22nd
International Studying Leadership Conference

Leadership in Dialogue: Exploring the Spaces between Ideas, Communities, Worldviews

Sunday 8 - Tuesday 10 December 2024

Abstract Book

UNIVERSITY OF BIRMINGHAM

Birmingham Business School
Birmingham Leadership Institute

Contents

Welcome to the 22nd International Studying Leadership Conference

And welcome to Christmas at the University of Birmingham.

Birmingham Business School and the Birmingham Leadership Institute are delighted to welcome you to the 2024 International Studying Leadership Conference. This is the 22nd year we have gathered as a group; the volume and range of research suggests there will be many more such meetings. We're proud to make our contribution this year to the maintenance of the conference and the critical perspectives on leadership studies it was founded to give voice to, in collaboration with the journal *Leadership*.

Over the three days we spend together, you will have the opportunity to choose from over 100 paper and symposium sessions, hearing from internationally recognized leadership specialists from many countries around the world as they share their latest thinking in relation to the conference theme 'Leadership in Dialogue'.   During the conference you can track when events are happening through the conference link XXXX, updated daily. The abstracts from all of the paper sessions are included in this booklet, to give you more information about the sessions you might attend.

Please also take time to visit our #ISLC24 photobooth which will allow you to take some snaps with colleagues and for us to build a visual record of attendees in an informal and fun way. If your active on social media we would be delighted if you could post your reflections on the conference, using the hashtag *#ISLC24*.

In addition to the conference itself, please take some time to explore our beautiful university campus. You may want to visit the Barber Institute of Fine Arts for its exceptional collection, featuring work by Botticelli, Rubens, Gainsborough, Turner, Rossetti, Monet, Manet, Degas, Renoir, and Van Gogh, or the current exhibition *Women in Power*, exploring representations of women and gender on coins through history . If natural history is more in your interest, the Lapworth Museum of Geology exhibits range from rocks and fossils to volcanoes, earthquakes, and dinosaurs. This innovative museum houses one of the UK's most remarkable geological collections. Behyond campus, the UK's second city of Birmingham itself offers a wealth of attractions and experiences, including one of the UK's most inventive and diverse food cultures.

We're looking forward to welcoming you to the conference! We hope you enjoy your time in the historic heart of the University!

Conference Registration and Query Desk

Day	Opening Times
Sunday 8th December	12pm – 7pm
Monday 9th December	8am – 6pm
Tuesday 10th December	9am – 4pm

Conference Social Event

Event	Date/ Time	Venue
Welcome Reception	**Sunday 8th December** 5pm – 7pm	Composers' Suite, Edgbaston Park Hotel
Conference Dinner	**Monday 9th December** 7pm – 10:30pm	The Old Library, Gibb St, Birmingham B9 4AT

Conference Programme

Sunday 8th December –Workshops

Time	Session/ Activity	Room
12:00 - 12:45	Registration & Refreshments	1st Floor Corridoor
Workshops	**Corelli Room**	**Lodge/ MacNeice Room**
12:45 – 14:45	**Exploring Interactional Approaches to Leadership** *Jakob Barfod, Royal Danish Defence College, Denmark* *Jonathan Clifton, Universite Polytechique, Hauts-de-France, France* *Magnus Larsson, Lund University, Sweden* *Stephanie Schnurr, Warwick University, UK*	**Doing reflective, engaged and empowering leadership research** *Katja Einola, Stockholm School of Economics, Sweden* *Emma Bell, Open University, UK* *Scott Taylor, University of Birmingham, UK* *Carole Elliott, St Andrews University, UK*
14:45 – 15:00	Refreshment Break	1st Floor Corridor
Workshops	**Corelli Room**	**Lodge/ MacNeice Room**
15:00 – 17:00	**On the use (and misuse) of history and the humanities in leadership studies (LS)** *Dr Paul Sanders, Neoma Business School, France*	**Getting Published** *Professor Keith Grint, Warwick Business School, Warwick University, UK* *Professor David Collinson, Lancaster University, UK*
17:00 – 19:00	Welcome Reception & 'Why Write Books' – insights from Keith Grint, Barbara Simpson, Leah Tomkins & Antonio Maturano	Composers Suite

Monday 9th December

Time	Session/ Activity	Room
08:00 – 09:00	Registration & Coffee	Fry Lounge
09:00 – 09:15	Welcome by Conference Chairs	Fry Suite
09:15 - 10:15	**Keynote Panel - Monologue on Dialogue?** *Megan Reitz & Scott Allen* Chair: Donna Ladkin	**Fry Suite**
10:15-10:45	Refreshment Break	Fry Lounge
10:45 – 12:15	**Parallel Panel Session 1**	

Fry Suite	Corelli	Lodge	MacNeice	Elgar	Bantock
Chair: David Collinson	Chair: Valerie Stead	Chair: Brigid Carroll	Chair: Richard Temperley-Little	Chair: Jen Jones	Chair: Guy Lubitsh
Theme: Leading identities - Gender and race	Theme: Epistemological and ontological concerns	Theme: Leadership development 1 - Participatory and participative practices	Theme: Leading for sustainability 1 – Identity, integration, systems, and worldviews	Theme: New theoretical directions	Theme: Leadership in dialogue 1 - Critical, psychoanalytic, discourse, micro analysis
1 - Changing ideologies & colonizing ideas on gender: the impact for women managers and leaders in the transitioning societies of Mongolia and Kazakhstan *Aidan McKearney*	**4 - Conflict, to Resolve or Assuage? A Study of Academic Middle Managers Strategies** *Sarah Robinson*	**8 - Developing Leaders' Ability to Engage in Participative Thinking** *Matthew Eriksen*	**12 - 'I'm a king without a country': Role crafting and identity work among Norwegian sustainability managers** *Charlotta Levay & Atiyeh Kheirabi*	**16 - Telling lies: Towards a mendaciology of leadership** *Johan Alvehus*	**20 - Critical Practices of Leadership - Let's Do It!** *Erica Lewis*
2 - Performing hybrid masculine leadership in craft brewing *Nicole Ferry*	**5 - Unifying Leader and Leadership: Illuminating deep ontological lens of relationality through the essentialist entrenchment** *Ellina Watanabe*	**9 - Virtuous adventures in intra-practice dialogue: Cultivating phronesis in leadership decision-making** *Steve Kempster & Merv Conroy*		**17 - Exploring the language of collective leadership in a professional football team. Towards a more engaging dialogue between (applied) linguistics and leadership studies** *Stephanie Schnurr*	**21 - Leadership Death: An Existential-Psychoanalytical Perspective on Leadership Succession** *Anders Klitmøller*
					22 - Exploring Leadership Power and Its Impact on Absorptive Capacity: A Microfoundational Perspective *Alexander Schmidt*

3 - Sharing the tensions: Black female leaders in the UK embracing and rejecting a collective Black female identity *Obiageli Heidelberger-Nkenke*	**6 - Sacrificing Leadership: Rethinking Popular Images of Jacinda Ardern's Resignation with Georges Bataille's Philosophy** *Wanjun Lei* **7 - Collaborative Leadership In Inter-organizational Coalitions: A Relational Social Constructionist Leadership Lens Stanley Ntakumba**	**10 - Mediating the spaces between differing ethical discourses: leadership development, commercial improvements and sustainability transitions** *Annemarie De Jong* **11 - Leader Development and Flourishing: Managers' Leadership studies** *Jeanette Eidmann & Elena Antonacopoulou*	**13 - An integrated model of transformative potential, consciousness-raising, and critical consciousness in the context of sustainability leadership** *Rita Klapper* **14 - Sustainability Leadership Theory: Subaltern and Earth System horizons for critical** *Joanna Stanberry & Peter Case*	**18 - Leadership as the sacralization of toilets** *Marcus Persson* **19 - Why should I follow? – Potential positive returns of adopting a follower role and their underlying mechanisms** *Maike Kugler*	**23 - Temporal practices of leadership in interorganisational projects** *Dicle Kortantamer*
12:15 – 13:15	Lunch & Welcome from Professor Edgar Meyer, Dean of Birmingham Business School			Fry Lounge	
13:15 – 15:05	**Parallel Panel Session 2**				
Fry Suite	Corelli	Lodge	MacNeice	Elgar	Bantock
Chair: Aiden McQuade Theme: Politics and political leadership **24 - Political Leadership and Violence: an Elected Affinity?** *Keith Grint*	Chair: Kelly Rogers Theme: Leading professions and occupations – Conflict, narrative, and resolution **28 - Journey to the dark side: Conflict within collective leadership in an elite professional services firm** *Laura Empson*	Chair: Peter Case Theme: Leading through faith and ideals **33 - Daoist Leadership: The Way of a Sage** *Devin Joshi* **34 - Developing agency through leadership ideals: The case of Finland and the Bildung master discourse** *Peter Kenttä*	Chair: Richard Bolden Theme: Leadership development 2 – Individuals, collectives, and contexts **38 - Lead, Follow, or Get in the Way** *John Carroll*	Chair: Jean Hartley Theme: Collective and collaborative leadership **43 - Acting Collectively: Universities as Responsible Leaders in Global Climate Governance** *Sasha Maher & Brad Jackson*	Chair: Brigitte Biehl Theme: Leadership development 3 - Systems **47 - Learning to be led by and through affecting bodies** *Victor Andres Perez Moraga*

25 - The myths of bad leadership. Why harmful politics and policies are still believed to be right? *Rudolf Metz* **26 - Political leadership and monological speech: opening up ideological space for the ultra-Right** *Ron Kerr* **27 - Dialogic Ruptures, Economic Disruptions, and Public Resistance: Liz Truss and the Constitution of Failed Leadership** *Timothy Betts*	**29 - Prompting a narrative shift: How managers construct a new understanding of shared leadership in response to child welfare problems** *Oemar Van Der Woerd* **30 - Managing conflict: healthcare managers' considerations on how to navigate occupational disputes** *Ingrid Svensson* **31 - Perspectives and explanations of successful executive nurse leadership in English NHS Trust Boards – findings from a professional doctorate critical realist and narrative inquiry study** *Sally Bassett* **32 - From fractured to flourishing systems– the development of a Conceptual Framework and Impact Continuum for Clinical Leadership Programmes** *Helen Stanley*	**35 - Stoic Leadership: Can it work?** *Joseph Gibson & Kae Reynolds* **36 - Social movements in relief: Ma leadership as a heuristic to consider and make visible the life reflected in the space-in-between** *Janis Balda* **37 - Moments of collective leadership configurations: A study of military teams in action** *Magnus Larsson, Jakob Rømer Barfod, Jonathan Clifton & Stephanie Schnurr*	**39 - If leadership is a collective practice, how do we do leadership development?** *Laura Reeves & Clare Rigg* **40 - Teaching and Practicing Global Leadership Critically: Acknowledging Context and Power in an Intercultural Dialogue for Social Change** *Antonio Jimenez Luque* **41 - Embracing Harmony: Confucian Values-Based Leadership in Fostering Social Good and Individual Flourishing** *Barbara Xiaoyu Wang* **42 - Learning to listen: Leader humility and intergenerational learning for sustainability leadership at universities** *Carole Elliott, Maribel Blasco, Annemette Kjærgaard & Sarah Robinson*	**44 - The Collective, Discursive Construction of Leadership: How Cultural Discourses Impact our Communities and Worldviews** *Peter Stephenson* **45 - Building Resilience through Collaborative Leadership Practices: Effective Community Engagement Strategies for High-Containment Laboratories** *Sean Eddington & David Barnhart* **46 - Pop-up Punk: An examination of shifting power dynamics underpinning emergent collective leadership within Chinese underground scenes** *Anthony Ryan*	**48 - A Student Perspective on Dialogue for Undergraduate Leadership Education** *Lilian Haney, Samuel Raymond & Clara Holmes* **49 - Leadership Through Art: A Method for Training Future Leaders** *Andrew Schenkel, Katja Einola & Paul Rosenbaum* **50 - Leadership as discourse – Leadership development as dialogic practice** *Tuukka Kostamo & Jari Ylitalo*
15:05 – 15:15	Refreshment Break – Grab a quick coffee				Fry Lounge

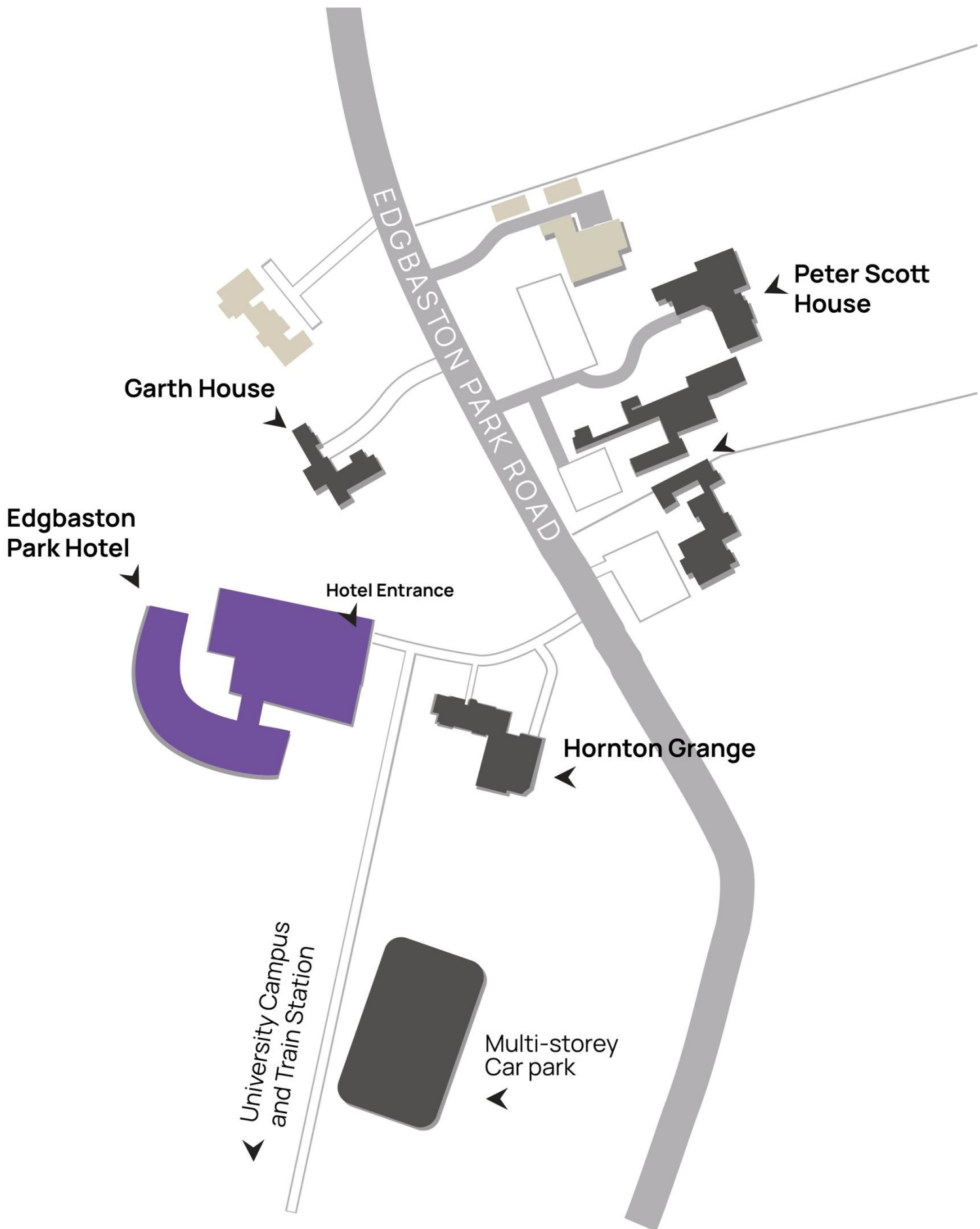|		
15:15 – 16:30	**Keynote – Leading in the Grey Zone** *Jim Gamble QPM, Dr Aidan McQuade & Darren Murphy* Chair: Joanne Murphy	**Fry Suite**
16:30 – 18:00	Close of day Refreshments	Fry Lounge
18:00 – 19:00	Free time	
19:00 – 22:30	**Conference Dinner** (Coaches arranged for 6:30pm from Edgbaston Park Hotel to The Old Library and return coaches will be from 10:30pm)	**The Old Library, Digbeth**

Tuesday 10th December

Time	Session/ Activity	Room
09:00 – 09:15	Welcome Refreshments to Day 2	Fry Lounge
09:15 – 10:15	**Keynote - Leadership and the Art of the 'Kafkaesque': Three Kinds of Dialogue** *Leah Tomkins* Chair: Donna Ladkin	**Fry Suite**
10:15 – 10:45	Refreshment Break	Fry Lounge
10:45 – 12:30	**Parallel Panel Session 3**	

Fry Suite	Corelli	Lodge	MacNeice	Elgar	Bantock
Chair: Charlotta Levay Theme: Critical concerns – Darkness and technologies **51 - Feminism, faith, and the family: A critical intersectional analysis of the dialectical tensions between gender and religious identities among women academic leaders** *Brad Jackson*	Chair: Lydia Martin Theme: Poststructuralist and phenomenological perspectives **55 - Arendt, Beauvoir, and Barnes: Thinking Critically about Critical Leadership and Collectives** *Jen Jones, Rita Gardiner & Helet Botha* **56 - On reading, writing and researching differently in leadership** *Barbara Simpson* **57 - Everyday encounters of the phenomenological kind: Developing an approach to leadership-as-practice doctoral research** *Matthew Knowsley*	Symposium **59 - Collective Leadership: Connecting ideas, communities and worldviews** *Richard Bolden, Laura Empson, Brad Jackson, Nicole Ferry, Kerry Priest Suzanne Gagnon & Eric Guthey*	Chair: Malcolm Higgs Theme: Leadership for flourishing and the common good **60 - Ventriloquism in dialogue with leadership studies. What can ventriloquism add to emerging trends in leadership research?** *Jonathan Clifton* **61 - Negotiating Leadership in a self-styled HolocracyTM System** *Gunilla Avby & Ingela Bergmo-Prvulovic*	Chair: Matthew Eriksen Theme: Leadership in dialogue 2 – Reviewing cognate fields **64 - CEOs as catalysts and inhibitors of the relationship between vertical and shared leadership** *Jari Ylitalo* **65 - What a long, strange trip it's been: Exploring the Gronn model of the leadership journey in social entrepreneurship** *Kelly Roger &, Scott Lichtenstein*	Chair: Carole Elliott Theme: Leadership in dialogue 3 – Acknowledging the excluded **68 - Digital leadership and gender: Safe spaces and dead ends in hybrid work** *Brigitte Biehl* **69 - Revitalizing class leadership: Introducing a sociotechnical measure** *Teresa Almeida* **70 - The role of leadership in transforming Scotland's approach to violence reduction** *Jenny Britton*

52 - Algorithmic leadership and the question of distance *Johan Jönsson & Sverre Spoelstra* **53 - Is studying leadership epistemically justified? An epistemic worthiness-focused examination** *Linda Evans* **54 - Out of tune: cinematic conductors and the misrepresentation of leadership** *Richard Longman & Stewart Campbell*	**58 - The Missing 'Where and How' of Leadership: Leadership and Directionality** *Brigid Carroll, Rhiannon Lloyd & Lydia Martin*		**62 - A Dialogic Perspective on Leadership for Human Flourishing and the Common Good** *Dimitrios Spyridonidis & Elena Antonacopoulou* **63 - The Impact of Leaders' Emotional Style on Employee Health: Pathways to Flourishing and Organisational Well-Being** *Kathrin Schweizer*	**66 - A Case for a Caring Approach: How SME Leaders can benefit from collaborative economic theory** *Alison Miles & Lynda Williams* **67 - Inclusive leadership as a force for good – critical insights into lived experiences** *Doris Schedlitzki*	**71 - Banking on the "Unbanked": Narrative Leadership and Economic Inclusion at the Federal Deposit Insurance Corporation** *Lauren Berkshire Hearit & Timothy Betts*

13:30 – 15:10	Parallel Panel Session 4				
Fry Suite	Corelli	Lodge	MacNeice	Elgar	Bantock
Symposium

72 - Critical Approaches to Phenomenological Inquiry and Leadership Studies
Rita Gardiner & Jen Jones | Chair: Sverre Spoelstra

Theme: Gender and conformity – Spaces and voices

74 - Challenging Gender Conformity in Coaching Female Leaders: Who is the coach and how does she get to speak?
Annie Anderson-Faulkner

75 - Sisters in Suits – Where is the women's policy machinery in devolution?
Erica Lewis

Theme: Indigenous futures and leading

76 - Reimagining healthcare leadership through the African philosophy of unembeza
Richard Bolden & Peter Case

77 - Empowering Indigenous Futures: Female Leadership in Tribal Colleges
Lindasue Warner & Geraldine Sanipaw | Chair: Doris *Schedlitzki*

Theme: Leading in military and policing organizations

78 - (Desperately) Seeking Transformational Leadership. Is Transformational Leadership Observable as part of in the situ Practice of Military Teams on Active Service?
Jakob Barfod

79 - Police Leadership: Contradictions and Complexities
Naomi Davis-Crane

80 - Shared and contested leadership in the purple zone: The case of policing
Jean Hartley | Chair: Suzanne Gagnon

Theme: Leadership and leading in public sector organizations

81 - The Impact and Legacy of a Long-Serving Group Chief Executive's Retirement on Collaborating NHS Trusts
Janet Mortimore

82 - Rubber levers – the limitations of adaptive leadership approaches in driving change in long term care
Catherine Mangan

87 - Evolving Leadership in the UK Charity Sector
Carina Schofield & Guy Lubitsh | Chair: Rita Klapper

Theme: Leading in digital worlds

85 - Unveiling Dark Leadership: Exploring Behaviours, Influences, and Implications: A study of leaders in Further Education Institutions
Kelly Rogers & Malcolm Higgs

86 - Effective Communication Strategies with Remote Workers in the Post–Covid 19 Pandemic World
Christine Jackson

88 - AI as a leadership actor
Frank Meier

89 - Developing collective leadership in online peer learning environments: Exploring the role of collaborative dialogue
Katie Willocks | Chair: Jenny Britton

Theme: Leadership in dialogue 4 – Higher education and responsibility

90 - UNSDGs in Contemporary Firms: The power of Sustainable Network Leadership Framework in addressing Societal Challenges in a Middle Eastern Context
Dr Nawaf Al-Ghanem

91 - Leading engineering inclusion: Affective and fluid organizing of belongingness in higher education
Sean Eddington & Patrice Buzzanell

92 - From Policy to Practice: Exploring the Mediating Role of School Principals in System-Wide Reforms
Matías Sanfuentes |

			83 - Changing when it matters: The effects of change leadership and societal value on change embeddedness in public teams *Ben Kuipers & Malcolm Higgs* **84 - What Year is It Again? A case study and systems analysis of the relationship between structure, agency and power in complex regulatory systems** *Katherine A Hoffman*		
15:10 – 15:30	Closing Conference			Fry Suite	
15:30 – 16:00	Closing Refreshments			Fry Lounge	

EDGBASTON PARK ROAD

Peter Scott
House

Garth House

Edgbaston
Park Hotel

Hotel Entrance

Hornton Grange

University Campus
and Train Station

Multi-storey
Car park

Campus Map

Edgbaston Campus Map

Red Zone
R0 The Harding Building
R1 Law Building
R2 Frankland Building
R3 Hills Building
R4 Aston Webb – Lapworth Museum
R5 Aston Webb – B Block
R6 Aston Webb – Great Hall
R7 Aston Webb – Student Hub
R8 Physics West
R9 Nuffield
R10 Physics East
R11 Medical Physics
R12 Bramall Music Building
R13 Poynting Building
R14 Barber Institute of Fine Arts
R15 Watson Building
R16 Arts Building
R17 Ashley Building
R18 Strathcona Building
R19 Education Building
R20 J G Smith Building
R21 Muirhead Tower
R23 University Centre
R24 Staff House
R26 Geography
R27 Biosciences Building
R28 Murray Learning Centre
R29 The Alan Walters Building
R30 Main Library
R31 Collaborative Teaching Laboratory
R32 Teaching and Learning Building
R33 Fry Building
R34 Cuore

Blue Zone
B1 Medical School
B2 Institute of Biomedical Research including IBR West
B3 Wellcome Clinical Research Facility
B4 Robert Aitken Institute for Clinical Research
B5 CRUK Institute for Cancer Studies and Denis Howell Building
B6 Research Park
B7 90 Vincent Drive
B8 Henry Wellcome Building for Biomolecular NMR Spectroscopy
B9 Medical Practice and Dental Centre
B10 Advanced Therapies Facility
B11 BioHub Birmingham
B12 Health Sciences Research Centre (HSRC)

Orange Zone
O1 The Guild of Students
O2 St Francis Hall
O3 University House
O4 Ash House
O5 Beech House
O6 Cedar House
O7 Sport & Fitness

Green Zone
G1 32 Pritchatts Road
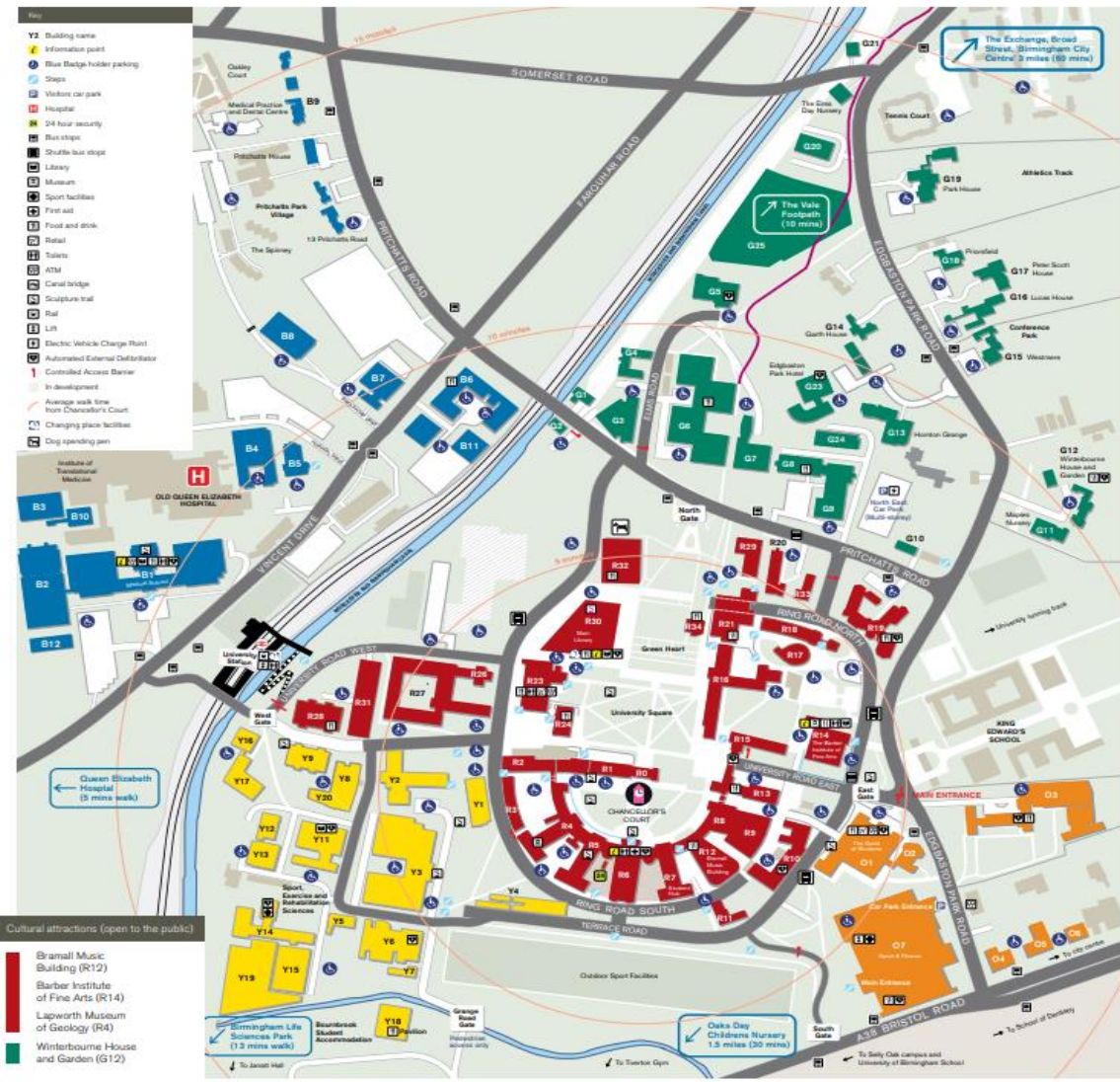G2 31 Pritchatts Road
G3 European Research Institute
G4 3 Elms Road
G5 Computer Centre
G6 Metallurgy and Materials
G7 IRC Net Shape Laboratory
G8 Gisbert Kapp Building
G9 52 Pritchatts Road
G10 54 Pritchatts Road – Institute for Global Innovation
G11 Maples Nursery
G12 Winterbourne House and Garden
G13 Hornton Grange
G14 Garth House
G15 Westmere
G16 Lucas House
G18 Priorsfield
G19 Park House
G20 Wolfson Advanced Glasshouses
G22 Elms Day Nursery
G23 Edgbaston Park Hotel and Conference Centre
G24 Centre for Human Brain Health
G25 EcoLab

Yellow Zone
Y1 The Old Gym
Y2 Haworth Building
Y3 Engineering Building
Y4 Terrace Huts
Y5 Estates West
Y6 Maintenance Building
Y7 Grounds and Gardens
Y8 The School of Engineering
Y9 Computer Science
Y11 Chemical Engineering
Y12 Biochemical Engineering
Y13 Chemical Engineering Workshop
Y14 Sport, Exercise and Rehabilitation Sciences
Y15 Civil Engineering Laboratories
Y16 Institute of Occupational and Environmental Medicine
Y17 Public Health
Y18 Bournbrook Student Accommodation
Y19 NBIF
Y20 UKRRIN

UNIVERSITY OF BIRMINGHAM

Key
Y2 Building name
i Information point
Blue Badge holder parking
Steps
Visitors car park
H Hospital
24 24 hour security
Bus stops
Shuttle bus stops
Library
Museum
Sport facilities
First aid
Food and drink
Retail
Toilets
ATM
Canal bridge
Sculpture trail
Rail
Lift
Electric Vehicle Charge Point
Automated External Defibrillator
1 Controlled Access Barrier
In development
Average walk time from Chancellor's Court
Changing place facilities
Dog spending pen

Cultural attractions (open to the public)
Bramall Music Building (R12)
Barber Institute of Fine Arts (R14)
Lapworth Museum of Geology (R4)
Winterbourne House and Garden (G12)

Dr Scott Allen

Robert M. Ginn Institute Professor for Leadership & Social Responsibility at John Carroll University and host of Phronesis: Practical Wisdom for Leaders, ranked among the world's top 3% of podcasts.

Scott has published more than 60 book chapters and peer-reviewed journal articles and is the co-author of The Little Book of Leadership Development: 50 Ways to Bring Out the Leader in Every Employee, Emotionally Intelligent Leadership: A Guide for College Students, and the textbook Discovering Leadership: Designing Your Success (2023). Scott's most recent publication is Captovation: Online Presentations by Design. He is also the host of Phronesis: Practical Wisdom for Leaders, ranked among the world's top 3% of podcasts. In addition to writing and teaching, Scott consults, facilitates workshops, and leads retreats across industries.

Jim Gamble QPM

Former Chief Executive of the Child Exploitation and Online Protection (CEOP) Centre, the Association of Chief Police Officers lead on Child Protection and Child Trafficking and the founder and initial Chair of the Virtual Global Task Force, an international collaboration to make children safer online.

Jim Gamble has over thirty years experience from the world of protective services and a strong reputation for successful delivery in counter terrorism, the fight against organized and hi-tech crime and child protection. Jim was the founding Chief Executive of the Child Exploitation and Online Protection (CEOP) Centre, the Association of Chief Police Officers lead on Child Protection and Child Trafficking and the founder and initial Chair of the Virtual Global Task Force, an international collaboration to make children safer online. He is a frequent media commentator on issues related to protective services, best practice, the internet and child protection.

Dr Aidan McQuade

Former Director of anti-Slavery international from 2006-2017.

Aidan McQuade is a writer and independent human rights consultant. He was director of anti-Slavery international from 2006-2017. Prior to that he worked extensively in development and humanitarian operations, including from 1996 to 2001 leading Oxfam GB's emergency response to the civil war in Angola. He holds a PhD in ethical leadership and is the author of three books: Ethical Leadership: moral decision making under pressure (De Gruyter, 2022) and two novels, The Undiscovered Country (2020) and Some Service to the State (2023).

Darren Murphy

Special adviser in Tony Blair's government who helped to plan and deliver three successful general election campaigns.

Darren spent eight years as a special adviser in Tony Blair's government: firstly, as special adviser to the Deputy Prime Minister in the Department of the Environment, Transport and the Regions; then to Health Secretary, Alan Milburn, 1999-2003, during the period of intense NHS reform; and finally, as political communications adviser to Prime Minister Tony Blair. He helped to plan and deliver three successful general election campaigns: in Tynemouth in 1997 and nationally, in 2001 and 2005. On leaving government, he spent almost two decades as a political consultant, advising heads of state and government, party and political leaders, public service reformers and regulators in Europe, Latin America, Africa and Asia on public attitudes, political strategy, elections, campaigns and strategic communications and is currently completing his doctoral research into peace processes and peace referendums, focusing on Northern Ireland and Good Friday Agreement. He is a regular television, radio and online media contributor.

Dr Megan Reitz

Associate Fellow at Saïd Business School, Oxford University and Adjunct Professor of Leadership and Dialogue at Hult International Business School.

Megan is Associate Fellow at Saïd Business School, Oxford University and Adjunct Professor of Leadership and Dialogue at Hult International Business School. She focuses on how we create the conditions for transformative dialogue at work, recently exploring how we 'speak truth to power', the rise of employee activism, mindful leadership and how we create 'spaciousness' in the midst of our seeming obsession with busyness in the workplace. She is on the Thinkers50 ranking of global business thinkers and is ranked in HR Magazine's Most Influential Thinkers listing. She has written Dialogue in Organizations and Mind Time and her most recent book, with Financial Times Publishing, is called Speak Up which was shortlisted for the CMI Management Book of the Year 2020. The second edition, called Speak Out, Listen Up, was published in Spring 2024. Most importantly, she is mother to two wonderful teenage daughters who never fail to test her regularly on her powers of mindfulness and dialogue.

Dr Leah Tomkins

Visiting Fellow at Oxford University and Visiting Professor at the University of the West of England.

Leah Tomkins is an independent writer and scholar. Academic affiliations include Visiting Fellow at Oxford University and Visiting Professor at the University of the West of England. Her work interweaves leadership with the humanities, arguing that many of the issues that exercise contemporary leadership commentators can be traced in literature, philosophy and the arts. She operates at the interface of scholarship and practice, drawing on her experiences at Accenture, KPMG, the UK Cabinet Office, the UK Foreign Office, NCR, and London's Metropolitan Police Service. The publication of her book, Franz Kafka and the Truths of Leadership (2024), marks the centenary of the death of Franz Kafka – a vivid exponent of the paradoxes of the exercise of power.

Monologue on Dialogue?

Professor Megan Reitz, **Scott Allen**

In this opening keynote, Scott and Megan will invite you to consider the assumptions you hold – about them, about each other, about a keynote, about the conference and about dialogue. Their intention is to explore the conditions for dialogue – and then to consider applying those to this conference. What does dialogue mean to you? What would it mean to be in dialogue over the next couple of days?

Leadership in the Grey Zone

Jim Gamble, **Darren Murphy**, **Dr Aidan McQuade**

In his essay collection 'The Drowned and the Saved' the Italian holocaust survivor, chemist and author Primo Levi talked about 'the grey zone' – a morally ambiguous space where ideas of right and wrong are no longer absolute and 'good' decisions are impossible. The session will feature three speakers who have all practiced leadership in extreme and difficult contexts and been faced with impossible decisions. Jim Gamble QPM will speak about his experiencing as a senior police officer heading up a counterterrorism unit at the height of the Northern Ireland Troubles and his shift into using similar policing tactics to break up online Paedophile networks. Dt Aidan McQuade will reflect on his experiences as aid worker in Ethiopia, Eritrea, and Afghanistan in the months before the Taliban takeover, and Angola at the end of the civil war. As a former Director of Anti-Slavery International and prolific author, Aidan now works with organizations to raise awareness of modern-day slavery and ethical approaches to leadership. Our third speaker is Darren Murphy. Darren spent eight years as a Special Adviser in Prime Minister Tony Blair's Government including directly for the Prime Minister as Special Adviser for Political Communications based in 10 Downing Street. Prior to this he worked as Special Adviser to the Deputy Prime Minister and Secretary of State for the Environment, Transport and the Regions and Special Advisor to the Secretary of State for Health. He is currently Special Adviser to the Secretary of State for Science, Innovation and Technology in the new Labour administration.

Leadership and the Art of the 'Kafkaesque': Three Kinds of Dialogue

Dr Leah Tomkins

Franz Kafka is one of the most important writers of the twentieth century, but he is also one of its most profoundly misunderstood. In this keynote, I will be exploring Kafka's incredible relevance for leadership beyond what is normally captured in the popular notion of the 'Kafkaesque'. Drawing on research with the original Kafka manuscripts, and an in-depth examination of Kafka's own leadership in both life and literature, I will be suggesting that Kafka encourages us towards a kind of dialogue that has profound implications for personal, political and organisational ethics.

1 - Changing ideologies & colonizing ideas on gender: the impact for women managers and leaders in the transitioning societies of Mongolia and Kazakhstan

Dr Aidan McKearney[1], Professor Rea Prouska[1], Dr. Saranzaya Manalsuren[2], Dr Sanat Kozhakhmet[3], Ms Moldir Sabytkhanova[4]
[1]Hult International Business School, [2]London South Bank University, [3]Oxford Brookes University, [4]Narxoz University

This research paper discusses findings from two recent qualitative studies on the experiences of eight-one women working in professional, managerial and leadership roles through in-depth interviews (with forty-one women in Mongolia and forty women in Kazakhstan). From a macro perspective both countries continue to undergo profound socio-economic and cultural transformations since the collapse of communism and their embrace of globalisation and neo-liberal economic models (Corcoran-Nantes, 2013; Dillon, 2020).

Our study focuses on the issue of change, in particular the emergence of changing narratives in both countries about women's roles (and power) in society and in the workplace. Such narratives have an impact on the experiences of women managers and leaders (or professional women in leadership pipelines). Our analysis shows the ontology of inequalities that affect women in these roles – in other words the 'fundamental essence' of the inequalities they face as managers – and the limitations on their leadership ambition – derives in large part to a combined interaction and intersection of new and old colonizing ideas and narratives emerging from traditional revivalist (pre-Soviet), socialist legacy, and contemporary neoliberal ideas about women in general and especially about women holding power in management and leadership roles. Contemporary practices of gendered privilege and power reveal a process of transformation manifest not necessarily through dramatic ruptures with the past, but in unexpected combinations and recombination's of the old and the new (Humphreys, 2008).

Colonizing ideas, historic and contemporary, inhabit multiple levels, for example at the macro (society), meso (organization) and micro (individual) levels; interacting with one another they create context-specific inequality regimes (Acker, 2004) that impact on women's career journey as managers and leaders in Mongolia and Kazakhstan. Whilst the embrace of open, global, free market economic models have provided new opportunities for women in professional, management and leadership roles, the "non-responsibility" (ibid) of transnational and free-market corporations in the new economy stands in stark contrast to the socialist organisations of the past and is a constant theme in this research. Our study also shows how the import of neo-liberalism promotes an identity construct of heroic neo-liberal women as independent, individualistic, and

pioneering, who will not 'burden' the post-socialist state with their support needs, marking a clear break with the colonizing ideals of collective "Soviet Woman" (Kollontai, 1946).

Theoretically, we frame our analysis through the lens of intersectional theory (Crenshaw, 1989) but we lean especially on the 2012 treatise of Sylvia Walby (et al) on intersectionality, to gain a deeper understanding of the larger social processes and structures that can cause and generate multiple inequalities (:227). To this end Walby et al's conceptual frame uses critical realism (Bhashkar 1997; Sayer, 2000) and complexity theory (Byrne, 1998; Urry, 2005) to understand the ontology (the fundamental nature and essence) of the unequal social relations and inequalities. Furthermore, the model examines how inequalities operate at multiple levels (such as macro, meso and micro) and how change and fluidity in society can change aspects of the inequalities, while leaving others untouched due to degrees of permanence that emanate from their historic construction and sedimentation. Other inequalities are re-shaped, re-packaged and re-presented by changing economic and social conditions but essentially remain inequalities due to the power of the ontological forces at play (such as new and old colonizing ideas around power, women, and the workplace).

The issue of the 'choice agenda' is also addressed in Walby's conceptual approach, which resonates with our study - as the idea of "choice" is often linked to neoliberalism, with its emphasis on individual freedom and responsibility. However, 'choice' can be used in opposition to the equality agenda, when for example, women freely choose specific jobs because they are 'caring' and have part-time hours, they can be described within the choice agenda as if they have simultaneously accepted the associated lower pay (Walby et al., 2012:233). This raises the question of how authentic 'choices' really are, especially if the options for management and leadership available to women are in fact constrained choices - constrained by gendered assumptions, sex-role spillover, and gender ceilings.

Our study provides a rare insight to women in professional, management and leadership roles in these societies, and paves the way for greater organizational understanding of issues faced by women managers and suggests organizational strategies to overcome barriers to managerial and leadership ambition in these emergent economies.

2 - Performing hybrid masculine leadership in craft brewing

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The gendered nature of leadership is manifest in women's exclusion from positional role power, especially large corporates and elite professions (Eagly 2005); masculine leadership cultures and their exclusionary, behavioural, bodily norms (Sinclair 2005); and the contribution of leader-generated discrimination to intersectionally differential outcomes (Liu 2021). This understanding of leadership-as-gendered has emerged in parallel to corporate efforts to draw on and speak to progressive social values, including with regard to effecting positive change in women's representation or actively challenging exclusionary or damaging masculinity contest cultures (Berdahl et al. 2018).

The contemporary craft sector stands out in this sense, with leaders characterizing themselves as innovative in providing sustainable workplaces committed to providing meaningful inclusive work (Bell et al. 2018). The sub-sector of craft alcohol has attracted particular empirical (Voronov et al. 2022) and conceptual (Kreozen et al. 2021) attention recently in organization studies, but largely ignoring gender dynamics. This is surprising in itself, and in the context of a review of sociological research into craft alcohol production and consumption which suggests that individuals, groups and organizations are all 'defying established beliefs and assumptions' (Thurnell-Read 2022, p10) about gender, undoing and reshaping traditional male-dominated cultures.

