so dense) networks of SMVOs shape place identity and enact a form of leadership, over the long-term, constituting a 'civil society regime' (Arvidson et al., 2018) that is defined not simply by the content of top-down political and public sector policies and practices, but also by the characteristics and (densely networked, relational) practices of the local sector itself, constituted of long-lived, embedded SMVOs.

The findings suggest that some places are characterised by strong civil society regimes even when there are significant (public sector-related) factors that would mitigate against this, including the withdrawal of state services and of state funding for SMVOs. Themes in the data that we focus on include:

- Evidence of intense and trusting relationships within the voluntary sector that develop organically over time
- How these networks support a range of socially-desirable outcomes, that are locally embedded and relatively stable (ie producing social value)
- The extent to which this is intertwined with (relatively more top-down) politics, as well as the local history and culture of a place.

Theoretically, the paper builds on an understanding of place leadership as a relational, social process built, in part, at least as much from the 'bottom up' as from the 'top down'. Firstly, the concept of place leadership builds on Massey (1993) and Collinge and Gibney (2010)'s constitution of place as 'ongoing negotiation' and 'networked place-shaping'. Place is 'constructed out of a particular constellation of relations, articulated together at a particular locale' (Massey 1993, p.66). Secondly, we understand leadership as being constructed through (rather than purely being of) relational networks. Third, and finally, we note that place identity is also socially constructed – shaping and being shaped by social interactions - thus voluntary organisations are a crucial but under-explored mediator of place identity.

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10 "Emperor's new clothes – it's not the course that needs changing, it's the organisation"- a study of the 'place' of a Clinical Leadership Programme and its impact on workplace culture.

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Introduction

The current obsession with clinical leadership in the NHS to cure all the failings of a struggling system has been suggested as a case of '*the Emperor's new clothes*' (Anderson 2019), with no-one willing to criticise the current rhetoric of '*everyone's a leader*' (National Improvement and Leadership Development Board 2016) and individual '*hero innovators*' (Kings Fund 2011)

and to look seriously at the *impact* of the plethora of clinical leadership programmes available (Checkland 2014, West et al 2015). A case-study of an acute NHS Foundation Trust, as part of a PhD using Realist Evaluation (RE) to explore the impact of the learning and development strategies in a Clinical Leadership Programme (CLP) on workplace culture, revealed a number of surprises and contradictions that challenge the idea that a CLP can create organisational change.

This paper will explore how a deeper understanding of the context, culture and '*place*' was achieved through examining the relationship between the delivery of a bespoke CLP and the impact on the workplace culture of a NHS Trust found unexpectedly in '*special measures*' (Care Quality Commission 2019) from the experiences of participants, critical companions (Titchen 2001), facilitators and managers from health care professionals. '*Place*' has been defined as "*Somewhere somebody cares about*" (Hambledon 2014) and context has been viewed in leadership research as "*multi-layered, co-created, contestable and locally achieved*" (Fairhurst 2009:1607).

Methodology

Following a Concept Analysis of '*Clinical Leadership*' and a Realist Review of Clinical Leadership Programmes in healthcare, case study data were collected from participants and stakeholders of a bespoke CLP within an acute NHS trust site through focus groups, one-to-one interviews, documentary analysis and observation of a CLP Follow-up day, to generate and then test context, mechanism, outcome (CMO) configurations, informing two Programme Theories. Emmel et al (2018: 83) defined a Programme Theory as:

"The set of assumptions of programme designers (or other actors involved) that explain how and why they expect the intervention to reach its objectives and in what condition".

Findings

The two Programme Theories that emerged from the data collection that demonstrated what works, for whom and in what circumstances, were:

1. Clinical leadership strategies that enable effective cultures (*context*) focus on living the values and beliefs, building interdisciplinary relationships, enabling learning in the workplace and experiential learning (*mechanisms*) and linking to organisational objectives and culture change (*outcomes*), and
2. Clinical leadership strategies that enable effective cultures (*context*) foster transformational leadership linked to change, safety and quality improvement (*mechanisms*), leading to documented improvements in patient care and quality (*outcome*).

These were underpinned by laudable mechanisms that in the main achieved positive outcomes for individual clinical leaders, teams and for the organisation or system, echoing the "*almost magical powers ascribed to 'clinical leadership'*" (Checkland 2014:254). However, there is also a darker side to leadership development and there has been criticism of the 'leadership industry' (Kellerman 2004, Checkland 2014) and the harsh realities of organisational life for many of the subjects of leadership programmes (Martin and Learmonth 2012), with a call to tackle the historical approaches to culture and leadership towards a positive and inclusive environment for staff and patients (NHS 2019).

The RE mantra of discovering '*What works, for whom and in what circumstances*' (Pawson and Tilley 1997), less often reports '*what doesn't work*'. The unintended outcomes and surprises from different stakeholders will be shared within the allegory of the organisation (Emperor) attempting to improve its workplace culture (new clothes) (Muller et al 2018:3). The role of the bespoke CLP can be compared to the dressmakers weaving invisible suits and the fear of the CLP not being successful as the panacea to the inherent cultural problems in the Trust, which hinders tackling the underlying issues preventing an effective workplace culture (ibid). Like the child who was not afraid to appear stupid about the emperor having no clothes on at all, some of the participants and facilitators were critical about elements of

the CLP, with one stating: *it's not the course that needs changing, it's the organisation*" (Focus Group participant A).

Conclusion

The role of RE as an approach that not only researches the positive attributes of a CLP, but highlights the dissonance and defensiveness preventing cultural change will be shared, looking at a CLP in an acute NHS Trust at a particular 'place' and time in its evolution framed within the tale of 'the Emperor's new clothes'. This new insight can facilitate scrutiny of the development of CLP in the future and recognise how learning can come from questioning a programmes' success.

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11 The sense-making place. Schindler's Factory in the context of the creation of leadership myths

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The sense-making place. Schindler's Factory in the context of the creation of leadership myths.

The story of Oskar Schindler, a Nazi factory owner who helped Jewish prisoners escape the Holocaust, has long taken a prominent position in the list of iconic hero narratives influential in leadership and organisational studies. The Stephen Spielberg's award-winning movie 'Schindler's List', released in 1993, only reaffirmed this status, shaping the figure of the protagonist's according to classic elements of the Hero's Journey (the will to act, the acceptance of sacrifice, change in the status quo), as indicated by Joseph Campbell in 1949.

Oskar Schindler's life is indeed a vivid example of a moral transformation – he began World War II as a greedy Nazi spy, but by the end of the war had risked his life, spent most of his fortune, and saved over 1,200 Jews from death in concentration camps. The actual enamel factory in which Oskar Schindler established his business during World War II has been transformed into museum and now serves as a space of cultural memory, offering an insight into one of the most horrifying but at the same time the most important chapters in human history.

The aim of the proposed paper is to analyse the Schindler museum in the context of the creation of leadership myths and ways of influencing cognitive and emotional attachments to historical events and leadership dilemmas. Inspired by the work of Alvesson and Willmott (1992), who suggest that spatial practices 'produce people', this case study links aesthetics with politics and power as part of a discussion of socially constructed leadership. It is a perception that plays a part in the way people attempt to make sense of relevant phenomena, so stories about leaders serve as metaphorical learning channels. Creating an overarching unifying narrative by storytelling is embedded in the process of leading (Foldy et al. 2008).

The intended contribution of the article is to advance an understanding of identity construction, especially the role played in this process by institutional places of influence and inspiration. The museum is seen here as a 'leadership place' - a key memory institution, helping to frame, mediate, and propagate attitudes and beliefs about history, human relations, and political and social challenges.

The motto of the permanent exhibition analysed in the paper is 'the factory of memory', which creates reference to Todorov's view that 'Culture, in the sense that anthropologists use the word, is essentially a matter of memory: it is the knowledge of a certain number of codes of behaviour and the capacity to make use of them' (Todorov, 1997: 10).

The spatial arrangement of text, media, and artefacts will be discussed to reveal the mechanism used for shaping narrative storylines and suggesting sequences, connections, progressions, and pathways. The subject is tied to the underlying 'hero leader discourse', but also contributes to and transforms its meaning by including wider historical and contemporary contexts.

The proposed paper discusses, then, issues that are becoming increasingly important in debates about shaping leadership narratives on the basis of historical examples: the re(construction) of symbolic spaces and creation myths about leaders, and the preservation of the links between distant historical facts and figures and the formation of today's leaders. It reveals the analytical potential of the theme for providing new findings on the ways in which leadership is conceptualised in places meant to shape collective memory.

The Schindler museum is incorporated per se into complex structures of social power and its conception and content reveal the complexity of the sense-making process that stands at the centre of political leadership (Dale and Burrell, 2008). Benedict Anderson (1991) emphasized how collective memories are constructed by the sense of national identity – museum's exposition can reveal the influence of Holocaust legacy on political culture in Poland. The process is particularly interesting as according to one commentators, the Holocaust is for Poland, an 'unmastered and unmasterable past' (Webber J., 2016). Holocaust education in Poland varies between two approaches: one perceives the Holocaust as a metaphor for all genocides, and the other sees it as local, regional history, as genocide that happened right here, and become a part of the national heritage (Ambroziewicz-Jacobs, 2019). So, although the events of the past can never be changed, social memory of the past is not fixed, but is subject to change because the perception of the witnesses, and broader

social collectives united by nationality or political agenda, are necessarily entwined in the construction of the past.

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12 The contextualisation of leadership

Tshepo Danny Ditsele, University of Johannesburg, South Africa

This presentation seeks to highlight the importance of contextualism as a paradigm in the study of leadership as a way to address the apparent confusion and complexity in this field of study resulting from endowing abstractions with reality and ascribing its character qualities to the person who brings the element of control into the situation. We realise from literature that although universal (leader-centric) theories of leadership are popular, contextual theories can provide a more realistic view of leadership in organizations. However, there is a gap in the scholarly development of pure contextual theories or models of leadership.

This paper addresses the question "*Where is leadership?*". The reason why contextual approaches were ignored was mainly because the root questions which were *Who? When? and What?* drove the research towards the behavioural view of leadership. In attempting to answer these questions *what is leadership? Who is the leader? and when do we experience leadership?*, the domain of leadership has grown immensely from a theoretical perspective. However, "*Where?*" seems to have received limited attention amongst researchers in the field of leadership research. The primary research question for this study is "*Where is leadership?*" Using pragmatism (contextualism) as its research approach and a process of contextual analysis, this study adopted a contextualistic, phenomenological perspective. The study includes conversational interviews with three purposefully chosen participants, review of institutional documents of the chosen case study and review of relevant literature on leadership.

The apparent eclectic and dispersive nature of leadership as a research area has given rise to a discussion among its scholars and leaders alike to make sense of this illusive concept.

This study contributes to the current body of knowledge within the field of leadership in the following ways:(1) On a meta-theoretical level, provides structure to clarify the theories around leadership within the context of an organization using contextualism as a research paradigm. (2) On a practical level, as contextualism is about action, developed a theory of contextual leadership, and recommend interventions or programs which may assist organizations in initiating appropriate conversations to improve understanding of their leadership context.

13 Remote Control: Decentred Leadership in Westminster **Mark Bennister, Lincoln University, UK**

Much parliamentary activity is conducted under a mysterious cloak of ritual, procedure and symbolism. Leadership in parliament is very much place-based and influenced by the spatial environment. Getting beneath and beyond this to find out what people inside the institution actually do is highly challenging, but immensely rewarding. Even more challenging is understanding who leads in Parliament; there are multiple, contestable sites of leadership and governance. Parliament as an institution is multifaceted and lacks cohesion and collective direction, challenging the notion of a public institutional leadership itself. Within any public body the relationship between governance arrangements (management, administration and allocation of resources) and leadership is a critical one, whereby formal duties and roles are combined with informal strategic and directional leadership. But legislatures are peculiar multi-layered public bodies, containing numerous veto players and interests. Many sites of leadership and contestable forms of governance are evident. Legislatures have strengthened collective identity at the administrative level, while lacking it at the political level. Thus, an investigation of the leadership and governance of legislatures is particularly timely with the current arrangements being stretched by events at Westminster, particularly in the Brexit context.

Research on parliaments does however expose a fundamental tension in the assessment of how legislatures govern themselves – whether legislatures are simply products of the elected representatives or collective entities? Judge and Leston-Bandeira (2018) found that the collective and corporate nature of the UK parliament has been neglected by the elected representatives with the Westminster parliament taking on a ‘hollowed-out’ representative institutional form, whereby ‘claim-makers’ do not primarily stand for, or make positive claims on behalf of, the institution itself. Parliament, according to Kelso (2017) struggles with its identity as a holistic institution, an approach emphasised by former MP Tony Wright who claimed that there is ‘no Parliament, in that collective sense, to insist on anything’. There are simply members of Parliament who have preoccupations and inhabit a career structure in which sustained strengthening of the institution is not a central priority. (Yong 2018).

This raises some profound questions in respect of the organisational and institutional character of the legislature in the UK. There is, as Philip Norton (2017) has insisted, no single authoritative individual who can claim to speak for Parliament. Parliament does not have a clear line of command and does not conform to the organisational structure expected in public institutions. The few studies of legislative governance that do exist, emphasise the absence of hierarchical clarity and the contested points of leadership (Yong 2018). This presents us with a legislative puzzle. It is not clear who, if anyone, leads and directs the Westminster Parliament, there is no single individual who speaks for Parliament. Indeed there is also no shared leadership to provide coherence and strategic direction.

But does an absence of leader – or indeed leadership - matter? Parliaments do not easily fit into classical forms of analysis of institutional leadership. They are atypical institutions. Indeed to what extent are they public institutions at all?

This paper seeks to provide a more nuanced diagnosis of the pathologies that pervade the behaviour of elites and disaggregate the leadership deficit in Parliament. First I explore the theoretical literature appropriate to studying the leadership and governance of Parliament. Then, I analyse the leadership and governance structures in the Commons and Lords. Thirdly I present my finding from ethnographic work in the Westminster Parliament, reflecting on these governance arrangements, the key situated agents and the traditions they inhabit. The paper draws on research conducted in the UK Parliament from 2016 until 2019, during which time I was an academic fellow researching the Prime Minister's appearances before the Commons Liaison Committee. It is also informed by my shadowing of the Commons and the Lords Speakers. The paper therefore draws on 3 ethnographic case studies of parliamentary leadership. The Commons Liaison Committee contains all the chairs of select committees and questions the Prime Minister up to 3 times a year (Bennister et al 2016). The Commons Speaker has a threefold leadership role in terms of procedure, administration and outreach and the Lord Speaker (as a relatively new position) is the external face for the second chamber. Finally, I reflect on the nature of leadership and governance in the Westminster parliament.

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14 The Place and Practice Dimensions of Leading for Peace in Conflicted Societies Loua Khalil and John Benington, Open University, UK

Academic leadership studies have tended to focus mainly on relatively stable contexts. This paper explores the practice of leadership in highly contested and conflicted societies, where public institutions have broken down, and where leadership is often literally a matter of life, injury or death. On the other hand, academic studies of *place* - from anthropology (Evans-Pritchard), politics (Manuel Castells; Chantal Mouffe), regional studies (David Harvey; Doreen Massey), psycho-analysis (Wilfred Bion; John Bowlby; Melanie Klein), and sociology (Pierre Bourdieu; Jurgen Habermas; Michel Foucault) have tended to take greater account of contest and conflict, but have given much less attention to *leadership* in those contexts.

This paper takes a multi-disciplinary approach and explores the significance of both structure and agency, and of context, culture and courage, in leading for peace in war-torn societies. Conflict, crisis, civil war, genocide, war-torn states and divided societies are all terms used to identify contexts in which social groups escalate their conflicts violently, creating major disruption that dramatically affects the lives of many people. The dynamics of these conflicts are strongly contextual and very complex with nested causalities; they often have interwoven political, socio-economic, ideological and religious threads (Lederach, 1997). At such time when the world is aflame with many conflicts, research and knowledge about the practice of place-based leadership to undertake the long-term and fragile work of peacebuilding could not be more relevant to academic theory, which in turn may contribute to nurturing better societies.

Leadership in these contexts may play a crucial role either in accelerating intercommunity violence or leading towards peace (Lederach, 1997). In societies with intense conflicts, the concept of place can be extremely limiting and defining. The question "Where are you from?"

might be the password either to life or to death. Nevertheless, the concept of place is not static but fluid. It is volatile, complex and ambiguous, and changes across time as well as space. Leaders who work for peace across deeply divided communities in such places often end up in a dangerous “no-man’s” land rejected by both sides. We approach the concept of place as a set of over-lapping intersecting arenas (eg physical, demographic, political, economic, social, cultural, technological) where ideas and practices are forced to come together.

This paper aims to explore the nature of the relationship between leadership and place by investigating the dynamic of the place, as seen by the leaders and their practices to engaging with these dynamics. Khalil’s research is an actor-focused study based on empirical research into the role of civil society leadership in creating and sustaining peace, based on semi-structured interviews with 32 leaders in 2 countries which have experienced intense conflict: Northern Ireland, and Bosnia Herzegovina. The thematic analysis of this data found three sets of elements that stand out in the work of leaders concerned with peacebuilding: first, hostile and violent environment; second, polarisation; and third depersonalisation. Benington’s research on leadership in South Sudan has a different methodology – participatory action-research – and draws on 30 two week visits to the village of Ibba over a 10 year period, living and working with local community leaders to develop a girls school. Bosnia Herzegovina, Northern Ireland and South Sudan can be seen as places at 3 different stages on the continuum of conflict, but reveal that “place” and space are fluid over time. Khalil and Benington will explore some of these issues in dialogue with each other in the presentation of the paper.

Our two streams of research suggest that leading for peace in places of conflict involves being active in several spheres of action. The research findings can be conceptualised in term of “arenas of contestation” (Hartley & Benington, 2011). The participants have been leading for peace in several interconnected arenas: locally, where they engage with one community at a time about a specific issue; horizontally, where they focus on an issue that has interest across-communities, or targeting the relationships among and between communities (working with communities and on their relationships); vertically in ways that connect the upper tier of authorities to the lower ones; and finally when they widen the perspective from the local and link it to the international. These multiple arenas (Hartley and Benington (2011, p. 210) illuminate polycentric patterns of leadership where the inherent challenge “ of constructing a degree of consensus in a diverse and pluralistic society across a range of arenas is a formidable task”. This research shows that the leaders had to work in a variety of overlapping arenas of contestation, whose goals and agendas conflict with each other, not just with their own groups. The Art of War and peace-building may require courageous, dangerous work in the “no-mans” land between different groups and interests, disowned by both sides.

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15 Place-Based Leadership Development for Collective Impact

Rob Worrell, Institute of Public Administration, Ireland and colleagues

Background

It is increasingly recognized that the complexity of the socio-economic problems faced by localities have multiple causes, which cannot be resolved by organisations working in isolation in an uncoordinated way (Kania and Kramer, 2011). In this context, researchers and practitioners have recognised that developing effective approaches to reducing levels of urban violence requires comprehensive, interdisciplinary and intersectoral approaches (World Bank 2011a, 2011b). This also requires capacity building and support where facilitators, working in

complex and uncertain contexts, seek to create new knowledge, theory and methods of delivery, contrasting sharply with traditional vertical and positional models of leadership development (Worrall, 2009, 2015). Thus, an intersectoral approach involving organizations across public, private and not for profit sectors offers the opportunity to achieve collective impact, defined as *"the commitment of a group of important actors from different sectors to a common agenda for solving a specific social problem"* (Kania and Kramer, 2011:36).

Worrall (2014, 2015) argues that the development of collective leadership capability to enact 'Leadership for Place' (Jackson et al., 2018) involving shared responsibility, commitment and mutual accountability (West et al., 2014), requires a dual focus on the intrapersonal development of individual leaders and the interpersonal development of leadership relationships between them (Day, 2001, 2011), as parallel and mutually reinforcing approaches. Moreover, Worrall (2019) notes that this is increasingly recognized by organizations at the forefront of place-based leadership development practice, (Collective Leadership, 2019; Clore Social Leadership, 2019).

Within this context, place-based public leadership involves all *"...individuals, organisations and networks..."* who work collaboratively *"...to formulate and/or enact purposes, values and actions which aim to create valued outcomes in the public sphere"* (Hartley, 2018: 202). For its Intersectoral Urban Violence Prevention (IUVP) programme, DIGNITY – the Danish Institute Against Torture, and its Kenyan local partner organization – the MidRift Human Rights Network (MHRN), intersectoral perspectives are used, including public health, human rights, human security and evidence-based crime control strategies and approaches. In 2016, the IUVP programme brought in an evidence-based place-based leadership development (P-BLD) framework, which emerged out of UK doctoral research (Worrall, 2014, 2015). This framework seeks to build the collaborative capability amongst intersectoral leaders working with the IUVP programme, and has shown promising outcomes in early evaluation (Worrall and Kjaerulf, 2018, 2019). This approach reflects Uhl-Bien and Arena's (2017) contention that we need adaptive responses to problems in complex systems, which capitalise on the collective intelligence of groups and networks.

This paper provides further insights about the impact of this place-based approach in the context of violence reduction.

Purpose

This paper shares emergent findings of an in-depth qualitative evaluation of the three-year (2016-2019) P-BLD for Intersectoral Violence Prevention (IUVP) being delivered in the Municipalities of Nakuru and Naivasha, in Nakuru County, Kenya. It focuses on the extent to which building trust and enabling behavioural change in the intersection between the historically adversarial sectors (Worrall & Kjaerulf, 2017, 2018b) has helped build the conditions for collaborative action, leading to place-based collective impact (Kania & Kramer, 2011). This research provides empirical findings to contribute to developing theory and practice in public health approaches to violence prevention and the role of place-based leadership within this.

Methodology

A case study approach was adopted (Yin, 2014), which explores the perceptions and lived experience of participants in a three-year pilot of P-BLD for the IUVP programme within two geographically distinct localities. 39 semi-structured interviews were undertaken with leaders (n=13) participating in the leadership programme, and with their direct colleagues, 'collaborators' (n=26), working in their institutions, other sectors and wider place.

Results

The findings point to impactful shifts in mindsets, about tackling the normalisation of violence, ways of being and ways of working with others to achieve their objectives. These changes in mindsets and perceptions led to changes in their behaviour, impact and outcomes, evidenced

by their own narratives and the narratives of their colleagues and partners. Six case studies are shared in the paper, exploring the impact of P-BLD in the transformation of self, organisation, sector, and overall – of place. In addition, the findings add further support to the model from Kania *et al.* (2014) that states five conditions are necessary to achieve collective impact; common agenda, shared measurement, mutually reinforcing activities, continuous communication and backbone support.

Conclusion

The findings suggest that intersectoral collaborative action can be improved with a place-based approach to leadership for collective action, through supporting the intrapersonal and interpersonal development of leaders and their relationships and networks. Further research which brings together place-based leadership and collective impact is needed to explore outcomes across various social problems and contexts.

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16 Place, place-based leadership and progressive city politics: an international perspective

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Introduction

This paper will argue that the power of place needs to be expanded in the modern world, and that the development of place-based leadership skills and abilities is of central importance if we are to develop an effective counter-movement to 'place-less' power. More specifically, it will be suggested that: 1) Developing the leadership capacity of places should be given a much higher profile in the development of effective public policy in the coming period, and 2) Enhancing understanding of the interplay between place and leadership should feature much more prominently in future studies of leadership.

The paper will attempt to go beyond the conventional arguments for and against the idea of devolving power to the local level so that decision-making is 'closer to the people'. Those favouring strong local governance argue that it enables actors to development rich 'in the round' knowledge of community assets and challenges. They claim that this has a number of virtues, including developing more cultural awareness, better responsiveness, improved inclusion of neglected voices and enhanced democratic accountability. Opponents of strong local governance claim that, on the contrary, place-based communities can be parochial, short sighted, even prejudiced. It will be suggested that progressive place-based leadership can overcome this tension by developing a 'dual approach' to leadership. Modern societal challenges require leaders to exercise effective leadership 'of their place' and, at the same time, inspirational leadership 'beyond their place'.

Placeless decision-makers, meaning actors who make decisions affecting places without considering the consequences for the people living in those places, have taken enormous power to themselves in the modern era. The growth of powerful multinational companies, many now operating on a global basis, largely explains this expansion in the power of distant, unaccountable decision makers. Localities have been active in forming international city-to-city, or place-to-place, networks in the last 20 to 30 years. The paper will explore whether these efforts at local leadership 'beyond place' may enable local governments, in some countries at least, to use these networks to advance the power of place, and will consider the implications for future research on leadership.

Outline structure

The paper, which will have five parts, opens by introducing concepts that can help us understand the implications of current shifts in political and economic power for leadership studies. Four key concepts will be introduced: placeless power, place-based power, city leadership, and public innovation. A conceptual framework is outlined. This unites these four concepts and recognises both the forces constraining the power of place and the potential for expanding local civic agency. A second section describes the growth of international city-to-city, or place-to-place, networks. Some of these networks seek to enable place-based leaders to 'lead beyond place' by striving to identify commonly held positions on public policy challenges. A third section identifies three potential benefits of these international networks: 1) International lesson drawing - exchanging ideas and experiences that can stimulate productive innovation in local policy making and urban governance; 2) International relationship building – establishing ongoing city-to-city relationships that can lead to enhanced understanding and solidarity around the important challenges now facing cities and localities;

and 3) Enhancing place-based power – amplifying the ability of place-based leaders to influence national policies and contribute to improvements in global governance.

To illustrate the argument a fourth section reports on two current international initiatives that are attempting to enhance the power of place-based leaders in our globalising world: 1) The Global Parliament of Mayors (GPM), a relatively new international network of place-based leaders, and 2) The Mayors Migration Council (MMC), which was launched in 2018 in response to the UN Global Compact on Migration. The MMC aims to elevate the voice of cities in international deliberations concerning refugees and migrants.

A final section draws out key themes for leadership studies and city diplomacy. These are likely to include discussion of: 1) How to strengthen understanding of the interplay between leadership and place, 2) The role of leadership in orchestrating processes of local civic discovery, 3) How to evaluate city diplomacy, and 4) How to promote scholarship on the role of leaders in city-to-city, or place-to-place, networking.

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17 Place leadership – what can the literature on place leadership offer a new city leader?

Erica Lewis, Edge Hill University, UK

Place may have struggled for recognition as a factor in leadership studies (Jackson and Parry, 2018), however, place is a well-established concept in local government (Collinge and Gibney, 2010), although not necessarily as a way of understanding local government leadership. Across the last decade, there have been repeated calls for analysis and theorising around the practice of place/city leadership (Collinge and Gibney, 2010, Hambleton, 2014, Rapoport, Acuto and Grcheva, 2019). This paper engages with that call from the perspective of a recently elected city leader and early career researcher with a particular interest in developing practices of critical leadership.

Historically, in local-government, place has been a focus in planning and economic regeneration. Place was then expanded through ideas "joined-up thinking" and "cross-boundary working" to become a popular concept in service design and delivery (Collinge and Gibney, 2010). Now there are calls to nest economic regeneration strategies such as community wealth building within the broader frameworks of (New) Municipalism. An approach which stretches from procurement to democratic renewal to responding to the climate emergency (Barcelona En Comú, Bookchin and Colau, 2019, Centre for Local Economic Strategies, 2019). Each of these actions links to place: meeting local zero carbon targets; increasing local civic engagement; strengthening local economies by increasing what can be locally sourced and ensuring that it is.

At the same time, the Local Government Association has identified that councils have lost almost 60p in the pound from government funding since 2010 (Local Government Association, 2019). Councils like Northamptonshire have already collapsed, and there are regular warnings that other councils are at risk of collapse without significant funding changes (Grant Thornton, 2019). Councils are increasing required to earn and raise their own money, without proper

regard for the inequalities of this approach, to try and fund the services their residents want and need. Add to this mix the uncertainty of Brexit and the ongoing rumours and pressures of local government re-organisation and devolution and what emerges is a complex web of issues for local place leaders that ranges from dog poo and weeds to adult and children's social care to Brexit and the climate emergency.

The issues facing city leaders are complicated, and so is the leadership landscape in which they operate. Increasingly it is recognised that leadership of a city is not the role of council leaders alone but needs to be done in collaboration with a variety of people, organisations and institutions who exercise leadership in a place (Budd et al., 2017). Further, even within local government, there is a legislated form of shared-leadership between the powers exercisable by councillors and council leaders, and those exercisable by officers, including the Chief Executive, s151 and monitoring officers. Across the last decade, there has been repeated recognition that there is a lack of focus on understanding leadership in places like cities (Collinge and Gibney, 2010, Hambleton, 2014, Rapoport, Acuto and Grcheva, 2019), this paper seeks to engage with this call.

In May 2019, the author was elected the leader of Lancaster City Council. Although named Lancaster City, the local authority area also includes the towns of Carnforth, Morecambe and Heysham as well as a significant number of villages and rural settlements. The district has a population of about 150 000 and covers an area of 576 square kilometres or 222.5 square miles. It stretches from the sea to the Yorkshire Dales, including two areas of outstanding natural beauty and a national park, as well as areas of high economic deprivation. So, while it is a place in terms of being one local authority, it is also many different places.

The starting question for this paper is to explore what the existing literature on place leadership can offer a new city leader and to identify what questions might usefully be identified both by this researcher from their perspective as practitioner/scholar and other researchers using other methods.

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Leadership, Social Process and Space

18 The Dwelling Place as Ethical Construct and Perception of Time in Leadership Studies

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Inspired by the Heideggerian philosophy, this paper aims at showing the importance of place in leadership studies (including both the phenomena of leadership and researching leadership). The purpose is in line with a body of literature that offers alternative models of leadership more aligned to the process of "dwelling". Such perspectives include "servant leadership", offered by Greenleaf (1977) and Spears (1995), "quiet leadership", suggested by Pollard (1996), distributed leadership (House and Aditya 1997) and research on place-based leadership (i.e. Beer, Ayres, Clower, Fuller., Sancino & Sotarauta, 2018, Hableton 2015). These perspectives, which recognise that leadership is not just about individual effective decision making, and can be enhanced by the practice of dwelling.

Heidegger (2007) traces the etymological meaning of the word *ethics*, i.e. The Greek *ethos*, which—aside from the notion of habitual character—can also mean *the place where we dwell*. For Heidegger (1977), it is not essential that we line up rules for rigid application (*Ge-stell*), but instead that a person's *Dasein* (sometimes) finds its way to the place in existence/Being's clearing, opening or truth. It is only after reaching this dwelling place that one experiences durability. This durability is closely linked with the fact temporalize time. Time no longer exists in this respect under the perspective of eternity (theology), nor can it be reduced to a physicist's numerical determination of it. It is the moment and the place, both as object and subject, that enable one to understand time based on time itself, the lived life "here and now", and not time understood either as a divinely contingent eternity or as a homogeneous temporal current that can be quantified. To remain outside time and temporality thereby puts us (*Dasein*) at risk of losing touch with meaningful places to be. Consequently, life no longer gives any response. It is only when the horizon encompassing what was, what is and what will be rests on being-in-the-world that a scope of action can be created for the determined (i.e. leader and researcher). This can open for restoring *Dasein*'s meaning in a complete time horizon.

Based on the dwelling place, *Dasein* regains control of itself from a "blind" or a practical understanding and responds to its place or its Situation. The answer involves choosing oneself through resolution, where the moment is the glance of decision in which the full situation for action opens and remains open (Heidegger 2007). To conceptualize time as the meaning of *Dasein*, the moment, is regarded by Heidegger (2007) as a possibility condition for existence. The choice must be made and the decision must be enabled. The most important thing is *how* this occurs, that is, based on a future, realized existential task, and not what the content of *Dasein* is associated with. This *how* is essential because a genuine moment cannot be predetermined, and because the dwelling place may feel incomprehensibly foreign in its awfulness. In this context, Heidegger (2007) says that "*Terribleness is the basic mode of being in the world, although it is ordinarily concealed*" (p. 259). To be on foreign and terrible ground without being able to use familiar tools (i.e. analytical, strategical, decision making tools) may put existence at risk and thereby open for a new scope of action.

For example, a leader's or researcher's existence (*Dasein*) can be challenged and realized on the basis of an unsatisfactory/transparent use of tools, which entails other (theoretical) assessments, decisions and appraisals, before a new use and a new appraisal can again be introduced in the homely/confidential leadership and research practice. Theoretical understanding is brought home. In the leadership's world, the leader is at home in a dwelling place. In the researching's world, the researcher is at home in a dwelling place. In the same way, it is possible, for example, to speak of the leaderships' world, the researching's world etc., where familiarity in the use of tools is shown in such a way that one feels at home or "accommodates being" as a "dwelling place". The ethic therefore becomes a question of assessing which "dwelling places" leaders and researchers in leadership studies find

themselves in and at the same time offer strong resistance and show ever new potentials (of existence) that can be realized. More concrete, this paper proposes three implications of dwelling places for leadership studies; "staying with", "stay open for being" and "letting be". This implications will be discussed.

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19 A dialectical exploration of ethical leadership and counterproductive work behaviour in the Saudi higher education sector: Gendered Constraints and Reactions

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The interest in studying 'ethical leadership' has increase over recent years, largely in response to prominent examples of leaders' ethical failures and academic criticism of essentialists mainstream studies (e.g. Brown and Mitchell, 2010; Ciulla, 2004; Treviño et al., 2003) which reinforce more 'sacred' or 'heroic' leadership characteristics. These studies encounter critical commentary which suggests that the leadership mainstream is oversimplified and too focused on the positive (Collinson, 2012). Brown's et al., (2005) ethical leadership framework has been further criticized for being too individualistic, western-centric and power- neutral (Liu, 2017; Knights and O'Leary, 2006). While subordinates are recognized as dealing with consequences of unethical leadership practices, mainstream studies remain narrowly preoccupied with moral traits and 'assessment tools' of leaders. This causes a real struggle to explore leaders' counterproductive and unethical behaviours and their consequences on followers and organizations.

Counterproductive work behaviour (CWB) on the other hand is presented in the literature as one of the damaging and harmful behaviours to people and organizations. Yet, it is usually associated with workers to the neglect of leaders' behaviours especially by organizational behaviour scholars such as (Vardi and Wiener, 1996; Fox and Spector, 1999; Spector et al., 2006: Robinson and Bennett, 1995). They tend to view counterproductive behavior as followers' misbehaviors which require managerial intervention, sanction and control.

This noticeable dichotomy between ethical and counterproductive behaviours in leadership practices has left a huge gap in literature to explore the interrelated 'dialectics' between the two concepts. This study aims to bridge this gap by, first, straddling the boundary lines between Ethical leadership and counterproductive

behaviour and, second, emphasising the complexity and layers within these two concepts. This research also contributes to the ongoing critical leadership studies that challenge individualistic, white, male-dominated and western assumption reinforced by mainstream leadership research. This will be done by adding empirical work in Saudi Arabia where there is dearth of studies that challenges heroic understanding of leadership and broaden view of culturally limited view on gender roles and meaning of femininity and masculinity.

Research aim

The impetus for this study came from a critical examination of current literature on ethical leadership and counterproductive behaviour (Brown and Mitchell, 2010; Ciulla, 2004; Treviño et al., 2003; Fox and Spector, 1999; Spector et al., 2006). Since these terms are mostly examined as distinct and fixed frameworks, this study aims to problematize the conventional understandings of ethical leadership and question the extent to which such understandings reflect counterproductive practices among leaders themselves. Through dialectical lens (Collinson, 2005), the study seeks to address these issues in gender segregated institutions such as Saudi higher education context and focuses on Saudi female perspective. The presentation of female academics' voices is to represent views of those who socially and hierarchically are marginalized in the Saudi HEIs.

The current study attempts to answer the following overarching research questions

RQ1 How do Saudi female academics perceive ethical leadership?^[SEP]

RQ2 to what extent are understandings of ethical leadership influenced by socio-cultural notions?^[SEP]

RQ3 How do common taken-for-granted assumptions about ethical leadership conceal counterproductive behavior?^[SEP]

Context

The study is located within the context of Saudi Higher Education. The main reason for conducting this research in Saudi Arabia is to correct for the neglect of gender-segregated academic institutions when studying leadership and organizational reform. Segregated HEIs 'reinforce gendered beliefs that women are subordinates' as leadership positions are male dominated' (Jamjom and Kelly, 2013). Patriarchal leadership structures and inflexible managerial practices are often associated with Saudi HE and justified through top-down authority and institutional policies which leave no space for female academics to voice their opinions and formally practice their autonomy. Even though there are limited leadership roles for women in Saudi HEIs, to date, male influence continues to be dominant and often considered or experienced as restrictive or inhibiting. This raises many concerns about understandings of ethics and leadership that come along with the case of gender segregated universities. The resulting concerns of female academics and the challenges they face as aspiring leaders in universities need to be seriously investigated and called to wider attention.

Methods

This study adopted qualitative methods for data collection and analysis. Qualitative methods in leadership studies aim to gain deep insights on subjective meaning and experiences among participants in leadership practices (Parry et al., 2014). The focus on subjective meanings reflects social construction assumption that leadership as well as social reality are socially constructed (Schedlitzki and Edwards, 2018). Reasons for choosing a qualitative method to this study are due to the nature of research purpose

and philosophical assumptions. As previously stated, the main aim of this research is to understand the experiences of female Saudi academics in Saudi Higher education institution. Insights gathered for this study through semi-structured interviews of 25 female academics and leaders as well as meetings observations. Byrne (2004, p. 182) suggests that "qualitative interviewing has been particularly attractive to researchers who want to explore voices and experiences which they believe have been ignored, misrepresented or suppressed in the past".

Preliminary Findings; Analysis is still a work in progress

Findings emphasises the significance of exploring the **sociocultural context** that needs to be highlighted in leadership studies.

Spirituality and religion

"ethical leaders have high level of self-control, they know Allah is watching them...As it is stated in Quran; {Did he not realize that Allah is watching} (Surah Al-Haq 14)"[Director, 020] It emerges from the collected data perceptions that linked religion and how participants perceived ethical leadership meanings. Participants' perceptions uncovered underlying socio-cultural and religious factors that illustrate subjective understanding on ethical leadership.

"In our culture, we don't have social ethical awareness of leadership and code of ethics in organization, most people believe that ethical is spiritual and religious, they would say for example be afraid of Allah"[Lecturer, 015]

Gender prejudice

Findings specifically on gender segregation and female leadership were reinforced consistently through the interviews. Gender segregated university play a significant role to construct gender dichotomy from participants' view that stresses on differences between men and women in work and leadership behaviour specifically.

"Leaders in my college here behave in aggressive way. They always talk about penalties and punishments. I don't think this university has a healthy leadership environment... I don't want to sound sexist but women in this university make me believe that women are not good leaders"[Lecturer, 003]

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20 The place of prophetic leadership in contemporary western culture: How Apocalyptic and other cosmologies affect the way we approach climate emergency cultural collapse

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Purpose

This article is about prophetic leadership as a rehearsed response to impending social collapse. Our aim is specifically to contribute to understandings of Extinction Rebellion (XR), Deep Adaptation (DA), Sunrise, the children's climate strikes and similar movements. We write this in the context of a declared climate emergency, and specifically in the UK.

