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Leadership Refrains

Encounters, Conversations and Enchantments

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TRUST IN MANAGERS

A study of why subordinates trust their managers

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The objective of this study is to explain why subordinates trust their managers. A number of studies indicate the importance of management when implementing changes in organisations. Strategic change implies uncertainty for the employees and may make trust in managers critical. This study was performed during a period of strategic change in the company aiming at investigating the degree of trust in management and to isolate the factors giving rise to trust.

The study was performed in a Swedish company based on quantitative (questionnaire) data. Fifty-five of the closest subordinates (those who worked closely and daily with their superior) of eight managers responded to a questionnaire in 2002. The measure contained 38 items, which were hypothesised to affect trust in managers by the subordinates, and one item measuring the degree of trust. All 38 independent variables with Likert scale answers were subject to factor analysis which gave three factors with 8 items in factor 1, 8 items in factor 2 and 4 items in factor 3 with high loadings. Factor 1 is called "*Improvements, working conditions and atmosphere*", factor 2 is "*Managerial actions*" and factor 3 called "*Goals, development and achievements*." In 2003 a shorter version of the questionnaire was applied containing only these 20 items and the original item measuring the degree of trust. The closest subordinates of the same eight managers responded as well as all subordinates of one of the managers, totalling 138 employees.

The data from 2002 and 2003 shows that managers enjoy quite different degrees of trust. The analysis of the data from 2003 shows that only one factor is significantly related to the degree of trust. The factor "Managerial actions" alone explains 76% of the subordinates' trust in their managers.

The study supports these theoretical assumptions: (1) trust is created through actions, and (2) trust relations require knowledge about each other.

The factor "Managerial actions" concerns what the managers do. This result may imply that subordinates perceived leadership in terms of actions when trust is so strongly associated with the actions and behaviours of the manager in terms of "the manager has confidence in me, the manager offers help and guidance, the manager shows me appreciation, the manager solves problems." This study may be seen as giving managers the answer to the question of how to work in order to establish, maintain or increase their subordinates' trust. The answer is found in the actions that the subordinates perceive.

The respondents in this sample do have the possibility to judge their manager's trustworthiness. The closest subordinates have more knowledge about their managers than other employees have. The closest subordinates do trust their managers to a higher degree and other employees. Trust in managers is supposed to enhance the implementation of strategic change vital to organisational performance.

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When do people detect and respond positively to creative leadership?

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Many approaches consider that leadership is a quality that individuals possess and manifest either constantly or in particular situations (Haslam, 2004). However, social identity approach of leadership (e.g. Haslam & Platow 2001) argues that leadership does not reside in individuals in isolation but rather it is a property of the group (see also Hollander, 1995). Leaders need to be attuned to followers' needs and expectancies (Hollander, 1995). Moreover, ultimately, leadership is conferred by followers. In other words, Leadership is defined as "the process of being perceived by others as a leader" (Lord & Maher, 1991, p. 11). An analysis of leadership needs to take into account the group of which leaders are part and which they must represent (Haslam, 2004). In the early stages, leaders have to build up credibility (Hollander, 1958) and one way of doing so is by conforming to ingroup norms (Merei, 1949).

In relation to creativity, researchers have traditionally searched for objective properties of the outcome which distinguish true creativity from normality or deviance. However, "there are not objective criteria that can be articulated to identify products as creative" (Amabile, 1982, p. 1000). It has been argued that, ultimately, something is creative when it is perceived to be creative by others (Amabile, 1996; Csikszentmihalyi, 1998). And that perception is primarily based on normative criteria (Amabile, 1996, p. 36).

As shown above, normative criteria are central to understand reaction to leadership in early stages as well as perception of creativity. Consequently, a relevant research question is: 'What is the role of group norms in the evaluation of, and reaction to, "creative" leadership?' In this paper, an analysis of this question is informed by a social identity perspective to group and organizational behavior.

Based on the social identity approach (Tajfel & Turner, 1979; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987), we argue that (a) a leader is more likely to be perceived as creative and (b) followers are more likely to respond positively to the leader, to the extent that leader's ideas adhere to the normative criteria of followers' social identity.

This paper presents empirical data supporting this analysis. Results showed that participants whose social identity was salient considered a leader to be better and more creative leader when his ideas complied with group norms. Results reveal that to fully understand creative leadership we need to explore followership perception.

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Stories on Good and Bad Leaders in the Leadership Discourse

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The leadership discourse found in today's daily magazines and business journals include stories, which can be seen as myths, about different leadership styles, presented in such a way that they construct binary oppositions, (young : old, female : male, foreign : domestic). We argue that leadership, even though perhaps comprehended by staff and board as rather concrete, is in itself an abstraction. By building comprehend able contexts, formed in clusters of dichotomies, and transfer and gather these dichotomies (Lèvi-Strauss 1963) humans sort out meaning and build cultural understanding of these abstractions.

We have studied two such cases (Wikstrom et al 2004). A younger generation's leadership posed against an older generation. A female/feminine leadership posed against a male/masculine leadership. Our study illustrates how these various stories tender to polarize different types of leaders and leadership in a way that one is conceived as "good" and the other as "bad". These stories from practice will also be compared to stories of leaders and leadership in media. The stories work as myths, whose task is to make the abstractions, such as for instance leadership, unambiguous and comprehensible, and which works as an assembling frame of reference for everyone taking part in the discourse. One of the myths functions is therefore to gather individuals in the dialogue participating group, as a writer, speaker, and reader in the same cultural sphere (not bounded by geography, working place or industry). The stories' task is rather to gather the culture, constitute cultural cement, rather than to portray reality.

To be able to understand leadership researchers have focused on leader's personal characteristics (trait approach, McGregor 1944), on leader's behaviour vis-à-vis followers (behavioural approach, Herold 1972; Stogdill 1974), on match between leader behaviour and situational characteristics (contingency approach, Hersey & Blanchard 1982), or on visionary, inspirational, and empowering qualities of "superleaders" (charismatic approach, Hunt & Larson 1976). However, as a contrast to more traditional ways of understanding leadership, we will use a narrative approach (Czarniawska 1997). This approach makes it possible to apply perspectives from the organisation theory tradition (Deetz 1992, Czarniawska 1997) and theory from social anthropological tradition (Lèvi-Strauss 1963).

A Changing Agricultural Leadership

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The agricultural industry is being urged to collaborate and co-operate in order to survive. (Policy Commission on the Future of Farming and Food, 2002). Increasing political influence, securing markets and reducing costs are all important consequences of collaborations.

Traditionally, agricultural leadership has been about charisma and strong dictatorial and authoritative personalities. Now the Leadership not only requires these characteristics but also necessitates an understanding of group dynamics, the building of trust and confidence and the cohesion of diverse organizations with different political and financial objectives.

This paper explores the theme of confederation using specific agricultural examples and analyses the leadership requirements and the barriers to co-operation that are encountered.

Additionally, a number of practical leadership development programmes that are available to aspiring rural leaders will be highlighted. The aims and objectives of these are all to do with developing the individual but a number also give opportunity for debate about the future vision for the agricultural industry.

Some examples of possible collaborations are the role of representative organizations, the ability of organizations with similar aims, such as the breed societies, to be jointly administered, the provision of education for the rural sector and the building of supply chain links from the producer to the retailer.

The reasons for changed personal characteristics in the leaders are analysed and possible methods of recruitment and retention are explored. “Consistency is the essence of leadership” (Badaracco and Ellsworth in 1989). The problem for the agricultural industry at present is that so many changes are occurring that a consistent future policy is very hard to define. It will evolve over time but in the meantime our leaders have to show personal consistency and a consistent vision, however loose, to which people can be led.

1. Leaders make things happen through others.
2. Leaders must aggressively manage their time.
3. Leaders must have good communications skills.
4. The new leaders must be supported by good information.
5. Leaders must effectively do rather than say.
6. Leaders must speak with integrity.

There has never been a better time to debate leadership and to ensure that the important rural industry is led in a way that ensures economic growth whilst delivering the many different services and commodities that are required by society.

The total agricultural industry is a vital element in the production of wealth in the UK. It is therefore important that it is led by young and intelligent people who must be identified and nurtured.

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CONFLICTING IDENTITIES: Managers' identity processes during a personal growth program

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The large and still growing number of leadership programs and courses indicate that leadership represents activities that could be learned. However, research results indicates that managers learn mainly through practice and that rather than learning it is a question about maturity in their role, i.e. a long term process that continues all their working lives. To become a leader is more about an identity process than attending leadership programs. During the last decades the focus on leadership has led to an increased interest in the psychological and social competence of management. In the wide range of programs focusing on "soft skills", personal growth programs have the most obvious focus on identity processes. Personal growth training is distinguished from other management training focusing on "soft skills" by focusing primarily on emotions and the psyche, while other are focusing on the mind and on behavioural skills. Consequently other behaviour-oriented leadership programs rely on management seen more as a matter of skills or concepts while personal growth is a matter of self-actualisation. Today's personal growth programs are by-products of decades of experiments within several streams – T-groups, New age movement and the humanistic psychology focusing on self-actualisation and human potential. The idea behind the program is that to understand others it is important to understand oneself – self-knowledge appears as an important prerequisite of relating to and leading other people. The aim is to empower participants to take greater responsibility for their own lives and (ultimately, as they are managers) their own organizations. Consequently, this type of training addresses the participating managers' identity processes, making them investigating who they are. The question is how it influences them as leaders.

The aim of this study is to describe the identity processes of the participating managers in a personal growth program. Six managers are followed during the eight months they participate in a personal growth program and one year after its completion. The investigation is carried out in their normal organizational environment to understand how the program influences their conceptualizing of themselves and how this identity process is carried out and integrated into their daily managerial life. The study shows that the program influences the managers' awareness of their identity processes and of conflicts between established identities. Most evident are conflicts between identities as professional workers and managers as the two discourses to some extent are competing in the sense that in the discourse of professional worker lays implicit an assumption of *not being* manager. The personal growth discourse is in itself a base of identity conflicts, as its existentialistic rhetoric – finding the true self – makes co-existing identities seem "wrong". Several of the participating managers even ended up leaving both their organizations and in one case the manager occupation as the training made them separate from their organizational and managerial identities.

REVIEW OF INITIAL OFFICER TRAINING

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In April 2003, the Royal Air Force initiated the first major study for 30 years into the training of its new officers. Leadership development has always been at the core of the training. The Officer Cadet Training Review (OCTR) Team was formed with the aim of determining the optimum training solution for the Initial Officer Training Course (IOTC) and subsequent non-specialist officer development. This paper concentrates on the findings of the study in terms of identifying Tomorrow's Officer, the type leadership skills required by tomorrow's officer and how that might be developed, particularly in terms of the management of relationships.

The OCTR Team undertook an evaluation-based methodology and Training Needs Analysis (TNA) and commenced with an extensive data-gathering phase.

DATA SOURCES

Focus Groups. The OCTR Team carried out 33 focus groups involving over 500 personnel. The aim of the focus groups was to conduct a PESTLE Analysis¹ to determine the qualities, in terms of Knowledge, Skills and Attitudes, a junior officer would need to operate effectively in the future. Focus groups and discussions were translated into dendrograms. These diagrammatic views, similar to family trees in style, show the supporting data reduced into categories and subcategories. Areas for concern were analyzed through these categories and subcategories.

Cultural Web Focus Groups². The OCTR Team carried out 3 focus groups involving approximately 160 personnel. The sessions produced data on the culture of IOT through the observed stories, symbols, rituals/routines, power, control, organisation and paradigms that represent OACTU. Additionally, a summary from the groups identified what should be kept, what should be removed and what should be added to a new IOTC³.

Interviews. Over 50 semi-structured interviews were conducted

Visits. Visits were conducted to other uniformed organizations, both at home and abroad, to establish best practice.

Questionnaires. A broad scope questionnaire was undertaken to evaluate the current IOTC by rating the respondent's view of the importance and satisfaction of each particular subject/issue or training

¹ PESTLE Analysis is utilized to scope organizational change and covers the following topics: Political, Economic, Sociological, Technological, Legislative and Environmental.

² Johnson & Scholes Cultural Web

³ The PESTLE and Cultural Web were recommended in the CEML Report Leadership Development – Best Practice Guide for Organisations

objective. Some 400 questionnaires were sent to recent IOT graduates and their line managers/supervisors, which included the opportunity for open responses.

Reference Analysis and Best Practice. An extensive literature review was carried out. Broad research areas comprised literature appertaining to previous studies into IOT; leadership, management, culture and ethos; Defence Training Review (DTR) documentation; strategic leadership and management of change; teaching and learning process and reports; and studies and recommendations undertaken by other military establishments in the UK and overseas. In the course of the literature review, 18 other RAF studies were identified as impacting on the OCTR.

FINDINGS

The outcome of the different areas of research was that the OCTR Team was able to triangulate the data (i.e. show that it was consistent) and arrive at a common understanding of the issues. Through the research the OCTR Team found that ‘Tomorrow’s Officer’ would need to be:

- **Military minded and of a courageous and determined fighting spirit.**
- **Mentally agile and physically robust.**
- **Politically and globally astute.**
- **Technologically competent.**
- **Capable of understanding and managing inter-personal relations.**
- **Flexible, adaptable and responsive.**
- **Willing to take risks.**
- Able to handle ambiguity.

The research also highlighted that the leadership style developed was predominantly control based, that the course had a strong assessment culture, a lack of standardisation in some areas, and that many graduates had an inability to relate to other ranks in general and SNCOs and WOs in particular. To rectify the forgoing and build on some of the very good work that is currently undertaken, recommendations include a change to the Organisational Development of IOT, and a more balanced and realistic leadership development programme.

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Leadership in Multi-Sector Partnerships

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Partnership and collaborative activity can be witnessed across the board in all sectors: public, voluntary and private (Wilson and Charlton, 1997; Grice, 2001), and is often presented by politicians as a panacea for solving complex issues that span sectors, organisations and professions (Rittel and Weber, 1973). There is no one clear definition of what constitutes a partnership. Typically, definitions engender the notion of a collaborative advantage (Huxham, 1996), of parties coming together often across sectors to contribute diverse resources in the furtherance of a common vision that has clearly defined goals and objectives (Wilson and Charlton, 1997). For our purposes we have taken a working definition of partnership as *a cross-sector group working together towards common goals which would be extremely difficult, if not impossible, to achieve if tackled alone.*

The question addressed in the paper is the extent to which successful leadership in multi-sector partnerships differs from what would be found in single organisations. There is a rich literature debating the nature and characteristics of leadership often in the context of single organisations (e.g. (Bryman, 1996; Denis et al. 2001; Fiedler, 1996)). However, leadership in multi-sector partnerships has received much less attention until recently (e.g. (Huxham, 2003; Huxham and Vangen, 2000; Vangen and Huxham, 2003)).

Our research, similar in nature and purpose to that of Huxham and Vangen, has been based on working with individuals who have direct experience of practising within multi-sector partnerships. Participants are from the fields of business, local government, the voluntary sector and a range of government agencies. Virtually all are involved in a number of strategic and operational partnerships simultaneously, and the majority are public sector professionals. A number of Partnership Forums have been held over a two year period, in which leading proponents and active practitioners came together as a learning set to explore and reflect on a range of partnership issues, including leadership. A full account of this work is forthcoming (Armistead and Pettigrew, 2004)

This paper draws out some critical aspects of leadership in the context of multi-sector partnerships. It focuses on a comparison between the characteristics of interdependent and independent leadership and asks the question: 'Is leadership in a multi-sector context materially different from that to be expected within a single sector or organisation, and what may be the implications for leadership theory and partnership practice?'