The neglect of gender, especially in relation to leadership, is even more surprising when we consider that the highest profile craft organizations, breweries, regularly feature in journalistic reports of sexism and misogyny at work. We consider this contradiction by providing a relational analysis of hegemonic masculinities in practice in craft breweries. We revisit how early analysis of contemporary craft work centred on three themes: identities, meanings, and materiality (Bell et al. 2018), and how craft was positioned as a means of enabling the imagination of alternatives to modernist, rationalised, techno-scientific production, consumption, and organization (Suddaby et al. 2017). Craft became a form of re-enchantment, repositioning work and its products as a means of challenging disenchanted modernism and its discontents. These forms of craft work and leadership are founded on claims to a social imaginary of political, moral, and material authenticity (Bell et al. 2021), claims that seem to be in tension with reported leadership practice.

We explore this tension empirically through a qualitative analytical account of the dynamics of gendered leadership practice in two instrumental case studies (Stake 2005), Denmark's Mikkeller and the UK's BrewDog. Both organizations are very high-profile craft alcohol producers and retailers, well-known for highly masculinised leadership practices that encourage reproduction of exclusionary cultural patterns. Our dataset includes media coverage, podcasts, corporate statements, published first-hand accounts of gendered discrimination, and leader-produced 'guru' style texts. Through

this we argue that while these craft alcohol producers may be challenging 'traditional' gender relations in the sense that women are no longer systematically excluded from sites of production or consumption, hegemonic raced masculinities continue to be reproduced discursively and in social practice (Wilson 2022).

From this we identify leadership interventions (speech and action) and non-interventions (silences and inactions) that suggest specific forms of masculinity are being encouraged and normalised. We identify a dominant cultural identity of competitive masculinity, characterised by reproduction of destructive, toxic, male-dominated working practices and discourses, and a lack of recognition of alternatives and others/Others. This involves framing 'good' leadership as transgressive, rule-breaking, disruptive, masculine, and unapologetic. It draws legitimacy from a particular reading of historical cultures of male-dominated, masculinised craft work, reproduced in both popular and academic accounts of contemporary craft, and seeks to frame emergent contemporary craft cultures in a similar way.

This tendency, we conclude, ignores alternatives, marginalises oppositional emergent cultures, and hinders development of the emancipatory potential of craft work organization or leadership. It denies the heterogeneity of contemporary craft, its openness to community, and the potential for a different kind of embodied work, including leadership work. We conclude by considering Claire Duncanson's (2015) argument as to the potential for hegemonic masculinities to fail in practice. Duncanson emphasises a relational approach to the identity negotiation that underpins gendered power relations, that can change how we expect progressive social change to happen. If we understand organizational subjects as both objects of social practice (i.e. manifesting discursive subjectivity) and agents in social practice (i.e. possessing and exercising power), we can turn away from behaviours or attitudes, towards encouraging male or masculine identities that are based on equality, respect, and empathy for Others. This approach avoids an over deterministic, pessimistic account of the toxic hegemonic masculinities we identify in craft alcohol industry leadership, because we are able to emphasise variety, heterogeneity, and complexity in men's practices towards Others. This allows for progressive change towards equality if we are clear about the contradictions of current practice.

3 - Sharing the tensions: Black female leaders in the UK embracing and rejecting a collective Black female identity

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Leadership, particularly at senior levels, is still a male-dominated area, with white male leaders traditionally occupying the most strategic positions (Dwivedi, Joshi & Misangyi, 2018). Early insights by gender diversity literature (Eagly & Karau, 2002; Hoyt & Murphy, 2016; McDonald, Keeves & Westphal, 2018) evidence that gender stereotyping and bias, often perpetuated by these male-dominated environments (Täuber, 2020), are the main barriers to women's career advancement. Most prevalent is the underrepresentation of Black women which are especially scarce, if not totally absent, at top levels of organisations (Smith, 2021; Smith, Watkins & Ladge et al., 2019; Catalyst, 2022). Despite this reality, we are still lacking critical insights into the unique experience of Black female leaders (henceforth BFLs) in career progression and leadership (Bell & Nkomo, 2021), with research in this area remaining underexplored and scattered (Smith et al., 2019). Specifically, we are lacking particular accounts of how BFLs in the UK experience and cope with the hindering and supportive involvement of for example, line managers or peers, who we call key others, in their career progression and how this affects their sense of identity at work. However, progress in this domain is vital for a more nuanced understanding and advancement of leadership diversity theory which in turn can help leadership practice to change realities of BFLs in organisations. Shedding light on the experience of BFLs provides organisations with the opportunity to gain insights into how key others' hindering views of Black female leadership and subsequent behavioural manifestations and actions potentially hamper BFLs' career and leadership journey as well as how the supportive involvement by key others can strengthen BFLs' empowerment in their advancement. These insights can inform organisations and decision makers on how to create work environments and interventions that effectively meet the needs of BFLs and prevent the loss of valuable talent.

While leadership diversity research and literature has contributed greatly towards knowledge about the leadership and progression experience of women, it has traditionally taken a single-axis approach to race and gender (McCluney & Rabelo, 2019), viewing both as two separate categories, with white women and Black men as the typical representatives for each group. Intersectional studies (Smith et al., 2019; Reynolds-Dobbs, Thomas & Harrison, 2008; Bell & Nkomo, 2021) suggest that this view excludes the unique experiences of BFLs, which is different and more complex to that of Black men or white women, due to their non-prototypicality in leadership and having to navigate different and more intense stereotyping and bias, linked to their intersecting marginalized identities. Intersectional research into the experience of BFLs has created some awareness about how individuals experience and navigate these racialized and gendered contexts at work by engaging in behaviours, such as identity shifting and managing visibility (McCluney & Rabelo, 2019; Rosette, de Leon & Koval et al., 2018; Smith et al., 2019; Dickens, Womack & Dimes, 2019). Most of the existing research in this field has been conducted in the US, exploring the experience of African American women (Smith et al., 2019) whose experience is arguably different, due to the differing

geographical and historical contexts. The purpose of this research is to contribute to female leadership and career progression as well as intersectionality research and theory, as part of leadership diversity research. My research illuminates how leaders with intersecting marginalized racial and gender identities experience and cope with inter and intra-personal barriers and challenges to their career advancement and leadership identity.

To gain a deep understanding of how BFLs experience and make sense of the involvement of key others in their career progression and their Black female identity at work, I conducted in-depth, semi-structured interviews with 25 BFLs in middle and senior management. This study shares three key conceptual findings: 1. 'Fragile trust', 2. 'Identity tensions' and 3. 'Strengthening empowerment'. The central conceptual insights presented by 'Fragile trust' demonstrate that BFLs experience key others' hindering involvement to reinforce an inherent 'Fragile trust' in whether they will ever be able to truly belong and have a chance to succeed. The data revealed an additional important thread: 'Identity tensions' which was part of the 'Fragile trust' experience. BFLs, when reflecting on the racialized and sexualized involvement by key others, surfaced underlying tensions between their individual, professional and collective Black female identity and between rejecting or accepting a collective Black female identity and the responsibilities and negative connotations which potentially come with it. Additional findings capture BFLs' sense-making of this collective identity and the tensions of becoming and being Black AND female in the UK. The insights of this research on 'Strengthening empowerment' sheds light on how BFLs experience sponsorship by key others, which actively pushes racial and gender boundaries and provides active, informed advocacy and allyship, as empowering. My study has developed a conceptual model (Figure 1: FIS Interaction Model) to demonstrate how 'Fragile trust', 'Identity tensions' and Strengthening empowerment' interact to contribute to the career experience of BFLs.

4 - Conflict, to Resolve or Assuage? A Study of Academic Middle Managers Strategies

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Introduction; The Purpose of this Paper: This study speaks to the conference themes of 'Leadership and Conflict', 'Leadership in Institutions', and to two of the overriding themes of exploring the spaces between ideas and worldviews. It explores the social construction of strategies described by academic middle managers in Malaysia to address the various conflicts and challenges faced in their roles.

A key theme within the literature, is that academic middle managers are both leaders and followers Alegbeleye and Kaufman (2020). However, faculty may have uneasy, ambivalent and contradictory relationships with these concepts (Collinson 2017), and may be resistant to them (Bristow et al 2017). Billot et al (2013) argue that within Higher Education Institutions, the leadership/followership relationship is a complex, co-constructed and negotiated 'middle space'. This study explores this negotiated 'middle space', and the possibly different worldviews informing this negotiation in a Malaysian context.

The theme of being in the middle is recurrent within the literature on academic middle managers, for example, Gjerde and Alvesson (2020). Faculty feel that they are entitled to be involved in decision-making (Bolden et al 2012, Thian et al 2016), and this exerts pressure on academic middle managers from below, while there is pressure from above to comply with the requests of senior management (Gallos 2002). Authors often suggest the feeling of being squeezed between senior management above and faculty below; as 'sandwiched' (Gjerde and Alvesson, 2020, p124), or in a 'Vise' (Gallos 2002, p174). This paper examines what dialogic strategies academic middle managers use to expand this metaphorical 'squeezed space' to gain more agency.

The themes identified above are addressed through the research question: "What dialogic leadership and followership strategies do academic middle managers in Business Schools and Business Faculties in Malaysia, use to resolve or assuage the various conflicts and dilemmas that they experience in their roles?"

The Study: A qualitative approach was taken to the research. Semi-structured interviews were conducted, this helped gain good insight into research participants' perspectives (Bryman 2008). The research draws on the perspectives of senior and junior academic middle managers in Malaysia. Participants were recruited from the traditional Public Universities in Malaysia, and also the commercial Private Higher Education Institutions. Deans were considered to be 'senior', while 'junior middle managers' included roles such as Head of Department and Assistant Dean. The first author adopted the "emic cloak" (Mazonde and Carmichael 2020, p480) of an adopted insider, as a former Dean who has lived in the country for many years. This allowed for a greater level of rapport to be created with participants resulting in rich research data.

Discussion and Conclusions: The main findings consist of: identifying a range of 12 'Academic Middle Manager Dialogic Strategies' which were influenced by factors such as the relationship with the participant's leader, organisational and national culture. The strategies were often dialectical and nuanced. Some strategies provide support for the view that consent and dissent may actually be combined in the same practice (Bristow et al 2017, Collinson 2014), for example the 'pragmatic realignment' strategy where a manager does not ignore instructions but prioritises and adapts them according to what they think is appropriate. There was also a sometimes contradictory, double edged and nuanced flavour to the strategies. Some of leadership strategies masqueraded as ostensibly helping to protect or appreciate the team but in fact were double edged and were pressuring faculty to do more work; for example, the 'managing appreciation' strategy, where the visible and public recognition of achievement caused others in this collectivist culture to feel pressured to work harder, thus negotiating the contested space in favour of the academic middle manager.

Perspectives differed between junior academic middle managers and Deans; junior managers felt less sense of power, while Deans express a greater degree of agency. These differing perspectives sometimes appear to influence the choice of leadership and followership strategies employed; Deans appeared more likely to use followership strategies to 'buffer' and negotiate the space to reduce the impact of senior management demands or policies. This resonates with the 'umbrella carrier' image used by Gjere and Alvesson (2020), to describe how senior academic middle managers seek to shield faculty from the impact of top management initiatives or damaging information. For example, the 'Camouflage' Strategy; where the participant 'Disguises the truth to make it appear that they have done their best to implement top management's wishes, but they have in fact not done so'; a covert followership strategy used to expand the contested space with senior management.

The accounts of many participants suggested they felt pressure to act inauthentically. The most notable instances of this were with regard to controlling one's emotions and not raising one's voice; indeed, at times being calm almost appeared to be weaponised within dialogue to embarrass those who were aggressively and angrily voicing their dissent. This could be seen as using silence to push back the contested leader/follower space. There are also accounts which related to how participants projected versions of themselves while enacting academic middle managers strategies, for example the 'Leader as Friend' Strategy. These influences have been incorporated into the concept of the 'phlegmatic dramaturgical persona', versions of which were projected by participants in my sample. This builds upon the concept of the 'Dramaturgical Follower' (Collinson 2006) and resonates with the leadership work on dramaturgical perspectives by Gardner and Avolio (1998), and perspectives on impression management within leadership (Peck and Hogue 2018).

In summary, this paper contributes to the themes of the conference in that the leadership strategies used by this group of academic middle managers can be seen as ways to resolve the inherent conflict within the leader follower contested space in Malaysian Higher Education Institutions, from the middle manager's perspective as both leader and follower, through organisationally and culturally influenced worldviews.

5 - Unifying Leader and Leadership: Illuminating deep ontological lens of relationality through the essentialist entrenchment

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"Everything is mutually dependent and nothing comes first. No matter at what corner we start first (this imagery is borrowed from Binswanger) we always lift the whole carpet. Therefore, in principle, it is unimportant where we start with the description" van den Berg, 1972, p. 109.

"As you pass from sunlight into darkness and back again every hour and a half, you become startlingly aware how artificial are thousands of boundaries we've created to separate and define. And for the first time in your life you feel in your gut the precious unity of the Earth and all the living things it supports." — Russell Schweikart, Apollo 9

Current leadership scholarship posits that leadership processes involve both individual and collective elements (Uhl-Bien & Ospina, 2012). Largely speaking, while entitist scholars look at individual elements and relationship dynamics between pre-existing individual entities, constructionist scholars aim to de-center individual and foreground social interactions. Nevertheless, leadership research in collective elements (e.g. relational leadership and leadership-as-practice) that de-centers individual actors still acknowledges and features the ideas of personal predispositions and dimensions, just in the background. The question that this paper aims to address is how we can create ontological continuity between leader and leadership: what interpretive lens can we adopt that allows for a more "sophisticated understanding of leaders as subjects" (Ford et al., 2023, p. 821) that move us beyond hegemonic psychological science and its essentialist trenches towards a more relational and integrative understanding of both, leaders and leadership processes.

While relational leadership can be studied from entitist and constructionist perspectives, these views foreground different elements (individual, the "who" and "what", and collective, the "how") and assume opposing ontological and epistemological stances. Relational leadership and leadership-as-practice, in particular, differentiate themselves by subscribing to a relational ontology, giving primacy to unfolding emergent dynamics, in the form of trans-actions (Dewey & Bentley, 1949), focusing on the flow and process.

However, it is important to note that relational and process leadership scholars (see Simpson, 2016, Crevani and Lammi, 2023; Raelin, 2016, Uhl-Bien & Ospina, 2012) talk about trans-actional view within boundaries of practice (or collective elements), locating leadership "within and emergent from the flow of process" (p. 174). L-A-P seeks to re-theorize leadership "as an ordinary everyday process that bubbles up naturally in any organizational setting" (p. 174). Thus, leadership emergence is placed within the boundaries of we-ness unfolding in situ (Cunliffe, 2011). While relational leadership scholars, especially those engaging with practice theories (Crevani and Lammi, 2023) and processual view, "move researchers' attention from individuals to everyday social

interactions and what these interactions achieve in practice" (p. 18), they decenter leaders and give relations conceptual and analytical priority, that is relations and flow between individuals. Hence, while trying to go away from dualist conceptions and thinking patterns, the space 'in-between'' still has individual entities in its shadow. Current processual and relational approaches to leadership seek to find leadership away from individual properties in the "engaged social interaction" (Raelin, 2016, p. 19). Despite this focus, the ideas of personal predispositions and dimensions are still there, just in the background (e.g. "personality dimensions may nevertheless feature" Raelin, 2016, p.17; "[...] sensitize leaders to a relational stance and the need to be thoughtful about the nature of their relationships and careful about their conversations" Cunliffe & Eriksen, 2011, p. 1445). This means that, zoom out of day-to-day living interactions and practices, and include in purview individuals with their personalities and motives, and relational ontology loses its grounding and essentialist entanglement takes hold.

Imagining post-heroic, collective dynamics-focused research landscape as an action movie set in post-apocalyptic and dystopian setting, new truths can be discovered once attention is being cast outside the walls of the enclosed city (aka we-ness and flow in situ). While, for many constructionist, process scholars looking at leaders might be analogous to venturing in the toxic wasteland of entitative views and objective reality, is there a lens that can afford new integrative perspectives of relationality in leadership?

This conceptual piece ventures outside the wall of relational ontology limited currently to collective interactions to include interactors themselves. It does so by bringing forth relational sociology premise that individuals and larger formations in which they participate (like collectivities, institutions, and social systems) belong to the same order of reality, a relational order (Powell & Dépelteau, 2013). This paper, thus, expands the boundaries of What or Who engages in leadership (speaking to substantialist scholars) and re-orients How leadership unfolds (Edwards et al., 2024) (speaking to process, constructionist scholars). For practitioners the interest may be in finding new ways to think about and make sense of their leadership experiences, moving away from the template (dominant mass literature narrative) to an alternative template, making the experience their own.

Henceforth, I identify the need and theorize a relational lens that brings different perspectives (individual-collective elements) together, pursuing "thorough-going relationality" (Gergen, 2009, p. 381; Slife & Richardson, 2011, p. 310) and articulating explicitly and clearly the philosophical assumptions underlying relational ontology. I introduce deep relational lens that incorporates both leader and leadership and has two core underlying building blocks: 1. Individuals and larger formations in which they participate (like collectivities, institutions, and social systems) belong to the same order of reality, a relational order (Powell & Dépelteau, 2013). 2. There always is a relation. The question is, what relations are being performed. Furthermore, this relational lens answers the call to incorporate the complex reality of "being human at work" (Ford et al., 2023, p. 821) in leadership theory, and reflect a more sophisticated understanding of the human, beyond dominant individualistic conception.

6 - Sacrificing Leadership: Rethinking Popular Images of Jacinda Ardern's Resignation with Georges Bataille's Philosophy

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The evolving landscape of leadership studies necessitates a multidisciplinary dialogue that bridges theoretical perspectives and practical insights. In this spirit, my paper explores the religious-philosophical notions of 'sacred' and 'sacrifice' through the empirical phenomenon of leadership resignation. Recent studies into the intersection of leadership and religious or theological themes (Halsall, 2016; Spoelstra, 2016) highlight the significance of 'sacred' and 'sacrifice' (Grint, 2010; Śliwa et al., 2013) in constituting leadership as an elevated realm, epitomized by a Platonic image of leadership (Spoelstra, 2018). This ideal image imbues leaders and followers with a sense of purpose and motivates them to imitate and pursue it. Building on the insights of French thinker Georges Bataille (1985, 1988), this study offers a novel philosophical lens that subverts the predominantly idealistic views of 'sacred' and 'sacrifice' within leadership studies, particularly focusing on leadership resignation.

Leadership resignation is often dramatized in the public sphere, depicted spectacularly as a heroic and noble act for the greater good (Bell and Sinclair, 2016; Grint, 2010). Traditionally, it is viewed either as a strategic move to protect personal and organizational reputation (Choi and Mai-Dalton, 1999; De Cremer et al., 2004) or as a moral act of self-sacrifice (Dunne and Spoelstra, 2010; Sinclair, 2007). Both views tend to 'sacralize' leadership resignation as a deliberate act to expel the profanity of leadership practice, such as business scandals or a leader's physical frailties, to uphold the sanctity of an ideal leadership image. However, this paper introduces a third dimension: resignations as deeply rooted in the embodied and affective experiences of leaders, without serving any strategic or moral purposes. This view emphasizes the physical and emotional tolls of leadership identity work, highlighting the severe burnout and breakdown that can lead to a resignation (Harding, 2014; Muhr, 2011). It challenges traditional views of leadership resignations as purely normative or ruthlessly strategic, revealing a more immediate, experiential, and vulnerable aspect of such acts. Specifically, resignations offer leaders an immediate release of their built-up emotional tensions, ultimately exposing them to a complete loss of their leadership ideals without any 'return' in strategic or moral terms.

To explore this alternative view of leadership resignation, this paper conducts a qualitative case study of Jacinda Ardern's 2023 resignation as the Prime Minister of New Zealand. Methodologically, this study employs the analysis of leadership images to examine popular representations of Ardern's embodied leadership by tracing significant events throughout her tenure up to her resignation. This method involves analyzing not only mass-produced visual images of leadership online (Guthey and Jackson, 2008) but also mental images formed through descriptive and metaphoric language (Alvesson and Spicer, 2011). Furthermore, these images are reinterpreted through Georges Bataille's philosophical lens, which provides a novel understanding of 'sacred' and 'sacrifice' as pertaining to the bodily, rather than the moral or the instrumental. This philosophical

inquiry follows Deleuze and Guattari's (1994: 111) critical approach to philosophy, which aims to foster 'new, remarkable, and interesting' insights that encourage leadership scholars to view the empirical case from different angles. Thus, the thesis methodologically combines a reflexive diagnosis of both visual and mental images of Ardern's resignation with a critical philosophical reconceptualization of such an act, aiming not merely to document popular representations of Ardern's leadership but equally to generate unconventional insights, or 'critical images of thought' (Deleuze, 1994: 129-167), regarding the case.

In the end, the study has made insightful contributions to the broader leadership discourse by (1) challenging the prevailing idealism in mainstream leadership theories, (2) reassessing the diverse beliefs inherent in different leadership images, (3) highlighting the importance of the physical body in leadership self-sacrifice, (4) emphasizing the limitations of current practices in accommodating the inherent human vulnerabilities of leaders.

7 - Collaborative leadership in inter-organisational coalitions: A relational social constructionist leadership lens

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Advances in leadership research over the years have revealed the multidimensional nature of the leadership construct. While not new, the relational social constructionist leadership (RSCL) lens (Endres & Weibler, 2017) to exploring how the leadership phenomenon emerges and gets enacted in non-hierarchical settings – such as inter-organizational coalitions – is gaining momentum (Morse, 2010; Ntakumba & de Jongh, 2023). The interest in collaborative forms of leadership builds on the established participative literature on coalition governance, which is based on structural and functionalist perspectives, as Müller-Seitz (2012:429) define collaborative leadership in coalitions as "the exertion of influence in order to make things happen...despite lack of formal authority".

As such, understanding leadership practices in coalitions is crucial in terms how power is exercised in these settings since that could influence coalition participation, governance, costs, programme implementation and the management of power dynamics within the environment in which the inter-organisational coalition operates (Gray, Purdy & Ansari, 2022:3). For instance, Gibeau, Langley, Denis and Schendel (2020:5) identify the "central paradox" of collaborative forms of leadership, that they may be most needed where they are most difficult to realise. Edwards and Bolden (2023:178) provide a reflexive springboard for further critical reflections on the multiple onto-epistemological views on collaborative forms of leadership, inclusive of "uncovering of a 'shadow-side' to social constructiveness that suggests a dynamic and paradoxical link to organisational power and politics."

In this paper the RSCL lens is employed to engage with the construct of collaborative leadership as denoting both the processual and outcomes-based ontological views of being and becoming a leader in inter-organizational coalitions using the practice approach (Ospina & Foldy, 2010; Feldman & Worline, 2016). The paper uses research findings from two case studies (de Jongh & Ntakumba, 2024) of inter-organizational coalitions that involved state and non-state actors in a joined-up government configuration. Interviews and focus group discussions were used to collect the data. Thematic analysis was used to analyze the original data, which generated eleven themes. This paper, however, focuses on two of the eleven themes entitled 'defining leadership' and 'recognizing', under which a range of relational leadership practices are presented and critically discussed.

The value of this paper lies on highlighting the need for reimagining leadership in collaborative settings in the context of Sustainable Development Goal (SDG) 17 that calls for global inter-organizational coalitions for the effective rollout of all other SDGs (United Nations, 2015). The paper seeks to contribute to the debate on leadership in dialogue by analyzing empirical material on paradoxes and worldviews on how collaborative forms of leadership are practiced in inter-organizational coalitions.

8 - Developing Leaders' Ability to Engage in Participative Thinking

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Based upon a Cartesian view of the world in which we are separate from and have the ability manage the world by learning about it (Shotter, 2010), most leadership scholars focus on developing theoretical and conceptual formulations about leadership that are taken to correspond in an ideal fashion with reality (Shotter, 2016). These concepts and theories are then taught by leadership educators in the hope that student practitioners will be able to learn and apply these them in their practice.

This approach is limited in its effectiveness as human beings and their practices such as leadership do not exist separate of the environments within which they exist and, thus, cannot be understood in abstraction (Ingold, 2000). These abstractions and generalizations about leadership cannot effectively guide leaders on how to pay attention to and think, talk and act within the uniqueness of the emerging situations within which they find themselves situated that are defined by their unpredictability, randomness, and variance (Konnikova, 2021).

In this manuscript, I will make a case of the value of developing leaders' ability to engage in participative thinking to allow them to effectively talk, and act (Shotter, 2010, 2015) in the present moment within the unique emerging circumstances they find themselves embodied and situated, to allow them influence elements of situations, most importantly others with whom they are organizing, to achieve their shared purpose. As biosocial becomings (Ingold, Palsson, 2013), it is important to recognize we are more influenced by our circumstance than we influence them. Our self comes into being in situations not of our own making. Our environment constitutes us, as we are not free to do whatever we want but are constrained and afforded opportunities by the circumstances we find ourselves within. Our selves are developed within our ongoing situational constrained actions (Crawford, 2015).

In the spirit of the conference invitation to examine leadership through conversations among different theoretical disciplines, I will draw from ideas from an number academic disciplines including social constructionism (Shotter, 2010; Shotter 2015), process-relational philosophy (Hosinski,1993; Melse, 2008), psychology (Baumeister, 2022), interpersonal neurobiology (Siegel, 2023), anthropology (Ingold, Palsson, 2013), and quantum physics (Barad, 2007) to make the case for the importance of facilitating leaders' ability to intentionally think and participate from within the present moment of their always unique emerging circumstances interactions to be more intentional in their thinking, talking and acting within and in response to the unique circumstances they find themselves within.

I will then share practices valuable in developing leaders' abilities to effectively participate within the present moment intra-actions with other dynamically constituted entities through their mutual entangled interactions with other humans, non-human entities, and the environment to achieve their purpose (Barad, 2007). The included the

development our present moment awareness (Konnikova, 2021) and the practical wisdom to effectively influence the unique situation within which we find ourselves leading to achieve our purpose (Eriksen, 2021; Shotter & Tsoukas, 2014). To accomplish this, students engage in the practices of mindful meditation (Gunaratana, 2011), self-reflexivity (Eriksen, 2012; Eriksen & Cooper, 2018), self-observation, and participative thinking to effectively respond to another within an emerging relationship they care about and are trying to improve (Shotter, 2010).

9 - Virtuous adventures in intra-practice dialogue: Cultivating phronesis in leadership decision-making

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Drawing on neo-Aristotelean ideas of eudemonia, telos and phronesis then what might this mean for dialogue in communities? There are currently over 82,000 children and young people in the UK care system awaiting placement and without 'forever families' (2023). The shocking term "care-system-to-prison pipeline" describe the practices and policies that funnel a quarter of these young people from the care system into the criminal justice system in the UK. The US has similar challenges with near to half million children in care and a similar proportion heading for incarceration. It is a massive tragedy of developed countries' societies, but just one of so many that our current approaches and systems struggle to change. How could leadership dialogue shaped by phronesis help to develop alternate framing and action to address this tragedy?

We first unpack the central theory of phronesis and related concepts of telos, eudemonia and practice virtues. According to neo-Aristotelian conceptual exponents such as MacIntyre (1981), to achieve the telos (purpose) of eudemonia (flourishing and well-being) for all in society, the intellectual virtue of phronesis (practical wisdom) is needed to harmonise other practice virtues (acquired human qualities). That harmonisation leads to ethical decision-making that brings eudemonia and practice outcomes for others (internal goods) – such as practice excellence in health and social care. Binding all these concepts together is the notion of 'narrative unity.' When the pursuit of institutional external goods (money, status and power) are positioned ahead of internal goods then practice corruption will occur (e.g. Francis 2013; Conroy et al., 2021; Kempster et al., 2011). Eudemonic societal purposes will be driven out of the discourses within organizations without the overt agentic intervention of leadership as a fundamental sense-making activity (2011: 331). In other words, making sense of a 'narrative unity' and dialogue that brings eudemonia.

What we argue is needed in many institutions and professions to protect, sustain and build the cohesion of the narrative unity is the use of phronesis. Phronesis is defined by Conroy et al (2021: 1) as: '...an alternative approach for ethical decision-making based on an application of accumulated wisdom gained through previous practice dilemmas and decisions experienced by practitioners...an 'executive virtue'...a way to navigate [and harmonise] the practice virtues for any given case to reach a final decision on the way forward.' The intra-practice dialogue between practitioner peer groups allows the agreement of virtues for any given practice and the inter-practice dialogue facilitates an adjustment of the virtues and phronesis applied in the different practices to achieve the ongoing telos framing.

We present a case study that seeks to explore the strength of the narrative unity of a charity engaged in enabling foster care; we have anonymised the charity's name and shall refer to them as Foster Care Charity (FCC). The case examines the pursuit of external goods affecting the narrative unity with particular attention to the dilution of practice virtues, telos and eudemonia. The case study illustrates a facilitated

conversation that acts as a mechanism for moral debating and the development of a senior team's phronesis as they stand at a fork in the road in terms of the direction of the charity.

FCC is based in two UK counties, and they focus on placing children into foster homes. FCC is one of many charities that compete with private sector firms. The foster care sector faces a negative double whammy: There are ever increasing numbers of young people requiring foster homes – the number in 2023 was 82,000 and rising. Whilst at the same time the number of people offering foster homes is in fast decline. The sector has been structurally changed through a neo-liberal policy of enabling the private sector to compete with charities to provide foster provision. In essence, the sector has experienced practice corruptions as experienced in adult social care, probation services, maternity care, etc. where external goods of money, status or power have been given preference over the internal goods of practice excellence and staff fulfilment which together produce better services for the beneficiaries of the service. Private sector efficiency through economies of scale have dramatically changed the sector. There are unintended systemic consequences of a 'money-led' system that now have widespread impact:

- Less staff fulfilment.
- Unsecure foster placements.
- Unsettled children.
- Increasing numbers in care homes.
- Greater local authority costs who seek the cheapest provider to place children with.
- Private sector creams off easy to place children leading to greater challenges and costs for the public sector.
- An ever-increasing core of children hard to place into foster homes.
- Declining numbers of people offering to foster these children.

The case study that we shall present picks up the story of the FCC Board undertaking a two-day strategic review of their situation: The Board asked Steve to facilitate Day 1. The essence of the story is that FCC have experienced the pressures of seeking to respond to the competitor pressures of reduced income per foster placement and needing to seek out efficiencies in the provision of their services. This has led to an erosion of the virtue practices and internal goods associated with therapeutic care – the core distinctive offering. Further, the efficiency-oriented decisions over the last 5 years or so have similarly worn down the ethos as an extended family providing support, care and development for the staff, foster families and children. The discussion sought to give emphasis to restating the central telos (purpose of FCC) and examine how internal goods and practices that generate these goods could provide a distinctive offering that would provide a sustainable future.

What we shall present, and argue through this research, is that new forms of dialogue are urgently needed. Phronesis has proven beneficial to the medical community ethical decision-making for patients and their communities. We shall argue that phronesis based dialogic approach can assist multidisciplinary teams, stakeholder intra-practice dialogue and decision-making to transform the lives of so many people, young and old.

10 - Mediating the spaces between differing ethical discourses: leadership development, commercial improvements and sustainability transitions

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This conference invites us to examine the work involved in collaborations amongst people with different worldviews.

Connecting perspectives, navigating differences: In this paper we examine the predicament of consultants working within the bounds of a business model that explicitly and intentionally convenes actors with numerous differences: along supply chains where commercial competition and interdependencies coincide; where activist NGOs and progressive (social) businesses collaborate with the corporates they seek to disrupt; and where power and financial inequalities can be extreme.

The Conference title suggests we consider this convening in terms of 'spaces between', and we formalise this as the construction and management of a 'transformation system' – a system designed to effect transformations in the relational field as well as the specific relationships within, between and amongst the parties.

In the paper we spell out reasons to embark on this kind of multi-party approach: the various rationales cited by different actors gives an initial insight into the diverse hopes and ideals that are evoked by the image of 'coming together across differences. The wide range indicates both a common desire for collaboration, but also hints at some of the inherent tensions, conflicting interests and power differences, that must be managed if progress is to be made.

We then analyse the main elements of this business model, the various transformations it aims to effect, the range of tasks and roles involved. We address some key dilemmas for a consulting practice that seeks to earn fee-based income from a key client, and at the same time to facilitate substantial changes in the way this client relates to partner organisations across material differences of race, culture, power and more. We examine a specific business case to identify potential and actual conflicts in interests, values, purposes and ethics that must be mediated; and the work of the consultants in doing so.

How we will present this paper: Our presentation will begin with a case study of recent work with an international key client, through which we'll take participants on a journey, exploring the perspectives of various value chain partners. This key client operates globally, in a business that recognises (and resists) the need to become more sustainable – which can only be done by collaborating with external partners. This client as well as its partners have skin in the game, financially. The stakes are real and high. We will evince the hopes and opportunities that present themselves in collaborating as well as tensions, conflicting interests and power differences that emerge.

We will invite scrutiny of our claim that this intervention serves as a 'transformation system'; although commissioned as 'leadership development' it enables wider positive impacts, with beneficiaries beyond the key client's staff. These impacts include improvements in social and environmental consciousness, valued business networks and material commercial gains for the key client and its partner(s).

In a dialogue with session participants, we'll explore the costs as well as the benefits of these impacts – and how these paradoxical (perhaps conflicted) aspects of unequal partnerships can be understood through the concept of ethical pluralism.

A key consideration will be how different leaders deal with this.

Contributions to the field: Our contributions to the field are threefold:
1.   We offer a critique and development of the '3 discourses of system change' proposed by Bolden at al. (2023). That model proposes tightly bound linkages between constructs of complexity, ethical framing, leadership concepts and business models. In this paper we suggest how these linkages might be loosened to create productive 'spaces between' and describe the nature of the work in doing so.
2.   We describe a business model for multi-party systemic consulting which to our knowledge is not analysed elsewhere. By construing it as a 'transformation system' we contribute to emerging literature on 'systems of systems transformation' (Waddock et al. 2022).
3.   We expose the depth of ethical incommensurability between 'worldviews', even within a single corporation, and draw on the concept of 'ethical pluralism' to interpret the stance of consultants working in this field.

11 - Leader Development and Flourishing: Managers' Mindfulness Learning Journeys

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A growing interest in the connection between human flourishing and leadership goes beyond a humanistic management orientation (Petriglieri and Petriglieri, 2015) and is already generating fresh insights about flourishing being the end of leadership (Granville-Chapman, 2024), as well as questions about what kind of leadership can foster human flourishing (Antonacopoulou, 2024). Building on the emerging field of responsible management learning and education (Laasch et al., 2020) which promotes ethics, responsibility and sustainability, mindfulness has also been linked to human flourishing (Town et al., 2024). Therefore, there is a need to better understand the role of learning and mindfulness in leader and leadership development so that flourishing is not only an end but an integral part of the process of (human) development as well. We adopt this view consistent with studies that place leader and leadership development across the lifespan and beyond the workplace (Liu et al., 2021) and also recognizes the interdependence of leader and leadership development (Day et al., 2021).

This article contributes to addressing leadership development as a field by exploring managers' learning journeys through their emerging understandings of the leadership developed program, their role, practices and context, particularly when the learning intervention is designed to cultivate mindfulness. The focus on emerging understandings marks an important part of the growing interest in 'evidence-base' in leadership development (Leroy et al., 2022; Klimoski and Amos, 2012). In this paper, we argue for the limitations of widespread reductionist approaches, which assume a linear cause-and-effect relationship between training, learning and changed behavior. More attention needs to be given to an individual's needs, intentions, attention and engagement with development initiatives as well as their context to better understand the complex relationship between learning interventions and outcomes. Unlike the attention drawn to capabilities, motivations, values and identities as 'outcomes' or 'evidence' of learning, emerging understandings are particularly important, because they enable us to explore the dynamically emerging space between knowing and doing over the time-span of a leadership development program. This is a direct response to addressing the perennial gap between knowing and doing that Pfeffer and Sutton (1999) identified. More importantly, it extends the evidence-base from outcomes and outputs to pluralistic and dynamic impacts (Aguinis et al., 2014). It is the impacts of learning over time that emerging understandings draw attention to, because they uniquely account for the responses to issues that learning provokes.

Previous research has established that a limited connection between learning and training and development interventions is due to the limited understanding of the socio-political tensions therein (Antonacopoulou, 1999; 2001). This is more recently further enriched with accounts of the psychodynamic aspects of learning providing scope to understand through 'marginal leaders' how learning becomes a process through which leadership comes to life and becomes organized (Petriglieri and Peshkam, 2022). This

article embraces the complexity of leadership development and sets out to capture the variety of individual learning journeys as these unfold during a mindfulness training intervention. We zoom in on individual learners and how their journeys reveal critical learning moments (tipping points) which account for multiple impacts marked through their emerging understandings. We show where learners differentially place their attention, what captivates them, and how this in turn influences their subsequent actions in relation to the training intervention as well as their work role and beyond. We will use understandings as a way of explaining the emerging impacts of leadership development and show the underlying dimensions that reveal how different understandings are possible and how they emerge. This focus provides an alternative to the hitherto linear focus on learning and development as processes of growth with a unidirectional (often marked as upward) trajectory common in many evaluations of leadership development interventions (Mabey, 2013; Vogel et al., 2021). Although these are found also in our material, additional learning trajectories are identified and explained.

We present findings from a longitudinal study tracing the learning journey of 12 participants in a leadership development program designed to cultivate mindfulness in a major non-profit organization in Sweden. This focus provides rare access to the subtleties of leadership learning that are often unaccounted for and goes beyond merely the participants' perspective (Hotho and Dowling, 2010). The findings provide insights into how learners engage in a learning intervention and how transformative or not (as the case may be) the learning experience can become subject to how the learners relate to and embrace the experience of learning. These dynamics extend the hitherto somewhat simplistic and linear view of learning in leadership development and its focus on outcomes like changes in behaviors or indicative actions that result from putting what has been learned into practice. Instead, our findings point at a variety of learning journeys involving diverse experiences of learning with diverse outcomes. These different learning journeys are accounted for in conversational interviews before, directly after and seven months after the intervention, and supplemented by their learners' diaries during the intervention as well. The resulting data provide a rich phenomenographic (Marton, 1981) analysis of these learners' experiences of the program and the diverse impacts cultivating mindfulness has had on them personally and professionally marked by their emerging understandings.

12 - 'I'm a king without a country': Role crafting and identity work among Norwegian sustainability managers

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How do sustainability managers handle the tensions that are typical of their role? Much of the previous research on sustainability professionals indicates that they grapple with a fundamental conflict between sustainability and business priorities (Fontana, 2020; Fontana et al., 2023; Wesselink and Osagie, 2020). This reflects wider, institutional forces driving organisations to aim both for financial profits from current, potentially unsustainable practices and for the legitimacy they can gain from visible promotion of sustainability (Borglund et al., 2023; Dahlmann and Grosvold, 2017; Risi and Wickert, 2017). This contradiction can prompt considerable identity troubles among professionals who are often strongly motivated by concern for the environment and social justice, but also want to contribute to organisational performance (Carollo and Guerci, 2018; Vu et al., 2024; Wright et al., 2012).

The present study explores how a number of Scandinavian sustainability managers experience and relate to the tensions inherent in their position. Inspired by a recent inquiry of the tensions between leader identities and role expectations (Gjerde and Ladegård, 2019), the study focuses on how managers work on their identity and seek to modify their role. Taking a qualitative, reflective approach, it draws on 20 semi-structured interviews with 20 sustainability managers in different industries in Norway. Interviews were conducted in 2023 and 2024, in a period when many organisations were recruiting managers with responsibility for formal sustainability reporting, as required by recently enacted EU directives. Most of the interviewees were women. A major part had an education in sustainability-related disciplines such as environmental policy and global development, while some were trained in business and economics.

Key findings are that many sustainability managers, especially those with a sustainability-related background, see their role as ambiguous, undervalued, and lacking in power. They view themselves as leaders and want to contribute to strategic discussions and initiate sustainability engagement in the whole organisation. However, they lack subordinates and are not members of top management groups, which is a nagging source of frustration. 'I'm a king without a country' one of them noted with regret. They care deeply about sustainability, not least as parents with a responsibility for the future of their children, and they believe that their own disempowerment effectively implies that sustainability is neglected in the organisation. Some use deliberate strategies to enhance their influence and strengthen their role, for example by educating organisational members and building informal networks across departments. Other interviewees, especially those with a background in business and economics, are more contented. They identify primarily as managers, and a couple of them even have subordinates. Some of them seek to routinise the work with sustainability reporting, so that the role of sustainability manager will not be needed in the future.

13 - An integrated model of transformative potential, consciousness-raising, and critical consciousness in the context of sustainability leadership

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This research brings together three concepts Consciousness-raising (CR), Transformative potential (TP) and Critical consciousness (CC) to propose an integrated, processual model that explores the relationship between these elements within the context of sustainability leadership.

Consciousness-raising (CR): McCarthy and Grosser (2023) characterised, consciousness-raising (CR) can be roughly characterised as first, as apprehending of one's place in a system, and second, as taking action and feeling inspired to do something about that system. CR hence covers learning, learning about oneself within structures of society, and building connections with others' experience, to break isolation and foster a critical position. Arguably, CR is complementary to an ongoing trend of individualism or at its extremes egoism, where individual's personal experience and emotional cognitive inner world are key. However, CR goes beyond and is also about building empathy, questioning assumptions and connecting the micro with the macro aiming for structural change, involving community and collectivity (McCarthy and Grosser 2023, Sarachild, 1979). For McCarthy and Grosser this approach promotes social change, without being too disruptive.

Transformative potential (TP): The second concept we apply in this research is Transformative potential (TP). Following Jemal (2016) TP is a theoretical framework that emerged due to the theoretical limitations of Freire's (2000) critical consciousness pedagogy. In TP we find levels of consciousness and action that represent potential for change at one or more socio-ecosystemic (e.g., individual, institutional) levels (Jemal 2016). The TP of people will vary and there may be a spectrum from low to high level of transformative potential. An individual falling into the high level of TPA would, for instance, critically reflect on the conditions that shape his or her life and actively contribute through own and collective work to change problematic conditions (Campbell and MacPhail 2002; Jemal 2016).