This context (of climate change and Brexit) mobilises 'place' with tremendous intensity, and in a number of ways relevant to the concerns of this conference. Place is significant for identity (Ansii, 2003; Gupta et al., 1997; Schedlitzki et al., 2018), such that for example Brexit has become a cauldron of barely compatible experiences, hopes and imaginary placements of identity (Ashcroft & Bevir, 2016; Croucher, 2018). The (perceived) climate emergency arises because we are despoiling our place (Kunstler, 2006; Peet et al., 2011). Places associated with purity and origins (religious, racial, national, natural) require cleansing, restoring or rewilding (Monbiot, 2014).

These circumstances often (as now) give rise to:

1. Millenarian movements that evoke another kind of place which might emerge from the wreckage of what is construed in various rebellious discourses as a present chaotic state of immorality.
2. Prophets who sound a voice outside the city walls, from the desert, inspired by charismatic illumination from heaven or hell (both of which are 'other places').

Developing out of previous work on climate change and apocalypse (Gosling & Case, 2011; Bendell, 2018), we seek to show by way of salient historical comparison how these themes emerge frequently enough to be seen as typical of European culture when facing existential threat and imminent collapse. They also give rise to distinctive leadership phenomena, which we will trace through the past one thousand years of the Norman Empire.

This history of cultural responses to catastrophe reveals a specific cosmology: a theory of place, location and order (and perhaps also of purpose and meaning). We will compare this with alternative cosmologies that construe 'social collapse' in different ways, and thus offer potential vantage points from which to analyse and critique our own.

We conclude with a re-examination of contemporary responses to the so-called climate emergency, and some proposals for how we citizens can contribute in constructive ways informed by a more diverse cosmological repertoire.

Introduction

The latter part of 2018 and all of 2019 are replete with official reports (UN 2019; IPCC 2018;) and peer-reviewed papers in eminent journals (Lenton & Latour 2018; Steffen et al. 2018) setting out the likely effects of systemic interactions between water, climate, pollution, ocean acidification – all of which threaten the catastrophic collapse of the condition for human civilisation, and maybe human life, possibly in our lifetimes and surely in those of our children.

Along with these now mainstream scientific predications about *natural* systems (albeit significantly impacted by *human* activity), come predictions about their implications for the way people live and make their living in various parts of the world. Most call for some version of 'it's almost too late so focus fast on turning around'. But others now take the position that it is already too late to prevent catastrophic collapse – the end is inevitably upon us (Bendell, 2018).

This paper concentrates on this latter position, and examines the ways in which collapse is understood, the prescriptions that follow, the kinds of organising around these prescriptions. We want to enumerate the cosmologies at play here, and how they influence the ways in which collapse is foreseen and the responses they advocate.

Our working hypothesis is that some responses will be characteristic of 'apocalyptic cosmologies' that construe time as leading towards an 'end of days' in which collapse is a kind of fulfilment – an end in itself, or possibly a gateway to some other-worldly resurrection and salvation. This, it seems to us at this stage, is characteristic of cultures influenced by 'religions of the book', although we are aware of arguments that this kind of thinking arose first with Zoroaster around 1500 BC (Cohn, 1975; 1995). (Later sections of this paper will trace apparent similarities with movements that arose in the wake of collapses associated with the first Crusade in 1097, Children's Crusade, Black Death and other plagues of the 13th century, and the 20th Century nuclear 'cold war').

In contrast, some cosmologies approach time as cyclical, and a cosmos that accommodates swings from one extreme to another, in an overall and unending balancing. In this view, things may get difficult for humans and other sentient beings, even to the point of destruction, but this has only particular significance: it is not an ontological event. There is therefore (arguably) no mobilisation of *thanatos*, no fulfilment of prophecy or promised salvation – no desire and no flight associated with collapse (Freud, 1930).

There may be other cosmologies, and significant subdivisions within each of these. Our aim is to find and explain them.

We believe this will be an important contribution to understanding and responding to these movements. It is not our intention to 'explain them away', nor to belittle their perspective in a dry scholarly objectivity. After all, there is no fence on which to sit; no wall from which a fly might watch: we are all in it – the question is, how do we understand what we are in.

Ultimately, we hope this paper will be helpful for the people actively engaging in facing up to collapse.

For example – a cyclical cosmology:

A Buddhist perspective on the matter; pointing to Buddhism's philosophical/cosmological heritage and roots in the Hindu traditions which predated it. Having set out the cosmological legacy, we then focus on *experiential insights* deriving from meditation. In other words, we will address the phenomenological 'micro-physics' of collapse, as it were. The argument would be that fully *experiencing collapse* (deeply phenomenological apprehensions of 'endings') is, paradoxically, the meditative route to profound detachment and, ultimately, liberation from suffering. Repeated and sustained experience of transience takes one through various meditative states and stages that culminate in direct knowledge of the constitution and impermanence of the world *at a quantum-level*. This is knowledge of 'collapse' in its most intimate sense. We know, from nuclear physics, that the universe is entirely interdependent and reproducing itself/transforming with unimaginable (literally) rapidity. However, it's one thing to know this theoretically (through forms of instrumentation and representation) but quite another to *experience* this truth.

From the micro-physics, we then expand outwards to cosmologies that address the mundane constitution of the world. We are reminded of a domed ceiling mural in a Bangkok pagoda (see photos archived somewhere) which depicts innumerable universes in the processes of evolution and involution; and around the base perimeter of the dome are countless numbers of historical Buddhas – representing the infinity of Buddha-eras across measureless time.

We then return to contemplate the Anthropocene and climate change collapse from this cosmological perspective, considering the ethical implications. The detachment resulting from profound meditative knowledge of collapse does *not* lead to political or ethical quietism. On the contrary, it inculcates a deep sense of compassion for the suffering of sentient beings and – depending on one's proclivities – can lead one to do whatever is possible within one's sphere of influence to alleviate that suffering. Compassion might take many forms, one of which could be engaging actively in efforts to prepare others for climate change catastrophe.

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21 The influence of functional team leadership on employee engagement: A multilevel study

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Within the last 20 years, studies on employee engagement have been continuously looking for ways for leaders to improve employee engagement levels. However, most of the previous researches have explored ways to enhance engagement from either individual level (e.g. May, Gilson and Harter, 2004; Rich, Lepine and Crawford, 2010) or organizational level (e.g. Schaufeli, Taris and Van Rhenen, 2008; Shuck and Reio, 2011). Despite employees in most modern organisations being nested within teams, the influence of a team as a meso-level membrane that connects the organisational strategy to the individual has often been neglected. This abstract reviews why teamlevel properties are important in studying engagement and points out how this study can fill the gap.

Previous researchers have shown that engagement is fluctuating over time (Sonnentag *et al.*, 2012). This finding has supported the notion that engagement is a transitory psychological state rather than a latent construct (cf. Kahn, 1990, 1992) that goes on and off depending on the situations and contexts that the individual experience throughout the day. The challenge for the leadership is therefore not only to facilitate moments of engagement but also to understand how to sustain engagement over time. In doing so, focusing solely on the leadership style of the leader may not suffice. Therefore, in order to illustrate how leadership can sustain employee engagement, this research aims to investigate how team leadership approaches influence team members' engagement over time.

Evidence from a few interventional studies has suggested that leadership trainings that focus on managers' skills and knowledge have not efficiently improved followers' engagement at a later time (Knight, Patterson and Dawson, 2017). In contrary, interventions that focus on the group and contextual influence have been shown to be more effective. (Biggs, Brough and Barbour, 2014; Knight, Patterson and Dawson, 2017). Hence, in alignment with other leadership scholars, (e.g. Day and Antonakis, 2012; Kozlowski, Mak and Chao, 2016), we echo that consideration of the team as the place in which the team members are nested should be one focal point that deserves leaders' attention. Rather than honing for one-fit-for-all leadership style, a good leader should tailor his/her approach to address team needs. We

argue that engagement could be better maintained if the employees are surrounded by more sources of leadership than only from the formal team leader.

We use Kahn's (1990) personal engagement theory in conceptualising employee engagement and observe the construct at both individual and team level. Kahn and Heaphy (2014) assert that the relational context between individuals plays a significant role in nurturing engagement. Viewing this from a multilevel perspective, we suspect that these relational interactions within a team would moderate the compositional emergence of engagement at the team level. This repository of engagement at the team level would then influence individuals' engagement via emotional contagion (Torrente, Salanova and Llorens, 2013). The key for the leaders is therefore to build this team-level property of employee engagement through team interpersonal processes.

Marks et al. (2001) note such interpersonal processes as one of the facets of team processes, defined as the interdependent acts among team member that converts inputs into outcomes through activities directed toward achieving collective goals. Drawing on this theoretical ground, we argue that team leaders can influence these processes by performing leadership functions such as defining team mission clearly, supporting social climate, and performing team task. The iterations of these processes over time might then emerge into team engagement (Costa, Passos and Bakker, 2014).

To test this conceptual model, we employ a quantitative multilevel research design using a sample of 50 teams from a grocery company chain in Indonesia. Aligning with the call from previous scholars to study leadership at broader cultural contexts (Turnbull *et al.*, 2012), this sample company is chosen as it offers nuance of a typical Southern Asian company where in-group collectivism and humane orientation become profound elements at work (House *et al.*, 2004). In this company, employees typically see their acquaintances as their extended families and often spend time outside work with them. There are many instances where employees seem happy to stay overtime without getting any financial compensation.

Our research aims to contribute to team leadership literature by providing empirical evidence that shows how team engagement emerges from interpersonal processes as a result of team leadership functions. Additionally, this research could also contribute to employee engagement literature by highlighting the importance of team level properties, specifically interpersonal processes, in sustaining the transitory state of engagement over time. We are in the process of collecting data and expect to be able to present some initial results at the conference.

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22 Leadership Practices and Process Safety

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In a qualitative study of three different operational oil & gas and petrochemical sites in the Middle East, Asia-Pacific and Europe we examine how leadership practices enable the entanglement of administrative and adaptive processes, through the lens of both Complexity Leadership Theory and Leadership-As-Practice. Complexity Leadership Theory views leadership as an emergent property of relations and suggests that the paradox of sustaining both adaptive and administrative processes may be achieved by 'enabling' leadership practices (Murphy et al., 2017; Uhl-Bien, Marion and McKelvey, 2007; Uhl-Bien and Arena, 2017; Uhl-Bien and Marion, 2009). 'Leadership-As-Practice' also proposes that leadership emerges, in the form of a practice of 'immanent collective action' unfolding from the discourse and actions of people working together (Raelin, 2016). So leadership may be seen in the practices of 'ordinary work' within a frame of context, activity and outcome (Kempster and Gregory, 2017).

That said, leadership as a concept implies the existence of leaders, 'those individuals who have more or less successfully claimed entitative status for the role of leader' (Tourish, 2019) and the enactment of leadership by leaders is acknowledged as the essence of leadership, in the context of a specific relationship with others, who as a result give their support to a specific vision, aim or goal, which may be co-constructed (Drath et al., 2008). Complexity leadership theory has also been criticised as being inconsistent in viewing organizations as complex adaptive systems yet has struggled to explain the mechanisms by which leadership may emerge from individual interactions. As a consequence many accounts remain leader-centric: 'traditional leadership thinking inserted into a complex organizational context' (Tourish, 2019). Leadership-as-practice has been criticised as having a 'lack of critical engagement, particularly in relation to its neglect of asymmetrical power relations and control practices' and focussing almost entirely on agency (Collinson, 2018).

The complexity of leadership is well accepted (Fischer, Dietz and Antonakis, 2017; Tourish, 2019) and also that of organizations (Snowden and Boone, 2007; Tsoukas and Dooley, 2011;

Weick, 1979). Complexity also manifests in the tensions and dilemmas that people routinely face (Smith et al., 2017) and the ability to deal effectively with such paradoxes, especially the adaptive/administrative paradox, is widely held to be a defining characteristic of high performing organizations (Birkinshaw and Gupta, 2013; O'reilly and Tushman, 2013; Smith and Lewis, 2011; Yukl, 2008). This has been explored with theories of 'paradox' (Clegg, da Cunha and e Cunha, 2002; Milosevic, Bass and Combs, 2018; Smith and Lewis, 2012; Zhang et al., 2015) and 'ambidexterity' (O'reilly and Tushman, 2013; Raisch et al., 2009; Turner and Lee-Kelley, 2013). Despite these efforts, paradox 'remains at the core of the leadership challenge' (O'reilly and Tushman, 2013) and few studies have examined empirically the role of leadership in managing the entanglement (Uhl-Bien, Marion and McKelvey, 2007) of both administrative and adaptive practices and cope with tension and paradox (Murphy et al., 2017).

This study attempts to address this gap in understanding by means of an empirical case-based study in operational oil & gas and petrochemical sites, in which the traditional leader-centric 'command and control' leadership paradigm is pervasive but fails to explain leadership practices at the operational sharp-end and how they contribute to organizational outcomes, such as safety. High hazard technology typically employs administrative structures and processes, but there is a growing consensus that safe operation also depends, paradoxically, on adaptive practices and mindful organizing (Weick and Sutcliffe, 2006) including expert improvisation, to overcome inevitable system weaknesses (Hale and Borys, 2013; Hollnagel, 2014; Leveson, 2013; Rego and Garau, 2007).

Interviews were conducted with 73 operator/technicians, supervisors, engineers and managers, to examine how leadership enabled the balance of administrative practices and adaptive practices in helping or hindering the ability to find, trap and mitigate system weaknesses and to avoid escalation into major incidents such as fires or explosions. The three sites were selected on the basis of two dimensions: level of maturity in terms of years of operation and safety record. We found important differences between the three sites in their balance of administrative and adaptive leadership practices, in their structurally embedded contextual conditions of culture, organizational structure and maturity and in the extent that ambidexterity, combining rule-following with expert improvisation, was enabled. Comparing these differences with the different process safety outcomes of each site provides evidence that leadership practices and contextual conditions were significant influences on the successful entanglement of administrative and adaptive practices in support of avoiding major incidents. Further, we found that the balance between administrative and adaptive practices changed over the gestation period of incidents, unfolding from early identification of system weaknesses or incubation and escalation into actual incidents. These findings support and extend both Leadership-As-Practice and Complexity Leadership Theory.

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23 Organic Leadership

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Introduction

How can collective and relational leadership generate radical systemic and material change? Perhaps determined by the word-limited form of the journal article, empirical and critical studies of leadership are overwhelmingly focused on micro or meso interventions. Further, within more collective and critical empirical accounts, leadership is usually interpreted as being constituted through language and communication, assuming that the practice of leadership is reserved for face-to-face dialogue or storytelling (e.g. Raelin, 2016; Schedlitzki et al, 2015).

While acknowledging the value of such research for generating critical, more equal and decentred thinking for leadership (e.g. Sutherland et al, 2014), we are also concerned with the danger that the field becomes stuck in the particular practices of organisations rather than addressing the potential for more universal, systemic and radical change (Hardt and Negri, 2017; Laclau, 2005). We therefore theorise a form of leadership that is rooted in the specific material, aesthetic and embodied experiences of place; but we also move beyond this to account for how disparate groups with a loosely shared moral commitment may 'scale up' (Srnicsek and Williams, 2016: 48), connect and enact more widespread, systemic and radical change.

We refer to such practice as 'organic leadership' and theorise this concept through recourse to an empirical study of the left wing of the UK Labour Party since the ascendance of Jeremy Corbyn to the party's leadership in 2015. We place such insights in dialogue with the field of critical leadership studies (Alvesson and Spicer, 2012; Collinson, 2011), post-Marxist and post-foundational theory.

Methodology and scene of study

Our approach is ethnographic and multi-modal (Heizmann and Liu, 2018), drawing on the first-hand accounts of the first author, who is a long-term member of the Labour Party and has spent the past three years pursuing a participant-observation role within various spheres of the organisation. An ethnographic journal was kept of his experiences, incorporating visual artefacts, impressions gleaned from campaigns, meetings, informal intra-party discussions and bigger political and cultural events. We supplement and enrich the ethnographic journal with interviews with 37 participants, including senior national leaders, organisers and grassroots leaders.

Theorising organic leadership.

We begin our theorising through recourse to three important ideas from the post-Marxist work of Antonio Gramsci – the organic intellectual, moral leadership and hegemony (Gramsci, 2007). For Gramsci, each social group will generate 'organic intellectuals', people who grow from within these groups (hence reference to the 'organic') and who serve the purpose of shaping and making sense of that group's knowledge creation and political positioning. Gramsci's category of intellectual is egalitarian – everybody has the capacity to be an intellectual but not all people exercise that capacity on behalf of their community. What differentiates an organic intellectual for Gramsci is therefore deep immersion in a community of struggle and practice, "active participation in practical life, as constructor, organiser, 'permanent persuader'" (Gramsci, 2007: 10) (see also Edwards, 2015). One cannot be an authoritative intellectual for and with a community if one does not have an embodied and rich history within that community. Connectedly, leadership for Gramsci is concerned with moral direction, a position he contrasts with domination, a command or authoritarian approach. Moral leadership can educate but is also organically connected to specific communities and their values – it is therefore relational.

We can interpret this account through a third and final concept from Gramsci, that of hegemony. Gramsci's notion of hegemony is rooted in a recognition of the dynamic, diffuse and interconnected nature of power, distributed through the state and civil society, where "the State was only an outer ditch, behind which there stood a powerful system of fortresses and earthworks" (Gramsci, 2007: 238). Hence domination is subscribed to 'spontaneously' by a population through its diverse social, cultural and economic engagements and identifications and is not merely experienced in a heavy-handed way from a central force. The lesson of this interpretation of power is that any opposition and political alternative must be 'counter-hegemonic', taking place in each 'earthwork' but also connected to a cause through a broader moral leadership.

From this Gramscian basis we explore both the ways in which the rooted and relational forms of leadership underway in the left Labour movement are enacted and connected via a chain of equivalence (Laclau, 2005; Laclau and Mouffe, 1985; Mouffe, 2018). Such a chain, we argue, is comprised of a diverse range of communities and causes, with a variety of organising logics (Hardt and Negri, 2017) that emerged during a period of austerity, war and hardship.

We present three initial themes as constitutive of organic leadership and these will be elaborated upon and developed in the full paper:

Organic emergence speaks to the notion that leadership emerges from within particular communities (social and council housing estates, trade unions, workplace struggle, social movements, artistic collectives), where subjects are immersed in an embodied sense with the norms of a place and practice and speak collectively with the authority of these communities.

Organic potency is the creation of aesthetic experiences and symbols that stem from emergent leadership subjects but also create a generalised affect and belonging, enabling the connection of previously disparate discourses, causes and groups. Such work occurs through art, the aesthetic spaces of alternative cultural/political events and social media.

Organic synthesis is the spontaneous, circumstantial and pragmatic joining together of groups with contrasting 'vertical' (trade unions and party) and 'horizontal' (social movements) logics of organisation to form a chain of equivalence.

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24 Re-Placing leadership through a process and practice lens

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Putting leadership in its place can be interpreted several ways. I focus on two interpretations. Firstly, if leadership is susceptible to popularisation and simplification, then the subsequent reification of leadership and its ubiquitous state needs to be brought 'down a peg or two' into a new place. Secondly, "in its place" suggests leadership has a unique place that perhaps is not being utilised as it should. Drawing on process ontology and informed by Leadership-as-Practice (L-A-P), I present an argument in support of the first point and against some aspects of the second. This is supported by in-situ group network analysis of managers spread over a 20-month period, and examples from constructivist informed leadership development programmes situated in societal groups from New Zealand and Asia.

The re-placing of leadership through a process and practice lens contrasts with the place of leadership in most mainstream theory and research. Mainstream leadership theory "is a crowded marketplace" of positive nomenclature (Tourish, 2019, p.186), where leadership is sought in personal traits of individuals labelled as leaders (Ladkin, 2010), and supported by a leadership industry that promises recipes for becoming a leader (Learmonth & Morrell, 2019). Mainstream leadership is susceptible to the unrealistic expectation of being the solution to universal problems (Alvesson & Spicer, 2014; Wilson, 2016). The mainstream unit of analysis and focus of reification starts with an individual and how they act on their environment. In contrast to this perspective, a process perspective shifts the focus to "a conceptual terrain of events, episodes, activity, temporal ordering, fluidity, and change" (Langley, Smallman, Tsoukas, & Van De Ven, 2013, p.10). In a similar manner, a practice perspective shifts the unit of analysis from practitioners to practices "situated in historical and material conditions" (Nicolini, 2012, p.6). Leadership-as-Practice (L-A-P) is based on process and practice perspectives. L-A-P "is thus concerned with how leadership emerges and unfolds through day-to-day experiences" (Raelin, 2016, p.3). Leadership is re-placed from the individual to practices, and re-placed from its individual entitative position as a catalyst for activity to an emergent temporal component of activity. In doing so, leadership is more likely to come down 'a peg or two', due to lesser emphasis on exceptional individuals. This, however, is only part of my argument for "putting leadership in its place".

Addressing the exceptional individual issue is linked to the association of leadership with leader. From a practice perspective, leadership as a collective phenomenon can also be reified. This is often echoed with calls for more leadership, strong leadership, distributed leadership, and profession-based terms like teacher leadership. In turn, these calls may be followed by leadership training. Taken to an extreme, leadership is everywhere and at risk of losing specific meaning (Alvesson, 2019). The reification of leadership thus comes in two forms. Firstly, in the promotion of more, and secondly with its place. Leadership can be placed at the top of a hierarchy of practices, with the assumption it is needed to inform and hold all other practices together (Wilkinson & Kemmis, 2015); a view sometimes endorsed through research and public policy, especially in the fields of education and health. Re-placing leadership as a practice alongside, rather than over other practices means leadership is dethroned from its privileged place. This creates a conundrum for some mainstream approaches to leadership that can be tightly coupled to the multi-billion pound leadership development and consultancy industry. It is in this industry's economic interest to protect its product. My argument is in support of re-placing leadership, not doing away with it, as I will illustrate with some research and development examples.

Employing a process and practice lens has methodological implications for leadership research. When leadership is re-placed so it "may be said to be the moment-by-moment production of direction, or collective agency in changing and setting courses of action" (Crevani & Endrissat, 2016, p.42), then observation becomes a necessary component of the researcher's tool-kit (Sutherland, 2016). The examples I provide from observations of groups illustrate how qualitative and quantitative analysis is used to identify interactional dynamics, patterns of engagement and disengagement, conflict, as well as boundary-spanning practices, direction, and espoused distribution of leadership by the group members. The re-placing of leadership as a temporal phenomenon not based in individuals has implications for leadership development programmes. Process ontology is associated "with a dynamic constructivist view" (Langley et al., 2013, p.9) and examples are provided showing how development curricula unfolds and is constructed over time, instead of being locked down to a prescribed and pre-developed package.

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Women's Leadership

25 The Persian Paradox: Exploring the Enactment of Gender Stereotypes Towards Women Leaders in Iran

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There has been growing interest in research that focuses on gender and leadership over the last two decades, due to the call for more gender balance in leadership positions. However even amongst recent graduates from top business schools, women's career progress lags behind that of male graduates (Carter and Silva, 2010). As the introduction of gender discrimination policies has not resulted in closing the gender gap, research has moved away from intentional efforts to exclude women to unintentional actions that inhibit women from reaching or being effective in leadership positions (Ely et al., 2011: 475) towards "so-called 'second generation' forms of gender bias; the powerful yet often invisible barriers to women's advancement that arise from cultural beliefs about gender, as well as workplace structures, practices and patterns of interaction that inadvertently favour men."

A focus on gender and leadership stereotypes is one way in which leadership scholars can understand why and how female leadership is often seen as less effective than male leadership. A recent meta-analysis found that perceptions of the leadership effectiveness of male and female leaders depend upon contextual issues such as whether a female leader is evaluated in a male-dominated work environment or whether the job the female leader occupies is a stereotypical female or male occupation (Paustian-Underdahl et al., 2014). Furthermore Social Roles Theory (Eagly and Johannesen-Schmidt, 2001) posits that leaders function simultaneously under the constraints of both leader and gender roles. Women suffer from prejudicial evaluations of their competence as leaders, especially in masculine organisations (Eagly and Carli, 2003).

Role Congruity Theory (Eagly and Karau, 2002) suggests that highly male dominated organisations would create male-dominated leader prototypes, which would restrict access to leader positions for women and impair the effectiveness perception of women in leader roles. This theory was developed and tested in the West (see for example Paustian-Underdahl

et al, 2014) as with many other leadership theories. We make a contribution by exploring this in a different setting as multiple scholars call for a recognition of context in exploring organisational behaviour phenomena (Bamberger, 2008; Johns, 2006; Rousseau and Fried, 2001) and more specifically within leadership (Edwards and Turnbull, 2013; Osborn et al., 2002).

We draw upon 26 semi-structured interviews with female leaders in a large oil and gas company based in the South of Iran to explore how the prevalence of gender based stereotypes and expectations impact on the ability these women have to perform and progress in their leadership role. Whilst a limited number of studies have been conducted on gender and leadership from a Middle Eastern perspective, there have been very few undertaken in Iran, and these tend to be focused on entrepreneurs rather than on women working for large, heavily regulated organisations. There are important cultural differences between Iran and much of the Arab World, particularly in relation to gender issues (Javadian and Singh, 2012). Iran has a poor reputation for equality where women and leadership roles are concerned (Sarfaraz and Faghih, 2011; Soltani, 2010). The World Economic Forum's (2016)'s report lists Iran as being one of a group of countries who are 'ideally poised to maximise women's participation in the labour market' but have 'failed to reap the return on a pool of highly educated and skilled women'.

We found that women in this context often had to enact stereotypical 'female characteristics' to be accepted as leaders by both men and women. The challenge for these women is role tension / overload for the many different roles they are expected to play. The notion of the 'double bind' is experienced in a different way to that which western theory suggests (think leader, think male); in that it's more about the different role fulfilment expectations in and outside of work that they are expected to perform. We found that the women we interviewed experienced the 'double bind' in a particular way that meant rather than needing to demonstrate more agentic qualities, typically associated with men, they needed to be seen as the 'prototypical woman' (as influenced by cultural norms) in order to be accepted as a leader. In other words they needed to demonstrate their femininity in terms of their physical appearance and the priority given to family roles such as 'mother' and 'daughter'.

Our paper makes a contribution to literature and the conference theme by taking a critical approach to exploring the enactment of Role Congruity Theory in an under-explored context (or 'place'). In doing so it questions the applicability of leadership theory to non-western contexts. It takes a 'worldly perspective' (Turnbull et al., 2012) and gives voice to female leaders in a male-dominated environment in Iran. Not only does it have theoretical implications, but it has a number of practical implications for those engaging in leadership development work in Iran.

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26 Avoiding the Glass Cliff Edge: A Case Study of Doing Leadership Differently Robyn Remke, Lancaster University, UK and Patrice Buzzanell, University of South Florida, US

An odd and unanticipated outcome of more women striving for high profile and prestigious leadership positions was the observation that some women “may be being preferentially placed in leadership roles that are associated with an increased risk of negative consequences. As a result, to the extent that they are achieving leadership roles, these may be more precarious than those occupied by men” (Ryan and Haslam, 2005). In other words, women are more likely than men to assent to senior leadership positions that are precarious and lead to negative outcomes. Noting the similarity of this phenomenon to other forms of discrimination, which are often referred to as the glass ceiling, Ryan and Haslam labelled this outcome the *glass cliff*. Using the glass cliff as an analytical starting point, the paper traces how two women leaders navigate their own glass cliff potentialities and engage with alternative forms of leadership practice to avoid negative outcomes.

The glass cliff phenomenon is most commonly associated with women in very senior organisational positions: Prime Ministers and Presidents of countries, members of C Suites in large businesses, and Directors of Boards. A rather obvious and recent example can be drawn from British politics. The recent resignation of Theresa May and appointment of Boris Johnson as Prime Minister of the United Kingdom has brought the terms *glass cliff* and *savior effect* into greater use in the popular press. Indeed, Theresa May, failing to negotiate a Brexit deal with the European Union, stepped down from her role as Prime Minister, thus ushering in the *male saviour*, Boris Johnson. Time will tell how his premiership is judged, but he was elected to the position on the basis that he would be able to succeed where Theresa May failed.

While most women leaders do not find themselves with the unenviable task of having to lead a country through a major political devolvement, women in less senior (or public) managerial positions also experience the glass cliff phenomenon. In fact, the glass cliff phenomenon has been studied in myriad spaces, places, occasions, and contexts. To date, most glass cliff research is based on anecdotal data and confirmed with experimental testing (see Ryan, et.al., 2016, for a helpful overview). Importantly, additional research indicates that not all women leaders face the glass cliff. Scholars (Ryan, et.al., 2016) stress that the glass cliff phenomenon is not a predictive theory and should not be used to forecast or predict outcomes of specific women's leadership.

While the documentation and testing of the glass cliff has been especially helpful, there is little discussion about what one can do to alter or change the negative outcomes if one finds herself approaching the cliff edge. What are women to do if they find themselves in this situation? This paper explores the possibility of using the glass ceiling concept as a mechanism for enhancing women leaders' agentic and creative abilities to *do* leadership differently. Building on recent approaches to leadership, including relational leadership (Uhl-Bien, 2006), responsible leadership (Kempster and Carroll, 2016; Kempster, Jackson, and Conroy, 2011), and leadership as practice (Carroll, Levy, & Richmond, 2008), we use two case studies of women's leadership to highlight how knowledge of the glass cliff can help individual women leaders make different (and potentially better) choices in her leadership practice. Linking our paper to this year's conference theme *Putting Leadership in its Place* our paper challenges traditional and romantic notions of leadership and opens up space (place?) for alternative – and possibly more effective – ways of leading in especially difficult circumstances and situations.

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27 Signifying solitude: Exploring the relevance of “place” in the search for gender competent academic leadership

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The publication of Virginia Woolf's "A room of one's own" has enabled women to name their struggle for space, recognition and a sense of belonging in the university. When the modern universities were established in the nineteenth century to cultivate citizens for the new state, women were forced into exile in the household and left to imagine a room – a creative space – where blank sheets of paper awaited their inscription. Women's experience of otherness; their sense of abjection or alterity in the university is well acknowledged and documented in the multifaceted research on gender and academia, yet the knowledge has been slow to reach the discourse on academic leadership. The aim of this paper is to explore how notions of place are appropriated in women's effort to signify experiences of marginalization and othering within the academic-organizational space. And furthermore, to use the insight as reflexive tools to discuss if – and how – more responsive (and context-based) leadership practices can allow academic leadership to play a more significant role in advancing inclusive and gender balanced HI-institutions.

Academic leadership in higher education in Norway and most of continental Europa has been characterized by the distinguished professors, who were entrepreneurs and had the ability to build coalitions and coordinate the activities of an organization characterized by multiple goals, unclear technologies and fluid participation (Musselin 2006, Bleiklie 2005, Askling & Stensaker 2002). Leadership roles were not actively sought for, but regarded as a collegial duty. Trust was the main anchor and there were no expectations of leadership training. Three decades of reforms in the sector have resulted in an increase in institutional autonomy and weakened the

deliberate bodies and collegial decision making. (Bleiklie et al. 2018). Academic leadership has been redefined and professionalized, and the positions have become more attractive to business executives. This has also introduced simplistic mainstream leadership approached in line with the heroic "one size fits all" model.

In terms of gender equality, universities have been slow learners, and eager defenders of academic autonomy in hiring and promotion. Bias of any kind has traditionally been regarded as a violation of the meritocratic values that ruled "the republic of scholars" (Rhoades and Neave 1987), who all were privileged enough to disregard themselves as gendered embodied subjects. Consequently, the institutions have been marked by homosocial reproduction (e.g. Kanter 1977, Hammarén and Johansson 2014) and a cultural logic of appropriateness best suited to the male bread-winner role. Over the years, and considerable resistance from feminists, several intervening measures have been implemented to obtain a better gender distribution on all levels. This is particularly the case with the Scandinavian countries, which often are seen as beacons of gender equality and renowned for their gender egalitarian commitments in the labor market and in politics. However, in academia, the progress has been surprisingly slow. The introduction of new ideas of how the HE-sector should be organized and led were thus met with optimism by Norwegian feminist scholars since they supported the image of academic leaders as coordinators, and promised an impartial meritocratic organization where talent, not gender determined who were given position and prestige. However, despite intervening measure, deep-seated egalitarian values and a marked increase in the number of PhD students, the underrepresentation of women in senior positions prevails. This is sometimes referred to more generally as the "Nordic gender equality paradox" and has caused great concern, especially in Norway, where the lack of women on the agenda-setting stage is assumed to affect the goal of integrating gender dimension in research and innovation contents.

In 2012, the Norwegian national authorities endorsed a gender mainstreaming strategy, known as the *Gender Balance Programme*, which impelled institutions to take responsibility for the design and implementation of targeted gender egalitarian practices through a mixture of legislation, funding and administrative support. In response to the changes in the governance of universities, a quest for 'gender competent leadership' was launched to more effectively combat gender stereotypes about emotion, status and competence, which were seen as holding back women from positions of authority and leadership (e.g. Ridgeway 2001, Brescoll 2016, Correll 2017). The paper is based on qualitative data collected in a research project (2014-2017) funded by the programme. Qualitative methods were employed to obtain context-sensitive and in-depth understanding of the reasons behind the gender imbalances.

We will limit our discussion to the data dealing with the leader-follower relationship.

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28 Spatializing women's career progression through the conceptual lens of heterotopia

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Noting the spatialised language describing how women negotiate their careers, tackling ladders, labyrinths, glass cliffs and ceilings,, we extend discussion on women's experiences of marginalisation in leadership spaces by drawing on Lefebvre's (1991; 2003) and Foucault's (1986; 1987; 1994) definitions of heterotopia. A heterotopic perspective clarifies how women experience career progression as a space that is simultaneously (or sequentially) transformative and disruptive, filled with opportunities for agency as well as barriers.

We begin by evidencing three contrasting strands of literature on women's career progression. A 'fix women' perspective indicates that women lack skills enabling them to compete with men in career progression, such as networking and negotiation techniques. A 'fix the structure' perspective draws attention to oft-hidden barriers and structural inequalities illustrated through metaphors of glass ceilings and glass cliffs. And a 'fix the culture' perspective highlights dominant masculine cultures that perpetuate structural inequalities because men come to embody leadership and women feel marginalised and different.

Uniting these literatures, and everyday parlance, is a shared use of temporal-spatial concepts like 'trajectory' and 'barrier' as well as artifacts like 'ladders'. All employees experience the 'career ladder', but the territory of women's career advancement contains additional barriers such as glass cliffs, ceilings and labyrinths, and connects differently with temporality. Some women find themselves going 'part time', or even 'back in time', taking up lower-status roles after maternity leave. The 'glass ceiling' prevents women from accessing senior leadership roles.

Although men's career progression contains far fewer ceilings, labyrinths, 'jungle gyms' (Sandberg 2010) or cliffs, the career landscape sometimes implies sameness as well as difference: women are often subject to the same bureaucratic criteria for progression as men, the same indicators for performance, and so on. How might we understand women's 'career space' as being simultaneously transformative (full of potential to change) *and* reinforcing (full of risk and uncertainty, with the potential to fail), and as being 'the same' and 'different' from that occupied by men? This requires a conceptualization of space as socially produced or

'performed' through social interaction, in interplay with the material environment, and which incorporates incoherence and multiplicity through diverse representations and 'lived' experiences. Here we arrive at heterotopias, conceived as real *and* imagined spaces, 'capable of juxtaposing in a single real space several places, several sites that are incompatible'. (Foucault 1986: 25).

Foucauldian heterotopia: 'behind the mirror'

Foucault likens heterotopia to a child's imaginary space in which an imagined world (a jungle gym?) is layered over a 'real' play area (a career trajectory?). Heterotopic spaces are configured through incoherence: a 'jumble of practices, behaviours and artifacts' (Cairns et al 2003: 135), characterising the diverse experiences of both women (plural) and individual women (singular) who attempt to reconcile multiple selves (Ladge et al 2012) in a context which privileges maleness.

Heterotopias oppose the unity and homogeneity embodied in utopias (Foucault (1986; 1994). In the context of women's career advancement, the utopian dream of 'having it all' reveals to women its illusory character through their own experiences. As Johnson suggests, 'heterotopia not only contrasts with utopia, but actually undermines or unsettles it' (2006: 82).

Lefebvrian Heterotopy: Conceived, Perceived and Planned Space.

Lefebvre's (2003) 'heterotopy' evokes a similarly paradoxical space, wrought through dialectics of sameness and difference produced through encoded social practice (Lefebvre 1991). Lefebvre develops heterotopia through three distinct and interacting modalities:

Conceived space: planned or imposed space, represented in plans, models and architectural design.

Perceived space: produced through the everyday 'spatial movements of inhabitants' (Beyes and Michels 2011: 524).

'Lived' space: challenges perceived and conceived space through the incoherent, subjective felt experience (Lefebvre 1991).

Through these modalities, an heterotopic lens embraces how norms about women's careers are disrupted ('fix the culture'), overturned ('fix the structure) and reinforced ('fix women') in organizations. Informed by Beyes and Michels (2011), in our presentation we introduce three spatial practices that contribute to experiences of women's career advancement as they are lived in the production of heterotopic spaces. These are spatial stories and narratives detailing women's experiences, the symbolic use of objects through which these experiences are played out, and the presence of conceived voids or 'negative space', produced through women's absence.

In this paper, we contribute by articulating the enacted 'spaces' of women's career advancement. Specifically, we show how these spaces are not empty, nor constructed only through barriers; they are dynamic lived constellations in which women's bodies are positioned in relation to stories, artefacts and voids. Characterising women's career progression as an heterotopic space opens up discussion beyond the presence of 'barriers' to leadership spaces and represents the incoherent experiences of women collectively, and the fractured experiences of women individually, as they endeavour to shatter the glass ceiling.

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Leadership, Authenticity, Morality and Virtue

29 Between Moral Panics and Euphoria: Populist Leadership in the Eye of the Beholder

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Populist leadership has an ambiguous place in politics. While supporters expect “redemption” from populist leaders who enforce the real will of the people (see Donald Trump’s campaign slogan: “*Make America Great Again*”), other spectators believe it certainly leads to political damnation and the breaking down of liberal democracy (e.g. the rule of law, separation of powers, open society, civil/human rights) (see the slogan of the protests against Trump: “*Not My President*”). Populist leaders (providing a specific form of charismatic leadership: Canovan, 1999; McDonnell, 2016; Pappas, 2016; Viviani, 2017; Weyland, 2017) by nature are surrounded by *moral euphoria* and *panics* at the same time (Flinders and Wood, 2015; Joosse, 2018). These antagonistic perceptions and societal beliefs create a highly contingent place (social and political context) and dynamics of populist leadership.