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Leadership as Patternality not Personality

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In this session we are suggesting, that when it comes to initiating changes in social practice in organisations and communities that the traditional obsession with '*personality*' would be better directed to an appreciation of '*patternality*'. What might be called acts of leadership, or indeed followership, are re-viewed as being called out by patterns of exchange. We propose, we are better off disturbing patterns of engagement than we are attempting to promote the 'eight characteristics of effective leaders' or fixing so called individuated deficiencies in 'dysfunctional' followers.

"I assume that the proper study of interaction is not the individual and his [sic] psychology, but rather the syntactical relations among the acts of different persons mutually present to one another..... Not, then, men [sic] and their moments. Rather moments and their men."
(Erving Goffman, 1982, p 2)

We will build on the shift in focus that a 'Social Constructionist' or relational stance allows – that the world is 'interactively occasioned' – when we talk about the world we are creating co-operative positions (pro-positions) for others to act into – rather than describing the world 'as it really is'.

So, we attempt to foreground ways of recognising forms of engagement occurring in the performance of these or those ends. Primarily we use 'pattern' to signify 'template' like qualities that pre-scribe the range of person-like activities that are warrantable in this or that context. Patterns actively distribute characteristics to their human counterparts. Outside interactions people do not possess characteristics.

"Given his attributes and the conventionalized nature of the encounter we will find a small choice of lines will be open to him and a small choice of faces will be waiting for him."
(Erving Goffman, 1982, p 7)

"I invented possible readers whose reactions and belief I anticipated..... In doing so, I built up an inscribed reader to whom I prescribed qualities and behaviour, as surely as a traffic light or a painting prepare a position for those looking at them."
Bruno Latour, 1995, p 230

From this standpoint we recast personality or leadership traits like enthusiasm, motivation, commitment, imagination, decisiveness and even sensitivity and intelligence, as occasioned by the forms of talk. Those qualities, that organisations might want to promote in their leaders or see people as being deficient in, are mostly occasioned or inhibited by the patterned forms of engagement that *we do not know how not to do*.

In the session we will seek the help of Mikhail Bakhtin (Dialogics), Erving Goffman (interaction rituals), Bruno Latour (actant-networks), J L Austin (Pragmatics), Monty Python (patterns of expectation) & Sooty (pre-scriber of the mischief trait) to help us illuminate this stance and we will invite participants to experiment with the ways in which 'patterns of interaction' might be characterised and disturbed.

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Developing a Multidimensional Leadership Self-Efficacy Scale: First Results and Future Developments

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The purpose of the study was to develop a multidimensional Leadership Self-Efficacy Scale. Starting from the literature (McCormick, Tanguma & Lopez-Forment, 2002; Green & Paglis, 2002; Schrujjer & Vansina, 2002), a theoretical model, made up of 4 dimensions and 16 sub-dimensions, was developed. Then 61 original items were developed in order to measure each of the sub-dimensions.

A total of 695 participants, 372 university students and 323 adults, took part in the research. The data were collected via self-administered structured questionnaires including also the following scales: General Self Efficacy (GSE; Sherer & Adams, 1983), Motivation to Lead (MTL; Chan & Drasgow, 2001), Machiavellianism (MACH; Christie & Geis, 1970) Social Desirability (MC-SDS; Crowne & Marlowe, 1960), measures of past and present leadership experiences and leadership effectiveness were added.

Performing exploratory and confirmatory factor analyses (LISREL 8.30; Jöreskog, & Sörbom, 1999) we reached a twenty-one-items six-correlated-factors model, largely consistent with the theoretical model previously developed, that expressed leader' self-efficacy beliefs about his/her capabilities to: 1) start and lead change processes in groups; 2) choose followers and delegate responsibilities; 3) built and manage interpersonal relationships within the group; 4) show self-consciousness and self-confidence; 5) motivate people; 6) gain consensus of group members. Then, a second-order General Leadership Self Efficacy Model (G-LSE) was successfully tested in both the sub-groups. G-LSE showed interesting correlations with Affective-Identity MTL, Social-Normative MTL, past and present leadership experiences; positive but moderate correlation with GSE, low correlation with MC-SDS, and it turned out to be quite independent from ideological orientation, here operationalized via the MACH Scale. These results support the convergent and discriminant validity of the G-LSE Scale even if is necessary to improve the model with more task-oriented study.

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The Map is Not the Terrain: The future of leadership competencies

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Following a review of leadership competency frameworks and reflections from senior managers on the future requirements of leadership it is possible to identify a dissonance between current leadership assessment and development priorities and the qualities demanded of leaders over the coming years.

A review of 29 public, private and generic leadership quality frameworks currently used in the UK and elsewhere reveals a demand for leaders with a wide range of skills, including developing others, strategy, communication, decision-making and leading change (Bolden et al., 2003). A synopsis of the views of 250 senior managers on the future requirements of leaders, on the other hand, whilst revealing many similar characteristics also highlights a series of essential qualities that are largely absent within existing frameworks (Bolden and Gosling, 2003; Bolden, 2004). It is noted, for example, that the importance of personal values and vision are absent in over one third of the competency frameworks analysed; trust, ethics, inspiration, adaptability, flexibility and resilience are absent in over two thirds; and personal beliefs, moral courage, humility, emotional intelligence, coping with complexity, personal reflection and work-life balance are missing in over 80%.

These findings have serious implications for the selection and development of leaders and point to a qualitative shortfall, particularly with regards to the moral, emotional and social dimensions of leadership, in the types of skills and qualities currently being developed and rewarded within organisations.

If considered in relation to the conference theme of the “refrain”, it is possible to interpret these findings as symptomatic of a general trend within leadership assessment and development to steer away from the moral and emotional dimensions of leadership to a focus on the individual qualities of the leader. Such an attempt fails to appreciate the full complexity of leadership, particularly as experienced as a contextually-situated collective process, and simply restates organisational problems as individual management and leadership responsibilities (Salaman, 2004). Only through an engagement with the situational and relational aspects of leadership will organisations be able redress the balance so as to develop the types of leaders and leadership capable of meeting the changing needs of society.

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Developing individual strategic capability in leaders

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This paper suggests that divisions in both literature and executive development between those addressing strategy and those addressing leadership have served to restrict dialogue that can lead to more holistic understanding of individual strategic capability. We argue that individual strategic capability is not a synonym for leadership, but needed by senior leaders: we propose a model of strategic capability, suggesting how this may point to appropriate development interventions. This conversation between strategy and leadership perspectives challenges the maintenance of a divide between strategy teaching and leadership development.

The dominance of rational analysis in strategy has led to underplaying emotion, motivation and individual experience and much of the strategic literature offers advice regarding rationally based analytical techniques that do not address the idea of strategic capability. Leadership theory may inform our concept of individual strategic capability, but it underplays the importance of context and organisational understanding, whereas strategic capability is not transferable across settings and must address these. For example, transformational leadership theory, (see e.g. Bass and Avolio, 1990, 1994; Alimo-Metcalfe and Alban-Metcalfe, 2001), explores the leader's capability for transformation through relationships, encompassing visionary characteristics, but does not explore how the vision itself arises.

We start with the concept of the Main Idea, without which, we contend, no amount of skill will enable leaders to inspire people to accept challenges and face difficulties together. The Main Idea is the articulation of the CEO's view about the future of the organization and presents a gracefully simplified version of the present, an idea of how the future 'might be' and how that future might be reached. The Main Idea is related to a concept developed by Hirschhorn (1998), which he calls the 'basic idea' and also to what Purcell, Kinnie and Hutchinson (2003) call 'the big idea'. Whereas 'vision' can have some almost mystical overtones, the basic idea is firmly grounded in reality: it is neither a purely imaginative (even psychotic) vision of the future, nor a representation leader's 'ideal organisation', nor yet some form of unconscious wish fulfillment. It may emerge from the individual's past experience and imagination but it must be deeply connected to the sense the organisation members themselves have of the organisation. It is not formed by rational strategic analysis. The Main Idea not only inspires a 'strap line' for the strategy but, because it is connected to the leader's ideas and confidence in the future, also serves to manage anxiety in the organization, providing a capacity for absorbing unpredictability from the environment and gives a certainty and clarity of direction that enables people to flourish. We suggest that strategic capability must provide the psychological environment within which people can excel and exercise their own leadership in the organisation.

We propose a formulation of individual strategic capability that combines cognitive with emotional factors, and draws on notions of self-awareness, sense making, self-efficacy, and the use of psychodynamic phenomena such as containing individual and organizational anxiety. This leads us to a framework for developing individual strategic capability for future leaders.

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LEADERSHIP CAPACITIES AND DILEMMAS IN PUBLIC SERVICE PARTNERSHIP WORKING

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This paper will explore the dilemmas facing public service managers who have the tasks of both representing their organisations in public service partnerships, and of contributing to their leadership. We will offer theoretical insights concerning leadership processes and dilemmas in inter-organisational settings. Our research is based on an evaluation of a partnership initiative in Bristol concerning the youth crime (Broussine *et al.*, 2004)

The management and leadership of multi-agency and partnership working is complex. Frequent policy changes, funding vulnerabilities and key changes in personnel make for difficulties in planning. Added to this is the persistent need to respond to target- and audit-cultures that can distort and overload working practices.

Partnership working suggests that numerous public, private and voluntary systems may enter into a series of relationships in order to impact beneficially on society and citizens. Our research participants – managers in and of these systems - felt that such developments held profound implications for their roles. The picture that our research paints is of managers working in a complex set of related systems and sub-systems within a turbulent environment. This requires leaders of partnerships to engage in demanding boundary working. The paper will discuss the nature of this boundary working and the capacities that are required of leaders to be effective in a context where there exist irreconcilable political, social and financial demands. Boundary implies a transitional space that contains both the potential for learning and change, but also for ambiguity and conflict.

Our research raises questions about the nature and purpose of leadership within partnerships. Some of these concern the authorisation or legitimation of leaders, and, as a corollary, what might be meant by the notion of ‘followership’ in a partnership. Given that partnership working may take place in a context of multiple accountabilities, internal discontinuities and competing interests, with fluctuating memberships of partnership boards or panels, questions arise about the definition of the partners – individuals, organisations, bodies. A further leadership issue concerns the ‘moment’ of partnership and leading when partnership appears invisible or when the board or panel is not meeting.

We will examine emotional and political facets of the leadership task in partnership working. We outline some of the hopes and fears that actors hold about the prospect, and the reality, of partnership working, and the consequences of asymmetric power relations that exist between agencies and organisations represented in the partnership. Leadership of and participation in partnerships involves emotion – for example envy, fear, competitiveness, negative projections, pride in one’s own profession, and prejudice about “the other”. Boundary working in partnerships creates a range of anxieties and defences against these. Such complexity places a premium on effective relational and containing or holding work – functions of leadership. One of the main challenges to strategic managers in our research was that of trying to hold together their roles as ‘containers’ for stakeholders’ and professional workers’ anxieties that were provoked by the uncertainty surrounding the partnership’s development.

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Myth, Memory & Meaning : how the marriage of archetypal myth and neuro-science can help develop integrity in leadership

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This paper explores the challenge to leaders of bringing together the parallel streams of rational and mythical thinking into an integrated leadership practice, both at an organisational and also a personal level. The paper argues that integrity in leadership first requires the integration of the leader's own self, as in too many cases the organisation becomes a vehicle for the projection of un-integrated neuroses and even psychoses from those in positions of power. Leadership is above all else a test of character – in the words of Abraham Lincoln “Most men can withstand adversity, but if you really want to test a man's character, give him power.”

Integrity requires both awareness and understanding, and the creation of a common meaning. Rules and procedures are helpful, but system failures – for example, in the regulatory regimes for financial probity - show their limitations. When leaders face dilemmas – the choice between two mutually desirable or undesirable outcomes – rules and procedures often fail. What is left is judgement and character, which are the product of integrity.

Integrity is more than consistency of action, however. It is also consistency of purpose and meaning. Consistency of action is an essential behavioural tool for building trust and awareness of shared values, but it also requires those values to be present, even if un-articulated, and it requires an openness between individuals that allows exploration and discovery of those shared values. “Walking the Talk” and “Talking the Walk” need to happen simultaneously if 'integrity gaps' are not to appear in organisations. Such gaps can become black holes which subsequently bring down the entire organisation, as the recent, if very different experiences of ENRON and Shell both show.

The paper describes the 'High Performance Leadership' programme offered at The Praxis Centre and focuses in depth on those aspects that have been designed to address the issue of integrity. On a meta level the programme explores the archetypal notion of the fusion of 'empirical' and 'eternal' truth into what the ancient Greeks called 'poeisis'. It examines the leadership crucibles in which 'poeisis' is required : story-telling and the creation of corporate and personal vision, the transcendence of dilemmas, and the creation of a 'holding environment' to contain the anxieties of follower groups.

The paper then discusses the integrative mechanisms that are available to leaders at a personal level, in particular the relationship between the means with which we make sense of the world around us at the level of physical perception and experience, and the impact of that sense-making process on our behaviours and attitudes towards the world (individuals, groups and institutions). It examines the recent developments in neuroscience that help us understand the workings of the brain in this regard, and how memory and meaning interact with physical experience. The paper discusses Praxis' experience in the use of visualisation techniques to access archetypal images in the psyche and help leaders towards integration and the building of meaningful stories about themselves as leaders through embodied learning. The concept of Integral Transformative Practice as a coaching tool for long-term cementing of integrated values and behaviours is also discussed.

"Who leads? Politics and the leadership of the Scottish public services"

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This paper introduces one part of broader research, jointly funded by the ESRC and Scottish Leadership Foundation, which aims to examine conceptions and meanings of “successful leadership” for chief executives of Scottish public bodies in the post-devolution era. During a series of semi-structured interviews examining meanings of “successful leadership” current and former chief executives have specifically addressed the question, “*As your organisation is a public body who is the ‘real leader’ of the organisation?*” The responses to this question have provided an interesting insight into the relationship between chief executives and their political masters, and the extent that CEOs of public bodies are “permitted” to lead their organisation.

Devolution was said to represent new opportunities for Scotland and evidence of this “new dawn” can be seen in many of the pre and post-devolution documents emanating from the government and political leaders of Scotland and from the public services. These transformational statements suggest that under the new government a new style of leadership would flourish; that of openness, opportunity, participation and consultation, empowerment, and partnership. However, since devolution a number of chief executives have resigned, or failed to have their contracts renewed. Examination of the news stories surrounding their departure reflects emotive and far from transformational language, such as politically motivated forced removal, ousting, sacking, and dismissal. There appears to be a mismatch between the promises of devolution and executive departure which serves to posit the question “what leadership is expected of these chief executives?”

Within this context, the current research examines leaders’ own accounts of their leadership experience and in particular their perception of who are the real leaders of the Scottish public services. The approach takes a social constructionist perspective, in which leadership is constructed through interaction, and emerging as a result social action.

The research is presently in progress. In preliminary analysis of the interviews carried out to date two main themes have emerged; leadership as a relationship between the chief executive and the chair of their board, and leadership as ministerial power and authority over the public services. In examples of the former, participants have described “multilayered partnerships”, represented by “sets of forces pulling like horses harnessed together”. Describing ministerial authority chief executives have provided metaphoric examples such as “David and Goliath” and have described ministers as having “the power of life and death”.