Critical consciousness (CC): The third concept is Paulo Freire's (Freire 2000) concept of critical consciousness (CC) or conscientisation as a philosophical, theoretical, and practice-based framework encompassing an individual's understanding of, and action against, the structural roots of personal (e.g., low self-esteem) and societal (e.g., community violence) problems.

There are several contributions of this research. First, we bring these three concepts together within the context of sustainability leadership which is a major contribution to existing literature that either is conceptual only or explores empirically only one of the concepts. Second, we offer a lived experience of the cases of seven start-ups and small business of these concepts in relation to these concepts.

Our research questions are as follows:

RQ1: Does the combination of CR, TP and CC find a reflection in the cases of sustainability leadership?

RQ2: Is the processual model combining these three elements supported by the data?

Methodology: In terms of research design, a case-study approach was chosen to allow qualitative insights into the sustainability leadership of industry leaders in different international contexts. Case studies have value when processual, dynamic phenomena and associated causal links are too complex for quantitative data to capture (Yin, 2009). The purpose is not to achieve generalisability at the level of empirical specifics, but to infer insights that may be more broadly applicable under similar conditions. Qualitative work is also particularly useful when rather little is known about a phenomenon, with the relevant case here being sustainability leadership. Furthermore, a multiple case study design allows for comparison and strengthens the reliability of insights. Case study research lends itself to theory-building and theory-development, giving the researcher the opportunity to explore the relevance of the different theories employed in this study and to make recommendations for further theoretical finetuning. We chose seven case studies of start-ups and small businesses in Italy, Switzerland, the UK, India and Luxembourg for our investigation. Semi-structured interviews and a focus group were conducted to explore the research questions. The data has been analysed using Braun and Clark's (2006) approach to data analysis.

Findings: The study found that education and training about sustainability and more specifically the importance and relevance of sustainable development goals (SDGs) lead to higher levels of consciousness of the importance of such issues in the cases we explored. Participants indicated that such education also triggered personal change and even spoke of mindset changes. Attending training and meeting relevant people brought role models and new social capital supporting such change in terms of encouraging critical consciousness in these sustainability leaders. Some participants expressed how lucky they were, given such experiences. Some expressed that they recognized that the system cannot deliver and that they had to take things into their own hands. This then triggered a start-up for instance to see such change happen. Inherent TP brought to the fore through education, training, role models and critical discourse with other stakeholders seemed to push these leaders to develop their transformative potential to lead sustainably.

Conclusion: This research has explored the relevance of three concepts: CR, TP and CC in the context of sustainability leadership and concluded that the combination of these three elements as theoretical foundation to sustainability leadership was appropriate as it provided an insider perspective into the lived experience and the development of a sustainability mindset in start-ups and small business in different international locations. The research has confirmed the ongoing need for more education that promotes the TP of individuals across contexts and provides the opportunity for CR and CC within the context of sustainability leadership in line with required societal changes.

14 - Sustainability Leadership Theory: Subaltern and Earth System horizons for critical leadership studies

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Human activities have destabilized the Earth System, a single system composed of chemical, biological, physical, and human components, triggering a new geologic age termed the Anthropocene (Steffen et al., 2020; Bolden et al., 2023). Wicked problems including a changed climate, pandemics, and biodiversity loss represent state shifts in this self-regulating system, creating the context for convening people, often across bitter differences, to adapt, collaborate, and pool resources in co-creating adaptive and resilient communities (Redekop et al., 2018; MacKie, 2024). However, the present pathways for 'sustainable' development are interlinked with powerful incumbent interests such as states, markets, and firms that pursue their own self-preservation (Clark & Harley, 2020). These actors "block the innovations and rearrangements that are needed to address the crisis of unsustainability...Breaking such blockages ... requires a radical restructuring of the politics of the Anthropocene..." (p. 334). The relationship of scholarly research to this problem is one that Nobel prize-winning economist Amartya Sen calls 'informed agitation' (ibid.). In this context a critical sustainability leadership literature shows an initial ingress to sustainability science – a term for the research community working on this problem (Case et al., 2015; Bendell, 2020; Stanberry et al., 2023; Bolden et al., 2023; Balda et al., 2023; van Tulder & van Mil, 2023; Ives & Wilkinson, 2023; Stanberry et al., 2024). We develop this beginning into a dialogue and theoretical compass for navigating the topography of informed agitation.

Sustainability Leadership Theory provides a synthesis of the critical responses of leadership scholars to these problems, and a sensitizing resource (Cunliffe, 2022) to provoke new directions in leadership theory and practice in the Anthropocene towards horizons of alterity. This paper describes the context for leadership in the Earth System, showing how ecological reflexivity (Stanberry & Balda, 2023; Stanberry et al., 2024) forms the basis for practice and theorizing. Ecological reflexivity requires the ability to completely redesign governance based on information from the Earth System and adapts the normative assumptions of deliberative democracy to respond to Anthropocene challenges. Reconfiguring democratic processes to draw on pluriversal postcolonial and posthuman ontologies from the margins (Escobar, 2018; Latour, 1993; Braidotti, 2018; Banerjee, 2022), Sustainability Leadership Theory applies epistemologies based on Traditional Ecological Knowledge, and local knowledge (Berkes, 1999), and resists the extractive fetishization and commodification of indigeneity as a 'skill set' for leadership (Chandler & Reid, 2020). This enables a holistic reexamination of our ways of thinking in Leadership Studies, demonstrating how alternative knowledges can elucidate the failures of scholars to determine relationships of power and authority, as well as opening up fresh ontological possibilities (Bolden et al., 2023).

Anthropocene conditions necessitate working across differences, beyond traditional sector-specific strategies, positioning the Earth System as the epicenter for leadership

in collaborative contexts (Stanberry et al., 2024). SLT describes a framework that includes four interrelated processes – embodying, embedding, envisioning, and enacting – each with at least two contrasting ways of being expressed that can be understood as modulations. These modulations exert a modifying or controlling influence on the processes. The four related processes capture how knowledge moves between inner and outer worlds. These are understood as refractive processes, because knowledge is the object that leadership modes pass through, rather like light passing through glass is refracted through the object. Two processes bring knowledge in, and two processes move knowledge outward, and the in/out boundary is negotiable at individual, intersubjective, inter-organisational, and/or social learning scales.

Movement through these processes creates leadership modes; interwoven patterns of ways to deal with knowledge, or learning, that become useful over time. By tracking them as modes, individual, collective, and distributed kinds of leadership can be appreciated in concert. Leadership modes can be understood as opportunities for co-creating ecologically reflexive moments, and as objects that also might be changed. The dualisms and universal vision of the future produced by progressive, economic development is a particular narrative advanced in mainstream leadership theories. Through the contrasting modulations, leadership modes engage with dualisms in order to locate non-dualisms, and to create reflexive habits of embodying, embedding, envisioning, and enacting.

In this way, Sustainability Leadership Theory reorients Leadership Studies and practice towards the aims of flourishing and regenerating human-environment systems through the partial integration and coproduction of knowledge as the pretext for leadership practice in the Anthropocene.

16 - Telling lies: Towards a mendaciology of leadership

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Contemporary society harbors an increasingly lax attitude towards truth. The "post truth society" implies that instead of a public discourse based on agreed-on truth claims, it is increasingly characterized as based "not so much a claim that truth does not exist as that facts are subordinate to our political point of view" (McIntyre, 2018: 11). This is different from ignorance (Proctor, 2008) or from functional stupidity (Alvesson and Spicer, 2016). While the latter two refer to shortcomings of different kinds, and also laziness and disinterestedness, post-truth challenges to truth and truth regimes are active acts of denial or even of disinformation. The post-truth condition has been discussed on a broad societal level, often seen as posing a fundamental threat to Western liberal democracy, a belief system based on "reason as the key to improving the human condition" (Sim, 2019: 2). Post-truth is also propagated not only in the dark corners of the internet, but also by national agendas, propagating mis- and disinformation (Pomerantsev, 2014). A post-truth relationship to discourse has also been discussed in relation to leadership processes, most notably the 2016 US presidential election and the subsequent behavior of US president Donald Trump, and Brexit (Spoelstra, 2020).

On the grand scheme of things, post-truth seems to continue to shape the societal agenda. But what about everyday life in organizations? Many would likely suggest that untruth and lies are abominations in organizations, and that such behavior has no place in working life. Yet, after some thought, the same people also realize that of course, lies are sometimes necessary. And yes, they sometimes lie themselves – at least "white lies" (Malloch, 2001). Top managers in organizations seem prone to deliver talk in the form of "bullshit" that even themselves may not really believe (Spicer, 2018). Leadership of the transformative and visionary kind concerns imagined futures and are thereby by definition not based on truth (Spoelstra, 2020). Thus, lies and untruth are probably more prevalent in organizational life than most of us would want to acknowledge at first. The extent to which this is the case, is an empirical question. That also goes for the severity and potential consequences, positive as well as negative, of lies and untruths – they are empirical questions we currently have no answers to. Arguably, whereas most would after some thought agree that lies are in fact something that has to do with leadership and leading behavior, we seem to lack a more systematic approach to the study of lies in leadership. That is what this paper aims to open up.

The paper introduces the idea of mendaciology – the study of lies and untruth (from Latin mendacium, meaning "lie" or "untruth"). I argue that lies and other forms of deceitful behavior, including deception, disinformation, and dishonesty, are not exceptions to the rule, but fundamental tools used by organizational actors in accomplishing leadership, and that they are topics worthy of study for leadership scholars.

The paper develops this argument as follows. First, I discuss the notion of a lie, and provide a more nuanced conception of what lies mean in a leadership context. Following

this, I discuss the organizational backdrop against which lies operate, and here the similarities of broader understandings of rationality will become clear, as they provide the fundamental rationale for the modern a bureaucracy, and also the framework withing which organizational leadership takes place. Building on this, I outline the project of mendaciology in more detail by exploring three potential areas of empirical research, where mendaciological approaches may further our understanding of leadership. This kind of research will come with some key methodological conundrums, that are discussed next. In the final section, I discuss the potential for a developed mendaciological approach and a theory of lies in leadership.

The substance of the paper is founded on three areas where a mendaciological approach has the potential to benefit leadership studies: (i) disinterest in truth: post-truth leaders (Spoelstra, 2020), bullshitting (Spicer, 2018), and alternative facts (Tomkins, 2024); (ii) manipulation, deceit, and tactics and manipulation (Alvehus and Klitmøller, 2024; Alvehus, 2021); (iii) self-deceit, lies about lies and the abhorrence of politics (Empson and Alvehus, 2020).

The point of the mendaciological project is not to "discover truth" or "unveil lies". Instead, the point with mendaciology is to look at how lies, deception and untruth – in different guises and of different kinds – plays a part in accomplishing direction and therefore, plays a key role in leadership processes. It therefore becomes a key part in a critical approach to leadership studies. Such 'critical' approaches have often problematized mainstream theorizing of leadership, arguing that they are too vague conceptually, or that concepts are too broad and loaded with positivity (Kelly, 2008; Blom and Alvesson, 2015), that their conceptual apparatuses are circular (Fischer and Sitkin, 2023), that they glorify and romanticize leadership and therefor reproduce power relationships (Bligh and Schyns, 2007; Meindl et al., 1985; Collinson et al., 2018). Such theoretical developments do not seem to have hampered the enthusism for leadership and leadership development. To some extent, the sophisticated theoretical approaches seemingly have distanced critical leadership studies from everyday leadership practice and therefore fail to engage with leadership as enacted and experienced by organizational actors (Alvehus and Klitmøller, 2024).

The here-proposed mendaciology of leadership operates critically in a different way. Instead of distancing and abstract theorizing it engages directly with organizational practice. An important methodological starting point would be the approach that has emerged under the umbrella of leadership-as-practice (Carroll et al., 2008; Raelin, 2016) where a methodological emphasis is put on what is actually going on in organizational pracice, favoring methods such as observations, conversation analysis, and (micro-)ethnography (Larsson and Alvehus, 2023; Alvehus and Crevani, 2022; Larsson and Meier, 2023).

17 - Exploring the language of collective leadership in a professional football team. Towards a more engaging dialogue between (applied) linguistics and leadership studies

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This paper addresses the conference theme of Leadership in Dialogue by bringing methodological and analytical insights gained in (applied) linguistics research to current debates around collective leadership. Through a linguistic investigation of collective leadership amongst coaching and support staff in a UK professional football team, we address previous calls for a more engaging dialogue between leadership studies and (applied) linguistics (Schnurr & Schroeder 2019; van de Mieroop et al. 2020). We also outline some of the concrete ways in which (applied) linguistics research can make important contributions to current scholarship on collective leadership.

For discourse analysts – a branch of Applied Linguistics – the analysis of authentic language practices and patterns in situ offers a rich source of data for examining complex social processes like leadership and collective leadership as they play out in social interaction. Although previous research has acknowledged the relevance of communication for collective leadership (e.g., Friedrich et al. 2009), there are surprisingly few studies that explore collective leadership-in-interaction. Most previous studies mainly rely on participants' reported experience as captured in interviews (e.g., Empson & Alvehus 2020; Empson et al. 2023; Currie & Spyridonidis 2019; Quick 2017) sometimes complemented by ethnographic data (e.g., Gibeau et al 2020; Lortie et al. 2023). A methodological approach that explores language in social interaction has multiple advantages over more traditional methodologies (see e.g., Larsson et al. 2020; Clifton et al. 2020). Perhaps most importantly, it enables researchers to "show how 'doing' leadership is not limited to the formal leader" and to empirically capture and describe the specific processes through which leadership is collectively enacted among different team members "through talk, gaze, the use of space, artefacts and so on" (van de Mieroop et al. 2020: 490).

In this study, we draw on a data set of authentic audio- and video-recorded interactions between coaches and coaching support staff during a live match to identify and describe some of the complex discursive and multimodal processes through which leadership is performed across a web of multi-dimensional relations. In presenting the data from this study, and following recent developments in leadership and organisational studies, we will demonstrate that leadership is "a collective process rather than a property of individuals and their behaviours" (Edwards & Bolden 2023: 169). The linguistic practices unearthed through this analysis contradict earlier views that conceptualise leadership as consisting of a leader-follower binary and that assumed that leadership is located within in a clearly (and often a priori) identifiable individual (Empson & Alvehus 2020: 1234; see also e.g., Sklaveniti 2020). Instead, they suggest that others – who have traditionally been referred to as "followers" – are often "equally responsible for decision making" and other activities typically associated with leadership (Spiller et al. 2019: 520).

Consequently, we understand leadership "not as a property of individuals [...] but as a collective phenomenon that is distributed or shared among different people, potentially fluid, and constructed in interaction" (Denis et al. 2012: 212; see also Hiller et al. 2006; Cullen et al. 2012).

By capturing leadership dynamics in situ, this paper addresses repeated calls for future research on collective leadership to venture into other – to date largely overlooked – contexts (e.g., Lortie et al. 2023; Empson & Alvehus 2020) as it explores collective leadership in the context of a professional football team. In spite of the crucial role that collective and other forms of leadership play with regards to the success or failure of a team on the playing field, leadership research has only relatively recently discovered the sports domain as an interesting and fruitful context for academic inquiry (e.g., Ryömä & Satama 2019). We contribute to this emergent field of study, and explore the language of collective leadership.

18 - Leadership as the sacralization of toilets

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In this paper, I am drawing upon a large ethnographical material in order to try and understand how the extraordinary and sacred notions of leadership emerge through everyday situations. Thus, I am addressing the discussion around leadership as an essentially sacred phenomenon (Alvesson & Sveningsson 2003; Grint 2009, 2024; Śliwa et al. 2012; Spoelstra 2019), but through a perspective that focus on the interactions (Clifton et al. 2020; Schnurr & Schroeder 2018) and practices (Raelin 2019) that are enacted as a part of daily organizing (Larsson & Lundholm 2013) – what individuals are actually doing, together (Crevani 2018). In summary, my argument will be that leadership emerges through interactions, that build upon each other and occasionally enable situations where individuals together experience that they are distancing themselves from the mundane and the dirt: When individuals collectively enable a space (Grint 2009; Worley 2018), or a situational experience (Goffman 1964), where it is possible to promise a sacralization.

This argument is a part of my PhD-thesis, where I embarked on a journey to try and understand what people are actually doing, when they are doing "leadership" in the Swedish public administration. In similarity with the broader field of leadership studies (Alvesson & Einola 2019), the Swedish public administration is generally portraying leadership as a positive solution to almost anything. However, rather than simply studying managers – or delegating the definition of leadership to the research participants (Larsson & Alvehus 2022) – I was fundamentally interested in an ethnographic approach, in order to enable a deep understanding of a certain organizational context and the individuals there. With my focus turned towards studying leadership "as it happens" (Clifton et al. 2020; Schnurr & Schroeder 2018), my theoretical starting point rested with perspectives such as leadership-as-practice and leadership-in-interaction – i.e. perspectives where leadership is seen as a phenomenon that emerges between different people and their context. Initially, I defined leadership through sensitizing concepts such as accomplishment of direction (Alvehus & Crevani 2022), trajectories (Crevani 2018; Sklaveniti 2020) and turning points (Lortie et al. 2022; Simpson et al. 2017). However, as I worked with my material abductively, my interest slowly turned towards rhythms within the interactions, Durkheim's (1912) concept of collective effervescence and his view upon the extraordinary.

My empirical material was collected in a Swedish municipality and their elderly care administration, where I mainly performed observations, shadowing and collected audio recordings over 7,5 months. Within the Swedish elderly care, leadership is generally seen as something of a necessary prerequisite to "solve" the grand challenge of ageing population – and several related obstacles such as digitalization, sustainability and innovation. Appropriately enough – but largely due to the question of informal access – I was mainly following the 'Innovation Team': A small group (4-6 individuals) within the administrative staff that are trying to develop and support innovation(s) within the elderly care. Several of these innovations concerns toilets, with one example being 'Carson's

Seat': A toilet seat with an integrated radar and AI, which is supposed to analyze radar pictures and register poop. Essentially, the idea is to prevent constipation among elderly people with dementia and Carson's Seat is named after the assistant nurse behind the innovation, Elsie Carson.

Carson's Seat is generally portrayed as a success within the elderly care administration, especially against the backdrop of a trajectory about the Innovation Team, and their work with innovation, as a general failure. At the core of this failed trajectory is the issue of involving staff from the operative core units (nurses, assistant nurses and therapists), which means that the administrative staff are recurrently described as "pushing out" unwanted "solutions". Consequently, much of the interactions within the Innovation Team concerns how they should try and accomplish new, or different, directions that ensures involvement from the operative core units.

As a successful exception – and admirable example – Elsie and Carson's Seat emerges as two symbols within the elderly care administration. Within several interactions, there is often a rhythmic intensification (Collins 2004) around these symbols and, more generally, innovation(s) that concerns toilets. Interactions, that otherwise appear as rather slow and boring, intensifies in what I am labeling as "rhythmic blocks": Brief situations (Goffman 1964) within the interactions where several actors are engaging, their talk overlap without harsh interruptions, the small pauses disappears and occasional laughter occurs. In these situations, individuals seem to be having a good time together, they tend to express confidence and sometimes appear to forget tensions (e.g. between the operative core units and the administrative staff).

My argument is that it is in these situations, when individuals together seem to experience a collective effervescence (Collins 2004; Durkheim 1912), that leadership – as a sacred and extraordinary phenomenon – emerges. Hence, there is no fundamental need to actually accomplish new, or different, directions – but what is essential is that several individuals have a mutual and situational experience that something extraordinary is going on. Moreover, such a situational experience of the extraordinary relies on a separation between the profane and the sacred (Durkheim 1912), a distancing (Grint 2009), or even a division between cleanliness and shit (Laporte 2000). Toilets serve as a concrete example here, because such innovation(s) eventually contains a promise of sacralization (within the future): A promise that the cumbersome, and sometimes shitty, work within the elderly care could be cleaned, but only if the nurses, assistant nurses and therapists agree upon involving themselves in the work with innovation(s) and actively search for guidance from the Innovation Team. In other words, the distancing enables situations where the Innovation Team can contribute to the experience of something extraordinary – and clean their fellow colleagues from everyday shit.

In the presentation, and extended paper, that I would bring to ISLC, I will try to elaborate and strengthen my argument – partly by using "shitty" excerpts from empirical material.

19 - Why should I follow? – Potential positive returns of adopting a follower role and their underlying mechanisms

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Introduction: The necessity to investigate both, leadership and followership, has been recognized in academic discussions. However, the concept of followership still needs to gain more attention to balance scholarly discussions (Riggio, 2020). In this research paper, leadership and followership are understood as complementary concepts. Leadership and management (as well as followership and employeeship) are seen as roles distinguishable through their level of formality. Leadership roles describe the influence through social interaction and are not necessarily linked to formal hierarchies (Algahtani, 2014). Nevertheless, it needs to be acknowledged that management and leadership roles are often adopted by the same individual (Alvesson, 2020).

Adopting an informal role perspective, Blom and Lundgren (2020) discuss the demarcation of followers and employees in light of the concept of voluntariness. Based on Nicomachean ethics introduced by Aristotle (Meyer, 2006), they distinguish fully, moderately, and minimally voluntary follower behaviour, based on the presence or absence of subordination, coercive power, and manipulation. Their theoretical analysis suggests a demarcation of follower behaviour, which they see in fully and moderately voluntary behaviour, from the formal employee role, which includes minimally voluntary behaviour.

It remains unclear why individuals should show voluntary behaviour and, therefore, adopt a follower role. Hence, this paper addresses the following research question: Which positive outcomes do followers see in their role and which processes lead to the occurrence of these outcomes?

Methodology: The findings presented in this proposal are part of a more extensive study on follower behaviour. The overall study aimed to explore practitioners' understanding of follower behaviour in terms of its conceptualization, process, and sense-making in the German service industry.

The study is based on a social constructionist worldview, aiming to understand the individual and its relation to the social system. Data collection was conducted through 40 narrative interviews (Murray, 2015) with a variety of formal managers and employees diverse in age and gender. The context of the German service industry was chosen, as it constitutes an important economic sector that generates nearly 70 % of Germany's annual gross domestic product (Statistisches Bundesamt, 2022). In the narrative interviews, participants were encouraged to report situations where they had shown or observed voluntary behaviours that supported the goals of another person or an organization. Data analysis was conducted through template analysis (King, 2012).

Findings: The findings of this research suggest that the outcomes of follower behaviour impact the follower's well-being through two processes: (a) self-concept affirmation, and (b) maintenance of psychological contracts. The processes are displayed in Figure 1. All names in the examples have been changed to maintain participant anonymity.

Figure 1: Model of fully and moderately voluntary behaviours and their outcomes for the follower

Self-concept affirmation: Follower behaviour serves as a source of self-affirmation and, hence, is a significant means for organization members to experience work as meaningful and being in concordance with their values.

Positive feelings can be gained from follower behaviour through self-concept affirmation. Satisfaction is often linked to joy and fulfilment. Liz says: "Doing this gives me a feeling of satisfaction. Then I know that all the effort and stress beforehand was worth it." Edith sees that "participating in a process can be very fulfilling" Kirby is an apprentice instructor and says, "Seeing how they know nothing at the beginning and three years later they pass their exams, that makes my incredibly happy." The satisfaction described in the examples originates from the task or the outcome itself, without confirmation from others.

Maintenance of psychological contracts: The maintenance of psychological contracts as a positive outcome for followers is socially complex and involves interaction with others. The follower evaluates the behaviour as expected by the other individual, hence it is perceived as moderately voluntary. In contrast to the cycle of self-concept affirmation, the follower perceives the behaviour as being performed for another person. As a consequence, the follower expects a reciprocal behaviour from the behaviour receiver.

The follower can gain positive feelings, such as being appreciated, from this process, if the reciprocal behaviour expectation is met. Megan thinks that "the need to be seen and to be valued is deeply rooted in humans." Allen states that "this does not necessarily have to be money. It can be money, appreciation, stability, or trust." Appreciation is often conveyed through positive feedback. Isabel's manager told her: "You are doing a great job; I like the way you work." And Cora states, "I was overjoyed that it was so well received." The examples above refer to appreciation voiced by others. Therefore, it is external, and another person's verbal behaviour is needed to achieve the positive outcome.

Discussion and Conclusion: So far, positive outcomes for followers have not been explored in detail. This research offers the opportunity to link existing research on the self-concept and psychological work contracts with followership research and gain a better understanding of the leadership-followership-process, taking a holistic perspective. By identifying two mechanisms that influence the perceived individual outcomes of follower behaviour, future research can explore those two explanations in more detail, for example through self-concept or strength-based approaches. This research also adds to understanding the role perceived appreciation plays in positive outcomes for individuals in organizational settings.

From a practitioner perspective, the study provides insights for leadership training as the importance of knowledge regarding those processes in everyday work live becomes evident.

20 - Critical Practices of Leadership - Let's Do It!

Dr Erica Lewis[1]
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At my last ISLC I asked "What can the literature on place leadership offer a new city leader?". Between COVID and ill-health, I haven't been back to ISLC since then. This year, I would like to offer some reflections aided by the literature on what has been a tumultuous time in local government and my life and some reflections as an activist and practitioner to the literature (Contu 2020).

Pieces like those by Contu, Delmestri illustrate an important shift within critical leadership scholars. When I started my PhD journey back in 2012, I'd come to answer a "practice puzzle" (Herr and Anderson 2005, p72) but it wasn't clear that the field broadly thought there could be "critical practices of leadership?". But as a practitioner and activist I was confident there was. I'd seen it and I very much felt that my research was part of a feminist tradition intended "to contribute to women's liberation and emancipation" (Maguire 1987, p121).

There were also glimmers in more standard texts. Zald and Berger writing all the way back in 1978 about the work of social movements in organisations. Then again in 2007, Zoller and Fairhurst arguing that in the way that leadership and management are often twinned in leadership studies there was an overlooked potential for critical organisation scholars to work with leadership studies, and the flurry of articles prompted by discussions of critical performativity (Alvesson and Spicer, 2012, Spicer et al., 2009, 2016).

COVID: COVID was a big disruptor and a tragedy for many. It also saw neighbourhood and street organising re-emerged in many villages, towns and cities (Coutts et al. 2020). In Lancaster, the city council had already begun to reintroduce the foundations of good old-fashioned asset-based community development, and the mapping, one-on-ones and network building we had been doing helped us deliver food within days of the first lockdown being announced. My history as a community activist, feminist and participatory researcher taking inspiration from projects like Leadership for a Changing World (Ospina & Foldy 2010).

The state of the health and care system was an issue of concern for many before COVID, but it became briefly something everyone cared about during COVID, and it is now returning to the place it often is. As a nation, we love the NHS but worry about its capacity, and most of us only think about social care if we have friends or family reliant on the system. But in case you've missed the memo. These systems are creaking at the seams. On any given day, people aren't getting the care they need to live with safety and dignity. Let alone fulfil their potential.

Power: The OECD describes the UK as one of the most politically centralised countries in the world (Martin & Gardiner 2018, p6). Interestingly, the OECD frames it like this because while financial and legislative control is centralised, responsibility is widely devolved, which lowers the temperature and need for adaptive change for the central

government (Heifetz 1994). Leaving the people delivering health and care services acutely aware of the need for system change but without many of the usual tools. Unlike a charity, they can't decline a contract. Unlike an outsourcing company, they don't get paid far more than they need. Once it is made a statutory service, local government can't refuse to deliver these services on the national government's behalf or even negotiate for better funding, as might be seen in countries with a more federated structure.

So, what does local government do? The classic management response that most of us would resist is to lift the entry barrier, make decisions it knows it will lose on appeal, and pocket the savings until then.

However, there is some sign that these responses are becoming publicly and politically unacceptable. At Lancashire County Council, public health has been moved into the economic development portfolio in recognition of how closely entwined health, work, and well-being are.

Hopefully, there is space to consider how the government might work differently and better as part of new devolution agreements. Still, we need people to be part of the thinking about that and part of the thinking from the community — not necessarily from businesses, councils, or the corporate positions of universities.

Putting your skills to work: But we need people to step forward and participate in this work nationwide. There are many ways to do this, but I will pitch you one—one where business school academics might be particularly useful—local government!

Perhaps we are all activists now (Delmestri 2023)?

21 - Leadership Death: An Existential-Psychoanalytical Perspective on Leadership Succession

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In the world of business, tenure at the top of corporations is becoming longer. As put in the The Economist, "America's bosses just won't quit. That could spell trouble" (Schumpeter, 2023). In the column, we learn that the average tenure of S&P 500 top executives is increasing. Examples of celebrity CEOs infamous for not handing over the baton are commented on: Bob Iger at Disney, Howard Schultz at Starbucks, or Jamie Dimon at JPMorgan Chase, and the column also discusses CEOs returning, alternating between chairing the board, coming back as CEO, or otherwise trying to retain their leadership. The piece also rightly points out that since Hambricks and Fukutomi's (1991) article, we know that CEO performance increases in the first years of tenure, i.e. 'spring', and is likely to decline eventually (after around fifteen years), wherefore leaders are encouraged to leave before 'winter'. This suggests that the organization itself may suffer if the tendency for extended tenure is not acknowledged and addressed.

In this article, we aim to expand on dominant approaches to leadership succession, which are deemed to be lacking a more processual understanding of the phenomena – not least when leaders may be resistant to the very idea of succession (Berns and Klarner, 2017). The problem at hand here is to understand what is at stake for the leader and why this 'resistance to succession' is something that seems to become more prevalent. We contend that the research on CEO succession and leadership overlooks the existential dimension of leadership transitions and the deep-seated emotions and anxiety that can arise during this process. Such an understanding can help us develop avenues for future research and connected ways to initiate the succession process in a way and time that benefits the organization and its leadership, beyond dramatic situations such as dismissal (Zhang, 2006), illness, or death (Davidson, Tong, Worrell, and Rowe, 2006).

Drawing on the work of Heidegger and Lacan, we argue that the impending end of leadership tenure can be a profound existential event experienced as a 'symbolic death,' invoking feelings of loss, uncertainty, and uselessness, as well as a confrontation with one's own 'being towards death' (Heidegger, 2010). Despite many differences between them, Heidegger and Lacan concur in their view that, in our existence, we are always 'being' towards a certain limit. Ultimately, that limit is death "not as the possible end date of the individual's life," but as the "possibility which is the subject's ownmost, which is unconditional, unsurpassible, certain, and as such indeterminable" (Heidegger 2010, 249; Lacan 2006, 262). As such, the confrontation with 'being towards death' can be not only anxiety provoking but also emancipatory since "anxiety reveals in Dasein its being toward its ownmost potentiality of being, that is, being free for the freedom of choosing and grasping itself" (Heidegger 2010, 182). This freedom of choosing oneself, however, is offered only by way of a repetition of what has already been, namely, one's past, but in such a way that this past is disclosed not as something static and written in stone but as dynamic, re-writable, and oriented towards the future (Heidegger, 2010). In other words,

the encounter with one's being-towards-death offers a possibility of repositioning oneself with regard to one's past, reconfiguring or reinterpreting one's history, and thereby also opening up the path(s) of one's history to come (Lacan 2006). This emancipatory and transformatory project through the anxious encounter with a fatal limit is shared by existential phenomenology and psychoanalysis, and we argue that illuminating it in the context of an imminent 'leadership death' will offer not only a deepened understanding of this phenomena but also opens theoretical and practical opportunities for acting upon this concern in relation to leadership successions.

To illustrate our argument, we engage with the award-winning series Succession. In Succession, over four seasons, we can follow the struggles for power in a global media and entertainment family-owned conglomerate. From the very first episode we witness how the founder and CEO, Logan Roy, resists and fears both his symbolic and impending factual death. Inspired by previous exemplars, notably McMullen's recent piece (2023) where he relies on the novel The Martian to further theorize entrepreneurial resourcefulness, we use Succession as a fictional yet plausible rendition of a real-world phenomenon, in our case leadership succession. Doing so lets us focus on concentrated, multi-layered situations that are hardly approachable through conventional modes of data collection. Furthermore, we discuss the implications of our theorization of leadership death for leadership succession, the ethical conduct of leadership, and, eventually, the organization's survival.

22 - Exploring Leadership Power and Its Impact on Absorptive Capacity: A Microfoundational Perspective

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The process by which knowledge moves through an organization, referred to as absorptive capacity (AC), is essential for innovation (Cohen & Levinthal, 1990). AC, defined as a learning capability, helps explain innovation within organizations by focusing on various knowledge processes. While previous research has identified several antecedents of organizational AC, such as R&D investments (Cohen & Levinthal, 1990), social integration mechanisms (Todorova & Durisin, 2007), and coordination capabilities (Jansen, Van Den Bosch & Volberda, 2005), there is a growing recognition of the importance of micro-level dynamics. Specifically, the actions and relationships of individuals within organizations significantly influence AC (Distel, 2017; Felin, Foss, Heimeriks & Madsen, 2012; Volberda, Foss & Lyles, 2010). Despite this, the role of leadership power in shaping these interactions and, consequently, knowledge flows, remains underexplored (Enkel, Heil, Hengstler, & Wirth, 2017; Marabelli & Newell, 2014).

In addressing this gap, our study examines how different forms of power wielded by leaders and employees affect AC. Power, defined as the ability to influence others to achieve desired outcomes (Daft, 2008), can manifest in various forms, including hard power (legitimate, reward, coercive) and soft power (expert, referent) (French & Raven, 1959). These power forms have the potential to either promote or hinder organizational learning and innovation (Sjödin, Frishammer & Thorgren, 2019; Ebers & Maurer, 2014; Jones, 2006). By adopting a microfoundational perspective, we explore how these power dynamics influence knowledge processes related to AC.

Through an in-depth case study within a large European energy organization, we uncover the intricate power dynamics at play. Our findings reveal how different power forms shape interactions between leaders and employees, impacting various components of AC. For example, leaders' innovative power can foster an environment conducive to innovative behavior among employees. Conversely, the expert power exercised by employees can influence leaders to support new ideas or projects, thereby enhancing the organization's AC.

Our study makes several key contributions to the current understanding of leadership power and AC. First, we elucidate how the interactions and relationships between leaders and followers shape different components of AC. By applying a microfoundational perspective (Felin et al. 2012; Felin & Foss, 2005), we provide a more nuanced understanding of how individual-level power dynamics influence organizational learning processes, moving beyond generalized statements about the impact of power on AC (Miroshnychenko et al., 2021; Butler & Ferlie, 2020; Kotlar et al., 2019). Second, we identify virtuous and vicious power cycles among leaders and employees, which affect AC in distinct ways. Our investigation highlights the necessity for scholars to delve into the microfoundations of AC to comprehend the evolution of these cycles. This contributes to ongoing discussions regarding the impact of virtuous and vicious cycles

on knowledge processes by focusing on the individual level (Pradies, Tunarosa, Lewis, & Courtois, 2021; Kim, Kim, & Foss, 2016; Zahra, 2008; Garud & Kuramaswamy, 2005). For instance, our study depicts how leader innovative power and employee productive power create a common understanding of innovation, resulting in a virtuous power cycle that strengthens AC. In contrast, top-down power forms such as structural and coercive power foster vicious cycles that ultimately limit AC. Furthermore, our study addresses recent calls to explore how shifts from vicious to virtuous cycles occur (Berti & Cunha, 2022; Pradies, Tunarosa, Lewis, & Courtois, 2021). We demonstrate that such shifts can be facilitated by specific power forms enacted by employees, providing a pathway for transforming negative power dynamics into positive ones.

In summary, our research offers valuable insights into the complex interplay between leadership power and organizational learning processes. By highlighting the microfoundational dynamics of power, we contribute to a deeper understanding of how leadership can foster or hinder innovation through its impact on AC. Our findings underscore the importance of considering individual-level power interactions to develop more effective strategies for enhancing organizational learning and innovation.

Relevance to the Conference Theme: This abstract addresses the 22nd International Studying Leadership Conference's theme by examining the multifaceted and often polarized nature of leadership within organizations. By exploring the impact of different power dynamics on organizational learning and innovation, our study contributes to the broader dialogue on how leadership can be both a force for good and a potential source of conflict within polarized environments. Our research aligns with the conference's call for interdisciplinary and dialogic approaches to leadership studies, providing empirical insights into how power interactions at the micro level shape organizational outcomes. Through our case study and microfoundational perspective, we offer a nuanced understanding of leadership's role in fostering or hindering innovation, thereby contributing to the development of effective leadership practices in diverse organizational contexts.

23 - Temporal practices of leadership in interorganisational projects

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This paper proposes that temporality is fundamental to understanding leadership practices in temporary forms of organising and explores this phenomenon in temporary interorganisational partnerships. There is an increased reliance on temporary forms of organising (Lundin et al., 2015), particularly inter-organisational projects in responding to a variety of societal demands, including responding to crises, building infrastructure and producing movies. The "planned temporariness" (Palisi, 1970) of projects has important implications for the social processes of organising. Social construction of a limited time-frame allows for creating a new setting for action in which time can be perceived in linear form and as a scarce resource, and participation may be transient (Lundin and Söderholm, 1995). Moreover, crossing organisational boundaries gives rise to the need to align diverse and potentially conflicting timing norms (Dille and Söderlund, 2013). Recognising these distinct features and challenges of inter-organisational projects raises the question: How is leadership practiced when organising is temporary, and spans beyond the boundary of one organisation?

Despite the recognition more than a decade ago that leadership theories tend to be 'a-temporal' (Shamir, 2011), the notion of temporality has not received much attention in the leadership literature. Some earlier studies that have explicitly turned their attention to temporality have considered, for instance, the temporal complexity of innovation projects (Halbesleben et al., 2003). Yet, these studies have typically focused on the behaviours of an individual leader (Bluedorn and Jaussi, 2008), and remained silent on how temporality affects leadership practices when organisational boundaries are crossed. More recently, some scholars have proposed considering the passage of time as a variable in understanding the dynamic social processes of leadership (Castillo and Trinh, 2018; Holm and Fairhurst, 2018), which has reproduced the tendency to equate temporality much more with the objective 'clock time' rather than the social construction of time. Even though temporality is central to projects, the project leadership literature has also typically neglected it (Kortantamer, 2023). Instead, this literature has often tested the validity of mainstream leadership theories in this contingent setting, except for a few exceptions that consider the implications of temporariness for the exercise of leadership through a leader-focused approach (Thoms and Pinto, 1999; Bryman et al., 1987).

Although this body of research has highlighted the importance of paying explicit attention to the notion of temporality in the study of leadership, there is still a relative lack of recognition given to the temporal practices of leadership particularly when organising is temporary and crosses organisational boundaries, in terms of how temporality is evoked and shaped in the exercise of influence. This paper sets out to help address this knowledge gap by drawing on a 20-month ethnographically inspired case study of an inter-organisational project between two UK-based public organisations.

The findings from this qualitative study reveal that temporal practices of leadership involve (a) aligning pacing norms (i.e. setting the tempo), and (b) shaping transient participation, in terms of influencing the frequency of participation or absence, and distinguishing between temporal spheres of participation as 'frontstage' and 'back stage' (Goffman, 1990) interactions. They also uncover that the lack of an anticipation of future engagement plays a key role in a decline in the efforts made to enhance relationships in the face of diminishing time left in the project.

The study contributes to the leadership literature by showing that the social construction of temporality plays a key role in the practice of leadership in interorganisational projects. It also contributes to the project leadership literature by articulating the role of leadership in the social construction of temporality in projects. While the study was conducted in a public interorganisational project with strong single point of accountability demands, temporal practices of leadership are likely to be also relevant to other project or contexts characterised by bringing together of diverse timing norms or/and transient participation.

24 - Political Leadership and Violence: An Elected Affinity?

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Political leaders are often associated with violence. There does not seem to be a century when political leaders did not unleash violence on their enemies and sometimes on their own people, or their own citizens tried to assassinate them. But is there an affinity between political leadership and violence, and if so what kind of relationship is that affinity? In other words, are all political leaders prone to violence (however defined) all the time or just some of them some of the time? This article poses that relationship in terms of an elective affinity between the two: theoretically, then, some political leaders choose violence, and some choose to avoid it. To illustrate the arguments, I begin by considering the origins of the term 'Elective Affinities' in the work of Goethe (1808/2008) and Weber (1905/2002; 1919/1965) before expanding on the debates between theorists who insist that human society has always been - and will always be - violent, and those that portray the distant past - and the possible future - as one where violence was and could be eliminated. It then considers whether the relationship between political leadership and indemnity plays a causal role in the persistence of violence. The paper then addresses these claims by considering the work of Mitchell (2004), who suggested that contrary to popular assumption, violence is not correlated with context (bestial situations beget bestial behaviour) but rather with ideology: some leaders are prone to violence and some are not, irrespective of the situation.

To illustrate the theoretical claims I consider a most extreme case: the English regicides. Monarchs have frequently been killed or murdered by rivals but few have been executed after a formal trial for treason against their own subjects, this case therefore represents the ultimate act of violence against a supposedly sacred leader. The English Civil Wars ended first in the execution, and desacralization, of the political leader deemed responsible for the carnage – King Charles I - and subsequently in the resacralization of the monarchy through the violent revenge taken by his eldest son Charles II on the regicides, dead or alive. To what extent was the violence wielded by the victorious New Model Army against the king in 1649, and that of the monarchists against the regicides in 1660-1662, an inevitable consequence of the situation or rather the result of the ideological predispositions of both sides?

I conclude that there is an elective affinity between political leaders and violence, but the emphasis is on the elective aspect of this. However, the correlation is much stronger when we reconfigure the situation as one of crisis where command, rather than leadership, is the preferred decision mode.

25 - The myths of bad leadership. Why harmful politics and policies are still believed to be right?

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Due to the works of Meindl, Ehrlich and Dukerich (1985), we know that society, the media, leadership scholars and experts often tend to place too much importance and responsibility on leaders in terms of organisational results. This realisation helped to lay the foundations for the post-heroic turn in leadership studies. Despite the change in paradigm, scholars have continued to over-idealize certain (ethically pure or collective) forms of leadership and followers in general as Collinson, Jones and Grint (2018) have stressed. Although not anticipated by the authors, the increased moral expectations have made researchers more sensitive to the dark side of leadership, leading them to characterise bad leadership and to implicitly or explicitly look for ways to neutralise bad leaders (e.g., Kellerman, 2024; Lipmann-Blumen, 2006).