The article claims that the key to understanding populist politics lies in the eye of the beholder: How do followers construct populist leaders’ charisma? Why do citizens see some leaders as ‘folk devils’ while others as ‘folk heroes’? Why is populist leadership surrounded by moral panic and euphoria at the same time? How do populist leaders influence and utilize this attributional process? Along with these questions, the article aims to provide a follower-centric explanation for populist leadership by connecting three different perspectives on leaders:

- **The social construction of charisma** (Blasi, 1991; Gardner and Avolio, 1998; Grint, 2014: 244–247; Joosse, 2014; Meindl, 1995): According to Weber’s original theory, leaders’ charisma depends on the followers’ recognition and consent. Thus, constructing charismatic relationship is essential for leadership in general, but for populist leaders their role in the political success needs to be overemphasized. The thesis of “romance of leadership” (Meindl, 1995) assumes the influence of other factors is de-emphasized while the influence of leadership is overemphasized.
- **The theory of moral panics and folk devils** (Joosse, 2018) and its mirror image: **the theory of moral euphoria and folk heroes** (Flinders and Wood, 2015): Charismatic

leadership perceived as morally deviant behaviour causes moral panic (intense, and dramatic manifestation of shock, anxiety, and hatred) within society, since the activity is aimed at questioning the old order and institutions. Charismatic leaders describe their opponents as folk-devils, who do not represent 'the people', but they become also folk devils in the eye of others, who go against the political regime. In parallel, they become also folk heroes by representing and enforcing popular will authentically and create moral euphoria (intense and dramatic manifestation of joy, relief, and hope) among their followers.

• ***The social identity analysis of leadership*** (Haslam et al., 2011): From this perspective, populist leaders particularly need to be in-group prototypes (one of us) and champions (doing for us) to represent and embody "the people" authentically. In contrast to the main followercentric theories (Lord and Maher, 1993; Meindl, 1995), this approach also suggest the active management of followers' perceptions and the definition of leadership and social identity.

The provided follower-centric approach to leadership is also justified by the fact that the study of political leadership – with a few remarkable exceptions (e.g. Bligh et al., 2004; Carsten et al., 2019) – has given only a little space for analyzing followers (Hartley, 2018) in contrast to the strengthening trends in the generic leadership literature (see Uhl-Bien et al., 2014). Even though, modern politics become more personalized (McAllister, 2007) highlighting the crucial role of citizens' views, perceptions and assessment on political leaders' personality and behaviour (Green, 2010). The theoretical and analytical framework of the article aims to provide a framework for further followercentric empirical analyses.

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30 Moral leadership: a critical theory analysis of school leadership and teacher resilience

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Overwhelmingly research regarding teacher resilience highlights school leadership as having influence on teachers' decisions to remain in or leave the profession. Essentially, leadership is the pivot to general employee engagement (Donaldson Feilder and Lewis, 2017) and headteachers play an important role in both developing teachers and the overall school culture (Peters and Pearce, 2012). While much research centres around the importance of school leadership style and development and retention of teachers, more depth of understanding the context is needed to establish the type of leadership that will successfully meet the demands of contemporary education. This paper aims to explore moral leadership in the context of schools using critical theory. It aims to highlight what motivates current headteachers and the barriers encountered in their pursuit of facilitating a culture that promotes teacher resilience and pupil attainment.

The research will use a qualitative approach conducted in both academy and local authority schools. This environment will offer a unique place for exploring the concept of moral leadership in relation to resilience. Data collection will involve semistructured interviews to explore the perceptions of headteachers and academy chain directors. Presently the profession feels undervalued by society and the sense of lack of autonomy and perception of being 'done to' by successive government interventions has resulted in the analogy of de-professionalisation (Ofsted, 2019). It is crucial therefore to explore how school leaders can help to raise the morale of the profession and enhance resilience of teachers.

Current education policy, in the United Kingdom, could be deemed as presenting headteachers with the experience of a 'double-edged sword'; Gu and Day (2013) and Davies (2002) refer to the lure of the government's recent academy programme that highlighted 'autonomy' for schools and school leaders, while maintaining control over what should be taught and how to deliver it. In addition to the centralised curriculum, schools face increasing accountability and inspection. Gu and Day (2013) note that these external inspections may create a barrier for effective school leadership as they can result in a loss of confidence and self-esteem at all levels.

Obtaining the 'right' leadership in schools is crucial for individual establishments but also in the long term for society. The single most important factor in a school is the headteacher as their leadership style will impact on the class teacher's morale, wellbeing, job-satisfaction and motivation (Musah et. al., 2018; Hauserman and Stick, 2013; Peters and Pearce, 2012). Traditionally the most effective leadership paradigm associated with school leadership has been transformational with the acknowledgement for the need of transactional due to the centralised policies and practices (Hauserman and Stick, 2013). However, later research has highlighted the need for distributed or shared leadership as this paradigm of leadership provides teachers the opportunity to enter discussion regarding decisions that will impact them and their pupils (Hulpia et. al., 2010). While all these leadership paradigms have merits that would to some extent support resilient teachers and successful schools, Bedrule-Grigoruta

(2012) points out that leadership in public sector institutions, such as schools, differ from the private sector where these types of leadership paradigms would continue to have a positive impact as there is more autonomy. She continues to highlight that public sector leadership is not linear and is constantly being reformed by the changing educational policy and cultural contexts.

Further the current attrition rates of qualified teachers, at all levels, remains high. Day and Gu (2014) highlight research by the NAHT in 2011, that points to the decreasing attraction of school leadership, especially in socio-economically disadvantaged communities and the difficulty in recruitment. The complex nature of school leadership needs to factor in the opportunity for reflection, to be adaptable, to provide professional autonomy and keep a focus on the point of purpose, pupil development.

The notion of moral leadership has been aligned with school leadership as it allows a leader the permission to focus on the needs of others, altruism, a sense of duty and humility (Murphy and Lewis, 2018). Maintaining this focus and vision would propel headteachers to challenge, identify the needs of the school environment and instil a vision that would develop the school community. A prerequisite for moral leadership is the creation of a 'safe' place, to allow for mistakes without judgement and to encourage reflection and learning (Davies, 2002). Davies (2002) emphasises that to enable successful moral leadership within the school context, government policy needs to bestow professional trust.

Therefore, there is room to explore how place-based theory and critical theory could help us understand leadership in the context of schools.

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31 Putting authenticity in its place: the interactional accomplishment of a seemingly intra-individual phenomenon

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The topic of authentic leadership has recently attracted considerable attention in the scholarly community. In this paper, we wish to critically examine this concept and the "place" for authenticity. In essence, we argue that the phenomenon is better located in interaction, than 'inside' individuals.

Authentic leadership is defined by Walumbwa et al (2008) as "a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (p. 94). The literature on authentic leadership is critically reviewed by Iszatt-White and Kempster (2018), who argue that it has become an "idealized construct that may not reflect the daily experiences of practicing managers" (p. 365). They claim that despite a range of quantitative studies demonstrating positive effects of authentic leadership, the concept itself is problematic and unclear and in need of a critical examination from a range of different perspectives. Such a critical re-examination is therefore required if we are to achieve a re-grounding of the central notion of authenticity in relation to leadership.

By taking an interactional approach and by exploring of authenticity in leadership practice, this paper aligns with the aim of critically examining the notion of authenticity in relation to leadership. Through an ethnomethodologically and conversation analytically oriented analysis of naturally-occurring interactions, we examine the assumptions and proposals of authentic leadership, and critically explore how the notion of authenticity might be understood from an interactional perspective. More specifically, we argue that authenticity is better seen as an interactional accomplishment, than as a property of an individual.

Previously, the notion of authentic leadership has been criticized from a variety of positions. Ford and Harding (2011), taking a psychoanalytic perspective, argued that authentic leadership is an inherently contradictory and paradoxical concept. Alvesson and Einola (2019) criticize the theory for being excessively positive and conceptually confused, not least by conflating authenticity with honesty and sincerity.

From an interactional perspective, Iszatt-White et al. (2018) demonstrate how the category of "authentic leader" is made up in media discourse, as a form of "empty signifier". In their study, the notion of authenticity consists of three aspects: being consistent; being principled; and being "true to oneself".

So far, however, most critics seem to have accepted the idea that authenticity meaningfully can be attributed to individuals (as an analytical concept), and that internal characteristics, such as authenticity, can be expressed through behaviors, producing leadership effects. While Iszatt-White et al. (2018) thus acknowledge the social construction of the category, they seem to accept that being consistent and being "true to oneself" are expressions of an individual, or in other words, to act "consistently" or "true to oneself" is attributable to individual style, character, or choice. A person can be more or less "true to oneself". Similarly, Ladkin and Taylor (2010) when discussing how a 'true self', and so authentic leadership, is enacted, focus on the individual and not on the interaction between individuals.

It is primarily this element – being true to oneself- in the theory of authentic leadership that we focus our attention on here. We argue that being "true to oneself" is better seen as an interactional accomplishment that is collaboratively produced (similar to how Wilkinson & Kitzinger (2006) have shown surprise to be an interactional achievement), rather than as a characteristic of an individual. We are thus not only questioning the content of the category, of the value of being more or less authentic, but the very notion that "authenticity" is a characteristic of an individual, and argue instead that it is something that is produced in

interaction, thus a characteristic of a relationship. We are not focusing on the social construction of the category, but of the phenomenon to be categorized.

We pursue our argument through a close examination of interactional episodes, where an individual performs what is colloquially understood of “being true to oneself”. We aim to show how the authenticity is collaboratively produced in interaction, rather than produced through “behaviors” performed by an individual. Further, we utilize the analysis to critically examine the definition of authentic leadership, questioning the behavioral logic this builds on. We argue that the reliance on behaviors for the definition of authentic leadership produces a circular definition, where the causes of a phenomenon are confounded with its effects.

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32 The Place of Leadership and the Phronesis Virtue in Bringing Wider Societal Wellbeing

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The quote in the title is from one of the participants in a four-year (2015-19) empirical research project ‘*Phronesis* (practical wisdom) and the Medical Community’ The aim of the project was to improve patient care and community well-being through better understanding of the concepts of ethical decision-making for the medical community in the UK and internationally.

Phronesis, or practical wisdom, is a concept which advocates a way to make ethical decisions that are grounded in an accumulated wisdom gained through previous practice dilemmas and decisions. It can be considered as a leadership ability to make decisions that draw on experience from many previous practice situations and allows a leader to come to a wise decision when there seems to be many competing demands in any given situation. For a doctor it is a way to take all the virtues of relevance to any one patient decision into consideration and take action that brings the best outcome for that patient and their community. Ethical decision making can be complex with the “right” decision in one set of circumstances, for one patient not being the right decision for another. *Phronesis* is in effect an “executive virtue” which by keeping the stakeholders central to the process, allows ethical decisions to be executed in practice rather than discussing conceptual theoretical principles or just trying to follow a range of guidelines.

The project was funded by the Arts and Humanities Research Council (AHRC) and has made a contribution to the concept of *phronesis* as applied to medical practice that is also generalizable for any healthcare practice. Here we argue that contribution also has wider implications for leadership roles in any sector as it offers theory on an empirical study of ‘collective practical wisdom’ on complex decision making from what is generally regarded as the most trusted profession in the world. The aim of this paper will be to explain the theoretical contribution and the practical application in any leadership role. The leadership decision approach that develops from the emerging concepts in this study is distinctive and very different from a values based approach. Rather than decisions that consider what is of value to an individual or group of individuals in an organisation the *phronesis* and practice virtue concepts offered here reflect a consideration for the wider well-being of people across society.

The primary research question for the original study was: What does it mean to medical practitioners to make ethically wise decisions for patients and their communities? Data collection included (n=131) narrative interviews and observations with medical consultants and GPs at all stages in career progression. Analysis drew on neo-Aristotelian concepts of

practice based virtue ethics supported by an arts based film production process. We found that individually doctors conveyed many different practice virtues and those were consolidated into fifteen virtue continua which convey the participants' 'collective practical wisdom' and include the *phronesis* virtue. We argue that this study advances the existing theory on *phronesis* as decision making approach for leaders because for the first time a 'collective practical wisdom' containing fifteen virtue continua now exists. The arts based element of the analysis supported the production of a six part video series; an enacted form of their 'collective practical wisdom' With that resource leaders can cultivate practically wise and ethical decision making as an alternative to an unmanageable array of guidelines and prescriptions on how it should be done. Rather than prescriptions the findings offer a theoretical moral debating resource for reflection before, during and after complex ethical decision making that could be used by people in senior positions in any organisation. Decisions based on this theory advance beyond both local and wider constructs but at the same time acknowledge their importance (Western and Garcia 2018).

Leadership, Philosophy and Ideology

33 Memory as a Leadership Space: The Influence of Memory in Leadership and How Leaders Build the 'Work of Memory' for Social Justice **Toni Jimenez-Luque, University of San Diego, US**

For centuries memory has been a topic of minor interest. However, it would be during First World War when it gained attention in associating memory with the idea of reasoned progress first, and then later, before Second World War, with the idea that beyond feelings memory also produced knowledge. Notwithstanding, the moment that really marked a qualitative change in conceptualizing memory was when the accounts of the experiences in Nazi concentration camps first appeared. Thus, the idea of the 'duty to remember' arose and, since then, it was not only necessary to know the past, but also to recover and remember it (Horkheimer & Adorno, 1996).

Within the leadership field, the literature about memory from a cultural and historical point of view is scarce. In terms of culture and organizational culture and leadership, it is widely accepted that leaders shape culture (Schein, 2010) and are also influenced by cultures and worldviews (Hofstede et al., 2010). Moreover, from a perspective of history and leadership, new emergent research confirms that leadership styles, types, and leader-follower relationships are also determined by history (GuramatunhuCooper, 2017). Notwithstanding, the idea of memory within leadership studies has not been analyzed in detail and it can be central in (1) bridging culture (and organizational culture) and history; (2) understanding better the space where the phenomenon of leadership emerges with the constrictions and dispositions that might influence leaders and followers; and (3) shedding light on how leaders remember and recover memory.

With this conceptual paper, and as a consequence of limitations of scope and time, I am going to focus only on the capacity of leaders and social groups to shape memory and influencing the perspective of the followers with purposes of social justice. Although acknowledging that the combination of memory and leadership is a relational process that overcomes dichotomies of agency and structure, this paper is interested in how leaders shape memory to recover the stories of the 'forgotten' seeking social justice. Understanding that 'heroic' and 'glorious' designs of leadership do not work "does not mean abandoning any idealistic concern with improving the human conditions of life. It simply means taking a humbler stance and working realistically in our own local interactions" (Stacey, 2012, p.127).

The process through which leaders are able to shape memory is called 'work of memory' and was coined by Paul Ricoeur (2000). The work of memory, also known as the 'work of history' (Hilberg, 1996; Laliu, 2001; Schwab, 2000), consists of the analysis of witness accounts to verify, detail, and contextualize them extracting the necessary information to construct memory. Notwithstanding, this memory needs to be processed not only to avoid its misuse but to prevent the imposition of the memory of certain social groups to the detriment of others (Bonnet et al., 2004). Thus, if processes of leadership in general and leaders in particular shape memory, the question that arises is: Whose memory? For example, when Donald Trump used for his political campaign the sentence 'Make America Great Again' (MAGA) what memory was he invoking? When was America great? During Slavery? During Segregation? Or when the advocates of the Brexit portray an ideal past to their followers to convince them to leave the European Union (EU), whose memory are they presenting and whose memory are they making invisible?

Therefore, memory in general, and the work of memory, understood as the capacity of leaders to shape memory through framing an implementing discourses and narratives in particular (Fairhurst, 2011), become central for the study of leadership. How do leaders shape memory through a 'work of memory' to create, reinforce, or destroy images of leadership according to their own interests? How do leaders use the 'work of memory' to control and oppress or to emancipate and liberate social groups? And what is the role of power and politics in some of the most recent examples like Trump, Brexit, or the struggle of indigenous communities around the world to defend their territories and cultures from disappearing? All these questions are key to know more about the complexity of the phenomenon of leadership.

As a transdisciplinary field, leadership studies can be central in understanding more in depth from perspectives of history, culture, and politics, how leadership and memory are connected and, specifically from an approach of 'work of memory' with purposes of social justice, to (1) developing resources to confront the imposition of the vision of the dominant culture, (2) demystify stereotypes and absolute truths, and (3) contribute to rebuild the memory of the 'forgotten.'

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34 Improvising Leadership: making use of space Caroline Ramsey, Liverpool University, UK

Authors such as Fairhurst (2007), Larsson and Lindholm, 2011 or Crevani and her colleagues (2011) have developed significant collections of research using conversations to investigate leadership as a practice or relational phenomenon. On several occasions, discursive research, using methods such as conversation analysis or critical discourse analysis, has sought to explore processes of leadership as a social performance. Almost exclusively, such discursive methods have used the interactions of identified individuals; individuals who had pre-understood roles that fitted them as leaders or followers. These studies have been important in helping us understand how leaders and followers work, for example highlighting the negotiated, rather than directive nature of such conversations. Followers are rarely to be seen as dopes working at the behest of their leaders. Despite their undoubted contribution to our understanding of social processes of leadership these studies do struggle with two methodological problems. First, in all cases, the identity of the leader is known. The research is therefore into how that person's leadership is worked out and not into how leadership is produced, independent of identity. Secondly, in using the term 'interaction' Bakhtin (1984) would argue that the researchers have assumed finalised characters interacting. In contrast, Bakhtin offers us the term "interplay" through which characters perform who they are and who they are becoming. The concept of interplay offers us a window into leadership as a social performance where participants become led or lead(ers) at particular social moments.

A problem remains; what shifts in method and perspective are needed to help us attend to the phenomenon of conversations rather than the actions of individuals-in-conversation? Elsewhere (Ramsey, 2016) I have argued that a performative understanding of conversation as a prime relational or processual ontology enables us to attend to conversation as shared agency rather than performance of two or more, independent actors – e.g. individuals or turns. To do this we can use Gergen's (1994; 1995) relational dyad of act+supplement. Gergen argued that any act was always indeterminate until supplemented by a response. A conversation can therefore be seen as an emergent process of becoming, as successive supplements create and offer new or re-constructed intentions, outcomes and identities to the participants. For the study of leadership a further appreciation of conversations is helpful. Improvisational actors speak of making an "offer" (Johnstone, 1999) in a performance, which can then be either "accepted" or "blocked" by other performers. In researching relational leadership we can, therefore, look for moments when particular offers are "accepted", these being identified as moments of leadership.

The empirical material used for this study was taken from the rushes of a BBC TV programme "Can Gerry save the NHS?" there were over 100 hours of video recording. Not all was usable as naturally occurring talk, because of the input of directors or the apparent construction of conversational contributions to avoid naming individuals. One particular story arc, however, did offer a good opportunity to engage with creative conversations. Not only were there three multi-participant meetings, where differences of perspective or intention were articulated, but it also contained other meetings, and reflections-to-camera, that provided opportunities for dialogical inference as to the plans and evaluations of participants. The extracts used in the full paper are all taken from the final meeting, where four participants, each holding authoritative roles, contested what had been happening through the project and what should now go on in the future. For the sake of this research, I focus on the work of the external, management consultant. This is because, amongst the extended recordings available, he provides several to-camera reflections, which can be set alongside moments of conversation so as to help us interpret what is going on and how intentions and outcomes might be understood.

Through the final meeting of the project, the consultant tried 12 times to prompt discussion over time wasted on futile innovations, which only served to slow progress towards shorter waiting times. On two occasions, however, the external consultant's 'offers' were accepted and discussion developed along interesting new lines, with all participants involved. The paper

identifies three relational practices from the meeting, which supported the consultant in making these offers. I frame these in the form of three questions of projective judgment

1. **Pacing:** at this moment will participants respond to opening up or closing down a conversation, persuasion or accommodation
2. **Engaging:** Is this a moment to persist or desist
3. **Signifying:** is this issue significant and/or has its significance been noticed.

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35 Where does leadership actually happen? Understanding how the social construction of leadership is constructed

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In their 'sailing guide' to the social construction of leadership, Fairhurst and Grant ten years ago noted that the 'language of social constructionism is often used indiscriminately; too many studies offer up broad, nonspecific definitions; underspecified constructs; and a bewildering array of methods, approaches, and perspectives' (Fairhurst and Grant, 2010: 172–3). In this paper, we argue that whereas understanding leadership as a social construction has become ubiquitous, the indiscriminateness prevails. Leadership is understood as socially constructed from interactionist, process, discourse, practice, et cetera views. These contributions have significantly broadened, developed, and enlivened the theoretical discussion on leadership. However, it remains largely silent on two key issues when it comes to the social construction of leadership: *What* is actually constructed, and *where* does this construction actually happen?

In this paper, by an up-close reading of 15 key empirical contributions to the study of leadership, we open up a discussion of different conceptualizations of the social construction of leadership. We discuss *where* the social construction of leadership seems to take place in these different approaches, both in terms of the (i) definitions of leadership used and (ii) the actual analysis of leadership undertaken in the papers. We examine *what* it is that is claimed to be constructed, in terms of (i) the meaning of the notion of 'leadership' and (ii) the process or production of leadership and its effects.

Our purpose with the paper is twofold. First, we aim to contribute to a more distinct understanding of leadership and the social processes underlying this elusive phenomenon. Second, we aim to contribute to a more stringent methodological discussion in leadership studies encompassing a clearer distinction between analysts' terms and actors' terms.

We explore the consequences of these various uses of the notion of social constructivism. Specifically, we examine the consequences of unclear and slippery use of the term 'social construction'. We identify three different loci of the social construction of leadership: (i) in the minds of leaders and followers; (ii) in the actions of presumed leaders, and (iii) in the interactions between leaders and followers. In these different loci, it is further quite different phenomena that are constructed, ranging from (i) negotiating the meaning of an 'empty signifier' (Kelley, 2014), to (ii) construction of situated identities, and (iii) interactional influence and organizing processes. These differences, often ignored, have profound impact for the very ontology of leadership. Specifically, we show that while different studies claim to

build on another and contribute to a continuing discourse, such claims are made meaningless by the differing ontological assumptions. This is particularly devious as these assumptions are often glossed over in formal definitions and characterizations of leadership, but come through in actual analysis.

Our analysis suggests that part of the seemingly incommensurability between different research traditions can partly be attributed, not only to differing fundamental assumptions, but also to the sometimes unclear, ambiguous and changing conceptions of social construction used in the literature and in analytical practice. From this, we argue that for leadership to be maintained as a relevant theoretical concept, we need to frame leadership theoretically in a way that firmly finds its place epistemologically (as an analyst's concept, not an actor's) and ontologically (in social interaction rather than in e.g. post hoc sense making).

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Leadership and Organisational Context

36 Leadership work among senior faculty in Swedish universities: Reinforcing administrative control, redefining collegiality

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In this paper we analyse department-level collective leadership work processes in Swedish universities. Drawing upon a notion of leadership work as co-constructed by many organisational actors in interaction (Bolden et al, 2009; Crevani et al, 2010; Denis et al, 2012; Endres & Weibler, 2017), we show how leadership work among senior faculty increasingly:

- Becomes concerned with administrative/regulative issues. Our respondents describe how meetings, tasks distributed to ad hoc teams, committee work etc., become increasingly time-consuming and mandatory to partake in. This leadership work also becomes increasingly focussed on receiving and handling administrative issues referred to them by central university bodies, or on the formulation and implementation of internal regulations.
- Revolves around short-term solutions to eternal problems. Many of the structural issues in the university sector – e.g. under-funding, research-based meritocracy despite heavy teaching loads, expectations on both basic research and societal impact – are acknowledged and subject to continuous attention at department level. However, they are usually translated into short-term problems to be resolved in one or two years, resulting in simplistic 'quick fixes' and projects whose time horizons usually tend to coincide with national budgetary periods or terms of office for senior managers. Moreover, these quick fixes and projects are rarely coordinated with each other, which from time to time results in 'project overload' and goal conflicts.
- Becomes concerned with systems for surveillance and control. Most handling of administrative and regulative issues tend to revolve around the perceived need to make academics report their work contents, performance and whereabouts in more detail, and to prescribe how various work tasks shall be carried out and how decision-making shall happen. Leadership work rarely deals with notions of trust, professional

freedom or work satisfaction, but rather with constructing academics as in constant need for further surveillance and control.

- Builds on shaming and blaming of individuals and groups. Following the focus on surveillance and control, the onus is always on the individual academic to live up to all sorts of expectations and adjust to new regulations and change projects. Very few, if any, are seen as delivering upon all these expectations – instead, the shaming and blaming of individual academics and groups for failing to achieve this or that tend to be part and parcel of everyday management. In the end, virtually everyone can be seen as problematic in one way or the other and in equal dire need for further regulation, surveillance and control. The social worth of successes (top-cited publications, major grants) are passing, while the burden of alleged failures linger.

This discussion is based in a qualitative study of senior lecturers employed at business administration departments at four different Swedish universities (n=45). Most of them are involved in leadership work at their respective workplaces, either through formal roles such as head of department, director of undergraduate studies, etc., or through informal involvement in task groups, inquiries, committees and boards. The study was originally undertaken to investigate performance-based funding systems (PBFS) and their impact on academic professional identity construction processes. Leadership work appeared to be central for our understanding of these processes, in the sense that the daily practicing of PBFS' involves construction of organisational direction, issues, spaces of action etc (Crevani, 2018).

The consequence of the above leadership work processes is that leadership work becomes increasingly irrelevant to daily teaching and research activities and at the same time increasingly time-consuming and central for involved senior faculty. The growing centrality of this particular form of leadership work in the daily life of faculty is self-reinforcing, both due to the content of work (which constantly calls for further decisions, adjustments and remedies) and to growing expectations on senior faculty to perform precisely this sort 'organizational responsibility' and 'collegiality' instead of withdrawing into their own teaching and research. Not only are formal managers in the 'chain of command' pursuing this kind of leadership work, it is also colonising and redefining notions of collegiality and citizenship amongst senior faculty in general. This research builds upon, and adds to earlier similar studies on leadership work in Academia (Macfarlane, 2005; By et al, 2008; Bolden et al, 2009; Clarke & Knights, 2015; Crevani et al, 2015; Kallio et al, 2016; Bristow et al, 2017; Chatelain-Ponroy et al, 2018; Ekman et al, 2018; Spence, 2019; Svedberg Helgesson & Sjögren, 2019).

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37 Exploring the nuanced and distinctive attributes of leadership practice which are effective at the frontline of service delivery: what works from a contextual perspective to meet the challenge of delivering adult social care in the 21st century?

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Organisations delivering adult social care services in England are facing challenges of greater complexity and having to cope with them in an environment where the pressure of competition for resources is relentless, the demand on services is rapidly increasing and the rate of change is accelerating. The leaders and managers of adult social care organisations have been increasingly influenced over time by historical, social and political changes in social care which have raised expectations of care standards and service user involvement. The need for effective leadership in the sector has never been more critical, to enable organisations to sustain and improve performance. Lawler and Bilson (2010) acknowledge that defining leadership and management roles in social care is not straightforward and that there is a need for a relativist and complex leadership framework because that is the nature of the world in which they act. Therefore approaches which are rational and objectivist, the focus of heroic models of leadership, are less suitable than those which recognise complexity, reflexive behaviour and plurality of perspectives (Ladkin, 2010; Stacey, 2012; Collinson, 2018).

Mainstream heroic perspectives can be criticised for narrowly focusing on individual leaders (Collinson, 2018). Post-heroic perspectives, such as 'leadership-as-practice' (Crevani, Lindgren and Packendorff, 2010; Raelin, 2016), can be criticised for focusing on agency created by collective practices to the neglect of examining individual leaders (Collinson, 2018, p. 6). Neither perspective explores the influence of social and organisational structures or the interrelationships of practices and power. Collinson's (2018) critical perspective sees leadership as an interrelation of practices that accepts both heroic and post-heroic perspectives. Adopting Collinson's perspective offers new and valuable insights into how leadership is enacted and developed within adult social care organisations – looking at what actually works in leading and managing in the sector. There are different methodologies available to explore how leadership is enacted and developed. Collinson (2018, p. 3) finds that 'leader-centred literature represents the overwhelming majority of studies on leadership'. He and many authors (Ladkin, 2010; Stacey, 2012; Bolden, Witzel and Linacre, 2016) support a more qualitative approach to leadership studies to enable a richer and more fluid engagement

with the topic. They see the concept as complex, with leadership existing at multiple levels of analysis, dynamic and changing over time, and socially constructed through interaction. Ladkin (2010, p. 186) is amongst many authors who contend that emotional responses of those engaged in leadership dynamics is a largely unexplored yet rich potential area for study and encourages researchers to explore those more sensitive, 'invisible' aspects of leadership.

To make sense of the phenomenon of leadership Ladkin (2010, p. 53) encourages researchers to 'interrogate the terrain below the surface of apparent perceptions' and 'expand the methodological palette' to gain a deeper insight into how leaders and others make sense of their leadership in context. This commends that a more interpretivist and constructivist approach will recognise the contextual and dynamic nature of leadership. In line with these arguments this doctoral study is based on an interpretivist and qualitative approach. Primarily using interpretive phenomenology as a research methodology, supplemented by ethnographic observations, the study has captured the day-to-day lived experience of 20 adult social care leaders, a mix of owners and managers, across part of southern England. The phenomenological analysis takes into account the temporal landscape and describes their lived experience through a narrative of emerging themes. Insights are revealed into how various actors interpret and make sense of context, culture and place in their leadership practice. The research findings offer insight into the relationship between leadership and place. Key attributes of effective leadership have emerged which suggest why some leaders are more successful in their environment than others. The underpinning socially constructed values and beliefs associated with social care are subject to differing interpretation at the frontline of service delivery. Capturing the lived experience of adult social care leaders has identified a dynamic and sometimes complex set of asymmetrical and interdependent power relations at different organisational and socially constructed levels; highlighting the embodied nature of leadership where identity, reflection and emotions can shape practice in field settings. To meet the challenge of delivering adult social care in the 21st century a new conceptual proposition to develop the effectiveness of adult social care leaders is presented.

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38 Relational Leadership and Just Culture: Can the NHS really learn from the world of Aviation?

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Since the launch of the Patient Safety Strategy (NHSI) on the 2 July 2019, there are high expectations for NHS Leaders to transform the rhetoric from talking about harm to talking about safer systems, alongside learning from what works well and not only focusing on failures. It suggests that this is required to be undertaken within a Just Culture, encouraging an environment that is not about blaming individuals for their mistakes, but creating an

environment where individuals can admit to, learn from and prevent incidents from occurring again.

However, the concept of a Just Culture comes from a different place: Aviation. The application of concepts from aviation into the NHS is regarded by some NHS leaders and Patient Safety representatives as 'irrelevant' and/or 'inappropriate' due to the differences between aviation as 'place' and the NHS as 'place'.

There is substantial evidence in Aviation Safety (Hollnagel and Shorrock, 2012) that rapid increases in technology, complexity and volume are continuously required to meet the demands of passenger numbers. A report by the International Civil Aviation Organisation (2018) shows that passenger numbers reached 4.3 billion between 2017 and 2018, an annual growth of 6.7 per cent. This increase in demand requires continuous advances in technology, but more importantly, increased relational consideration for aviation personnel to ensure safety is paramount.

The NHS is also experiencing a rapid increase in patient numbers, especially with an aging population. In 2017-2018 there were 20.0 million Finished Consultant Episodes (FCEs) recorded by NHS Digital, an increase of 1.5 per cent from 2016-2017. Compared to ten years ago, this was an increase of 30.4 per cent.

The rapid increase in passenger and aircraft numbers in Aviation, partly mirrors the increase in patient numbers across the NHS. And yet aviation and the NHS, are both experiencing shortages in highly trained personnel.

Other similarities between the NHS as 'place' and Aviation as 'place', despite the two industries being significantly different in terms of outcomes (treating patients versus flying passengers from A to B, to put it simplistically), are related to how work is undertaken:

1. Safety is paramount
2. Shift work (anti-social hours)
3. Human Error happens
4. Specific and sometimes intense training, taking several years

The obvious difference between the two 'places', is that working in aviation you are interacting with professionally trained people (pilots, air traffic, dispatchers, engineers, etc.); in the NHS you are working with professionals, but also the public. Also, there is the issue of safety; however, despite efforts by the NHS, aviation is ahead in this area and has learned some very tough lessons over the last forty years. There is only a one in ten million chance of dying in an aviation related accident, versus a one in three hundred chance of dying due to a medical error (Donaldson, 2011). There are critics of this comparison who say that a patient dying is very different to a plane falling out of the sky; it is not about a like for like here.

The basis for this research and comparison of place, is not considering the successes of lessons learned through a Just Culture in Aviation being a blue print for the NHS, but the basis of learning how aviation was able to change mindsets, behaviours and attitudes to improve safety.

By considering a 'whole systems' approach (Bradbury, 2003), and the importance of building more effective Relational Leadership (Fletcher, 2012; Uhl-Bien, 2006, Uhl-Bien and Ospina, 2012) practices, how can NHS leaders better assist NHS professionals to do their jobs to the best of their abilities? What were the relational practices in the 'place' of aviation that the NHS 'place' can learn, to allow more focus on improving working relations between the 'blunt end' and the 'sharp end' (Cook, Woods and Miller, 1998), and more effectively balancing safety with accountability (Dekker, 2008)?

The Patient Safety Strategy is a step in the right direction, however, it is important for NHS Leaders to better understand that the NHS is not entirely different to aviation, and there is a potential requirement for the focus to be on defining what a Just Culture is, leaning more towards the importance of relational leadership, and what it all means to the future of the NHS.

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Leadership in a Cultural Context

39 Reluctant leadership in the Australian arts and cultural sector Kim Goodwin, University of Melbourne, Australia

In 2014, the then head of the Queensland Theatre Company provoked the Australian arts and cultural sector by asking "I'm looking for Cultural Leadership? Do you know where I should look?" (Enoch 2014: 4). Changes to the arts and cultural landscape in Australia, including the continued shrinking of public funding, increased corporatization and managerial measures of success, and ongoing debates around the economic influence of creative capital on the broader economy, have contributed to the changing nature of cultural leadership in practical terms. Both in Australia and internationally, there is a crisis of cultural leadership with public discussion of arts leadership questioning its relevancy and effectiveness (Enoch, 2014; Hewison, 2004; Price, 2017; Taylor, 2014).

Leadership in the arts and cultural sector reflects a number of documented contemporary approaches, while at the same time offering scope to further consider the role place plays in shaping arts and cultural leaders. For example, the intersection of leadership and creativity demonstrates how both concepts are associated with crafting a compelling vision (Alvesson and Sveningsson, 2003; Enoch, 2014) and are closely linked to organizational headship (Caust, 2006; Zoller and Fairhurst, 2007). However, in more recent years, more critical

approaches have emerged recognizing the need to empower all participants in artistic processes to achieve shared goals (Caust, 2018). From a labour market perspective, Australian arts and cultural practitioners are at the coalface of precarious employment. Arts workers are typically employed on a casual, short-term or contractual basis, and often undertake significant periods of volunteer work (Throsby and Petetskaya, 2017; Cunningham and Higgs, 2010). Study of leadership within the arts, therefore, is contextualised by particular economic pressures, and highlights leadership within a variety of organizational and cultural constructs.

This paper explores both the debates about cultural leadership effectiveness and the role of organizational, cultural and geographic place in shaping cultural leaders through the lens of leadership identity development of emerging arts and cultural leaders. Specifically, the paper investigates leadership identity development across nine arts and cultural disciplines and finds that many arts and cultural practitioners exhibit reluctance toward leadership. Underpinned by a social constructionist framework (Crevani, 2015), the research examines how participants build disciplinary-based leadership schemas and explores the influences on this construction. This research moves beyond the leader-follower binary to consider the role of community. It analyses 41 semi-biographical interviews, including nine emerging arts and cultural leaders and 32 individuals who have engaged with them professionally as peers, mentors, subordinates, managers or collaborators. By using this methodological approach, the research hopes to avoid recently identified leadership research traps (Alvesson, 2017) and demonstrate leadership is influenced by social interaction and contextual factors (DeRue and Ashford, 2010).

The paper unfolds in three sections; first, it explores the high levels of leadership reluctance shown by emerging arts and cultural practitioners through narrative analysis of disciplinary based communities. Second, reflecting the reality of creative labour practices, the paper highlights factors influencing this reluctance beyond organizational control factors documented by Alvesson and Willmott (2002). Factors such as gender, participation in leadership discourse, cultural egalitarianism, and the impact of place (both geographic and virtual) help shape arts leadership identity. Finally, the paper shows how engagement within communities of practice (Lave and Wenger, 1991) contributes to overcoming leadership reluctance by providing space for emerging leaders to develop their leadership identity in a way that does not deny dominant discourse or identity regulation (Alvesson and Willmott, 2002), but incorporates contextualized understanding of leadership that aligns to creative practice.

The paper builds on existing knowledge in several ways: by providing insight into the development of leadership identity and the formation of arts and cultural leaders in Australia; by critically examining arts and cultural leadership to incorporate leadership reluctance; and by considering the role place plays in constructing arts and cultural leadership, explicitly demonstrating the role communities of practice plays in supporting leadership identity development. The research establishes emerging leaders in the arts and cultural sector in Australia have a complicated, often resistant relationship to leadership that results in a hesitation to embrace, or claim, their own leadership identity. In addition, the research shows how leadership is constructed within specific contexts, demonstrating there is no "one size fits all" cultural leadership model. It also highlights the role place, as represented through geographically-dispersed, disciplinary-based communities of practice, plays in providing developmental opportunities to work through leadership resistance and cope with the precarious nature of arts and cultural work.

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40 Shifting the Focus in Leadership Studies and Development **Frank Hamilton, Eckerd College, US**

A number of leadership scholars have insisted that the focus in leadership studies and leadership development needs to be shifted. Uhl-Bien, Marion, and McKelvey (2007) note that "little explicit discussion of leadership models for the knowledge area is taking place" (p. 299). Dynamic interdependencies in complex adaptive systems call for a change in perspective about leadership. The field of Critical Leadership Studies (CLS) seeks to develop what is unexplored or missing in mainstream leadership research. It defines leadership dynamics as the "shifting interrelations between leaders, followers, and context" (Collinson, 2011, p. 182). The context, or contexts, within which both leaders and followers are situated is an understudied part of the leadership system (Kellerman, 2016).

This is not a new awareness. Hollander and Julian (1969) observed that the construct of leadership is a highly contextualized endeavor, involving complex interactions among leaders, followers, and situations. The situational or contingency approach to leadership suggests that situational factors are at the center of any understanding of leadership (Bryman, 1996). A major criticism of this approach is that the theory does not address how leaders have the capacity to change situations (Northouse, 2004). Fiedler (1967, 1993) argued that most situations can be changed, but did not develop this thought.

Contextual elements are a critical part of understanding individuals' actions. Context can refer to both the physical environment and the social system in which individuals are embedded (Hamilton & Bean, 2005). In her book *Hard Times* (2015), Kellerman describes 24 separate but interconnected areas such as politics, history, ideology, economics, religion, technology, to name a few, that are key aspects of the American contextual landscape. To fixate on leaders while ignoring context is to miss one-third of what Kellerman calls the system of leadership: leaders, followers, and context.