The full paper will consider and discuss theories of the politics and power of leadership and its implications for the management and leadership of the public services. In addition the paper will consider how an examination of leaders’ own accounts and related examples may contribute to a better understanding of leadership as it is enacted as social process of action and interaction.

Leadership of Change Narratives: What does it mean to be leading mental health service reform?

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This paper provides an early summary of findings of what it means to a group of senior and middle managers from one UK NHS Health Authority (HA) and partnering Local Authority (LA) Social Services to be leading the implementation of mental health service 'modernisation' in one region in the UK. The study centres on the ongoing reforms that began approximately two years ago. The government's discourse on public sector modernisation was brought into form for mental health services as a National Service Framework (NSF) and a set of Policy Implementation Guidelines (PIGs) which the participants of this study are in the midst of implementing.

The basis for a study of this kind is the finding that there has been limited attention paid to the change processes occurring within NHS manager and practitioner communities (Cameron et al, 2001). My research draws on the wealth of literature which suggests that narrative is an appropriate method for understanding the meaning that people in organisations attach to organisational processes of change (Skoldberg 1994, Czarniawska 1997, Currie 2003). This paper offers a first insight into what change means to these managers in the form of three typical stories, one seven-episode serial and five recurring themes. In summary, what the accounts of these managers convey is that modernisation means they feel under siege from a barrage of NHS 'must dos', requirements to do more despite having less resources and which can appear contradictory, impossible to meet and even detrimental to patient welfare. Through many of the narratives runs the theme of chaos, stress and inner turmoil as they attempt to implement the new directives whilst maintaining the people-centred values which brought them into the job. Accounts of the way they handle the challenge vary. There are epic and heroic stories of leaders facilitating the change process, enabled for some by leadership and management training. But running against the success stories are tragic ones of people suffering loss and feeling overwhelmed and many of how manager's cope with the saga of change and what meaning they manage to make out of it. In this micro in depth study, the 'refrain' from some of the middle tier leaders is learning to live under 'siege' by constructing the continuous 'barrage' of NHS change initiatives as comedy entertainment, protect staff from the bureaucratic 'trench warfare' and just support them in serving patients on the 'front line' as best as they can. I will be expanding on these rather worrying themes and what they may point to as the paper unfolds.

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AUTHENTIC DECISION MAKING - the Leader's Holy Grail

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Decision-making is a core leadership activity. It requires clarity of thought, insight, political acumen and keen judgement. As a student I was taught Vroom -Yetton's decision-tree analysis; as a consultant I am expected to be conversant in Monte Carlo risk analysis; as a woman I call on my intuition, mull things over, sleep on them and talk to my friends.

At Praxis we study decision-making through the enchantment of the pan-European myth of *Parzival and the Search for the Holy Grail*. Different stages of the story illustrate how decisions are made for different reasons so as we progress through Parzival's life we keep revisiting this motif and with him journey from innocence to wisdom. This paper explores different approaches to decision-making through the experiences of Parzival and the parallels that can be drawn to the everyday lives of leaders in organisations.

Like Parzival, we journey from early conditioning within the safety and suffocation of family life to hearing our own peculiar call. A call towards our destiny, insistent and unintelligible, moving from the shadows to centre stage and back again, ebbing and flowing sometimes sweeping us along, other times a lost whisper or an old rustling, like dead leaves in an autumn corner. The "call" is a refrain that takes possession of our decisions from time to time throughout our life. We follow the story, chronicling the frustrations and fortunes of our hero whose decisions reflect his life experiences until he has come full circle and knows himself for the first time - as TS Eliot observed in a much later *Wasteland*.

Another recurrent theme throughout the Parzival myth is "the Question". What is the question? What is the role and importance of the question in the quest? How do we ask our own questions? What do we question? Who do we question? Why do we ask? Are we clear about our questions? To explore this whole issue and the difficult decisions that may result, participant managers work in small groups, embodying key characters from the story and challenging the problem-holder from their different perspectives. Like a country-dance, each person changes places and takes his or her turn in a different role in the next round.

How is it that an ancient tale such as this can captivate serious, grown men and women, busy and important with their leadership roles and evoke in them new insights and connections? This paper draws together many of our experiences at Praxis in using story-telling, myths, plays and poems in our leadership development.

Leadership and Management: A Question of Power?

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Roger Gill

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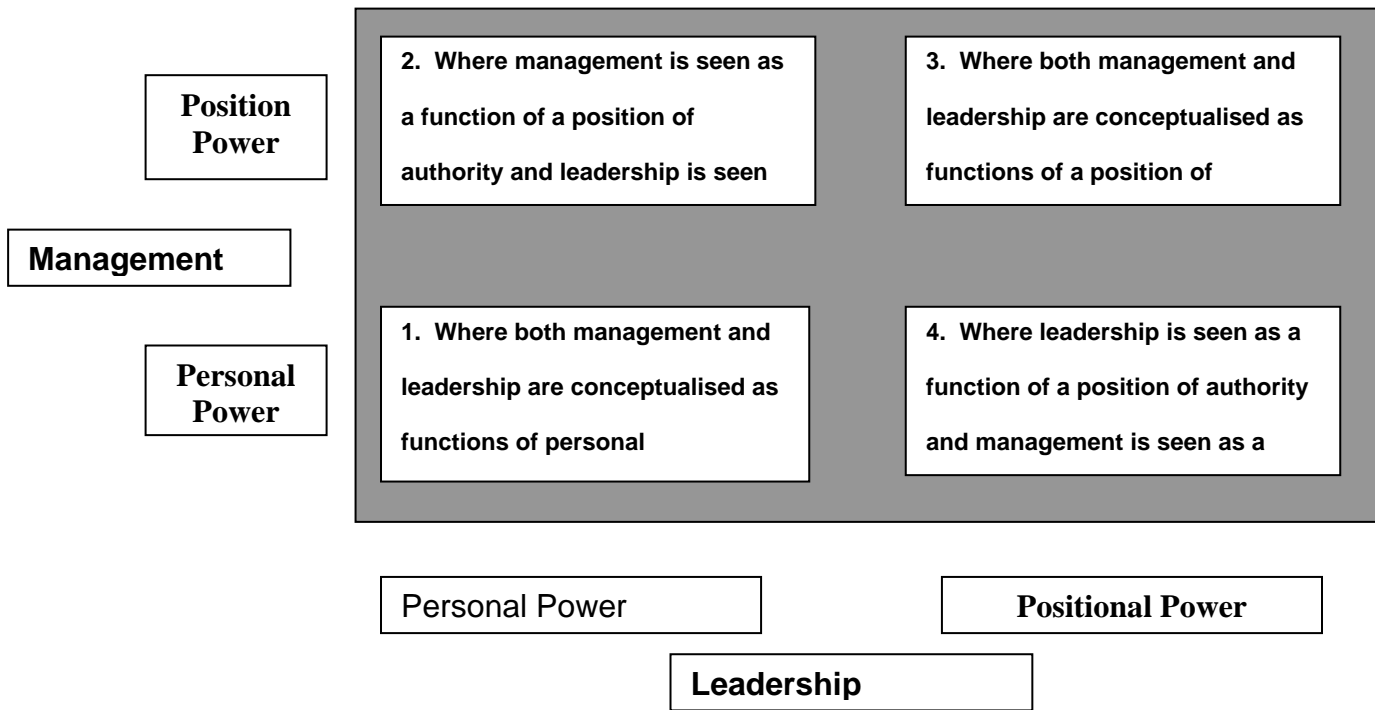
Defining and understanding leadership raises the question of whether and, if so, how and how much it is seen as similar to or different from management. This paper retraces the well-worn path of defining similarities and differences between leadership and management, reviewing the relevant literature. The paper proposes a model for researching similarities and differences between leadership and management with implications for leadership research more generally.

Scholars at one extreme have viewed leadership and management as synonymous and, at the other extreme, as mutually exclusive. In addition, recent literature has tended to denigrate management in favour of leadership. Debate also continues concerning which is the overriding concept. The contemporary view that suggests leadership and management are not synonymous and both are needed in organisations seems vague (see Yukl, 2002 for a review).

This paper argues that power is the fundamental underlying concept of both leadership and management and proposes a model based on behavioural power sources (French and Raven, 1959; Yukl, 1994) (see Figure 1) as a point of departure for empirical research. Whilst recognising the highly contested nature of the term 'power', and a trend in the literature away from behavioural views of power, the chosen focus of this paper is on the human agency implied in the enactment of power, and the implications of this for definitions of leadership and management. Leadership has for some time been dichotomised as either formal (leaders are appointed by a higher authority) or informal (emergent), reflecting influence from position power (authority) or personal power respectively. Recent research has provided evidence that management can also be dichotomised in the same way. Management is not just a function of a position in an organisation but also a function of personal capability. This has important implications for understanding the similarities and differences between leadership and management.

We make three propositions. First, we suggest that researchers should make explicit which power source leadership or management is based on when researching either concept. Second, research should concentrate on all of the separate quadrants in the model (Figure 1) to explore the inter-relatedness of leadership and management. Third, the concept of 'distributed leadership' or 'institutional leadership' is not new: notions of leadership based on personal power or on emergent leadership imply the need to reconsider the nature of distributed leadership and what it adds to our understanding of leadership in organisations.

Figure 1. Leadership, management and behavioural sources of power



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Leadership refrains in the NHS – a search for meaning or another way to obscure it?

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This paper explores the notion of ‘leadership’ in healthcare through the psychodynamic perspective using the British NHS as a case study. It attempts to examine the meaning of leadership issues, analysing the personal and professional attributes, the inner world like identity and relational aspects that are constructed in this particular context. The definitive point in considering leadership here is the notion of integrative self-awareness and tolerance of uncertainty, implicit in not knowing which allows self-awareness to emerge but also results in vulnerability. This double ability has been variously described as ‘negative capability’ to suspend beliefs and judgement (French, 2002) or ‘learning capability’ on a cognitive level (Antonacopoulou and Bento, 2003).

The psychoanalytic framework proposed here is used for exploration of susceptibility as the key attribute of leadership, linked to dependency and neediness that is being stirred up in all actors by the fear of death and decay, intrinsic to healthcare environments. This, I argue, lies at the core of understanding how awareness of vulnerability on the one hand, conditions and enables sustainable leadership, and on the other hand, affects its content and meaning in terms of the individual identity and engagement with the others (Fotaki & Antonacopoulou, 2004). A hypothesis put forward, is that the recurrent and continuous reference to leadership in the NHS may not necessarily represent a search for meaning, or provide organisational continuity in the periods of change, but is primarily used as another way of avoiding and deflecting painful realisations implicit in healthcare, thus disabling leadership. This is partly because of the socially sanctioned defences against deeper anxieties that are well-entrenched systemic responses identified by Menzies and Jacques (Menzies, 1960; Jacques, 1953), and confirmed in later studies (Bain, 1995; Heginbotham, 1999). They all found that healthcare staff, experience acute stress and employ defensive routines such as repression, denial and resistance to empathy, to counteract painful emotions, which impact on their primary task performance. Similarly, the neutral and ‘scientific’ language is used to deny the emotional nature of healthcare treating it as anodyne commodity.

Leadership studies are enriched by creative application of Freud’s concepts of idealisation and the role of phantasies in elucidating leadership/followership relations (Schwartz, 1990; Hirshhorn, 1997; Gabriel, 1999), and the use of Melanie Klein theories linking adults’ ability to either achieve integration or adopt a dysfunctional inner concept of self to early infantile experiences in analysing leadership practice. At the same time, these analyses are mostly focused on identifying maladaptive defensive mechanisms that threaten leadership health, such as regression to infantile omnipotence and narcissistic responses (Zaleznik, 1989; Kets de Vries, 1998) or dysfunctional role-playing occurring in groups (Bion, 1961). More importantly, these realisations are mostly confined to the business sector and are rarely (Obholzer, 1994) applied in health or other ‘caring organisations’. Psychoanalysis can provide unique insights into understanding leadership functions in healthcare and more generally to contribute to advancing leadership theory by stressing the importance of enhanced self-knowledge, which is a precondition for breaking away with leaderless-ness in healthcare and for re-discovering the meaning of leadership.

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How to be sanguine in Sarajevo: Prime Ministers' Reflection Time

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"'Reflecting on experience' is now a standard component of leadership development programmes and a staple of articles on pedagogy. Public reflection on private experiences of public leadership roles is a sub-species of such reflection, often derided as the musings of retired demagogues or the memoirs of princes no longer in contention for real power. This paper, however, presents evidence of just such a public reflection. In summer of 2004 three former Prime Ministers of Bosnia-Herzegovina met with a group of senior executives (mainly British and American) to reflect on this particular leadership role. The context of this discussion was a short course on leadership of change and continuity, co-ordinated by one of the authors. The paper explores both the content and process of this 'event', with commentary on: a) the role of the individual actor, illuminated by the fact that we have three people who have consecutively held the same post, within and impacting on the 'same' context; b) the practice of reflection in this particular setting, with critical commentary on current literature on reflective pedagogies; c) the design and ethics of leadership development programmes in which the moral predicaments of participants become the central topic."

Problems, Problems, Problems: The Social Construction of Leadership

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Much of the writing in the field of leadership research is grounded in a typology that distinguishes between two different forms of authority – that is legitimate power: Leadership and Management. Leadership tends to embody longer time periods, a more strategic perspective, and a requirement to resolve novel problems. If this is valid then the manager is simply required to engage the requisite process to resolve the previously experienced problem. In contrast, the leader is required to reduce the anxiety of his or her followers who face the unknown by providing an answer to the novel problem.

However, if we incorporate the ideas of Rittel and Webber (1973) then it is clear from their typology of Tame and Wicked problems that although Tame problems have a pre-existing ‘solution’ – suited to Management – Wicked problems do not – but neither are they resolved by the Leader providing the ‘answer’. On the contrary, Wicked problems can only be understood and partially resolved by a collective process of negotiated understanding.

Moreover, there is a third form of problem that does not fit Rittel and Webber’s criteria and hence fall outside the Leadership/Management dichotomy, but ironically this may provide the key to reconfiguring authority. This third set of problems I will refer to as Critical. A Critical Problem, e.g. a crisis, is presented as self-evident in nature, as encapsulating very little time for decision-making and action and it is associated with authoritarianism – Command (Cf. Howieson and Kahn; Watters, 2004). Here there is virtually no uncertainty about what needs to be done – at least in the eyes of the Commander, whose role is to take the required decisive action – that is to provide the *answer* to the problem, not to engage pre-existing processes (management) or ask questions (leadership). These three forms of authority - Command, Management and Leadership are, in turn, another way of suggestion that the role of those responsible for decision-making are charged with finding the appropriate Answer, Process and Question to the problem respectively. In fact, Etzioni’s (1964) typology of compliance fits rather neatly with this triple typology of problems: Critical Problems are often associated with Coercive Compliance; Tame Problems are associated with Calculative Compliance and Wicked Problems are associated with Normative Compliance.

This is not to suggest that we can divide the world up objectively into particular kinds of problems and their associated appropriate authority forms, but that the very legitimacy of the authority forms is dependent upon a successful rendition of a phenomenon as a particular kind of problem. In other words, success is rooted in persuading followers that the problematic situation is either one of a Critical, Tame or Wicked nature and that therefore the appropriate authority form is Command, Management or Leadership respectively. This typology is illustrated through a reflection on the current ‘War on Terrorism’.