It is often forgotten that the phenomenon of romanticising leadership can also manifest itself in a negative way: that is, we tend to demonise, blame and scapegoat leaders for negative outcomes, especially if we assume that they either lack an important skill or have a negative attribute. Not only good leadership but also bad leadership lie in the eye of the beholder (Bligh et al., 2007). In this sense, Hitler's ghost is indeed present among us, representing everything we think is wrong, dangerous, or risky about leadership in a given place and time. It is no coincidence that the discourse on the dark side of leadership is heightened in times of scandals (e.g., Enron, Madoff and Theranos scandals) and the rise of controversial political leaders (e.g., George W. Bush and Donald Trump). Moreover, overlapping, competing concepts further proliferate–from autocratic to toxic leadership (Harms et al., 2018; Kellerman, 2024; Krasikova et al., 2013; Mackey et al., 2021; Schyns and Schilling, 2013; Thoroughgood et al., 2018).

This study aims to dispel three myths. According to the first myth, bad leadership can be explained solely by leaders' perceived or real qualities and behaviour (see: Kellerman, 2024; Lipmann-Blumen, 2006). While it is very tempting to list dark behaviours and traits and use them to diagnose current political or business leaders, this approach runs into several ethical and methodological problems—at least when it comes to nonfictional leaders.

The second myth is based on the claim that followers naturally subordinate themselves to leaders in a conformist way. Hannah Arendt's famous hypothesis has been attempted to be proven by social psychological research, such as the Milgram experiment (Milgram, 1974) or the Stanford Prison Experiment (Zimbardo, 2007). Recent criticism, however, has shown that in these experiments, people were driven by committed followership and identity leadership arising from a shared identity (Birney et al., 2024; Haslam et al., 2019).

The third myth stresses that followers are mere collaborators who share the bad qualities of the leader. This similarity can manifest itself in authoritarian personality (Harms et al., 2018), dark personality traits (Paulhus and Williams, 2002; Nai and Toros, 2020), or

populism (Lewandowsky and Jankowski, 2023; Nai, 2022), creating a link between bad leaders and their followers. These studies also suffer from serious methodological problems, and recent research in political science and social psychology suggests that shared identity overrides these tendencies. Beyond the inherent conceptual and methodological limitations of this approach (authoritarianism: Harms et al., 2018; dark triad: Peterson and Palmer, 2021; Pfeffer, 2021; populism: Metz-Plesz, 2023), political scientists have found in identity politics and its consequences the answer to the question of why people can support authoritarian leadership and at the same time support democracy. Both international (Krishnarajan, 2023) and country-specific studies (Kingzette et al., 2021) show that the demand for illiberal practices and authoritarian leadership and the satisfaction with the democratic regime strengthen when the supported party or leader is in power.

The paper argues that in the political space, bad leaders are not as easily identified as in a closed environment (workplace, military, or sports team). In such a closed environment, directed collective action is not necessarily based on leadership, since the condition of voluntary compliance, the definitive element of leadership (Kort, 2008), is not necessarily fulfilled. Nevertheless, in a democratic framework, even if it is fragile and distorted, bad leaders can be replaced without bloodshed (Przeworski, 1999). So, the question is not what bad leadership is, but when does the leadership relationship become something else (e.g., management or headship and command or control) and why do some followers believe that what many consider to be harmful and destructive leadership is actually right?

26 - Political leadership and monological speech: opening up ideological space for the ultra-Right

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Introduction: This paper contributes to ongoing discussions regarding the role of leadership in the organisation of politics. It builds on Kerr et al. (2024) and on papers presented at previous ISL conferences in responding to the central question posed in the CfP for this conference: 'As political, social, and cultural environments become ever more polarised, how do we best explore and understand the ways in which leaders and leadership operate for good or ill?' Focusing on one element of political organising employed by political leaders, the political speech, we work with the conference themes of 'Dialogue' and 'Spaces' by suggesting that the monological/dialogical distinction (Bakhtin 1981) can provide insight into how political speech is constructed and used by political leaders in order to open up dialogue and action for good or, in our particular empirical case, for ill. In so doing, through drawing on an extreme historical case, we provide insights into the growing global phenomenon of ultra-right populist leadership, showing that opening up ideological space is not always positive.

In order to do this, we present a historical case that has contemporary reverberations. In empirical terms, we first look to the career of English politician Enoch Powell (1902-1998), focusing on his 1968 anti-immigration 'Rivers of Blood' speech. We then show how Powell has become a key ideological figure for the ultra-right, including contemporary proponents of the Great Replacement theory (Camus 2011), who claim that immigration constitutes an existential threat to white cultural identities.

Theoretically and methodologically we draw on Bourdieu (1991b) in order to analyse the "Rivers of blood" speech ('RoB'), which Powell gave at a Conservative Party Association meeting in Birmingham, England, on 20 April 1968. This speech has continued to be a point of reference for contemporary ultra-right wing politicians, in that Powell, in challenging immigration policies, spoke the unspeakable, thus creating space and giving permission for later politicians such as Nigel Farage in the UK and Eric Zemmour in France to make similar claims about existential threat and impending civil war.

Theoretical approach: As Bourdieu (1991a) contends, symbolically powerful texts, speeches, articles, and slogans, are in themselves interventions in politics i.e.: they encode a vision of the world as "our" people and nation, and of existential threats and are part of a project to impose this vision of the world onto the world (Bourdieu, 2021). To use Bourdieu's (1977/2022: 122) terminology: when wielded in political struggles, such "pre-visions are always instruments of power". That is, they presuppose imposition justified by power, not a dialogue of equals.

Consideration of the performative effects of political utterances allows Bourdieu (and us) to extend analysis of the symbolic power of speech from the text into its immediate and wider contexts, so enabling us to study the symbolic and material effects of performative speech in political organising (Kerr et al. 2022) and leadership.

For Bakhtin (1981) political speech is by definition monological, yet Powell constructs his speech around the voices of others, subsuming them into his narrative: so constructing a pseudo-dialogue, with the dominant voice – the ventriloquist behind all the voices – operating to close down space for 'real dialogue'. So, while Powell is marshalling the voices in the text in service of a monological vision of stopping immigration and repatriating immigrants which has links to contemporary agendas, he is also opening up space for anti-immigration politicians and others in the future: giving as it were permission to English right-wing politicians such as Nigel Farage to express these ideas. For Farage, 'Enoch was right' (Mount 2019).

Textual analysis: In this section we apply tools from Critical Discourse Analysis (Fairclough 1992) to the 'RoB' speech, delivered by Powell at a Conservative Association meeting. In delivering it, Powell was intervening in political debates over the size and effect of Caribbean, Indian and Pakistani immigration into the UK. The following paragraphs are indicative of our analysis – we'll expand on this in the full paper.

Powell's vision of England threatened by immigration is organized through mobilizing voices with different registers in the text: the statesman, the bureaucrat, the politician, the ordinary person, plus references to figures from classical history and literature. But these voices are subordinated to Powell's authoritative voice and prophetic vision. Two examples of contrasting registers are:
(a)   The ordinary working man
a middle-aged, quite ordinary working man In this country in 15 or 20 years' time the black man will have the whip hand over the white man'
(b)   The professor of Classics
As I look ahead, I am filled with foreboding; like the Roman, I seem to see "the River Tiber foaming with much blood."

In the meeting room, Powell has a 'monopoly of speech' (Bourdieu 1991a:213), i.e. there is no dialogue with the audience, and consequently there is an 'enforced unanimity' in the audience. However, there are examples of imputed questions (a pseudo dialogue): 'How dare I say such a horrible thing? How dare I stir up trouble and inflame feelings by repeating such a conversation?'.
Here Powell is opening up space for those who might follow him - giving permission through this rhetorical device to say the unsayable.

Discussion and conclusions: The RoB speech serves as an instrument of symbolic power to be deployed in political struggles up until the present day. Powell marks out a heretical position in the political field – or at its edge – that of the prophet, warning of "foreseeable evils". This prophetic role, for which RoB is foundational, will become performative: 'Enoch was right'.

Take for example, French politician J-M LePen (The Times, 2012) for whom 'Enoch Powell was …. clearsighted," … describing as a prophecy the 1968 speech in which Powell said "the River Tiber foaming with much blood". So Powell's political influence in the UK and internationally has been and continues to be diffused, serving to open up ideological

space for individuals, disaffected groups, and ultra-right parties, giving them permission to speak, to try to impose their 'vision of the world' in non-dialogical ways, including modes of physical action.

27 - Dialogic Ruptures, Economic Disruptions, and Public Resistance: Liz Truss and the Constitution of Failed Leadership

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That arguably the most striking image to emerge from Liz Truss's short-lived tenure as Prime Minister (PM) of the United Kingdom, a period that included the death of Queen Elizabeth II, would be that of a wig-adorned, iceberg lettuce is itself a marker of how disruptive her 50 days in office were. When invited to take on the position of PM in September 2022, Truss desired to make "Britain an aspiration nation" (Truss, 2022, para. 16) by ushering in economic and governmental transformation through the usual tools of trickle-down economics—tax cuts and deregulation. However, the national and international repudiation of her Government's mini-budget later that month and subsequent economic disruption preceded emergency central bank intervention, prompted public outcry, and threatened material harm to people's lives and livelihoods (Chadha, 2022). It eventually sparked the tabloid Daily Star´s livestream that originated the iconic, vegetal image, captioned: "Will Liz Truss outlast this lettuce?" As the nation grappled with the emerging dialogic disruptions, ruptures of public, institutional, and government sensemaking rendered Truss's position untenable, and she resigned.

Academic post-mortems of the Truss government point to these disconnections as the cause of her downfall (e.g., Calafati & Froud, 2023; Chadha, 2022; Diessner, 2024), arguing that the failures of her economic leadership derived from a lack of coordination and foundational misunderstanding of peoples' lived economic realities. In many ways, these arguments parallel Truss's assertions that she was undemocratically stymied by government bureaucrats and institutional resistance to change. However, this notion that disagreement produces failure is in direct contrast with the surfeit of leadership scholarship regarding the productive and constitutive role that paradox and tension play in organizing and leading (e.g., Fairhurst, 2008; Fairhurst & Putnam, 2024; Simpson et al., 2022). In terms of leading organizational and economic resilience, tensions of these kinds are less a stumbling block to achieving normalcy and more an opportunity to transform the nature of normalcy and peoples' responses to disruption (Betts & Buzzanell, 2022; Buzzanell, 2010, 2018). Thus, this theorizing, in the context of Truss's premiership, also warrants a re-evaluation of what constitutes failed leadership and, in turn, what failed leadership constitutes. Following Uhl-Bien (2021), we argue that scholars must acknowledge the social construction of leadership in relation with followers. Notably, though, this project will emphasize the productive capacity of enacting and negotiating those tensions through discursive resistance to and rejection of government leadership (Mumby, 2005).

In this context, Truss's failures of leadership offer a unique opportunity (1) to explore the dialogic emergence of tensions between government, institutions, and public sensemaking, and (2) to rethink how the collective attribution of failure and negative evaluations of leadership are part of that constitutive dialogue. Put simply, leadership scholars can move the theoretical conversation beyond the identification of rupture and toward an understanding of how those ruptures impact organization, policymaking, and

sensemaking in response to disruption. To this end, we will investigate this dialogue of leadership as it emerged on social media, particularly as it occurred on Twitter, to better understand these constitutive processes of leadership. Specifically, we will use data from Twitter because of the unique ways that government entities and publics interacted on the platform (Hu, 2019) during Truss's time in Government—which preceded the platform's recent acquisition and degradation. This study is part of a broader exploration of the paradoxical processes and dynamics of bad leadership with an eye toward retheorizing our understanding of what happens when people make negative evaluations of leadership. As such, this project is not an effort to lampoon or to derogate Truss' leadership; we leave that task to others. Instead, we start from the—arguably justified—assumption that Liz Truss' political and economic leadership failed. Our goal in this study is to re-examine the constitutive power of that leadership when the lettuce won.

28 - Journey to the dark side: Conflict within collective leadership in an elite professional services firm

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A growing body of theory, encompassing diverse streams of research, has explored leadership as a collective phenomenon (Denis, Langley, & Sergi, 2012), highlighting the inherently relational nature of leadership and how multiple leadership actors are involved in its co-creation. According to this perspective, leadership is not simply the purview of individuals working within established hierarchies but requires collective participation and can give rise to complex power dynamics (Foldy & Ospina, 2023; Ospina, Foldy, Fairhurst, & Jackson, 2020).

Consensus-building among multiple individuals is, therefore, key to the effective functioning of collective leadership, particularly within pluralistic contexts where it is often structurally determined. Examples of such contexts include cultural organizations (Reid & Karambayya, 2009), health care (Denis, Lamoth, Langley, 2001), and professional services (Empson, 2017). While the growing body of literature on collective leadership serves as a valuable counter to the dominant individually focused view of leadership, it also potentially marginalises the role of individual leadership within collective leadership dynamics. In particular, it potentially masks the tensions inherent in the consensus-building upon which collective leadership is predicated.

Various recent studies of collective leadership in a professional context have highlighted the ways that consensus is built and conflict resolved, reflecting the contingent and contested peer-based power relations that typify professional partnerships and the corporate professional service firms that seek to mimic them. For example Empson (2020) demonstrates how leaders planning a highly controversial restructuring of the extended collective leadership group deliberately constructed and amplified ambiguity within their governance structure and mobilised a hidden hierarchy, in order to implement the change without provoking opposition. Empson and Alvehus (2020) emphasise the need for individual leaders to be skilled at manoeuvring politically, enabling them to act politically whilst others perceive them to have integrity. Empson, Langley, and Sergi (2023) explore how, within an organization's prevailing narrative of collective leadership, individuals can position themselves as consistently challenging the consensus while arguing that their challenge as ultimately strengthening the collective leadership dynamics.

In these studies, it is the professionals who appear to be skirting around the inherently conflictual nature of collective leadership. In a separate strand of collective leadership studies, it is the scholars themselves who present a somewhat idealised and ideologically driven view of collective leadership. Raelin (2011), for example, sees collective leadership as linked it to what he calls 'leaderful' practice, embodying the value of participative democracy. Nielsen (2011) promotes the value of 'leaderlessness', contrasting 'rank-based' vs. 'peer-based' approaches, with the latter presented as both instrumentally and ethically more desirable. Finally, the concept of 'anti-leadership'

(Sutherland, Land, & Böhm, 2014) emphasises a deeply held value-commitment to collectiveness, despite the tensions this may raise. From these more idealised perspectives, conflict may arise from values-based disagreements about specific decisions, but not because of self-serving interpersonal conflict.

Yet collective leadership, so often the preserve of highly pluralistic groups of highly opinionated professionals, can surely not be as consensual as the literature and the practitioners themselves seem to suggest. While those engaged in leadership within these organizations may profess a commitment to consensus-building and collectivity, they are still fundamentally individuals, with all the potential for inter-personal conflict and self-serving behaviours that implies. Given this, is there are darker side to collective leadership which has yet to be fully explored within the research literature?

Based on a study of leadership dynamics within an elite professional service firm, this study asks: how is overt inter-personal conflict and political behaviour addressed among members of a collective leadership group?

The study consists of a two-stage interview process with the senior leaders (comprising 36 interviews in all) alongside in-depth archival analysis of a firm-wide consultation process with 260 partners. While the bulk of data collection was carried out over two years, the study covers a ten-year period overall, beginning with the incarnation of the ExCo in the quotations above, and progressing through the lead up to the election of a new chair and the consultation process with the full partnership, the election process, the development of a new set of leadership dynamics in the context of the new Chair and his ExCo, and the eventual culmination of that process with the resignation of the new Chair and his CEO.

The study explores the professionals' narratives of collective leadership and how they frame this in terms of "niceness" and conflict avoidance. It examines the polarising effects of political conflict among leaders within the organization. It finds that professionals struggle to deal with the politically-motivated "bad" behaviours of colleagues, who disrupt the narrative of a consensually-motivated and "nice" collective leadership group. These bad behaviours become exacerbated in the run up to a leadership election as individuals within the collective leadership group position themselves in the battle for succession. Through the election process the wider group of partners ultimately "punish" colleagues who are seen to have been implicated in the dysfunctional leadership dynamics. Instead, the partners elevate and ultimately idealise individual leaders who position themselves as able to "cleanse" the organization from politically dysfunctional leadership. When the partners discover their new leaders to be similarly flawed, they again demonise them, reject them, and look again to a new idealised leader. In this way professionals are able to repair and sustain their sense of themselves as a "nice" collective, governed by consensus within the collective leadership group.

This study, of the "dark side" of collective leadership in an elite professional service firm, is distinctive as it is rare to be given research access to these institutions and to persuade the professionals who lead them to speak openly about their most challenging

organizational issues. Such firms present a carefully curated professional image to the outside world; and the individuals who rise to the top of them become expert in sustaining this image. Given the central role that elite professional firms play in shaping policy and practice in business and the wider economy, it is particularly important that scholars gain insights into what goes on behind the carefully crafted and well-polished veneer that these influential individuals and their firms seek to promote.

29 - Prompting a narrative shift: How managers construct a new understanding of shared leadership in response to child welfare problems

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Amidst of pressing and intractable public problems in contemporary societies like climate change, growing older person populations and workforce shortages, the quest for collective forms of leadership is increasingly at the forefront of public and scholarly debates (e.g. Grint, 2024). Against the background of traditional leader-centric beliefs and perspectives, this quest focuses on alternative narratives and discourses to address the problems at hand (Haslam et al., 2024). This refers to a change in frame or mental model in how actors view their own position, response, and scope of interference vis-à-vis public problems (Goffman, 1974). Leadership scholars emphasise the importance of studying how such 'cognitive shifts' are translated in everyday life, and how new understandings of leadership actually generate reciprocal relations and commitments among actors necessary for collective problem-solving (Ospina & Foldy, 2010; Raelin, 2011). Studying how narrative shifts aimed at collective forms of leadership are constructed and enacted in local settings may offer novel insights about the work required in system transformations (Hazy & Uhl-Bien, 2015)—which is especially intriguing in policy domains that rely on network governance like healthcare, which is the central concern in this empirical paper.

The field of public leadership and network governance is seemingly in agreement that the engagement of a variety of actor perspectives is necessary to cope with the systemic nature of public problems, ranging from public authorities to local organisations (Painter-Morland, 2008). However, the intended transformation towards a networked model of care cannot simply be assumed; it requires the reconfiguration of entrenched professional, organisational, geographical, and institutional boundaries, and the reconsideration of current working patterns and mental frameworks (Waring & Crompton, 2020). Local actors must navigate between organisational practice and the networks they participate in, dealing with co-existing (conflicting) logics like hierarchy or self-organisation. These empirical accounts raise questions around how a narrative shift aimed at 'shared' leadership is enacted in a network governance context to address collective rather than siloed responsibilities.

With shared leadership, we refer to a form of systemic leadership that connects multiple social subsystems in which a variety of actors work on issues that move beyond each one's primary (institutionalised) responsibility (Ospina & Foldy, 2010; Uhl-Bien, 2006). Such an understanding of leadership goes beyond organisational boundaries, emphasising the various 'levels of leadership' that may interact with one another (Kuipers & Murphy, 2023). Shared leadership must unfold in an ambiguous networked context where relational influence is necessary to foster adaptability and interconnectivity (Clifton et al., 2020). From this relational understanding, we consider actors' embeddedness in broader social processes within which beliefs, perceptions,

intentions, and behaviours are constructed. Moving beyond the necessary conditions for shared leadership, we focus on actors' meaning-making at the intersection of organisational and network practice in the process of a narrative shift (Raelin, 2011).

Positioning our qualitative study within the conference subtheme of 'Leadership and systems', we seek to unravel how shared leadership is constructed among healthcare managers in processes of network governance in the policy field of Dutch child welfare. We aim to analyse managers' underlying work in prompting a narrative shift from siloed organisation-centred responsibilities towards shared leadership rooted in collective (felt) ones. In our empirical paper, we therefore pose the following research question: How do healthcare managers in the policy field of Dutch child welfare work up towards an understanding of shared leadership in processes of network governance? We draw on a qualitative case study (started begin-2023, still ongoing) located in an urbanised Dutch region in which four child welfare providers seek to collectively provide care and support to local youth populations with increasing needs and preferences that cut across traditional care domains. The respective child welfare providers institutionalised their ambitions and efforts in a network entity closely in cooperation with the municipality. However, uncertainty remained about the consequences for their own organisation and managerial role within a healthcare system that supports regulated competition. A particularly novel aspect of our approach is that we engage with healthcare managers' strategies for shared leadership, thus 'plunging' into the process of how this is enacted over time (Vandenbussche et al., 2020).

Until now, our research data consists of a mixture of multiple rounds of in-depth interviews with (end-responsible) healthcare managers and directors (n=15), (non-)participant observations of formal network meetings (32 hours), a collection of organisational, network and policy documents, as well as numerous informal conversations with involved actors. Our thematic analysis yielded different 'angles of work' that characterise the meaning-making processes of shared leadership over time. This provides a fine-grained understanding of the new interdependencies and uncertainties that emerge in collective meaning-making; how particular issues and policy expectations are understood, (re)framed and problematised; the deliberate use of managerial beliefs, feelings and identities in how conflicting interests are dealt with; and the effects on configurations of power, relationships and (network) governance.

With our paper contribution to the International Studying Leadership Conference (ISLC) 2024, we aim to add to ongoing public and scholarly debates around the quest for shared leadership in networked arrangements, and how to study this from an engaged yet distanced stance. Further exploratory research on the intersection of leadership theory and network governance may revitalise our thinking on how local actors from marginal or more authoritative positions navigate through network governance towards shared leadership. Furthermore, observing whilst also engaging with actors' meaning-making processes of shared leadership brings forward the hard-fought and recurrent relational and pragmatic work. This may evoke novel thinking about how 'grand' ideas of shared leadership in response to pressing issues work out in local settings (Raelin, 2011). This also informs the positionality of leadership researchers in increasingly networked policy domains like healthcare, and the narratives we (co)produce in the social construction of

shared leadership. Such points of discussion offer an important stimulus to debates on how to engage with alternative narratives about leadership in contemporary societies that transcends organisational boundaries and encompasses a broad set of actors, types of knowledge, and institutions (Haslam et al., 2024).

30 - Managing conflict: healthcare managers' considerations on how to navigate occupational disputes

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Tensions and privilege contestations between different types of occupations and professions in public organizations are common around the world, including in Sweden. Traditionally, in healthcare organizations, clinicians and particularly physicians have been highly autonomous, since they, through their professional associations, have been controlling their work (Saxena et al., 2019; Freidson, 2007). However, of late, this control is challenged by other types of occupational groups. Organizational rather than professional control is prevalent in public organizations of today, (Ewetts, 2011) and so-called organizational professionals, those that work with organizational coordination and development, in the public debate often called 'the administration', have been argued to gain increased status and control. This has resulted in ouspoken critisicm towards organizational professionals, both in social media, trade press and 'normal' media.

In the public debate as well as in previous research, both the 'administration' and the clinicians have been conceptualized as those that hold privilege in healthcare organizations; clinicians because they constitute the 'core operations 'and the administration' due to their increase in number, their increased control and their elevated status in today's public organizations (Alvehus and Kastenberg, 2024). Thus, there are different views prevalent regarding what occupational groups hold privilege in healthcare organizations. Previous research has also indicated that there are disconnects between occupational groups, particularly between clinicians and organizational professionals in terms of value, power and distance (Berntsson et al., 2012, Martin et al., 2015) as well as time (Keller et al., 2019) in healthcare organizations.

This paper takes an interest in how to lead in these situation, when occupational groups are in conflict. Data consist of interviews with managers at various levels in the healthcare organization.

Tentative results show how first-line managers tend to take advantage of the conflict, to align themselves with their subordinates. Managers high up in the hierarchy seem to struggle with how to manage the conflict since they are to support all their employees.

31 - Perspectives and explanations of successful executive nurse leadership in English NHS Trust Boards – findings from a professional doctorate critical realist and narrative inquiry study

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Executive nurses in the NHS hold complex roles pivotal in securing high-quality patient care and are often identified as responsible for failing care standards. Since the Mid-1980s, NHS policy has been crafted in the image of neo-liberalism, seeing the introduction of market forces into a public sector context where measurement, management, increasing productivity, and a do more for less mantra have been adopted through New Public Management (NPM). Within this culture, executive nurses must improve care quality and ensure patient safety. The new UK Government have described the health and social care system as broken and in crisis; proposed solutions include a greater focus on productivity and shifting the workforce from one sector to another. Understanding and explaining how executive nurses lead nursing and their executive function in the boardroom influenced by the cultural context sheds light on their leadership practice and their ability to successfully lead, given their hybrid role and the potential tensions in the values between nursing and NPM. The potential impact of this new knowledge on the development of aspirant and practising executive nurses, offering guidance on navigating the challenging role and planning for potential success, is significant.

This study offers a unique perspective on successful executive nurse leadership, examining it from the viewpoints of executive nurses, chief executive officers, medical directors, and senior health leaders. The aim is to provide a comprehensive explanation of the potential forces that contribute to successful leadership.

Executive nurses' leadership experiences can be characterised as a liminal space in which they transition from being unprepared for the executive role and the risk of being seen as too 'nursey' to confidently providing nursing advice through securing professional credibility and visibility, knowledge of nursing practice and policy. This appeared to be achieved by retaining the primacy of one element of the hybrid role over the other rather than assimilating the two elements of their role.

Executive nurses' were seen as leading relationally, which is necessary to navigate the influences of the cultural context in which they operate. Their approach was informed by their early career work as clinical nurses using therapeutic relationship-building capability; this approach under-labours NHS promoted leadership policy as part of NPM informed by traditional private sector adopted theory. The emotional work involved in relational work went unrecognised and unvalued by the executive nurses and colleagues. The cultural context and leadership approach are influenced by board members' unconscious bias and prejudiced perceptions of nurses and nursing. A dominating focus on delivering government policy and targets creates an invisible

intersecting cultural clash between managerialism, sexism, and bias toward the medical director's authority, which has been framed as the concept of Nursism.

Understanding and navigating the cultural context is important for executive nurses and all nurses in the NHS. This understanding can inform their future leadership development, ultimately leading to the potential to deliver high-quality care. This new dimension to understanding relationship leadership can contribute to understanding leadership in other organisations and workplace cultures.

32 - From fractured to flourishing systems– the development of a Conceptual Framework and Impact Continuum for Clinical Leadership Programmes

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This doctoral study set out to explore a gap where there is little robust evidence on the role Clinical Leadership Programmes (CLPs) play in transforming organisational culture (West, et al., 2015), culminating in a Conceptual Framework and Impact Continuum for Clinical Leadership Programmes. The presentation will explore the role of paradoxes and dialectics and how two key factors, alignment and psychological safety, were reported as particularly influential on whether a CLP impacts on the development of flourishing or fractured frontline workplaces and organisations. Recommendations for policymakers and organisations that offer CLPs, and future research will be considered.

The study aimed to explain what outcomes/impact/processes in a CLP are most useful to understanding the relationship between the frontline microsystem and meso-system organisational culture, and how specific experiential learning and practice development strategies impact on microsystem culture and person-centred clinical leadership practice.

The study drew on realist evaluation methodology to theorise the relationships between context, mechanisms and outcomes to identify what works, for whom, when, why, and in what circumstances in a CLP. A concept analysis of clinical leadership developed a working definition, and a realist synthesis of CLPs across healthcare professions informed the development of initial programme theories. These were tested using realist interviews, realist focus groups, and documentary analysis in multiple embedded-case CLPs across a case study acute hospital NHS provider organisation. Refined programme theories identified what works in a CLP, tested with participants and internal stakeholders from the first multiprofessional CLP cohort, external CLP experts, and a Patient and Public Involvement (PPI) representative. These theories were synthesised into six realist principles or 'simple rules' (Best, et al., 2012).

A paradox became evident, where contradictions of the impact of the CLP experience and unexpected outcomes raised questions of how clinical leaders could operate and flourish within the seemingly incompatible forces at play in a case study NHS trust Stanley, (cited in McKellar and Stanley, et al., 2021). Some staff were left with the paradoxical situation of studying clinical leadership without being (culturally) allowed to implement and/or consolidate their learning. It became clear that the simple rules of what works and the themes of what does not work were not paradoxical polar opposites of the same issues.

The application of dialectics was key to the idea of developing a continuum of impact from the CLPs, rather than a paradoxical good/bad scenario, and the need to consider

the impact of ineffective contexts, as well as mechanisms that work. The continuum fits with current realist evaluation thinking of the concept of a dimmer switch (Dalkin, 2015), whereby the intensity of impact varies in line with an ever-evolving context like the NHS, rather than a 'trigger' or 'firing' of a mechanism, as advocated by Pawson and Tilley (1997).

Alongside the idea of paradox facing the clinical leaders, a dialectical exploration revealed two contrasting forces: the flourishing frontline and the fractured organisational culture, with dissonance between the micro- and meso-system levels, impacting on how the clinical leaders responded to their situation and the way in which these differences were resolved. The importance of a dialectical perspective has become a theme that rejects paradoxical oversimplification in organisational leadership studies, and instead advocates a focus on the interdependence of opposing issues and dynamic interplay of forces that connect them (Fairhurst and Collinson, 2023).

These new insights make a contribution to the study of clinical leadership development, making the relationship between CLPs and the workplace and organisational cultures more explicit how learning and PD strategies in a CLP can enable growing clinical leadership skills as well as evaluating the impact of clinical leadership development for individuals, teams, organisations, and services.

The Conceptual Framework and Impact Continuum for CLPs has been generated as the synthesis of this thesis. It evolved within the context of a turbulent period in the NHS and a worldwide pandemic, that continues with the introduction of integrated care systems. It would therefore need further refinement and testing in the current challenging climate with changing healthcare boundaries and new clinical and care leadership roles developing, as well as building on the strengths and limitations of the realist approaches used in this research.

33 - Daoist Leadership: The Way of a Sage

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This conference paper summarizes the key points of my new book on Daoist leadership provisionally titled 'Daoist Leadership: The Way of a Sage' that I expect to publish next year. For those interested in the study of non-Western approaches to leadership this book sheds new light on classical Daoist thinking about the character of sagely leaders. Its wisdom has the potential to significantly improve the performance and wellness of leaders, the quality of their leadership, and the well-being of others. My expectation is that the book will be of particular interest to readers interested in soft, kind, and non-abrasive leadership styles.

In this conference paper I enumerate core characteristics of the Daoist (Taoist) sage and a Daoist style of leadership as articulated in the six Daoist classics of Laozi, Zhuangzi, Liezi, Wenzi, Neiye (Inner Training) and the Taiping Jing (Classic of Great Peace). These sagely characteristics include the traits emphasized by Laozi of loving-kindness and impartiality, humility and not seeking fame, tranquility and meditation, emptiness and simplicity, and trustworthiness and sincerity. They also include virtues mentioned in other Daoist classics such as imagination, creativity, and flow, retreating from the world and accepting death, sensitivity to context, recognizing that things are usually not as they appear, and the importance of luck. These leadership traits can enable one to lead one's own life towards greater wellness and to lead other people, groups, and organizations in a way consistent with Daoist philosophy.

What my study adds to the existing literature on Daoist leadership is a comprehensive book-length treatment focused on specific ethical characteristics of sagely leadership. I make use of recent translations drawing from six classical Daoist texts instead of just examining one or two classics. Emphasizing the altruistic variant of Daoist sageliness, I also look at Daoist leadership ideals on its own terms instead of through a Confucian or Western lens. As demonstrated in this paper, although some differences in depictions of the sage are present across canonical texts, one still finds a rather coherent conceptualization of sagely leadership across Daoist classics indicating a rather unified position on what constitutes a Daoist approach to leadership.

As I explain in the paper, my book on Daoist leadership is structured around the ethical character of sage leaders. It opens with an introductory chapter (Chapter 1) containing a review of past academic literature on Daoist/Taoist leadership, a discussion of my research methodology and main findings, and a preview of the upcoming chapters. The next five chapters (Chapters 2-6) convey key characteristics of sagely leadership found in Laozi's Daodejing (DDJ) that are confirmed and elaborated upon in other Daoist classics. Those features are loving-kindness and impartiality (Chapter 2), humility, relative obscurity and not seeking fame (Chapter 3), peace, tranquility and meditation (Chapter 4), emptiness and simplicity (Chapter 5), and sincerity, trustworthiness, and authenticity (Chapter 6). These chapters demonstrate how Laozi's conception of sagely leadership is mostly publicly oriented and altruistic as also found in the Wenzi and

Taiping Jing. To a large extent the Daoist classics of Zhuangzi, Liezi, and Neiye are in agreement with these features of the sage. Yet, when we turn to Zhuangzi and Liezi we also find descriptions of a sage who generally prefers to avoid politics, government, and other social institutions. This is somewhat different than the altruistic sage ideal of Laozi and Wenzi. But Zhuangzi and Liezi also add new dimensions of thinking about Daoist sagely leadership that are captured in the last four chapters of my book (Chapters 7-10). These features are imagination, creativity, and flow (Chapter 7), reversal, adaptation, and precluding delusion (Chapter 8), retreating from the world and accepting death (Chapter 9) and the importance of luck (Chapter 10).

To sum up, this conference paper provides a concise yet comprehensive overview of a soft, kind, and non-abrasive leadership style that further develops my earlier work on the ethical character of Daoist sages as discussed in my previous articles on Daoist leadership (Joshi 2023, 2024) and recent book 'Putting Daoist Thought into Practice: Happiness, Longevity and Enlightenment' (Routledge 2024/2025). My hope is that in presenting this new work on Daoist leadership to experts in leadership studies at the ISLC, I will be able to receive useful insights and feedback I can incorporate into the final manuscript of my next book prior to its publication.

34 - Developing agency through leadership ideals: The case of Finland and the Bildung master discourse

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Across the social sciences we can see a growing concern for the grand challenges like climate change, poverty, and inequality (Ergene et al, 2021; Wickert et al., 2021). It is becoming clear that organizations cannot focus merely on profit-making or intra-organizational affairs (Burnes et al., 2018; Tsui & McKiernan, 2022). There is consequently a burgeoning interest in morals, value commitments, and ideological discourse especially around the topic of leadership (Alvesson, 2019; Lemoine et al., 2019; Tourish et al., 2010).

Value-laden discourses like ideological discourses are important, because they are employed when needing to explain, motivate, reason, or legitimate actions to others (van Dijk, 2006). In short, such discourses "warrant" reasoning and actions (Toulmin, 2003). Many scholars agree that without attention to such discourses 'there is a general tendency for purpose within business and the public sector to become overly preoccupied with the output of external goods – profit, shareholder return, value for money, or efficiencies' (Kempster et al., 2011, p. 329).

These value-laden discourses are particularly important for leadership, because leadership can be understood as an 'empty signifier' (Kelly, 2014) that draws on significance and legitimacy, and conversely, is also contested through adjacent discourses (Fairhurst & Connaughton, 2014). From a discursive perspective, leadership functions as a carrier of ideals, an ongoing and everchanging discourse on what is worth pursuing, how, and why (Kempster et al, 2011; Smirchich & Morgan, 1982; Tourish, 2014).

The practical significance of the leadership discourse comes from its proximity to agency. Leadership 'is a primary means by which the agency of organisational actors is enabled and constrained" (Tourish, 2014, p. 80). Given the climate crisis and other grand challenges, the leadership discourse is both important and useful, because it offers a time-tested and ubiquitous means of influencing organizations in general and everyday organizational actions in particular. However, how values from a desirable discourse could be connected and translated into the everyday values and practices of leadership is a seldom posed question. A particular discourse is rarely advocated within organization or leadership studies. Conversely, discourse studies have mostly been suspicious toward ideologies (Mumby, 2004), typically unearthing their hidden effects and mechanisms (Fairclough, 1992; Phillips & Oswick, 2012). Ideological discourses with their, at times, hidden norms and values, however, do not need to be perceived as negative (van Dijk, 2006). In keeping with the times, even critical scholars have voiced interest in affirmative movement building (Spicer et al., 2009) and impactful 'betterment of humankind' (Delbridge, 2014, p. 111).

This case study brings to light how a value-laden discourse can be brought to bear on the leadership discourse to uphold and alter practiced leadership ideals. More specifically,

we examine how a value-laden discourse can develop into an influential, widely used, and durable roadmap to desirable futures, thus wielding a considerable influence on how leadership is understood and practiced across time. We approach the issue through the concept of a master discourse and investigate the interplay between a master discourse and the leadership discourse. We conceptualize a master discourse as a grand Discourse (Alvesson & Kärreman, 2000) furthering overt process and outcome ideals. A master discourse functions as a unifying framework for imagining and attaining desirable futures – a roadmap – by providing normative ideals and other discursive resources pertaining to what should be sought and how.

To draw forth relevant insights about how a master discourse exerts influence on the leadership discourse, the study analyzes the emergence and contemporary use of the Bildung master discourse in Finland. The empirical case describes its historical rise, recent societal developments, and an autoethnographic account of its educational practice. The Bildung master discourse is an open-ended societal project that previously sought liberation from oppression and has since transformed to seeking solutions to the needs of the day including global grand challenges like climate change and workplace wellbeing. The findings suggest four dimensions and eight corresponding features that contribute to a thriving and long-lasting master discourse that continues to exert influence on leadership ideals in Finland. The implications for the leadership discourse are discussed.

35 - Stoic Leadership: Can it work?

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The majority of leadership theories are primarily focused on behaviours and traits and not on the way leaders think. Consider servant leadership which has a focus on serving others, especially the wellbeing of followers. Some behaviours associated with this theory include personal sacrifice, a genuine interest in people, honesty, and instilling trust (Winston & Fields, 2015). How these behaviours can be instilled in leaders interested in this theory, or any other leadership theory, is rarely addressed.

The notion of examining leadership from a different perspective, such as how leaders think and the influence this has on behaviours, is an area that is underdeveloped. The use of Stoic philosophy has been discussed in the field of Cognitive Behavioural Therapy as a way of managing problems and changing the way patients think and behave (Robertson, 2010). Could this philosophy also be used to influence leadership behaviours and allow leaders to flourish?

We propose that Stoic philosophy, with its emphasis on self-control, rationality, and resilience, could provide a more robust theoretical underpinning to strategies for leadership development, more specifically for self-leadership. This contribution explores how Stoic philosophy and its underlying principles align with core facets of self-leadership and can enhance leader thinking toward behavioural change.

A common view is that you can't lead others if you can't lead yourself (Blanchard, 2005; Hougaard & Carter, 2018; Meyer & Kramer, 2022). This is the core concept underpinning the theory of self-leadership, introduced as an expansion of self-management theory (Manz, 1986; Manz & Sims, 1980). Both share key components such as self-awareness, goal setting, self-reinforcement, and self-reflection, which collectively contribute to an individual's ability to lead themselves effectively.

Self-leadership is further distinguished by three core cognitive components that serve to form developmental strategies: behaviour, reward, and constructive thought patterns (Carmeli, et al., 2006).

Behaviour strategies are focused on increasing self-awareness and thus allowing for the use of behaviour management techniques, with those related to necessary tasks that are considered personally unpleasant considered of primary importance (Neck & Houghton, 2006).

Reward strategies are concerned with improving intrinsic motivation and reward through conducting or completing tasks regardless of enjoyment (Furnham, 1990).

Constructive thought pattern strategies foster habitual ways of thinking that may improve performance (Neck & Houghton, 2006).

Stoic philosophy is similarly grounded in three branches of knowledge: logic, physics, and ethics (Dhiman, 2021). Stoic logic teaches us that we should move beyond initial reactions and judgements when situations occur. Stoic Physics is concerned with the dichotomy of control – what is and what isn't within our control. Ethics in Stoicism considers how decisions and actions affect others through the virtues of Wisdom (see things as they are), Temperance (discipline and self-control), Justice (acting fairly), and Courage (to act in the right way).

Stoic teachings encourage practitioners to cultivate a mindset that embraces challenges as opportunities for growth, fostering a sense of inner strength and stability that aligns with the behaviour strategies of self-leadership (Moreno-Monsalve, et al., 2023). Additionally, the Stoic focus on virtue and ethical behaviour complements the reward strategy of self-leadership, reinforcing the idea that work well done is reward itself (Irvine, 2008). Finally, Stoicism teaches individuals to focus on what they can control and to accept what they cannot, which relates to the constructive thought aspect of self-leadership (Brown, et al., 2023). Hence, Stoic principles may provide fruitful ground for exploring and clarifying in more depth how core facets of self-leadership can be enhanced with a 'thinking' perspective (Figure 1).

Figure 1: Aligning components of Stoicism with self-leadership strategies

In summary, self-leadership encompasses a range of strategies aimed at fostering personal effectiveness and Stoic philosophy may provide a complementary framework that enhances this practice through its focus on self-control, resilience, ethical behaviour, and cultivating cognitive strategies for behavioural change. The integration of these concepts may lead to more effective leadership in both personal and professional contexts.

36 - Social movements in relief: Ma leadership as a heuristic to consider and make visible the life reflected in the space-in-between

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Building on research for local sustainability (Balda and Stanberry, 2021), we seek to call attention to what is taking place in terms of plural leadership (collective, distributed, emergent) and social movements that address grand challenges in particular. Though powerfully present, it is not seen. Rather it exists within the space between, and, as such, we use the Japanese term Ma 間 as a heuristic to identify it.

When we consider that Ma 間 is holonic, it signals that it can be both/and, involving a form of dialogical leadership at the individual and group level (van Loon, 2017) but that it is simultaneously a part of a larger system. It is within this larger system that we find Ma 間 to be a heuristic that identifies the space within which collective action effectuates movement and change. It can be understood as encompassing the energy held in the space between. As such it may be a modifier to the term leadership as that term is used in popular and academic literature.

The beauty of the Japanese aesthetic and concept of Ma 間 is that it takes on different meanings in the spaces and context of other words, and in different art and technical forms. Architect Arata Isozaki calls Ma 間 central to time and space. It provides scope for life, and for energy. (Matsumoto, 2021), echoes this reflection noting that in the design of traditional buildings, the layout is intentionally designed to encompass empty space — "energy filled with possibilities. . . . The emptiness of the interior enhances appreciation for the ephemeral experiences that pass through — the momentary gatherings of people and objects. . . . it is about the life that occupies the space." This space is found throughout Japanese aesthetics, including dance, music and Ikebana, which expresses creativity while connecting with nature in the arranging of flowers. While sometimes considered emptiness, it is a charged emptiness, the space being part of the design. Ma 間 makes the white space - what appears as emptiness in the design - into a substance itself and can comprise the human experience within it (Blaine, 2015, p. 4)

Ma 間 Leadership orients us in the unbounded system, a wayfinding that surfaces the connections among and between systems, and the groups that compose them, and animates the white space. As Ma 間 is unbounded ilt can be seen to represent the flow and shape shifting of bounded systems such as social movements, and prefigurative actions. It speaks to that which is emergent in leadership, arising from the interactions among those joined to similar sustainability purposes.