It is interesting to note that writers in fields outside leadership studies have observed the importance of context. Historian Will Durant (1968) in his epic *The Lessons of History* writes that man “grows out of his time and land, and is the product and symbol of events. . . . Without some situation requiring a new response . . . his ideas . . . would be untimely and impractical” (p. 34). Pepper (1942) refers to actions as taking place as a process within a situation. Finally, Ross and Nesbitt (2011) discuss how the situation influences the way humans behave and think. The main thrust of their argument is that “laypeople fail to appreciate the power and subtlety of the situational control of behavior” (p. 119). Could leadership scholars be guilty of the same failure? This may explain why leadership scholars do not pay as much attention to this critical variable.

A final piece to this puzzle may be the very methods we leadership scholars use to measure variables considered important. What method do researchers use: qualitative or quantitative methods? Quantitative research is deductive and stresses exactness. Qualitative methods are inductive and focus on understanding social phenomena (Frankfort-Nachmias & Nachmias, 2000). Context is a hard variable to measure due to its subtlety. In trying to explain, predict, and understand the construct of leadership it may be easier to focus on the leader and the follower than the context. The study of context may lend itself more to qualitative methods than quantitative measurements. This may call for a deeper and longer exploration of the phenomenon being observed.

There are consequences of the failure to address context. Change is ever present and increasing in speed and complexity. If the leadership community does not address this dynamic by developing leaders and followers who are situationally aware of the context they are operating in, both proximate and distal, leaders may stifle their organization’s growth and perhaps even its very existence. As Kellerman (2016) points out, “Context is integral to the leadership system” (p. 91).

This paper will explore methods that have successfully integrated contextual awareness in leadership studies. How is this being done? Has it been successful? Can that success be measured? Does it need to be measured? If so, how? Can these steps be replicated? Given that the system of leadership is composed of the leader, the followers, and context; it is important that we apply the same level of research to context that has been applied to leaders and more recently, followers in the past.

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41 Leadership at the intersection of displacement: Responding to the wicked challenge of extreme context in Afghanistan

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This paper examines the experience, action, interaction, process and systems of humanitarian organisations in extreme context invoked by the wicked challenge of displacement in response to the needs, priorities and challenges of the Internally Displaced Peoples (IDPs) in Herat, Kabul and Nangarhar provinces of Afghanistan. The notion of leadership in the wicked challenge of displacement further complicates the definitive leadership questions scholars normally ask. In this research, I examined both field and strategic experiences and understandings by using an open approach to focus on how humanitarian actors and organisations accomplish objectives, rather than defending a leadership theory to generate rich insights than are possible from one perspective.

The article presents two types of leadership: firstly, actors engage in leadership at the micro-level by engaging in direct action and interaction with displaced people that involves navigating societal values, culture, ethics, and the application of practical issues, such as joint-assessment and resource allocation. Secondly, procedural leadership taking place at the macro level in major capitals and regions within major international organisations in which the idea of leadership becomes politics, networks, systems, structure, power and relations that involves a range of actors to collaborate on routine bureaucratic issues.

The paper concludes that leadership response develops in a time sensitive operation, which is characterised by system, network, policies that directly contribute to protect life and alleviate suffering, thereby, play a critical role in leadership. I argue that leadership is exhibited by both formal and informal actors of the place at all stages and levels of humanitarian action, and even more importantly, in the immediate site of actions and interactions with displaced people to inform organisational policies and actions about the values, belief, culture of the displaced people in which the humanitarian action is exercised.

Research methods:

This qualitative research used a grounded theory design. In-depth interviews and observations of cluster meetings, joint needs assessment and food distributions to extract the meaningful content of actors experience narrated by field staff and displaced people. This qualitative approach of regular observation, interviewing and analysis was a spiral process meant to gain a sense of the whole, followed by the identification of key parts and element that would generate understandings of the humanitarian leadership.

Using grounded theory design, the research carried out in five main stages:

Stage one: Building understanding of the place

Humanitarian sites encompass complex interconnected elements to discern. This stage begins with reviewing more than 300 meeting records focused on displaced people in Afghanistan, and generating a primary records through non-interactive observations, note-taking, video, audio recording in different sites and environments populated by displaced people, humanitarian actors and government officials in Herat, Kabul and Jalalabad. In-depth note has build-up on the interactions of IDPs in the office corridors, humanitarian meetings, sites assessments, office environment, such as the team formulation process at DORR and INGOs.

Stage two: preliminary analysis

The researcher begins with analysis of records build up at stage one by describing and exploring the characteristics of the sites, interactions patterns, relations, meanings, roles and its power portrayals in discourse and actions. The analysis articulates major thematic areas, such as humanitarian systems and cultures that are implicit in the sites, action and interactions of actors with displaced people.

Stage three: Dialogical data generation

At this stage, data was generated from affected people, humanitarian organisations and government actors through conversational interviews, group discussions including observations and spontaneous dialogue with IDPs and humanitarian organisations during the joint needs assessment in the field, the official workplace environment, and stakeholders coordination meetings in different sites in Herat, Kabul and Jalalabad.

Stage four: Codifying and re-generating data (discovering place-making leadership and relations)

At this stage, the research analysis revealed the social systems and relations in production of leadership. These includes the immediate response sites at the community level in which the relations between affected people and humanitarian actors are displayed in discourse and interactions that get the credence of leadership.

Stage five: Systematising and relationalising data (using systems relations to explain findings)

At this stage, the initial codes built at stage five reveals two distinct leadership that includes both procedural and operational leadership driven by context and placed based issues schematised as systems and processes, relational capacity, ethics in operation bounded within place and context.

42 How context affect employee well-being? A leader's perspective Wajiha Kazim, Aditya Jain and Ziming Cai, Nottingham University, UK

Problem statement: Although, organisations incorporate different programs in their policies for the increased employee well-being, fair implementation of those policies at all levels is still at the discretion of leadership. Effective implementation of such policies has become a challenge for organisations (Bowen and Ostroff, 2004) as leaders pay lip service to EWB (Guest, 2017).

Leadership research states that leaders via their personality, behaviour and relationships influence followers and their well-being. Recent research conceptualizes employee well-being as a broad construct that is determined by psychosocial factors at work. Psychosocial factors are discussed in guidance by key organizations (such as ILO, WHO, European Commission, etc.) as aspects of work organization, design and management that have the potential to cause harm on individual health, safety and well-being as well as other adverse organizational outcomes such as sickness absence, reduced productivity or human error (WHO, 2010). They include several issues such as work demands, the availability of organizational support, rewards, and interpersonal relationships, including issues such as harassment and bullying in the workplace. Psychosocial factors can be job stressors or enablers of engagement, and arguably controlled by leaders (Schaufeli, 2015). However, leadership does not exist in vacuum and needs to be studied considering the contextual factors. Context is very much relevant in leadership research as it effect the leadership and its effectiveness (Liden and Antonakis, 2009). Although context and its impact is supported theoretically in some of the earlier theories of leadership, scholars such as OC (2017) have claimed that it has not been studied much empirically. It has been argued that it is because existing research has focused on few aspects of context including national culture, task and group characteristics, and group gender composition. It is argued that certain aspects of context have been studied

whereas contextual components such as institutional forces, economic conditions, and social network characteristics are ignored in leadership studies (Oc, 2017). Leaders yield power and leadership is arguably different in different parts of the world because of differences among various contexts.

Majority of leadership research studies focusing on contextual factors have been studied in developed countries especially North America or Western Europe, thus reflect mainly western cultural values. There are only a limited number of leadership studies that have focused on emerging economies for example south Asia in general and Pakistan in particular (Asrar-ul-Haq and Anwar, 2018). Drawing on Hofstede (1993) similar to other management theories, leadership theory and practices are argued to be heavily influenced by national culture, economic conditions and institutional practices etc. Therefore, this research examines the impact of contextual factors that affect leader behaviours, EWB, and the relationship between leader behaviour and EWB.

Method: A case study approach is adopted to gain a deeper insight of the phenomenon and to capture the complexities of the leadership influence process in the said context. This study draws on qualitative data collected through 24 in-depth interviews. Leaders working as director/chairperson/principal/Dean/ in various departments/schools/institutes of different universities in Lahore, Pakistan were interviewed. Thematic analysis is used to analyse the interview data.

Results: Analysis of interviews revealed that different contextual factors affect leader behaviour, employee well-being, and impact of leadership on employee well-being. Two divergent and often conflicting themes emerged from the data regarding faculty well-being. Leaders while commenting on faculty satisfaction with work environment reflected on 'positive psychosocial factors' and 'psychosocial hazards'. In all cases interviewees agreed that they try to deliver their best for faculty well-being. However, interviewees also reflected on their constraints. Majority of the interviewees indicated various contextual factors categorised as SLEPT factors (social, legal, economic, political, and technological) responsible for workplace hazards. Quite interestingly, in all cases, leaders reflected about their role and efforts to maintain positive psychosocial factors. It is evident from the interview data that leaders do not follow one particular style rather they exhibit different behaviours depending on the situational requirements. The data also reflected that the implicit assumptions about followers, and leader's relational approach enable leaders to facilitate faculty members wherever possible.

Implications: It is expected that detailed recommendations for policy, strategy, and workplace practices will emerge from the research results. This research is one of the few that study these western theories in a very different cultural and institutional environment, thus taking leadership and EWB literature one step ahead.

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Complexity and Leadership

43 Looking for leadership and finding leaders: An institutional approach **Miles Hayman, David Denyer and Neil Turner, Cranfield University, UK**

Organizations across all sectors increasingly face challenges perceived to be complex and ambiguous (Uhl-Bien et al, 2007). A common response is to call for ever more effective leadership that can thrive in these conditions. Whilst various leadership lenses have been applied to the challenge of dealing with complexity and ambiguity – for example, the considerable body of literature around complexity leadership theory (CLT) (see Hazy and Uhl-Bien, 2015; Lichtenstein et al, 2006; Marion and Uhl-Bien, 2001; Plowman et al, 2007; Uhl-Bien and Marion, 2009) – existing literature falls short of fully explaining variability of response. Traditional leadership theories background structural influences and remain focused on heroic individualistic conceptions (for example, see transformational leadership in Bass, 1990); and new, plural theories adopt a utopian view of unhindered collective agency that similarly backgrounds structural influences. The lack of attention paid to power is particularly prominent (Tourish, 2018).

The contribution of this paper is to take an institutional approach in line with the largely unanswered call for further integration of leadership and institution theory by Currie et al. (2009a; 2009b). Whilst traditionally focused on isomorphic structural influences at the macro level (see Thornton and Ocasio, 2008, p.100), more recent institutional approaches have focused on multi-level (macro, meso and micro) manifestations of embedded agency. This more recent focus on embedded agency acknowledges purposeful agentic action, whilst continuing to pay careful attention to the enabling and constraining institutional forces in which agency is embedded (see Thornton and Ocasio, 2008, p.103/4). Such an approach also considers the constitutive role of ever-changing context (see Drath, 2008). We argue that applying an institutional lens in this way to the organizational leadership challenges associated with complex and ambiguous problems provides a both an original approach and a highly relevant context for further research that can help to explain variability in organizational response, and motivate advances in leadership theory, methodology and practice.

The term Complex Ambiguous Non-time-critical (CAN) problems is used as an overarching contextual category label for two principal reasons. Firstly, as an inclusive descriptor for problems termed wicked (Grint, 2005; Rittel & Webber, 1973); adaptive (Heifetz, 1994; Heifetz et al, 2009); or complex (Augier et al, 2001) in existing literature; and secondly, to highlight the undertheorized significance of temporality and therefore differentiate a CAN problem from time-critical crises that are sometimes included within scholarly work addressing complex, adaptive or wicked problems (for example, see Heifetz, 1994, p.116). Broadly speaking, CAN problems are associated with meso (organizational) or macro (societal) level non-reducible issues where there is no clearly identifiable, objective route to a solution, no imperative to act instantly, and contain multiple stakeholders, all of whom are to some degree entitled to judge or control levers of action (Rittel and Webber, 1973), with stakeholders who are likely to diverge in their perceptions of acceptable solutions (Reinecke and Ansari, 2016).

Towards an institutional logic of leading

This paper takes an institutional approach to organizational leadership and asks the question: How and why does the framing of complex, ambiguous, non-time-critical organizational problems influence leadership actions over time? The authors use a systematic review to

develop a research agenda that aims to explain variability in organizational response, and motivate advances in leadership theory, methodology and practice.

The findings from the review build on Currie et al's (2009a; 2009b) largely unanswered call for further conceptual and empirical work to integrate leadership and institution theory. Currie et al (2009a; 2009b, p.1735) described an established institution of individual leading and an in-the-making institution of distributed leadership. We build on this work and introduce the term 'logic of leading' to describe the dominant institutional forces at play within organizational settings invoking perceived legitimate leader framing/reframing actions aligned to traditional, individual, time-sensitive decision-making. The contextual relevance of time - and specifically a perception that time to action is constrained - is shown to be particularly important in relation to CAN organizational problems. The findings reveal that these institutional forces combined with agentic preferences for demonstrating (individual) leader strength and decisiveness leads to framing/reframing for clarity (with linear paths to solutions), or crises (with a perceived time-critical requirement for immediate action) in most situations, regardless of the problem. This acts as a powerful constraining influence on leadership endeavours to address perceived CAN organizational problems. The review extends understanding of the underlying mechanisms affecting individual and organizational leadership in relation to problems termed here as complex, ambiguous and non-time-critical and provides the foundation for the authors' empirical research agenda.

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44 Temporarily bound: Considering the framing of leadership in the project-based partnership of two public organisations

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This paper examines the framing of leadership in the temporary partnership of two public organisations. Studies analysing framing of leadership have shown that actors may invoke different frames during their interactions to construct alternative social situations (e.g. Chreim, 2015; Alvehus, 2018). Yet, relatively little is known about the framing of leadership situations and experiences in complex public contexts. This lack of understanding is important since close examinations of leadership processes in public settings can make important contributions to leadership studies. As Ospina (2016) argues, developing deep understandings of leadership in socio-politically complex public contexts is particularly valuable for enriching the theory and practice of relational and collective leadership.

Specifically focusing on the temporary partnership of two public organisations provides excellent opportunities for advancing the study of leadership. This is because, in investigating the joining up of organisations questions arise surrounding the connection between hierarchical and collective leadership. Previous leadership studies focusing on partnership settings highlight that tensions may emerge in attempting to accommodate both perspectives (e.g. Vangen and Huxham, 2003). By examining a temporary partnership situation, the study can also respond to calls in the leadership literature for paying attention to the temporal dimensions of leadership relationships (e.g. Gronn, 2015; Holm and Fairhurst, 2018).

Empirically, the paper draws on the 18-month ethnographic research of a public service improvement project jointly owned by two UK government organisations. Following the process lens proposed by Bakken and Hernes (2006), this paper takes the position that stable frames and framing are inextricably linked in a dialectical relationship. The study is underpinned by a critical interest in the maintenance of social order and potential power asymmetries in social interactions. The analysis, based on Goffman's (1974) frame analysis approach, remains sensitive to the simultaneously enacted situations and experiences of leadership and the sociomaterial aspects of interactions.

The analysis reveals that the framing process tends to be purposive and utilitarian and produces the temporary stabilisation of three frames: seniority, control and equal partnership. Prior to the formal approval to start the project, the interactions of the practitioners tend to focus on defining and linking these frames. The 'frame bridging' (Benford and Snow, 2000) processes produce a relatively stable linkage between the institutionalised view of seniority and the other frames. However, the participants are unable to stabilise a situation that connects the control and partnership frames. The diverging interpretations of these frames rooted in different professional worldviews tends to play a key role in the inability to draw these two frames together.

Once the formal project approval is received, the practitioners primarily co-construct the control frame and the situation of hierarchical leadership in their interactions. This situation tends to be sustained through the governance artefacts and pace mandated by the organisation that has the governance responsibility for the project, the 'planned temporariness' (Palisi, 1970) of the project (i.e. sense of urgency for task accomplishment, the anticipation that the relationship will end) and the limited time availability of the policy professionals representing the other organisation. This hierarchical leadership situation continues to be reproduced even when conflict emerges due to different professional worldviews and organisational interests.

Episodic situations of partnership and a sense of a collective identity do emerge when an issue becomes time critical and is perceived to threaten the successful completion of the project. However, these situations are issue specific and cannot be sustained beyond issue closure. While some 'backstage' interactions (Goffman, 1990) acknowledge the emerging deficiencies in partnership, the interactions with other actors positioned outside the project boundaries tend to emphasise working in partnership.

The paper makes a contribution to distributed leadership theories by offering a rich perspective into different ways temporality contributes to organising leadership situations and experiences. Although the study focuses on one project, the debates of temporality in project studies suggest that these insights can possibly be transferred to other project contexts. The paper also provides nuanced understandings of how a 'weak form of distributed leadership' (Currie, Lockett and Suhomlinova, 2009) may emerge in projects; but may not necessarily be visible beyond the boundaries of a project.

The difficulties with linking professional boundaries exemplified here also resonate with the work of Brookes and Grint (2010) cautioning that in UK, the professionspecific targeting of reforms have been producing challenges for leadership in partnership situations. As such, an important practical implication of these findings for policy-makers is to consider and foster facilitative socio-political conditions for project-based interorganisational partnerships.

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45 Studying Leadership in Triads: Situating Leadership in Structure **Zahira Jaser, University of Sussex, UK**

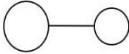
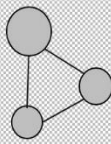
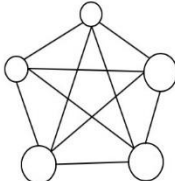
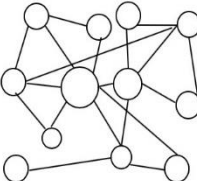
Since Simmel's *Soziologie* (1908, 1950) we know that going from dyads to triads has the greatest impact on relational dynamics than any other change in group size (Weick, 1979). For this reason, triads have become the focus of attention of organisational scholars across a number of disciplines. For example, findings from triadic studies have illuminated dynamics of innovation creation (Obstfeld, 2005), culture effects on entrepreneurship (Krackhardt &

Kilduff, 2002), successful firefighters' communication (Vidal & Roberts, 2014) or, at a more macro level, relationships in supply chains (Choi & Wu, 2009; Wynstra et al., 2015). Triadic theories, like the one on coalitions (Caplow, 1968), balance (Heider, 1958) or transitivity (Krackhardt, 1998), have proven so adaptable to be used to study different topics, from humour in the work place (Dwyer, 1991) and lobbying in Washington (Carpenter, Esterling, Lazer, 2004). However, despite their versatility, triads remain an under-utilised unit of observation in leadership, receiving so far little attention. Previous studies looking at triads (Sparrowe & Liden, 1997; Offstein, Madhavan, Gnyawali, 2006; Contractor, DeChurch, Carson, Carter, Keegan, 2012) have done so as embedded in broader networks, without zooming onto inter-triadic relational dynamics.

This paper proposes that triads are a leadership configuration on its own right, 'a pattern of leadership' (Gronn, 2015, p.547) which illuminates unique leadership phenomena, additionally to configurations previously used dyads, groups and networks (Figure 1). The lack of attention to different leadership relational configurations has previously been lamented as a gap in the study of leadership (Gronn, 2002; Chreim, 2015; Fairhurst, 2016).

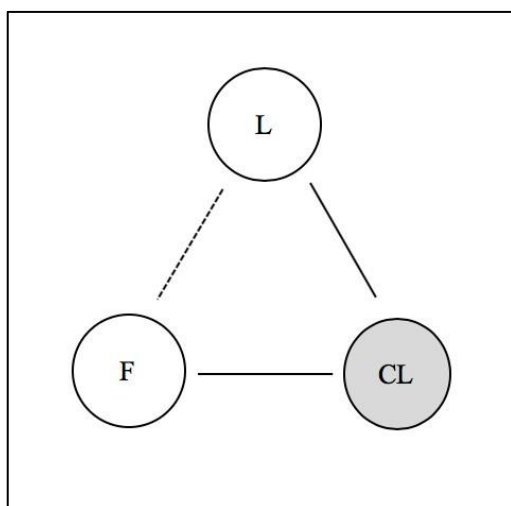
But it is more than that, it is revelatory of a tendency to study leadership as a decontextualized phenomenon both in groups and dyads (Liden & Antonakis, 2009). In groups it assumes convergence of goals amongst actors (Denis, Langley, Sergi, 2012), and suffers from lack of clarity of relational processes between leaders and followers (Tourish, 2019). In dyads, it ignores status differential, power (Lamertz & Aquino, 2004) and context specific assumptions, over-relying on reciprocity rather than other work logics, like, for example, self-preservation (Bernerth, Walker, Harris, 2016). Whilst, triads as 'a basic unity' illuminate processes that occur in groups, but not in dyads (Weick and Penner, 1966, p.191), as they 'provide a setting in which crucial properties of coalitions' and influence may be observed through face-to-face interactions (p.192). Formed by three individuals mutually influencing each other to attain leadership outcomes (Contractor et al., 2012), triads offer new insights on phenomena previously not captured, or not suspected of relevance (Weick, 1989) by studying groups or dyads.

Figure 1 – Triad as a Leadership Configuration additional to Dyads, Groups and Networks.

	Dyad	Triad	Group	Networks
Sample Relational Configuration				
Broad Description	Two individuals mutually influencing each other to attain leadership outcomes. (Dansereau et al., 1975)	Three individuals mutually influencing each other to attain leadership outcomes.	Leadership as a collective phenomenon that is distributed or shared among different people, potentially fluid, and constructed in interaction. (Denis et al., 2012: 212)	Leadership as influenced by the structural patterns of direct and indirect ties within which leaders are embedded, in the whole organization and the interorganizational linkages. (Blakundi & Kilduff, 2006)
Typical Relational Phenomena in Focus	'[How] characteristics of dyadic relationships (e.g., trust, respect, mutual obligation)... reciprocal influence between leaders and followers ... correlate with outcome variables (Graen and Uhl-Bien, 1995:223)	How characteristics of triadic relationships (e.g. coalition, separation, collaboration), intermediation between triad constituents and leader-follower role co-enactment, influence leadership outcomes.	How leadership outcomes are reached through more mutual, less hierarchical leadership interactions, and through collaborative, collective skills. (Gronn & Salas, 2004)	How patterns of relationships between actors, their embeddedness, the social capital, and the social structure are related to the achievement of leadership outcomes. (Carter et al., 2015)
Seminal Papers	Dansereau, Graen, Haga 1975; Graen & Uhl-Bien, 1995; Uhl-Bien, 2006; Uhl-Bien et al., 2014		Denis, et al., 2012; Carson, Tesluck, Marrone, 2007; Day, Gronn and Salas, 2004; Pierce and Conger, 2003; Pierce and Sims, 2002	Balkundi & Kilduff, 2006; Contractor, DeChurch, Carson, Carter & Keegan, 2012; Carter, DeChurch, Braun, Contractor, 2015
Early Scholarly Foundations	Hollander & Webb, 1955; Likert, 1961	Simmel, 1908 (1950); Likert, 1961	Follet, 1924; Mayo, 1933	Moreno, 1934; Jennings, 1947

As an illustration (Figure 2), let's consider a manager, his/her own boss, and his/her own reportee. In this example the manager (henceforth defined as a *connecting leader* or *connector*) is involved in two leadership relationships, with his/her boss (hence forth the *leader of the triad*, reflecting the highest authority) and with his/her reportee (the *follower of the triad*, reflecting the lowest authority).

Figure 2 – A Leadership Triad



This configuration illuminates three phenomena, named collectively as *triadic leadership phenomena*, for ease of understanding in this paper. The first such a phenomenon is the *role co-enactment*: the connecting leader in a triad embodies concurrently the roles and the identity of a leader (of the reportee) and of a follower (of his/her boss), and as such he/she fuses the triad's 'different sides in the unity of his personality'(Simmel, 1950, p.137). The second one is the *leadership mediation*: where the connecting leader acts as a mediator

between triad constituents, a clearing house of information, meanings and emotions. The peculiarities of this role are described by a plethora of triadic studies, where this connector can be seen as a divisive presence (*divide et impera*, Simmel, 1950), or as a unifying one (*tertium iungens*, Obstfeld, 2005), and can be further theorised by using concepts of brokerage (Gould and Fernandez, 1989). Lastly, the third leadership triadic phenomenon is defined as *skip-level leadership relationship*: whereby, the leader and the follower of the triad can also enter in a direct leadership relationship, by-passing the mediation of the connecting leader, even disempowering him/her. This latter aspect enriches our understanding of coalitions across hierarchical levels (Caplow, 1956; Weick & Penner, 1966). And can be investigated by using transitivity, occurring when all three ties (relationships) between the members of the triads are active (Krackhardt, 1998; Block, 2015).

This paper contributes to leadership theory in three ways. First, it applies readily available triadic theories to leadership, evidencing and analysing the three understudied triadic phenomena. Second, it contributes to a long tradition of studies that answer to a dissatisfaction with what Gronn (2002, p. 425) calls the 'sacrosanct binaries of dualism': the leader centrality (i.e. the over-attribution of organizational outcomes to romanticised leaders; Meindle, Ehrlic, Dukheric, 1985; Meindl, 1995; Grint, 2005), and the leader-follower separation (Colinson, 2005; Grint 2010). Third, practically, triads capture mundane aspects of every-day leadership at the core of organizations, where people skip-level in communicating to each other, challenging the dyadic leader-follower views of leadership. In short, triads shift the research focus away from leadership as an administrative activity (i.e. following formal reporting lines), to leadership as an adaptive activity (i.e. happening through informal communication between organizational levels; Uhl-Bien & Marion, 2009; DeRue, 2011).

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46 Implications and challenges for LMX theory in the Gig Economy

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The burgeoning global gig economy it thought to be changing the meaning of employment for many people (Meijerink and Keegan, 2019). There is no singly agreed definition of the gig economy omplicating its interpretation in relation to workers' experiences (Abraham et al, 2017). The CIPD (2017) sought to capture the diversity of work that has become characterised by the gig economy by defining it as '*... a way of working that is based on people having temporary jobs or doing separate pieces of work, each paid separately, rather than working for an employer*(p 4). This definition recognises that gig work is often mediated through an app or platform, as we see with Uber and Deliveroo but not always and encompasses the growing independent contract and freelancer market. Whilst heterogenous, often obscure, fast paced and amorphous, common to all gig work is the absence of a formal employment relationship and lack of mutuality. This has particular implications for leadership, which as a relational activity (Cunliffe & Eriksen,2011) is determined through the processes in which it is experienced. Frequently measured in its outputs, leadership is considered through a processual focus and relational outcomes rather than a unitary entity. However, this becomes problematic when located in the gig economy as leadership may take on a different forms, as the mutuality that is inherent in the employment role is denuded from the relationship impacting leadership.

Sarina & Riley (2018) note, the gig worker is defined by being "engaged to complete a particular task (the gig) within a defined time with no expectation of future work" (p28). That is, there is no real suggestion of an ongoing relationship with the mutual obligations that implies. Little is known about the implications for leadership in the gig economy, which takes place in a location devoid of mutuality and trust as well as a shared place, whether that be identified as geography, task, goals or a sense of permanence. A time space distancitation is

created in the gig economy between the gigger and leader and a reliance on algorithm management is seen as one of key defining aspects of platform-based work (Duggan et al, 2019). Thus, processes of leadership becomes very different experiences in the gig economy. For example, direct supervision by managers can be determined by a strict playbook which dictates their options and provides a very limited latitude to respond to situational factors. This developmental paper seeks to explore this unique place for Leadership in the gig economy through Leader-Member exchange (LMX). The emerging findings are based on a series of semi-structured interviews with giggers and those engaging them to understand the leadership options and opportunities and the real underlying meaning of leadership in the location of the gig economy.

LMX is of particular relevance to the study of the gig economy as it focuses closely on the relationship between the leader and the subordinate (Yang, Huang and Shihao, 2019). However, the identity of the gigger as worker and not employee, may intrude on this hierarchy. Research has tended to demonstrate quite a strong relationship between High LMX leadership behaviours and the generation of high commitment in employees (Dulebohn, Bommer, Liden, Brouer, & Ferris (2012). Will this be retained when those in the team are not employees and do not have a permanent status? This is underpinned by a question around the nature of the role of leadership within gigging organisations. Is leadership needed and what are the tools available to them in the absence of tentative organisational goals? LMX suggests a particularly strong relational definition of dyads. Within the gig economy this research explores how these dyads are even more salient, but that leadership is a more complex and contested activity. This can lead to the question of whether leadership needs to exist in gigging organisations, in terms of leading people, or does it simply become a question of leading processes and the people delivering the service are perceived purely, as widgets in a supply chain. These themes and issues are developed and explored through both follower and leader perspectives from those engaged in the unique place conditions of gig-based work.

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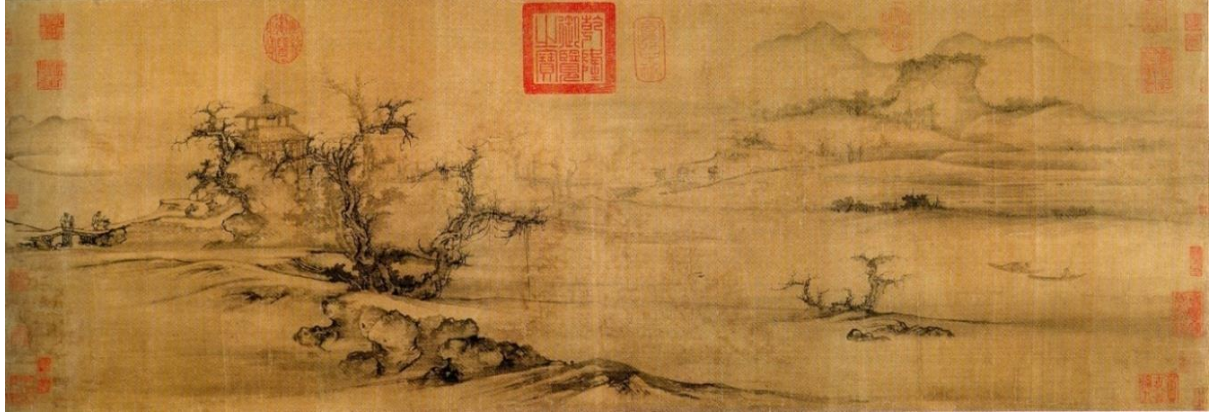
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Indigenous Leadership

47 The Aesthetics of Leadership: Exploring the efficacy of emptiness through Chinese traditional Painting

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First dream of Guo Xi (郭熙, ca 1001-1090): "Old Trees, Level Distance", Hand scroll, ink and colour on silk, 35,9 cm x 104,8 cm, Metropolitan Museum of Art, New York, USA



Nine Dragons is a handscroll painting by Chinese artist Chen Rong from 1244. Depicting the apparitions of dragons soaring amidst clouds, mists, whirlpools, rocky mountains and fire, the painting refers to the dynamic forces of nature in Daoism

'A large square seems cornerless, a great vessel is the last completed, a great sound is inaudible, a great image is formless, an invisible law is nameless.'
(Chapter 41, The Book of Tao and Teh, Lao-Tzu, c. 500 BCE/2003)

This paper explores the link between leadership, emptiness, and aesthetics based on a classic motif in Chinese paintings: water and mountains (*shan shui* 山水). This exploration shall help developing a new perspective on arts-based methods in leadership development. Following a Daoist saying that 'a great image has no form' (ibid), this paper contributes to an indigenous cultural understanding of the incomplete and impermanent nature of leadership, which addresses the call for the 18th ISLC conference for 'putting leadership in its place'.

Aesthetics can be seen as an epistemology, which argues that aesthetic or sensory knowing is inherently different to intellectual or propositional knowing in explaining not just "how we know things, but why we know things" (Taylor & Hansen, 2005, p. 1213). By drawing on 山水-style paintings, which essentially depict yin-yang philosophy and metaphors in Daoism, this

paper aims at contributing a specific approach to leadership and aesthetics through exploring the efficacy of emptiness. Yet, following Jullien's (2012) 'non-object' ideology, the world depicted in those paintings should not be considered as the direct object of our study. Instead, building on Schiller (1879), these paintings are utilised to practice making normative judgements with regard to arts, i.e. aesthetic learning. Thus, by connecting Daoism to leadership on the one hand and to aesthetics by way of paintings on the other, this paper aims to provide insights into how leadership can be learned based on aesthetic experiences, and then be applied to wider contexts.

The field of Organizational Aesthetics has gradually emerged, emphasizing improvisation, intuition and imagination over 'scientific' rationale and 'logic' reasoning specifically in an organizational context (Taylor & Hansen, 2005; Taylor & Ladkin, 2009). As fundamentally different, aesthetic approaches enable us to gain access to a sense of mindful lightness (Weick, 2007), to include emotions, values, and to offer an alternative way of understanding leadership, organizational life and society (Adler, 2006; Carroll & Smolović Jones, 2018; Strati, 1992). Thus, rather than just focusing on verbal text, researchers are suggested to pay more attention to sensory and perceptive faculties in the context of organizational learning (Linstead & Höpfl, 2000). Therefore, a selection of Chinese paintings will be interpreted to explore the link between leadership, aesthetics, and emptiness.

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48 The Power of Ancient Chinese Leadership Ideology Applied in A Southern China Company

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As the importance of Chinese firms grows, increasing attention has been paid to study the leadership ideology of Chinese companies. Taoism, one of the three traditional Chinese philosophies, was found to be one of the core cultural forces that shapes the contemporary leadership of Chinese leaders (Pan et al., 2012; Kohonen, 2005; Jacob, 2005; Ma and Tsui, 2015; Barkema et al., 2015). From the perspectives of Taoism, this paper offers a novel perspective for understanding traditional Chinese philosophy in the context of applying them in an iconic Southern Chinese company.

The central tenet of Taoism is that people are naturally good and leaders should possess observational abilities to reach accurate conclusions. Taoist leadership includes five components, i.e., perseverance, modesty, altruism, flexibility, and honesty (Lee et al., 2013). Specifically, Taoism opposes a hierarchical society (Xing and Sims, 2011) and argues that action-free leadership is more effective (Ma and Tsui, 2015; Ren and Zhu, 2015; Xing and Sims, 2011).

The Taoist basic idea of “no action.” fits with western leadership model of laissez-faire leadership (Ma and Tsui, 2015). However, a lack of adequate leadership could be ineffective (Jung and Avolio, 2000) and create confusion and stress within the workplace (Skogstad et al., 2007).

This paper presents the leadership ideology of Lee Kum Kee (LKK). The research method is unique in that, the researcher independently compiled hundreds of speeches and press interview reports made by the owners of LKK. LKK is a Chinese condiment enterprise with over 120 years of heritage. Today, as an ethnic Chinese enterprise, LKK has become a household name as well as an international brand and a symbol of quality and trust.

Drawing inspiration from ancient Chinese leadership philosophy, LKK’s fourth generation leaders found a great guiding ideology for reinvigorating the family and the family business in the ancient Taoist ideas of “invisible leadership” (adapted to the metaphors of “Autopilot Leadership model”). The “invisible leadership” or Autopilot Leadership Model enabled LKK to reach new heights. The analyses reveal that the successful transformation of LKK from an unstable family firm to a closer and stronger giant is attributed by the purposeful implementation of Taoism leadership principles and self-management system into all levels of their organizations (Chen, 2016; Li, Zhou and Zhou, 2016). Autopilot means the automatic system that is used to control the course of an airplane without the need of frequent hands-on manipulations. The model inventors (LKK’s fourth generation leaders) borrow this terminology to describe the automatic operational system in a company without the need for a leader’s direct control. This leadership ideology allowed the Owner and CEO to rise above operational issues and focus their leadership on building a vital organization with strong values and loyalty that could grow and become a model company.

In China, it could be usually split into Northern and Southern regions. Northerners can be stubborn and mentally dull. Southerners are industrious and cunning. Southerners have a reputation for being aggressive in business. The Southerners value to use their minds over their bodies. LKK shows pride as Southerner of China, and defines itself as an enterprising family with the business being just one of several activities.

This unique perspective of Taoism in the leadership studies seeks to contribute to greater understanding among leaders in a dynamic and responsive global environment. The humanistic approach exhibited in Autopilot Leadership does not set out to be a one-size-fits-all solution. It does however provide interesting and important principles and methods that are worth learning from. Autopilot Leadership is a powerful form of capitalism that could become more popular with owners and leaders of companies because it is a business approach of “doing well while doing good.”

Key words: Autopilot Leadership, ancient China wisdom, Taoism, Family business, Southerners of China, Lee Kum Kee

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49 The BA of Leadership

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Leadership scholars have attested to the limitations of leadership theory when it uses a reductionist approach and when it seeks to isolate parts of the system into variables and overlays predictive models (see for example, Lichtenstein and Plowman, 2009; Marion and Uhl-Bien, 2001; Will, 2016). When these limitations are removed, leadership moves from controlling the future to fostering interactive coordination that enables a future (Drath et al., 2008; Will, 2016). This "practice-turn" (Jarzabkowski and Spee, 2009; Nicolini, 2009; Seidl and Whittington, 2014) places an emphasis on the dynamic workings that promote necessary agentic collaboration (Raelin, 2016a) that emerges in-situ (Denis et al., 2012; Drath et al., 2008; Will, 2016).

In keeping with this practice-turn in leadership (Raelin, 2016b), this paper leans on concepts of place or "Ba" as described by Nonaka and Konno (1998). Ba derived from Japanese and Zen philosophy, is defined as "a shared space for emerging relationships" (1998, 40); Ba as space and place provides three framing concepts. The first is that place can be a mind:body experience which emerges in interaction with others. Secondly, the individual recognises "self in all" (1998, 40) and all is also in self. Lastly, the individual, in interaction has the potential to self-transcend and enter into a leadership dance whereby power becomes fluid and dynamic and can pass seamlessly from place to place as needed (Aime et al., 2014; Raelin et al., 2018). The Ba of leadership - conceptualised as leadership that is pluralised and a socially emergent phenomena - is investigated in this forthcoming study.

This paper provides preliminary findings from two small experimental pilot studies and early naturalistic field studies. The naturalistic field studies are ongoing and will not conclude fully until 2020 but early themes are presented.

All three forms of studies are concerned to align new metatheoretical assumptions about leadership to epistemological concerns. Whereas in the past, epistemology has not provided much genuine insight into the phenomenon of interest, (Nonaka et al., 2006, 2), this study has taken care to use and align equivalent units-of and levels-of analysis. For example,

pluralised leadership is at the collective level and needs a corresponding collective unit of analysis i.e. examining social practices. If theory moves to a socially constructed phenomenon then the unit of analysis too needs to become social (Gronn, 2002). Continuing to work with individual units of analysis and aggregating to the collective level cannot continue as it is not congruent with the theorising of emergence which posits that individual units of analysis in combination do not sufficiently represent the social level of analysis.

Thus, this study uses video ethnography to capture groups in action as they proceed through their organisational agenda and engage in natural pluralised leadership practices. Video ethnography of meetings affords the opportunity to capture the interactions that arise and thereafter to code what is recorded. Video ethnography enables access to the details of conduct – people’s talk, their bodily conduct, their use of tools, technologies and so forth (Hindmarsh & Heath, 2007).