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The Significance of Context in the Process of Leadership Development

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The construct of leadership is highly contextualized, involving complex interactions among leaders, followers, and situations (Hollander & Julian, 1969). Researchers have noted that during change implementations, employees are entrenched in different realities, and thus managers need to shape contexts in particular ways in order to enhance outcomes (Hearn & Ninan, 2003). This study addresses the importance of context in a particular type of change process: leadership development.

Leadership is a process of reality construction (Smircich & Morgan, 1982) that takes place within a specific context. Frames and metaphors taken for granted in one national context become starkly exposed in another national context. As House (2004, p. 5) stated, "Leadership is a cultural contingent." Although situational leadership theory (Hersey & Blanchard, 1977) highlights influences of varying circumstances on leader activities and leader-follower interaction, it does not expressly illuminate contingencies important in leadership development activities nor does it offer insights into how context shapes meaning in leadership development scenarios. Our paper addresses these under-researched issues. The questions we address were raised during an ongoing exploration of one firm's attempt to change an organizational leadership paradigm by exporting a proven leadership concept from one national culture to another, thus exposing issues of context.

Specifically, this study focuses on developing servant leaders in the social and cultural context of Synovus Financial Corporation (NYSE: "SNV"), a U.S.-based multi-financial services company, based in Columbus, Georgia. Synovus (www.synovus.com) has more than \$22 billion in assets, 42 separately chartered affiliate banks in 5 southeastern states, a full-service brokerage firm, a comprehensive trust services firm, and a mortgage services company. Synovus also owns 81 percent of Total Systems (TSYS), a third-party financial processing company that recently opened a center in the United Kingdom.

Managers from the Royal Bank of Scotland had visited the TSYS headquarters in Columbus, GA and were impressed by the organization's customer-focused culture. They requested that TSYS implement the customer-focused aspects of its culture in the TSYS UK data and operations centers. In response, Synovus exported its Leadership Institute training program, which includes servant-leadership, to its U.K. operation. When some of the U.S. training materials were used in this new context, senior managers and emerging managers reacted in unexpected ways, thus exposing the importance of context for understanding leadership paradigms, leadership development efforts, and leaders' change implementation activities.

This study is part of a larger qualitative study of the cultural operationalism of servant-leadership in Synovus Financial Corporation. Corporate leaders have developed a highly contextualized culture based on servant-leadership. According to the TSYS website, "Servant leadership is a driving force behind who we are and what we do. It means we are here to serve--our clients, our shareholders, and each other--and together shape a vision everyone can own" (Total Systems, n.d.). We explore the issues of context and national culture through phenomenological interviews with key informants in both countries to highlight an important, and understudied, aspect of leadership development.

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SERENITY, COURAGE AND WISDOM: Changing Competencies for Leadership

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“I’m called to be a priest, not a manager. Discuss”. A recent essay title for aspiring clerics suggests a dichotomy. But is it a false one? This trans-disciplinary examination explores the interplay between the worlds of business leadership and theology.

Competency frameworks tend to have a familiar ring: Customer Service, Teamwork... even Innovation runs the risk of becoming institutionalised. Should we look elsewhere? The prayer of Reinhold Niebuhr has made a liturgical leap from seminary to fridge magnet: it forms the basis of this exploration. “God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference”.

The author first explores attitudes to change. Religions are often associated with a lack of change, whether through language (‘eternal truths’) or their organisation. Change and decay are associated in the hymn ‘Abide with me’ – an anthem traditionally sung at England’s annual football cup final. Yet many religions have change at their heart. Myths of (re)creation talk of bringing about new realities, whether order out of chaos or higher levels of enlightenment. There is talk of conversion, *metanoia*: its Greek roots are explored to examine the interplay between process, event and attitudinal change.

This leads to the first of Niebuhr’s competencies: serenity. Religions are accused of providing a cop out from harsh realities. This accusation is tested by examining a pastoral perspective on change as a grief journey. Recent research on clergy personality types illustrates underlying tensions, which are echoed among business managers.

Next, courage. “What are your strategies for coping with change?” A question asked of ordinands reveals a defensive mindset. Positive attitudes to change are harder to find. Recent research on spiritual energy in management is used to illustrate attitudes to risk taking. A Harvard Business Review paper on why bad projects are so hard to kill is compared with Babylonian and Sumerian flood epics.

And so to wisdom. Corporate information strategies refer to the hierarchy of data-information-knowledge. But how many proceed to the more elusive wisdom? Hebrew wisdom literature speaks across the centuries: “Without a vision, the people perish” has passed into Anglo-Saxon culture. Yet it is based on a mistranslation: a good paraphrase would be “without a vision, the people run around and do their own thing”. Attitudes to individual and corporate wisdom are illustrated by examples of business success and failure.

Niebuhr addresses the divine, but his prayer reflects a Cartesian philosophy. Should it be dismissed as Western egocentricism? The Christian doctrine of the Trinity provides a model to explore relationships: “I am known, therefore I am”. This is illustrated by reference to both Emotional Intelligence and the Orthodox tradition of iconography.

In conclusion, implications are examined for competency frameworks and training programmes... which may be mutually beneficial for priests and managers.

Managers as developers of others

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The research

'Managers as developers of others' was an applied research project conducted by the Institute for Employment Studies and supported by the employers in its Employee and Management Development research network. Narrative accounts were collected from employees who felt they had been effectively developed at work by line managers. The individuals, who volunteered for this study, described instances in which a line manager – but not necessarily their own direct boss – helped them develop. In the second phase of the study, some of those who had given effective development to others were interviewed in a similar way. The structured interviews of both 'givers' and 'receivers' of development covered: the context of specific experiences (both good and bad); behaviour and skills shown by the giver; the impact of the development support in each example; more general attitudes to development. 'Givers' were also asked what motivated them to develop staff. The sample comprised 51 people, in four organisations – two public sector and two private sector - who described 99 specific experiences of development support.

The findings

The narratives were analysed in detail, coding each for specific behaviours of both 'givers' and 'receivers' of development support. Strong common themes emerged. The data have been used to develop a simple model of the key behaviours which make for effective development support by managers.

The key areas of behaviour identified were: (1) Setting the climate (2) Building a developmental relationship (3) Feedback and focussing development (4) Delivering development and (5) Active career development. Under each of these aspects of behaviour a simple set of guidance for managers has been developed. Some examples of ineffective behaviour have also been extracted.

In particular the study shows the critical importance of how good managers set about building developmental relationships and a wider developmental climate in their team or department. This is broader than the prevailing HR language of 'coaching skills.' The picture of workplace development, viewed through the eyes of the 'receivers' is very holistic and emotionally engaged.

In a wider sense, this research may help us refresh and invigorate our ideas about management and leadership and move us away from bland and mechanistic models of people management. A repeated 'refrain' in the accounts is of building a relationship within which other things can happen. The edited narrative accounts – already being used by trainers in their work with managers – have considerable force and put us back in touch with the powerful experience of being supported at work by someone who attends to you as a human being.

The full research report Hirsh W, Silverman M, Tamkin P, Jackson C (2004), *Managers as Developers of Others*, IES Report 407, is available from the Institute for Employment Studies website, www.employment-studies.co.uk.

Boundaries of leadership

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Leadership is generally portrayed as particular individuals (leaders) performing a particular set of actions (exercising leadership). In fact, the very first step towards a scientific understanding of leadership was inquiries into the personalities of individuals that seemed to influence their surroundings beyond the average (Yukl, 1989, House 1997). Although this is certainly not the only approach in leadership studies, it still represents an important avenue for comprehending what leadership is all about. It is, for example, a major understanding of leadership among practitioners, management consultants and media (Engwall & Sevón 2000, Holmberg & Åkerblom, 2001). This can, of course, be looked upon as a manifestation of (modern western) culture. Nevertheless, and if so, it is part of a belief system shared by many and certainly interesting as such (Meindl et al 1985) since that in itself implies what is actually *recognized* as leadership i.e. the boundaries of leadership in practice.

Configuring leadership as expressions of a category of personal qualities are reflected in a notorious search for a solution to a particular problem i.e. *who can become a leader?* An equally important question is of course *under what circumstances (or simply when) is leadership present or for that matter not present.* Or put differently, *when is social practice recognized as leadership and by whom?* This paper examines a collection of leadership stories (approx. 30) presented by middle-managers and project leaders in the telecom industry in Sweden, 2000-2002. All stories are based on personal experience. The database also includes focus-group discussions with 120 leaders in the same industry. The analysis is based on a narrative approach i.e. as if they were a novel, a play or a drama with an underlying plot (Czarniawska, 1997). Three fundamental story lines surface i.e. *the strategic planning approach, the great leader approach* and *the everyday leadership approach*. The paper proposes a new framework for understanding how leadership ideals and leadership practice interact in a daily setting.

THE TASK DEMANDS FACING MILITARY ENGINEERS: NEW PERSPECTIVES ON THE SITUATIONAL MODERATOR VARIABLE IN LEADERSHIP RESEARCH

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BACKGROUND

Comparative research on the way managerial behaviour varies across situations provides some useful insights in determining the role requirements of leaders (Yukl, 2002). However, this research is only an indirect approach for discovering what type of leadership is 'optimal' in a given situation. A more direct approach is to determine how leader traits or behaviours are related to indicators of leadership effectiveness in different situations.

Aspects of the situation that enhance or indeed, nullify, the effects of a leader's traits or behaviors are called 'Situational Moderator Variables' (SMVs). Indeed, theories of leadership that explain leadership effectiveness in terms of SMVs are called Contingency Theories of Leadership.

PURPOSE AND AIM OF PAPER

This purpose - and principal aim of this paper - is to describe, code and compare the SMVs that face Engineers in the Royal Air Force today.

SCOPE OF PAPER

The paper will offer:

- An introduction to Contingency Theories of Leadership.
- An analysis of the meaning and implications of SMVs in leadership theory.
- A research methodology to illicit SMVs in Royal Air Force Engineers.
- Reveal the results of this on-going research with military engineers.

METHODOLOGY

Questionnaires (N=360) were sent to Royal Air Force Engineers working in 4 operating environments (Main Operating Bases, Integrated Project Teams, Training Environments and Corporate Headquarters). Respondents were asked to list the 3 principal tasks (SMVs) that they were required to complete on a weekly basis. Of particular interest were those tasks that caused anxiety, frustration, anxiety and stress. The questionnaires were also administered/sub-divided into 3 main cohorts to further allow comparison of task demands (SMVs) between ranks: Senior Officers; Junior Officers; and Senior Non-Commissioned personnel.

RESULTS

The results were coded and compared between operating domains and between functional levels (i.e. 'rank'). The results are clustered around 3 main task demand themes: lack of resources, time constraints, and poor communication.

RESEARCH OUTPUT

This paper will offer a full analysis of the task demands (SMVs) between operating domains and between functional level. In this way, it is hoped that leadership scholars and researchers alike may be able to apply this information (evidence-based SMVs) to various contingency theories of leadership, to advance further knowledge and understanding of this area of leadership.

Playing' at/with 'Leadership'

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This paper provides a poststructuralist critique of a concept that is currently being heavily promoted as fundamental to organizational success, namely leadership. Orthodox approaches present leadership as a stable object about which it is possible to produce generalized, universal abstract knowledge. Theorising about leadership is the story of a search for ever more accurate models for explaining the true nature of leadership and hence predicting social phenomenon in a law-like, causal fashion.

However, from a poststructuralist perspective, rather than considering 'reality' to be constituted from natural and immutable phenomena 'out there', waiting to be discovered, it is suggested that 'reality' is a fiction, 'constructed' from a 'chameleonic' world (Cooper and Burrell 1988) by the retrospective fixings offered by the signifying systems we use. In effect, 'the 'signifier' is not preceded by an anterior truth' (Belsey, 1980:136) or 'signified', all we have is a language system that is merely a network of signs or symbols that gain their meaning from their distinction or arbitrary difference from other signs. As Lacan (1977:65) suggests, 'it is the world of words that creates the world of things'. These 'spaces' become normalized and naturalized, assuming the mantle of common sense. Indeed, meanings come to 'control us, inculcating obedience to the discipline inscribed in them' (Belsey 2002:4), and thus impose limits on what it is possible to think. Moreover, 'language and speech are not merely the vehicles for the expression of conflict but become the objects to be appropriated' (Cooper 1986:328).

In the broad spirit of deconstruction, associated so closely with Derrida, I adopt a strategy of 'unfixing' a selection of leadership texts in order to explore the play of the signifier 'leadership' in a web of signifiers. I thus confront the undecidable nature of 'leadership' in the elusive play of possibilities around the ambiguities of language. In so doing, the limits that have been imposed on the form of knowledge that is leadership are revealed, and the possibility of enacting other, different discourses of leadership is opened up.

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Leadership Refrains: Patterns of Leadership

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This paper considers issues of leadership and leadership development through drawing on prolonged periods of observational, ethnographic research of educational leaders 'at work' and our interest in the notion of leadership refrains comes through considering moving beyond the mimetic possibilities of such grounded observational work. In an era of increased change and uncertainty about the character of leadership, we use our rich data and interdisciplinary backgrounds to consider leadership development as essentially a *design* problem. Through adopting and adapting the notion of patterns that emerges in the architectural work of Christopher Alexander and the organisational studies of Tom Erickson we point to "the obvious comforting effect of the refrain to repeat, return, renew, react, refine, reconstruct, resolve, etc".

While every child understands the notion of a pattern, the academic origin and relevance of patterns for us lies in the work of the architect *Christopher Alexander*, notably his books 'A Timeless Way of Building' and 'A Pattern Language'. Alexander uses 'patterns' to marry the relevant aspects of the physical and social characteristics of a setting into a design. For Alexander patterns are; "... ways of representing knowledge about the workplace so that it is accessible to the increasingly diverse set of people involved in design.." For us the 'workplace' is that of College Principals in Further Education. As Alexander suggests; "each pattern describes a problem which occurs over and over again ..., and then describes the core of the solution to that problem, in such a way that you can use this solution a million times over, without ever doing it the same way twice". As such these patterns, when applied in an educational setting, provide both focus and possible solution for leadership development programmes.

Another rationale behind patterns that may prove us in the context of leadership studies and leadership development is Alexander's notion of 'quality' ('The Quality Without A Name'). This quasi-mystical property both attracts and repels designers, but for Alexander it consists of answering questions such as "what makes a good cafe?" - where 'quality' refers not to some mystical characteristic but to features that ensure that buildings, organisations, activities 'really work', that they fit with the social circumstances of use. For us, in contrast, the question is "what makes a good leader" - but the steps towards resolution, the careful observation and documentation of everyday activities, remains the same. Finally, the popularity of patterns, and its relevance to leadership development, comes from providing a ready resource for others to draw upon. In fact, as Erickson argues in "Supporting Interdisciplinary Design: Towards Pattern Languages For Workplaces", the principle role of a pattern language may be as a lingua franca to be used by a number of designers, within a project. Given the range of disciplines interested in leadership and leadership development, this is no insignificant or trivial matter. We use our observational studies to highlight patterns of activity in a number of the mundane, everyday activities that constitute 'real world, real time' leadership work.