Ma 間 can become a precursor to new visions for collective engagement that affirm states of human flourishing, which is also the goal of critical leadership (Chandler & Kirsch, p. 187; Alvesson & Spicer, 2014), and inclusive of "socio-political equality, human-nature symbiosis, and human-centred technological progress" without predicting probable futures (Gümüsay, et al., 2022, p. 239). As an aesthetic, as well as a

heuristic, it lends itself to being multidimensional and the subject of interdisciplinary and multidisciplinary approaches.

Connections to Ma 間 can be found in collective leadership, social movements and the nature of distributed prefiguration, and in concepts that challenge the personification of leadership and in Eco-leadership where the discourse recognizes in the space-in-between, possibilities in devolved power, dispersed leadership, acceptance of not-knowing, and following emergent patterns (Western, 2013, p. 197).

By doing so, we connect to the significance of spaces still not evident and how we might as researchers open up further possibilities. We hope to open a door to further discovery and engagement with other types of similar learning in leadership and particularly find overlap with other themes being explored such as prefiguration, spontaneous movements, and the reconstruction of public space through technology (Gerbaudo, 2012) - all of which offer new possibilities for organizing and leadership involvement.

Following a description of the research among sustainability practitioners, we provide background on Ma 間 that informs our discussion of its significance. We look at the how of different forms of plural leadership, eschewing individual characteristics and reflecting on the tensions and possibilities leading to results across a spectrum of forms of organising, and from which a particular collective dynamism emerges (Cunliffe & Hibbert, 2016). We then discuss the ways in which it connects to leadership that is plural, collective, and is focused on organising over organisation. We conclude with the benefits and difficulties of using Ma 間, while crediting it with reimagining possibilities for environmental and social action.

37 - Moments of collective leadership configurations: A study of military teams in action

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In many western organizations, the practice of leadership is said to be in transition as heroic, individual leadership is increasingly being replaced by a collective or group exerting influence and taking action (Carter et al., 2016; Chabrot et al., 2016; Fletcher 2004; Collinson et al. 2017). These developments were triggered, at least partially, by wide-spread changes in organizational structures and practices, such as the increasing move towards flatter organizational hierarchies and flexible and ad hoc collaborations (Edmondson & Harvey, 2017). Moreover, as the context in which organizations operate is becoming increasingly complex, it is unrealistic to expect individuals to "possess all the leadership skills and knowledge necessary to guide complex organizations in a dynamic and global marketplace" (Pearce & Conger, 2001, p. 2). Instead, involving more individuals in the leadership process is seen as a way of addressing these organizational changes – for instance by increasing the capacity for ambidexterity to embrace tensions and paradoxes (Mihalache et al., 2014).

In parallel with these changes in organizational practices, scholarly interest in collective leadership (which, following Ospina et al. (2020), we understand as an umbrella term that subsumes distributed leadership, plural leadership, or shared leadership) is increasing. However, previous research has tended to position collective leadership as being constituted by horizontal, egalitarian relationships (e.g., Buchan &Simpson, 2024; Gibeau et al, 2020; Lortie et al, 2022), while vertical relationships are merely seen as creating and allowing the space that is necessary for collective leadership to emerge and as delegating specific tasks and functions to the collective leadership process taking place horizontally (e.g., Holm & Fairhurst, 2018; Pearce & Conger, 2001). According to this literature, vertical and horizontal relationships are largely conceptualized as being mutually exclusive when it comes to the emergence of leadership processes or moments. In other words, in current theorizations, a specific moment of collective leadership is typically understood as being either vertical – i.e., based on a vertical, largely hierarchical relationship – or horizontal – i.e., based on horizontal, largely egalitarian relationships.

Central to these conceptualizations of collective leadership is a focus on the configuration of relationships (see, for example, Empson & Alvehus 2019; Lortie et al. 2022; Smith et al, 2019). However, in contrast to leadership moments – which are transient and episodic in nature – these relationships have a certain duration. As a consequence, much earlier research on collective leadership sheds light on the emergence of collective leadership in the context of the gradual emergence and development of relatively stable relationships. But the role of these relationships and relational configurations in accomplishing significant moments of leadership is often overlooked, and the expected benefits of how collective leadership (such as adaptability,

broader utilization of diverse knowledge, etc.) are accomplished in practice remain largely unexplored.

There is, however, a small but growing body of research that focuses more closely on moments of leadership. Using ethnographic methodologies and conducting close analyses of interactions, these studies provide important insights into the actual accomplishment of collective leadership (e.g., Choi & Schnurr 2014. Clifton, 2017). For example, in a recent study on distributed leadership in a netball team, Schnurr et al. (2021: 98) explore the emergence of leadership in a sports team and describe "some of the specific processes through which leadership is claimed and assigned, as well as rejected, passed on, and eventually accepted by different team members". But while this and other studies illustrate the episodic nature of significant shifts in collective leadership (Sklaveniti 2020), and demonstrate how these shifts are interactionally accomplished (Van De Mieroop et al. 2020; Schnurr et al, 2021), they pay limited attention to the role of existing vertical relationships in collective leadership.

This paper aims to address this lacuna by illustrating that moments of collective leadership can simultaneously build on both vertical and horizontal relationships. To do this we situate our work within the practice turn in organization studies whereby practices are said to constitute the site of organization. If this is the case, it follows that organizational phenomenon, such as leadership, "transpire through, and are effects of, a texture of interconnected practices" (Nicolini 2009: 1392). Consequently, we argue that, in their everyday practices, by skillfully navigating and orienting to both vertical and horizontal relationships, organizational players bring about collective leadership as a local accomplishment.

To make these practices available to the analyst we draw on multimodal conversation analysis (Heritage & Clayman, 2010; Sacks, 1992) which allows us to capture the real-time, interactional practices through which leadership, as a matter of influence (Hosking 1988) is practically achieved. More specifically, in our analyses below, we draw on an empirical study of a Danish military team in Afghanistan. Of particular interest are those moments of collective leadership in which the team's understanding of a specific situation and their organization of future actions to address this situation change in significant ways. But before we explore in more detail the specific processes through which this is achieved, we provide a brief overview of the relevant literature on collective leadership.

38 - Lead, Follow, or Get in the Way

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Research Question: What is the state of graduate leadership programs?

The author proposes to conduct a meta-analysis of graduate (Master's) degree programs in the leadership discipline. For background, the author recently transitioned from public administration to organizational leadership as the coordinator of a graduate program. Upon taking this position, the author was tasked with conducting comprehensive internal and external reviews of the Master of Science in Organizational Leadership program, then make recommendations to faculty and leadership to revise courses and the program, and finally to traverse the curriculum change process from department to college faculty committees through to the institution for review and approval.

A large portion of both review processes identified peer and aspirant programs at other institutions. The other programs provided insight into adaptable ideas which were integrated into recommendations in the curriculum revision process. The literature review segment of the proposed research will build upon the initial comparison of peer and aspirant programs, to include what other authors in the discipline have published about the content and structure of graduate leadership programs.

The author proposes to take a similar approach to building research on leadership programs as done previously on public administration programs. Prior to joining the graduate leadership program, the author coordinated undergraduate and graduate public administration programs. This included shepherding a Master of Public Administration successfully through the intricacy of accreditation with the Network of Schools of Public Policy, Affairs, and Administration (NASPAA). In turn, this experience led to a research focused investigation of the structure of NASPAA accredited programs. The preliminary results of this research were presented at the 2019 American Society for Public Administration National Conference and complete findings in 2022 in the referred journal Teaching Public Administration, as cited below.

The author proposes to build upon the initial literature review of graduate leadership programs to conduct a similarly structured investigation of graduate leadership programs in the United States as a meta-analysis in three phases. First, since leadership programs do not have the same accrediting body as public administration, IPEDS (Integrated Postsecondary Education Data System) data from the U.S. National Center for Education Statistics will be examined to tabulate data on the number of programs, students, degree awarded, institutions, etc. The IPEDS data is essential to identifying the actual institutions awarding leadership graduate degrees to conduct the follow-on phases. During the external review of graduate leadership programs conducted in 2020, it appeared programs were mainly housed in business, education, and others, which indicates a diversity of sub-disciplines. This diversity will be investigated to the extent program categories are available in the IPEDS data.

The second phase, which also will be conducted in a similar fashion to the cited article on public administration, will be to visit the websites of each program identified through the IPEDS data to tabulate each program. The source material to investigate will be the published web pages and program catalogs of each institution, in a manner similar to a degree seeking student weighing program choices. The review will consider the structure of each program identified (art, science, terminal degree, or a hybrid), content focus (organizational development, nonprofit, healthcare, business, education, and others), credit hours, courses (core, specialization, electives, and others), pedagogical format (face to face classroom, blended, online synchronous, online asynchronous), number of faculty, where the program is housed in the institution, and other relevant program elements.

Finally, instead of simply depicting the "state of graduate leadership programs" as a single point in time, the author will assemble seven to ten academic years of IPEDS data to examine American graduate programs over time. The intent of the author here to chart growth or decline in programs, if there is any development or revision in programs, and especially consider any observable impacts in the data over the pre-COVID 19 (prior to the 2019/2020 academic year), during COVID 19 (the academic years 2019/2020 and 2020/2021), and post COVID 19 (academic years 2021/2022 to the present).

While the author acknowledges the conference is international in focus and being held in the United Kingdom, the intent is to expand the research methods beyond United States institutions once the initial findings are reported and data sources similar to IPEDS are identified as resources for other countries. Bachelor's Degrees in leadership areas are not included in this study due to the diffuse nature of undergraduate programs. The author hopes student demographic information can be found in this research, since programs may be affected by the types of students attracted (i.e., traditional students or adult learners) and other diversity indicators. The author also hopes to determine if information about individual institutions is reflected in or impacts the graduate leadership programs. This could include whether the institution is private nonprofit, private for profit, or public. Additionally, the Carnegie Classification of Institutions of Higher Education (Doctorate Granting by Research Activity and Master's Colleges and Universities by degrees granted) and regional accrediting body may be considered. The preliminary findings will be presented in conference to attendees, with a completed research article submitted for peer review in the journal Leadership in 2025/26.

39 - If leadership is a collective practice, how do we do leadership development?

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Introduction: This paper will explore the challenge of how we foster leadership learning/development if our understanding assumes leadership is a collective practice that results from the flow of interactions between human and non-human, in the sense of material artefacts, space and time. The paper speaks particularly to the ISLC theme of 'leadership and the non- or beyond human.' If successful we will depart from traditional presentation formats to present our paper using an interview format.

Theoretical framing: Typically, leadership development has been seen as an individual endeavour. Understanding how individual development might translate into organizational transformations is hindered not least by a poverty of theory in evaluation of learning and development interventions. Evaluation frameworks have frequently failed to encompass the difficulties faced by individuals who have engaged in leadership development in making transformations to their organisations. Easterby-Smith et al (1997:351) suggest that organisational impacts organization are "more readily apparent as outcomes from specific projects and programmes and less easily apparent in terms of building a 'learning organization.'" Several writers have illustrated the complexity of linking individual learning and development into organization practice, for example, Bramley (1991:4)) points out "the logic of (the) approach that, as organizations are made up of individuals, it must be possible to change the organization by changing the members ...is a great simplification".

Collective leadership (CL) has been presented as a new emergent post-heroic perspective that decouples the practice of leadership from the hierarchical roles occupied by individuals (Ospina et al. 2020), distributing and sharing it among different people in a potentially fluid way through the construction of interaction (Denis et al. 2012). CL is a broad label emphasizing a shift away from seeing leadership as either position occupied or activity exercised by individuals, towards 'multiple individuals assuming (and perhaps divesting themselves) of leadership roles' (Yammarino et al. 2012:382). However, while the 'terrain of collective leadership is expanding' (Ospina et al. 2020:441), and the idea is more widely accepted that leadership is not simply in the hands of a formally appointed leader, but is also accomplished through shared effort and insight (Fairhurst et al., 2020; Fitzsimons et al., 2011; Yammarino et al., 2012), the challenge remains as to how best to develop collective leadership capability.

Literature on developing collective leadership: Limited attention has been given to collective contexts in leadership development (Croft et al., 2022; Eva et al., 2021). Where it does exist, the literature is fragmented and siloed, hindering theoretical and practical advancement. Eva et al. (2021) identify five theoretical perspectives on collective leadership development (CLD): person-centered, social-network, social-relational, socio-material, and institutional, each with 'inherent weaknesses' (p.7). These perspectives tend to focus on people-centric approaches, reinforcing traditional, leader-

focused views and failing to address underlying issues within collectives or the contexts where leadership occurs (McCauley and Palus, 2021). Although Eva et al. (2021) propose a multi-perspective framework to consolidate these perspectives, it does not appear to fully address these weaknesses.

An alternative approach to CLD is through a leadership-as-practice (L-A-P) lens, which could address concerns by viewing leadership as arising within collectives and embedded in context (Lehtonen & Seeck, 2022). L-A-P views leadership as emerging in practice rather than from individual traits or competencies (Raelin, 2016), focusing on the doings of leadership (Lehtonen & Seeck, 2022). It shifts leadership from individuals to collectives, where L-A-P looks for leadership in the flow of social and material interactions in everyday practice, involving artifacts, setting, time, people, dialogue, and gestures.

The L-A-P development literature, like CLD, is still in its infancy, particularly from an 'as practice' perspective (Lehtonen & Seeck, 2022:55). Lehtonen and Seeck (2022) review this literature, highlighting the consensus on the importance of context and the dominance of informal workplace learning in L-A-P-based leadership development. However, there remains a focus on formal leadership development programmes as an approach to leadership development.

L-A-P approaches emphasize collective capacity building, though some focus on individual development (Case & Sliwa, 2020) and others on the collective capacity building (Carroll et al., 2008). The aim of an L-A-P approach is to help learners learn from experience and support leadership development in the workplace (Lehtonen & Seeck, 2022). This perspective shifts leadership development from leaders to collectives (Friedrich et al. 2009), from teaching to learning (Lehtonen and Seeck, 2022; Raelin, 2018), and from formal classrooms to workplace learning (Gergen and Hersted, 2016), highlighting the importance of context and situated practice (Eva et al., 2021).

Consequently, L-A-P has profound implications for leadership development and learning (Case and Sliwa, 2020), whereby a radical re-redesign of leadership development programmes is required and leadership development needs to be re-imagined. In search of answers, we draw on L-A-P (Carroll, Levy & Richmond, 2008; Raelin, 2016) and continue to build on Lehtonen and Seeck's (2022) suggested L-A-P development framework to offer a theory of L-A-P development to contribute to growing calls to better make sense of how to foster CLD (Eva et al. 2021).

Empirical illustration: In the full paper we will provide illustrative examples of collective leadership development in practice.

40 - Teaching and Practicing Global Leadership Critically: Acknowledging Context and Power in an Intercultural Dialogue for Social Change

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After World War II (WWII), big firms from the United States (U.S.) began to look for markets abroad to enhance revenue, and much attention was focused on the studies interested on learning how local cultural, legal, business, and political systems operated. However, "knowledge transfer was conceived as being largely unidirectional in sequence: from headquarters to subsidiary and from home country to host country" (Bird & Mendenhall, p. 116, 2016). In essence, U.S. culture and their way of doing businesses were the dominant approaches since they had been the war winners.

Notwithstanding, by the end of the 1970s, Europe had recovered from WWII, and Japan emerged as a new economic power. Thus, U.S. domination of global markets started to be threatened, and with it, came the loss of confidence in their manufacturing and management techniques. Moreover, the use of computers and telecommunications during this period increased interdependence between multinational companies, bringing cultural interest to the center (Bird & Mendenhall, 2016). Now, it was not just about expatriates from the U.S. working in different cultures. Now, workers on U.S. soil must deal with people from different cultures abroad through computers and telecommunication devices.

This was a pivotal moment in the evolution of global leadership. By the end of the 1980s, the concept of cross-cultural/international management, based on an expatriate detached from the country they were working in, was replaced by the era of the 'engaged' expatriate (Bird & Mendenhall, 2016). This moment marked a profound transition in understanding leadership, shifting from a leader-centered approach (the expatriate and their 'one-way communication') to a relational perspective (an expatriate manager focused on 'two-way communication'). This shift was not just a change in approach but a fundamental reorientation of the entire field of global leadership.

Today, with the process of globalization that has increased interdependency, multiplicity, flux, and complexity (Lane et al., 2004), the role of global managers has evolved. Now, they are required to adopt new global leadership skills beyond those needed in the past to be an effective expatriate manager. The focus has shifted from managing operations to developing cultural awareness and sharing values. This evolution underscores the necessity for global managers to adapt to the changing global context, transcending their cultures of origin and integrating pieces and manifestations of other cultures to become effective global leaders.

In essence, since the 1940s, there has been a transition from the dominance of U.S. culture and way of doing business, where the leader just knew about other cultures to facilitate the imposition of the U.S. view, to a moment when a global leader understands

the world in a holistic and critical way, involving followers and co-creating a new 'global culture' within organizations. Therefore, the purpose of this paper is to advocate for the conceptualization of global leadership research and practice from a critical perspective to go deeper into issues of intercultural dialogue and communication leadership as tools for social change and global justice. So far, conceptualizations and practices of leadership have been thought from a very U.S. and Western perspectives and new leadership approaches that see intercultural leadership as a real dialogue between cultures rather than as a monologue of the most powerful is needed.

Moreover, since the phenomenon of globalization began in the 1990s, the idea of a country with a homogenous culture started to be seen as narrow. Today, a wide variety of strong cultures are emerging. These cultures are not grounded in geography anymore (Maznevski et al., 2013) and individuals are becoming more multicultural intrapersonally (Vora et al., 2019). What about a person from France whose partner is from Colombia, studied in Brazil, and works in the U.S.? Can we apply a lens of 'French culture' or 'French leadership' to that person? Or what about a Canadian manager whose parents are refugees from Somalia? And of course, what about issues of gender, race, class, religion, or sexual orientation?

Context matters, and these are the questions that critical scholars of global leadership are trying to answer while broadening the way of conceptualizing leading and following at a global level. This global level can be experienced when working abroad as an expatriate but also from your place of birth since telecommunications connect us with people from all around the world and culture is not understood necessarily as a nation- or ethnicity-based group anymore but as an identity-based social group. In essence, it is not needed to travel to find the global or to experience diversity. Both are here right now. This is why the capacity for critical intercultural communication and navigating among different cultures is key for expatriates, international assignees, or anybody today in our multicultural societies who is dealing with the global in a certain capacity.

Finally, because context matters to understanding global leadership, another key element is power and resistance when it comes to cultural relations. Critical perspectives of leadership in general and, particularly, critical global leadership scholars, have focused on studying leadership under globalization and how the global context influences individual cultures (Appadurai, 1996; Bauman, 2008; Featherstone, 1995; Fukuyama, 2006; Huntington, 2011; Latour, 2002; Mignolo, 2009; Perruci, 2019; Tsing, 2011). Knowing more about power relations between cultures and identities can contribute to our understanding of this complex interplay of culture, power and resistance within globalization and how to lead and follow not just more effectively, but above all ethically, when we encounter the global other.

41 - Embracing Harmony: Confucian Values-Based Leadership in Fostering Social Good and Individual Flourishing

Dr Barbara Xiaoyu Wang
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In an era marked by increasing polarisation and fragmentation within the socio-political sphere, the need for leadership that can transcend these divisions is more pressing than ever. This study explores and underscores the relevance of Confucian values as a pivotal framework for cultivating leadership that promotes social good and individual flourishing. Confucian philosophy, with its emphasis on ethical conduct, harmony, and the moral development of individuals as a precursor to societal well-being, offers valuable insights into leadership that are profoundly pertinent to contemporary challenges.

The Confucian concept of leadership is not just about authority or power; it is deeply intertwined with virtues such as benevolence (ren), righteousness (yi), propriety (li), wisdom (zhi), and trustworthiness (xin). These virtues guide leaders to act justly and foster an environment where dialogue and mutual respect can thrive. This approach, which contrasts with more autocratic or divisive leadership styles that exacerbate social tensions, underscores the urgent need for a more harmonious approach.

This conceptual paper delves into applying Confucian values-based leadership in promoting social good and individual flourishing. Drawing on core Confucian principles, the study proposes a leadership framework that integrates ethical governance with the holistic development of individuals. The paper argues that Confucian leadership fosters harmonious relationships within organisations and communities, leading to sustainable social development and enhanced individual well-being.

Through qualitative analysis of historical and contemporary examples, this study examines how Confucian leadership principles have been applied and how they contribute to resolving conflicts and bridging divides in various cultural and organisational contexts. This exploration involves critically examining the interactions between Confucian leaders and their communities, assessing how these relationships facilitate collective actions towards common goals and the betterment of society. By highlighting practical examples, the paper demonstrates the applicability of Confucian values in addressing modern societal challenges.

The study also engages with Confucian principles to contribute to the broader discourse on how diverse leadership theories can unite to address the current global leadership crisis. It argues that revitalising Confucian ideals in leadership practices could spark significant collective change, ultimately leading to a more harmonious and prosperous society. By fostering a dialogic space where diverse perspectives are shared and integrated, we can develop a more comprehensive understanding of leadership and its potential to inspire profound social excellence and individual growth.

In conclusion, this paper highlights the urgent need to embrace Confucian values in contemporary leadership practices. Leaders can cultivate environments by prioritising ethical governance, harmony, and individual moral development. This approach addresses the immediate socio-political divisions and lays the foundation for sustainable social development and personal flourishing. The paper concludes with recommendations for integrating Confucian values into contemporary leadership practices to cultivate a balanced and thriving society.

This study, presented at the 22nd International Studying Leadership Conference, seeks to enrich the discourse on leadership by offering a Confucian perspective. It emphasises that by embracing these time-honoured values, modern leaders can navigate the complexities of today's world, fostering a more inclusive and harmonious global community. Ultimately, the paper advocates for a leadership paradigm that not only bridges divides but also promotes collective well-being and personal growth, echoing the timeless wisdom of Confucian thought.

42 - Learning to listen: Leader humility and intergenerational learning for sustainability leadership at universities

Professor Carole Elliott[1], **Dr Annemette Kjærgaard**, **Professor Sarah Robinson**, Dr Maribel Blasco
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This paper will argue that despite several decades of initiatives and debates about creating responsible leaders and managers, including PRME, few of these insights have been translated into real change at Business Schools (Abdelgaffar et al., 2020; Colombo, 2023). To provoke dialogue for social good, particularly when designing interventions to encourage leadership for sustainability, Business Schools' leadership learning and development practice must become more radical, holistic, and embrace the possibilities of intergenerational learning (Mannion, 2016).

Intergenerational learning is now being framed by policy as a significant area for development toward achieving "more cohesive and sustainable futures" (Mannion, 2016, p.2). The need to address sustainability is emerging as key focus for intergenerational learning, but evidence of intergenerational education projects is scarce (Mannion, 2016). Barriers to intergenerational learning within higher education include power relationships effected by governance systems and institutional mechanisms, for example assessment processes that assign power to the university (Elliott, 2008) and traditional, top-down educational models (Herranen et al., 2018).

In this paper we will offer a framework for organizational activism aimed at influencing leadership for sustainability that has principles of intergenerational learning at its core. Instead of focusing our efforts on changing students, we propose re-educating Business School and University managers through facilitating dialogue with students in recognition of students as a crucial sustainability learning resource and a 'voice from the future'. This is crucial as academia is not yet sufficiently proficient at delivering curricula that can produce graduates with the competences needed to effectively tackle sustainability challenges (Hensley, 2024; Tasdemir & Gaza, 2020). Although in many countries students are increasingly being involved in university quality assurance and governance mechanisms (Cardoso et al., 2017), student curricular input, they are often not included as full partners in this process (Isaeva et al., 2020). Moreover, their voices and experiences are still few and far between in sustainability classrooms, despite calls for greater emphasis on teacher-student partnering, learner-driven curricula and co-inquiry, as well as evidence of the benefits of these approaches for all involved (Herranen et al., 2018; Dmochowski et al., 2016). Indeed, many students have cutting edge knowledge and experiences garnered outside their studies that can add valuable insights into the classroom, bringing outdated curricula up to speed, contributing much-needed real-life input to the sustainability theories and models taught, and enhancing engagement (Dmochowski et al., 2016).

Enabling this, however, entails a number of leadership challenges. Our provocation is motivated by activist leadership learning literature that argues we need to educate for

activism through activism, and support the role of leadership development in facilitating leadership for sustainability through student-leader coalitions. To illustrate the implications of Business School inactivism in developing leadership for sustainability initiatives, the paper will draw on student responses to formal responsible management education initiatives in a European business school. We draw attention to the weaknesses and moral ambiguity of such initiatives and discuss these in relation to examples of intergenerational learning that are more informal and cross disciplinary boundaries. We argue that in order for intergenerational learning for sustainability to be possible at universities, university leaders need to adopt an attitude of 'educational humility' (Greenleaf, 1991: 10), which includes 'learning to listen' actively to their students. Just as great teachers take their students' ideas seriously, engage them in shared decision-making and recognize when their teaching is not having the desired results and search for new approaches (Waks, 2018), so too should university leaders if the sustainability agenda is to be inclusive, contemporary and engaging. Humility is, moreover, recognised as essential to issues of intergenerational justice (MacKenzie, n.d.) such as sustainability.

By flipping the governance of business schools and universities, for example positioning university managers as resources for our students, we conclude our paper by offering examples of leadership for sustainability initiatives that create spaces for dialogic learning (Ropes, 2013)

43 - Acting Collectively: Universities as Responsible Leaders in Global Climate Governance

Ms Sasha Maher[1], **Professor Brad Jackson**
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At the United Nations Climate Change Conference (COP28) held in 2023 over 226 universities were present as observers. This compared to just 20 who attended the original COP (COP1) held in Berlin in 1995. The high levels of participation of universities as well as non-state actors in general at COPs reflects a fundamental shift from a 'top-down' state-driven approach to a decentralized institutional approach to global climate governance which has followed in the wake of the non-legally binding 2015 Paris Agreement (Bäckstrand et al 2017; Jaggers & Stripple 2003). Faced with weaker enforcement mechanisms, the United Nations Framework Convention on Climate Change (UNFCCC) has turned to what is described as forms of 'cooperative governance' to implement the Paris Agreement's mitigation and adaptation goals (Abbott 2015).

Cooperative governance refers to collaborative approaches to climate action in the UN climate regime (Keohane & Victor 2011). It emphasizes the participation of non-state actors or 'intermediaries' such as universities. Yet despite the intensified engagement by universities at UNFCCC events, there is limited understanding of the external engagement activities of universities let alone their impact upon global climate governance (e.g., Leal Filho et al 2023; McCowan et al 2021; Molthan-Hill et al 2019). This paper endeavours to shed light on this phenomenon by providing both quantitative data and qualitative case studies. We ask: How are universities currently enacting leadership in the UN climate regime to limit global warming to 1.5 °C degrees? We then argue that stronger more responsible leadership-in-governance approach (e.g., Cikaliuk et al 2022; Kempster, S. & Jackson 2021, Maher et al 2023) is required to move beyond individualistic performances (see O'Neill & Sinden 2021) which remain the primary focus despite efforts to form alliances.

Bolden et al (2022) have noted that 'Grand Challenges', of which climate action failure is ranked the most severe (WEF, 2023) are special for leadership because they invite a shift in the value-orientation of leaders, to go beyond their organisational roles, to take up responsibilities for wider global convergence, even if this stretches their remit, expertise, or legitimacy. According to this view Grand Challenges call for leadership that transcends the partitive interest of single organisations including universities, governments, or sectors. They also require a shift of value orientation to concern for an expanded sense of 'we' and the promulgation of 'radical hope' requiring post-heroic ethical leadership. This paper contributes to debates about university neutrality and situates this debate within the broader discussion about the global governance of climate change.

44 - The Collective, Discursive Construction of Leadership: How Cultural Discourses Impact Our Communities and Worldviews

Dr Peter Stephenson[1]
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The increasing popularity of collective leadership amongst leadership scholars has resulted in a surge in publications yet we know little about how organisational leadership is collectively constructed (e.g. Fairhurst et al., 2020). This research aims to address this gap and contribute to our understanding of how leadership is discursively constructed in a collective setting.

The leadership meetings of an independent UK law firm over 12 months have been recorded and analysed in order to explore the ways in which leadership is constructed as a collective phenomenon. In order to analyse the data a bespoke methodology (discursive construction analysis) has been designed and implemented bringing together aspects of conversation analysis, thematic analysis, and thematic decomposition (see Stephenson, 2024for further details).

Using the concepts of deontic and epistemic orders, stance, and status (Stevanovic & Peräkylä, 2012, 2014) the power dynamics of the organisation are explored through a fine-grained analysis of the participants' dialogue during board-level, and senior management meetings. The findings reveal some of the strategies actors use to encourage and discourage collective contributions to leadership, the ways in which power dynamics are played out between individuals discursively, and the effective (and ineffective) ways in which actors affect their own, and others, positions in relation to power. The findings identify a number of strategies actors of lower status (formal position within the organisation's hierarchy) used to increase their stance (perceived power relative to other actors) and contribute to collective instances of leadership.

All of this is considered in relation to the complexities and nuances of what Alvesson and Kärreman (2000) termed big 'D' Discourse. The concept of Discourse has been referred to in the contemporary literature as the foundation on which 'organisational life', or 'leadership' is built (Fairhurst & Coreen, 2004; Sutherland, 2018 respectively). The findings of this research question the implication made in this analogy, suggesting that rather than Discourse providing a stable basis on which leadership is constructed, Discourse is a dynamic phenomenon that constantly changes with the context and under the direct influence of the actors. We propose instead that it is important to consider the multiple Discourses at play in any given setting (even those that may appear to be inactive) as advocated by Foucault (1976) who spoke of the polyvalence of discourse. The findings from this research suggest that rather than considering a single Discourse as a foundation, one might consider the multiple Discourses at play as coloured lights in a stage production. Whilst some may shine more brightly, and others may not be on at all (but remain available and ready to be activated), the combination of lights and how/where they are projected will affect how the performance is experienced by the audience, and how this varies over time.

From this research, four strategies the participants used to directly affect the influence of Discourse were identified:

1.   Challenging: Directly contradicting a Discourse within the context in which it is being used. This strategy requires the participant to possess sufficient stance/epistemic authority to make such a claim.
2.   Limiting: Falling short of a direct challenge, actors may accept the Discourse to a degree but suggest that the scope to which it applies is limited. For example, arguing that freedom of speech is a worthy ideal, but limiting its applicability to exclude hate speech. The strategy therefore requires less stance than directly challenging a Discourse.
3.   Supporting: The most common of the strategies identified in this research and used by participants of all levels of stance. This strategy covers anything from a passive repetition to the purposeful encouragement of the Discourse.
4.   Building momentum: This strategy covered instances going beyond the encouragement of a Discourse within the context in which it was being used, to instances in which the actor actively encouraged its use in wider contexts, thereby requiring a higher stance/epistemic authority than simply supporting the Discourse.

The findings of this research contribute to our understanding of leadership as a collective, discursively constructed phenomenon, highlighting some of the specific strategies actors use to construct leadership. The findings in regard to actors' influence over the prevailing Discourses are particularly relevant to the theme of the conference, as it is to a significant extent that Discourses shape our ideas, communities, and worldviews. Understanding the relationships between these phenomena requires an understanding of the extent to which leadership discursively constructs them. Furthermore, it is important to our understanding of leadership in dialogue (if we accept the popular perspective that leadership is a collective phenomenon discursively constructed by the actors) that we acknowledge the findings from this study, that people are able (and frequently do, depending on the context) traverse the hierarchical levels of the organization in order to effectively contribute to the overall leadership.

45 - Building Resilience through Collaborative Leadership Practices: Effective Community Engagement Strategies for High-Containment Laboratories

Mr. David Barnhart[1], **Dr. Sean Eddington**[1]
[1]Kansas State University

Addressing global challenges such as climate change, pandemics, and disruptions to food systems requires the development of innovative, adaptable, and collaborative strategies and practices. NBAF is a state-of-the-art facility run by the U.S. Department of Agriculture (USDA) located in Manhattan, Kansas, tasked with helping "protect the nation's agriculture, farmers, and citizens against the threat and potential impact of serious animal diseases" (USDA-NBAF, 2023, para. 1). NBAF is the United States' only large animal BSL-4 (bio-safety level 4) facility that is designed to study foreign and zoonotic diseases (USDA-NBAF, 2023) and will replace the current facilities at the Plum Island Animal Disease Center located off the northern end of Long Island, New York. Unlike Plum Island, NBAF can research zoonotic diseases like foot-and-mouth disease and other contagious pathogens requiring a BSL-4 facility (Bouri, 2009). Access to high-containment laboratories is very restrictive. As such, since its inception, NBAF leadership has been actively concerned with combating dis/misinformation surrounding their facility and mission. One of the primary initiatives by the NBAF to address this concern and ensure the dissemination of accurate information is the establishment of the Community Liaison Group (CLG).

The CLG formed by NBAF is a group of local, regional, and state leaders who meet every three months with NBAF leadership to discuss community views and feedback regarding NBAF operations (USDA-NBAF, 2023). Organizing the CLG represents a unique effort to foster productive collaboration, intending to enhance NBAF's collaborative resilience capacity from a communicative perspective. Specifically, NBAF and the CLG constitute a cross-sector partnership in the civil society arena, where recognizing the complexities and nuances of social issues and their interdependence among diverse stakeholders requires a collaborative response (Lewis et al., 2010; Selsky & Parker, 2005). Unfortunately, successful collaborative efforts seem elusive despite the explicit need for productive collaboration in these complex environments (Gray, 2000; Hardy et al., 2005; Huxham & Vangen, 2005). This unfortunate reality underscores the need to continue exploring how inter-organizational relationships can produce productive collaboration with outcomes desired by the group. To accomplish this type of research, our view of communication needs to go beyond something that takes place in a cross-sector partnership trying to collaborate. We need to view collaboration as communication (Koschmann, 2016). Therefore, our study is positioned within a collective ontology, employing a practice perspective to investigate how collaboration and resilience are enacted daily among diverse stakeholders with varying levels of commitment. The ongoing actions of individuals that shape our social life on a day-to-day basis (Smith, 2024) inform our approach as we explore how the leadership challenges faced by NBAF and the CLG in fostering collaboration and resilience manifest in context and time.

Our one-year USDA-funded study aimed to identify community and public engagement best practices between high-containment laboratories and the diverse publics they serve. To gain insights into the communicative practices of the National Bio and Agro-Defense Facility (NBAF) and the Community Liaison Group (CLG), this study explores perceptions of NBAF directly from CLG members. The CLG, composed of local leaders in Manhattan spanning sectors such as agriculture, education, government, business, and public safety, offers a valuable population for examining effective community engagement strategies. By studying their experiences and perceptions, we aim to prevent misinformation associated with high-containment laboratory facilities and contribute to public relations and science communication scholarship. Two primary research questions guide our study:

RQ1: How does NBAF engage in productive collaborative communication?
RQ2: How do NBAF's communication efforts foster resilience?

To address these questions, we interviewed 12 CLG members who play key leadership roles within their respective sectors. Our paper explores their CLG experiences, perceptions of NBAF, and interactions with various stakeholder groups. We adopt an extended case study method to analyze our primary data (Burawoy, 1998), useful for bridging CLG members' everyday experiences with larger socio-political-historical contexts.

Our study has several unique characteristics. First, there is limited empirical research concerning the communication efforts of high-containment facilities in the United States to combat dis/misinformation through community collaboration—exacerbated by the restrictive nature of gaining access to these government facilities. Second, the creation of the CLG by NBAF leaders aims to foster collaboration to enhance community engagement efforts and communication. Thus, our emerging findings contribute to the evolving understanding of collaborative communication as a resilience and leadership practice (Feldman & Orlikowski, 2011). Specifically, by adopting dialogic practices and shifting the leadership focus from individuals to a collaborative approach, cross-sector partnerships (e.g., NBAF and CLG) provide novel insights into the collaborative communication process. Furthermore, our paper describes and analyzes the pioneering partnership of NBAF and the CLG, highlighting how these collaborations address real-world problems by enhancing community resilience and trust in high-stakes environments.

46 - Pop-up Punk: An examination of shifting power dynamics underpinning emergent collective leadership within Chinese underground scenes

Mr Anthony Ryan[1]
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Collective leadership, involving multiple entities in the leadership process, is gaining scholarly attention but nonetheless remains elusive and challenging (Edwards & Bolden, 2022; Coulson-Thomas, 2018). Indeed, discussions are abound in the literature about what constitutes collective leadership and where leadership actually resides (Ospina, Foldy, Fairhurst & Jackson, 2020). Additionally, persistent questions remain around the concept of collective leadership – namely ambiguities around where the leadership is situated, how to define "collective" leadership, and how to understand leadership as a process enacted across time (Fairhurst, Jackson, Foldy & Ospina, 2020). This presentation seeks to address some of these ambiguities by offering empirical research to spotlight how leadership is made and performed within the Chinese underground music scene over time.

Recognising that "collective leadership cannot be understood without incorporating contexts" (Maupin, McCusker, & Slaughter, 2020, 575) – this presentation takes a context driven approach (Friedrich et al, 2009), to highlight an under researched and unknown area of leadership. The discussion is foregrounded by acknowledging the persistent relevance of hierarchy in Chinese leadership, the challenging environment in which the music scene exists in China and the historical importance of central figures within the scene to create and maintain space for action.

Within this context, this study draws on rich empirical research, incorporating in-depth interviews, participant observation, and archival research conducted at key locations in China, to provide a multi-dimensional view of the underground music scene, allowing for a deep and nuanced exploration of leadership dynamics. A particular focus is placed on an emerging punk collective in Chengdu. This collective not only offers a perspective on traditional hierarchical models of leadership in China but also reflects a possible broader shifting of power centres post-COVID. By examining how these actors navigate and enact influence across multiple spheres this study sheds light on how leadership is evolving at the micro-level within a subculture that operates on the fringes of mainstream society. Through this ethnographic approach, the study showcases the lived experiences of scene members, highlighting how leadership is co-constructed over time and across networks; and how this leadership is shaping the future of the music industry in the country.

This research draws on an emerging body of work discussing creative industries in other cultures and subcultural movements, particularly music scenes in societies such as Cuba (Dimou, 2014), Indonesia (Donaghey, 2016; Martin-Iverson, 2014), Spain/Chile (Allimant & Castellano, 2020), and Melbourne, Australia (Gallan & Gibson, 2013), as well as explorations of punk in non-Anglo-American societies (e.g., Kolovos & Souzas, 2020;

Martin-Iverson, 2020; Amar, 2022; Moog, 2023). Finally, this presentation argues that leadership within underground scenes in China is becoming more decentralized and that a collective approach is essential to better understand how leadership is constructed in this space.

This presentation aligns with the conference theme of dialogue by exploring how the interplay between past influences and present realities shapes leadership in Chinese underground music scenes. By drawing on diverse perspectives from different actors within the scenes, this study opens a dialogic space for understanding how leadership is evolving post-COVID in the country. Through examining collective leadership in this context, I hope to contribute to the broader conversation on how leadership is constructed across spheres of influence, from grassroots movements to institutional environments in China. In doing so, this research seeks to bridge the gaps between theory, cultural practices, and the lived experiences of as yet unheard leaders and followers in a non-mainstream context. Ultimately I hope this can contribute to the ongoing dialogue on leadership's role in community building and creativity in China and beyond.

47 - Learning to be led by and through affecting bodies

Dr Victor Andres Perez Moraga[1], Dr Lynne Baxter[2], Dr Carolyn Hunter[2]
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Literature on leadership development has widely explored how individuals can learn and develop their leadership skills and capabilities (cf. Day, 2000; Day et al., 2021; Edwards et al., 2013; Mabey, 2013; Vogel et al., 2021). Leadership development "seeks to understand, predict, and intervene effectively in addressing the question of how individuals develop as leaders and how collections of individuals develop a capacity for leadership" (Day et al., 2021: 1). The vast majority of studies in this field, however, have been underpinned by functionalist assumptions focused on improving organisational efficiency and performance through leadership programmes and interventions often done to senior and top-level executives (Mabey, 2013). Several studies seek to develop individual leadership skills employing a wide range of instruments and assessment techniques; including but not limited to, 360-degree feedback, coaching, mentoring, networks, job assignments, and action learning (Day, 2000). Moreover, scholars often aim to explore how to learn archetypical leadership identities perpetuating a normative and often romantic idea of 'good leadership' (e.g. Avolio and Gardner, 2005; Goleman et al., 2013; Newstead et al., 2021). Through these developmental processes, leaders are made (Brungardt, 1996) and 'made up' (Meier and Carroll, 2020).

Common to this body of research is treating leadership as "an activity of brains without bodies" (Sinclair, 2005: 205), as a skill or competency that can be developed cognitively; thus, little attention has been paid to how leadership learning emerges 'leaderlessly' as a product of relational encounters between human and more-than-human materialities. In this study, we aim to explore leadership development as an affective learning process, for having "a body is to learn to be affected, meaning 'effectuated', moved, put into motion by other entities, humans or non-humans" (Latour, 2004: 205). Affect is a capacity to affect and to be affected that all bodies exert upon each other (Deleuze, 1988). Affects are forces or intensities that circulate between human and more-than-human materialities (Ahmed, 2004) inviting us to explore 'what bodies can do' when they enter into relations with other bodies (Deleuze and Guattari, 1987).

By examining human and more-than-human encounters in a UK-based rowing squad, we seek to understand how leading and following develop as a relational effect of the human rowers learning to be affected and affecting multiple materialities, including other human rowers, coxes, and coaches, as well as more-than-humans such as the boat, the oar, and the water. In doing so, we undertake a "naturalistic, situated and relational leadership learning that occurs without intervention" (Mabey, 2013: 375). Data comprises interviews, participant observation notes, and videos recorded during 50 rowing sessions including 16 human participants (11 rowers, 2 coxes, and 3 coaches). Preliminary findings suggest that leadership develops in the very encounters between materialities. Rowers learn to be led by the 'feeling of the boat', enacting constant micro-adjustments that affect its rhythm, balance, and speed. In this sense, the human rower forms part of a constellation of materialities that lead and push humans to let control go, release tensions, and soften the grip. This process, however, is not always smooth.

Research on sports often highlights the positive aspects of development (Riera et al., 2024). However, this overlooks the full range of affective experiences and 'nasty' moments that humans endure when relating with other non-humans (e.g. being dragged by the water, hurting your hands with the oar handle, feeling pain, breaking your body). A more-than-human approach to leadership learning can provide alternatives to the status quo developing a more inclusive perspective to leadership development taking into account the affective role that more-than-humans play in the emergence and learning of leadership.