Key to answering earlier epistemological concerns are the group-interviews. The full group membership is invited to explore and narrate peak moments that they select in the interaction. The group is invited to reflect on their collective experience of leadership, to specifically move away from individualised conceptualisations and to consider moments of self-transcendence, when they genuinely recognise self-in-all; all-in-self. These times of group reflection are also video recorded and subsequently coded. This novel research strategy is a contribution to methods within the theory of leadership-as-practice.

Early findings point to facets of leadership hitherto unnoticed or under-theorised. The first is the emergence of space and silence. Groups have noticed and commented on themselves in moments where they are “not doing”, “non-fixing”, simply abiding. They describe a shift to supra-individual agentic collaboration, citing the same moment that they felt the shift and using similar language to describe their experience of it. This quality of witness allows for an openness to the present moment. A place and space where future possibilities are allowed to arise. There is a questioning, provoking, answering, agreeing, objecting rather than a finalising, explaining or drowning out (Cunliffe and Eriksen, 2011).

Witness allows a meeting in mutual transformation (Drath et al., 2008).

As studies continue, the focus is sharpened through the leadership-as-practice lens to look at the absences of doing and to recognise that not-doing can be just as much about leadership as actions and activities. Ba provides the organising concept of place to allow space to be acknowledged in leadership theory.

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50 The guise of assimilation: MNCs and Neo-colonial leadership

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There are various conceptualisations of a Multi-National Corporation (MNC). Drawing on Bhabha's postcolonial critique, Frenkel (2008) argues that an MNC organisation is a matter of relations between dominating and dominated societies, between colonising and colonised spaces. MNCs then might be regarded as spaces that resonate with the colonial pasts of the "other" countries where they set up. We use the term "other" to refer to developing countries that were former colonies, which are now places where MNCs are established. Usage of the term "third world" is disparaging (Randall, 2004), we therefore use the terms 'dominated' versus 'dominating' throughout this manuscript. The focus of this paper will be on the issue of MNC leadership and its role in the persistence of neo-colonialism.

Various toolkits and models of leadership are offered as effective approaches to tackle the problems due to contextual differences. One such approach is the model of global leadership; offered as a means in solving the problems associated with "doing leadership" across diverse cultural contexts. As Wang et al (2014) found, there are still barriers that MNCs face in adopting such leadership competency frameworks embedded in Western centric ideas which are completely devoid of any understanding of the local contexts.

Westernness is unfortunately embedded in approaches to leadership in general. For instance, with the construct of Authentic leadership, scholars often cite Greek Mythology as inspiration (See Walumbwa et al., 2008), or with transformational leadership (see Bass & Avolio, 1994) there is an emphasis on heroic leadership underpinned by individualism. This is also true in the case of MNCs in diverse cultural contexts.

The Bhabhian postcolonial critique holds that "power relations between coloniser and colonised cannot be fully understood" by focusing on those aspects that force behaviour out of the dominated, such as resources and structural forces coercing certain behaviours. Alternatively, power is relational which arises from the process of identity construction in both participants (Peltonen, 2006; Foucault & Gordon, 1980; Townley, 1993; Frenkel, 2008). Due to its relational nature, power is associated with systems of classification, institutionalised practises and procedures. Therefore, for Bhabha, knowledge is central to the operation of power, and he sees colonial knowledge as emerging out of the skewed power relations between the coloniser and the colonised which legitimises the coloniser (Bhabha, 1994a; Frenkel, 2008).

We argue that MNCs use Western notions of leadership to “do leadership” in diverse cultural contexts by imposing their ideas of leadership, we refer to this as *Imposition*. The other approach is that MNCs try to “assimilate” into diverse contexts by adopting a different form of leadership, Global leadership being one such example; we refer to this, and such associated processes as *Assimilation*. We argue that both *Imposition* and *Assimilation* in diverse contexts are embedded in skewed power relations; Assimilation is underpinned by covert coercive power leading to unequal power relations resulting in MNCs having far greater power. The study therefore argues that a form of neo-colonial leadership is inevitably practised in MNCs both through imposition, and assimilation.

We move, however, beyond the one dimensional and monocultural take on MNCs. The coloniser/colonised, dominating/dominated societies frame seems to assume that all MNCs are of Western origin, and has therefore been used to critique Western centric MNCs. We wonder, however, whether an MNC with a non-Western origin may operate differently. Do the imposition/assimilation processes still occur in such MNCs?

We debate whether a postcolonial critique of doing leadership can also be applied to non-Western centric MNCs. For this reason, we consider two leading MNCs, one with its origin in a former colony, and one based in a former coloniser juxtaposed. The criteria for choosing the two, other than the origins, is the scale and reach of both MNCs. Both MNCs also have a long history, in operation for over 60 years, and the notion of the Western centric MNC has existed even longer.

Our aim is to further our understanding of leadership done in such contexts through a critical lens. Rather than to be critical of MNCs themselves, since we recognise the merits of Global corporations which are often the biggest employment providers globally, and spearhead investment.

Our research methodology adopts discourse analysis of annual reports, website content, and news coverage of the two MNCs to understand and examine the ways in which leadership is done in MNCs and how the processes in both MNCs might vary.

The contributions are twofold: first, to use a critical lens on doing leadership in MNCs; secondly, by juxtaposing an MNC with a non-Western origin along with a Western centric MNC, we increase knowledge on the differences in the *Imposition* and *Assimilation* processes and provides a corrective to Western-centric research of MNCs.

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Leadership at the Top

51 Theranos and Elizabeth Holmes: One leader, one vision, one fraud Dennis Tourish, Sussex University, UK

Theranos was a health technology corporation that went bankrupt in 2018. Its founder, main shareholder and CEO was Elizabeth Holmes, who now faces imminent trial for fraud. It may be that Theranos's fate is to be the Enron of the 21st century. It serves as a text book case of 'destructive leadership' in action (Einarsen et al, 2017; Tourish, 2013). A book has been published detailing its rise and fall (Carreyrou, 2018), many articles in major news outlets appeared even before its final liquidation (e.g. Bilton, 2016) and a number of TV documentaries have also aired.

Holmes promised a revolutionary new technology that could enable extremely small samples of blood to be tested for multiple diseases, promising more rapid diagnoses and thus cures. Her Board was stuffed with various luminaries of American life, including George Shultz and Henry Kissinger. At her peak, she was the youngest female billionaire in business history. However, her technology never worked, and various tests which suggested that it did were conducted on equipment purchased from existing companies.

Internally, Elizabeth Holmes developed a leadership style that can be described as totalitarian. She placed her employees under strict surveillance. Cameras throughout its headquarters tracked people's movements. Departments were separated physically from each other, and emails monitored so that employees could not cross inter-departmental lines in their communications. The culture was one of intense secrecy. Those employees suspected of leaking information to the media were followed, harassed by private investigators and threatened with punitive legal action. Media outlets showing an interest in the efficacy of Theranos's technology faced similar threats. Anyone who questioned what was happening internally was summarily dismissed.

Holmes also cultivated a 'cult of personality.' She modelled her style of dress on Steve Jobs and lowered the pitch of her voice to sound more masculine, flew by private jet, and seized any opportunity to appear on the front covers of various business magazines and on numerous TV outlets. On multiple occasions, she told people that Theranos was engaged in the most important work in the history of humanity, and that unless they really believed this they should leave.

This paper looks critically at leadership within Theranos to identify how it reflected an attempt to turn an *authoritarian* organization into a *totalitarian* one. Theoretically, the paper will explore the differences between authoritarianism and totalitarianism and the obstacles that often prevent the former from turning into fully fledged examples of totalitarianism within organizations. It will explore the systems of control that prevailed within Theranos, and how these were mobilised to quash dissent, promote a cult of personality and eliminate anything but positive communications that favoured the vision of the leader. She was engaged in a major attempt to produce individuals deemed wholly appropriate by the ruling group (Alvesson and Willmott, 1992), and in doing so manifested many of the behaviours we associate with hubris (Sadler-Smith, 2019; Tourish, 2019). Ultimately, her attempts at establishing a totalitarian system failed. But I will argue that while it might be impossible to *fully* establish such a system within business organizations this was clearly Holmes's intention. She put Theranos on a journey to a destination it could never reach. Her example may nevertheless offer many points of attraction for those who are also inclined to adopt tyrannical leadership styles within the workplace.

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52 Exploring the Influence of Chairperson-CEO Role Splits on Chairperson and CEO role behavior: A Role Theory Perspective

Faisal Alreshaid, Bernd Vogel and Ana Graca, University of Reading, UK

While some organizational changes in top management are selected and well-prepared for, others may be forced on organizations by local bylaws giving organizations little time to plan for and execute organizational changes. In the 2015 Executive Bylaws Module Fifteen report on corporate governance, the Capital Markets Authority of Kuwait introduce a governance principle stating that companies must separate powers and authorities of both the Board of Directors and executive management. This means that a single individual may no longer hold dual roles of Chairperson and CEO.

This recent bylaw introduces an opportunity in line with recent calls for leadership scholars to mindfully consider context or a situational opportunity in their studies (Johns, 2017), as well as a call for research to be done on "situational conditions affecting development of exchange relationships" (Yukl, 2010, p. 127). Therefore, this study will answer these calls by investigating a Chairperson/CEO role split as a pre-established situational condition and in a Kuwaiti family business as a specific contextual environment. We apply the Katz and Kahn (1978) Role Theory and role-episode to investigate the role making process of the new Chairman and CEO split roles. Having a Chairperson remain as part of the board after splitting the positions of Chairperson and CEO allows the organization to leverage the Chairperson's past expertise and network as well as minimize disruption usually associated with leadership succession (Perry, Yao, & Chandler, 2011). Yet, the Chairperson's influence may be too dominant and hinder the succeeding CEO from completely enacting his or her roles and responsibilities. Therefore, a suggestion has been made to select a successor from outside the organization to minimize the influence a Chairperson may have on the CEO (Perry et al., 2011). Finding the right balance

between a board and the top management team (TMT) is a challenge to strike a balance between check-making responsibilities and TMT accountability and independence.

Scholars have noted that leadership studies tend to be investigated through a Western lens, which takes for granted the salient differences in national culture on leadership practice (Turnbull, Case, Edwards, Schedlitzki, & Simpson, 2012). Scott-Jackson and Michie (2017), introduce the Gulf Arab Leadership Style to study the specific leadership styles prominent in Arabic leaders in the Gulf Cooperation Council Nations (GCC). Since our study is based in Kuwait, a country included in the GCC, we utilize two prominent components of the Gulf Arab Leadership Style to understand aspects of leadership behavior: behaving as "Head of House" and "Building Social Relationships". These two leadership behaviors were most frequently identified by respondents in the Gulf Arab Leadership Style study, mentioned 98% and 96% respectively.

In a 2017 review on CEO succession literature, Berns and Klarner (2017) suggest that CEO succession scholars should conduct qualitative research to investigate how the previous CEO's transition to an internal role in the company such as a board role, influences the new CEO's onboarding and performance. Additionally, Heaphy et al. (2018) encourage scholars to investigate how the changing nature of work may influence work relationships by taking on the challenge of studying multiple entities involved in the work relationship. We decided to approach this study using a qualitative lens to understand in more depth the intricacies and influences of top management change from multiple top management perspectives. The aim of our study is to understand the influence of a Chairman-CEO role split on Chairman and CEO role behavior. To answer this, we ask two questions: 1) What influence does a Chairman-CEO role split have on top management relationships? And 2) How are the Chairman and CEO roles developed and enacted after the Chairman-CEO role split?

This study takes on a qualitative approach by conducting 23 semi-structured interviews, 3month period of participative observations, which include day to day work and executive meetings, and document analysis. Additionally, we take on Heaphy et al. (2018) suggestion by investigating the multiple perspectives involved in top management work relationships, which include the Chairperson, CEO, and top of the management positions. Thematic analysis is used to analyze the data.

Our study contributes to Role Theory by proposing a model that introduced additional influences in the role making process. We have found two missing influences in Katz and Kahn (1978)'s role making process connecting "attributes of the focal person" and the "focal person", as well as "interpersonal factors" and the "focal person". Scholars have noted these missing influences (see ex., Winkler (2009)). Additionally, our findings show and introduces a missing influence, which has not been investigated by other scholars, between "external influences" and "focal person". We were able to come up with this influence because we incorporated the investigation of multiple perspectives in our methodology.

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53 Going Beyond Current Conceptualisations of Ambidextrous Leadership: Effect of Mindset on Leader Responses to Duality of Business Continuity and Change **Samila Wijesinghe University of Reading, UK**


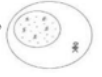

With increased competitiveness in today's fast paced organisations, organisational ambidexterity (Tushman and O'Reilly, 1996; Birkinshaw and Gibson, 2004) has become a prominent research stream (Raisch and Birkinshaw, 2008; Birkinshaw and Gupta, 2013) that advocates why and how organisations should simultaneously uphold the existing business (i.e. business continuity) while adopting change by exploiting current competencies and exploring new growth opportunities to gain short term efficiency and long-term survival (March, 1991). However, continuity and change (C&C) are often considered as contradictory processes (March, 1991) which bring conflicting demands to actors who are in spaces where handling both is unavoidable. When it comes to the achievement of such a both/and response to C&C, the extant literature is rich in highlighting the role of leadership (e.g. Carmeli and Halevi, 2009; Hill and Birkinshaw, 2012). However, the literature has paid more attention on senior leadership's involvement in the achievement of simultaneity (e.g. O'Reilly and Tushman, 2004; Cao et al., 2010). Whilst fully agreeing on the importance of senior leadership's input, this research focuses on the significant role played by middle managers (Huy, 2002; 2011) who are immersed in practical manifestations of multiple demands implicit in strategic intentions for achieving ambidexterity in a concurrent manner as agents for C&C.

In ambidextrous environments, middle managers have to act as 'ambidextrous leaders' by exploring new ways of working to put the change into practice whilst exploiting existing competencies to maintain business as usual activities in their unit(s). This raises the question that what type of leadership approach may suit them. In relation to this, still a little known but convincing concept of ambidextrous leadership (AL) offers a theoretical solution as an 'integrated leadership approach' to C&C. AL at the individual level can basically be defined as the capability of a leader to possess and effectively switch between a range of exploitative and exploratory behaviours to tune his/her approach according to the changing demands of C&C in an ongoing manner (Bledow et al., 2011; Rosing et al., 2011; Templar and Rosenkranz, 2019). Yet how middle managers feel about the contradiction and respond socially and behaviourally to tensions ambidexterity creates, will have an impact on their AL practice (Vince and Broussine 1996; Miron-Spektor et al 2018).

However, current conceptualisations of AL do not adequately describe as to how individual leaders response to the duality in practice. For example, Rosing, Frese, and Bausch's (2011, p.956) "*ambidexterity theory of leadership for innovation*", which specifies "*two complementary sets of leadership behaviour that foster [continuity and change] in individuals and teams — opening and closing leader behaviours, respectively*" and the capability of the leader to switch between these behaviours to handle the changing demands of C&C, has been the main theoretical explanation of AL so far. Turner et al. (2013, p. 317) highlight that still "*there is limited understanding of how it is managed*".

Using constructive-developmental theory (CDT) (Kegan, 1982, 1994), which clusters adults into three distinct stages of mindset development, and linking the literature in [organisational] contradictions, Voronov and Yorks (2015, p.563) propose that individuals' response to contradictions [like ambidexterity] will differ with their stage of mindset. Beginning from the lowest stage of development, these are named as; socialised, self-authoring (SA), and selftransforming (ST). grouping of adults into these three stages is based on subject-object relationship in CDT. This "*centres on the relationship between what we can take a perspective on (hold as 'object') and what we are embedded in and cannot see or be responsible for (are 'subject to')*" (Drago-Severson, 2009, p. 37). Furthermore, Kegan (1994) highlights that "*We cannot be responsible for, in control of, or reflect upon that, which is subject*" (p.32). "*They are taken for granted, taken for true—or not even taken at all*" (Berger, 2006, p.2). Object is about "*elements of our knowing or organizing that we can reflect on, handle, look at, be*

responsible for, relate to each other, take control of, internalize, assimilate, or otherwise operate upon” (Kegan, 1994, p.32). The table below summarises how the understanding of phenomena occurs through subject-object relationship of individuals in those three mindsets.

<u>Mindset with age</u>	<u>What can be seen as of object</u> (the content of person’s knowing)	<u>What one is subject to</u> (the structure of person’s knowing)	<u>Structure of meaning making</u>
(post-adolescence)	One’s needs, Inter-personal interests, desires	relationships, mutuality	Socialised Categories 
SA (only some Inter-identity, ideology this stage)	Inter-personal Self-authorship, Systemic mutuality	selfadults may reach relationships,	
ST (Generally, 40+, Self-if reached)	Self-authorship, self-identity, ideology	The dialectic between ideologies	Systems of systems 

Subject-object Relationship of Kegan’s Adult Mindsets

(Developed from Kegan, 1994, pp. 314-315)

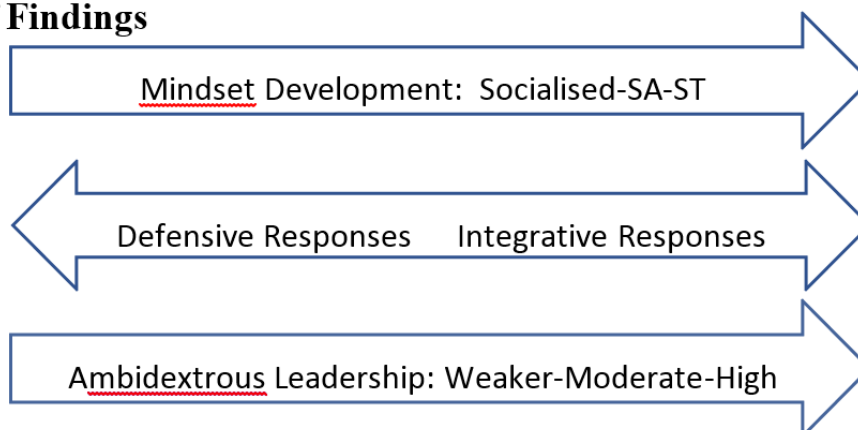
Application of subject-object relationship of CDT into the AL of middle managers implies that some elements of the complex system may experience subjectively by middle managers in different mindsets. For example, a middle manager in the SA stage may dislike change if it has a negative impact on his/her identity in the organisation as he/she is incapable of objectively reflect upon his/her self-authorship due to the limitations of the content of person’s knowing. Consequently, he/she may go for an either/or response to the ambidexterity polarising the C&C. Therefore, different responses to the contradictory demands of ambidexterity can be expected from middle managers in different mindsets.

Drawing on the above argument, this study seeks to answer the following research questions; What is the effect of mindset on the ambidextrous leadership of middle managers in the context of business continuity and change?

Research Methodology

This is a purely qualitative, exploratory study aims to offer some rich insights into the lived experiences of middle managers who are immersed in the ambidexterity based on the proposition that there can be differences of AL practice according to the stage of mindset development. The data collection consists of semi-structured interviews and twenty statement tests and data analysis adopts mainly a thematic approach.

Summary of Findings



Although the proponents of AL have come up with an integrative leadership solution which is compatible with the dual demands of ambidexterity, the findings suggest that it is only the ST middle managers are able to exercise both/and responses to C&C as truly ambidextrous leaders. SA managers show a mixture of integrative (i.e. both/and) and defensive (i.e. either/or) responses to ambidexterity. However, the weight of both/and responses of these managers does suggest that they can be considerably good ambidextrous leaders in most cases. Socialised middle managers on the other hand display high number of defensive responses to ambidexterity; therefore, they are largely non-ambidextrous. Given the fact that ST mindset is the rarest among adults (Kegan, 1982, 1994), the differences in middle managers selfconstructed epistemology imply that most middle managers in ambidextrous contexts should be given training and support to reach their full potential.

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Leadership in an Educational Context

54 Leadership from the middle: The District Leadership Role in Supporting Teaching and Learning in South African Schools **Pinkie Mthembu, University of KwaZulu-Natal, South Africa**

This paper is based on study which examined the leadership role of district officials in supporting teaching and learning in schools. It explores the views of district officials in two purposively selected district offices in one province of South Africa. Studies on educational leadership have generally shown the relationship between leadership and learner outcomes. They have focussed more on leadership within the school and less on that of the District Office. By virtue of district offices leading from the middle, they are well placed to ensure that all schools improve teaching and learning. This gap in literature on the leadership experiences of district officials has motivated this study.

This collective case study was couched within the constructivist research paradigm. It involved in-depth face-to-face individual interviews with eight officials comprising two district directors, four curriculum leaders and two circuit managers.

Supplementary data sources included document reviews and observation and accountability meetings with principals.

Framed by Leadership from the Middle and Open Systems Theory, the findings of this study revealed that districts were clear about their philosophy with which they communicated to all stakeholders. They shared responsibility and accountability for learner performance with schools. In the process, the District Director and the school principals were put at the centre as enablers. It emerged that data-informed accountability and support meetings were regularly held with schools and communities to garner support for improved teaching and learning. They facilitated professional development and learning opportunities for principals, head of departments and teachers.

Among the key lessons from this study is that, it is important for the district office to have a shared philosophy regarding how teaching and learning should be enhanced. However, a philosophy alone is not enough. Thus, meaningful strategies need to be developed drawing from that philosophy. Inclusivity in developing and implementing strategies have emerged as important. Furthermore, the study revealed that an important strategy involves operationalising multi-level structures and systems that inform and are in turn informed by various functions and practices which would harness the district-wide context. Also, it is important for district officials to be responsive to different school contexts and also help to identify partners that bolster their efforts. Thus, this study suggests that the 'we are in it together' philosophy between the district and the school was the backbone of the two districts' success.

55 Leadership in the context of Team Entrepreneurship **Karolina Ozadowicz, University of the West of England (UWE) and University of Reading, UK, Bernd Vogel and Chris Woodrow, University of Reading, UK**

Team Entrepreneurship is one of so-called "flag" programmes of the University of the West of England. Team Entrepreneurship program emerged from Team Academy, founded in 1993 at JAMK University of Applied Sciences in Jyväskylä, Finland. Currently, there are 19 programs across the world operating on the Team Academy model, each based on the same educational design and each remaining part of a highly-networked learning community. Although based in the University setting and awarded with a standard university degree, students learn by operating in the environment similar to a start-up hub. As explained by Tosey et al. (2015) Team Academy model is based on a fundamental belief that "management is learnt by being in business" (p. 15). On these programmes learners create and run real organisations, and work on solving actual business challenges remaining fully responsible for the outcomes they create (Heikkinen 2003, Leinonen et al. 2004, Partanen et al. 2008; 1993).

Within this particular context and as a part of the PhD study, I work to understand how to various leadership theories interplay with each other and how can they be integrated leading to more unified conceptualisation of leadership.

The purpose is to explore and understand patterns of leadership in the context of Team Academy's programmes.

The main question of this exploration is: What are the patterns of leadership in the context of Team Academy based programmes?

Study is based on the analyses of over 60 teams and 262 learners working on both permanent and temporal tasks. Data were gathered from Team Entrepreneurship in Bristol, UK and TAMK in Tampere, Finland.

The literature review revealed leadership can be studied from numerous perspectives. The research looks at leadership both on the individual (singular leader) as well as team level (collective leadership) ((Yammarino *et al.*, 2012; Cullen-Lester and Yammarino, 2016). In particular, in the context of individual leaders, team members' leadership ambition as well as patterns of emergence of informal leaders (members' individual leadership's centralities) can be explored. Further, from the collective perspective, this study explores patterning of a leadership structure building on the literature from shared leadership (Carson, 2007; Contractor *et al.*, 2012) as well as leadership outcomes (DAC theory, Drath *et al.*, 2008).

In overall, this study explores both of these perspectives, individual and collective, to uncover patterns of leadership in entrepreneurial teams. This research builds on Social Network approaches to leadership (Nicolaidis *et al.*, 2014; Wang, Waldman and Zhang, 2014; D'Innocenzo, Mathieu and Kukenberger, 2016; Lemoine *et al.*, 2018), and in particular expands on the work in the area of so-called "shared leadership", to explore the patterning structure of leadership using its two measures: centralization and density. On the individual level measure of centrality will be used to uncover the emergence of informal leaders. The study will also capture levels of the outcomes of leadership (i.e. emergent states of direction, alignment and commitment; Drath et al. 2008). This will allow the research to uncover how successful team entrepreneurs are in creating leadership results. Further, the relationship between the generated level of leadership outcomes and team effectiveness will be recorded.

During the presentation results of data analyses will be presented followed by discussion, limitation and recommendation for future research.

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56 Ecologies of practices-the emergence and development of leadership in early years sites in Australian early childhood education

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Effective leadership for early childhood education (ECE) supports the delivery of high-quality programmes. High quality ECE programmes have a powerful influence on children's intellectual, emotional and social outcomes and life trajectories and therefore play an important role in the development of civil and economically productive societies (Heckman, 2011; Price Waterhouse Coopers, 2019; Sylva, 2010; Sylva, Melhuish, Sammons, Siraj-Blatchford, & Taggart, 2004). Despite the significant influence leadership has on the quality of ECE, and the increasing demand for high ECE, there is a lack of research on the cultivation of leadership in early childhood programmes. Inadequate preparation for formal leadership roles, few opportunities for inclusive professional development for emerging leaders, and an absence of workforce planning are identified challenges for the ECE profession (Hard & Jónsdóttir, 2013; Rodd, 2012; Waniganayake, Cheeseman, Fenech, Hadley, & Shepherd, 2016; Waniganayake & Stipanovic, 2016). These issues signal a need for more research on how effective leadership emerges and how organisational conditions cultivate and shape its emergence and development.

In response to this need, this paper presents the findings of a qualitative research study: *A study of practices that support emergence and development of leading within exemplary early childhood education settings*. This study investigated the phenomena of emerging leadership and the development of leading in three exemplary¹ Australian ECE sites with varying governance arrangements. The study was founded on a conceptualisation of leadership as an ecology of practices on a site or place, rather than on a traditional conceptualisation of leadership as a set of replicable characteristics and traits, or style (Waniganayake, Rodd, & Gibbs, 2015; Zinsser, Denham, Curby, & Chazan-Cohen, 2016). This conceptualisation rejects the view of leadership invested in a single leader who charismatically inspires and

¹ [Exemplary services indicates all sites were rated as being of very high quality by the legislated accreditation system \(Australian Children's Education and Care Quality Authority, 2017\).](#)

independently drives changes to individual and organisational behaviour. Furthermore, the research understands leadership as underpinned by 'leading'—a dynamic activity that can be undertaken by anyone and not limited to those in formal leadership roles (Grootenboer, Edwards-Groves, & Rönnerman, 2015; Wilkinson, 2017). This recognises that the interactions and connections between any two individuals provides an opportunity for leading "as peers individually and collectively learn, grow and engage in the continuous process of organising" (Dooley, 2008, p. 2356; Uhl-Bien & Arena, 2017). Therefore, by engaging in, or enabling, the practice of 'leading', a collective momentum will occur around the project of leadership.

The research study utilised mini-ethnographic case study methodology (G. Fusch & Ness, 2017; P. Fusch & Ness, 2015) comprised of field work using direct observation and unstructured interviews, document analysis and reflective journaling, followed by dialogic cafes. The collection of data and subsequent analysis were conducted within a framework of the theory of practice architectures. This theory understands practices as living things situated within ecologies of practices. The practice of leading is dynamic and constantly reforming as a result of the conditions and arrangements on the site of practice (Kemmis, 2012; Wilkinson & Bristol, 2018). The analysis of the data illuminated how the emergence and development of leading was enabled and constrained by the particular practice architectures evident at each site.

The practice architectures of leading were made evident through an analysis of the 'sayings', 'doings' and 'relatings' of practices on each site of ECE. 'Sayings' are present in the medium of language and are made possible by the site's cultural-discursive arrangements. Sayings were identified in the characteristic language and discourses used when talking about leading and leadership. 'Doings' are present in the medium of activity and work and are made possible by the material-economic arrangements. Doings were identified in the use of physical space, when providing resources and when observing regulatory standards. 'Relatings' are present in the medium of power and solidarity and in the dimension of social space and are made possible by the social-political arrangements. Relatings were embodied in the characteristic patterns of relationships and in access to opportunities to influence. How these arrangements 'hang together' enable and constrain the emergence and development of leading and leadership. Arrangements are prefigured and shaped by the practice architectures characteristic of the individual sites (Kemmis & Mahon, 2017; Mahon, Kemmis, Francisco, & Lloyd, 2016; Ronnerman, Edwards-Groves, & Grootenboer, 2015).

The research findings supported the reconceptualization of leadership as a dynamic collective practice that can be dispersed, and identified the distinct arrangements of language and culture, physical space, resource allocation and social relationships that supported the cultivation of such leadership.

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57 Where are we and how did we get here? An exploratory case study of self-efficacy in educational leadership

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Effective leadership is second only to the quality of teaching as a lever for improving educational outcomes (NCSL, 2008) and is vital to the success of most school improvement efforts and student success (Leithwood et al., 2012, 2019; Pont, Nusche, & Moorman, 2008). One of the most commonly reported findings in the literature on effective leadership is the relationship between levels of self-confidence and successful leadership (McCormick, 2001). Major reviews of leadership literature cite self-confidence as an essential element of effective leadership (Bass, 1990; House & Aditya, 1997; Northhouse, 2001; Yukl & Van Fleet, 1992). Self-efficacy is a term synonymous with self-confidence and defined as one's belief in one's ability to succeed in specific situations or accomplish a task (Bandura, 1997). Self-efficacy research within leadership is well established but apparent in the literature is the limited exploration within educational leadership and complete lack of studies focusing on leadership levels below headship.

This study serves to address the gap and explore self-efficacy across levels of leadership and phases of education and results will inform strategies for more effective leadership training, professional development and support. A mixed methods approach was used to understand the self-efficacy levels of 138 primary phase, secondary phase and central team leaders at middle, senior and principal level within a multi-academy trust of 18 schools in the South West of England. First, a general rating scale was used within a questionnaire to assess levels of leadership self-efficacy across the organisation's framework of leadership capabilities (30 items; $\alpha=0.94$). These 30 items represented the micro level of the framework within a meso structure of six core areas and a macro structure of three domains.

Participants were asked to rate their current levels of self-efficacy for each capability on a scale from 0 'cannot do all' to 10 'highly certain can do'. Participants also reported their time in leadership, time in current role, leadership level and leadership area. Second, semi-structured interviews were conducted with fourteen leaders across educational levels to explore the development of self-efficacy perceptions and to identify key influences. Descriptive analyses were conducted on all questionnaire data to assess mean levels and correlations between key items. Following transcription of interview data, thematic analysis was applied as an inductive approach to generate overall themes from the qualitative data. The two sources of data were then analysed and integrated to reach overall study conclusions.

Questionnaire data showed the mean self-efficacy score to be $\mu=7.37$ ($sd=1.50$) with strategic leadership scoring highest across the macro level ($\mu=7.37$ $sd=1.50$), building and sustaining relationships highest at the meso level ($\mu=7.66$ $sd=1.35$) and building trust the highest at the micro level ($\mu=8.33$ $sd=1.12$). The lowest results came from operational leadership at the macro level ($\mu=7.23$ $sd=1.50$), increasing capability at the meso level ($\mu=6.85$ $sd=1.56$) and building external partnerships at the micro level ($\mu=6.51$ $sd=1.72$).

Positive correlational significance arose between levels of self-efficacy and time in leadership ($p=0.01$), time in role ($p=0.02$) and leadership level ($p=0.04$) but not between leadership area ($p=0.73$). There was significance between middle and principal leaders within strategic leadership ($p=0.02$) and setting direction ($p=0.01$). The amount of time in role was most significant between the scale extremes of <1 academic year and 5+ years (0.02) and specifically within operational leadership ($p=0.02$). Similarly, time in leadership was significant overall between <1 and 5+ years ($p=0.03$), within operational leadership ($p=0.01$) and for delivering impact ($p=0.00$).

Thematic analysis of the qualitative data supported the influence of previously identified sources of self-efficacy information (mastery experience, vicarious Influence, social persuasion and imaginal experiences, Bandura, (1977, 1997); Maddux (1995). The data supported Bandura's suggestion that mastery experiences are the strongest influence on self-efficacy perceptions but did not support the influence of physiological states. Additional themes that emerged were the presence of internal antecedents such as gender, personality and knowledge and the external leadership self-efficacy antecedents previously identified by Paglis and Green (2002) (organisational, superior, subordinate).

Results of the study have informed several recommendations for professional practice. The first is the need for comprehensive and experiential leadership training with strong elements of guided reflection. Second, there is a need for a clear institutional understanding and communication of role requirements and leadership expectations during recruitment. Third, leadership development should involve strategic movement of staff between roles, informed selection of line management pairings and proactive exposure to the breadth of organisational leadership experiences. Finally, leadership support should centre around the provision of mentors, networking opportunities and cognitive behavioural therapy training for those in leadership support roles.

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Leadership Learning and Development

58 A study on how The Royal Norwegian Air Force Academy utilises life history in their leadership development programme

Dag Ola Lien, Royal Norwegia Airforce, and Kristian Firing, NTNU:

The Royal Norwegian Air Force Academy (RNoAFA) has developed leaders in many years. Although, it has been done for many years, there are no common definition on how to develop good (military) leaders. We have experienced that some things work better than other things and through the years a set of practical cases in line of Art Based Methods (ABM) have been utilised. As an example; Firing, Skarsvåg, & Chemi (2019) have written an article on how one of these cases, «A staged Cocktail Party» can be used to train and develop future military leaders.

In order to master the intuitive and complex scenario of war, it is also important that the military cadets are trained to work in teams. Working in teams can make you better prepared for the unforeseen and challenges of what the Theatre of War can offer you. The RNoAF works in teams and the Academy also utilises coaching in teams as the primary form of coaching during the first year in the Academy (Firing & Lien, 2007). Good teams can be developed in several ways and among other things we use the sharing of life-stories (life-history) in groups in order to do this (Gardner, Avolio, Luthans, May, & Walumbwa, 2005).

The purpose of this article is to contribute to the further development of good leadership development practices in the RNoAFA and try to describe what we are already doing as our practice. We are staging the life-story telling in our leadership programme during an exercise where the cadets and their assigned group counselors are located some place in a motel/hostel facility in the mountains. Hence, we have experienced that this sharing of stories within the teams reveals three important findings so far. First, the cadet finds out for himself what values are important to him and what has formed him through the years (Shamir & Eilam, 2005). Second, the life-story teller will get a response or feedback from the audience (the team) that again will have impact for a better understanding of who he/she is. Third, it is well known from building groups that this sharing of stories will also create group cohesion and common support.

Theoretical Perspectives

This article has got at least more than one thematic category. This article will first be positioned on the study of other research on life-history and story-telling. Leadership will also be explored in light of perspectives from the Norwegian Armed Forces guidelines in addition to authentic leadership mentioned above. There will be focus on affects and self-esteem, and concepts such as 'a safe heaven for emotional experiences' (Chemi, 2017) and social perspectives on the self might be addressed (Buber, 2004; Mead, 1934). Finally, Communities of Practice (CoP) is also a part of it (Wenger, 1998). Wenger (1998) highlights that CoP is among other things a process which combines doing, talking, thinking, feelings and belongings. These things involves also social relations and our person (Wenger, 1998, p. 56).

Method

In addition we will do some interviews with our cadets in order to verify if this practice has the effect we experience and believe it has (Gardner, Avolio, Luthans, May, & Walumbwa, 2005). Therefore, how good is life-history in our leadership development practice in the Leadership programme at the Royal Norwegian Air Force Academy? Does it give the expected effect? The study will be based on the analysis of qualitative in depth interviews of some cadets that already have participated in the Leadership development programme at the RNoAFA. We will be using theory that sheds light on the subject and by interviewing the cadets, hopefully we will then be able to get an overview over the impact life-story has as a tool.

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59 Leadership learning in context: reflexivity and leadership practice

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“The challenges of the new millennium have prompted substantial shifts in both the theory and practice of leadership, that challenge traditional accounts of influence and agency.”

Bolden (2016) is referring to a broad shift in leadership research away from underpinning assumptions of the leader as individual hero, possessing traits, skills, talents and competencies, and to a view of leadership as being a social process, founded on the quality of relationships, associated with inevitable power and authority dynamics, located and bounded in time and space.

Bolden (2016) also rejects the either/or frame implicit in the above paragraph, and points to the need for leaders to embrace paradoxes in their situations, accepting that contradictory forces cannot be resolved. He points to the likelihood that leaders possess both personal and context-located abilities.

Such a view has profound implications for the development of leaders, and brings to the foreground key themes such as:

- Leaders’ ability to learn lessons in one context and to reflect on how to apply broad concepts elsewhere. Becoming sensitive to the importance of local conditions becomes important, as does the ability to contextualise learning in a specific setting, then de-contextualise and re-contextualise for their own workplaces.
- The criticality of relationship building and of social capital.
- The topic of power: what it is, how leaders already use it, how it might be used for furthering social purposes.
- Developing a capacity for tolerance paradox, uncertainty and ambiguity. In a context where there are increasing numbers of stakeholders’ groups, each expecting to exert ongoing influence on service provision, leaders must somehow sustain themselves for ongoing learning and responsiveness.

The authors argue that this shift in the leadership research has not been widely adopted into most leadership development practice.

The authors reflect on their experiences in designing, delivering and evaluating leadership programmes over the last 5 years, to a wide range of healthcare leaders, based in the South West of England. Through our approach, we have attempted to cultivate an awareness of this shifting leadership research agenda, ensuring that participants learn through the *lived experience* of being on this programme.

Our conceptions of leadership effectiveness strongly affect the design and delivery principles of this programme. The emphasis was on specific human experiences that related to social, contested, and often re-negotiated processes of human relating. Because of the primacy we place on building relationships in context, our approach was to create a parallel-process of learning. Participants would learn to learn in our specific context, such that they could recontextualise lessons in their own workplaces.

For example:

- Blakeley raises the question of what leaders are exercising leadership for, arguing that they have got their priorities skewed and purpose lost (Blakeley, 2017). We discuss with the group what we consider to be our own purpose, as a tutor team. We aim that this, in turn, helps them craft a sense of their own back-at-work team purpose.

- By exhibiting, discussing and being reflective in relation to our own power and authority as programme leaders, we share with them the principles we try to apply, our occasional indecisiveness in doing so, as well as a gradual transfer of power and authority from us to the participants through the programme. We share insights into power from theories of adult-ego development (McClelland, 1975, James et al, 2017) in order that participants may reconceptualise their view of power, and see it as an essential resource for social good.
- We also raise the issue of leadership identity, shame and imposter syndrome in order to voice the sub-conscious thoughts that many leaders think but don't share about their identification as leaders.
- We conduct a 'live', experimental exercise of innovation in action, for a third-party client with a real-life challenge. The riskiness in the exercise is generally held in balance by the relationships already formed. We discuss the extent to which the social capital of strong relationships is essential for the development of new, inherently risky, initiatives.
- We also consider how to form a community of learners that would extend beyond the formal programme. One group has maintained a voluntary facebook group for 2.5 years beyond programme completion, providing advice, information, resource and emotional support to each other. By contrast, another group's facebook community lasted barely a month. The difference lay in the quality of relationships formed through the programme.