Leading Culture: An Inquiry into the Anthropology of Leadership

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This article proposes an anthropological counterpoint to existing mainstream models of leadership. It is intended to supplement dominant theoretical perspectives in the leadership discourse that focus narrowly on behavioral traits, contingency issues, and situational constraints, as well as critical perspectives that focus on constructivist issues, power, and leadership 'poetics.' My interests here lie in inverting the 'leader of the mind,' heroic leadership paradigm that often predominates popular leadership discourse, particularly in the U.S. By drawing on ethnographic research conducted in three firms in the American South (two SME family firms and one S&P 500 Bank), I discuss the myriad ways in which regional cultural forces- language, religion, politics, popular culture, historical memory- cohere to *create* leadership for and resonant with those cultural forces. Marked by extremely high levels of 'social capital,' the Deep South is perhaps the most 'local' (i.e. demographically stable) region in the U.S. Effective leaders in the South find their power and legitimacy in the tension between being intensely local, on the one hand, and in possessing exotic educational capital and expertise, on the other. By being both a part of, and apart from, their followers, corporate leaders in the South effectively become leaders of and keepers of Southern culture as they lead their various organizations. That is, in this cultural context, to successfully lead an organization is to 'lead culture.' This cultural dynamic speaks to the importance of 'cultural resonance,' or 'cultural intelligence,' that parallels yet is different from emotional resonance within organizations. By implication, the research presented here would suggest that, in addition to other important factors that are commonly included in discussions of leadership, the notions of 'cultural resonance' and 'cultural intelligence' should also be taken seriously. The ability to lead a culture (and its organizations), from within the culture, can be a decisive factor in the success of an organization. In truly global organizations, with constant transnational flows of intellectual and human capital, such a particularistic perspective on leadership will perhaps be less relevant. However, in light of the fact that family firms make up some 75% of all businesses in the developed economies, and account for ~40% of GDP in those economies, as well as 30% of the S&P 500 companies, it is clear that most people still live and work 'locally' within distinct cultural regions. It is hoped that this 'culture-centric' perspective on what constitutes effective leadership in a particular context can contribute, in some small way, to a greater appreciation for the challenges that lie ahead for globally minded local leaders ('glocals') as they lead local firms in a global economy and society.

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A COMPARISON BETWEEN THE LEADERSHIP STYLES, SUBORDINATE STYLES AND TEAM ROLES OF NEW RECRUITS AND EXPERIENCED MANAGERS:

A UNITED ARAB EMIRATES CASE STUDY

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This paper explores the contrast between a cohort of newly-recruited school and college-leavers (“*Al-Mishaal*” or “*The Torch*”) with a group of experienced and high-performing executives (*Al-Ruwad* or “*The Entrepreneurs*”), all UAE nationals, and all employees of a major local bank in the Emirates. Our aim has been to investigate the differences in leadership, subordinate and team styles between the two sets of respondents. In the process we hypothesize on the relative significance of different factors impacting on first-level entry UAE recruits at the bank and the evolution of their leadership, subordinate and team styles over the last decade. These factors include gender, age, training inputs and the specific nature and years of work experience at the bank.

Using a psychometric instrument based on, firstly, the Bernard M. Bass model of Leadership Styles and Subordinate Styles and, secondly, on the Meredith Belbin approach to Team Roles, we investigated the profiles of a sample from both groups. Significant differences were discovered that suggest important predictors of success of UAE nationals in the banking sector, which has been prioritized for localization (“*Emiratization*”) by the UAE government. Given that the fresh recruits were selected from a large population after rigorous selection processes, and that the experienced executives have been identified for a high-level personal development planning initiative, our findings are of consequence to managers and human resource and training staff seeking to comply with localization targets yet maintain leadership quality in the bank.

As a submission to this *Studying Leadership* workshop, this paper aims to “broaden the ground of leadership’s active research base” in three ways: firstly, through its context in a geographical and socio-political environment which has received comparatively little attention from researchers in organizational behavior; secondly, through its analysis of the outcomes of the accumulation of leadership experiences translated into evolved Leadership Styles; and thirdly, through its focus on Leadership Styles in the context of Subordinate Styles and Team Roles. In keeping with the multi-disciplinary themes of this workshop, this study considers not only socio-political context but anthropological and theological impacts on our comparatively homogenous group of UAE nationals, of whom only around one million exist.

This paper is a continuation of studies on socio-political context, training efficacy, and leadership in the Gulf and Middle East Region, particularly in the banking industry. These previous research efforts include studies of the cross-cultural impact on customer service and sales scenario’s, and of transactional and transformational leadership styles.

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Approaching leading ‘as an art’: Developing practitioner-researchers

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This paper explores a new approach for influencing how senior managers in a large UK public service organisation can be helped to adapt the existing ‘command and control’ culture to suit the arrival of a fully competitive marketplace. The opportunity is provided by a 24 month long programme for developing high potential managers who are currently struggling to keep the organisation functioning effectively as large scale redundancies and departures of experienced people weaken the base of tacit knowledge that has previously supported the machine-like mode of organising. Managers now find much of their time is taken up in fire-fighting as previously taken-for-granted ways of doing things no longer meet changing marketplace requirements.

The new programme is designed to create a development ‘island’ in a stormy sea of daily crises amplified by threats from de-regulation. To help this key group of a hundred individuals create that new tacit understanding of intentions, values, and practices which over time might transform strategic capability, participants are being encouraged to approach leadership ‘as an art’ (Grint, 2000). With the resolution of key work issues as the main driver of such new thinking and the source of their own development, a series of workshops and regular coaching seek to develop ‘practitioner researchers’ who critically examine their ways of working through: improving *reflection* skills especially during action e.g. ‘what I am seeing is part of the problem’ (Schon, 1991); attending to *connectedness* i.e. experiencing oneself in wider networks of strategic stakeholders and promoting *emergence* in the sense of shaping interactions which catalyse innovative action (Stacey, 2001).

These ‘mindsets’ (Gosling and Mintzberg, 2004) can help managers understand in a more sophisticated way what flows through an organisation’s ‘capillaries’ in Foucault’s net-like concept of power (Foucault, 1977) and their own contribution towards this. This will enable them to find better ways of handling the tensions involved in adapting and building new strategic capability *while* making the efficiency improvements demanded by government, and so enhance their core abilities to provide leadership that is strategic, generative, and timely. We believe this will lead them to operate in a more involving and de-centred style where leading becomes more a function and expression of a *network* of relationships and less that of *the* leader (Gergen, 1999).

We are hoping that this emergent approach to programme design and delivery - where we look both to the supporting learning architectures and to the emerging embodiments of new thinking in action - will disturb the prevailing ‘control and command’ discourse, and encourage the improvisation and breakaways that can usher in new forms of organising more suited to a more fully competitive marketplace

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Reflecting on Ethical Leadership: Responsibility and the Other

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Of recent time there has been a proliferation of concerns with ethical leadership within corporate business not least because of the numerous scandals at Enron, Worldcom, Parmalat, and major Irish banks one of which – National Irish Bank (NIB) we discuss in this paper. These have not only threatened the position of many senior corporate managers but also the financial survival of some of the companies over which they preside. National Irish Bank (NIB) a subsidiary of National Australia Bank (NAB) is currently under investigation for providing offshore accounts that enabled wealthy customers to evade tax and for charging regular customers excessive fees on personal loans. Partly through an examination of reports on and media coverage of this scandal, we seek to reflect on, and theorize, ethical leadership. The paper will consist of four main sections as follows:

A discussion of leadership broadly from trait approach to the more recent constructionist perspective. The traits approach to leadership concentrates upon identifying the qualities possessed by individuals who are widely viewed as leaders. Traits of leadership have included such qualities as 'initiative', 'intelligence' and 'self-assurance'. The difficulty is that few leaders have been found to share many of these traits and/or non-leaders are also found to possess them in equal measure. Repairs to these approaches take different forms from contingency and followership studies (Fiedler, 1967) but generally remain locked into an individual-context dualism format until the constructionists begin to argue that leadership is neither about an essential individual or an essential context but is an outcome of interpretation (Grint, 2000).

A critical examination of the literature on ethical leadership where predominantly the trait, transformational, and contingency approaches to leadership are subscribed to rather than the constructionist approach and where virtue ethics and to a lesser extent consequentialism and deontology are favored over an ethics of responsibility (see e.g. Ajoon, 2000; Whetstone, 2001; Morrison, 2001; and Molyneaux, 2003). For the most part, these works involve an individualistic approach to morality and do not attempt to transcend the duality between self and other.

An examination of the case of NIB, drawing on documentary evidence from the High Court Report and newspaper articles. In NIB, it appears that a pre-occupation with individual and corporate success both of which, we argue, reflect and reproduce a preoccupation with self led leaders to facilitate tax evasion and over-charge customers, resulting not only in the demise of the bank and a costly investigation but also, a breakdown in the overall level of trust in the Irish banking sector. We argue that ethical leadership cannot exist without some attempt to overcome the preoccupation with self.

A concluding section which offers an alternative way of theorizing leadership, an ethical approach that draws on Levinas's (see e.g. Levinas 1966, 1969, 1991/1998) notion of responsibility to 'the Other'. For Levinas, the notion of the self is generated not by the self but rather through engagement with the Other, an engagement that is defined by a sense of responsibility. Responsibility to the Other is a priori to our personal needs and moral consciousness precedes self-consciousness.

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SOME NOTATIONS FOR AUDITIVE LEADERSHIP

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In my earlier work I have studied symphony orchestras with a special interest for leadership and organizing practices. Combining the extensive fieldwork at orchestras with readings of traditional leadership literature, music and aesthetics literature, I've come to notice certain similarities as well as absences between these different fields. Of particular importance have been the ideas about visual and auditive culture as described by Levin (1989) and Welsch (1997).

It appears that the traditional leadership literature bears a close resemblance to the central properties of visual culture. In short, visual culture means the dominance of the eye over other senses, its central properties being endurance, distance, inaffectuality and individuality. The similarities to leadership research are rather striking. Leadership literature is an ode to individuals, and vision is a sense of individuality as well. Vision isolates, distances and separates the viewer from the object in a similar manner the leader is separated and distanced from the subordinates. Due to the distance, the leader and the viewer are not closely affected by what happens to the objects. Both leadership literature and the visual primacy expect clear and permanent results that can be observed, rechecked and controlled. The culmination of this is the literature on visionary leadership that praises vision as the highest value.

The orthodoxy of 'leader in the mind' clearly matches the visual leadership culture. Since Descartes' separation between body and mind, mind has been the home of intellect, the superior of these two, while body is inferior in nature. It can be argued that sight refers to the intellect, separated from the "lower", nonintellectual sense; tactile, smelling, tasting and hearing. Thus, vision is disembodied and also detached from the synaesthesia of other bodily senses and belongs to the realm of 'mind'. Correspondingly, leadership research has been mainly interested in the 'mind stuff', leaving aside bodies, emotions, and the other four senses.

There is a lot less in common between the writings about auditive culture and leadership literature than is the case with visual culture and leadership theory. Auditive culture is concerned with the ear and listening, and is characterized by temporality, incorporation, exposure and collectivity. Some elements of auditive culture can be related to approaches such as shared or dispersed leadership. In general, the qualities of hearing and listening seem neglected in leadership literature. It is no wonder since our intellectual heritage in the western world commonly defines communication as a capacity for ordering and explaining, detached from any propensity to receive and listen.

I believe that introducing elements of auditive culture, such as harmony, unity and participation, to leadership research can benefit and enrich the field in many ways. In this paper, I aim to further explore these possibilities. Language is one of the first challenges in this attempt, since our language is visually induced to a surprising extent. As Welsch suggests, 'knowing' is synonymous with 'having seen', and most of our cognitive expressions – 'insight', 'evidence', 'idea', 'theory', 'reflection' – are visually tailored. Composing language that is more sensitive to the essential qualities of auditive culture is thus needed – let's bring in sound, rhythm and refrains.

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A Reflexive Conversation About The Development Of Professional Leadership

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This Conversation is intended to continue, in a wider forum, the results of an ongoing reflexive conversation which explores the particular leadership characteristics of "professionals" in organisations and the consequent developmental implications.

Our argument is that "professionals", such as Clinicians, Academics, Lawyers and many others have been subjected to a barrage of developmental programmes inspired by a managerial ideology, somehow assuming their deficiencies against a "commercial" norm. The most pervasive current manifestation of this approach is the attempt to demand "performance management".

As a consequence of some fifteen years experience working as developers of leaders, both professional and commercial managers, we are increasingly convinced that there is a subtle but substantial difference in orientation needed towards the development of professionals in their leadership role which stems from an appreciation of the notion of professionalism. This different approach starts from an appreciative stance towards the professional ethos, with leadership emerging from that appreciation, rather than starting from a deficit based orientation.

Increasingly it seems to be appreciated that one of the key skills of the professional (as well as more broadly commercial) leaders is Coaching. And our thesis is that the most effective developmental intervention for professional leaders is based on Action Learning, which provides for peer based coaching.

The paper which will form the basis of the continuing conversation is the product of a series of conversations in which Donna has been acting as a shadow helping Robin make sense of his experience of developing professionals. We see this form of collaboration to be congruent with the reflexive practice process we are advocating as a means for developing professional leadership. In our presentation we will share the content of the conversation, including a model which has informed our practice in designing leadership development programmes in its latest form. Those attending the paper will be invited to further the conversation by joining in as either development practitioners or shadow consultants in contributing their points of views and perspectives.

The Enchantment of the Charismatic Leader: Charisma Reconsidered as Aesthetic Encounter

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Many 'Great Man' (sic) theories of leadership focus on the elusive quality of 'charisma' as a key determinant of success for those holding a leadership role (Most notably Weber, (1968) but for more up-to-date writers in this arena see, for instance, Bennis and Nanus (1985), Zaleznik (1989) or Tichy and Devanna (1987). For all that has been written about it, charisma is a notoriously difficult quality to define. A common view seems to be, 'you either have it or you don't', implying that if charisma is, indeed, an important constituent of leadership, leaders are born, not made.

Although contemporary theories (Drath 2001, Bass 1990, Kuhnert and Lewis 1987) seem to favour more transactional and relational models, suggesting effective leadership requires the optimal alignment of style with the aspirations and abilities of followers as well as the particular socio-historic and economic context, it is difficult to completely dismiss the part charisma plays in the leadership cocktail. Furthermore, if charisma does not play a pivotal role in the reality of day-to-day transactions between leaders and those they lead, it is certainly a defining construct in popular fantasies about leadership.

This paper aims to open up a new possibility for understanding 'charisma' by considering it as an aesthetic phenomenon. Drawing particularly on Kantian notions of 'the sublime' (Kant 1989), it explores how charisma may be understood not just as an innate quality possessed by an individual but one which is grounded in the interaction between leader and followers. The paper makes the case for charisma being seen as a kind of 'aesthetic enchantment' which leads to the experience of a 'charismatic' encounter. Like an encounter with 'the beautiful', charisma has the power to stop us in our tracks, to 'take our breath away', as the root of the word 'aesthetic' itself implies. Charismatic leaders, it might be argued, appeal to our aesthetic sense by embodying 'the beautiful', either through their own personal presentation or through the ideas and aspirations to which they give voice.

However, all charismatic leaders are not 'beautiful' in their intentions or drives, and yet they can still garner the support and admiration of large numbers of followers. 'The sublime', I argue, speaks usefully to this dimension of charismatic leadership because along with its positive connotations, it alludes to more shadowy associations; including terror, other-worldliness and the grotesque. Such an analysis might go some way in helping to unpack the charismatic power of such leaders as Hitler or Saddam Hussein, (or even George W Bush and Great Britain's own Tony Blair.)