48 - A Student Perspective on Dialogue for Undergraduate Leadership Education

Miss Lilian Haney[1], **Mr Samuel Raymond**[1], **Miss Clara Holmes**[1]
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In terms of fostering and practicing leadership, few realms are as impacted by dialogue as that of higher education. Historically, dialogue among scientists, philosophers, and educators has been crucial to the evolution of academia (Menand, 2001). In modern times, encouraging effective dialogue within and across groups is not only expected, but fundamental to the leader role. Therefore, it is necessary for leadership education to promote the development of competencies relating to the meaningful transfer and synthesis of ideas through conversation. Yet, as higher education shifts to meet the increasingly complex and specialized demands of modern society, the need for interdisciplinary dialogue remains largely unfulfilled. In order to best prepare younger generations to face the demands of increasingly polarized fields, including academia, research into how dialogical methods can be used in undergraduate education becomes centrally important. We pose the question: how do we best tailor our undergraduate experiences and contexts to promote effective dialogue practices for learning leadership and furthering its scholarship? From experiencing the role of dialogue in two of our unique undergraduate contexts, we argue that dialogue enhances students' experience of leadership-related learning and is thus important to (at minimum) attempt by educational institutions on a wider scale. We aim to examine factors, rooted in the lens of prominent dialogic scholars, which affected the efficacy of its implementation within these two cases. In doing so, we aim to generate a larger conversation regarding the role educational institutions play in developing the dialogic skills of tomorrow's leaders in academia.

As undergraduate students of a small public liberal arts university in the United States, we bring a unique perspective in approaching the question of leadership education. We are all members of a student leadership development program which entails a series of required and elective leadership classes, as well as co-curricular practice opportunities. Our shared context revolves around two settings where we collectively engaged in dialogue with other students. First, a class entitled 'The Mind of a Leader', an elective option from the leadership program, and second, an informal Private Study Group hosted by the professor of that class. These two contexts will be analyzed as case studies, observations from which will be used as evidence of the tangible positive impact dialogue has on leadership education in undergraduate settings. One of the primary objectives of 'The Mind of a Leader' was to propose a comprehensive final exam with complete consensus by all class members, as approved by the course instructor. Dialogue–specifically generative dialogue towards a goal-oriented and time-bound end– is not only critical to satisfying the unique demands of the class, but is indirectly positioned to develop student leadership competencies surrounding communication and group dynamics. The Private Study Group is an invite-only group in which a group of students gather to talk through open-ended questions posed by our professor, who serves as a moderator. Within this setting, dialogue is not used to achieve any particular ends; rather, the goal is the dialogue itself. In this instance, the development of dialogical

skills was a by-product of non-goal oriented academic conversation. Furthermore, several participants reported leadership competency development as an additional outcome, which made this experience comparable to 'The Mind of a Leader'. These two experiences offer complementary angles on the methods of dialogue in education which inform the perspectives and questions presented within this session. In considering these two contexts, we must also acknowledge the rarity of both the student-driven class experience and the dialogue-oriented study group within the average undergraduate setting; the efficacy of these experiences is affected by the fact that they are irregular for many students.

Within these contexts, we set out to examine what benefitted or hindered the emergence of generative dialogue and the subsequent development of leadership skills. Our session aims to simultaneously question what factors make for effective dialogue practice in the undergraduate setting for the purpose of developing leaders, and advocate for their implementation as a fundamental pillar in our colleges and universities. We first discuss the two settings in depth, including the subjective and objective outcomes from each. Based upon our observations of how dialogue succeeded and failed, we reference the work of William Isaacs and the dialogue scholars he references in Dialogue: The Art of Thinking Together to propose factors which we deem especially significant when considering the evolution of dialogue in the context of higher education (1999). First, we apply William Isaac's concept of dialogic containers, considering how the classroom and the study group as contexts facilitated or inhibited dialogue. Next, we apply Otto Scharmer's fields of conversation, the four-phase model which describes the evolution of productive dialogue within groups, to each experience and their subsequent implications on outcomes (1999, pp. 86-96; Scharmer, 2003). Then, we consider the results of the two contexts through the lens of Bohmian dialogue, which addresses how purposing dialogue may sabotage its outcome (Bohm, 2004). Finally, we broaden our discussion of dialogue in higher education to question the efficacy of its implementation, relating Jürgen Habermas' doctrines of an ideal speech situation and Isaacs' 'crisis of emptiness' (Habermas, 2003; Isaacs, 1999, pp. 88).

In the spirit of enriching the larger conversation, after presenting our analysis and research as the foundation of our argument, we invite the audience to engage with their perspectives on the roles of the discussed factors and the larger question of dialogue in education in a moderated, audience-directed question and answer session. Ultimately, by generating new discussions on this subject, we hope to bring more attention to the issues of dialogue in education and to critically examine its potential uses as a development tool.

49 - Leadership Through Art: A Method for Training Future Leaders

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Introduction: Business schools play a key role in preparing future leaders, and courses on leadership are a core part of accomplishing this. Two important questions are: to what extent do business schools prepare future leaders to tackle difficult situations and what can be done educationally to increase their capacity to deal with challenging circumstances? We suggest that an arts-based method can complement current leadership approached used in business schools and assist in developing future leaders who can better deal with challenging situations. We present a method and emerging insights of how art can be used in leadership education to better prepare future leaders.

Leadership at business schools: The traditional approach used to teach leadership at business schools is for students to develop a practical, almost standardized, understanding of leadership as constituted by knowledge in one or more of the following areas: 1) Leadership types, styles, behaviours; 2) Organizational leadership, and 3) Personal leadership. This trajectory is reflected in the literature used in these courses (c.f. Yukl & Gardner 2020, Northouse 2021). The traditional leadership approach has been criticized as being reductionist with a great amount multi-faceted decontextualization (Argyris 1986, Mintzberg 2005). An alternative approach used in some leadership courses, follows a post-modernistic approach, which challenges the building blocks of traditional leadership discourses such as hierarchical structures, functionalistic worldviews, and instrumentalism, and focuses on, for instance, relational aspects of leadership. A post-modernistic approach towards leadership has been criticized for its vagueness and prescriptive character.

We suggest that the traditional and post-modernistic approaches towards developing future leaders, provide inadequate insights and skills to face ambiguous, complex challenges they'll encounter in their work, especially when it comes to fostering key aspects of leadership in practice as opposed to knowing something about leadership theory.

Art and Leadership Learning: Scholars have advocated bringing art into learning for many years (Statler & Monthoux, 2015). Art enhances leaders' reflexive abilities, self-awareness, humility, and capacity to cope with stress (Romanowska et al., 2014) with a leader's emphasis on morality and sustainability for both leaders as well as followers (Romanowska, 2021), qualities that are particularly important during challenging times (Adler 2006). Further, from a follower perspective, the use of art focuses raises the importance of the human side of leadership which is often not considered: "I looked for a leader and found a person" (Romanowska 2021:13).

The Method of Leadership Through Art: Leadership Through Art (LTA) is an arts-based method initially developed for a Master level leadership course at the Stockholm School of Economics and has been used for Finnish EMBA students. This method employs non-representational visual art drawing on individual and group exercises.

At the beginning of the exercises, the instructor chooses a set of abstract visual artworks at a local museum. The instructor then organizes students into groups of four to six members. Each group randomly chooses an artwork from the pre-selected set, and at the museum each student writes a short description of their selected artwork, followed by an interpretation of the same piece (about 30 minutes for each activity). Both individual activities are submitted to the instructor. Thereafter, the pre-selected groups convene to write a common written or recorded description and interpretation that build upon the individual submissions and submits them to the instructor (an hour for both components). Thereafter, a debrief is held to highlight to the extent to which people share information and ask questions when viewing art as well as bringing out other qualitative aspects of the exercise.

Contribution to leadership learning: LTA intertwines experiential learning and reflexivity within an arts-based interactive activity instead of studying and discussing leadership concepts. In this sense, the method is about exploring and learning through the active participation in a common context that is unfamiliar to most students with describing and interpreting art as the basis for multiple types of reflection. LTA mimics the leadership process in terms of relational dynamics by fostering an understanding of diverse perspectives and introspection when encountering a new phenomenon. Thus, it reflects a fundamental shift in re-framing leadership as an improvisational, relational, and practical skill to manage and embrace dissensus (Romanowska, 2021) as opposed to persuading or telling followers what to do and how to think which is often a key part of the traditional leadership approach.

One experience of using LTA over the past two years, involved over 200 Master students of mixed backgrounds (50% Swedish, 30% European, and 20% from outside Europe, with equal gender representation of male and female students) and indicated a high level of psychological safety supporting the notion that art provides an inspiring and "safe" context for learning about leadership. In course evaluations students consistently reported high levels of inquiry, stating that they asked many questions to understand their group members' viewpoints and provided explanations to their own descriptions and interpretations during the debriefs. Through inquiry, different perspectives surfaced and became salient as group members showed specifics in the visual art which otherwise the others might not have been seen. Gender differences also surfaced through reflexivity, with male participants viewing a Judy Chicago artwork as a car hood and female participants interpreting it as reminiscent of the female reproductive system. In another experience of using LTA, in this case Finnish EMBA students, shapes within a Fernand Léger painting were interpreted as political symbols such as a swastika, a unique perspective not shared by other groups, which highlights the specific aspects of engaging with visual art.

Overall, students reported that their understanding was enriched by group interactions, highlighting the importance of sharing individual insights. Interestingly, advocacy, in terms of asserting personal interpretations, was low. This low level of advocacy and high inquiry is crucial to leadership as it promotes dialogue, problem-solving, inclusivity, engagement, and commitment over unilateral decision-making. This arts-based method

for leadership development, suggests that leaders advocate for a process that is high in inquiry and embraces different voices. While traditional post-modernistic leadership approaches are valuable, an art-based approach enriches the leadership palate and better equips students for dealing with future challenges.

50 - Leadership as discourse – Leadership development as dialogic practice

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The introduction to the 22nd ISLC calls our attention to the need for dialogue between different perspectives, disciplines and identities in a constantly more polarized world. As leadership educators, we strive to help our students to broaden their views, to see different perspectives, to try and take a more systemic approach to leadership action. In this paper, we outline our dialogic approach to leadership development, which is grounded in our belief that a dialogic view cannot just be shown or talked about, but it has to be lived through while learning.

Our pedagogical approach starts from acknowledging with Grint (2005) that leadership is an essentially contested concept. This means that the "right" or "correct" conceptualization of leadership can be argued about indefinitely. Following Alvesson and Spicer (2011), we start from a broad definition of leadership as entailing some kind of an influence process and involving locally constructed meanings. However, leadership is not only direct influence, but is also about collaboration and meaning making (see Drath & Palus, 1994). Therefore, we conceive leadership as socially constructed (Schweiger et al., 2020) and relational (Uhl-Bien, 2006).

We see leadership as an inherently relational and collectively co-constructed phenomenon within an organizational context (Hersted & Gergen, 2013). In relational leadership, the quality of relationships becomes essential as all parties must engage themselves adequately in the reciprocal meaning making. Dialogue refers to the exchange of spoken or written words that allows and enables the participants to share ideas, thoughts, emotions and information so that each party will be heard, respected, and connected. Buber (1971) highlights that true dialogue occurs when individuals engage in a genuine and open exchange that fosters a deep connection and mutual understanding. Thus, dialogue in its deepest meaning refers to equal, deep and authentic connection between humans, which enables the parties to experience personal growth and deepening understanding of themselves and others. We see dialogic relating as the essence of leadership.

In leadership development, the pursuit of dialogic relating requires the same from the development process to be impactful. The process must represent the very same principles and values it is aiming to promote. Dialogue cannot be developed by monological means. In our leadership teaching, we draw from critical pedagogy (Freire, 1970) in which the students are encouraged to develop a deeper understanding of the social forces that influence their existence and to work toward social change and a deeper understanding of power dynamics. We apply a student-centered approach, in which we aim to engage ourselves with students in a collaborative, dialogic relationship, where both contribute to and learn from the educational process. We do not hold ourselves as the only source of knowledge and authority in class but encourage the

students to critically analyze and question the dominant leadership narratives, social and economic structures, and construct their own view of leadership and leading.

In teaching, we have devised methods that engage the students with a dialogical approach in multiple ways. We start our courses by sharing our belief that leadership is a lived experience and developing your own leadership involves reflecting your own values, views about the human nature and social action, and ideas of collaboration. It is a specific type of case study, where the case is you. We call on students to explore their own ideas and to share and discuss openly with us and other students to achieve the equal, deep and authentic connection with others. The ultimate goal is that the students get new ideas on how to "do" leadership in a dialogic connection with others.

We then guide the students to different types of dialogues. When reading materials, we call the students to write essays where they engage with the text(s), discuss the main messages, what they themselves think about these messages, and how the texts could help them in their leadership development journey. When lecturing, we present our views and ideas, and the possible theories and models, as possible ways of thinking about leadership, not as some ultimate truth. We then call the students to engage with us, to question and examine these ideas, to discuss with fellow students on the relative merits and problems of different ideas. We also use exercises where the students have to engage in dialogues with other people. In one, they have a dialogic conversation with a coworker on the "status" of their relationship and collaboration. In another one, we give them a group task where everyone shares a leadership exercise with the others, which they then expand upon on future meetings and construct a richer understanding of the past experiences, and what the experiences and their analysis then taught the group about leadership.

We are conducting research on our teaching to understand its effects (cf. Morikawa, 2020). The initial results suggest the students have had positive experiences and refer to positive results in their leadership thinking. Students indicate that the course has made them question their beliefs about people, collaboration, and organizations. Students also highlight their experiences about collective meaning-making and how they have come to see it as an essential part of leadership. Students also indicate they have started to think about their own personal agency and what kind of an impact they have in the world.

We have argued that leadership is a relational and collectively co-constructed phenomenon. We highlighted the importance of a dialogic relating view to develop leadership. Striving for such an agenda, we employ dialogic methods in our leadership development courses to engage the students and to help them create their own ideas, approaches, and solutions. The initial results from our ongoing research indicate that our approach has some positive effects, guiding the students to attain a more dialogic approach to leadership. We feel our dialogic approach to leadership development fits well with the theme "Leadership in Dialogue" of the 22nd ISLC. In particular, we think we could contribute to the theme "Leadership for the social good or for individual flourishing" as our approach to leadership development seems to have promise to further both.

51 - Feminism, faith, and the family: A critical intersectional analysis of the dialectical tensions between gender and religious identities among women academic leaders

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The process through which leaders construct their leadership identities has largely been studied to examine its relationship with leadership effectiveness (e.g. Day & Harrison, 2007; Hall, 2004; Lanka et al., 2020), and follower recognition (e.g. DeRue & Ashford, 2010; DeRue et al., 2009). However, this process is neither one-dimensional nor static (DeRue & Ashford, 2010; Lanka et al., 2020; Meister et al., 2017; Yameen, 2024). As DeRue et al. (2009) argue, leader identity is an "ambiguous term" (p. 221), given the multiplicity of attributes inherent in this identity, its social construction, and the lack of consistency and social consensus in how leadership is enacted. Further complicating the construction of leader identity are the accruing pressures for leaders to project a 'leader-like' and 'authentic self' (Sinclair, 2011) defined by broader social and cultural norms and conventions. While research has addressed the construction of leader identity, the complex dialectical tensions between diverse approaches to 'doing leadership' (Moorosi, 2020; Sinclair, 1998; Walker & Aritz, 2015) and the identities prescribed by dominant leadership frameworks warrant further exploration; indeed "what happens in these identity spaces of tension and contradiction" (Sinclair, 2011, p. 508), remains relatively unexplored.

In mapping the dialectical tensions between gender and religion faced by women academic leaders in the largely conservative and patriarchal social context of Pakistan (Syed & Ali, 2013; Tahir, 2019), this paper draws on a critical intersectional framework to explore how women leaders navigate their leadership identities through a maze of both complicated and complex social, cultural, and psychological professional settings. Such a framework layers mainstream theorizations of leadership and identity with insights from social construction theory (Burr, 1995, 2015), postcolonial feminism (e.g., Ali, 2007; Bhavnani et al., 2016; hooks, 2015; Lewis & Mills, 2003; Mohanty, 1988, 2003), critical sociology of religion (e.g., Goldstein, 2024; Hjelm, 2014; Josephsohn & Williams, 2013), and intersectional theory (e.g., Brah & Phoenix, 2004; Collins, 2015; Crenshaw, 1991).

The construction of leadership identities among women leaders is distinctly influenced by the intersection of their multiple and often overlapping identities (Acker, 2012; Haq & Pio, 2013; Rosette et al., 2016), as well as by institutional and structural disparities in access to leadership opportunities (Ely et al., 2011; Haslam & Ryan, 2008; Ryan et al., 2016). Academia holds particular significance for research on gendered sectors of work and leadership, particularly in the Global South, where women are predominantly underrepresented in senior academic roles (Arquisola et al., 2019; Morley & Crossouard, 2015; Pio et al., 2013). Examining the identity construction of women leaders at the interface of gender and religion reveals additional layers of complexity. There is a need, as Essers and Benschop (2009) point out, to undertake closer investigation into the

variables of social exclusion, such as religion, and how these variables come into play in the intersectional processes of leadership identity construction.

The discourse on Islam as a contributing factor in women leadership has sparked scholarly interest in examining Muslim women leaders as a subject of analysis (e.g. Essers & Benschop, 2009; Gilani et al., 2021; Riza Arifeen & Gatrell, 2013; Syed & Ali, 2013). However, much of the scholarship examining gender and Islam in leadership often presents an essentialist view of Muslim women which tends to view them as a homogenous group of "religious creatures" (Samier, 2015, p. 42), thereby overlooking other contextual factors such as socio-cultural norms, and colonial legacies. On the flip side, some scholarship presents a defense of Islam, arguing against its portrayal as a tool of women's oppression and gender inequality (e.g. Samier, 2015; Sonbol, 2006; Sonbol, 2005). By considering religion as a variable alongside gender in how women leaders construct and enact their leadership identity, this paper attempts to go beyond the orientalist and essentialist depictions of Muslim women (e.g. Fish, 2002; Inglehart & Norris, 2003) and responds to calls for a more critical exploration of leader identity construction processes (Sinclair, 2011).

The paper is based on a multimodal study of visual data collected from 15 women academics who are currently serving or have served in the past at various levels of leadership positions in higher educational institutions in Pakistan. Employing an interpretive phenomenological analysis (Smith & Fieldsend, 2021; Smith et al., 2022; Smith & Osborn, 2008), informed by the integrated intersectional theoretical framework discussed above, the paper seeks to present a nuanced understanding of the multifaceted factors influencing leadership identity among women in academia, particularly in the context of Pakistan.

At a theoretical level, the paper develops and uses an integrated framework that extends insights into the contextual factors shaping the identities of women leaders in academia, and how these leaders conform to, contest, or navigate their leadership identities within organizational spaces. Methodologically, the paper draws on a multimodal approach to data collection within the IPA framework by analyzing the lived experiences of women leaders, centering their voices to reflect on their "origin stories" (Zheng et al., 2018, p. 1179). The use of multimodal or visual data collection techniques, as Boden et al. (2019) suggest, is particularly valuable in IPA studies because it "taps into multiple sensory registers" of participants, thereby offering insight into "hard-to-reach" aspects of their experiences (pp. 218-219).The importance of visual concepts, images, and representations in the sense-making of leadership – both in terms of what it is and how it is perceived – has been increasingly recognized in leadership studies (Griffey & Jackson, 2010; Guthey & Jackson, 2005; Nana et al., 2010; Smolovic Jones & Jackson, 2015). The methodology aligns with the theoretical pursuit of examining leader identity and emotional experiences in relation to socio-cultural factors, colonial interpretations of gender, institutional practices within academia, and religious norms.

52 - Algorithmic leadership and the question of distance

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Algorithmic systems are increasingly turning human leadership into non-human processes. Through their advanced and frequently opaque ways of working, algorithms influence multiple aspects of organizational lives – often without us being able to understand or challenge these systems. In this paper, we explore how algorithmic leadership is related to distance; how algorithmic leadership can increase but also decrease various forms of distance between leader and follower (or manager and subordinate). By algorithmic leadership we mean AI assisted leadership tools, such as devices for surveillance, evaluation, motivation, and decision-making.

A good starting point for considering the question of distance in relation to leadership is Robert Cooper's (2009: 243) notion of distance as "a force that both divides and unites". This certainly applies to the notion of the leader as an authority figure who is separated (sacralised, in extreme versions: Grint, 2010) from their followers. The leader is elevated to a height at which he or she is separated from the organisation while yet remaining part of it. Arguably, the distance between leader and follower is what makes this possible. Leader proximity to their followers creates a serious risk of undermining the mystique, prestige, and magical aura fantasised by the followers (Antonakis & Atwater, 2002; Shamir, 2012). Yet this is not always the case. When one form of distance is bridged, such as the physical presence of the leader at the shopfloor, the experienced distance may in fact increase due to the extraordinary character of the occasion (Gabriel, 1997).

In this paper, we argue that algorithmic leadership creates a tension between closeness and remoteness in the relation between those who lead and those who follow. On the one hand, algorithmic systems provide a way for managers to get closer to their staff members' perceptions of them by facilitating more frequent, direct, real-time responses to their leadership efforts. For instance, data collected through people analytics give managers day-to-day information of employee wellbeing and motivation. On the other hand, managers may also find themselves turning away from everyday face-to-face interactions with their staff members, as they are tempted (or pushed) to replace direct human interactions with the cool efficiency of algorithmic leadership.

Furthermore, in the paper, we focus on how leaders experience distance from their followers, and in particular the type of distance that stems from the use of increasingly common use of algorithmic leadership. We see the experience of the alienated leader as particularly intriguing. Leadership is normally associated with human qualities like vision, gut-feeling, inspiration, and insight. Indeed, leadership may be one of only a few areas in organizational life in which such qualities are not just accepted but treated as elevated forms of decision-making. Put another way, our habitual accounts of leadership focus on the personal and human aspects of management practices, while algorithmic leadership is impersonal, machinic, and distant. This new type of distance raises important questions for leadership practice. As leaders come to rely on algorithmic tools, does this mean that they become detached from traditional leadership qualities

such as insight and vision? Or do these tools help them to establish spaces in which human encounters can become more central and meaningful? How can algorithmic tools facilitate dialogue between leaders and followers, and under what circumstances do they limit or hinder spaces for such dialogue?

53 - Is studying leadership epistemically justified? An epistemic worthiness-focused examination

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'People seek knowledge for reasons, purposes, so why would we want to study leadership?' asked Catherine Marshall (1995). Addressing Marshall's question, this conceptual paper examines the epistemic justification for studying leadership. Since its author is a professor of education, the paper's contextual focus, for the purposes of presenting illustrative examples, is educational leadership but the discussion is applicable to the wider, not-context-specific, field of leadership studies.

The paper is framed by two complementary theoretical perspectives. The first, drawn from the philosophy of science, is focused on the related issues of epistemic justification (or worthiness), and the epistemic development of research fields – which, Kitcher (2000) argues, requires a 'field of disagreement', in which controversy and divergent perspectives unsettle a field's 'epistemic state'. Epistemic justification considers whether the beliefs underpinning the knowledge base meet the criteria for inclusion in a grand corpus of scientific knowledge. Epistemic worthiness is focused on separating 'fact' from 'fiction' in justifying the initiation or retention of a particular focus of study or research.

The second theoretical perspective at play is what Kelly (2014) calls 'the new wave of critical leadership studies', which, distinct from social-justice-focused criticality, is essentially 'about the nature and limitations of the scientific study of leadership' (Kelly, 2014). Encompassing what Alvesson and Sveningsson (2012) describe as 'an expanding sceptical literature on leadership, questioning a range of dominant assumptions', this scholarship, Spoelstra et al. (2021) explain, 'takes aim at the romanticization, essentialism, and positivism at the heart of leadership studies and offers an alternative set of theoretical perspectives that subject the phenomenon of leadership to a broader sociological and philosophical analysis'. 'New wave' critical leadership scholarship concerns itself with epistemology, concepts and conceptual frameworks, and methods and methodologies. Its more radical proponents (e.g. Gemmill and Oakley 1992, Niesche, 2018) label leadership 'a social fiction'.

To assess the epistemic justification of leadership as a field of study – i.e. whether leadership is worth studying – BonJour's (1985) framework of criteria for epistemic worthiness is applied. This framework incorporates assessment of belief systems, and within these systems, what BonJour calls 'component beliefs', that underpin knowledge bases. The paper will briefly analyse three specific component beliefs – described as 'dominant mainstream beliefs' (Evans, 2022). First, the 'causality belief' – expressed as 'leadership is a, if not the, key determinant of student achievement' – is examined. Next, the 'leadership dependency belief' is examined. This belief holds that, when they carry out their work 'well', headteachers or principals, along with others categorised as '(senior) leaders', are pivotal to the effectiveness (however that may be defined) of, and are therefore indispensable to, their schools. The third belief examined is the

'conceptual belief', which is explained as 'leadership is what those identified as "leaders" do' (Evans, 2022).

The analysis will be supported by research-based evidence from the leadership literature. For example, in the case of the 'causality belief', mainstream causality claims - e.g. 'considerable amounts of evidence now indicate that school leadership matters a good deal to students' learning' (Leithwood et al. 2020) - will be counterbalanced by perspectives reflecting the 'new wave' critical leadership discourse, and empirical research evidence that underpins this discourse's leadership-scepticism, such as Eden's (2021) concern 'about the endless flood of nonexperimental, causally ambiguous, observational research that simply cannot yield actionable X→Y conclusions ... for want of a better term, such research is causally impotent, which often uses fancy statistical procedures to try to justify causal conclusions'.

Concluding that the analysis indicates, at best, mainstream educational leadership scholarship's limited epistemic worthiness, a 'new wave' critical leadership-based research agenda for the field is proposed – one that shifts its focus of study from the contentious, second-order, concept of 'leadership' to the higher order concept that, it will be argued, really counts: influence.

54 - Out of tune: cinematic conductors and the misrepresentation of leadership

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This paper critically examines how cinematic portrayals of orchestral conductors shape our understanding of leadership, focusing on the limitations and oversimplifications of this metaphor. Thirteen films are selected for analysis, and by exploring their narrative and thematic structures, the paper highlights a consistent pattern of romanticisation and stereotyping that distorts both the complexity of conducting and the nuances of leadership. Films often depict conductors as charismatic, authoritarian figures, driven by personal drama and genius rather than collaborative professionalism. This paper challenges these portrayals, arguing that they perpetuate outdated and narrow conceptions of leadership, particularly by neglecting the relational and diverse aspects that are crucial in contemporary organisational contexts.

Cinematic representations of conductors tend to overemphasise traits such as charisma and stage presence while neglecting the interpersonal and collaborative dimensions crucial to effective leadership. This dynamic emphasises leadership as a quality inherent in the individual, focusing on the conductor as the sole driver of success—echoing the older, entity-based leadership models critiqued in organisational theory (Jansson, 2021; Judge et al., 2009). The overreliance on charisma and personal brilliance distorts a broader understanding of leadership, which, as Lanaro et al. (2023) argue, involves a complex combination of interpersonal, communicative, and emotional skills. By foregrounding the conductor's charisma at the expense of teamwork, these films undermine relational and participatory leadership styles relevant in both artistic and organizational settings.

The films under examination largely fail to depict the diversity of leadership styles that real conductors employ. As Carnicer et al. (2015) note, effective conductors blend various leadership approaches—ranging from democratic to affiliative—depending on the situation and often act as both visionary leaders and coaches. However, we show how cinematic portrayals reduce conductors to authoritarian figures, overlooking how real-life conductors adapt their leadership styles to foster collaboration and inclusivity. Additionally, the representation of conductors as predominantly white, male, and authoritarian reinforces a narrow view of leadership that excludes more diverse and inclusive practices. These films reflect and reinforce persistent gender and racial disparities in both leadership roles and the field of conducting itself, limiting broader societal understandings of leadership (Lanaro et al., 2023).

A significant issue with the conductor-as-leader metaphor, as portrayed in film, is that it can mislead casual observers into equating leadership with a narrow set of performative, individualistic qualities, ignoring the critical relational and collective aspects of leadership. We argue, in the context of leadership development, that conducting is not merely about personal brilliance but about fostering an environment of trust, collaboration, and mutual respect—elements often downplayed or entirely absent in

cinematic portrayals. As Jansson (2013) emphasizes, leadership in conducting involves relational and diplomatic skills, with conductors acting as mediators between diverse personalities to achieve a cohesive and harmonious performance. This role is not purely technical; it is deeply embedded in interpersonal and existential competencies, such as sincerity, presence, and commitment. Films that neglect these dimensions risk perpetuating a skewed view of leadership that privileges spectacle over substance.

Of particular concern is how the conductor-as-leader metaphor is frequently invoked in business literature (Atik, 1994; Carroll & Flood, 2010; Parush & Koivunen, 2014; Talgam, 2015; Wis, 2017), where conductors are compared to CEOs or other top executives (Carnicer et al., 2015). This metaphor becomes problematic when applied uncritically, as it overlooks the significant differences between conducting an orchestra and leading an organization. While both roles require technical expertise and the ability to unify diverse talents, the cinematic focus on the conductor's command over the ensemble often obscures the fact that effective leadership is about enabling others to flourish rather than dictating their performance. As Lanaro et al. (2023) argue, the most successful conductors are those who create a collaborative working environment, not merely those who display charismatic authority.

In developing this paper, we seek to interrogate how cinematic depictions of conductors offer a limited and misleading view of leadership. These portrayals fail to capture the complexity of leadership as a relational and collective process. By critically engaging with these cinematic representations, we call for greater nuance around the conductor-as-leader metaphor, urging filmmakers, audiences, and leadership students to embrace more diverse and inclusive models of leadership that better reflect the realities of contemporary organizational life. In doing so, this analysis aligns with the conference theme, Leadership in Dialogue: Exploring the Spaces Between Ideas, Communities, and Worldviews, particularly through the lens of "Leadership and the Arts". By examining the intersections between artistic portrayals of leadership and real-world organizational practices, we highlight how the arts can provide a powerful medium for reimagining leadership as a dialogic, collaborative, and inclusive process.

55 - Arendt, Beauvoir, and Barnes: Thinking Critically about Critical Leadership and Collectives

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Trends in leadership studies demand critical examination even when the trend is critical leadership. The rise of critical leadership studies (Alvesson and Spicer, 2012; Collinson 2011; 2014; 2017; Collinson and Tourish, 2015; Collinson, Smolović Jones, and Grint, 2018; Cunliffe, 2009; Learmonth and Morrell, 2017; Zoller and Fairhurst, 2007) is accompanied by a related theory of collective leadership (Edwards, 2015; Edwards and Bolden, 2023; Gardiner, 2020; Jones, 2023; Ospina et al., 2020a; 2020b) that responds to a long history within leadership studies of agentic leader-centered approaches to leadership.

The panelists do not argue against collectivist approaches nor advocate for individualist ones. Rather, they caution against critical and collectivist leadership turning into what it seeks to refute, a hegemony of its own and an unreflective bandwagoning effect, which Jones (2020) calls a "banality of goodness" (p. 110) and Tourish (2019) calls "the uncritical advocacy of theories" (p. 366). Critical leadership studies present noble goals such as liberation from power structures that oppress the freedom of marginalized others. Jean-Paul Sartre, in fact, ultimately declared existentialism subordinate to the "only philosophy" of Marxism (Barnes, 1959, p. 403), which culminated in his later work, Critique of Dialectical Reason (1960). Yet, his contemporaries, Hannah Arendt, Simone de Beauvoir, and Hazel Barnes, fashioned their own perspectives, which this panel argues add value to understanding collective leadership.

While existentialism engages ideas of freedom and responsibility, it also involves a "situational dimension" (Gordon, 1997, p. 70) of systems, structures, culture, and histories. Being and the world are mutually informing; the world shapes one's being while one's being shapes the world. Sartre (1956/2007), in Existentialism is a Humanism, states that in choosing for ourselves, we choose for humankind. The situation of Beauvoir and Barnes includes working in the shadow of Sartre and, to a lesser degree, Arendt with Heidegger. Consequently, ideas have yet to be fully explored in leadership scholarship. These theorists contribute to the liberating goals of critical leadership without a critical framework and offer lenses of seeing collectives without being collectivist. Additionally, while all three theorists are women, this panel resists engaging their ideas as feminists. Instead, they offer perspectives to think critically about critical leadership and collectives from varying and overlapping points of view.

56 - On reading, writing and researching differently in leadership

Professor Barbara Simpson[1]
[1]Strathclyde Business School

In this paper, I will introduce my new book 'Diffracting collaborative leadership: a Pragmatist project'. The argument that I make in the book is motivated by a perceived urgency for fresh and radical thinking about leadership, thinking capable of producing futures that are better for all of us, and also for the planet. One possible way forward, instead of seeking to represent the presumed 'realities' of leadership, is to adopt a performative ontology in which leadership emerges as the consequence of socially engaged effort. Working within an alternative ontology though, requires different ways of theorising, different ways of writing, and different methods for engaging with empirical experience. To this end, I turn firstly to Pragmatist philosophy, which offers a comprehensive and systematic approach to process theorising. It also resonates with the liminality that characterises modernist writers such as Katherine Mansfield and Virginia Woolf. Then secondly I explore the multiple potentials of diffraction as the method par excellence for researching worlds-on-the-move, and in particular, for engaging intelligently with the reconstructive dynamics of collaborative leadership. I will illustrate my argument by drawing on the empirical experience of sitting with the senior management team of an arts-based company in their regular weekly meetings over a period of six months.

The diffractive analysis that I offer approaches the generativity of differencing in four different ways. Firstly George Herbert Mead's (1934) notion of gestural conversation, which informs Bohm's (1996) later theory of dialogue, is based on the recognition of those differences that arise when we attempt to 'take the attitude of the other', or to walk in the other's shoes. It is, according to Mary Parker Follett (1924), 'all th[os]e countless differings of our daily lives' that generate new thinking. Secondly, diffracting theorising with practising encourages the ongoing, experimental development of both. In my book, inspired by Virginia Woolf's (1931) example in 'The Waves', I offer an alternating series of Intermezzos, which present aspects of Pragmatist thinking, and Études, which describe my empirical experiencings. Thirdly, theory is diffracted with other theory; specifically I investigate the complementary interplay between Pragmatist and posthuman theories, exploring the generative potentials of their differencings. For instance, what happens when I read Mary Parker Follett with Karen Barad? And finally, I explore the diffractive potential of a multiplicity of authorial selves – Indigenist, Physicist, Pragmatist, Musician, and Writer - as they flow together and apart in the reading, writing, and researching of collaborative leadership.

57 - Everyday encounters of the phenomenological kind: Developing an approach to leadership-as-practice doctoral research

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This paper embraces a challenge laid down to doctoral students: to use their time to develop phenomenological approaches to leadership-as-practice (L-A-P) enquiry. As one such candidate, I respond accordingly. L-A-P appears within, but not separate from, the blend of practice in daily organisational life. Phenomenologically, L-A-P appearances can be encountered in three ways; largely unnoticed, faintly recognised, and/or deeply felt. I present a novel analysis of the term 'leadership-as-practice'. It is an example of encountering 'largely unnoticed'. It is also an insight into a working response to the question Buch et al. ask of all practice researchers; to explain how we delimit our research to provide sound analysis and explanations of working life.

L-A-P looks for leadership in everyday, mundane collective social processes. 'Looking' is problematic. Kempster et al. point out leadership is abstract and cannot be seen, although its effects and consequences can be experienced. Similarly, Takoeva highlights the difficulty in studying something so embedded within organisational practice that even the people involved may not be able to identify it.

Phenomenology helps address this problem. Phenomenology is concerned with appearances, enabling us to look at what we routinely might look through. Vagle states phenomenology is very much about daily encounters. He explains that some encounters go largely unnoticed, some faintly recognised, and others deeply felt. This can help us to learn about L-A-P. For example, setting up office space for a meeting might be something we largely do not notice. The unusual absence of a team member might be something we faintly recognise, and the aftermath of a sudden resignation following a period of conflict might be something we deeply feel.

I recently concluded the fieldwork phase of my research. I found myself wondering 'how do I begin to look for L-A-P?' This led me to an encounter with the printed words themselves. I must admit – I had developed a habit of reading and writing 'leadership-as-practice' with barely a thought. Upon this realisation, I turned to prose analysis, because it is a helpful way of getting to grips with what text does to and for us by looking at both style and pattern to understand agendas of expression.

The term looks neatly balanced. Lanham might suggest it presents as an isocolon – a phrase, or clause with units of roughly equal structure and length. I found myself asking does this 'appearance' somehow lead me to presuppose L-A-P has balance, and is this inadvertently my agenda? I decided to probe these questions by adopting parataxis, which is a literary technique that allows for the exploration of democratic relationships between words rather than adhering to some form of rank or order between them. I draw a circle around what it is I pause on; not because it is most important, but rather, to show the aspect I am apprehending. I concurrently grey the remainder to represent the total perception, memory, imagination and anticipation that I intend.

Leadership-as-practice: 'Leadership' makes sense because the primary concern is not with other organisational disciplines. 'Leadership,' it might be assumed, is a noun. Grammatically, this would indicate the presence of a subject – and the history of leadership studies is largely based on the idea of competent individuals. Whether I agree or not, this idea remains seemingly inescapable in leadership training and organisational life. However, L-A-P advocates describe 'leadership' as a verb, encompassing the emergent dynamic, non-linear reorientation of organisational processes and activities. I am asked to become aware of collective everyday activities of some sort that orient towards a future that might otherwise not happen.

Leadership-as-practice: 'Practice' is studied for leadership knowledge. It is also read as a verb. Descriptions of it include, collective arrays of activities mediated by artifacts and natural objects, an unceasing flow, coordinated effort for a distinctive outcome, and a bundle of related actions that unfold over time. Van Manen talks phenomenologically about the quotidian practices of 'life', which indicates my research will not reveal taxonomic leadership practice. Rather, similarities and differences will begin to appear from within the blend of everyday activity as I look at, and through, fieldwork notes.

Leadership-as-practice: I sense a lack of balance when looking at the middle of the term. 'As' sits, flanked by hyphens. On one hand, when we read left to right, prepositions link words by expressing position, movement, possession, time and/or how an action is completed. On the other, Vagle argues the preposition phenomenologically operates as "fleshy connective tissue", whilst hyphens represent intentionality that works in multiple directions at once. Thus, it seems that a 'putting together' of motion is central, rather than any fulcrum. Furthermore, this motion is unstable – it is post-intentional; that is, connections and threads that are partial, and always moving, as meanings 'slip', 'slide', 'dissolve', 'emerge', 'explode', 'come to life', and 'die.'

L-A-P appears within the continuous blend of practice in daily organisational life where it may be encountered in largely unnoticed, faintly recognised, and/or deeply felt ways. 'Looking' for, and understanding these encounters is difficult. An encounter with L-A-P as prose reveals a sense of unstable motion, rather than balance. Adopting a post-intentional agenda will reveal opportunities to understand more about how L-A-P might constantly orient organisations towards a future that might not otherwise happen. In doing so, we will not arrive at taxonomic conclusions, but we will improve our ability to explain how we delimit L-A-P research to provide sound analysis and explanations of working life.

58 - The Missing 'Where and How' of Leadership: Leadership and Directionality

Professor Brigid Carroll[1], **Dr Lydia Martin**, Dr Cassandra Joseph, Dr Nicola Russell, Dr Rhiannon Lloyd
[1]University Of Auckland

Talk of leadership-both in research and practice- relies on signifiers of direction. Prepositions abound as one leads from 'the back', 'the side' or 'the front', one leads 'towards' a future or strategic direction, 'aligns efforts', leads 'up', 'downwards' or 'across' and works towards outcomes and goals. Even the ISLA conference call is seeking to facilitate inquiry 'amongst all of us and between the different disciplines' thus reinforcing the embeddedness of leadership orientated talk with directionality. In addition, the word 'directive' actually connotes a leadership style (Muczyk & Reimann, 1987) and direction itself is considered a core definitional characteristic of leadership (Drath, McCauley, Palus, Van Velsor, O'Connor & McGuire, 2008). Nonetheless directionality as a concept and theorisation has appeared to entirely evade the leadership research gaze to date.

This inquiry interrogates the connective premise(s) that underpins our collective and individual understandings of how leadership moves from the current situation to the desired situation. Such movement can be theorised as directionality which is defined here as 'striving along particular lines of direction' (Cooper, 2022, p. 7) that is forged through 'social mediation' (Cooper, 2022, p. 9) and 'infused with the meanings, values, and directions' of multiple interactants (Cooper, 2022, p. 8). It has an ontological quality "intending-beyond-itself" (Husserl, 1960 quoted in Cooper, 2022 p. 8) and 'oriented toward, and shaped by, what is to come' (Cooper, 2022, p. 8). We understand directionality to be 'inherent' in 'embodied human practice' (Hannah, 2019, p. 6). Hannah (2019, p. 76) theorises a 'triple directionality' that is teleoaffective ('the purposive, if flexible directionality towards specific ends), spatial ('laying down paths through activity-places-spaces') and thematic ('the turning toward and away from matters of concern' (Hannah, 2019, p. 2). This triple directionality offers a novel theorisation to extending a practice orientation to leadership.

It shouldn't be difficult to understand directionality as deeply implicated in leadership given the 'nexus of strivings' (Cooper, 2022, p. 7) that propel leadership towards outcomes, objectives, purpose and movement alongside the improvisational responsiveness required in the face of distractions, interruptions and interference. The notion of direction may well have been considered too unproblematic and even simplistic in leadership studies to warrant scrutiny but core phenomena are irrevocably entangled with directionality including causality, temporality, change, purpose and sociality. Indeed the nature and purpose of the dialogic space itself which is the focus of this conference makes assumptions about those very phenomena hence directionality offers a new and pertinent point of focus.

Empirical data comes from a government affiliated research institution with an overarching strategy orientated at the creation of a circular bio-economy. The research

team conducted 25 interviews with the senior leaders-both scientists and senior managers- of this organisation and observed a one day workshop bringing together this organisation with a broader network whose mission intersected with the circular bio-economy. Given direction is inherent and contestable in talk of circularity, then the broader dynamic and significance of directionality in leadership emerged as the point of focus of this research.

A review of leadership studies is offered first to make visible the largely tacit directional discourses embedded in different ways of approaching leadership. This is followed by a theorisation of directionality indebted to practice theory, critical anthropology and human geography. A reading of the empirical material is then offered which discursively analyses the signifiers of direction that constitute the talk of these senior leaders. Overall this research seeks to both recognise the embeddedness of direction, directness and directionality in the understanding and practice of leadership as well as open up possibilities for navigating the linear and non-linear in dialogic leadership practice.