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60 Leading a Graduate School Program at Nagoya University with a focus on students becoming leaders with a global perspective

Reiko Furuya and Ichiro Ide, Nagoya University, Japan

This presentation introduces a new approach for training global leaders as part of an educational program at Nagoya University, sponsored by Japan Society for the Promotion of Science, Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT). It has been widely acknowledged in the broader literature that leadership styles and expectations of leaders may differ based on society and geographical location. A common fundamental requirement of a leader is the ability to lead a group so that all members can work together efficiently and harmoniously. This ability sometimes requires the leader to stand out so that the group can function as one unit.

In Japan, a predominantly homogenous country, the idea of a leader that stands out is met with some challenge. This attitude is illustrated by a Japanese proverb, "The nail that sticks out gets hammered down", i.e. it is advisable not to be different from others. When one is different or unique from the majority, and figuratively has their head sticking out while all others have their heads at the same level, the one with their head sticking out tends to get it hammered so that this person would no longer be different from the rest. Saffell (2015) explains this cultural difference by contrasting it to an American proverb, "The squeaky wheel

gets the grease” and also states that there is an emphasis on uniformity and cooperation in Japanese society, while Western culture encourages individuals to speak up. Otherwise, they may be ignored.

There are many common qualities such as commitment and honesty that make valuable leaders worldwide, yet depending on the culture and region there are differences in the importance of certain leadership qualities. For example, Fukushima (2001) points out that in Japanese society where uniformity and cooperation are valued, it becomes difficult to judge Japanese leaders in the same way as we judge leaders in other countries. Onken (2019) states that the leadership style most effective for the Japanese is the participative leadership approach. Under participative leadership, employees are involved in the decision-making process and all members are invited to work strategically to help improve the operation of the organization.

For Japan to survive and succeed in a global society, Japanese leaders need to be comfortable interacting with an international community and different leadership needs. It would be ideal for the Japanese, especially the younger generation, to expand their worldview. Such experience can be gained through overseas internships and study abroad. Studying abroad gives an opportunity for Japan’s voice to be heard overseas and to share a different leadership approach. Opportunities for students to engage with peers from overseas results in mutual awareness and global understanding, as acknowledged by Goto (2019). However, integration of supervised study and internships overseas as part of a degree program in order to maximise such exposure to such experience is not common. In addition, academic exchanges overseas often do not emphasize leadership as a major component.

To address some of these issues, MEXT developed a program called the Program for Leading Graduate Schools. The purpose of the program was to make far-reaching reforms to graduate education in Japan with an aim to foster leaders who will play an active global role in industry, academia and government. Nagoya University is one of 33 universities that were selected. One of the programs the university launched in 2014 is a 5-year combined master and PhD program called “The Graduate Program for Real-World Data Circulation Leaders (RWDC)”. Students are selected from four graduate schools: the Graduate Schools of Engineering, Information Science, Medicine and Economics. The RWDC program is a new academic field, and encompasses engineering, information science, medicine and economics to integrate acquisition, analysis, and implementation of data. This program provides practical corporate and overseas experiences, enabling them to elucidate, connect and generate circulations. The students learn to acquire, analyse and implement real-world data in actual applications. For this purpose, the program consists of three components: coursework, real-world work and thesis work. In addition, there are four special features of the program: diverse workplace immersion experiences, international learning opportunities, cross-disciplinary global connections, and a cutting-edge study environment. Each feature is explained in this presentation with comments from current students, including students who have become active entrepreneurs in global society. The presentation focuses on how we developed the graduate program to meet our goals and some of the challenges, lessons and rewards both the faculty members and future leaders have experienced.

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61 A radical new path for leadership development in the social sector

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As the world becomes ever more globalised and interdependent, government responses to the rapidly changing economic, social, and environmental conditions arguably are failing the majority of constituents, especially here in the UK. A common response is to call for 'stronger' leadership, but with little understanding of what that looks like, or of the abilities needed to drive social change.

Many towns and cities in the UK are home to what could be a thriving social sector, but they are comprised of small charities and organisations which lack the resources to invest in leadership development.

There is an urgent need to rethink conventional notions of leadership, and one answer could be a place-based approach to leadership that allows for more inclusive forms of governance and social activism.

A potential solution

Place-based leadership welcomes and supports people from all different backgrounds to build change together, creating vital networks that can then provide opportunities for collaborative working, creative thinking, and peer support - all of which are crucial to building a dynamic and thriving society.

Our aim

To address these issues and pilot this approach, Clore Social Leadership worked with local leaders and organisations in Hull and East Yorkshire to pilot HEY100 (Hull and East Yorkshire 100), our first comprehensive place-based leadership development programme.

The programme aimed to develop and hone the skills of leaders working in HEY100's social and cultural sectors, focusing in particular on the styles of leadership needed for success in times of increasing demand and decreasing resources.

Why Hull and East Yorkshire

Locked in a spiral of decline since the 1970s, Hull was repeatedly named the worst place to live in the UK in the early 2000s. However, since then, Hull has seen a lot of transformation. Some of it has been visible: the regeneration of the city centre, the installation of temporary artworks as part of City of Culture 2017; and the subsequent surge in volunteering.

Some less visible transformation has been brought about by the Rank Foundation's deep investment in the city through the Hull Community Development Programme (HCDP), which since 2013 has given long-term funding to 24 charities and non-profit organisations, encouraging a new spirit of connected working.

Programme design

Aiming to build upon this investment, HEY100 was an innovative programme of leadership development and training delivered by Clore Social Leadership and funded by The Rank Foundation, Arts Council England, The National Lottery Community Fund and the Calouste Gulbenkian Foundation.

During HEY100, Clore Social Leadership worked intensively in the local sector to identify the key priorities of change-makers and support their development. We stressed community cohesion, collaborative working and network-building, as well as the importance of generosity and digital innovation.

More than 100 leaders were brought together from across different levels within charities, social enterprises, community businesses and arts/cultural organisations. We delivered training across five strands: Senior Leaders; Emerging Leaders; New to Management; Trustees; and Community Leaders. Each strand gave participants a valuable opportunity to network and understand the wider community and systems in which their organisations operate.

Conclusion

The interim findings released show that a place-based programme can build a sense of purpose across a city or region, galvanising leaders around shared goals. In short, it was worth doing.

Results revealed that:

- 89% of participants said their aim through the programme of strengthening the social sector had been met
- 92% of participants said that they had developed links with organisations outside their subsector as a result of their involvement
- 42% of participants said that their ability to address local or national policy has improved (not an explicit aim of the pilot)

Key learnings

The interim results and subsequent analysis shed light on what factors enabled success for HEY100, such as Hull already being at a point of transition, the use of a steering group and our subject expertise. We also learned vital lessons on how to better navigate local politics, ensure diversity, and incorporate legacy activity from the start.

The evaluation team will be following up with the HEY100 cohort later in the year and will be reporting on the findings of the full programme.

Now that we have completed a successful pilot, our next step is to test the model in other places over the next few years, encompassing a range of demographics, population sizes, urbanisation, and sector-wide priorities.

We aim to develop communities of leaders who can maximise local opportunities whilst effectively navigating the particularities of their place.

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- <https://www.cloresocialleadership.org.uk/assets/resources/HEY-100-interimfindings.pdf>

Acknowledgements:

We thank the following individuals for their contribution to the review and evaluation of the HEY100 pilot:

- *Maddy Costa, Arts Journalist (commissioned to review pilot)*
- *Miranda Lewis, Director, m2 Consultants (commissioned to evaluate findings of pilot)*

- Matthew Davis, Director, m2 Consultants (commissioned to evaluate findings of pilot)
- Carrie Cuno, Development Manager, Clore Social Leadership

Collective, Collaborative and Co-Leadership

62 Leadership as a Way of Life: The Placement of Distributed Leadership Practice Within a Stoical Context

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The 'place' of leadership within organisations, institutions and societies is increasingly being thrown into question. As a concept, leadership can no longer be confined within the boundaries of individualistic endeavours (Case, French, & Simpson, 2011; Collins, 2001; Kodish, 2006; Ladkin, 2010b; Price, 2018; Raelin, 2004, 2016). Social cues increasingly indicate a desire for forms of leadership that transcend traditional hierarchical interpretations, focusing attention instead on the practice of leadership regardless of position (Raelin, 2016). This then requires non-linear approaches to evaluating leadership development as our leadership paradigms shift to more collective interpretations and experiences (Bolden & Gosling, 2006; Edwards & Turnbull, 2013). As such, the 'place' of leadership must evolve beyond the perpetuation of self-interests toward a collective sense of the common good; ironically perhaps, an evolution that may be guided by ancient philosophical perspectives.

Directing collective energy toward an agreed common good requires a deeper understanding of one's own contributions and that of others (Hadot, 1995b; Souba, 2011).

The principles of

Stoic philosophy, we suggest, offer a philosophical perspective which may enable such insight

(Bowden, 2012; Flanigan, 2018; Hadot, 1995a; Kodish, 2006) within a Distributed Leadership (DL) approach. DL marks a significant cultural and conceptual change in practice within organisations, particularly given their current forms. The theoretical and practical applications of DL deviate from traditional approaches. An appreciation of DL requires adaptation of mindset and fundamental perspective of leadership.

The consideration of alternative philosophical perspectives may be required to shift longheld, commonly applied views and expectations of leadership; allowing for contemporary leadership approaches such as DL to emerge. The importance of exploring alternative leadership approaches has been compelled through growing social dissatisfaction with leadership conduct. Stoic philosophy and the classical Greek notion of care of the self (as interpreted by Pierre Hadot and Michel Foucault) may provoke greater contemplation of 'the common good' within leadership practices and experiences, drawing attention to the moral and ethical debates currently at the fore of leadership discourse. Here we speculate as to whether a greater appreciation of the principles of Stoic philosophy would promote an epistemological transformation as to how leadership is enacted and, in expressly normative terms, how leadership *should* be enacted.

As with any change in perception and conduct, space for some kind of transformational learning process needs to be created (Annas, 2007; Jarvis, Gulati, McCririck, & Simpson, 2013; Jones; Saunders, 2018; Schedlitzki & Edwards, 2014). Adopting Stoicism as a *practical* philosophical basis for the enactment of DL brings with it the need for the systematic development and practice of virtue in pursuit of agreed common ends (Arjoon, TurriagoHoyos, & Thoene, 2018; Case & Gosling, 2007). Theoretically, the practice of DL should lend itself to a greater understanding and application of the principles of Stoic philosophy, and vice versa, through the synergies that exist between these two concepts.

This paper seeks to articulate how the principles of Stoic philosophy might inform DL, proposing a framework through which programmes of leadership development might promote virtue and other qualities that could contribute affirmatively to collective organizational endeavour. The three principles of Stoic philosophy (Staniforth, 1976) - *logic*, *ethics* and *physics* – offer valuable lenses through which to view and understand the contributions that individuals and teams can make in DL contexts. Developing an understanding of Stoic philosophy and its associated practices may encourage the kind of psycho-physical shift required to work creatively and effectively with the notion of DL. The paper explores the main features and principles of Stoic philosophy and how these may be experienced within DL to help create spaces for the enactment of values-led leadership practices (Bowden, 2012; Ladkin, 2010a). This exploration acts as a prelude to the paper’s main conceptual contribution, namely, the development of a Stoic Distributed Leadership [SDL] framework [see fig. 1, below].

DL is represented by the primary elements of this approach being flexible, reflective and collaborative, allowing for contributions from many, rather than privileging direction from a few. Stoic philosophy is represented through its main principles - *logic*, *ethics* and *physics*. This framing represents one’s intention to act within a DL context in accordance with what is within one’s control, guided by a response which is ethically grounded and serves an agreed common good. For a DL approach to be effective, we contend, participants need to develop an understanding of the intent of leadership from a perspective which differs from the currently dominant individualist view of leadership. It is proposed here that the development of virtue is necessary to realise this intent. The contribution of this paper is, thus, to interpret and represent elements of Stoic philosophy and DL in order to indicate *how* a transformation might occur. We conclude by suggesting that a systematic programme of leadership development - including reflective practice, learning integrated work and share/collective learning experiences – can help participants identify and enhance virtues that can facilitate change in leadership practice.

Stoic Distributed Leadership (SDL)

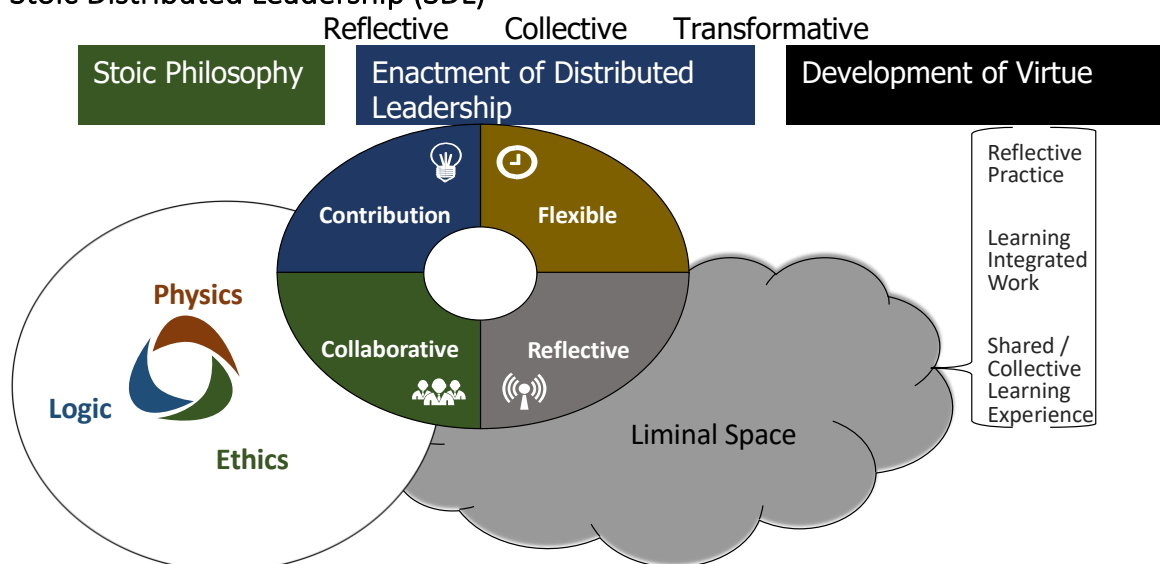


Figure 1: Stoic Distributed Leadership approach

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63 Searching for Outcomes of the Collective Leadership. Measuring Direction, Alignment, and Commitment.

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Outcomes generated by individual leaders are studied and investigated (see, e.g. Hiller *et al.*, 2011). The transformational and transactional leadership focuses on exploring leadership outcomes at the individual level of analyses ((Batistič *et al.*, 2017). However, although studied at the individual level, leadership is often referred to organizational (i.e. collective) outcomes (mostly team effectiveness – see Batistič *et al.* 2017) and failing to acknowledge the multi-level character of the phenomena.

Recently, more and more studies focus on studying leadership understood as an emergent, collective process ((Cullen *et al.*, 2012; Cullen-Lester and Yammarino, 2016). There is literature on collective leadership emergence (e.g. DeRue, 2011) and structural patterning of leadership (e.g. shared leadership, Carson, 2007; Serban and Roberts, 2016; Contractor *et al.*, 2012. Outcomes of leadership for teams and followers were explored by DeChurch *et al.* (DeChurch and Mesmer-Magnus, 2010). Also, the literature on shared leadership looks at the relationship between collective leadership and group-level outcomes (e.g. effectiveness, team productivity or satisfaction).

This study's investigation takes the collective perspective to leadership and aims to examine the impact of leadership as materializes at the collective level of analyses and as related to proximal outcomes produced by collective leadership itself.

In particular, the following question is studied:

What are the proximal outcomes (i.e. results, consequences) of collective leadership itself?

Existing collective-level measures of leadership focus on the distribution of leadership influence and roles in the group or the extent to which multiple people display leadership behaviours. In this study, the particular focus is given to capturing and measuring leadership defined as an emergent property of the interactions among group members aimed at producing Direction, Alignment and Commitment. Direction, Alignment and Commitment were proposed as outcome of leadership process by Drath and colleagues (2008) who argue that the phenomenon of collective leadership cannot be explained by traditional leadership theories that focus on individual leaders and how they influence others ("followers") ((Drath *et al.*, 2008). They offer a reconceptualization of leadership as a social process that enables individuals to work together as a cohesive group to produce collective results. They propose that when a group's beliefs and practices generate direction, alignment, and commitment among group members, then that group is more likely to produce collective results. Thus, in their framework, "leadership has been enacted and exists wherever and whenever one finds a collective exhibiting direction, alignment, and commitment" (p. 642).

Researchers from the Center of Creative Leadership, building on the theory presented by Drath *et al.* (2008), established measurement for capturing outcomes of collective leadership. The scale's first validity examination was made available in early 2019, providing support for the reliability of the measure.

This study further supports discriminant and concurrent validation of the DAC scale by investigating outcomes of collective leadership in groups with shared work. Data analysis is undertaken on data collected from 60 groups, nested in two geographical locations: the UK and Finland.

I first report results of Exploratory Factor Analyses. After establishing an acceptable factor structure for outcomes of leadership, and determining whether this factor structure is reliable, I perform a Confirmatory Factor Analyses. Data analyses finish with reporting on the results for the concurrent validity of the scale. In particular, Outcomes of leadership (DAC) are related to Team Outcomes: Performance, Satisfaction, Viability.

In summary, this exploration brings greater clarity on the topic of proximal outcomes of collective leadership as well as offers further evidence towards the validity of a collective-level measure of direction, alignment, and commitment (DAC).

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64 “We are the Borg”: Collective leadership and individual identity work within an elite professional services firm

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“If you've ever watched *Star Trek* there is a group called the Borg. The Borg is a collective. They are this mass of things that go forward. If bits drop off, like limbs and heads, it's completely replaced. And that's what this firm is; the individual absolutely is irrelevant. The firm is all that counts.” (Partner, Consulting firm)

Studies of collective leadership focus on the collective rather than the individual, and the relational processes through which leadership is constructed within the collective (Denis, Langley, and Sergi, 2012). In this context, the traits, actions, and identity of individual leaders (i.e. the focus of much mainstream leadership research) merit attention only in terms of how they contribute to collective leadership dynamics. The collective turn in leadership research, therefore, potentially marginalises the significance of the identity of individual leaders within the collective. For example, studies which portray collective leadership as an emergent property of relations (Crevani et al, 2010; Raelin, 2005; Uhl-Bien, 2006) decentre the individual. Studies which present collective leadership as spread across hierarchical levels (Crosby and Bryson, 2010; Currie et al, 2009; Spillane, 2006) emphasise leadership relays between individuals. And when leadership is articulated as pooled at the top of organizations (Denis et al, 2001; Empson, 2017; Gronn, 1999; Hodgson et al, 1965; Reid and Karambayya, 2009), the focus is more on the dynamics of coalitions or constellations of leaders rather than on the leaders as individuals. Though there are many differences within this broad strand of leadership research, studies of collective leadership generally implicitly subsume the identity of the individual leader within the collective.

But should collective leadership imply or even require that individuals subsume themselves within the collective dynamics? The current neglect of individual identity within collective leadership studies is potentially problematic, as it leaves in the shadows aspects that are nonetheless part of the collective dynamic, and which might illuminate the challenges of collective leadership.


A fundamental paradox within the human psyche is the tension between our urge for individuation (Jung, 2014) and our search for validation through identifying with a social group (Tajfel, 1978; Turner, 1982). Within an organizational context, this tension is represented by employees' desire to belong to an organization that merits their identification, while needing to construct and sustain a distinct individual identity (Ashforth and Mael, 1989). Yet, to date the collective leadership literature has largely ignored the significance of this paradox. For example, while DeRue and Ashford (2010) bring subtlety and nuance to conventional studies of leader identity through their focus on the mutual process of claiming and granting of leader and follower identities, they nevertheless assume that the two identities are ultimately distinct. Empson and Alvehus (2019) emphasise the process by which collective leadership is co-constructed among peers, rather than between leaders and followers, but neglect the implications for individual identity.

Based on an analysis of an elite professional service firm, this study therefore asks: *how do individuals narrate their identity as leaders within the context of collective leadership?* It draws upon 34 interviews with senior partners of a global consulting firm, (hereafter called "the Firm"). Previous studies (Empson and Langley, 2015; Empson, 2017, Empson and Alvehus, 2019) of leadership in professional service firms recognise that it is an inherently context-dependent process, giving rise to an 'alternative' style of leadership, which goes beyond the conventional focus on a single heroic leader to require a deep understanding of the complex leadership dynamics among professional peers, where autonomy is extensive and authority is contingent. A consulting firm represents a particularly rich context in which to study identity work alongside leadership because of the centrality of identity regulation as a means of coping with the ambiguity of knowledge work and of exercising control over informal knowledge workers (Alvesson, 2001; Alvesson and Empson, 2008).

Interviewees were selected from among those identified by each other as leaders of the firm and have been drawn from 12 countries. Most hold the title heads of global practice or country office. Some eschew formal leadership roles altogether but are nevertheless described as influential leaders within the firm.

When everyone and no one is a leader

Interviewer: "Who are the leaders of the firm"?

<p>Everyone▲</p>  <p>▼ No one</p>	<p>"The partners of the firm...which is 200." (i5) "About 200 would be leaders and, of them, 150 would be partners." (i21) "Three quarters of all the partners are leaders." (i.e. 150) (i30) "About 70 people, including office leaders and practice group leaders...If you add key influencers that is about another 30, so 100 in total." (i20) "We probably have 100 leaders. I think it's ridiculous. We have more chiefs, than Indians." (i19) "40-80 but in the end maybe 10-15 people." "More than 15 and less than 40." (i6) "The CEO and the ExCo members." (i.e. 7) (i3) "The CEO." (i.e. 1) (i8) "I don't think anybody has led me...And I think that's why the firm keeps people like me because I'm my own boss." (i7) "The firm is like a very, very big organism that moves in a particular direction and there is no real brain." (i22)</p>
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The paper examines how the concept of leadership is articulated within the Firm: how interviewees define it, who they see as leaders and why, and whether they see themselves as leaders and why. Interviewees claim that "everyone" and "no one" is a leader, also citing multiple variations along this spectrum (see Table). The paper interrogates this phenomenon, by examining how leadership is attributed in practice, examining the development and implementation of specific organizational initiatives, as narrated by the multiple individuals who engage in them. The study confirms that there is clear evidence of collective leadership in action that goes beyond the rhetoric of collectivity.

"We are the Borg"

The paper goes on to examine how and why collective leadership is enacted and how it triggers individual identity work. It identifies the collective values and reward systems which enable a highly decentred governance structure to operate in the context of a strongly collective culture. As one interviewee expresses it: "The firm is like a very, very big organism that moves in a particular direction and there's no real brain." This is what the interviewee quoted at the start means when he likens the firm to *Star Trek's* "The Borg".

The Borg are cybernetic organisms, linked in a hive mind called "the Collective", who co-opt the knowledge of other alien species to the Collective through the process of assimilation: forcibly transforming individual beings into drones like themselves (Wikipedia, 2019). The collective is led by the "Borg Queen", a unique drone within the Collective, who brings order to chaos, referring to herself as "we" and "I" interchangeably. She is an expression of the Borg Collective's overall intelligence, not a controller but the avatar of the entire Collective as an individual.

As the Chairman/CEO of the Firm explains: "We're all leaders...that's the narrative, that's part of the story and that's exactly what I say and that's what I expect them to say. But when we went through the global financial crisis, guess what, there was no argument. When the pressure's on, they expect me to lead." In this form of collective leadership the Chairman/CEO therefore appears to take the role of the "Borg Queen."

Devotion and distancing: Leaders' individuation within collective leadership

In spite of a very strong discourse concerning organizational members' devotion to the collective and the primacy of collective leadership, the study finds that individuals also mobilize a significant distancing discourse. For example: "Well, people think of me as a leader. I don't think of me as a leader. Is that the right answer?" (i10). It suggests that this distancing discourse represents a core element of an individual's identity work, whereby their individuation discourse simultaneously reinforces their self-concept in relation to the collective. Individuals who emphasise their desire for autonomy as central to their identity, nevertheless, express devotion to the concept of the collective in the context of the Firm:

"Typically every consultant here will tell you 'I didn't join the Firm to be part of a machine. I came to the Firm because it allows freedom of expression and it gives me empowerment."

Conclusions

The paper therefore examines the interplay of collective leadership and identity work among individual leaders. It identifies how the simultaneous processes of individual identity work and collective leadership both challenge and affirm each other. It concludes by emphasizing the need for studies of collective leadership to become more sensitized how individuals construct and affirm their individual identity within the context of collective leadership.

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65 'Seats at the Table', 'Feet in the Door' and 'Wall Flowers': Problematizing Collaborative Leadership through Evaluating a Multinational Arts Project
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In this project we had the opportunity to critically review conceptual notions of collaborative leadership (e.g. Chrislip, 2002; Chrislip and Larson, 1994; Crosby and Bryson, 2005; 2010; Huxham and Vangen, 2005; Kramer and Crespy, 2011; Kramer et al., 2019; Müller-Seitz and Sydow, 2012; Sydow et al., 2011) through a multinational arts sector venture. This venture was based in Melbourne, Australia but included organisations from other countries in the eastern hemisphere. We were interested in understanding whether the data could provide us with further development of collaborative leadership notions already established in the literature. We argue that conceptualisations of multi-organisational collaborative leadership are presented too simplistically in the literature. When collaborations are uncovered and critically examined, as we do herein, more complex interrelations are evident that suggest underlying power mechanisms of invitations and prior connections are at play that challenge notions of collaborative leadership theory that appear to fail to recognise historical and place-based antecedents.

In analysing the data we took a grounded theory approach (Corbin & Strauss, 2008; Glaser & Strauss, 1967) in order to incorporate 'the complexities of the organization(s) under investigation without discarding, ignoring, or assuming away relevant variables.' (Kan and Parry, 2004: 470). The research team obtained qualitative data from festival participants before, during and after the festival. The qualitative data was collected via interviews and focus groups with a range of stakeholders (n=125) involved in Asia TOPA 2017. We initially drew on the 'Six Cs' framework (Corbin & Strauss, 2008) to determine the relationships between the emergent categories and 'considers the causes, consequences, contexts, contingencies, co-variances, and conditions for each data category' (Kan and Parry, 2004: 472). From here we were able to develop additional coding families and create a hierarchy of abstraction model (Glaser, 1978) that depicts how leadership emerged and was practiced by the organisations and individuals who participated in the arts festival.

What was found was that collaborative leadership by organisations working in this way for the first time was indeed far messier and complex than is often depicted in the literature. While the Melbourne-based Arts Centre aimed to practice a collaborative leadership approach across the consortium it was not fully realized, with collaborative opportunities to share leadership only evident in certain sets of circumstances.

Prior relationships with the key power brokers seemed to provide 'a seat at the table' for organisations to participate in the consortium. These were prefabricated collaborations in which resources, ideas and other sources of power could be shared with respect to each organisation's recognised expertise and also their physical proximity to the key power broker. A 'foot in the door' and 'late invitations' were provided to those who also had prior connects and intangible resources but were not considered significant enough to be part of the consortium. 'Wall flowers' often ended up going it alone, as they did not have the prior connections or perceived power to be included in the consortium nor actively participated as a partner organisation. While the key power broker intended to be more collaborative and

participatory, their inherent power as the central organising body, prior relationships across organisations and power dynamics between the organisations meant that the intention could not be realised.

This invites a more critical lens to view leadership in inter-organisational collaborations. The case of this venture highlights the performativity of leadership and collaboration where organisations participate in events and relationships due to power relationships and even the fear of missing out. Rather than enthusiastic participation in collaborative leadership, we see evidence of resistance, both intended and unintended. We also see that by not actively recruiting organisations outside of the prior networks, the consortium lacked some necessary resources to be shared for successful festival delivery, and created a missed opportunity for the organisations considered to be leaders to experience their desire to be followers.

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Leadership Style and Organisational Place

66 Leadership styles and organisational structure Renier Steyn, University of South Africa

Background

In the call for papers with regard to “The 18th International Studying Leadership Conference”, the organisers present an argument that leadership is place-bound. They pose a very specific question: “Why does leadership style vary from place-to-place?” (Davies, 2019: 2). This paper attempts to formulate a response to the assumption implicit to this question, and insteads poses a more fundamental question: “Does leadership style differ from place-to-place?”

Theoretical underpinning

Leadership styles and organisational structure are central to this paper. Leadership styles are presented in accordance with Pearce, Sims Jr, Cox, Ball, Schnell, Smith, and Trevino's (2003) leadership typology encompassing four theoretical behavioural types, namely transformational, transactional, empowering and directive leadership. Organisational structure is presented in accordance with two organisational structure differentiators specified by Mintzberg's (1992, 2009), namely the prime coordinating mechanisms and the type of decentralisation organisations employ. The link between leadership styles and organisational structure is implicit, given general systems theory (Von Bertalanffy, 1968).

Aim: The aim of this paper is to present empirical findings on the relationship between leadership styles and the organisational structures within which they manifest. This will provide an answer to the question, "Does leadership style differ from place-to-place?" Ultimately this may contribute towards aligning corporate leaders, with certain preferred styles, with organisations in which these styles are "traditionally" present.

Setting

Data were collected from respondents working for nine small to medium -sized organisations. These employees were able to report on their leaders' leadership styles. The selected organisations are all based in South Africa and operate within an urban environment. The organisations differ in both their prime coordinating mechanisms, as well as the type of decentralisation they employ.

Method

A cross-sectional survey design was used to collect quantitative data. Data on leadership styles, in line with Pearce et al's (2003) conceptualisation, were collected with instruments developed by Podsakoff, MacKenzie, Moorman, and Fetter (1990), Pearce and Sims (2002), Hwang, Quast, Center, Chung, Hahn, and Wohkittel (2015), as well as Ahearne, Mathieu, and Rapp (2005). Data on organisational structures were generated using Lunenburg's (2012) descriptions of Mintzberg typologies. Hypotheses on differences between leadership styles across organisations were set, based on the observed prime coordinating mechanisms and the type of decentralisation employed in the organisations. Analyses of variance were performed to test hypotheses that leadership styles were equal across organisational structures, and the Scheffe post hoc test was used to specify which pairs of organisations differed significantly from each other.

Results

The measures of leadership styles showed acceptable levels of reliability, with Cronbach alphas varying between .889 and .957. Evidence of factorial validity for the different leadership style measures met minimum standards. Differences between the leadership styles were detected for transformational ($F(8,661)=2.03$, $p=.040$), transactional ($F(8,661)=2.00$, $p=.044$) and directive leadership ($F(8,661)=4.41$, $p<.001$), but not in the case of empowering leadership ($F(8,661)=1.665$, $p=.104$). The post hoc test revealed that only in the case of directive leadership were significant differences between groups reportable, with two pairs differing (mean of $1.978 < 2.777$ and $1.978 < 2.590$).

Discussion

Although it is not difficult to use theory to create hypotheses about which leadership styles could be predominant in specific organisations, it was hard to find these differences in the collected data. Even when identifying such differences, and even if the differences were in line with what was hypothesised, the same hypotheses did not hold across all the cases (organisations). Significant differences in the applied leadership styles across organisations were only detected in the application of directive leadership.

Conclusion

Before asking “Why does leadership style vary from place-to-place?”, this research asked: “Does leadership style differ from place-to-place?” Given this particular sample, and how place was defined in this research, place does not seem to dictate the leadership style dominant in a specific environment. This paper contributes towards the debate on “Putting leadership in its place”, which constitutes the aim of “The 18th International Studying Leadership Conference” (Davies, 2019: 2).

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67 The Place of Chief Nurse Leadership in the NHS Boardroom

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‘Place’ is a complex concept defined by physical, societal, organisational and structural boundaries in which behaviours are manifest. This paper considers nurse leadership within the ‘place’ of the National Health Service and the place of the ‘Chief Nurse in the NHS Boardroom’. The National Health Service (NHS) has been described as the closet thing that the British have to a constitution, it is the sacred cow of Government policy, with each success secretary of state constructing, deconstructing and reconstructing what has gone before, but never severing its leadership of it. In this context the pursuit for the perfect healthcare system and the perfect leaders has been an objective of the NHS since its inception (Brittnell, 2015). The primary purpose of the CN role is to ensure patient safety and quality remains at the heart of the board agenda (NHS Improvement, 2019). As an equal board member, the role also requires the development and execution of corporate strategy, the shaping of organisational culture, management of risks and ensuring accountability through formal and transparent systems (Anandaciva *et al.*, 2018) (Ramsey, A, Fulop, N. Rubenstein, 2010).

The limited empirical study of these roles identified that political ideology and policy process shapes the process and profile of CN leadership (Kelly, Lankshear and Jones, 2016), a role that is becoming harder to recruit too (Janjua, 2014). It is suggested that CN’s need to possess the ability to interpret and translate nursing and corporate knowledge within and between the multiple context within which the CN is placed (Anttrobus, S. Kitson, 1999). Anttrobus and Kitson (1999) seminal work suggested that the focus of business knowledge acquired by a CN

in preparing for the role ran a risk of diminishing the importance of nursing knowledge in favour of the corporate knowledge. Ingwell-Spolan, (2018) work identified that the corporate agenda places pressures on some CN's such that it may subordinate the giving of nursing advice and leadership of nursing, however some CN's were able to win additional resources to secure better nursing care. The report into the Mid Staffordshire Care Scandal in which it was claimed that 400 - 1000 patients died drew attention to the failure of the Board to create a culture of caring in pursuit of financial goals (Francis, 2013). Creating a caring culture is a collective Board responsibility, a CN's ability to articulate the value of nursing and compassionate care requires the Board leadership (West, Armit, *et al.*, 2015) to be receptive to the advice it's given (Bivins, Tierney and Seers, 2017). This raises questions about how some CN's can positively influence decision making in the Boardroom and some appear not to be able to impact decisions that are detrimental to safe and compassionate patient care.

The Boardroom is a place of power (Alvesson, Mats. Deetz, 2000). The power of those who serve on a Board is mediated through a range of checks and balances through policy guidance and regulatory controls (Ramsey, A, Fulop, N. Rubenstein, 2010; West, Loewenthal, *et al.*, 2015). Individual power is created in many ways, for nursing the historical context history has been formative (Cbe, Regzonal and Rha, no date). The profession of nursing has responded to social change, strengthening its evidence base, developing its identity and finding its voice (Salvage, 2018) (Buresh and Gordon, no date). The historical tone of nursing leadership and the power relationships are perhaps best personified in the "Nurse Doctor Game" (Stein, L, 1969) (Holyoake, 2008). This work described the leadership dance, deference and rules of behaviour adopted by female nurses to get things done and ensure safe care for patients through their almost exclusively male colleagues. This could be a general reflection of the role of women in society and the status of nursing and care as being women's work, with nurses often betrayed in the media as female stereotypes, angels, sex symbols or battle axes. The profile of women in the board room is much lower than that of men, the percentage of female chief nurses is high at 85%, the gender parity varies from place to place, with some boards having only 36% female membership, with only 15% of board chair or vice chair's being held by women (Sealy, 2020). Does this then create the Boardroom as a place where women's ways of knowing (Belenky, Field, M. Clinchy, McVickeer, B. Goldberger, Rule, N.Tarule, Mattuck, 1997) including nursing, albeit subconsciously is seen as less valuable than "male corporate" work? The ability to influence the Board then rests on the CN being successful at interpreting and translating nursing knowledge into a language that can permeate the power and politics identified by Antrobus and Kitson (Anttrobus, S. Kitson, 1999). The current drive for gender parity, NHS pressures and social change now sees a policy direction that calls for a more compassionate leadership, a style that is associated with nurse leaders (Giordano-Mulligan and Eckardt, 2019) (Brady Germain and Cummings, 2010) (Cummings *et al.*, 2018), is it possible that CN's could find themselves positioned to lead their boards to a previously unimaginable place?

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68 Leadership in Unexpected Places: A Leadership-As-Practice Approach to Study Healthcare Teams

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Introduction

Despite the wealth of theoretical and empirical studies of leadership in general, and the mounting concern and prescriptions for leadership in healthcare specifically, little is known about the current form(s) of leadership in healthcare teams. Recent studies beyond healthcare have broadened their focus from hierarchical models of leadership to more relational and collaborative perspectives in fields such as education. These approaches have been advocated for healthcare and there have been indications of the 'demise' of a hierarchical structure of teams known as the 'firm' model. However, little is known about what has replaced it.

In this paper, we review the possibilities and outline the fresh approach to investigating contemporary leadership forms in healthcare, Leadership-As-Practice (L-A-P), that is being implemented within an ongoing study. The conceptual aim of the study is to elaborate the L-A-P approach through its first application in the context of National Health Service (NHS) surgical teams. The primary empirical goal is to identify and explain current approaches to leadership in surgical teams. We focus on these *forms* of leadership, rather than *styles*, such as transformational and authentic leadership, which may be used to describe how individuals are exercising the particular *form* of leadership. This paper outlines the study's conceptual framework, empirical context, method, and research themes.

Conceptual Framework

Leadership studies have traditionally tended to concentrate on individual leaders and top-down dynamics. In contrast, the emergent L-A-P perspective builds on ideas of relational leadership to concentrate on the process of leadership emerging through everyday experiences (Carroll, 2016; Raelin, 2016).

The L-A-P perspective directs exploration of four main themes: (1) *what* people do, (2) *how* they do their work (3) socio-emotional aspects, and (4) the process for the leadership effect to happen. Its examination of day-to-day processes may include materiality as well as human-actors, including how leadership may emerge from contextual association between objects and people (Sergi, 2018) and 'unexpected places' (Ospina, 2018: 152) L-A-P aims to address suggestions that earlier perspectives of non-hierarchical leadership focused on positive, context-free and normative views. The L-A-P approach may provide insight into the interplay of "soft" and "hard" power (Raelin et al. 2018) and the emergence of hybrid models of leadership (Gronn, 2015; Raelin et al., 2018). Alternatively, of course, it may reveal that the 'firm' hierarchical leadership model remains dominant.

Context

The traditional model of 'firm' leadership in healthcare teams, with defined hierarchy and roles, was justified to protect clinical autonomy and to support junior doctors' professional development. Increasingly it has been challenged by the emergence of more non-hierarchical forms of leadership approaches in other fields, legal restrictions on junior doctors' working hours, and successive studies of performance failings in NHS hospitals that identify shortcomings in approaches to leadership (Berwick, 2013; Francis, 2013; Kennedy, 2013). Studies have reported that the traditional, hierarchical, firm model of leadership hampers wider participation in leadership activities and stifles the raising of concerns (Currie and Spyridonidis, 2016; Edmondson, 1999; Kennedy, 2013). Whilst these challenges are well documented, little is known about what, if any, change has occurred to the traditional 'firm' leadership model.