The paper will illustrate its argument by considering contemporary political, religious and business leaders including figures such as the up and coming American Democratic Senator from Illinois, Barack Obama, Osama Bin Laden, Greg Dyke and Anita Roddick.

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‘Stand-in’ leadership - mazes and blind allies

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In this paper we explore variations on leadership in talk and practice by a middle manager and his subordinates in a high tech company. The empirical setting of the paper is primarily based on a workshop employed by a senior middle manager and his subordinates as part of a corporate cultural change plan that was contrived and designed by senior management in order to align the company to new market and other novel environmental conditions. In the workshops middle managers with ten to fifteen subordinates were expected to embark on the implementation of the new culture by elaborating on the meaning of the new corporate values communicated from top management. The workshop thus constitute a rather open setting where a variety of complex human relations emerged and assumed various dispositions of leadership. In particular, the middle manager heading the workshop elaborated upon in this paper was to tackle issues around cultural transformation and change as well as the vision and mission of the company. Arguably these are central themes in much writings on contemporary leadership. In the paper, we follow the middle manager in his interaction with subordinates at the workshop at close range. Moreover, in interviews this middle manager claim he identify himself as being leader also exercising leadership, something seemingly very important for him. The middle manager also in part claim that his leadership means influencing and determining the strategic issues of the company. However, when observed in relation to subordinates at the workshop, arguably a setting providing for strategic leadership, he seemingly failed to exercise any leadership according to contemporary discourse on leadership, i.e. providing a meaningful and consistent strategic direction for subordinates. In practice the middle manager behaved typically very indeterminate and inexpressive suggesting his talk of himself as being a leader exercising leadership could be seen as some sort of fantasy product that failed an appropriate reality test. Parallel to the construction of leadership as strategic he also speaks of his leadership as being facilitative and supportive towards his subordinates, a construction of leadership that is nourished by regular surveys on leadership in the organization that typically emphasis the relational aspects of leadership. Although this latter construction of leadership comes closer to his practice at the workshop there is still a serious mismatch between his talk of leadership and his practice. In spite of all this, he claimed that he exercised strategic leadership at the workshop. However, in contrast to that claim we suggest that his talk of leadership should be related to his managerial ambitions and identity work rather than his practice. In practice the design of the workshop, in combination with his indetermination and inexpressiveness constantly directed him into rhetorical mazes and several blind alleys that created confusion and uncertainty among the subordinates. We therefore suggest that the middle managers’ eagerness to follow the directives from top management and to talk of this as leadership could be seen as a form of ‘stand-in’ leadership that served his managerial ambitions more than being realistic description of his relation to subordinates. In the paper we explore the leadership discourse as a discipline serving managerial ambitions and facilitating identity work.

Transformational and Transactional leadership: a critique

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James McGregor Burns in his book *Leadership* (1978) introduces the notion of *transactional and transformational* leadership, which have remained one of the most popular leadership models.

- **Transactional leadership** is built on reciprocity, the idea that the relationship between leader and their followers develops from the exchange of some reward, such as performance ratings, pay, recognition, and praise. It involves leaders clarifying goals and objectives, communicating to organize tasks and activities with the co-operation of their employees to ensure that wider organizational goals are met. Such a relationship depends on hierarchy and the ability to work through this mode of exchange. It requires leadership skills such as the ability to obtain results, to control through structures and processes, to solve problems, to plan and organize, and work within the structures and boundaries of the organization.
- **Transformational leadership**, on the other hand, is concerned with engaging the hearts and minds of others. It works to help all parties achieve greater motivation, satisfaction and a greater sense of achievement. It requires trust, concern and facilitation rather than direct control. The skills required are concerned with establishing a long-term vision, empowering people to control themselves, coaching, and developing others and challenging the culture to change. In transformational leadership, the power of the leader comes from creating understanding and trust. In contrast, in transactional leadership power is based much more on the notion of hierarchy and position.

I will claim that these concepts are ambiguous and ill constructed. If we resume the weberian distinction between descriptive theories (sociological theories) and normative theories (ethical-philosophical), it will be clear that, in a sense, “transformational leadership” is a notion that need to be understood at the normative level (how *leadership ought to be*) while “transactional leadership” becomes clearer at a descriptive level (how *leadership do is*).

As Ciulla argues, “Burn’s theory of transforming leadership is ... clearly a prescriptive one about the nature of morally good leadership” (Ciulla: 1998: 15). According to Ciulla (1998) Burns would not accept Hitler as a leader (see for example, Burns, 1978: 426) while, on the contrary, for Bass (1985) interpretation of transformational leadership would call Hitler a transformational leader. Using the model presented in Marturano, Gosling and Wood (2004) we do not need to distinguish between “transformational” and “transactional” leaders anymore. In other words, the difference between “transformational” and “transactional” leaderships belongs to the normative: they cannot be distinguished at the descriptive level. In fact, the distinction between normative *versus* descriptive notions of leadership allows to affirm that Hitler is a leader from a merely *descriptive* point of view while he is not a “morally good” one from a *normative* point of view.

It is very important to distinguish between these two approaches to leadership studies because a descriptive theory (a sociological one) needs to be, according to Weber, as *Werthfrei*, that is “value-free”, in the sense values can appear as described in the theory but not in its true valuations. The Burns approach can lead to confusion between two quite sharply distinct epistemological levels (sociological and ethical-philosophical), representing a misleading interpretation for the construction of a sound descriptive theory of leadership and for a true ethical conception of leadership (for the importance of this distinction at metaethical level, see e.g. Marturano, 2002). However, the recent literature on leadership seems to deal with this important philosophical distinction in an ambiguous way (see for example Adair, 2003; Burns, cit, Doyle and Smith, 1999; Gastil, 1997; Gini, cit.; Greenleaf, 1977; Heifetz, 1994; Kuhnert and Lewis, 1987; and Peters and Waterman, 1982).

The Missing 'Q': Leadership, Soul and The Return of The King

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Current theories and models of leadership tend to be quite ethnocentric focusing on western ideas and concepts of organizations. This paper proposes a new paradigm of Leadership that attempts to transcend organizational structures, politics and culture. In this new paradigm, individual leadership is seen as an archetypal construct, LQ, comprising three constituent elements or intelligences: IQ (e.g. Logos, Ethos), EQ (e.g. Pathos) and SQ (e.g. Eros, Entheos, Agape, Spiritus). Given the concepts of wave-particle duality and electromagnetic fields to explain physical phenomenon, the triple nature of LQ is also conceived as a potential 'Field' effect with these three interacting 'forces'.

The ancient Celtic symbol of the *Triskel* is proposed as a three dimensional metaphor for LQ and each of the three field elements of LQ is conceived as a dynamic spiral connected and held in creative tension with the centre of the Triskel. Depending on the moving forces in the individual spirals, they either contribute to or detract from the overall outward centrifugal 'Field' known as LQ. The paper reviews some modern ideas in the area of spiral dynamics and integrates these into the unity and integrity of the Triskel metaphor. The resonant movement and interaction between the three component elements of the Triskel (IQ, EQ, SQ) represents a virtuous 'Circle of Leadership'.

The paper draws together popular themes from psychology, anthropology and mythology and extends the concept of 'Spiritual Intelligence' (SQ) and 'Soul' - the missing 'Q' - to organizations. Some historical and contemporary examples of high individual LQ leadership are discussed in the context of the perennial archetypes of 'Hero', 'Leader' and 'King' and the manifestation of these archetypes in contemporary organizational and political settings.

Current education programmes at Third Level, whether in management or technical fields, have a bias for measurable IQ elements emphasizing theory and practice at the expense of right brain soft skill components like SQ and EQ. Leadership and Education about Leadership are seen as fundamental rights of citizens in a democratic society and the importance of addressing all three constituent elements in Leadership Development Programmes is highlighted together with the need for Leadership as a stand alone subject at Second and Third Level.

The paper is a preliminary qualitative attempt to bridge the gulf between popular notions of leadership and a more primordial holistic approach arguing that it is not a case of either this or that model but a holistic synergy of IQ, EQ and SQ. The Triskel symbolises this holistic dynamic.

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A Technology of Aphorism

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This paper explores the creation of aphorisms: pithy sayings designed to make an impact. It proposes a technology of aphorism that enhances our understanding of rhetoric. The paper analyses 20 aphorisms from different writers and shows how these combine common rhetorical formats; consequently, this suggests ways in which aphorisms may be constructed. This enhances the ability of those crafting messages to create more impact with what they say, as well as to suit these messages to the needs of their particular context.

Overview

There are a number of ways of making sense of linguistic phenomena, and consequently a number of ways of analysing them. Since we are interested in developing a technology that is context sensitive, this implies we should focus on the effects of aphorisms, rather than their intrinsic qualities. This implies a shift away from analysing them as isolated fragments, towards seeing them as a turn in a conversation. If aphorisms are understood as prompting a response (albeit internal), it makes sense to use analytical techniques that emphasise interaction, and focus on the sequential nature of discourse, instead of intrinsic qualities, such as thematic elements. This approach is also more in keeping with the philosophical traditions of viewing language as situated, and meaning as relationally constructed. Conversation analysis emphasises the action oriented, and sequential nature of talk; it is thus an appropriate technique to examine the impact that aphorisms may have (Huisman, 2001; Okamoto and Smith-Lovin, 2001).

Analysis of twenty sample aphorisms from a variety of sources suggested that many of these combine rhetorical techniques that have been identified as prompting applause during public speaking (Atkinson, 1984). As well as the use of rhetorical formats, further analysis of two experts of aphoristic writing (La Rochefoucauld and Nietzsche) showed that some aphorisms can be understood as open, prompting further reflection; others as closed, encapsulating a thought or feeling. Aphorisms can also be creative, where they reinforce or set the direction for a favourable position, or they can be destructive, where they show the dangers of an alternative position, and undermine it. Together with this typology, the rhetorical formats identified by conversation analysis suggest a technology of aphorism. This technology has multiple applications: it may be used to frame messages in a time of transition or change; it can reinforce a leader's authority; it can reorient people and reshape priorities. Since aphorisms are memorable sayings that organise cultural knowledge they can also be crafted to create a sense of shared identity. The limitations of this technology are that complex phenomena cannot always be reduced to pithy sayings, and that these techniques can be open to misuse.

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Psychometrics, Leadership Development and the Occult: an Unexpected Refrain

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Management scholars and practitioners may be surprised to discover that the origins of the world's most widely used psychometric instrument lie in pre-modern systems of knowledge. Retro-organizational theory⁴ enables us to pay close attention to topics that are systematically over-looked by modern knowledge regimes. The theory is invoked in this paper to examine the manner in which premodern cosmologies underpin certain contemporary organizational practices. The Myers-Briggs Type Indicator® (MBTI) is presented as a particularly prominent example of how the modern may be suffused by the premodern. An alternative account of the development of the MBTI® is offered, tracing its Jungian origins and exposing structural debts to Renaissance thinking and earlier forms of astrological and alchemical symbolism.

We begin our analysis with a consideration of the origins of the 'quaternary division of character', which can be traced back 2,500 years. Our paper reviews some key examples of such schemas. We also suggest that the resemblance between them is not coincidental; that a clearly identifiable lineage is present. This begins – at least so far as our current records show – with Empedocles and Hippocrates, from whom we have formulations of the four elements (more correctly, 'roots') and the four humours. By the close of the middle ages, the humours had become standard referents for medical and psychological diagnosis. 17th-century methods of diagnosing humoral balance will be mentioned, from dream analysis to interpretation of natal charts in astrology (referring to practitioners of the craft such as Lilly and Gadbury). The scientific revolution virtually eradicated use of the humours – even astrology (whilst simultaneously being discredited itself) abandoned them. Since the four elements equate to the four humours, the persistence of the former meant that the latter were not dead, only sleeping. A prince was required to bring them back to life.

We argue that the part of the prince was played by CG Jung, and will consider similarities and differences between the four humours and his four psychological types. Jung's own ambiguous relationship to the two traditions – science and occultism – which shaped his thought will be noted. The occult influences on his typology will be examined, as will the occasional reluctance of modern commentators to acknowledge the extent of the pre-modern in shaping Jung's thought. The fact of Jung's foundational role in the structure of the MBTI instrument is however generally acknowledged, and in touching upon this system we evaluate the controversy raised by our recent suggestion⁵ that the MBTI might be characterised as possessing occult roots. The MBTI is, of course, the world's most widely used psychometric test and one that is routinely employed in the field of leadership development.

⁴ Burrell, G. (1998) *Pandemonium*, London: Sage.

⁵ Case, P. and Phillipson, G. (2004) 'Astrology, Alchemy and Retro-Organization Theory: An Astro-Genealogical Critique of the Myers-Briggs Type Indicator®' *Organization*, **11(4)**: 473-495.

Strategic Visioning: Understanding, Balancing and Navigating

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Strategic Visioning Partners

*Every man takes the limits of his own field of vision
for the limits of the world.*

Arthur Schopenhauer (1788–1860). *Studies in Pessimism* "Psychological Observations".

Strategic visioning is a multi-faceted and multi-level leadership phenomenon, where the context, process and content are intertwined with other strategic leadership dynamics. Many leadership scholars, and some from other fields, agree that strategic visioning is a critical aspect of the leadership process, organisational growth and success over the longer term.

Although applicable to many different organisational contexts, strategic visioning can sometimes be viewed as an elusive concept. This is primarily due to the myriad of leadership theories and ever-increasing pile of literature contending for the mind of the leadership practitioner. In addition, it is apparent that the lack of informative research and applicable theory are concerns for existing, new and developing leaders. Consequently, this research was initiated to develop new theory through exploring the strategic visioning experiences of the key actors – the strategic leaders themselves.

This paper will outline some of the key findings from 52 interviews, mostly with the CEOs of prominent UK-based organisations. In addition, the implications for leadership theory, research, and development will be presented. The researcher believes that these findings will stimulate debate amongst leadership scholars and practitioners – in particular, regarding the theoretical underpinning of the strategic visioning process.

The researcher will demonstrate that the *New Leadership* theories have limited scope for explaining and researching this complex phenomenon. Therefore, in the absence of a truly integrated theory of leadership, the integrative strategic leadership perspective provides the most appropriate theoretical basis for research into strategic visioning. Furthermore, the study highlights the lack of theory regarding the dynamic relationship between key strategic leadership influences and the strategic visioning process. This is partly explained by confusion resulting from the existing literature, where the predominant view is of visioning as an *individualised concept*, and is therefore primarily informed by *individualised theories* of leadership.

The findings highlight the prominence of the strategic leaders – not only the key role of the CEO, but also those other key actors that determine the future of the organisation. Also, there is need for deeper examination of the strategic visioning processes adopted by strategic leaders, suggesting that *unexamined strategic visioning could lead to development of limited futures*. In addition, the researcher will highlight the need to rethink the dominant ideas about research into strategic leadership processes, recommending a more contextually-sensitive and interpretive approach employing qualitative research methodologies.

Leadership of organisations within the context of an ever more rapidly changing world, which provides opportunities and discontinuities through new technologies, means that strategic leaders have a significant challenge in determining the best future. In turn, these strategic leaders have a greater need for new knowledge to understand and balance the critical influences – particularly, in order to effectively navigate the strategic visioning process.