59 - Collective Leadership: Connecting ideas, communities and worldviews

Prof Richard Bolden[1], **Professor Laura Empson**[2], **Professor Suzanne Gagnon**[3], **Dr Eric Guthey**[2], **Professor Kerry Priest**[5], **Dr Nicole Ferry**[2], **Professor Brad Jackson**[4]
[1]University of the West of England, [2]Copenhagen Business School, [3]University of Manitoba, [4]University of Waikato, [5]Kansas State University

This symposium will explore current theory, research and development on collective leadership, and the potential to connect diverse research interests and backgrounds on this topic. It forms part of an ongoing dialogue between scholars from around the world into the nature and significance of collective leadership in promoting more systemic, inclusive and effective ways of leading in complex, contested and changing environments.

Contributors are involved in the Collective Leadership Network (Co-Lead Net), initially convened by Professors Sonia M. Ospina and Erica Gabrielle Foldy at NYU Wagner and subsequently hosted by Professors Anne Langley and Suzanne Gagnon at McGill University, Montreal and the University of Manitoba. Research shared through this network has been published in a variety of forums, including the influential Human Relations special issue on 'Collective dimensions of leadership: The challenges of connecting theory and method' (Ospina et al., 2020). Whilst Co-Lead Net activities have been largely suspended since the start of the COVID-19 pandemic, interest in collective forms of leadership has proliferated – with it now widely espoused in both policy and practice as well as theory and research. In this session we will explore recent developments, including the shift towards systems change (Ferry et al., 2024), leadership of place (Sutherland et al., 2022), purpose and responsibility (Kempster and Jackson, 2021, 2023) and multi-level leadership (Kuipers and Murphy, 2023). This session will represent a valuable opportunity to revive the Co-lead network and to expand the community of scholars who engage with it.

The symposium will begin with a brief introduction to the topic of collective leadership and its relevance to contemporary organizations and global challenges. This will be followed by a series of short illustrations of how collective leadership is being operationalized in current research. Participants will be given the chance to share their own interpretations, applications and experiences of collective leadership through small group and plenary discussion. The final part of the symposium will create space for delegates to explore ways in which theory and research on collective leadership can be enhanced through continued collaboration and engagement.

This symposium responds to the conference theme of 'Leadership in Dialogue: Exploring the spaces between ideas, communities, worldviews' by creating a carefully curated space for discussion around shared and divergent perspectives on and experiences of collective leadership. Through their participation, delegates will gain a richer, more nuanced appreciation of current and emerging developments in collective leadership, explore opportunities to apply and develop concepts of collective leadership to new research projects, and build their personal and professional networks in this field.

60 - Ventriloquism in dialogue with leadership studies. What can ventriloquism add to emerging trends in leadership research?

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There has been little cross-fertilization of ideas between ventriloquism, increasingly a dominant paradigm in the field of management communication, and leadership research. This is despite the fact that a) several recent handbooks have provided chapters on ventriloquism and leadership (i.e., Bisel, Fairhurst, and Sheep, 2022; Clifton and Barfod, forthcoming; Sergi, 2023), b) a handful of papers have already taken a ventriloquial approach to leadership (e.g., Fairhurst & Cooren, 2009) and c) a monograph on leadership and ventriloquism is forthcoming (Clifton, in press). Consequently, the full potential for synergy between leadership research and ventriloquism has not so far been realised. This paper argues that taking a ventriloquial approach to leadership has much to offer leadership research and can provide a synergy between ventriloquism and emerging trends in leadership research such as distributed, interactional, and sociomaterial approaches to the study of leadership. The paper therefore addresses the themes of the conference by encouraging dialogue with other theoretical disciplines, especially one which offers the potential to go beyond anthropocentric understandings of leadership.

Ventriloquism, simply put, explains communication through the use of the metaphor of the ventriloquist (vent) who makes a dummy (figure) speak and vice versa (Cooren, 2010). The upshot of this metaphor is that the focus of analysis is not only on the human speaker, but also on what, or who, animates and is animated by the speaker. From a leadership perspective, this allows the researcher to shift focus from the human interactant to also consider who or what leads the human to do what he/she does and say what he/she says. As Cooren, Fairhurst, and Huët (2012: 297, italics added) put it: a ventriloquial analysis can reveal "what leads them [i.e., people] to do what they are doing, that is what animates them in a specific situation or their daily activities". To this end, ventriloquial analyses are based on the fine-grained analysis of transcripts of naturally-occurring interaction and the organisational players' orientation to, and invocation of, the figures that speak through them, and which potentially also lead them to act. Consequently, a ventriloquial approach to leadership can provide empirical data, drawn from actual practice, to substantiate Grint and Smolović Jones' (2023) claim that leadership is essentially hybrid in nature and that other-than- human actants, such as ideals, also have the potential to lead.

To showcase the possibilities of ventriloquism for leadership researchers, I present an analysis of transcripts of a video-recorded meeting of the Board of Directors of a not for profit NGO. Analysis reveals that leadership is achieved through one of the participants animating and being animated by the ideal of sustainability. Through animating and being animated by the ideal of sustainability, the participant gains authority that allows him "to take the lead" (as he says) and to establish a working group that improved the sustainability of the organisation.

Such findings can add to recent treads to leadership research. First, they can demonstrate that if leadership is distributed and relational, then it is distributed across not only human but also other-than-human participants. Second, it adds to growing interest in communicative approaches to leadership by showing how leadership emerges not only through human interaction, but that other-than-human actants (such as ideals) are also mobilized in interaction and so make a difference to leadership outcomes. Third, it complements existing research on the sociomateriality of leadership by showing how leadership as a sociomaterial phenomeonon, is brought off in the here-and-now of in situ leadership practice.

61 - Negotiating Leadership in a self-styled HolocracyTM System

Dr Gunilla Avby[1,2], **Dr Ingela Bergmo-Prvulovic**[1], Prof Sofia Kjellström[1]
[1]Jönköping University, [2]Stockholm University

This paper explores leadership as a dynamic phenomenon, characterized by dialogical and negotiation processes. The study focuses on a company that differentiates itself with a non-hierarchical business structure promoting collective responsibility and self-leadership. Operating as a complex network without formally appointed managers, except for the legally mandated CEO, the organization embodies principles of agility, teamwork, and continuous reinvention. Taking departure in the results of our recent case study in the present organization (Bergmo-Prvulovic et al., forthcoming), this paper aims to understand how Holacracy (Robertson, 2007) as an analytical framework addresses the balance between autonomy and control, the distribution of power and of responsibilities, expectations on engagement, and different leader roles. What can the insights and lessons from Holacracy offer for managing the paradoxes in today's complex organizational environments?

Bergmo-Prvulovic and colleagues (forthcoming) employed a social representations theory approach to reveal and address the implicit values, ideas, and practices that shape leadership development among employees in the present company. Social representations are defined as: "a system of values, ideas and practices" (Moscovici 1973, xiii), with a dual function: establishing an order which enables individuals to orientate themselves and enabling communication among members of a community. Representations are socially, culturally, and contextually shaped through individuals' communicative actions and daily practice (Jovchelovitch 2019; Marková 2003; Moscovici 2001). The study revealed a web of social representations of leadership and leadership development that shape the company's values, ideas, and practices, forming a contextually characterized leadership development system. Furthermore, showing that the representations were both stable and dynamic, reflecting ongoing negotiations and conflicts in understanding. The results clearly show how the shared responsibilities distributed along with both various leadership roles and self-leadership causes confusions and conflicts. In contrast, leadership research typically emphasizes a functional perspective, focusing on individual leaders and their performance improvement (Fraher and Grint, 2018), which possible overlook the social, cultural, and contextual shaping of leadership and leadership development (Alvesson and Spicer 2012; Carroll 2019; Mabey 2013; Uhl-Bien and Ospina 2012). The results of the study demonstrated that uncovering hidden values, ideas, and perspectives can support organizational learning and cultivate a deliberate and purposeful approach to leadership development.

To explore how leadership can be both understood, practiced and developed in a flat business structure, this study applies the practice concept and management philosophy of Holocracy (Robertson, 2007) on the results of our recent study (Bergmo-Prvulovic et al., forthcoming). Holacracy redistributes authority and decision-making across an organization, promoting self-organization and autonomy (Robertson, 2007). By structuring teams around specific tasks and granting individuals the freedom to make

decisions within their roles, Holacracy aims to foster innovation, enhance employee engagement, and drive organizational growth. The approach offers several benefits, including increased autonomy, improved agility, clarity in roles, and enhanced collaboration. Academic researchers have begun to examine sociocratic and holacratic organisations (Salovaara et al., 2024) and theorize new organizational forms that offers alternatives to hierarchy (Puranam et al., 2014). While practically employed in organizations, holacracy have been found to be technical and quite 'managerial,' often pushing pre-given solutions rather than supporting local approaches to self-organizing (ibid.) Challenges such as role ambiguity, decentralized decision-making, potential cultural shifts, and increased workloads can arise, as noted by Bergmo-Prvulovic and colleagues (forthcoming). Contrary to popular belief, voices have been raised that Holacracy is not non-hierarchical. Instead, it features a rigid hierarchy of self-governing circles, each subordinate to a higher circle that dictates its purpose and can modify or dissolve it if it fails to meet expectations.

Thus, since a holacratic system emphasizes democratic procedures within each circle, its structure is inherently hierarchical and inward-looking, focusing on internal governance rather than customer feedback or external outcomes. This critique underscores the complexity and potential limitations of adopting Holacracy as an organizational strategy. The results of the uncovered leadership representations in the specific business environment explored here reveal tensions regarding responsibilities and commitments, as well as between leadership as an individual or a collective act. Additionally, fostering a self-leadership culture presents both difficulties and possibilities, challenging traditional divisions of labor, roles, and responsibilities. Koistinen and Vuori (2024) underscores this, exploring five organizations that experimented with more self-managing practices. When authority relations between 'leaders' and 'followers' were weakened, it created asymmetries of responsibility, pushing the authoring of organizational arrangements to include both shared and hierarchical forms of control.

Our study illustrates the changing nature of leadership and how the meaning of leadership needs to be continuously renegotiated and recaptured in practice, especially in times of growth. The circular structure is in constant movement, and when new employees enter the circle of structure, they bring their own meanings ascribed to leadership as a phenomenon, not always compatible with the meanings of leadership that Holocracy aims at.

62 - A Dialogic Perspective on Leadership for Human Flourishing and the Common Good

Assoc Prof Dimitrios Spyridonidis[1], **Professor Elena Antonacopoulou**[2]
[1]Warwick Business School, [2]American University of Beirut – Mediterraneo

This paper responds directly to the conference theme and examines the importance of dialogue in leadership studies to foster human flourishing and the common good. In a polarized world grappling with intricate social, political, and cultural challenges, this paper advocates for a pluralistic leadership that interweaves perspectives and transcends traditional boundaries to serve the common good. Drawing on MacIntosh et al.'s (2016) dialogic perspective, the analysis examines how leadership as a body of management knowledge is co-created through reflexive, multi-voiced dialogue, challenging static theories of knowledge creation. This framework is further enhanced by incorporating Spyridonidis et al.'s (2016) insights on the translation of management knowledge and Antonacopoulou's (2022) emphasis on fostering a just, resilient, and flourishing society. The pluralistic leadership orientation promotes the integration of the dialogic perspective to co-create a more dynamic, reflexive, and contextually responsive approach to leadership that serves the common good. The latter promotes the social bonds that foster flourishing of every citizen in a just society acting both as a new economic system (Ostrom, 2009) as well as, more widely in civic and political life promoting what Peterson and Civil (2021) explain as: "...responsible citizenship [where, in] ...an emphasis on the common good can help restore a politics of trust, dignity, respect, mutuality, service to others, and humility". We position therefore, dialogue not merely as the exchange of ideas, information and the scope for knowledge co-creation. Instead, we go further in positioning pluralistic leadership as ongoing, reflexive conversation (dialogical or otherwise) that is informed and inspires inter-being (Nahn Hahn, 2015) where human and nonhuman entanglements act as events fostering beyond dialogue and collaboration, integration that enhances the effectiveness and relevance of leadership practices in diverse and evolving environments. Pluralistic leadership extends beyond earlier references to 'leaderful moments' (Wood and Ladkin, 2008) by elaborating the impulse that underpins leading and leadership in the purpose and impact they fulfil.

The Dialogic Perspective and the Translation of Management Knowledge: The dialogic perspective, as articulated by MacIntosh et al. (2016), views management knowledge as co-constructed through ongoing, reflective interactions among diverse stakeholders. This approach challenges traditional theory-practice dichotomies, proposing that knowledge emerges from dynamic, participatory exchanges (Bakhtin, 1981). Spyridonidis et al. (2016) extend this by highlighting the complexities involved in translating management knowledge across different organizational contexts. They argue that translation is not merely about transferring concepts but involves adaptation and re-contextualization to ensure relevance in varied settings. This aligns with the practice turn in organization studies, which emphasizes that practices evolve through iterative, collective engagements (Feldman & Orlikowski, 2011; Whittington, 2006). For instance, Jarzabkowski et al. (2011) illustrate how coordinating mechanisms are developed

through coordination processes, while Hargadon and Bechky (2006) describe moments when social interactions lead to new understandings and collective practices.

Dialogue as a Catalyst for Reflexive Leadership and Flourishing: Antonacopoulou (2012) advocates for integrating reflexive critique and phronesis (practical wisdom) into practicing and developing leadership. Reflexive critique involves questioning assumptions and definitions of 'good' leadership, while phronesis supports navigating leadership as an evolving practice. This perspective encourages leaders to move beyond predefined outcomes, fostering continuous reflection and adaptation. Antonacopoulou's (2022) concept of "partnering for impact" extends this understanding by emphasizing co-creation in achieving societal impact, incorporating values such as isotimia (equality) and philotimia (self-respect). The GNOSIS approach, which includes "re-search" as a common practice, demonstrates how dialogical and reflexive engagement can lead to meaningful improvements and societal impact through a nuanced and contextually aware application of knowledge.

Leadership in a Polarized World: Connecting Perspectives for Social Good: In an era marked by escalating political, social, and cultural divides, leaders must bridge gaps through effective dialogue and the strategic translation of knowledge across diverse contexts. Traditional hierarchical models are increasingly inadequate; instead, a dialogic approach that incorporates inclusivity, reflexivity, and diverse perspectives is essential (Isaacs, 1999; Cunliffe, 2009). This approach involves translating theoretical leadership concepts into practical applications that are contextually relevant and responsive to real-world complexities. Reflexive dialogue facilitates this translation by enabling leaders to critically examine and adapt their practices in response to ongoing interactions and feedback. By integrating reflexive critique, leaders can challenge existing assumptions and refine their practices to better align with ethical and social responsibilities (Raelin, 2016).

Innovative Human Flourishing and the Future of Leadership: Human flourishing, a central objective of the 5th Industrial Revolution, requires leadership that transcends traditional economic metrics to emphasize well-being and sustainability (Seligman, 2011). Achieving this involves promoting resilience, ethical behavior, and sustainable practices through a dialogic framework that supports reflection and adaptation. The translational framework plays a critical role here by ensuring that leadership theories are effectively adapted and applied within different organizational and societal contexts (Czarniawska & Sevón, 1996). This process of translation involves not only adapting concepts to fit specific environments but also engaging in reflexive critique to continually reassess and improve leadership practices. By situating leadership within this translational and dialogic framework, leaders can address the complexities of their roles and foster a more just, resilient, and flourishing society (Bohm, 1996; MacIntosh, Beech, Antonacopoulou, & Sims, 2016).

Conclusion: Towards a Dialogic Future of Leadership: Integrating dialogic perspectives, insights on knowledge translation, and a focus on societal impact presents a comprehensive vision for the future of leadership. In a world marked by unprecedented challenges, the ability to engage in dialogue, reflexivity, and co-creation is crucial for

leaders seeking to effect positive change. This approach not only enhances theoretical understanding but also offers practical guidance for leaders aiming to foster a more just and flourishing society. By emphasizing dialogic engagement, the paper contributes to advancing leadership practices that are contextually relevant and socially responsible. The dialogic perspective provides a powerful framework for exploring the complexities of leadership in an interconnected and uncertain world, highlighting the transformative potential of engaging, reflecting, and acting together. By integrating these perspectives, the paper positions leadership as a dialogical and reflexive practice essential for addressing modern challenges, aligning with the 5th Industrial Revolution's focus on human flourishing and social responsibility.

63 - The Impact of Leaders' Emotional Style on Employee Health: Pathways to Flourishing and Organisational Well-Being

Dr Kathrin Schweizer[1]
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Introduction: In a time when employee health is increasingly recognized as a critical factor for organisational success, the focus has shifted to leaders and their interactions with employees (Koinig & Diehl, 2021). Considering the emotionality or the emotional styles of leaders and its impact on employee health is a perspective that has usually been neglected. Some evidence suggests that considering emotions in companies can be a promising approach and the construct of 'emotional styles' could be recognized as a key factor in leadership quality (Gammerl, 2012). Therefore, it is essential to enable the capturing of the emotional style of leaders within the organisational context. Based on Davidson's and Begley's research (Davidson & Begley, 2012) and taking into account other measurement tools such as the Psychological Capital Questionnaire (PCQ; Luthans et al., 2007), the PID-I scale (Betsch, 2004), and the Awareness and Absent-mindedness Scale (Reb et al., 2015), a measurement instrument was developed to capture the emotional style of leaders: The emotional style of leaders (ES-2) consists of two dimensions: leaders' careful con-sideration of the situation (13 items), leaders' intuition (3 items), as shown in Figure 1.

The impact of leaders' emotional style on employee health remains unclear. Hence, this paper addresses the following research question: What role does the emotional style of leaders play in predicting employee health?

Method: The results outlined in this proposal are part of a larger study examining the emotional style of leaders and its impact within the organizational context. The overall study examined whether it is possible to develop a measurement instrument for the organisational context, the emotional style of leaders, and whether this style influences employee job performance and employee health (Reinhardt, 2014) in the German-speaking region, also taking into account the leader-member-exchange (LMX) (Schyns, 2002; Schyns & Paul, 1999, 2014).

The more extensive study was conducted in two phases. In the first phase the measurement instrument was developed to capture the emotional style of leaders. The measurement development was based on a mixed-method approach – including expert interviews, exploratory factor analyses (EFA) and confirmatory factor analyses (CFA). The second phase of the study explores how this emotional style of leaders affects employee health and job performance. This proposal focuses on the potential health outcomes explored in the second phase.

Data of 648 employees with varying sociodemographic and occupational characteristics were surveyed online about their leaders' emotional style and their own health and job performance as well as the leader-member-exchange. Multiple linear regression analyses were used to determine the level and significance of each predictor and the explained variance of research models. For this purpose, the assumptions of multiple

linear regression (normal distribution, in-dependence and homoscedasticity of the residuals, no multicollinearity with several continuous predictors, no outliers in the residuals, and linearity of the continuous predictors with the de-pendent variable) were investigated (Field, 2013; Tabachnick & Fidell, 2014) and found to be acceptable.

Results: The multiple linear regression analysis showed that employee health could be significantly predicted by the two-dimensional emotional style of leaders (ES-2), as illustrated in Figure 2.

Prediction of health of employees from the two dimensions of the emotional style (ES-2) of leaders

Employee health could be significantly predicted from the two dimensions of the two-dimensional emotional style of leaders (ES-2) and control variables ($F_{7.625}$ = 9.999, $p <$ .001, N = 633), with an explained variance (corr. R^2) of 9.1%; this means that the model explains 9.1% of the variance in employee health, suggesting that other factors also play a role. The higher the rating of the dimension 'careful consideration of the situation of leaders' (β = .28, $p <$ .001) and if the employees' educational level was academic (β = -.11, p = .007), the higher the employees' own health was rated. Other variables, such as the leaders' intuition and gender as well as age, work experience, and leadership responsibility of employees, were not significant.

Discussion and Conclusion: Leadership and health offer potential for further research, particularly since employee health could only be predicted by the emotional style of leaders by 9.1%, suggesting that other relevant predictors exist. Ongoing investigations into employees' job performance could be expanded, as could the relationship between leaders' emotional style and psychological safety, in order to gain deeper insights into the psychosocial impacts of leadership on the workforce.

This contribution demonstrates that the emotional style of leaders has a significant impact on employee health. Leadership that prioritizes health is a key component of sustainable and responsible leadership that promotes social welfare while supporting individual development. In the context of the conference theme Leadership for the social good or for individual flourishing, it is argued that optimizing the emotional style of leaders to promote employee health not only supports individual flourishing but also contributes to the social benefit of the organisation.

64 - CEOs as catalysts and inhibitors of the relationship between vertical and shared leadership

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The way the behaviors and decisions of strategic leaders (CEOs, top managers, and board directors) impact organizations has over the years been studied from a myriad of different perspectives (for an overview see Samimi et al., 2022). For example, Hambrick and Mason's (1984) upper echelons theory (UET) has inspired extensive research into the characteristics of strategic leaders that were believed to influence, and thus provide an explanation for the organization's results (Hambrick, 2007). Recently, however the individual-oriented approach to leadership has been challenged by a rapidly increasing interest in collective and shared leadership.

Nonetheless, a dialogue between different perspectives of leadership seems to be deficient and research on the relationship between vertical and shared leadership seems to be scarce (Binci et al., 2016). Given the rapid pace of change and significant impact of upper echelon on the company performance, this is a noteworthy gap especially within the realm of strategic leadership research. To address this gap, we focus on the shared leadership perspective among the strategic leaders and investigate the relationship between shared and vertical leadership (Pearce & Manz, 2014; Binci et al., 2016; Döös & Wilhelmson, 2021). More specifically, we study the expectations that different groups at the upper echelon place on the CEO-position, and ask: How do CEOs influence the relationship between shared and vertical leadership among strategic leaders?

Strategic leadership can be defined as the "activity carried out by individuals at the highest level of the organization that is intended to have strategic consequences for the company" (Samimi et al. 2022:3). Yet, as competition intensifies and the pace of change increases, also the requirements on how strategic leadership is enacted and investigated are growing. Research approaches that are based on the notion of collective leadership emphasize that leadership should not be considered as something that is based solely on the characteristics, traits, competencies, and behaviors of individuals, but instead as something that is constructed through relationships between different actors in a context of collective meaning-making (Smircich and Morgan, 1982; Drath and Palus, 1994; Pye, 2005; Barge and Fairhurst, 2008). The notion of collective leadership (CL) has been offered as a theoretical umbrella that connects diverse contemporary research orientations focusing on shared, distributed, pooled, and relational aspects of leadership (Ospina et al., 2020: 441-442).

Our empirical material stems from a collaboration with a Finnish consultancy company that conducted a study on the expectations and requirements on future CEOs in big Finnish companies. The questionnaire was sent to CEOs, board members, and members of the top management teams of Finnish companies employing more than 100 people. The objective was to find out how the respondents evaluate the work of CEOs and top managements and to explore how they see the requirements for future leadership.

The overall results showed that different respondent groups diverged significantly in their perceptions of company cultures. The CEOs considered the culture to be primarily collective, characterized by trust, open communication, and willingness to experiment, whereas the perception of both the TMTs and the board members was quite the opposite. They considered the corporate culture to be mainly hierarchical. Based on further analysis of our data, the differences between the respondent groups on questions about culture were congruent with the diverging perception on CEOs' role. As Ospina et al. (2020: 448) argue, CEO roles are continuously negotiated and co-produced through interaction among members of the upper echelons. In our study, this role was constructed differently by the board, the CEOs themselves, and the TMT members.

Our analysis showed that CEOs were constructed both as potential catalysts and inhibitors of shared leadership among the strategic leaders in big Finnish companies. The CEO role constructed by the board members, the top management team, and the CEOs themselves diverged significantly. The board members saw the CEOs as igniters and administrative leaders. The board members emphasized vertical leadership in expecting the CEOs to set the direction for the company but ignite community feeling and foster commitment to common goals. The TMT members preferred to see CEOs as connectors, whose primary task was to support emergent learning, creativity, and adaptation. The TMT members expected the CEOs to involve them in influencing the vision and the ways to achieve it. The CEOs were expected to value people's work and give the organization freedom to act. In turn, the CEOs themselves were more ambiguous and saw themselves as both achievers and enablers. As achievers, the CEO was expected to act as a determined human resources person who can simplify and crystallize the strategy so that the entire organization works towards it. As enablers, the CEOs were expected to develop such a corporate culture where meaningful work at all levels would be supported and where the entire personnel could be developed and motivated.

65 - What a long, strange trip it's been: Exploring the Gronn model of the leadership journey in social entrepreneurship

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This research investigates the intricate spaces between the early socialisation experiences of a US social enterprise CEO Paul Fenn, and how it shaped his worldview and their consequential impact on his leadership. By exploring the broader communal and societal context impacting a social entrepreneur's leadership development this paper aligns with the conference theme by reflecting upon how one's leadership world view is shaped by an individual's upbringing and societal conditions that influence leadership practice. Moreover, employing narrative enquiry into a single social entrepreneur case study aligns well with the conference theme of dialogue which the semi-structured interview method enables the probing into the social entrepreneur's background, experiences, and motivations to facilitate a deeper understanding of their leadership path. This deep dialogue will explore the spaces and intersections between personal and professional influences, drawing conclusions about their leadership trajectory in the context of social entrepreneurship.

Grounded in Gronn's (1999) four stage career pathway model of leadership including Formation, Accession, Incumbency and Divestiture this research will explore the research question to what extent early socialisation plays in the leadership journey of a social entrepreneur activist. With particular attention given to the first two stages, these formative stages will provide insight into the early influences and critical experiences that shaped the entrepreneur's path toward launching and leading a social enterprise.

Leadership and Social Entrepreneurship: In their examination of social entrepreneurship research, Gupta et al. (2020) underscored the pivotal role of cultural and social values in shaping the orientation and of social entrepreneurs thereby necessitating a deeper inquiry into the specific contribution of the antecedents of social activism (Gupta et al., 2020).

The scholarly discourse posits that social entrepreneurs are predominantly propelled by social objectives (Gupta et al., 2020), a commitment to altruism, and an ethical obligation to aid others (Pless, 2012; Renko, 2013). These individuals embody leadership centred on sustainability for effecting social change (Jeong et al., 2020), underpinned by pro-social motivations (Diaz and Rodriguez, 2003). However, the antecedents of these drivers are unexplored which is the focus of this research. In the first stage of the research, Lichtenstein, Fenn and Kah (2024) adopted a co-constructed autoethnography approach to explore the role of Mr Fenn's personal values and how it informed his social entrepreneurship. This next stage will allow an understanding of the experiences and critical influences throughout the social entrepreneur's personal and professional life that shaped his personal values and leadership development.

Proposition: Previous research studies like those by Day et al. (2014) emphasize that leadership capabilities continue to evolve and can peak later in one's career,

underscoring that later experiences and accumulated knowledge enhance leadership impact. Gronn's work often refers to how distributed leadership, which flourishes more in later stages, plays a critical role in organizations' long-term success, reinforcing the argument that these phases are crucial. This affirms that the later stages of Gronn's model have the greatest impact on a leader's journey. However, this is contested and hasn't been explored in the literature. From previous research into leaders' biographies (Rogers, 2021), early-socialisation plays a greater role than previously thought. Therefore, we propose:

P1 Formation and Accession phases of Gronn's model have the greatest impact on a social entrepreneur's leadership journey.

Self-belief is a critical component in the leadership journey (Gronn, 1999, Rhodes, 2012 & Rogers, 2021). Although the literature asserts that Self-belief is developed in the later stages of a leader's career, more recent research (Rogers, 2021) has uncovered its manifestations in the early life of a leader. This is especially important in the leadership of social entrepreneurs who require large amounts of self-belief to take an alternative career path from for-profit leadership. Therefore, we propose:

P2 The self-belief of a social entrepreneur stems from the Formulation and Accession phases of Gronn's model.

The Participant: Insights into the context of socialisation and its impact upon social enterprise are drawn from an American social entrepreneur named Paul (also second author). Paul is the Founder and CEO of Local Power, established in 1995 when he co-authored the Community Choice Aggregation known as CCA for Massachusetts to provide an alternative energy economy that focuses on localisation. In 1999, Paul helped Ohio draft Community Choice Law/Legislations, followed by New Jersey in 2003 and New York in 2015. Since its inception, CCA has been adopted in 1300 cities in the US, serving about 5% of the US population, predominantly in Illinois, Ohio and Massachusetts.

From a critical theoretical standpoint, this research contributes to the discourse on personal narratives and experiences, illustrating how individual stories are interconnected with larger historical and societal themes that promotes the conference focus on understanding the spaces between context and worldview. This research advances theoretical insights into the applicability of Gronn's (1999) career pathway leadership model in the context of social entrepreneurship. By doing so it permits a nuanced understanding of the stages and experiences that shape a social entrepreneur's leadership journey.

The understanding from this research will inform leadership development programs for aspiring social entrepreneurs as well as shed light on the unique challenges faced by social activists.

66 - A Case for a Caring Approach: How SME Leaders can benefit from collaborative economic theory

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Mainstream economics sees prosperity as a matter of consumption, income and wealth (Snower and Wilson, 2022). This can be seen in extant leadership literature which suggests entrepreneurial leaders (defined in this study as 'the leadership role performed in SMEs') influence and direct the performance of group members towards the achievement of organisational goals that involve the recognition and exploitation of enterprise opportunities (Newman et al.,2019). These leaders understand how to deal with risk and uncertainty and are proactive in order to sustain growth (Leitch and Volery, 2017), however, recent literature and policy studies show an increase in mental health issues, with SME leaders reporting feelings of stress, anxiety and loneliness (Stephan, Ruach and Hatak, 2023).

This study looks at the impact of Western economic theory, and resulting policies, on the effectiveness and wellbeing of leaders of SMEs. The study proposes an alternative theoretical view: 'Caring economics,' which is a growing way of thinking about human prosperity. Where traditional western economics is based on competition and exploitation of resources, Caring economics sees prosperity within a deeper sense of wellbeing, not restricted to the gratification of individualistic material needs and wants (Hedenigg, 2019).

The research explores the experiences of a group of SME leaders, who had completed a publicly funded SME growth programme and then continued to meet on a monthly basis. The study examines how the interpersonal dimension of the group context gave rise to compassionate personal relationships, a sense of social wellbeing, cooperation and trustworthiness.

Preliminary findings show that prior to the group formation, the leaders reported feelings of continuous levels of worry, flight or fight responses, so engrained that they had become accustomed to it. Their worries supporting findings of extant studies citing anxiety, worry and threat as common feelings.

During their meetings, the group talks about their successes and their current issues and worries. Throughout the study, the group has reported increased collaboration, such as helping each other with problem solving and sharing their own previous experiences of an issue. Interesting, the businesses in the group have reported some of their best financial gains but also much less stress, worry, and loneliness. They report feeling more supported but not judged, increases in confidence, ease of problem solving, compassion for the others in the group and an increased sense of wellbeing.

These preliminary findings contribute to the extant literature on entrepreneurial leadership supporting recent findings which show growing levels of levels of anxiety, stress and loneliness in SME leaders. The authors welcome discussion on a need for

further studies to look more deeply into the practical ways SME leaders might cope with the risk and uncertainty inherent in leading an SME.

The study also supports recent work linking the fields of caring economics and neuroscience, which find that over stimulation of our threat senses is bad for mental health and physical wellbeing. Our findings appear to show how SME leaders who are involved in a compassionate and collaborative environment can better balance emotions, leading to more creative and intuitive problem solving.

Finally, the study contributes to the macro political and economic policy debate, appearing to suggest that current political and economic policies designed to help SME leaders drive growth maybe contributing to the cited increase in their mental and physical problems. It proposes 'Caring economics' as an alternative approach to help entrepreneurial leaders develop their businesses.

The authors welcome discussion and ideas for the further development and the scaling of this project.

67 - Inclusive leadership as a force for good – critical insights into lived experiences

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Inclusion and leadership are both highly fashionable topics in academia and organisational practice that are typically presented as inherently positive and leading to superior organisational outcomes (Alvesson, 2019; Oswick and Noon, 2014). Inclusion has become 'a buzzword in business rhetoric' (Adamson et al., 2021, p. 212) and is commonly 'framed as a force for good', associated with the organisational effort of eradicating exclusionary practices and celebrated in many organisations through inclusivity awards (Adamson et al., 2021, p. 212). Where previously diversity management was the main focus of organisational practice (Post et al., 2021; Tyler, 2019), organisational inclusion strategies now encourage both embracing of diversity/ uniqueness and promoting a sense of belongingness that enables previously minoritised groups or employees who experienced exclusion to feel and be included (Adamson et al., 2021; Bryer, 2020). This organisational trend has been accompanied by an equally thriving body of research publications portraying 'a largely progressive image of the inclusive organization, defined as a place where people of all social identities feel valued, belonging, unique and entitled to participate in organizational decision-making' (Ortlieb et al., 2021, p. 266).

In parallel, inclusive leadership has gained momentum and expanded as a topic of interest for academics and practitioners. Nembhard and Edmondson (2006, p. 927) first defined it as the 'words and deeds by a leader or leaders that indicate an invitation and appreciation for others' contributions'. Since then a small, steady stream of empirical studies, literature reviews and conceptual articles has offered both conceptualisations of inclusive leadership and insights into specific contexts. Whilst this plethora of contributions vary in the definition of inclusive leadership, they commonly focus on the leader's attributes and behaviours as a key driver of inclusive workplaces (Shore et al., 2018). Korkmaz et al. (2022) recently proposed a multi-level model of inclusive leadership to give the field greater coherence and suggest inclusive leaders: promote diversity (uniqueness), build relationships (belonging), recognise efforts and promote organizational mission on inclusion.

Paradoxically and despite framing inclusive leadership as a relationship-focussed leadership approach, Korkmaz et al.'s framework does not pay attention to followers as co-creators of inclusion or indeed active agents in the process of leadership. Instead, Korkmaz et al. (2022) continue the dominant focus on individual leader attributes, skills and behaviour and how these can positively influence the achievement of inclusion at an individual, team and organisational level. Indeed, absolute and unquestioned power and legitimation is given to the individual leader (Alvesson, 2019).

We join scholars across the fields of inclusion and leadership studies, who have started to problematise this overly positive, progressive image of inclusion (such as Adamson et al., 2021; Cassell et al., 2022; Dobusch et al., 2021; Ortlieb et al., 2021; Tyler, 2019) and

inclusive leadership. Kelan (2020), for example, explored subject positions of inclusive leaders and asked whether these lists of ideal behaviours are gender and race neutral. She noted that men tend to be accepted more readily as inclusive change leaders whereas women were accused of being self-serving. Others call for explorations of entrenched power dynamics and the existence of repressive equality regimes where diversity and inclusion strategies serve to assimilate the 'diverse' minority into the dominant (western) ideal worker (Dobusch et al., 2021; Ortlieb et al., 2021). They further note how organisational practices that define difference in terms of specific diversity categories (such as gender and ethnicity) serve to make difference knowable and manageable (Tyler, 2019). They enable employees to be identified as different and relevant inclusion strategies and measures to be defined and achieved. Indeed, Rhodes et al.'s (2023, p. 3) research into 'how leadership is practiced in the intersection of the cultural and gender differences in Australian organisations' demonstrated the complexity and inherently political nature of intersectional relations. Their study shows that where difference becomes compartmentalised and stereotyped in organisations trying to 'manage and contain certain forms of diversity' without adequately addressing 'issues of power and intersectionality', inclusion management can further entrench inequalities (Rhodes et al., 2023, p. 7). This demonstrates how organisational inclusion is commonly informed by normative principles of what type of uniqueness is desirable, thus bearing potential to reaffirm existing 'hierarchical, cultural demarcations implicit in minority/majority constructions' (Dobusch et al., 2021, p. 312).

Going forward, research needs to move away from overly positive, essentialist and narrow investigations of diversity, inclusion and the role of leadership. This entails adding to our understanding of the complex historically and culturally rooted, intersectional nature of difference (Rhodes et al., 2023; Vaara et al., 2021), persistent, structural and cultural legitimation of inequality (Bhardwaj et al., 2021) and how both inclusion and exclusion are produced, sustained (Cassell et al., 2022) and experienced by those cast into the roles of includer and includee. We add that there is a need to critically evaluate the role of the inclusive leader and particularly the power asymmetry imbued within the leader-follower relationship. Cast as inherently positive and universally relevant and important, inclusive leaders are assigned great power without adequate, critical examination of their own normative principles and actions. Indeed, dominant conceptualisations of leadership have been criticised to be deeply rooted in western, white, masculine discourse (Rhodes et al., 2023), thus implicitly situating the inclusive leader as a member of the dominant majority and in the position of the coloniser rather than radical change agent. Rhodes et al.'s (2023) study showed that leaders are often appointed 'according to entrenched norms and practices', 'seen to belong to a valued category of difference' (Rhodes et al., 2023, p. 7) and lack identification with the need for positive change.

In our conference presentation, we will draw on the findings from a qualitative, visual methods research project in a multinational organisation into the lived experiences of employees in Italy and England. We explore complexities of inclusion and inclusive leadership with a particular focus on the dialectic relation of inclusion and exclusion experiences, the tensions this creates between organisational inclusion ideology and lived reality and how this challenges existing, positive inclusive leadership models.

68 - Digital leadership and gender: Safe spaces and dead ends in hybrid work

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"The empty space is full of possibility." This is a statement once made by theatre director Peter Brook (1968). For leadership as "an artful practice" (Ladkin, 2023), the interaction in space and time has proven to hold many possibilities and opportunities to co-create a leadership relationship (Biehl, 2019). However, in digital work relationships, the in-between space that connects leaders and followers (Ladkin, 2013) has been fundamentally altered. There is the idea that bodies "disappear" in digital spaces and therefore lose relevance. Due to a "disembodiment", the digital space leads to a strong loss of resonance (Rosa, 2019) that requires resonant or echoing bodies ("Resonanzkörper"). In the virtual space, individuals are inhibited from connecting with one another (Weibler, 2021). This development calls for an exploration of virtual leadership interactions, particularly when leadership is seen as a socially constructed (Endres & Weibler, 2017), even an embodied relationship (Biehl, 2019; Ladkin, 2013).

In keeping with the general conference theme "Leadership in Dialogue: Exploring the Spaces between Ideas, Communities, Worldviews", we explore how digital leadership relationships are co-created and which possibilities emerge for those who are in these seemingly "empty" spaces. In our research, we focus on digital hybrid work situations. We used arts-based research methods, interviews, and a survey, and set a focus on gender theory. Women, as well as non-binary individuals, remain underrepresented in leadership positions and struggle with many invisible barriers including gendered, body-based scrutiny (Fotaki & Harding, 2018). We explore how digital, seemingly "disembodied" work creates new "safe spaces" and in which ways it may have a downside and lead to new "dead ends" for those who remain on a distance and disconnected.

In a leadership relationship that can be seen as an "irrationally based, relational phenomenon" (Ladkin, 2023, p. 274), all kinds of assessments pertaining to a person's gender, race, class, body, sexuality, demeanor, language, and other characteristics become relevant. These forms of assessment happen through our 'aesthetic' perception that occurs through our senses (vision, hearing, touch, smell, and taste) and that are framed through structural and cultural norms. Based on these perceptions, we may trust or reject a person, depending on how we assess their appearance, voice, body language, or way of speaking. We may or may not approve of their voice, their appearance, or their body language and other characteristics. In the digital realm, many of these issues are altered. For example, women at work often are a "spectacle" (Bell & Sinclair, 2016) as the object of the male gaze. In digital work situations, bodies with their features including their height and weight and sexual markers cannot be judged and gazed upon. Also, dominant behaviours that often are stereotypically masculine on the level of impression management, speech and interaction, are limited in digital interactions, and are confined by technologies and tools (automatically generated lists of requests to speak in MS Teams or Zoom meetings, etc.).

In our research project, we have gathered data through interviews (20 leaders, 20 young professionals) with initial drawings (40), additional weekly personal dairies and drawings (10 participants, 100 entries), and an anonymous online survey (currently running). Our Initial findings are:

- Lack of resonance (missing connections) (Participant quote: "everything is 'flat'.")
- Decreased visibility of differences (gender) (Participant quote: "Others did not notice my height, we appear all the same which is a relief.")
- Fewer discrimination and decrease in masculine, dominant behaviours (Participant quote: "male colleagues cannot occupy the space and show their importance…, there is 'no room for this'"); impact of moderator role in digital meetings
- Re-appearance of discriminating behaviours in a new form (e.g. eating an apple when a female colleague presents in an online meeting, taking calls, etc.)
- Shift in decision making (Participant quote: "the 'dudes' go back to meet in the office and make decisions there", "they say: let's take it off-line")

Interviewees have expressed their experiences also through drawings as an artistic research method (Biehl-Missal, 2015) that helps to access embodied knowing that is difficult to translate into words. The example presented below (Fig. 1) illustrates the lack of resonance along with the longing for connection which materializes in the lines, the broken lines, and the hearts.

Fig. 1: The drawing illustrates the reduced online person and their body (squares), along with efforts to connect and relate to each other (the lines, the broken lines, the hearts). Source: participant in research project „Digitale Führung: Chancen jenseits der Genderfalle? "

Based on these initial insights, we are running an online survey to explore the following two constructs (Fig. 2).
1) "safe spaces" that are less discriminatory in digital work (equal appearance, less room for dominance),
2) new limitations and drawbacks or "dead ends" (feeling isolated and "helpless", not being part of decision-making

Fig. 2: Model of "Safe space" and "Dead end" perceptions of women in hybrid work and leadership interactions, based on findings from interviews and artistic research methods.

The arts-based methods and preliminary results also show that despite all digital interactions, people are not disembodied, but remain embodied, and one needs to be cautious not to assume disembodied views which have dominated management and organization studies, including leadership studies, for so long. From embodied perspectives, it is fruitful to remind ourselves that we still make sense of the world through our embodied perception, with knowledge being 'acquired only through our relations with other people' (Merleau-Ponty 1962: 110). We need to explore the ways in which people relate in virtual constellations, and which opportunities to co-create leadership emerge as a result.

69 - Revitalizing class leadership: Introducing a sociotechnical measure

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Research problem: Leadership in educational contexts has attracted the attention of many scholars both for its immediate impact within educational institutions (e.g., Cerda-Suárez & Hernandez, 2012) and as a testing ground where it is possible to develop critical outcomes for future leadership practices in broader professional systems (e.g., Gurr et al., 2006). In such educational contexts, as in any organizational context, understanding how leaders change systems is critical (Dinh et al., 2014), and work design, modeled under leadership aegis, is a central variable because it expresses leadership assumptions about the epistemic status of followers. Accordingly, different types of leaders influence how work is structured, which in turn fosters varying outcomes (e.g., Vila-Vázquez et al. 2024; Wang & Yang, 2021).