Method

Given the exploratory nature of this first L-A-P investigation of surgical teams, it adopts a qualitative approach, underpinned by a social constructionist epistemology, to enable close-engagement with what is studied using "why" and "how" questions to develop theory. Case studies at two NHS hospital sites are being conducted, using multiple data sources: semi-structured interviews, observations, and documentation review.

The research questions and interview design will be based on themes and focus arising out of a conceptual framework which is developed from a systematic literature review. These and observation activities aim to explore relational aspects, spaces, processes, and contextual association between objects and people.

Contributions

Conceptually, this research is designed to develop and provide a rich contextual contribution to the emergent L-A-P approach. It does so by focusing on the process of leadership which produces the 'leadership effect' (Kempster and Parry, 2018). By drawing on the established psychological safety literature, it will develop L-A-P's socio-emotional theme.

The study in the NHS surgical environment is, to the best of our knowledge, the first using this approach. Whilst focused on understanding NHS surgical teams' current leadership practices and their possible leadership effects, the findings will be relevant to other settings involving extreme and knowledge-intensive work. The research based on the proposed conceptual framework may enable the development of theory to inform future research into the practice of leadership in general. The conceptual and empirical outputs of this study are designed to support policy development and training programmes.

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Digital Leadership

69 Taking place in the third chair: Using virtual technology in order to develop leadership reflection

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Background

Leadership programs in higher-educational institutions have been criticized for being 1) biased in that they emphasize simplified cause-and-effect relations in leadership; and that 2) they are too anchored on the individual and is not able to grasp the collective and emerging aspects of leadership (Alvesson & Spicer, 2003; Barker, 2001; Tourish, 2013). In a qualitative analysis of 44 reflections from leadership students, we found that the leaders especially appreciated the ability to collaborate via learning networks and share knowledge and experiences with other leaders and academics. In the same material we found that reflections upon the emotional aspects of leadership were underrepresented (Rennemo & Vaag, 2018). We wanted to investigate how we could combine the collective aspect of leadership learning with using simulation methodology in order to stimulate reflection upon practice.

Methods

This explorative qualitative study consisted of two parts. In part one, we invited seven leaders to in-depth semi-structured interviews on what they regarded as challenging aspects of leadership. In part two, we created a leadership simulator which operationalized the results from part one. Then, we invited four participants to try the simulator, and combined observation with four in-depth semi-structured interviews in order to investigate their experience with using VR-technology assisted simulation and post-reflection with costudents. All qualitative data was analyzed using thematic analysis (Braun & Clarke, 2006).

Results and discussion

In part one, the thematic analysis of the seven in-depth interviews revealed two important challenging aspects of leadership: *The difficult conversation* and *how do I appear as a leader?*. The leaders described that communicating with co-workers was a challenge that they wanted to both train and reflect upon. Inside *the difficult conversation*, the leaders underlined challenges with giving feedback, handling emotions (self and others), and handling conflict. They did also explain how it was difficult to obtain an image of how they appeared as a leader, and explained that as a consequence of lack of feedback from coworkers.

On the basis of these findings, we made a simulation setting that combined both the need for feedback, reflection and collective learning, with the need for training “the difficult conversation”. We decided to combine traditional role play with the use of 360-degree video cameras, in order to give the observers a situated and immersive experience of the setting. We used two rooms: the simulation room and the reflection room. In the reflection room, the leader, co-students and the actor decided upon the theme of the “difficult conversation”. The actor and leader then went into the simulation room. The simulation room consisted of three chairs in a traditional office space. One chair for the leader and the other for the actor. In the third chair, we placed a 360-degree video camera that recorded the role play for the reflection room. After simulation (role play), the leader and actor joined their co-students where he or she summarized the role play. The leader and students then were able to place themselves into the “third chair” and view the role play through VR equipment, and reflect upon the simulation after. We investigated how the leaders viewed this as an alternative way to train and reflect upon practice.

On the basis of the in-depth interviews, three themes emerged from the qualitative analysis. 1) The observers described that the VR-technology assisted simulation made them more immersed in the conversation, thus making them more emotional activated also when observing. 2) The leaders described that the ability to take place in the observers chair made them more able to take another perspective upon the conversation, and also more able to work constructively with the feedback and reflections from their co-students.

Concluding remarks

In our paper presentation, we aim to present the theory behind how we developed this simulator in order to stimulate mentalization and reflective processes. We do also aim to present how we think virtual technology could be used in order to promote collective learning and exchange of experiences between leadership students. By giving the leaders the chance to take place in the third chair, we argue that this may stimulate an increase of understanding of context and complexity in leadership processes.

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70 Where you tweet, I will follow: social media as a leadership ‘place’

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Developing on the back of the industrial revolution and the move from craft working to ‘manufactories’, early leadership models were about supervision and control and the ‘one best way’ (Thomas Carlyle, 1846) of being a leader. From these origins grew the types of team leadership we are familiar with in contingency models (Fiedler, 1964) and style approaches which recognized that different contexts were likely to require different types of leadership. More recently, we have come to recognise the importance of understanding the relationship between context, culture and *place* - collectively the environment in which leadership occurs - in leadership practice (ISLC 2019 call for papers – accessed 31/08/19). But the technological advances of the 21st century present a challenge to our understanding of what we mean by ‘place’.

The advent of digital media has had a transformative impact on the lives of ordinary people (Papacharissi, 2010), not least in terms of where they look in their search for leadership. The present generation has access to vast amounts of information, from a wide variety of sources, and must choose what to accept, what to reject, and who to trust in an environment where veracity is often hard to determine. At the same time, the population at large expects to have a voice in the ether and to be able to challenge the information in which it is drowning. Both thought leadership, and more particularly political leadership, are now frequently conducted via digital media. At a more everyday level, the near ubiquitous use of email communication in and between organisations, and the growth of virtual teams which depend on this type of communication for their essential connectedness, has shaped the exercise of organisational leadership. Leaders have needed to learn the different etiquette of email versus face-to-face communication, as well as the skills of using email to influence and motivate as well as merely inform. Even technologically mediated 'face-to-face' communication via video-conferencing creates a different dynamic, and hence requires different skills, from its unmediated counterpart.

The affordances (Chemero, 2003) of digital media as a medium through which to exercise leadership thus suggest the need for a new way of enacting leadership in this new 'place'. Social media in particular, exists as a new kind of 'place' for leadership to be exercised with a consequent requirement for new skill sets, new value-systems and new cultural understandings. This paper explores the idea of social media as a 'place' for leadership through the twitter feeds of well-known outreach scientists Professor Jim Al-Khalili and Professor Alice Roberts as well as by political leaders such as Donald Trump. It concludes that what is required is a synthesis between the broad span of access and influence envisaged by distal forms of visionary (Nanus, 1992) and transformational (Bass and Riggio, 2006) leadership and the two-way communication of more proximal, supervisory or team leadership (Burke et al, 2006), to create what can be described as digitally-mediated proximal leadership. In addition, the purported (though problematic) moral component of authentic leadership (Avolio and Gardner, 2005) take on major significance in an environment where the reach is extensive but accountability is often lacking.

Al-Khalili's twitter feed currently has 125,000 followers. The platform for his ideas that Al-Khalili has developed through both informing and entertaining his followers gives him substantial power to shape the thinking and attention of those he is in 'conversation' with – far more than if his span of influence were limited to those with whom he came into personal contact. His practice of tweeting or re-tweeting on issues well beyond his arena of scientific expertise, including politics, makes this an almost infinite space to influence with an equally large responsibility to influence it wisely. In Al-Khalili's case, he is reaching people in their thousands, but an organisational leader needs the same skills to reach tens or even ones within their sphere of influence through digital media. The 'followers' within this sphere could include a wide range of stakeholders to the organisation - team members, peers, senior management, customers, shareholders, etc – but the need to connect, both literally and figuratively, remains the same.

Al-Khalili's style of influence through his tweets is largely what one might call benign. His posts are informative, engaging and, where they reach beyond his core areas of expertise, thoughtful rather than didactic. But the potential to utilise the power afforded by digital media in very different – and potentially less benign – ways is clear. This potential for more outspoken or deliberately polarising usage is starkly exemplified by US President Donald Trump – a prolific tweeter at an average of 15-20 tweets per day. Compared with the reflectiveness of Al-Khalili's thought leadership, Trump's tweets show a worrying indication of his tendency to use strong rhetoric on a more-or-less 'fire and forget' basis - the digital equivalent of talking without listening. Taken more broadly, the power of digital media to disseminate unsubstantiated views and 'fake news' is, one suspects, one of the factors feeding

the current shift towards alt-right style nationalism around the globe – including our own attempts to exit the EU (still in chaos at the time of writing!).

It is clear that the demands of the digital age can offer us both an imperative and a life-line. The intimacy and accessibility of digital media leaves the distal leader nowhere to hide: a return to the direct communicative skills of proximal leadership – albeit mediated by technology – could be imperative as the only way to build credibility and trust, and hence influence, for the would-be leader. But equally, digitally-mediated leadership offers the potential of immense, and largely unchecked, power for good or ill with the responsibility which accompanies that power not being universally well-used. More importantly, perhaps, the power of algorithms to make social media as a place where you only meet your friends and hence aren't challenged to reflect on alternative ideas and viewpoints, emerges as an important topic for leadership research and highlights the need for more attention to be paid to the purposes to which leadership is put (Kempster et al, 2011) and our ability, if it exists, for self-regulation.

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71 From Managerialism to Facebook and Charismatic Followership: Stories of Local Political Leaders-hip

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We live in a world which is changing in disruptive ways. While we may accept that turbulence and change are permanent status of societies and their governance (Ansell and Trondal 2018), I believe that something non-ordinary and disruptive it is nowadays occurring. Disruptive means here something that it is replacing things with new things rather than reforming or making incremental changes to existing things (Bloom and Sancino 2019). Specifically, two phenomena have been changing disruptely the role of political leadership and its practices by politicians: the advent of Internet with its redistribution of power and its impact on social relations (e.g. Hughes 2004; Meijer 2016) and the permeation of the neoliberal discourse of managerialism (e.g. Bloom and Rhodes 2018). Given this argument, which of course can be contested but it is a reflexive and transparent premise at the ground of this work, there is the need to tell a story about the evolution of local political leadership.

This paper is based on two ethnographic researches conducted in 2008-2009 and 2016-2017 with the aim to investigate patterns of change and persistence in the practice of local political leadership. The use of ethnographic research has been recently advocated as particularly important to uncover dynamics of meaning making, practice structuration and covert dynamics (e.g. Cappellaro 2017, p. 15; Sutherland 2018). The research strategy is a

longitudinal analysis of a typical case study. The empirical context is an Italian local authority in North Italy where I had privileged access because of being for some periods a local political leader myself (leader of the council and provincial councillor). Copus (2003, p. 34) welcomed this type of approach: 'The experience of being immersed in local politics throws up the possibility that traditional research into such a complex world may be all the better for being filtered through what councillors actually do and say in more unguarded moments'. The analytical object of the paper is the institutional role of local political leaders and its evolution in the last decade. Institutional role refers here to 'the social interpretation of the actual daily working function¹' (Sundgaard Andersen et al. 1999, p. 10), so it has to be distinguished from the formal role (what written in constitutions and regulations) and the inner role (each own perception of a given role).

With this paper I try to dialogue with and advance literature on local (political) leadership as well as to link this study with issues relevant from a macro public administration perspective (Roberts 2017) and critical leadership studies (e.g. Alvesson and Spicer 2012), such as for example the debate on the role of politics and politicians in society (e.g. Flinders 2012) and more generally on the nature of leadership in contemporary times (e.g. Grint 2016; Kellerman 2008).

From an epistemological point of view this paper is grounded in a critical and interpretative approach (e.g. Bevir 2011). Specifically, following Orr and Bennett (2017) this paper aims to provide generalizable knowledge through stories about the context and the nature of local political leadership as observed in the empirical setting of the research. The external validity and applicability of these stories can be tested and contested by debate and comparison with other rival accounts (Bever, Rhodes and Weller 2003). Findings shed a light on one fundamental pattern of change and one pattern of persistence in local political leadership. Change refers to the disruptive impact of social networks which have turned political managerialism into what I call charismatic followership. Persistence refers to still the fundamental role of the leaders in political leadership. Both these statements are explored and discussed in the paper.

The paper is structured as follows. The second section offers a brief account about the literature on local political leadership and clarifies the critical and interpretative approach taken here. The third section gives information about the methodology of the research. Findings are presented in the fourth section in the form of three longitudinal stories of local political leadership. Preliminary conclusions are finally presented and discussed in the fifth and last section.

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Leader Roles and Opinion Leadership

72 On understanding the CEO work as a balancing act

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The CEO holds one of the most influential position in his/her respective organization, a position that comes with high expectations, power and pressure, but also with high compensation (Glick, 2011). Traditionally, the leadership mythology has focused on the glorified chief executive officer and has been built on a top-heavy model focusing on leaders as heroic figures (Pearce & Manz, 2005: 130). Part of this heroic mythology consist of the expectations that CEOs have significant impact on the performance of the organizations they lead (Boatright, 2009). Yet, times are changing. On top of increased competition and disruptive technology, the contemporary working life is characterized by a more diverse workforce, more use of outsourcing, new forms of social networking and heavy use of virtual interaction (Yukl & Mahsud, 2010) all of which provoke the question whether the conventional models and approaches to leadership are still appropriate.

Consequently, these changes in the nature of work are reflected also in the field of leadership studies. Recently there seems to be an increased interest in constructionist, relational and discursive approaches to leadership, looking at leadership as emergent processes of influencing and meaning making, where the role of the individual leader and follower is openly explored and contested (Schedlitzki, Edwards & Kempster, 2018: 1-2). The constructionist approach looks at leadership as a social phenomenon that is constructed through interaction between the leaders and the led (Smircich & Morgan, 1982: 258). Interaction and the assumption of relationality are also at the core of the practice theory, which from the mid 2000's has started to gain momentum both in fields of strategy and leadership research (Whittington, 2003; Carroll, 2008). In the strategy-as-practice research the focus is on studying the *doing* of strategy, the strategy work. The same focus is valid in the field of leadership research as well.

This study builds on the practice approach to leadership and focuses on the 'CEO work' in contemporary organizations characterized by increased knowledge work. Hence, the research question can be formulated as follows: *How does the transition towards non-heroic leadership thinking influence the contemporary 'CEO work'?*

The empirical data of this research stems from two sources. In 2018 the author collaborated in a CEO survey that was sent to Finnish companies employing more than 100 people. The

respondents consisted of 134 CEOs, 76 executive team members and 40 board members. The respondents were also frequently asked to provide open comments and describe those characteristics that they felt were crucial for a successful CEO in the future. A summary report of 135 pages was produced based on this survey, and additionally the CEOs' open comments were compiled in a separate 40 pages long report. The survey-based data was complemented with frequent encounters, informal meetings and structured interviews with three CEOs.

Based on the preliminary analysis, the 'CEO work' could be constructed as a 'balancing act', which seemed to center on three themes. The first one focused on *strategy* and could be labeled as '*owning the process, involving in implementation*'. This account depicts the CEOs as undisputable owners of the strategy process, supported by the executive team and characterized by a continuous need to keep oneself up-to-date on relevant business specific issues. However, once the vision and direction of the company were determined, the importance of motivating and involving the personnel in the implementation was considered of utmost importance. The second theme focused on *communication* and could be labeled as '*showing the direction but discussing the route*'. This account seemed to be a natural continuation of the first theme, yet much more ambiguous. The importance of communication was very much emphasized, and the need and ability to listen were considered crucial. Simultaneously, however, the CEOs were constructed as the sole masters of the big picture, without which the personnel was believed to feel puzzled and insecure. The third theme focused on the *personnel* and could be labeled as '*working with enablers and dealing with roadblocks*'. This account seemed to portray the relationship between the CEO and the personnel as the parent with his or her children. The employees were seen both as a source of joy and a ball of grief. To be able to engage and motivate employees in order for them develop and succeed was considered one of the key characteristics of the future CEOs. Simultaneously, the personnel seemed to cause a lot of grey hair and worries concerning employees' eagerness to change, their knowledge and favorable attitude together with the ability to avoid layoffs.

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73 Pygmalion in the Corner Office: Leadership Strategies for Overcoming Anti-Introvert Bias

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In 2012, Susan Cain, author of *Quiet: The Power of Introverts in a World That Can't Stop Talking*, posited that the world was biased toward extroverts. In it, she recounted major historical developments in American psychological research including the early 20th century promotion of the "extrovert ideal" and subsequent tendency to pathologize introvert-like characteristics (p. 295, "Briefly Noted," 2012). Though the data supporting Cain's extrovert-

bias hypothesis is disparate, a cursory review of literature published over the last fifteen years suggests the plausibility of her claim.

About a decade ago, Caligiuri and Tarique (2009) tested the relations between extraversion, high contact cross-cultural leadership development experiences, and global leadership effectiveness. Using social learning and contact theories as a basis for their hypotheses, the team found that extraversion moderated the relationship between high contact cross-cultural leadership development experiences and global leadership effectiveness (Caligiuri & Tarique, 2009). According to Caligiuri and Tarique (2009), highly extroverted leaders were the most effective in global leadership activities. The team went on to suggest that in light of the tremendous expense associated with global leadership development, corporations ought to use personality testing to identify individuals that were predisposed to succeeding on the global stage – those high on extroversion – and groom them for such positions (Caligiuri & Tarique, 2009).

In 2008, Anderson, Spataro, and Flynn challenged the belief that structural factors within organizations (e.g., formal position) were more relevant determinants of influence than personal factors (e.g., personality type). Using theoretical conceptualizations of power, influence, personality, and person-organization fit (P-O fit) as a guide, Anderson et al. (2008) posited that in organizations where an employee's personal characteristics dovetailed with corporate values (e.g., outgoing individuals in team-oriented businesses), individuals should achieve higher levels of respect among their co-workers (a measure of personal power) than those who experienced characteristic-based mismatches (e.g., shy workers in team-oriented cultures). Empirical results confirmed the team's hypothesis. In an organization that placed high value on teamwork, extroversion was a significant predictor of individual influence and had a stronger impact than formal authority (Anderson et al., 2008). Other research indicates that extroversion is generally perceived as contributing to superior interpersonal skills (Funder & Sneed, 1993 as cited in Salminen, Henttonen, & Ravaja, 2016), leadership (Judge, Bono, Ilies, & Gerhardt, 2002 as cited in Salminen, Henttonen, & Ravaja, 2016), and earnings (Jonason, Koehn, Okan, & O'Connor, 2018). Taken together, these studies support Cain's hypothesis of an unjust bias favoring individuals with the Big Five personality trait of extroversion.

In a recent study designed to explain why introverts are less likely to emerge as leaders in unstructured teams, Spark, Stansmore, & O'Connor (2018) found that introverts were prone to make affective forecasting errors which caused them to avoid enacting extrovert-type behaviors. Put another way, the research team found that introverts had a tendency to expect and overestimate the negative emotional impacts associated with extroverted acts – and avoid them as a result (Spark et al., 2018). The research team's (Spark et al., 2018) findings are unfortunate, especially in light of other studies which have shown that introverts are more effective than their extroverted counterparts at leading proactive teams and may be better equipped to implement empowering and servant leadership styles (Hunter, Neubert, Perry, Witt, Penney, & Weinberger, 2013).

In organizations where anti-introvert bias may be relegating many to the fringes of the collectives that they might otherwise strengthen, how can forward thinking theorists work to ameliorate trait-based injustice? I suggest Pygmalion theory as an avenue ripe for exploration. In 2009, Avolio, Reichard, Hannah, Walumbwa, & Chan found that Pygmalion interventions produced greater positive effects on leadership and organizational outcomes than any other leadership interventions under study. In 2012, Whiteley, Sy, & Johnson found that leaders' positive, Pygmalion-type conceptions of followers improved liking, relating, and expectations which ultimately bolstered follower performance. While much of the Pygmalion phenomena remains a mystery, Whiteley et al. (2012) suggested that on the most basic level, a leaders' positive perception of his or her followers' – a construct which is distinct from a leaders' performance expectations – activated a type of perception-behavioral link which

empowered them to perform in outstanding ways. At a time when corporate cultures are often infected with dysfunctions buried at the intersection of place, power, and politics – and many executive scouts seek to fill coveted leadership positions with employees who exemplify what might rightly be considered a foundationally-flawed, extrovert ideal – positioning Pygmalion in the corner office may be one way to transition unappreciated introverts to the organizational center.

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74 Can you say what you want to say at work? The evidence from organizational opinion leadership in the United States

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The aim of this research is to find out two assumptions: the first derived from critical perspectives that power struggles and identity are likely to effect the relations between Organizational Opinion leaders (OOLs) and Organizational Opinion seekers (OOSs) and the second derived from the perspective that power and knowledge may have influences on the selection of OOLs. Opinion Leadership has been well studied in the fields of Marketing (Flynn et al.,1996) and of Public Administration (Cohen, 2015); however, few studies are done in the area of Organizational Opinion leadership (OOL) (Chen et al, 2015).

In Marketing, researchers perceive opinion leader as individual choose their leaders based on their personal preference such as Rogers and Cartano (1962), who propose three generalizations of opinion leadership: (1) opinion leaders do not follow group norms; (2) the different types of opinion leaders are little overlapped; (3) opinion leaders deviate from followers in information sources, cosmopolitanism, social participation, social status, and innovativeness. In organizational studies, Peterson (1972) studied the influence of the perception of opinion leaders between managers and subordinates in three areas: (1) Task opinion leader; (2) Organizational Scuttlebutt opinion leader, (3) Personal guidance opinion

leader. Table 1 shows the comparison of these dimensions and generates three OOL for this research: knowledge, status and personal oriented, please see appendix. It is interesting to see how knowledge, status and personal oriented OOL play their roles in both horizontal and vertical channels of communication (Brown et al, 2017).

Opinion leadership serves an important role in distributed leadership (Fitzgerald et al, 2013), separating from power (Hatcher, 2005). Distributed leadership opens the possibility of making all followers become autonomous leaders in organizations (Gronn, 2000). On the other hand, Collinson (2014) states that critical perspectives in studying leadership can give an insight of the important dilemma in studying organizational issues, for example, power relations can overcome the disadvantages of the dichotomizing leadership. The critique of critical leadership indicates that critical theorist must go beyond identifying "bad leadership practice" and aim to create and support successful ethical frameworks for leadership (Alvesson and Willmott, 1992; Alvesson and Spicer, 2012).

Foucault (1980) asserts that power produces knowledge and human beings believe power over the facts, which makes things become truth. Fairclough and Graham (2010, p.302) believe that language should be taken into account in the inculcation of knowledge, which is a way to know one's self and the world as identity and it related to a discursive formation means "what can and should be said" because of the power struggle (Fairclough, 2010, p.43). Social constructionist, Cooley (1902) created the notion of the looking glass self: 'A social self of this sort might be called the reflected or looking glass self'. There are three steps: firstly, we imagine how we appear to others in a social situation; secondly, we imagine how others' judgement of the appearance; and finally, we develop our feelings based on our imagination of their judgments. Weber (1905) believes that bureaucracy provides the official position, control and hierarchical structure and it effects how organizational members perceive themselves (identity) with others.

The semi-structured interview is adopted to collect data from seven informants in US. Grounded theory (Corbin and Strauss, 2008) is utilized to analyze data. The data are divided into two sets: managerial and non-managerial in order to do the comparison. This research finds that both managerial and non-managerial OOSs expect OOLs who have status oriented and knowledge influences, especially managerial OOSs emphasize on status as the most important criteria to be OOLs. Secondly, OOSs seek knowledge and status oriented OOLs in top-down vertical communication channel. Thirdly, power struggles occur in bottom-up vertical communication channel. OOLs could express their opinions freely with "respect" and "professional manners", when OOLs have lower organizational status than OOSs. It is to say that OOLs are aware of their organizational statuses and identities, although they are knowledge oriented OOLs. Fourthly, OOLs could express their opinions without "sugar coated" in the horizontal communication channel with their peers as knowledge oriented OOLs. Finally, personal oriented OOLs only occur in the horizontal communication channel. The result suggests that critical perspectives, communication channels, organizational status and identity should be considered in studying informal leadership.

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Appendix

1. Table 1. The comparison of OOLs in Marketing vs. Organizational study

Influence	Marketing OL	Organizational OL
Knowledge Oriented	Innovativeness	Task OL
Status Oriented	Social status	Task OL
Personal Oriented	Friendship	Personal guidance OL
Inside story Oriented	N/A	Scuttlebutt OL

(Source: Rogers and Cartano, 1962; Peterson, 1972)

2. Questions for Organizational Opinion Leadership Research:

1. When you are seeking out information, opinions, or advice while working in your organization, who do you typically go to first for assistance? Why do you go to that person?
2. Does a person's knowledge, skills, and abilities related to the task matter when it comes to seeking them out for information, opinions, or advice? If so, in what ways do the person's knowledge, skills, and abilities matter? If not, why?
3. When you are seeking out advice from, or the opinion of, someone with whom you are working, what are the criteria you use in choosing the person who will have the most credibility with you?
4. How do you talk to the following persons when you consult their opinions about work-related matters? Do you use same/ different attitude and why? Can you talk freely, why/why not?
A: your supervisor/B: you colleagues/C: your subordinates:
5. How do you talk to the following persons when they consult your opinions about work-related matters? Do you use same/ different attitude and why? Can you talk freely, why/why not?
A: your supervisor/B: you colleagues/C: your subordinates:
6. How do you talk to the following person when you consult their opinions about personal matters? Do you use same/ different attitude and why? Can you talk freely, why/why not?
A: your supervisor/B: you colleagues/C: your subordinates:
7. How do you talk to the following person when they consult your opinions about personal matters? Do you use same/ different attitude and why? Can you talk freely and why/why not?
A: your supervisor/B: you colleagues/C: your subordinates:

75 How Leaders Lose the Dressing Room: A Qualitative Analysis of Conceptions about Leadership Destabilization

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History is fraught with examples of leaders, such as Winston Churchill (UK), Juan Perón (Argentina), Indira Gandhi (India), who at one point reached the pinnacle of influence, only to suddenly fall from grace and lose the support of their followers (Derfler, 2011). These examples suggest that effective leadership is not necessarily enduring. Instead, just as leadership may become effective through leaders' promotion of their qualities and the building of their following, it can also be undone through *leadership destabilization*, that is, the process through which a leader's influence is undermined.

Yet, the mechanisms underlying leadership destabilization remain relatively underexplored. This is likely due to two main reasons. First, leaders are often viewed as a catalyst for positive outcomes in society or are overemphasized as being crucial for organizational success (Burke, 2006; Meindl, Ehrlich, & Dukerich, 1985; Schyns & Schilling, 2013). As a consequence, the focus of research has been on how leaders successfully gain influence, but not how this influence can be lost after gaining it.

Second, research into related concepts, such as ineffective leadership and destructive leadership, has been largely leader-centric. Specifically, the focus has predominantly been on examining how a lack of certain desirable traits or how the presence of dysfunctional characteristics bring about a leader's undoing (e.g., Chng, Kim, Gilbreath, & Anderson, 2008; Starratt & Grandy, 2010). In other words, the leader tends to be seen as the primary catalyst of leadership and organizational failure. Yet, a leader's derailment might not necessarily be determined by the leader itself, as it can also be influenced by non-leader variables, such as follower characteristics, the work environment, the social dynamics, power structures, and work resources (Hauge, Skogstad, & Einarsen, 2007; Padilla, Hogan, & Kaiser, 2007; Schilling, 2009).

For these reasons, the present research aims to examine the factors that underpin leadership destabilization. Specifically, we sought to gather people's ideas and conceptions of leadership destabilization and to qualitatively analyze these ideas. Here, we take an inductive approach with a view to developing a theoretical model of leadership destabilization to guide further research.

Method and Results

The present study was designed as an exploratory qualitative survey with a mix of multiple-choice and open-ended questions. 397 participants ($M_{\text{age}} = 33.95$, $SD = 11.39$; Male = 202, Female = 194, Other = 1) were recruited from Prolific Academic and were asked to think about a situation of effective leadership before generating ideas about how effective leadership can be destabilized.

Leximancer text analysis software was used to thematically analyze participant responses. The analysis revealed six superordinate themes of ideas where participants suggested that leadership can be destabilized through the contributions of (1) the leader, (2) the followers, (3) the group, (4) the larger collective, (5) competition for leadership, or (6) outgroup interventions. These themes further comprise 16 subordinate themes, which delineate how leader and non-leader factors are associated with a leader's downfall. Together, these findings suggest that a model of leadership destabilization should detail the impact of the leader, followers, within-group dynamics, intergroup dynamics, and power in invoking the phenomenon.

Implications

Firstly, the present analysis raises questions on how society tends to evaluate leadership failure. Both scholars and practitioners often over-attribute collective failure to the leader's involvement (Burke, 2006; Meindl et al., 1985). This notion has influenced both research and organizational policies that focus on managing leader performance (e.g., Hogan & Hogan, 2001) and on developing preventative models for negative leadership (e.g., Starratt & Grandy, 2010). However, our findings suggest that the blame of leadership failure should not always fall on the leader. Rather, there is perhaps a need to also identify and address the non-leader factors that facilitate the conditions for leadership destabilization.

Secondly, the current analysis speaks to the idea that it may not enough for leaders to possess the 'right' knowledge, skills, or attitudes to achieve effective leadership. A leader may also need to remain vigilant against the intervention of potential destabilizers. This notion has taken the limelight with the advent of fake news (O'Donnell, 2016) and post-truth politics (Keane, 2018), which have significantly threatened the standing of society's leaders even when these destabilizers have been based on lies and falsehoods.

More importantly, the present study emphasizes that followers, social context, group dynamics and power may play an important role in determining a leader's 'falls from grace', pointing to an important agenda for future research. By appraising the phenomenon of leadership destabilization, perhaps we can now recognize how fickle and fleeting leadership can be.

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Objects, Leadership and Space

76 Shifting the leadership scholarship field's epistemic landscape: Considering the potential of 'influence' as an epistemic object

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Within leadership research and scholarship there is currently what Kitcher (2000) calls a *scientific controversy* 'taking place on a *field of disagreement*' (p. 27, original emphasis). The field of disagreement in question is a site where proponents of what has come to be called a 'new wave of critical leadership studies' (Kelly, 2014, p. 907) air their concerns about various representations of 'mainstream' leadership scholarship that broadly coalesce in 'personifying' leadership (Evans, 2018) – by which I mean equating leadership with, or interpreting it as denoting, the person of the recognised or designated leadership role incumbent. Such concerns are epistemic in nature, being focused on the leadership field's 'epistemic state' – another term used by Kitcher (2000, p. 27).

This paper is fundamentally focused on epistemic development in the study of leadership: that is, shifts in its epistemic state. Drawing upon selected work representing the philosophy of science, it adopts the notion of an *epistemic object* – a term introduced by Hans Jörg Rheinberger (1997). Describing them as 'generators of new conceptions and solutions' that 'can be regarded as a central source of innovation and reorientation in societal practices', Miettinen and Vurkkunen (2005, p. 438) argue that 'the construction of epistemic objects or objects of enquiry ... is becoming an ever more important part of any expert work'. Levine (2011, p. 64) makes the point that 'epistemology ought to concern itself with our *motives* for pursuing particular domains of knowledge, for the study of action always involves the study of motivation' (original emphasis). Accordingly, on the basis that it represents the form of agency that underpins what is categorised as leadership, this *International Studying Leadership* conference paper proposes *influence* as an epistemic object, for knowing and understanding what and who influences people in the workplace is the core motive for studying leadership.

Defining influence as *human agency that may reasonably be considered to directly or indirectly prompt or have prompted or facilitate or have facilitated an individual's shift or deviation (however slight), from one position or direction to another*, I argue in this paper that, in having focused and continuing to focus on leadership, rather than on what we consider the basis of its significance – its influential capacity – we have been looking in the wrong places for knowledge, and as a result have built up a shaky epistemic landscape. This argument is aligned with Wittgenstein's observation, cited by Rheinberger (1997, p. 21), 'Our mistake is to look for an explanation where we ought to look at what happens as a "proto-phenomenon". That is, where we ought to have said: *this language game is played*' (original emphasis) (a proto-phenomenon is the term for the smallest unit of conscious experience: a fundamental phenomenon).

Rheinberger (1997, p. 28) explains epistemic objects as 'material entities or processes ... that constitute the objects of inquiry. As epistemic objects, they present themselves in a characteristic, irreducible vagueness. This vagueness is inevitable because, paradoxically, epistemic things embody what one does not yet know'. Yet, he argues (Rheinberger, 1997, p. 23), they have 'the capacity to turn around the (im)precisions of our foresight and understanding' (p. 23). Epistemic objects, Rheinberger (1997, p. 21) notes, 'usually begin their lives as recalcitrant "noise", as boundary phenomena, before they move on stage as "significant units".' This *International Studying Leadership* conference paper argues that influence is one such source of recalcitrant noise that is perfectly audible across the leadership research and scholarship field to those who have the will to discern it.

Yet making influence an epistemic object has implications for empirical research, for such an initiative would mean that influence cannot, for data collection purposes, be interpreted

simplistically and referred to glibly; it would need to be identified and examined not only and merely as influence-as-recalled, but also – and predominantly - as influence-in-process, at the micro level, through ethnographic approaches, or 'ethnographying' (van Hulst et al., 2017, p. 223, original emphasis), that capture its agentic complexity. Influence-in-process *potentially* occurs in a myriad of places and through a plethora of interactions - including in the semi-social spaces and fora into which workplaces spill over, such as off-site away days and training days, conferences, shared car journeys home, and visits to the pub after work; for influencing, of course, is not confined to the committee or appraisal meeting. This paper outlines the practical implications for research whose epistemic object is influence, and considers how these may differ from traditional approaches to researching leadership.

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77 Between a diamond and a hard place? The role of bullshitting in leadership Johan Alvehus, Lund University, Sweden and Dan Kärreman, Copenhagen Business School, Denmark

Leadership scholars have increasingly started to appreciate leadership as relational, processual, and situated in time and space (Crevani, Lindgren, & Packendorff, 2010; Denis, Langley, & Sergi, 2012; Ladkin, 2010). This has also led to a de-emphasis of the individual leader and his or her traits, behaviours and identity. Leadership is therefore increasingly understood as a collective process, and collective leadership studies 'radically decentre individual actors, whether they are "leaders", "followers", or "objects", attending instead to the dynamics of "how" leadership work is accomplished in the day-to-day unfolding of social practice' (Simpson, Buchan, & Sillince, 2018, p. 645). This has also led to researchers paying attention to not only talk, but also text, tools and time-space involved in the accomplishment of leadership (Alvehus, 2018). Whereas the leadership process is increasingly understood as distributed and leadership is understood as an outcome rather than as a cause (Alvehus & Crevani, 2018), there is still valuable to understand the role of organizational actors (Empson & Alvehus, 2019).

In this paper, we engage with an empirical example based on a micro-ethnography (Alvehus & Crevani, 2018), where a CEO meets the employees of a newly acquired firm in order to inform them about the new 'core values' they are supposed to embrace. The new core values are conveyed by a model, The Diamond, which is presented to the employees in a bullshit-intense meeting. Bullshit, that is 'obscure, empty or pretentious talk' (Christensen, Kärreman, & Rasche, 2019, p. 2), is a key discursive activity in organizations. In this case it is clearly an attempt to influence 'employee participation and agency' (ibid.: 8) in the organization. The reception of the bullshit is, however, lackluster at best. In a heroic sense, the leadership attempt can thus be seen a failure. Our findings suggest however that the bullshit has other

performative functions. The Diamond model we understand as a leadership tool, an object which facilitates engagement and commitment on a superficial level, with little to no impact on the everyday business of the acquired firm. Leadership, understood as the collective accomplishment of direction, thus reinforces the status quo of the relations between the firms. At the same time, however, The Diamond is a way for managers and employees alike to acknowledge the changes in the firm, thereby acknowledging superficial change. The bullshit thus serves as a front stage performance separated from the everyday work. The leadership object (i.e. The Diamond) is a boundary object that both creates a common focus but at the same time facilitates the disconnect between bullshit and everyday work.

The study contributes to the understanding of leadership as a collective accomplishment. Specifically, it explores the role of non-human actors (objects) in the leadership process, and it explores the possibility of understanding leadership work as maintaining the status quo rather than facilitating change. The paper concludes with reflections on the long-term effects of bullshit-as-leadership and the possible implications for management and resistance.

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78 Making sense of LEGO Serious Play workshops: Leading to and in a liminal space

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Building on Czarniawska and Mazza's (2003) metaphor of consulting as a liminal space, in this paper I'm exploring the workshop participants' sensemaking of the consultant's attempts to lead them into a liminal space. Originating from studies of ritual processes (van Gennep, 1960 [1909]; Turner, 1969, 1974, 1979, 1982), liminality refers to "a state or process which is betwixt-and-between the normal, day-to-day cultural and social states and processes" (Turner, 1979: 465). Liminal spaces can be understood either as physical, interstitial spaces that possess certain liminal characteristics due to their transitory nature and the lack of symbolic cues of the formal organization (e.g. Dale and Burrell, 2008; Shortt, 2015), or as everyday social spaces that foster liminal moments (e.g. Czarniawska and Mazza, 2003; Hawkins and Edwards, 2017). The latter resonates with Turner's (1979) notions about public rituals, as he points out that such rituals are often performed in everyday public spaces, such as town squares. He argues that in order to set off from the routine world into the anti-structural one of the sacred, these mundane spaces need to be hallowed for a liminal time.

While Czarniawska and Mazza do not directly refer to this text of Turner, their metaphor of consulting as a liminal space seems to echo the process of hallowing a social space for a

liminal time, as they describe liminality as “a condition where the usual practice and order are suspended and replaced by new rites and rituals.” (Czarniawska and Mazza, 2003: 267) On the other hand, the newness of these rites and rituals is a crucial departure from theorizing religious ritual processes – while Turner refers to the rites and rituals of a society, the rites and rituals of consulting are new and foreign for the organization being consulted. They are not the familiar rites and rituals of the organization; they are those of the consultant. Thus, the liminality they aim to conjure is not only outside the everyday life of the organization, but also strange and unfamiliar, which in turn requires organizational members to actively make sense of what exactly is happening around and to them. Utilizing sensemaking perspective (e.g. Weick, 1995; Helms Mills et al., 2010), this paper investigates what kinds of spaces are constructed when organizational members make sense of the strangeness they face during consulting.

The empirical context of this paper is LEGO Serious Play workshops. As these workshops attempt to evoke creative and novel solutions for the participating organization through the use of toys, the ambiguity here doesn't only stem from the foreign rites and rituals, but also from the blurring of the lines between work and leisure. In studying the participants' sensemaking of the workshops, I'm utilizing ethnographic research methods, namely observing workshops conducted in Finland and interviewing the participants.