The Inevitability of Distributed Leadership: Learning to Harness Its Power

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Recent leadership research distinguishes between leading as a quality of one person, the appointed leader, and leadership as a collective phenomenon, usually referred to as Distributed Leadership (DL). However, there are few accounts of how DL is experienced and even fewer which explain how DL can be learned, practiced and its power harnessed. The paper examines a recent programme of learning that sought to introduce managers to DL drawing upon Cultural Historical Activity Theory (CHAT), as presented by Engeström (1987) and others. The programme provided tools for learning which gave prominence to the mediation of action through social and cultural tools in the production of an object. Leadership as influence unfolds in a reciprocal process around the use of tools. Through the use of tools, learners found that they had been practicing leadership with others for a long time and that DL is inevitable, with particular awareness of the social, historical and cultural context of leadership. DL emerges as different way of thinking, one where leadership becomes organisational wide and a shared attribute of all employees in a multi faceted activity. A key finding was that learners were able to bring to the forefront of their understanding the working of mediating tools in the exertion of influence and that, given the importance of the multi-voiced nature of activity systems, there needed to be a consideration of how the dialogic relations between subjects and tools provides the sources of tension and disturbance within an activity system and the development of new tools to affect the quality of DL (Ross et al 2004). This paper draws on the findings of a second phase of the programme which draws on the work of Leont'ev (1981) to extend the actions of subjects into a collective activity system. The unit of analysis changes from individual subjects carrying out actions at a micro level to the activity system composed of social and collective elements and the practice of multiple subjects. Leadership occurs through the exertion of influence that occur not only in reciprocal interdependence required for the performance of work but also through the mediation of tools, rules, the community and division of labour. Learners applied the key ideas to their own organisation revealing the degree of alignment of individual goals and object, and the working of leadership as push and pull. The paper will show how the inevitability of DL requires learners to question normal practice, analyse the situation and engage others in process of organisation improvement with consideration to Engeström's (2001) model of an expansive learning cycle.

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My song: "What managers do – (1)

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I teach leadership/management at the MPA programme at CBS. I am and have been, a sparring partner to many managers/leaders during the last 30 years. I am doing and have been doing research around the same topics for 35 years (2), and primarily in the Danish public and the not-for-profit sector.

Especially after the publication of Henry Mintzberg's seminal book on the nature of managerial jobs, I took more and more interest in the behaviour of managers/leaders (3). Like Mintzberg, my point of departure is therefore a very simple definition of management, namely, that management is what managers do, i.e. their behaviour (4). As a consequence I see the managerial job as multifaceted and relational. The manager in an organisation has to relate to many persons and many systems. And what they do, they can do more or less well, depending on one's perspective.

Out of my latest experiences with managers, I should like to point to the following topics, as they also – to some extent - form the basis for my paper (5): In poetic terms they can be said to constitute the first lines of the verses in my song on leadership/management

I am lonely
I am overburdened with work
I am considered a bottleneck
I have to find ways of handling the new board of directors
How do I establish a new management structure?
How do I improve the functioning of the management group?
How do I handle the inbuilt contrasts between the "religious" and the professionals?
How do I make the other managers responsive to needs for supervision from their subordinates?
How to make feasible a bottom up process in the creation of values?
I have tried so often, but

In the paper I will boil these topics down to four dimensions:

A lot of managerial behaviour is concerned with power and influence and so is a huge amount of literature on leadership, but my approach and my first dimension will be to talk about *attempts* at influence, out of which some are successful, others are not. Furthermore I will divide the attempts into two spheres. One deals with influencing people, the other deals with the content of the attempts.

The second dimension concerns the power bases that the manager has at her disposal

As the third dimension I have selected the contexts that the manager has to deal with.

The fourth dimension deals with the manager's ideology/ perspectives on organisational life.

Concerning the title of the paper, I have been inspired by Hans Christian Andersen's fairy tale "What the Old Man Does Is Always Right". I intend to use "what managers do" as my subtitles in the paper and considering the complexities of the managerial job, the refrain will be "is not always right or good enough – but can be improved".

Summary – conclusion

A tentative conclusion in this abstract could be to take the motto of “*Alcoholics Anonymous*” and reword it a little (6)

Let reflection, other people’s experiences, and theories give me serenity
to accept what I cannot change
courage to change what I am able to
and wisdom to see the difference

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J. C, Ry Nielsen, Povl Anker Andersen & Morten Ry. *From Activism to Social Partnership and Professionalism - an Analysis of a Danish Trade Union 1981-2002*. Paper Presented at the Employment Research Unit Annual Conference. Cardiff, September 2002

Notes:

1 In Danish we apply the same word “ledelse” for both leadership and management. It seems as if we thereby avoid the often fruitless conceptual discussion of the differences between leadership and management

2 My first publication was about “collective leadership” way back in 1969

3 Henry Mintzberg (1973), *The Nature of Managerial Work*, Harper and Row. Danish edition 1976

4 *ibid.*

5 The examples are taken from studies of a trade union, see e.g. J. C, Ry Nielsen, Povl Anker Andersen & Morten Ry. *From Activism to Social Partnership and Professionalism - an Analysis of a Danish Trade Union 1981-2002*. Paper Presented at the Employment Research Unit Annual Conference. Cardiff, September 2002 and a study of Den danske Diakonissestiftelse (The Danish Deaconess Foundation). I am writing on the organisation right now in co-operation with the deputy secretary general of the foundation

6 In AA circles it is called “The Prayer for Serenity”. It starts with: God give me—The “prayer” is also one of the mottos of the MPA programme at CBS

EMANCIPATION FROM JUXTAPOSITIONS: Living at the Crossroads

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Leadership theorists from all disciplines have engaged in an ongoing quest to unveil the “truth” about leadership. The very nature of their investigations reveals the barrier to any real understanding; *how can one tell if what has been discovered is true if one does not already have an idea of what one is looking for and the criteria upon which truth will be judged?* Heidegger, among others, has proposed this argument which serves as the basis for many critiques of dominating empirical approaches. In addition, it has been argued that the assumption of “truth” serves to perpetuate dominant discourse and oppress diverse perspectives. This paper asserts that the assumption of truth has resulted in a number of juxtapositions that are limiting to leadership theory and research. Further, it argues that by “living in the crossroads” between seemingly opposing constructs, a greater understanding of leadership will emerge.

Assumptions of truth have, until recently, guided the majority of leadership research. For example, most theorists have approached the phenomena of leadership from a dyadic perspective, emphasizing the relationship between the leader and a single follower or the leader and a group. It is only recently that leadership has been conceptualized as a collective phenomenon, an argument that is often contrasted with previous approaches. Although often juxtaposed against one another, an emerging group of theorists argue that it is possible to understand leadership as an individual as well as a collective process that is situated in the larger organizational and societal context. It is at this crossroads that we believe the nature of leadership can be more thoroughly explored.

Another juxtaposition that has limited leadership research is the distinction between autonomy and connectiveness. Western thought and the ideology of individualism encourages the belief that individuals are sovereign and self-determining. This assumption has informed many leadership theories including those that focus on leadership traits (e.g., Bird, 1940; Kohs & Irle, 1920) and behavior (e.g., Bales, 1958; Stodgill & Coons, 1957). Although more recent theories such as situational (e.g., Fiedler, 1967; Hersey & Blanchard, 1969; House, 1971), transformational (e.g., Bass, 1985; Bennis & Nanus, 1985; Burns, 1978; Sashkin & Sashkin, 2003), and shared (e.g. Pearce & Conger, 2003) leadership acknowledge the role of followers in the leadership process, a true exploration of collectivity has been overlooked. Alvesson and Willmott argue for an extension of the domains of autonomy and responsibility proposing a critical understanding of autonomy that “acknowledges the everyday reality of interdependence” (1996, p.14). It is at this crossroad that a greater understanding of leadership will emerge.

Sociological, psychological, anthropological and critical perspectives will inform the three sections of the paper: Section one will bring to the forefront the assumptions and juxtapositions that have, until now, guided much of the leadership theory and research. Section two will illuminate the implications for both research and practice. Finally, section three will advance a research agenda and propose alternative approaches to leadership development that have the potential to transform institutions into more authentic, connected, and less oppressive entities.

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The Emergence of Leadership Styles in the German Chemical Industry – Perceptions of Managers and their Subordinates

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This paper introduces preliminary results from a research project looking into the leadership styles of middle and lower level managers in the German Chemical Industry. The analysis will draw on the empirical findings from a sample of 38 semi-structured, qualitative interviews conducted with managerial and non-managerial employees from 7 German companies belonging to the German Chemical Industry. The next stage of this research will extend this data set by approximately another 60 interviews in the German Chemical Industry, as well as 40 interviews in the UK Chemical Industry and the research project will therefore ultimately be of a comparative nature.

In the past, comparative studies on leadership styles have been characterised by a predominantly quantitative approach and have focused mainly on perceptions of managers, providing relatively one-sided accounts and assuming that it is possible to assign people across different countries to universally applicable leadership categories (e.g. Brodbeck et al., 2000; Ardichvili and Kuchinke, 2002; Jung and Avolio, 1999). Those studies have further concentrated on the correlation between national culture and prototypes of leadership as the main explanation of cross-country variance of leadership styles. The empirical research of this project in the Chemical Industry is trying to build upon and extend these findings via a qualitative, constructivist approach that includes first of all the view of the followers and secondly challenges the assumption that leadership styles can have universal meaning. Drawing on the findings of the comparative management literature (e.g. Stewart et al., 1994; Lane, 1989), which have for example indicated the importance of differences in meaning and acceptance of the terms manager and leader in the UK and German language, this empirical research will try to arrive at a qualitative account of what the actual actors perceive to be the crucial skills, values or attributes that transform a manager into a leader. Opposed to imposing universally applicable categories of leadership on the organisational actors, this research will therefore assume organisational leadership and its definition to be a social construct of the actors involved and to be influenced by other social factors impacting on the organisational actors on a daily basis. Acknowledging other empirical findings from the comparative management literature, this research is henceforth trying to bring together the two worlds of comparative management and organisational leadership by exploring possible interrelationships between exhibited leadership behaviour and variables beyond national culture such as organisational characteristics, capitalist system and industry-economic factors.

The discussion of results will include a preliminary analysis of the qualitative data set gained from the 38 interviews, examining first of all the potential existence of person-, organisation-, industry- or nation-specific patterns of leadership behaviour. Further, it will look at illustrations of the impact that language and national institutions and culture may have on the behaviour of employees. Given the early stage of this empirical research, this discussion does not draw final conclusions and will focus solely on the German Chemical Industry.

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LEADING IN THE PRESENT MOMENT

The implications of Bion's unknowable unknown in the development of thought

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“Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment.”
Buddha

Leading in the present moment requires the capacity to see what is *actually going on*, even when this is uncertain and unknown, in contrast with what was planned for, expected or intended. In order to assess the impact of events in this way, and to adapt, shift and adjust as necessary, leaders must also possess the capacity to allow their minds to be changed.

In this paper the writings of Wilfred Bion, in particular, and psychoanalytic theory, in general, are drawn upon to explore the place of the unknown in the development of thought and the implications for the practice of leading in the present moment. Implicit in this exploration is a belief or an acknowledgement that leaders can struggle when faced with the unknown and may unconsciously cling to an illusory known.

The Symingtons (1996) have suggested that Bion made only one assumption, that ‘the mind grows through exposure to truth’ (p.3), or, as Bion himself put it, ‘truth seems to be essential for psychic growth’ (1962, p. 56). This ‘truth’ Bion designated as ‘O’, the imminent reality of anything whatever in context (Bion, 1984, p. 147), insisting that whilst such truth is essential it is also radically out of reach: *the unknowable unknown*. Bion’s insight was that change may occur at the edge of knowledge, where the experience and fear of catastrophe meet the containing possibilities of faith. Throughout his work we find the notion that clinging to the illusion of knowing can be a defence against the experience of staying at this transformational edge of the present moment.

We recognise that it is unfashionable to talk about ‘the search for truth’. The post-modern deconstruction of ‘grand narratives’ has problematised all essentialist notions of ‘Truth’: ‘men are...’, ‘women are...’, ‘organizations are...’, ‘leadership is...’. However, what may have been lost, in the deconstruction of oppressive or controlling notions of ‘truth’, is the potential for change, an essential component in leadership practice. This potential can be mobilised when one is somehow in touch with or touched by the truth of *this* moment and context, essentially unknowable, lacking and provisional though it inevitably is.

Bion speculated that the very *need for thinking* arises from our experience of a lack, that is, a ‘negative’ experience, an ‘un-’ (Bion, 1962: 35). Provided the experience of lack, of ‘no thing’, is not overwhelming, then something positive – both a thought and an increased capacity for thinking – can emerge from the negative. The success of this transformation depends on the adequacy of the person’s capacity to contain frustration. In the organizational world, *any* change, however major or apparently trivial, inevitably stimulates in individuals, in groups and in organizations, a sense of ‘no thing’, and ‘no

security'. If this sense of lack can be tolerated, it may be transformed into thought, experienced as an opportunity for creativity or innovation, rather than merely as persecutory.

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Unpacking Learning Leadership

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In recent years, the notion of managers as leaders of learning has been advanced by several authors (e.g. Schein, 1992; Argyris, 1993; Garratt, 1994) who argue that in order to create learning cultures managers need to be skilled learners and must engage others in the learning process. But the concept itself is empirically bereft. This article reviews some of the key findings from a recent exploratory study undertaken to address this gap. The study sought to unpack the notion of Learning Leadership as perceived and experienced by 30 managers across three UK organisations claiming or aspiring to be learning organisations. An adaptation of the repertory grid and a focused interview based on the critical incident method were used to surface managers' beliefs regarding the competencies of managing considered important for learning and to discover the overarching theories and actual competencies that managers perceived themselves to have enacted in the role of a learning leader whilst managing through situations or events that prompted significant learning. Although the findings from the repertory grid varied somewhat across the three organisations, managers' construct systems tended to closely correspond to Bass and Avolio's (1994) transformational leadership. But in enacting the role of learning leader, managers placed particular emphasis on relationship behaviours and social skills reminiscent of Goleman et al's (2002) (cf. Goleman, 1995) conceptualisation of emotional intelligence. The two sets of findings had in common that they revolved around the building of trust. Trust emerged as the core determinant of whether managers are accepted as learning partners or a resource for learning.

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The Thwarting of the Whistleblower-Leader

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This paper seeks to challenge some commonly held assumptions about whistleblowing. First, where whistleblowing and leadership may sometimes be seen to be polar opposites, this paper attempts to establish their common ground. Whistleblowing is seen here to be quintessentially a form of leadership both because it involves influencing others (both inside and outside the organization), and because it usually takes place outside the hierarchical structure of the organization. It is therefore argued that whistleblowers are engaged in a struggle for leadership and that their thwarting is a thwarting of leadership.

Second, while whistleblowers are often seen to be troublemakers, it is argued here that there are important cases of whistleblowers (and potential whistleblowers) being motivated by ethics and the desire to help the organization. While it is sometimes assumed that whistleblowers want to damage an organization, this is not always the case. Ewing's argument some two decades ago (Ewing, 1983; see also Near and Miceli, 1995) – that organizations are unwise to attempt to squash whistleblowing – has been vindicated by a number of recent high profile cases of corporate collapse, such as Barings, Enron and WorldCom. It is therefore argued that there are circumstances in which, in virtue of their commitment to the organization and/or a clear set of ethical principles, whistleblowers and potential whistleblowers are – or have the potential to be – true organizational leaders.

Third, where previous research has established that whistleblowers are deterred by considerations of power and politics (Perry, 1998), this paper seeks to add to this debate by examining the deterrent role of emotions and group culture. Drawing on a range of data from the recent high profile corporate collapses of Barings Bank, Enron and WorldCom, as well as from other cases, this paper develops a typology of emotional and group cultural pressures intended to deter whistleblowers. These range from overt bullying and explicit threatening to a variety of more subtle means, such as veiled or implied threats, 'whispering campaigns' and social exclusion.

Fourth, using literature from anthropology and from studies of the 'excluded' as references (Levi-Strauss; Becker; Foucault, etc.), the typology is extended to include the variety of meanings ascribed to the whistleblower role. Whistleblowers are invariably identified by a variety of stigmata or signs that mark them as outsiders; these stigmata convey messages about the meaning of the whistleblowing and the way in which the whistleblower should be treated. Having been stigmatised, most potential whistleblowers never take their concerns further and go public: Enron's 'whistleblower', Sherron

Watkins, is one of a number of celebrated 'whistleblowers' who never went public and thus had little or no impact on their organization's functioning. These meanings and stigmata are seen to be important factors that contribute to the high number of cases of failed or aborted whistleblowing.

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Leading Across Generations Within UK Military and Public Services

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Whether 'Baby Boomer', 'Generation X', 'Millennial Kid' or the 'Next Generation' each generation has key leadership responsibilities and challenges.

These include challenging their forerunners, dealing with their peers and crucially providing guidance and frameworks for the 'following' generation/s. This paper aims to explore how this generational influence impacts upon current and future leadership education and development within UK Military and Public Services.

The capabilities and opportunities of one generation to meet their responsibility for producing the next generation of leaders fit for their challenges is a significant task. It was recognition of the complexity and value that led to the establishment of the Defence Leadership Centre. This body was created after the 1997 Labour election victory as part of a wider attempt a reform of public services.

Running parallel to these initiatives has been the attempt by Higher Education Institutions (HEIs) to respond to a national skills development and employability agenda in the creation of graduates that are fit for an effective contribution to the economic development of the nation. The concept of 'graduateness' in some HEIs incorporates aspects of personal and group leadership.

The resulting graduate product is now entering UK Military and Public Services.

The paper addresses the conference themes of...

- *the place of emotional intelligence, competency frameworks, and other constructs of personality and individuality that express a much deeper desire for meaning, understanding and personal attachment;*
- *education and development strategies where these serve the function of 'meeting spaces' for a form of engagement that instils repeatable habits of behaviour, self-discipline or procedures.*

...by starting to explore how this twin track change in leadership education will influence policy, practice and product as judged by institutions and the current and emerging leaders within them.

The authors attempt to discover if those studying leadership are developing beyond a straight forward academic understanding or training / skill based appreciation of the subject, the authors have investigated their emerging language and vocabulary of leadership. This has been achieved through the use of a content analysis research methodology adapted from a model used at the Colorado State University in the United States. From this analysis, the authors have created an emergent mental model of how leadership education and development fits with the concept of graduate level performance within UK Military and Public Services.

Finally, this paper will outline the next stages of development for this evolving area of research.

THE INNER WARRIOR: VALUES, LIVED NOT LAMINATED!

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Many of our leaders join their organisations with a clear sense of themselves and what they can offer the company. Yet, soon after the 'honeymoon period', they become institutionalised and in board meetings, awaydays and one-to-one's find it difficult or impossible to be themselves.

Good people feel constrained by the repressive, competitive or manipulative behaviour of so-called colleagues, who put their own personal agenda before that of the team and organisation. Over time, from the boardroom down, leaders lose the courage of their convictions and no longer put their heads above the parapet for fear of having them shot off. As Winston Churchill put it:

'Why you may take the most gallant sailor, the most intrepid airman or the most audacious soldier, put them at a table together and what do you get? The sum of their fears.'

Just recently Robin Cook (Tuesday 27th July 2004, Today Programme BBC Radio 4) spoke of 'systemic issues' within the Government that led to the Cabinet's voting to go to war in Iraq. Had there been an anonymous ballot, Cook postulated, most would have voted against the war since few believed in the veracity of the Intelligence Report. The 'systemic issue' he is referring to here is, presumably, the 'sum of their fears'. Apparently, without anonymity, the team dynamics were such that these audacious, intrepid and gallant leaders did not have the courage to be authentic and say what was in their hearts or on their minds.

Many leaders have the Transformational Leadership qualities of situation sensing, empathy and authenticity (Birkinshaw and Crainer,2002) designed to appeal to higher ideals and values of followers, yet you'd never know it! By not living their values, their working lives become meaningless. Frankl (1969) distinguishes two stages of this meaninglessness syndrome (1) the existential vacuum, which is a common phenomenon, characterised by the subjective states of boredom, apathy and pointlessness, which can develop into (2) existential neurosis when the person develops symptoms such as alcoholism, depression, misconduct and painful doubting. Many leaders are personally in one or other of these stages.

Organisations need to develop the courageous culture: one in which the good people are encouraged to speak out, not tolerate self-serving colleagues and develop a worldwide organisation in which they can take pride. A culture where leaders not only index integrity within lists of values, codes of ethics and human rights procedures, but inspire it too. A culture where they are both conscious of their Inner Warrior (Stone, 2004) and the will to act (Assagioli, 1996) on it, as illustrated in Figure 1.

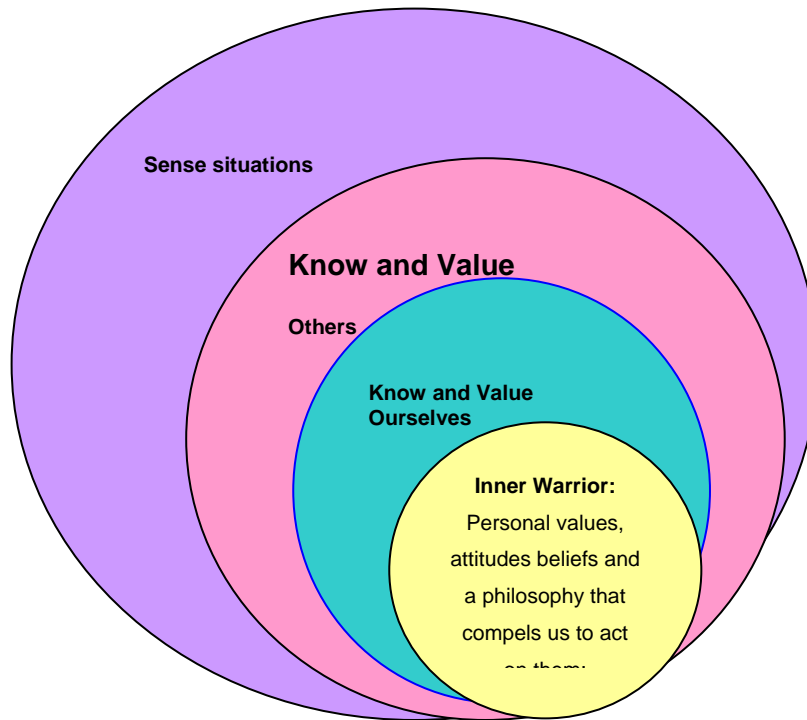


Figure 1: Components Of Effective Moral Leadership

We need leadership team climates which (a) have zero tolerance of those who pursue personal agendas (b) reward courage in confronting such people and (b) cascade this climate throughout the organisation. Studying those who can not only sense situations and feelings but also possess the courage to collaboratively articulate their implications may provide insights into the differences, if any, between how informal and formal leaders function.

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The impact of 'Business Excellence' style leadership on organizational performance

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Business Excellence, or TQM as it is sometimes known, is a philosophy that may be traced back to the 1950's when Deming and Juran showed the way to the Japanese at the end of the Second World War. Despite this Business Excellence theory is in its early stages of development and draws on other bodies of knowledge (Dale, Wu et al. (2001)). For over a decade organisations have pursued the benefits of adopting a Business Excellence approach and have sought external recognition through the achievement of a National or European Quality award (Porter and Tanner (2003)). One day soon, there could even be a 'World Quality Award'.

Several studies have shown that one of the most critical success factors for the implementation of Business Excellence is leadership (e.g., Saraph, Benson et al. (1989); Porter and Parker (1993); Zairi and Youssef (1995)). The current research operationalized Business Excellence through the use of a 'Leadership Excellence' instrument, which was developed to reflect the leadership style of a successful Business Excellence organization (Kanji and Moura e Sa (2001); Kanji (2002); Moura e Sa and Kanji (2003)). The research was novel in that both private and public organisations were included in the study. 193 such organizations responded to a self-completed postal questionnaire that sought to measure the level of Leadership Excellence and Performance as two of the variables. This is one of the few studies to examine the affect of Business Excellence within public sector organisations at a time when the UK government is investing heavily in business excellence as a way to improve public services (Lewis (1998); PriceWaterhouseCoopers (2000)).

The results indicated that Business Excellence, as measured through Leadership Excellence, was correlated to the achievement of the key performance outcomes, employee satisfaction and customer satisfaction for both private and public sector organizations. Societal satisfaction, the fourth results area, did not appear to be correlated with the Business Excellence approach. A second key finding was a relationship between the ease that organizations respond to change and the performance achieved, providing support for the concept of dynamic capabilities. It was concluded that Business Excellence and the ability of an organisation to react to change exhibited a relationship supporting the theory of Savolainen (1999). The dynamics of the external environment was also considered to see if this affected the relationships based on the theory of Eisenhardt and Martin (2000), but no such relationship could be found. The use of Structured Equation Modelling produced a third key finding, which was

that a path existed between Leadership Excellence, Capability to react to change and Organizational performance.

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Contemporary discourses of leadership and leader identities

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This paper will ask how new discourses of organisational leadership are emerging in response to today's socio-political and economic context, and what underlying meaning and assumptions about organisational life and work are being constructed through these discourses. The paper will explore the implications of these discourses for those working inside organisations, and how they affect both the identities of the leaders themselves, as well as the responses of their so-called followers.

The growing leadership phenomenon has led to a spate of post-millennial books and articles in both the popular and academic literature, all claiming to answer the "million dollar" question of 'what constitutes effective leadership'. Many of these propose new leadership identities to challenge the dominant transformational model which has arguably reigned supreme since the seventies, and some of these new leadership models are in themselves developing a following. For example, distributed leadership is becoming popular in academic circles, and both spiritual leadership and ethical leadership are growing in popularity in response to the perceived ethical problems in today's agnostic and materialistic organisations, exemplified by the Andersen and Enron cases. Many new leadership models seek to challenge the well-established "great man" theories. In different ways, they ask whether our continuing obsession with charismatic and visionary leaders and our focus on leadership at the top of the organisation might have led us to neglect alternatives more effective quieter leadership styles, and to neglect leadership behaviours in the heart of organisations. In each of these cases, new discourses of leadership seek to replace the established leadership narratives.

This paper will spotlight these new and emergent discourses in the leadership literature. The research will analyse a range of this new literature on leadership, found both on the academic and well as the popular management shelves. It will focus particularly on post-millennial publications to inquire into the nature of these new leadership discourses. My questions will be:

- To what extent do these new models represent old discourses couched in new language?
- To what extent are these discourses reflective of changes in our social, political and economic environment.
- What are the implications of these "new" discourses for leader and follower identities?
- What are the implications of these "new" discourses for organisational and leadership development?

I will conclude the paper by positing some thoughts on the influence of new leadership discourses on leader and follower identities and on the organisations in which they operate. The importance of discourse analysis for our understanding of leadership trends will be discussed. Finally I will propose a number of directions for future research into leaders and leadership as discourse.

Native Ways of Knowing: American Indian Leadership and Culture

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In 1851 conflict between Native American Indians and the US government over opening up the Oregon Trail in 1851 was, in part, rooted in the false assumption made by the latter that the Lakota nation could be bound by the word of a single leader – chosen by the Superintendent of Indian Affairs – when the Lakota themselves insisted that no single person could take such a decision (Josephy, 1993: 268-9). The assumption that ‘leadership’ means the same thing to different people also encouraged the US government to insist that American Indian governance structures replicated the normative ‘ideal’: since 1934 American Indian tribes have been required to base their governmental structure on that of the US Congress, yet while the formal structures mirror what the government requires, other leadership structures (traditional ones) are maintained at the reservation level.

At present there are over 500 federally recognized American Indian tribes in the United States and we propose to discuss American Indian traditions and practice of leadership behaviours in several contexts and in contrast to Western traditions and assumptions. First, we will review previous studies of American Indian leadership practice which were developed using variables found in mainstream leadership research. Examples include Foster & Boloz’s 1980 study based on Stogdill’s work, and, relying on Scott’s model of a rational organization, Badwound and Tierney comparative analysis of leadership styles in tribal colleges. Second, we will frame the conversation about leadership from an indigenous perspective. For example, Freisen and Lyon (1970) studied leadership in Southern Alberta’s native communities. Their sociological study demonstrated a high regard for individual rights, underlying regard for cooperation, family cohesiveness, and tolerance. Third, we will propose an American Indian leadership design based on native ways of knowing, including those based on American Indian, Alaska Natives and Native Hawaiians.

Explicit in the process of indigenous leadership study is the understanding that there remains an obligation to question methods and to reflect on the processes of research. Contemporary discussions by Barnhardt and Kawagley (2003), recent interest in First Nations’ scholarship on native ways of knowing, and Native Hawaiian efforts in self-determination inform Warner’s proposed American Indian leadership model.

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A Syncopation of Tacit, Tact and Takt? First - line Leadership in the Private and Public Sector

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A regular refrain of contemporary organizational life is that of ‘core values’, forming as it does an integral part of the ‘harmony’ that is the standard repertoire of any self – respecting post –bureaucratic leader. (Pfeffer 1998), (Parker 2000). We know of course that leadership is – even now- still largely characterized in popular, and often academic, literature as the individual ‘soloist’ rather than an integral part of the orchestra. What of other leaders? How does the refrain play to those leaders who have little or no opportunity to contribute to the refrain? Who perhaps also have their own ‘refrain’, who are equally value – driven as the CEO - or other senior leader – but who have to somehow learn the tune played by someone else: is the refrain repeated? Modified? Or ignored?

These are not purely theoretical questions. Human Resources Management relies substantially on the belief in the connection between high commitment and organisational performance (Guest 2001), (Wood and Menezes 1998) . The so-called ‘black box’ (Legge 2000) – the link between HRM practice and performance – has drawn recent attention to the critical role played by the first-line manager in forging (or breaking) this link (Hutchison and Purcell 2003), rightly (in our view) reversing a trend toward relative neglect of this role in management writing and research agendas of recent years.

In order to contribute to resolving this neglect, we have conducted qualitative and quantitative research into the role of first line managers in both the private (technology) and public sectors. The latter research, conducted in the Police, is perhaps the most extensive survey of Sergeants to date and will form the basis of this paper. We will consider the impact of the recently – imported ‘nomenclature’ of leadership through ‘mission’ ‘values’ and ‘competence frameworks’ on a population of organizational leaders in public service, who are vocationally driven and have themselves a very clear sense of right and wrong. We will reveal our initial findings on how the Sergeants themselves are responding to these constructs; who is calling the tune in the business of leading operational policing?

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