While some of the participants followed the consultant into a liminal space, others remained in the social space. These participants were what Goffman (1959) would refer as cynical performers; during the workshop, they did everything what was asked from them, but they did not embrace the liminality. Instead, they felt that the time would have been better spent by doing their actual jobs and that the workshop was a waste of time. Moreover, in their interviews they expressed critical comments about the method and questioned its suitability for addressing “proper” organizational issues, such as strategy. Interestingly, one of them also contested the use of other company's products in such a situation; while legos are toys, they are not neutral objects.

Others, then, experienced a liminal space, but this was not necessarily the liminal space to which the consultant was leading them. While some of the participant truly felt that they found novel ways of thinking about, for instance, strategy during the workshop, others did not channel the liminality into thinking about the workshop's agenda. Instead, they seemed to make a connection between previous experiences of job satisfaction days and acted in accordance to this sensemaking. Common in Finland, job satisfaction days are organized by the company and typically consist of entertaining activities outside the realm of work; the purpose is to have a good time with your colleagues and not to focus on your work. The construction of this liminal space, and the preservation of the social space, then reveals that while the consultant may attempt to chaperone the workshop participants into a certain liminal space, the participants' sensemaking may as well lead them into totally different spaces. Uncontrollable liminal spaces are difficult to harness for the purposes of the consultant/corporate agenda.

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79 "ALL THE WORLD'S A STAGE" - using the theatre entrance to conceptualize new spaces for organizational development and leadership learning

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This paper examines how the theatre stage and theatre exercises can be used as helpful tools for leaders in contributing to create new spaces for organizational learning and development and expanding organizational culture and discourse.

By using data from a MiL (Management in Lund, a Swedish consultancy) management development programme in Coop, a large Scandinavian retail organisation, the aim is to conceptualize and explore how, and in what manner, a theatre approach can help leaders to better understand their own leadership practises through using lessons from the theatre? The participants from Coop were working in project groups on important strategic issues and were expected to implement new solutions and produce some significant business results.

A key ambition for the programme, was that the participants wanted to strengthen their ability to work creatively. On this background a theatre-based learning experience was planned in co-operation between the learning coaches (from MiL) and an external theatre professional. The main finding from the programme was that the experience and the "theatre entrance" turned out to be helpful in making the participants more aware of their space for leadership, as well as being a good learning experience, for all participants. Through opening new spaces for creativity, the learning coaches contributed in changing the mindset of the participants, thus potentially offering them a new ontology to act from.

Many of the exercises the participants did was based on exploring and utilizing non-verbal communication skills and methods. Although pushing them outside their comfort zones, it also offered the participants a space for new understandings of themselves, their colleagues, their project team members, and the project work. An important aspect of the exercises is the translation into their everyday practise and work, and avoiding it only being a "happening" on a retreat. From the evaluation of the programme we know, however, that the participants asserted that the experience had a positive impact on the climate and the relations in the various groups. Thus, our assertion in this paper is that this on the one hand opened new cultural and communicative spaces by presenting alternative ways of seeing themselves, others and the organization. On the other hand, this also helped participants in understanding and becoming more aware of the physical space in an organisational context. Thus, reflecting the point of leadership being an embodied and performative process made by Ropo and Salovaara (2019).

Theoretically, this paper will therefore be based on a relational ontology in which a major point will be to look how leadership is conducted in a sociomaterial context consisting of both human and non-human performative actors (Ropo and Salovaara 2019). Latour (2005) asserts that all interaction is grounded in, and mediated by, materiality. One consequence of this is that we will look at this through the perspective of leadership as situated in heterogenous and collective practises (Crevani, Lindgren and Packendorff 2010; Raelin 2011; Denis, Langley and Sergi 2012; Ropo and Salovaara 2019) and leadership practises as continually becoming rather than being, and not something that we a priori can take for granted. Through insights

from process theory (e.g. Hernes 2014) we will also argue that leaders and leadership is performed in a complexity consisting of space (both physical and non-physical), human actors, materiality and time. From this we will assert that using the theatre entrance serves (at least) two purposes. One, as we already have mentioned, it raises awareness among participants towards cultural and communicative practises. Second, the exercises themselves allows leaders to explore these potentially new spaces in an experimental setting, based upon mutual trust, or conceptualized as a Ba (Nishida 1970) and where innovative learning and ontological dialogues (Bakhtin 1984, Rennemo and Åsvoll 2019) might occur.

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Leadership and Self-managed Organisations and Teams

80 Dynamics of Self-Managed Teams during Conflict

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Abstract

This study is on exploring the dynamics of Self-Managed Team (SMT) work process in small and medium sized Knowledge-Intensive Firms (KIFs). It contributes to the understanding of how the SMT deals with conflict as SMT is the type of team who does not have any formal leader. The study was conducted using a qualitative approach using face-to-face interview with the respondents. The in-depth exploration reveals the different approaches of conflict management strategies being adapted by SMT such as confrontation as well as avoidance throughout the duration of their project. The study suggests that conflicts may be harmful or beneficial depending on when it occurs during a project. In any event, conflict and its management strategies are fostered or hindered by factors such as the approaching deadline and blaming. The different types of conflict management styles affect the development of SMTs in a way that the team members become dependent on the external leaders who are positioned outside the team. As when conflict gets more intense, team members avoid each other and choose the leaders to become the mediator between those involved in any conflict. This transforms the team into becoming leader dependent as they are seeking assistance from the leaders in conflict solving.

The implication for this study concerns the roles of the leaders who should always facilitate the process of frequent discussions and brainstorming sessions in order to increase the team members understanding of their project goals and objectives. The study found that task

conflict is useful in the early stage of a project. Therefore, it is important to understand that any disagreement during the brainstorming process within project team will contribute to new ideas and opinions, which will enable the team to provide better solutions for their project. Therefore, leaders should always facilitate the process of frequent discussions and brainstorming sessions in order to increase the team members' understanding of their projects' goals and objectives. This will then increase the chances for knowledge integration within the team. However, as the project develops, organisations must be able to assist project teams during task conflict to ensure that the team will benefit from the differences of ideas and opinions among them.

81 Where is leadership in self-managing organizations? Empirical evidence of leadership in leaderless organizations
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Hamel (2007) argues that hierarchies were developed for the needs of industrial revolution, and that today we need alternative forms that are better suited to knowledge work. Recently a growing body of research has emerged that conceptualizes and theorizes alternative new organizational designs. (Dobusch, von Krogh & Whittington, 2019; Felin, Lakhani & Tushman, 2016; Puranam, Alexy & Reitzig, 2014), and the new Journal of Organization Design was established in 2012. The novel more democratic forms of organizing include self-managing organizations, holocracy, sociocracy and tealorganizations. (Laloux, 2014; Lee & Edmondson, 2017; Robertson, 2015; Romme, 1995).

In terms of leadership, an evolution toward self-managing organizations will have a profound impact on our understanding of leadership and the role of leaders. But where to locate leadership in self-managing organizations? When organizations are flat(ter) and power decentralized, what does it mean to leadership? What kind of phenomenon is it?

Based on this, how do organizations without formal hierarchy operate?

Although self-managing organizations function with flat organizations and less leaders, these organizations experience no lack of leadership, as many, possibly all, carry responsibility. A common feature to the alternative forms of organizing and new forms of (leaderless) leadership is decentralization of power – from the hands of few on the top, to the hands of many on various layers, and to networks in flat organizations. Leadership research has studied alternatives to traditional leader-centric approach under antileadership, bossless/leaderless leadership, and power-with forms of leadership. (Burton et al., 2017; Eslen-Ziya & Erhart, 2014; Hamel, 2011; Salovaara & Bathurst, 2016; Sutherland, Land & Böhm, 2014) However, Diefenbach (2019: 15) concludes that there is so far little evidence and few empirical examples of truly democratic organizations and their leadership practices: "*How*, and especially *why*, some of these organisations work and are successful in keeping their character as democratic organisations over many years is somewhat underexplored and under-researched (Jaumier, 2017, p. 219; Leach, 2013, p. 3)" Our paper responds to this call. The empirical materials to this research are comprised of a list of 100 self-managing organizations around the globe and around 100 interviews conducted in seven of these companies in Finland. The analysis consists of three parts. First, of an analysis of the companies in regards to their level of self-management and the commonalities between the companies. Second, an analysis of interview materials discussing how employees and management experience the self-managing

practices. Third, these two sets of analysis will be compared to study the effects of structure on leadership practices and cooperation.

Previous research argues that hierarchy is pervasive even in flatter forms of organizing. (Diefenbach & Sillince, 2015; Pfeffer, 2013) On one hand our preliminary analysis supports this finding. On the other hand, empirical evidence from our materials also withstands this claim: there are organizations that have been able to maintain democratic practices and remain financially prosperous. As Diefenbach (2019: 3) later argued, "alternative/ democratic organisations actually have a whole range of means to avoid" bureaucratic tendencies and "becoming dominated by a managerial elite".

Self-managing organizations have shown remarkable 'efficiency', particularly in terms of adaptation, resistance and goal setting. The flexible and adaptive structures have shown that even if informal hierarchy increases, it does not mean that complexity becomes untenable, or that the organization becomes less effective. This is something that the future research may want to address.

In the context of ISLC 2019 theme of leadership and place, we also analyse the interview materials through the question "what kind of places are self-managing organizations that manage to be both financially healthy and support people to thrive?"

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82 Self-managing organizations and democratic leadership – The place of leadership in democratic work life?

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The 18th ISLC conference's theme is "Putting leadership in its place". We propose to put leadership in its place in two ways. First, we discuss the societal values and beliefs in leadership by looking at democratic leadership. By making comparisons with democratic leadership (in organizations) with the wider idea of democracy in societies, we delve deeper into the beliefs behind leadership ideologies. Second, we discuss the organizational culture surrounding leadership by looking at so-called self-managing organizations (SMOs, Lee & Edmondson, 2017). These organizations strive for less hierarchy and fewer leaders. Do SMOs hold the promise of a more democratic work life?

In western countries we live in democratic societies. Although one can be critical how democratic certain country is, the label that best describes first world countries' political orientation is democracy. Work life cannot be a separate system in a society; it has to have some correspondence with the other doctrines of society. This is not only normative fact; if we look at history, we can see that economical systems reflect political systems that work in societies. Grint (2011) makes the same argument about leadership: leadership thoughts and ideas are always reflections of the times.

The history of democracy has already had a huge influence in our work life; the very unequal ideas of the 19th century changed to much more humane practices of the 20th century. The evolution of democracy has always created new models and ideas for organising our work life. The big question is how should we develop today's work life that it would respond the ideas and needs of 21st century?

When we look at the role of work on a societal level, we see that work is a political good, the distribution of which affects the wellbeing and possibilities of citizens. Thus, work connects to the requirements of a democratic society: without economical possibilities it is difficult to achieve political possibilities. (Acemoglu & Robinson, 2012). One can see that democracy tries to free people from arbitrary control and unnecessary hierarchy and shift the power to majority of the people. What if we would take the ideas of democracy seriously also in the work life? Leadership scholars have discussed this through the notion of democratic leadership. For example, Woods (2004) highlights some key points of democratic leadership. He argues that democratic leadership is a normative concept, bringing to the fore the issues on inclusion, opposing the dominance of instrumental rationality, and promoting autonomy through democratic rationalities. Democratic leadership seems to indeed foster wider democratic ideals and seek ways to make work life more democratic.

How can we make organizations more democratic? What kind of changes should we make in organizations if we truly wanted to create a democratic work life adhering to the ideas of political democracy? Of course, a society is a very different entity than an organisation. Therefore, we cannot just copy the political institutions of society to work life. But what ideas could be the stepping stones for a more democratic work life? One obvious candidate is self-

management that focuses on higher levels individual autonomy at work (Pearce & Manz, 2005).

The concept of self-management has a long history in management studies. The latest concept considers organization-wide efforts at self-management. Coined as self-managing organizations (SMOs) by Lee and Edmondson (2017), this approach studies the level of self-management in organizations. "Radical" SMOs are those that 1) decentralize authority so that reporting relationships between managers and subordinates are eliminated, 2) decentralize authority across the whole organization, and 3) decentralize authority in a formal and systematic way (Lee & Edmondson, 2017).

The concept of SMOs does indeed seem to hold promise for a more democratic work life. However, many questions still remain. Decentralization does not alone guarantee democracy; how do SMOs handle the other ideals of democracy? Also, despite the fuzz around SMOs, Foss and Klein (2019) argue that removing hierarchies can actually concentrate power into the hands of the senior management, not employees. Other important questions relate to the individuals in organizations: are they actually willing and capable of taking more autonomy, what routines and tools are necessary to foster it, how can we protect from negative developments (like the "tightening of the iron cage" in Barker's (1993) famous article) and so on.

In our presentation, we will delve deeper into democratic leadership and its "place" in self-managing organizations. Regarding democratic work life, we also ask whether self-management is enough by itself. Do we also need employee ownership for achieving the goals of democratic work life?

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83 Power, status and hierarchy in a self-managing organizations Noora Vääntinen and Tuukka Kostamo, Aalto University, Finland

Conventional managerial hierarchy has been, and still is, the most favored form of organizing since late 19th century. However, recently less hierarchical organizations have gained mainstream interest. It is argued that sudden technological developments and faster information flows, growth in knowledge based work and search of personal meaning at work has put pressure to managerial hierarchy and questioned its limitations in modern work life. (Lee and Edmondson 2017).

One proposed alternative to managerial hierarchies is the self-managing organization (SMO). Lee and Edmondson (2017) defined self-managing organization as one that "radically

decentralizes authority in a formal and systematic way throughout the organization" (p. 12), or in other words, tries to organize less hierarchically. In practice, the subordinate and the manager would not have reporting relationship that is based on hierarchy. (Lee & Edmondson, 2017).

The theme of the 19th ISLC is "Putting leadership in its place". As listed in the call for contributions, the imagined structures and power relations are important aspects to consider in leadership practice. In this paper, hierarchies, power and status are studied in a context where they might not be implicit to the individuals. SMOs have eradicated (at least some) of their explicit hierarchical levels, so there are fewer managers, or formal leaders. What happens to leadership in such an environment? By examining power relations and status differences in SMO's, we can better understand the varying nature of hierarchical structures that are forming in social contexts and how they affect individuals and define what kind of leadership is needed.

Lee and Edmondson (2017) see the amount of hierarchy as one of the key concepts in determining whether an organization is self-managing or not. Hierarchy can be defined as "an implicit or explicit rank order of individuals or groups with respect to a valued social dimension". The hierarchy within the group can form e.g. by agreeing rank differences via roles or via informal interactions that form the differences. These differentiations can generate informal and formal hierarchies. (Magee & Galinsky 2008).

Usually SMO's have successfully eradicated managerial relationships. However, managerial hierarchy is only one hierarchy structure and does not take other possible hierarchies into account. It is argued that in social context, hierarchies are persistent and unavoidable (Gruenfeld & Tiedens 2010, Pfeffer 2013) meaning that in SMOs context, when eradicating formal hierarchies, informal hierarchies will remain and/or emergence. Magee and Galinsky (2008) define power and status as major bases of social hierarchy. By studying these two variables in SMO's context, we can begin to understand the implicit rank orders that are forming inside SMOs.

The emergence of informal hierarchies in SMOs is not a widely studied subject. To gather academic knowledge about hierarchies, power and status in SMOs, in this study we interviewed employees from Finnish SMO's that describe themselves as organizations that try to organize less hierarchically. This study is based on 20 interviews in two different organizations in Spring 2019. In these interviews we asked the interviewees e.g. to describe the decision-making processes, what the state of individual's autonomy is and if there are limitations, and who has formal and who informal power. The transcribed interviews were analyzed by identifying informal hierarchies based on power and status. This research is ongoing, and we will have more complete results by December.

The initial results from our interviews show that, from the employees' subjective viewpoint, the organizations are less formally hierarchical. We found that the interviewees have internalized the concept of not having managers and "basically anyone can make any decision". Furthermore, when asked if they feel like there are still hierarchies, the interviewees reported that they feel like there are implicit rank order that forms based on different variables. Looking into this, we can recognize that both power and status related hierarchies have formed. Ways to gain rank were based on power, which were linked to e.g. financially important positions and managing the project flow. Status was also told to affect individual's success, e.g. in situations where new idea was suggested. Different groups and more senior individuals were seen as having more opportunities or higher rank in hierarchy than other peers.

To conclude, it seems that even when organizing less hierarchically, different types of hierarchies still remain or emerge. If an organization wants to be less hierarchical, it is

important to understand all the different dynamics and have an understanding of different forms of hierarchies and how they are related not only to authority but also to power and status.

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Leadership, Politics and Identity

84 Systems Leadership and Professional Identities in Public Health

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The UK faces significant public health challenges. Life expectancy, which had been increasing for over a century has decreased since 2014 (Hiam et al., 2018). After improving for the previous decade, health inequalities have worsened since 2010 (Barr et al., 2017). UK survival rates for cancer continue to fall behind those of other European countries (Jönsson et al., 2017). The UK government and the governments of the devolved nations have responded with strong, stated commitments to prevention, improving health and tackling health inequalities. In England the government has recently published the *NHS Long Term Plan* (NHS England, 2019), a *Prevention* strategy (Department of Health & Social Care, 2018) and a consultation green paper *Advancing our Health* (Parliamentary Under Secretary of State for Public Health and Primary Care (2019).

Key to delivering this challenging agenda is a robust public health system with strong public health leadership (Buck et al., 2018). Public health leadership has traditionally been associated with public health doctors but in an approach that is unique internationally, in the early 2000's public health leadership roles in the UK were opened to qualified professionals from a range of disciplinary backgrounds (Evans & Dowling, 2002; Evans, 2003; 2004). Currently about sixty per cent of those registered as public health specialists are medically or dentally qualified whilst about forty per cent come from other backgrounds (Health Education England, 2017). Whilst public health doctors see their public health role as underpinned by a strong medical professional identity, non-medical public health specialists have much more diverse and arguably more fragmented professional identities. A second major change occurred in 2013 with the transfer of local public health responsibilities from the NHS to local authorities in England. Although widely welcomed in principle, in practice the transfer occurred at a time of unparalleled austerity (House of Commons Health Committee, 2016; Iacobucci, 2016). One unanticipated consequence is an emerging divergence within the profession whereby 80% of local authority consultants in public health (CsPH) come from non-medical backgrounds whilst 80% of CsPH in the new national agency Public Health England are medical (Health Education England, 2017). To date the implications of these fundamental changes to the nature of the public health profession have not been explored, and its impact on the leadership of public health systems has not been considered.

Following growing calls for better leadership and leadership development within the health care sector (West et al., 2015), attention is now shifting from individual and organisational towards 'systems leadership'. A review compiled for the Virtual Staff College identifies two key

characteristics of a systems leadership approach: (a) "it is a collective form of leadership..." concerned with "the concerted effort of many people working together at different places in the system and at different levels", and (b) it "crosses boundaries, both physical and virtual, existing simultaneously in multiple dimensions" (Ghate et al., 2013, p. 6). Despite burgeoning policy-maker and professional interest in systems leadership, however, it has received relatively little attention within academic research (Bolden et al., 2019).

The enthusiastic, yet uncritical acceptance of conceptual frameworks can embed rather than transform dominant leadership and power dynamics (Hatcher, 2005, Gosling et al., 2009). Public health professionals are now operating within an increasingly complex and contested landscape, within which existing notions of evidence-based practice are no longer fit for purpose (Rutter et al., 2017). Bryson et al. (2017) describe the "new world..." as a "... polycentric, multi-nodal, multi-sector, multi-level, multi-actor, multi-logic, multi-media, multi-practice place characterized by complexity, dynamism, uncertainty and ambiguity in which a wide range of actors are engaged in public value creation and do so in shifting configurations" (ibid, p. 641). In such contexts, the manner in which the various actors negotiate and demonstrate their personal and/or professional identity in order to earn the credibility, trust and respect needed to exert social influence is a fundamentally important dimension of leadership practice.

Despite an established body of academic literature and evidence on the centrality of social identity to leadership, in which 'leaders' are only able to exert influence on the basis of being seen to 'be one of us' (Haslam et al., 2011), such issues are rarely considered within discussions on systems leadership and public health. This paper explores how the growing divide within the UK public health specialist workforce poses significant questions around the potential to create direction, alignment and commitment (Drath et al., 2008) where there may be little shared sense of professional identity.

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85 Are nurses on the 'shop-floor'? A qualitative study of nursing leadership and empowerment

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Over the last decade, managerialism is said to have thrived in public health organisations and profoundly shaped the way nurses perform their roles. Findings from a study set in an acute hospital in New Zealand, reveals how managerialism impacts on the discourse of a health organisation. Given that discourse constitutes the social identities of and relationships between people and groups of people, this paper unpacks how discursive practices impact on the empowerment of nurses and the value afforded to their work. Interviews conducted with thirtyfour nurses and managers reveal the normalisation of metaphors such as the 'shop floor' to describe a hospital ward. Applying a critical discourse analysis to the interview texts denaturalises the language and explores the meaning of these taken for granted metaphors. Findings indicate that the organisational discourse is influenced by managerialism which situates nurses as factory workers and patients as commodities. Nurses reinforce this ideology through their discursive practices which submerge the value of their work. This paper calls for the recognition of how organisational discourse constitutes the social position of nurses and impacts on their relationships with patients. The managerialist discourse in health care organisations needs replacing with a vernacular which focuses on the fundamentals of care to empower nurses while adding visibility to the importance of nursing work.

Background

Empowering work environments are said to enable staff nurses to discover their voice and use their power and influence to enhance relations with other health professionals creating standards of excellence to achieve patient care goals (Boamah, 2018). A positive nursing environment supports clinical leaders by fostering autonomous practice and providing confidence to challenge the status quo, think critically, and use evidence-based practice to collaboratively influence the practice of others in the delivery of care (Patrick, Laschinger, Wong, & Finegan, 2011). In theory, these concepts can produce nurse leaders who are

necessary at all levels of health care organisations for their contribution to better quality and safer health care (Institute of Medicine, 2011).

Nurses are said to be empowered when they have knowledge and power they can exercise, they are free from oppression, are psychologically empowered, can empower patients, themselves, or are empowered by organisational structures (Bradbury-Jones, Sambrook, & Irvine, 2008; Laschinger, Finegan, Shamian, & Wilk, 2001; Patrick & Spence Laschinger, 2006). It is evident that creating empowering environments is essential, yet this may prove challenging in an age where managerialism is thriving (Doolin & Lawrence, 1997; Duncan, Thorne, & Rodney, 2015; Traynor, Stone, Cook, Gould, & Maben, 2014).

Managerialism can be defined as the realignment of public service management with the interests of market competition and economic modernization, made possible through the diminishing power of professional values and the uptake of management discourses around goals of efficiency rather than accountability (Carryer, Diers, McCloskey, & Wilson, 2010; Duncan et al., 2015). Several authors indicate that the flourishing of these ideals has profoundly shaped how nurses enact their roles and exert their influence at policy and organisational levels (Austin, 2011; Varcoe, 2012; Traynor et al., 2014). Feo and Kitson, (2016) suggest one example of how managerialism shapes nursing is the devaluing of fundamental care by nurses themselves, rendering this essential part of a nurses role invisible. The fundamentals of care are defined as essential elements of care, including psychosocial, physical and relational aspects, which every patient needs regardless of their clinical condition or setting (Conroy, Feo, Alderman, & Kitson, 2018).

This paper presents the concept that organisational discourse influenced by managerialism, can disempower nurses through the selection and normalisation of the metaphors used to describe their working environment. Metaphors are considered to be an everyday part of language which provides a meaningful way to grasp reality, while also being of ideological significance (Machin & Mayr, 2012). Which metaphors become accepted, can have implications for how we think about and understand the world (Fairclough, 2005). We suggest the metaphors nurses use could play a part in the devaluing of their work, which is in turn disempowering. If this is the case, there is a need for action from nurses and nursing leaders.

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86 Political Leadership and the Power of and for Place in Times of Populism

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In our current populist times, 'place' offers an element of identity that can be shared between people who otherwise may have very different backgrounds. Reference to place is one of the central discursive strategy of many populist political leaders like for example in America first of Trump, Italy first of Salvini and in many narratives associated with Brexit. Place has also been called as a powerful variable to explain electoral results with an increasing divide between cities and rural areas with respect to support or not for populist parties (Rachman 2018).

Drawing from contemporary examples of political leadership including Trump, Brexit, Italian techno-populist government, Trudeau, and North Ireland, this paper develops the argument that today as never before we are experiencing the power of place in and for leadership. Specifically, we discuss and compare populism and social identity theory with the aim to show how a social identity theory approach to place could inform an alternative to populist tactics inspired by an ethics of disruption and division. Particularly, from a theoretical point of view, the paper shows how incorporating social identity theory could usefully develop current thinking and practice on place leadership which is rather inspired by an ethics of imagination and community building. From a policy and practical point of view, it discusses how place leaders could harness people's attachment to place in order more effectively to mobilise them in collective endeavour for the betterment of that place.

The main structure and contents of the paper are the following. The paper begins by considering how the term 'place' has been understood in scholarly work. The notion of place has been long contested, not least between the different disciplines of geography and sociology (Agnew, 1987) with other disciplines more recently bringing in additional perspectives (Collinge and Gibney, 2010). Within environmental psychology, 'place identity' and 'place attachment' have been explored (Proshansky et al, 1983; Altman and Low, 1992; Bonnes et al, 2003; Twigger-Ross et al, 2003; Bernardo and Palma-Oliviera, 2013).

The paper goes on briefly to review the generic term 'leadership' and specifically 'political leadership.' It argues that political leadership at all levels of governance within the system of representative democracy is intrinsically about the leadership of place.

The paper then turns to an exploration of 'place leadership'. The term here is used in the sense of leadership that involves decisions that have regard to the communities within any one geographical place (Hambleton and Howard, 2013) although other definitions have been suggested e.g. by Sotarauta (2019). Leadership matters, not least as some places seem to be able better than others to make the most of the uncertainties of social and economic change (Collinge and Gibney, 2010). This paper argues however that while current academic work on place leadership provides useful insights on the tasks necessary for leadership within a place, there is relatively little written that sheds light on how place itself can be harnessed for the key tasks of political leadership. People may become attached to place(s) (Tuan, 1975) and yet such sense of place have been little explored in the leadership literature (Hambleton and Howard, 2013). But an understanding and articulation of what place means to people at a national and at a sub-national level may useful be to political leaders in their attempts to inspire, energise and mobilise those whom they represent.

It is suggested that social identity theory provides a useful lens through which to conceptualise the potential power of place for political leadership given that social identity theory views leadership as a process of social identity management (Reicher et al, 2011). Social identity theory is based on empirical research on social categorisation and inter-group behaviour (Tajfel et al, 1971). It proposes dimensions of effective leadership that include: (i) prototypicality, being 'one of us' (ii) acting for us i.e. working on behalf of all of those in the group i.e. in this instance, the place, and (iii) achieving for us (Reicher et al, 2011). By virtue of living in any one place, people who may otherwise be very different from one another inevitably share something in common and, despite their differences, live peaceably with one another. It is proposed here that effective leadership of place draws on that element of shared identity of place in order to engage and energise those living in that place in support of mutually beneficial goals. Finally, the paper highlights the research, policy and practice implications of integrating a social identity perspective into place leadership.

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Critical and Community Leadership

87 CLS – The need for another label?

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Critical studies on leadership have gained acknowledgement the last twenty years as alternatives to functionalist studies. When functional theorists describe organizational practice, leadership is hierarchically anchored with the leader sitting on top and being able to exercise control (Tourish, 2013). A fundamental assumption is the idea that leaders are unquestionably necessary for the function of an organization (Gemmill & Oakley 1992, Tourish, 2013). Further it is claimed that functional perspectives describe good leadership practice as behaviours that concentrate on visions, strategies, long-term guidelines, and following dyadic cause-and-effect relationships (Barker, 1997, Barker, 2001, Alvesson & Sveningsson, 2003). The functionalist tradition is argued as being hegemonic and therefore it is claimed that most leaders are strongly influenced by functional leadership theories (Overman, 1996; Barker, 2001). Barker (1997) argues that if we limit ourselves in our understanding of leadership to rational or scientific approaches, which presume cause-and-effect relationships, we prevent ourselves from discovering or unfolding the dynamic processes in leadership. In addition, the functional orientation is too anchored in the individual (substantial) and not able to grasp the collective, relational, situated and emerging aspects of leadership (Lave and Wenger, 1991; Barker, 1997; Barker, 2001; Alvesson and Spicer, 2003; Tourish, 2013; Rennemo and Vaag, 2018).

For some years after the stream of critical contributions started to penetrate leadership literature, it seems that a fight for the hegemonic critical position was going around, or between, two concepts, CMS (Critical Management Studies) and CLS (Critical Leadership Studies) (Collinson 2011). From an outsider's position, this discussion probably was perceived strange, since the critical arguments against the functionalistic position more or less were the same. Besides, in the field of practice, manager and leader as concepts, to a large extent are synonymous. Academics close to the *Leadership* journal and the ISLC (International Studying Leadership Conference) seemed to embrace the CLS label and argue that the term refers to a broad, diverse and heterogeneous set of perspectives, opposing hierarchical power relations and substantial identity constructions forming leadership understandings (Collinson 2011,2014). Still, when reading critical literature from the last ten years, you do not get the impression that CLS has landed as a preferred superior label for critical perspectives. One reason could be that researchers oppose being part of something critical when the "critical" have reached the level of mainstreamness or dominance itself? Instead it seems that new traditions or perspectives are launched with their own names and more or less decoupled from each other and the CLS as the umbrella concept, as for instance the concepts of distributed leadership, shared leadership, collective leadership, collaborative leadership, co-leadership and emergent leadership, all underlying the assumption that leadership go beyond the individual and into social emerging understandings (Bolden, 2011).

In Distributed Leadership (DL) (Bolden 2011), it is emphasized to look at leadership as an activity anchored to practice without relating the critical arguments to the CLS label. DL claims the need of turning focus from the attributes and behaviours of individual leaders to a systemic orientation in which leadership is perceived as an emerging collective process among social actors (Uhl-Bien, 2006) where practices are situated (Spillane, 2006). Another concept of leadership, building upon the same activity orientation, is described by Raelin (2011) as Leadership-as-Practice. L-A-P focuses on how leadership emerges, rather than on how leadership is conducted by individual actors, based on their traits and/or actions (Raelin, 2011). In Raelin (2011) all attempts to position L-A-P within a critical tradition, is absent.

However, all these perspectives are social oriented. What is emphasized as constituting for leadership behaviour and practice, is the dynamic and emerging relations between social actors. They are based upon social relationism.

However, and because this abstract is aimed for an ISLC 2019 paper, a conference that has provided valuable insight into "critical leadership theory", it is noticeable that all linkages to the CLS-label is invisible in the invitation. In the 2019-conference the significance of "Place" is put into discussion, which raises the socio-material aspect of leadership practice (Ropo and Salovaara 2019).

Therefore, it is reasonable and relevant to raise the following questions: What is the label that best embrace and unite the ambitions of demonstrating the ontological alternative to functionalist leadership theory? Do we need such a label in a field of study characterized with linguistic fragmentation? And finally, which label could embrace both social and material aspects of leadership practice?

This paper will elaborate these questions and with reference to relational theory (Emirbayer 1997, Cunliffe 2010, Uhl-Bien and Ospina 2012) and socio-material perspectives (Orlikowski 2007, Latour 2005, Law 1994, Ropo and Salovaara 2019), the paper will (might) argue for putting Relational Leadership Theory, as an alternative.

88 Precarious leadership

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Introduction

How do workers enact leadership from a position of precarity? The leadership literature has made some steps towards seeking to understand the role of materiality in leadership practice (e.g., Ford et al, 2017; Hawkins, 2015) and towards situating leadership as a discourse within an exploitative ideological framework (e.g. Tomlinson et al, 2013). Yet considerations of pay and conditions at work remain absent from studies of leadership, critical or otherwise. This absence is especially surprising considering the huge upsurge in the number of people in precarious employment, which has become "the new norm" (Rubery et al, 2018: 509). We may go further and state that an absence of studies in leadership that consider issues of poverty and precarity makes an ethical demand of critical scholars to respond.

This study seeks to go some way in addressing this demand by offering a theory of precarious leadership, making sense of how workers in precarious conditions collectively build a form of leadership that offers hope for challenging and overturning their precarity. We build our theory through recourse to empirical data drawn from interviews with, and observation of, precarious workers from McDonald's, Wetherspoons and TGI Fridays in the UK, who have unionised and taken strike action, winning concessions from their employers.

We state that better understanding the leadership offered by precarious workers – and precarity in general as it pertains to leadership - are important for two reasons. The first is that as increasing numbers of people are forced into a precarious existence, it seems wise to consider whether established models of leadership are relevant – are they appropriate or ethically acceptable when those asked to participate in leadership or to follow leaders may be one or two steps away from destitution? The second reason is that as current practices of leadership seem to have led us to a position of stark wealth and health inequality, not to mention likely environmental apocalypse, it is worth entertaining the possibility that searching for best practice examples of leadership from people and groups currently in power may be misguided. Perhaps it is time to focus more on those groups challenging the current corporate and political hegemony.

Precarious work literature and conceptual framework

We define precarious work as any temporary, 'self-employed', zero hours or insecure work that leads to in-work poverty, where one or two setbacks in life circumstances or working hours can lead to destitution (Armstrong, 2018; Lorey, 2015; Standing, 2016). Precarity can be defined as a condition of vulnerability and insecurity visited upon a person or group by the policies of employers and government (Lorey, 2015). Although precarity, as a phenomenon, has been on the rise globally for several decades, especially in the 'developing' world (Korica and Bazin, 2019), the increase in attention for this topic can be partially attributed to the fact that there has been a steady upsurge of precarious employment in the 'developed' world as well, affecting around 7.1 million people only in the UK, without any signs of reversal in the foreseeable future (Fleming, 2019). The focus in organisation studies has been upon underhand and predatory employer practices that cause precarity (e.g. Harvey et al, 2017) and the sometimes unwitting collaboration and participation of workers in accepting the cosmetically appealing discourses of individualism and enterprise (Endrissat et al, 2015; McDowel et al, 2014; Moisaner et al, 2018). To date no study of leadership from precarious workers has been conducted.

Adopting a practice focus to leadership (Carroll et al, 2008; Crevani, 2018), we turn to political theory to further enrich our understanding of the practices of precarity and precarious leadership. To guide our study, we explore post-structural (Butler, 2006 and 2015; Lorey, 2015) and post-Marxist (Berardi, 2017; Federici, 2009; Hardt and Negri, 2017) theories of precarity and precarious lives. We read the work of Berardi (2015 and 2017) to help us understand the 'automated' institution of precarity and the systematic destruction of worker agency; and Federici (2009) to understand the persistent and commodified precarity of women. More generatively, we are interested in Butler's (2006 and 2015) account of the relational bonds of vulnerability and of the relational infrastructures developed between subjects in precarity, which can adopt an ethical salience. Hardt and Negri's (2017) account of the multitude helps us see beyond traditional notions of class to better understand how resistances and counter-movements can sediment and erupt within the smooth spaces of late-era capitalism. Finally, we again turn to Berardi (2012 and 2017) to help us better understand the salience of friendship and 'poetry' in forming bonds of solidarity and purpose between workers and beyond the automaton of precarious work.

Methodology and initial findings

We draw on a purposive sample of 34 interviews. Of these, 29 were with precarious workers and five were with trade unionists and activists involved in precarious worker campaigns. We were guided in selecting this sample by the need to identify workers who not only experienced precarity but who had also fought back. We also observed three events where our precarious worker leaders were speakers and two picket lines.

We develop three practices we hold as constitutive of precarious leadership. These are:

Scaffolding: The relational and ethical re-assembling of subjectivity and agency between workers from a position of marginalisation and oppression. Such work helps subjects feel like a union and workplace rights are "for them". It is a caring form of leadership that takes place in intimate and routine work spaces but also in disparate locations and times via messaging services.

Re-forming: Workers re-appropriate and subvert the identities, norms, technologies, times and spaces of neoliberalism to enact leadership that is responsive, flexible and communicative.

Enterprising: Adopting Hardt and Negri's (2017) reformulation of enterprise, we explore how precarious workers collectively innovate from the grassroots of the multitude, providing strategy and direction, while trade union officials provide tactical experience and insight.

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89 Enhancing Patient Leadership and Community Engagement Through Storytelling: Reflections from Rural Healthcare in New Zealand

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Over recent years there has been increasing emphasis on the need for community engagement and patient leadership in order to tackle health inequalities (Blomfield and Caton, 2009, Ocloo and Matthews, 2016, Seale, 2016). Active community engagement is widely recognised as an essential ingredient for a successful and sustainable health service, especially in remote rural areas where patients are widely dispersed and funding and access to services is limited.

A place-based approach to the leadership of healthcare is particularly important where there are significant differences in the needs and health outcomes of local populations (Public Health England, 2019). This is the case in New Zealand, where Maori populations have a 10-year

reduced life expectancy compared to NZ Europeans (Pakeha), a statistic that is exacerbated further in rural communities. In such contexts, non-medical community leaders have a pivotal role to play in identifying and articulating the needs of local populations, promoting health-related activities and supporting healthcare provision and fundraising activities in areas where public funding and facilities are constrained.

The resilience and responsiveness of health provision (both preventative and curative) in such contexts is dependent on an 'integrative' (Crosby and Bryson, 2010) or 'systems' (Ghate et al., 2013) leadership approach built on collective engagement and collaboration between healthcare practitioners and community leaders. Whilst there is little doubt about the potential value of such an approach, however, the way(s) in which this is achieved, and how learning and insights can be shared to inform and enhance provision in other places remains a significant challenge.

In this paper, the lead author will share insights from her personal experience of nearly 20-years as a health professional working in rural New Zealand. Through a range of illustrative examples, she will highlight some of the opportunities and challenges of securing effective community engagement with rural communities. Particular attention will be paid to the potential of storytelling and public narrative (Gantz, 2010, Saltmarshe, 2018) and how this can be used at different levels – local, regional and national - to mobilise community engagement in healthcare leadership (Hinyard and Kreuter, 2007).

The local level example will explore work in Raglan/Whaingaroa on suicide prevention and community violence initiatives, with a particular focus on how relationship building over long periods of time between health professionals and community leaders can bring about change. The regional example will explore insights from the Waikato and Midland region, with particular insights on building connections between communities and raising the collective voice of marginalised groups. The national example will explore recent work with the Rural General Practice network and the ways in which narratives and stories from local communities have been used to inform and shape national-level policy and practice on rural health.

Together, these examples reveal a number of insights into the ways in which community leadership can be fostered. Building genuine collaboration with rural communities in New Zealand isn't just a "nice to have" it's a "must have" in order to address inequity in health care and being able to provide a long-term, sustainable service that meets the specific needs of that particular community. A significant challenge, however, is in those areas where strong community support doesn't already exist or where it is not adequately linked to health or other appropriate services. Furthermore, health professionals are not given support or development to enable them to work in this way.

This paper contributes to the literature, as well as the theme of the conference, by a personal, reflective account of how collaboration and engagement between health professionals and local communities can be developed through a storytelling approach and the potential to scale this up to regional and national levels.

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