Within the context of work design, one model that stands out is the Job Characteristics Model (JCM), which prescribes five socio-technical interacting dimensions: Autonomy, Feedback, and Meaningfulness of Work, the latter of which is composed of Task Significance, Skill Variety, and Task Identity (Hackman & Oldham, 1975, 1976). JCM has been extensively applied to organizational contexts and, to a lesser extent, to educational institutions. Although pioneer proposals have been made (e.g. Kass et al., 2011) there is yet no robust measure of JCM features targeting the most direct process entailing leadership: the classroom dynamics.

Understanding that JCM dimensions' ultimate purpose is to maximize individual motivation (e.g., Piccolo & Colquitt, 2006) and that, within educational settings (namely the classroom), boredom can be the best expression of lack of motivation having been related to JCM, this study aims to develop a measure of JCM applied to the class design to investigate how its dimensions affect students' boredom.

Method: To address this, we developed a 15-item scale that captures the JCM dimensions as applied to class design and tested its effect on the feelings of boredom among 202 students. Confirmatory factor analysis was used to test construct validity, while convergent and discriminant validity were also tested, together with scale reliability. OLS regression was used to test the three-way interaction effect with a bootstrapping procedure.

Results: The confirmatory factor analysis revealed good fit indices, demonstrating the scale's soundness in terms of convergent and discriminant validity. The findings on the relationship between class design and boredom indicate that a three-way moderation, as theorized by the JCM, provides a better explanation of boredom than alternative models using these dimensions as first-order direct predictors or as a second-order factor. These results underscore the critical role of class design, as a tool within the reach of educational leadership, that has a strong impact in reducing student boredom. This not only adds to JCM research within educational leadership, as it contributes to

creating a more engaging and motivating learning environment that can influence the effectiveness of educational institutions.

Link to conference theme: This study investigates class design within educational institutions, which is a critical aspect of leadership in education. Socio-technical class design is a reflection of leader's decisions and mirrors their understanding on the nature of leadership (as fundamentally a top-down or interactive process). The study provides insights into how educational leaders might structure learning environments to foster better outcomes while making available a novel measure for future empirical research.

70 - The role of leadership in transforming Scotland's approach to violence reduction

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This paper contributes to the conference theme by addressing the question of 'how ideas might transform into action capable of manifesting into meaningful collective change'. It brings together theories of leadership and the translation of ideas to focus on the case of the Violence Reduction Unit (VRU), founded in 2004, with the aim of reducing knife crime in Scotland's largest city, Glasgow.

In the context of Scotland in 2004, change was desperately needed. Homicides (murders) by knife were three and a half times higher in Glasgow than anywhere in Europe, and surgeons were treating facial wounds, known as a Glasgow Smile, every six hours. Responses usually involved taking an idea from another location and 'putting a kilt on it'. Instead, two actors in Strathclyde Police – a Detective Superintendent working in CID and a Principal Analyst hired to set up a new Strategic Analysis Unit – initiated and led an alternative approach. A key innovation was the move from seeing violence as a policing issue to adopting a public health approach. This 'organised in' different actors and choices, which supported collective and distributed efforts that have contributed to a 70% reduction in homicides (51 homicides in the five-year period 2018-2023 compared with 171 in the period 2003-2008) (Scottish Government, 2023) and a significant reduction in the number of injuries involving knives being treated in Glasgow's hospitals.

In terms of theory, the paper revisits Callon's original work on the sociology of translation (Callon, 1986) to understand how the co-founders of the VRU were able to reframe the issue and to mobilise so many across deeply institutionalised and political contexts. Analysis of the case reveals the importance of proselytising at each stage of the translation process, wrapping cognitive arguments in a moral and emotional language that was based on personal action and connection. As well as bring fresh attention to the importance of proselytising, the paper also gives attention to the role of actors (in contrast with Hultin et al., 2020), and the accumulation and deployment of power (Carter et al., 2024; Clegg, 2010).

Approach: A historical case study has been created to understand the role of the Violence Reduction Unit in changing Scotland's approach to violence reduction. Data was gathered from interviews with a broad range of actors including suppliers (academics, commentators) and translators (three of the four Directors of the VRU and policy makers) of ideas; and from media coverage and relevant documents. A more focused analysis looked at transcripts of two speeches and two interviews from each of the two Directors (D1 and D2), who led the unit from 2005 to 2015, to better understand the ways in which they translated ideas into action.

A strong theme emerging from the data was the practice of 'proselytising', which is mentioned in the context of framing and justifying a new practice (Reay et al., 2013); and as a form of identify work that involves presenting the concept as imperative and the self

as a devoted agent of change (van Grinsven et al., 2020). Over time, 'such collective evangelism helps to build a winning coalition of believers, whose conceptions of socially desirable activity set the terms for subsequent moral debate' (Suchman, 1995, p. 592). Proselytising bears close resemblance to moral suasion, which involves soft and expert forms of power (Laverack, 2018), and with hegemonic power arising from certain practices being 'organised in' while others are 'organised out' during the translation process (Doorewaard & Bijsterveld, 2001; Doorewaard & Brouns, 2003).

Findings: Proselytising is evident in the four stages of translation identified by Callon and used by Doorewaard. The VRU's 'problematisation' involved a personal rejection of the current situation, 'I never want to meet another kid in jail or a kid who's in care, who starts a story or a narrative with me with the phrase, "see when I was eight. See when I was six. See when I was ten." Because the violence that they experience in their early life stays with them forever' (D2). 'Interessement' (alignment) involved securing buy-in that violence was less a police problem and more a shared problem, 'it's not for me to do it, but it's for others to do it. I'll certainly help. I'll say it out loud. I think the police can help in that... let's aspire, let's be brave' (D1). 'Enrolment' focused on connection, encouraging actors to bring their whole selves to work and for those who didn't understand to 'come into the light' (D1). Finally, 'mobilisation', encouraged actors to 'proceed until apprehended' (D2) and an imperative to act, 'you don't need a reason to do the right thing. You certainly don't need a strategy for it' (D1).

Core to their argument was faith that change was possible and that individual action was the way of achieving it: 'it's our turn. Change will begin at an individual level. It'll begin with you. Don't expect the system to change. It's like the Borg. It'll adapt what you're saying and it'll absorb it and it'll shift it and shape it. And it'll say, "oh yes, we're already doing that". I've met that system before. And they're not. Call it out. So it changes from the inside out and it changes from the bottom up. We still need the systems. We still need policy. We still need politicians and leaders. But hey, don't wait.' (D1)

In this way, the VRU created something that resembled an identity movement (Rao & Dutta, 2018), encouraging actors in a highly institutionalised context to come over to their way of seeing violence and to use the knowledge that was available, 'we know who needs the help. We know who needs support. We need to do it, absolutely need to' (D1). And they did, 'thousands of us' (D1). As much as translation is seen as process-led rather than interest-led (Wedlin & Sahlin, 2017), the changes behind the VRU were powered by persuasion.

71 - Banking on the "Unbanked": Narrative Leadership and Economic Inclusion at the Federal Deposit Insurance Corporation

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At the most recent meeting of the Federal Deposit Insurance Corporation's (FDIC) Advisory Committee on Economic Inclusion (ACEI), in June 2024, the Chairman described the Committee as the "happiest group at the FDIC," a description at odds with the tone of the meeting's agenda. The Committee had convened to discuss a number of items related to its mission of "expanding access to banking services by underserved populations" (Federal Deposit Insurance Corporation, 2024, para. 1). The program reflected the breadth of communities facing challenges and illustrated the depth of those challenges in a time of mounting economic uncertainty. These included: indigenous peoples' access to housing, difficulties navigating federal tax infrastructure, and lack of public awareness of the FDIC itself. Despite the contrast, the Chairman's observations were borne out in dialogue as members laughed at descriptions of a new FDIC campaign featuring mascot Penny, the Piggy Bank, as part of efforts to encourage the "unbanked" to "know [their] risk, protect [their] money." As part of a strategy to encourage those who do not have access to, or choose not to access, financial institutions to join FDIC institutions, the campaign's intent is obvious; as part of an ongoing narrative about the unbanked, it indicates an approach to leading those for whom this committee should serve as an advocate that prioritizes compliance with social and financial norms over genuine economic inclusion. It is this prioritization that we explore in this analysis of the ACEI as through the lenses of post-structural narrative theorizing (Boje, 2001) and discursive leadership (Fairhurst, 2008).

Narrative is well established in leadership studies (e.g., Cunliffe & Hibbert, 2016; Deye & Fairhurst, 2019; Sparrowe, 2005), and to a lesser extent in economics (e.g., Chong & Tuckett, 2014; Nyman et al., 2021; Shiller, 2019), as a theoretical framework for researchers examining how leaders (or markets) make sense of circumstances. What these perspectives often leave out is the prospective force captured by Boje's (2001, 2008) concept of antenarrative—incoherent fragments of storytelling that guide the interpretation of lived story as narrative. Boje argued that, through antenarrative, people can organize coherent narrative, and through antenarrative, researchers can unravel the power dynamics of the logics they emplot in that sensemaking. These antenarrative forces are often tied to the stories and values of organizational leaders (e.g., Walt Disney; Boje, 1995) whose lives and examples become a logic of their own, a productive force in the social construction and legitimation of organizational and leadership practice.

Moreover, these antenarratives emerge in incoherence, paradox, and tension where leadership messages and lived experience come into conflict, and so by remaining attentive to them, researchers can evidence how reliance on these fragments "(re)produce[s] dominant societal and organizational values and ideologies" as leaders and followers dialogically make sense of the past, present, and future (Deye & Fairhurst, 2019, p. 154). As such, we use this framework in our examination of the ACEI to explore how the Committee makes sense of (a) their role and responsibilities for leading

economic inclusion and (b) the followers they lead, their needs, and their perspectives. In so doing, we also remain attentive to the prospective, constitutive force of these dialogues as they begin to shape and, in turn, justify the policies, decisions, and leadership practices advanced by the committee.

To this end, we engage Boje's (2001) antenarrative network and intertextuality analysis to examine the publicly available minutes and transcripts from the meetings of the Committee. Since its beginning in 2006, the Committee has met a total of 37 times, of which 35 have minute reports available and 15 have full transcripts (including meetings starting from October 2016 and the meeting in February 2009). In total, these documents sum 643 pages of minutes and 3,813 pages of transcripts, which we will analyze in two analytic phases. First, we use semantic network analysis and text mining techniques (Lambert, 2017) to illustrate connections between concepts in these organizational texts and to establish a topical framework (through cluster analysis; e.g., Clauset et al., 2004) for navigating these large corpora and for selecting portions of these texts for the second phase of analysis. Using these semantic networks and clusters as a guide, we then conduct a second phase of data analysis through close readings of the text, with emphasis on intertextuality, or the reliance on assumed understanding of or allusions to other texts in organizational storytelling and narrative sensemaking practices (Bartesaghi, 2015). By emphasizing analysis and emergence of intertexts in our analysis (Boje, 2001), we aim to explore how the narrative sensemaking practices represented in these meetings shape the leadership practice and policymaking of the FDIC and the Committee on Economic Inclusion.

72 - Critical Approaches to Phenomenological Inquiry and Leadership Studies

Dr Jen Jones, Dr Rita Gardiner[1], Professor Liza Howe-Walsh
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This symposium unites critical phenomenology and leadership studies to challenge normative approaches to leadership. Although phenomenology has been around for more than a century, it is still something of a methodological and theoretical outlier in leadership studies. Scholars like Wendelin Küpers (2013), Donna Ladkin (2006; 2013; 2020), and Leah Tomkins (2013; 2015) have made significant contributions to putting phenomenological inquiry on the leadership map, and the journal Leadership has done its part by publishing work by established and emerging scholars. Yet phenomenology still remains something of a bit player in leadership research. This symposia is designed to explore some of the diversity of this approach and highlight its value for contemporary issues in leadership research in both humanistic and social science approaches.

Highlighting the diversity of approaches is important, not least because some scholars, especially in North America, tend to approach phenomenology in a particular way that highlights description while ignoring the affective, embodied, relational, and political potential of using this form of inquiry. This blinkered approach to phenomenological inquiry is due in part to scholarly misunderstanding regarding the rich possibilities of this method of inquiry. On the one hand, scholars schooled in poststructuralist thought sometimes view phenomenology as passé; on the other, researchers schooled in quantitative research often see little value or substance in this approach to leadership thinking. We are thus left with the Goldilocks problem: namely, either phenomenological research is perceived as not theoretical enough, or it is perceived as too theoretical to have any practical value. Conversely, we will illustrate the rich diversity of this inquiry and advocate for its application for leadership theory and organizational practice.

Critical leadership and critical management studies are established approaches that examine power relations and seek to liberate oppressed and marginalized voices. Central to phenomenology is consciousness, where the foregrounded intentionality toward objects and others in the world is informed by a background of experience and "situational dimension" that engages a "liberation project" Gordon (1997). More recently leading theorists have argued critical approaches to phenomenological inquiry can help us think through contemporary problems. Whether it is Judith Butler's (2023) investigation of worlds in their pandemic phenomenology, Sara Ahmed's (2021) exploration into the phenomenology of institutions, or the multiplicity of approaches to critical phenomenology (Magri & McQueen, 2024; Weiss, et al., 2020), what we are witnessing is an emerging renaissance in this mode of inquiry. We seek to encourage researchers to consider critical approaches to phenomenological inquiry as relevant to leadership and organizational concerns.

We begin by examining phenomenological research through three different lenses. First, Rita Gardiner (2018) will explore how weaving together phenomenology with feminist theory can add a conceptual richness to leadership inquiry. Second, Jen Jones (2023) will

offer a contribution of existential feminism from Hazel Barnes (1993; 1997), an American philosopher of existentialism. With virtue and values trending among practitioners and scholars of leadership ethics, existential feminism offers an alternative way of thinking that highlights embodied practice. Third, Liza Howe-Walsh will explore Pluralistic Qualitative Research (PQR) to consider the influences of researchers employing differing approaches to qualitative data analysis to support leadership inquiry (Frost, et al., 2011). Following these short presentations, participants will engage in two exercises designed to offer practical tips for using phenomenological inquiry. Our fundamental aim is to show how leadership scholars and practitioners can engage fruitfully with diverse approaches to critical phenomenological inquiry and, in so doing, ignite or reignite interest in this approach to leadership theory and praxis.

74 - Challenging Gender Conformity in Coaching Female Leaders: Who is the coach and how does she get to speak?

Mrs Annie Anderson-Faulkner[1]
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Whom or rather what counts as a woman leader? A central theme to my Doctoral research being undertaken as part of the Doctor of Management (DMan) at University of Hertfordshire (UH), is to explore resistance to gender conformity in group coaching. My practice question, relating to my work as a coach is to explore: how and what enables or constrains women from the right and the capacity to act.

A core element of my research is through narrative inquiry, which is implied in the complex responsive processes of relating, from the founders of the Doctor of Management (DMan) at the University of Hertfordshire (Stacey et al, 2000). By researching my own experiences as a group coach, in leadership development programmes promoted under the heading of gender diversity, I write about moments of getting 'stuck' understanding my professional leadership practice (Kärreman & Alvesson, 2011).

There is considerable interest in understanding how women experience being coached, especially as part of women in leadership programmes (Hurlow, 2022, Skinner, 2014, Vitzthum, 2023). This has led me to think differently about how strict adherence to gendered social norms are influenced by the masculinised culture constructors of western leadership ideologies. Additionally, Shoukry (2016), Louis & Fatien Diochon (2018), and Gray, De Haan, & Bonneywell (2019) have all highlighted the need for a critical management research view of the concept of the 'ideal leader', where coaching my become an instrument of control. Coaching at both the individual and the group level, as part of leadership programmes aimed at women, often aims at supporting coachees to form a leadership identity. This I have highlighted as problematic when neutrality in coaching is assumed to follow rationalist neo-liberal ideas and power relations are largely ignored.

My research and contribution to the conference takes up both radical and critical feminist theory, to try to understand the role of strong emotions which can arise during experiences for both the coach and the coaches. This research helps look more reflexively at the language of efficiency, effectiveness, leader, profit and the individualism implied in creating a leadership brand as part of the coaching process. Potentially, our actions during individual and group coaching can get taken up as unreflexive disciplining habits, which can lead us back to repeating patterns of unequal power relations, despite claims for diversity and inclusion as fair (Mumby, 2011).

Strong emotions that remind us how we are shaped and continue to be shaped within the broader context of social relations, and not individual agents searching for a 'true' self, nor the search for the next coaching gig. My argument is highly relevant to the ongoing commodification of coaching practice, and the productisation of diversity programmes which can reduce the ability of coaches to engage in ongoing, reflexive conversations

that might have the hope of producing social change. I take a critical look at the professionalisation of coaching which largely ignores the political nature of how knowledge is assumed to be produced.

My presentation will take the form of a narrative inquiry into four inciting incidents in my practice as an executive coach and researcher, as a methodology. What becomes apparent is how the emotions of the coach are controlled and how becoming part of the neo-liberal system means paying attention to when we get silenced. My contribution is to combine radical feminist theory with leadership to focus on how we pay attention to the meaning created in displays of strong emotion, whilst staying in relations with each other.

75 - Sisters in Suits – Where is the women's policy machinery in devolution?

Dr Erica Lewis[1]
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This paper will present early work from the 'Sisters in Suits' project.

This project explores the role and need for 'women's policy machinery' in devolution and devolved authorities. It will document what women's policy machinery has emerged in those already established devolved authorities and coalesce conversations with those in and around local government who might be interested in seeing a more explicit feminist policy analysis develop. It will draw on good practices identified internationally for local, regional and national governments in leadership/representation, policy-making and policy delivery.

According to the Women's Budget Group, women make up 75% of local government and school workers, and Disabled and Minoritised women have been hardest hit by spending and service cuts, both as workers and as service users.

"Sisters in Suits" refers to a classic feminist text written by Professor Marion Sawer (1990) documenting the path Australian feminists took into government bureaucracy to develop a unique model of women's policy machinery. Although this starts as a discussion about 'women's policy machinery' 35 years ago, feminism today is intersectional and sustainable. The phrase 'social sustainability' is used by folk working within the Sustainable Development Goals framework to highlight the goals around people, equality, rights and justice.

This research comes from a rolling conversation with councilors and other local government actors about the capacity of local government to generate policy, specifically to generate policy with a gender analysis. This project is an opportunity to surface what is happening in the sector with women's policy and women's policy machinery and to identify good practice that could be part of devolution campaigns and/or local government reorganisation.

There is a lively field of local government and regional studies research both domestically and internationally, but certainly, in the UK, gender is rarely on the agenda. Women council leaders were rarer than women MPs even before the 2024 election. Overwhelmingly, political decisions that affect women workers and service users are made by older white men. Feminist scholars have worked hard over the last five decades or so to build a deep gender analysis of leadership/representation, policy-making and policy delivery in national governments. This work is overdue in local government, especially if we are to give that tier of government significant additional responsibilities and resources.

76 - Reimagining healthcare leadership through the African philosophy of unembeza

Prof Richard Bolden[1], **Professor Peter Case**[1], Dr Camille Castelyn[2], Ben van der Merwe[2], Professor Derick de Jongh[2], Professor Flavia Senkubuge[2], Ziyanda Ngcobo[2], Dr Moeketsi Modisenyane[2], Dr Cynthia Bailly[3]
[1]University of the West of England, [2]University of Pretoria, [3]Université Alassane Ouattara

Recent years have seen increasing interest in indigenous and non-Western perspectives on leadership (e.g. Iwowo, et al., 2023, Schedlitzki et al., 2017b, Wolfgramm et al., 2016) that seek to provide an 'emic' (Schedlitzki et al., 2017a) appreciation of leadership beyond industrialised, Anglophone contexts that have tended to dominate theory and research to date.

One concept that has been explored extensively is ubuntu - a Zulu/Xhosa word that most directly translates into English as 'humanity', and which is often linked to the phrase 'umuntu ngumuntu ngabantu' or 'I am because we are'. This concept has been broadly applied to leadership and management across Africa because of the collaborative and inclusive ontology it espouses (see Lutz, 2009, Matupire, 2017, Mbigi & Maree, 1995, Ncube, 2010). The practical application of ubuntu for leadership is perhaps most evident through the approach taken by Nelson Mandela, Desmond Tutu and others in the post-apartheid transformation of South Africa (Battle, 1997, Coertze, 2001). Related concepts, however, have not been explored as extensively.

In this paper, we explore the concept of unembeza - a Zulu word that translates into English as 'consciousnesses', but the meaning and significance of which goes much further. It is regarded as the essence of humanity (contrasted with ubuntu, which is humanity) that informs ethical action and awareness. We explore the implications of unembeza within a leadership context which emerged through an empirical study of healthcare leadership in Africa. Based on insights from 11 online focus groups with 42 experienced public health professionals from 18 African countries, participants shared their reflections through metaphors and examples. A strong theme that emerged was the importance of taking an Afrocentric perspective, including creating space for nuances and differences in language and understanding.

By exploring the concept of unembeza we aim to develop a deeper, more holistic understanding of the meaning and implications of these findings for leadership theory and practice. Whilst our focus is on healthcare leadership in Africa, we believe that these findings will have resonance and relevance beyond these contexts and invite other leadership scholars, educators and practitioners to consider how such concepts could inform their own work. In so doing, this paper contributes to the conference theme of 'Leadership in Dialogue: Exploring the spaces between ideas, communities, worldviews' and the growing literature on indigenous leadership in Africa (Eyong, 2017, Fourie et al., 2017) and beyond.

77 - Empowering Indigenous Futures: Female Leadership in Tribal Colleges

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In the evolving educational landscape, Tribal Colleges and Universities (TCUs) play a pivotal role in preserving Native culture, advancing Indigenous knowledge systems, and fostering leadership within Native communities (Stein, 2020). Central to this movement is the re-emergence of female Indigenous leadership, a transformative force driving the mission and vision of TCUs (Hill, 2017). Historically, Tribal communities recognized the power of women as keepers of knowledge, traditions, and governance, often in matriarchal or egalitarian roles. In the context of modern Tribal Colleges, women leaders embody these ancestral traditions while navigating contemporary challenges in higher education (Grande, 2018). This presentation explores the significance, impact, and resilience of female Indigenous leadership within a Tribal College setting, with an emphasis on decolonization, sovereignty, and the revitalization of Indigenous knowledge. The presentation draws from qualitative research conducted at Tribal colleges located in the United States, examining the lived experiences, leadership styles, and contributions of female leaders who shape the educational and cultural landscape of their institutions. Using a combination of in-depth interviews, narrative analysis, and community-engaged research methods, this study highlights the nuanced ways in which Indigenous women navigate their roles in a space that bridges Western academia and traditional cultural knowledge. Indigenous women in leadership positions within TCUs carry multiple responsibilities that transcend the typical demands of educational administration. In addition to providing academic and administrative guidance, they serve as cultural stewards, mentors, and advocates for the well-being of their communities (Horse, 2016). These leaders often center their leadership practices around Indigenous values such as relationality, community-centered decision-making, and respect for intergenerational knowledge (Meyer, 2017). Moreover, they are deeply invested in ensuring that TCUs serve as spaces of healing from the historical traumas of colonization, boarding schools, and cultural erasure, and are devoted to the sovereignty and self-determination of their Nations (Grande, 2018). One of the critical dimensions of female Indigenous leadership in Tribal Colleges is the process of decolonizing education. Unlike conventional institutions that primarily replicate Euro-American epistemologies and methodologies, TCUs are spaces where Indigenous knowledge systems can thrive, and where students can learn within frameworks that honor their cultural identities. Women leaders are at the forefront of these efforts, driving curriculum reforms that include Native languages, environmental sustainability based on traditional ecological knowledge, and community-based learning initiatives (Wilson & LaDuke, 2021). This decolonizing approach aligns with the broader goals of TCUs: to provide higher education that reflects Indigenous worldviews and to challenge the ongoing legacies of colonization within the educational system (Smith, 2019).

Additionally, the presentation explores how female Indigenous leaders act as advocates for gender equity within their communities and institutions. Indigenous women, despite their historical roles as leaders, often face systemic barriers rooted in both gendered and

racialized colonial structures (Horse, 2016). These barriers include limited access to resources, underrepresentation in leadership roles, and the challenges of navigating patriarchal systems that may be influenced by both colonial legacies and internal community dynamics (Meyer, 2017). However, many female leaders at Tribal Colleges are actively working to dismantle these barriers, creating spaces that empower both women and men in their communities to reclaim traditional leadership roles. Their leadership is not just about positional authority but also about nurturing the next generation of Indigenous women leaders, ensuring that they are equipped with the skills and confidence to continue this important work. The analysis also addresses how these female leaders balance the dual demands of cultural preservation and innovation. On one hand, they are responsible for protecting and passing on sacred traditions, ceremonies, and ways of knowing. On the other hand, they are navigating the rapidly changing landscape of higher education, which demands innovation in technology, pedagogy, and institutional governance. This balance requires a deep commitment to Indigenous principles while also fostering adaptability and resilience in the face of ongoing educational, social, and political challenges. Importantly, the presentation underscores the ways in which female Indigenous leadership in Tribal Colleges contributes to the broader movement for Indigenous sovereignty and self-determination. As these leaders work to strengthen educational institutions that serve their nations, they are also asserting Indigenous rights to govern their own affairs, including the development and control of their own educational systems (Stein, 2020). This is particularly significant given the historical exclusion of Tribal people from mainstream educational systems and the efforts to assimilate them through policies such as boarding schools (Smith, 2019). Today, Tribal Colleges stand as symbols of resistance and resilience, and the leadership of Indigenous women is key to their continued success (Fox, 2008). This presentation emphasizes the critical role that female Indigenous leaders play in the success of Tribal Colleges. Their leadership is grounded in Indigenous traditions, yet it is responsive to the contemporary needs of their students, communities, and institutions (Hill, 2017). By centering Indigenous knowledge systems, promoting decolonization, and advocating for gender equity, these leaders are not only transforming their institutions but are also contributing to the larger movement for Indigenous sovereignty and the revitalization of Native nations (Wilson & LaDuke, 2021). The insights from this research can inform ongoing discussions about leadership in Indigenous education, as well as provide valuable models for other minority-serving institutions that are seeking to create more inclusive and culturally responsive educational environments (Warner and Grint, 2007).

78 - (Desperately) Seeking Transformational Leadership. Is Transformational Leadership Observable as part of in the situ Practice of Military Teams on Active Service?

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Transformational leadership has entered the doctrines of many (western) militaries and has become a fundamental aspect of military training and an aspiration in military practice. However, most research into transformational leadership in general, and more specifically in military contexts, has used post hoc survey methods that ask informants about their thoughts concerning, and recollected experiences of, leadership. Such research rarely observes the doing of (transformational) leadership as an in situ accomplishment, and even less so whilst soldiers are on active service. Consequently, many assumptions about transformational leadership are not confronted with analyses of the actual practices of leading and soldiering. In order to address this lacuna, we analyse video- and audio-recordings of Danish soldiers carrying out mundane tasks on active service in Afghanistan in 2018. Taking a discursive approach to leadership, this paper uses conversation analysis to analyse the in situ practice of soldiering. Benching marking our analyses against definitions of transformational leadership, the research question we ask is: is transformational leadership observable in the situ practice of military teams on active service? Findings suggest that some key aspects of transformational leadership are not readily observable in actual soldiering. Given these findings, we suggest that transformational leadership may have limited application to the mundane in situ social practice of soldiering and, playing devil's advocate, we call into question its centrality to research in military leadership and military doctrine.

79 - Police Leadership: Contradictions and Complexities

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Introduction: Leadership is complex. Particularly for leaders of policing organisations facing a multiplicity of internal and external challenges against a backdrop of reduced public trust and increasing politicisation of law enforcement action. The proposed paper presentation explores this complexity through the dynamic relationship between police culture, leadership, and the self-determination of police personnel. Demonstrating the unique contradictions, tensions, and forces influencing leader-follower relationships in policing organisations.

Literature Review: The financial year 2022-2023 saw the highest number of voluntary police leavers overall and as a proportion of the workforce since records began in 2003 (The Home Office, 2023). Despite initiatives to improve matters, research of police leavers continues to highlight poor leadership as a dominant influence upon the decision to resign (Charman and Bennett, 2022). Including a perceived lack of support, autonomy, and voice in leavers relationships with leaders. Which, this author notes, has direct influence upon leavers self-determination.

Self-determination theory (SDT) is a motivational theory asserting the need for individuals to perceive the fulfilment of autonomy, competency, and relatedness in order to experience growth, positive motivation and well-being (Deci and Ryan, 1985, 2000). In the work environment leadership has the potential to significantly influence attainment of these needs (Oostlander et al., 2014) in addition to being both and influence upon and influenced by the pervading culture (Jerab and Mabrouk, 2023).

The concept of police culture concerns the norms, values and beliefs shared by policing practitioners (Bacon, 2022). Its central tenets including the possession of specific values, the importance of identity, the meaning ascribed to police work and an action orientation; coupled with characteristics of pragmatism, solidarity, cynicism, mission focus, machismo, and conservatism (Caveney et al., 2020). Classical approaches emphasising adherence to hierarchy, discipline, command and control ethos. In addition to the strong in-group mentality and internal solidarity expected of police personnel (Myhill and Bradford, 2013) which include suspicions of leadership and their ability to deliver positive change (Villiers, 2003). All of which will have significant influence on leader-follower relationships via their influence upon follower self-determination. Whilst the prevalence of these characteristics continues to be recognised, greater subtlety has emerged such that previous simple depictions of police culture are increasingly superseded by more complex and contingent conceptualisations (Caveney et al., 2020) as explored from a leadership perspective in the proposed paper.

Methodology: Participants in this study are volunteers from three English police forces of contrasting size, rural-urban location, socio-economic context, and crime and public order demands. In each force the volunteers represented a wide range of ranks and roles including intelligence, investigative, neighbourhoods, and response personnel working at levels from constable to chief officer ranks and civilian equivalents. Forty-four semi

structured interviews were conducted via video conferencing and the results subsequently analysed using the researcher's own thematic analysis (Braun and Clarke, 2013) tooling within Microsoft Excel. The first round of analysis yielded 164 individual codes which were classified into 46 categories. The author observing during the assignment of themes the emergence of notable contradiction and complexity. Initiating their application to this conference to obtain expert peer engagement and feedback via their presentation and subsequent discussion. Having completed the data analysis, the author proposes to validate findings with participants through provision of a briefing paper and qualitative questionnaire. The results of which will, together with the interview findings, inform recommendations for future police practice.

Preliminary Findings: The initial findings of this work demonstrate an overwhelming expectation that police leaders support, empower and show solidarity with their teams, fulfilling their needs for relatedness, competency and autonomy, whilst fulfilling cultural expectations and values of being honest, authentic, ethical, brave, confident and humble. However, strict adherence to rank in decision making, enduring lack of equity between officers and staff, expectations of accountability, high workloads, a reaction orientation, politicisation, and bureaucracy are prominent among the multiplicity of factors associated with and influenced by police culture which thwart this attainment. Impacting the quality of the leader-follower relationship and follower motivation.

Implications for Practice: Through exploring the intersection of police culture, leadership, and follower self-determination this research seeks to address at least in part, the challenges identified by Charman and Bennett, (2022) in respect of perceived organisational injustice associated with leader-follower relationships. Further, through greater understanding of the leader-follower relationship it is hoped to contribute to the collective development of leadership skills in policing organisations, moving away from a focus in those in formal leadership and authority positions. In addition to generating conversation and reflection amongst police practitioners in respect of their in-work relationships. Thereby increasing the likelihood of the benefits of enhanced interpersonal relationships being more widely realised in policing, including improving retention rates amongst practitioners. Further, whilst focused upon policing, this study may have applicability to other similar hierarchical rank-based cultures, such as the military. Exploring this potential transferability may represent an avenue of further research post-project.

Implications for Theory: The proposed study seeks to potentially contribute to the fields of police and leadership studies including furthering understanding of the influence of police occupational culture on the functioning of police organisations, particularly the ways in which leaders and followers engage and the implications of this for structure, governance, policy, and process. Whilst also developing understanding of the ways in which self-determination may be both enabled and thwarted by cultural phenomena, and the implications of this for the leader-follower relationship.

Further, Uhl-Bien (2006) observes gaps in understanding of the interconnected social, cognitive, and political processes which influence the emergence of leadership and create interdependencies. Particularly in respect of compatibilities of values and

interests, degrees of contribution and the sensemaking surrounding these by participants. Including exploration of values and other facets of culture, such as shared histories and individual versus group interpretations of these. Which ultimately influence the resulting social order. The present research may offer a contribution here in working with police practitioners to develop understanding of the interplay between culture and leadership as a broader concept than the formal hierarchy. And further help explain variations in relationships between leaders and followers across policing organisations.

80 - Shared and contested leadership in the purple zone: The case of policing

Professor Jean Hartley[1], Dr Jane Roberts
[1]The Open University

Academic interest in plural leadership, such as shared or conjoint leadership, has grown in recent years (Denis et al. 2012; Zhu et al, 2018) and is sometimes seen as replacing the "great man" theories of leadership. However, the assumption is often made that the sharing is mutual more than coalitional, which may be a misplaced assumption in many settings and this invites more critical perspectives. This is particularly relevant for public services, where power and politics is integral to the operation of public organizations (Christensen et al, 2020), where the aim is to create public value which is inevitably contested (Benington, 2015), and where some constraints on leadership exist due to democratic, legal or regulatory procedures. In other words, leadership takes place in an institutional setting.   Some plural leadership occurs at the strategic apex between elected politicians and the most senior public servant of that organization, with each exercising leadership in their own sphere but having to come together on issues which span both political and managerial dimensions. The questions of where the role and sphere of influence of a politician ends and that of a manager starts (or vice versa) has been the subject of considerable academic debate and research, sometimes framed as the politics-administration dichotomy (Svara, 2006; Aberbach and Rockman, 2001). The separation of political work from administrative work has strong normative force (Hughes, 2017) but has also been called a "a useful fiction" (Peters, 2001, p. 82). Alford et al (2017) identified an area of ambiguity and judgement rather than a line in the sand between roles, which they called the purple zone. Understanding leadership in this situation becomes even more important to understand in a context of populism and the need for democratic resilience.

Leadership in is highly relevant for public services like policing, which can deploy the coercive power of the state and this paper examines shared and contested leadership between elected politicians and chief constables through empirical research.

English and Welsh police services are expected both to be accountable to a single elected politician (a police and crime commissioner) and work with a range of elected politicians they encounter in their work but they must also achieve operational independence and be party-politically neutral.   The paper draws on a systematic literature review and an empirical study, using interviews and workshops, of 11 chief constables, 11 police and crime commissioners (the latter paired with their force counterpart chief constable) and 11 superintendents to understand how police navigate the roles and relationships of working with elected politicians. Chief constables have direct, generally daily, contact with their police and crime commissioner, whereas superintendents, (the rank below the executive team), are in the process of learning how to work professionally, ethically but astutely with elected politicians.   The paper examines the purple zone in the context of police operational independence alongside the democratic mandate of the elected politicians, and considers the implications for governance and crucially for the conceptualisation of shared and contested leadership.

81 - The Impact and Legacy of a Long-Serving Group Chief Executive's Retirement on Collaborating NHS Trusts

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The overall aim of this research study is to explore and gain an understanding of the impact and legacy that the retirement of a long-serving NHS Group Chief Executive has had both upon individual staff members and on the two collaborating NHS organisations.

To achieve this aim, the following research objectives have been developed:
1. To explore the impact and legacy of a long-serving NHS Group Chief Executive's retirement on collaborating NHS Trusts.
2. To identify how a diverse range of NHS staff from two NHS Trusts made sense of and understood the retirement of the long-serving Group Chief Executive.
3. To explore how the Group Chief Executive's retirement affected organisational culture across two collaborating NHS Trusts, and vice versa.
4. To explore the experience of senior leadership succession following the retirement of the Group Chief Executive.

This study is set within an Integrated Care System (ICS). The long-serving Group Chief Executive of two collaborating integrated acute and community NHS Trusts has recently retired. They had been in post at one NHS Trust for 20 years and at the second NHS Trust for 3 years.

In contrast to previously published literature that focuses on senior leaders' perspectives on their retirement, this study will provide valuable insights into the impact and legacy of the retirement of a long-serving senior leader from the perspective of staff (Anandaciva et al., 2018; Chambers and Exworthy, 2021; Groves, 2006; NHS England, 2024a).

Studies of leadership typically focus on how leaders behave with a small group of subordinates (Alvesson, 2011). However, this study will predominantly focus on the perspectives of a diverse range of NHS staff throughout these collaborating organisations. Furthermore, whereas prior studies have focused on senior leaders' experiences of their own retirements, this study will predominantly focus on the perspectives and voices of followers when a senior leader retires (Gabriel, 2011; Bligh, 2011). The study seeks to understand how individuals throughout these organisations have experienced and made sense of the retirement of a senior leader and whether organisational culture is a contributing factor (Schein, 1985).

This is a qualitative case study: an in-depth analysis that aims to understand individuals' meaning-making experiences within a bounded system (Merriam, 2009). It utilises narrative inquiry to include contextual stories about turning points, the emergence of individuals' identities and seeks to interpret the larger meaning of participants' stories (Creswell, 2013; Denzin, 1989). These defining features of the narrative approach will ensure that the learnings from the study will be beneficial to the participants (who may

find it beneficial to spend time reflecting on their experiences) and the system (understanding experiences of senior leadership retirement and identifying improvements for future leadership changes could be beneficial for staff and service users across these Trusts and the wider ICS).

It is important to investigate this topic due to the role that NHS leaders play in achieving the ambitions set out in the NHS Long Term Plan (including retention of staff and embedding organisational cultures of compassion, inclusion, and collaboration) (NHS England, 2024b). For example, a difficult transition of leadership could induce distrust and uneasiness amongst staff and be disruptive to the organisations' performance, whereas an efficient transfer of leadership could ensure the well-being and retention of Trust staff (Sonnenfeld, 1988).

The NHS People Plan upholds distributed leadership as critical to the NHS's success (NHS England, 2024a). If this is the case, then the generally upheld assumptions that the role of the follower is passive or that the optimal relationship between leader and follower is asymmetrical are also worthy of enquiry (Chen et al., 2006; Grint, 2005). This study also explores staff experiences of the senior leadership succession process, whether the organisations are perceived to change and, if so, how.

Findings from initial interviews with the Group Chief Executive, several other Group Executives and NHS staff across both Trusts suggest that, while there have been positive outcomes and legacies from having a long-serving senior leader at an NHS Trust, there have also been some limitations, as staff have experienced during these times of transformational change across the NHS system. The intention is to present some of the initial findings with the anticipation of a discussion of opinions and ideas towards the framing of the study for future publication.

82 - Rubber levers – the limitations of adaptive leadership approaches in driving change in long term care

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Rubber levers – the limitations of adaptive leadership approaches in driving change in long term care

With the growing complexity of public services, the concept of adaptive leadership (Heifetz et al, 2009) has regularly been hailed as the silver bullet to leading within a VUCA (volatile, uncertain, complex, ambiguous) world (van der Wal, 2020). National executive programmes for public sector leaders in the UK such as the Cabinet Office's Leadership Centre and the Total Leadership programme for local government) have drawn on adaptive leadership concepts as a framing for developing effective systems leaders. Public sector leaders are required to work alongside local elected members in order to shape and deliver effective services, but the application of adaptive leadership approaches to the work of local elected members is less well explored.

Research into how local elected members can influence long term care services in the UK illustrates the opportunities and limitations of adaptive leadership approaches in the local democratic space. Long term care is a complex system which in theory should provide fertile ground for adaptive leadership approaches. Some examples of adaptive leadership practices were identified, however, the study found significant limitations in elected members' ability to apply adaptive leadership approaches for several reasons:
- Long term care is a hybrid system which involves statutory paid for and free services, but also informal carers and under the radar community based services. In this context it is challenging to identify the leverage points required to enact adaptive change
- Funding constraints have resulted in a care system which is under permanent distress which restricts leaders' ability to regulate the pressure for change in the system
- Elected members do not always recognise that they have a leadership role to play so are unable to identify potential levers for change.

The session will contribute to the conference theme exploring the relationship between leadership and systems, through the lenses of the complex hybrid system of long term care, elected leadership, and adaptive leadership concepts.

Using a range of rich pictures, this session will provide a critique of adaptive leadership through the lens of locally elected members working in the long term care sector, and share training materials intended to develop leadership skills in this context.

87 - Evolving Leadership in the UK Charity Sector

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Leadership is a critical component of success for all organisations, and the need for dialogue between different perspectives and disciplines is particularly pressing in the UK charity sector, which contends with a mixed paid and volunteer workforce, reduction of regular donation/giving by the public post pandemic, significant financial constraints, and government input.

The charity sector in the UK is large, it employs just under one million people (about 3% of the UK workforce) (NCVO, 2023), and it plays an incredibly important role in UK society (Charity Commission, 2019). There are around 164,000 charities in the UK that exist to support good causes, with approximately £37bn spent a year on charitable activities in the UK and globally (NCVO, 2023). Charities are based on a central ethos of people helping people and making the world a better, people place (Watson, 2020). However, over the past decade, the sector has face numerous challenges, including several high profile scandals including allegations of misconduct, fraud, poor fundraising practices and racism within some of the largest and most well known organisations (Bailey, 2021). While studies on leadership in the first and second (private and public) sectors are plentiful, less attention has been paid to third sector leadership, and in particular, leadership in the charity sector. The limited research that has been conducted in the charity sector in the UK suggests a need for empirical research to provide a detailed exploration of the role of leadership in the sector. Our research seeks to contribute to the emerging literature by exploring the leadership in practice, and interrogating the current model of leadership in the UK charity sector. Based on the thematic analysis of interviews with senior leaders drawn from top charities in the UK we explore how leadership has emerged historically, what it looks like today in the sector, and how leaders and leadership approach reflect current and future sector and societal challenges.

Qualitative data was gathered from semi structured interviews with ten highly experienced, established leaders, drawn from top national charities. Six females and four males were interviewed, roles included CEO, Chair, Director and Board members, all with between 10-20 years of experience within the charity sector each. Interviews lasted around 60 minutes and explored each participants own, personal leadership journey, including future ambitions alongside successes and challenges. The interviews also explored participants' views on the current state of leadership in the sector, how the future of sector leadership is developing, the support needed for developing and progressing leaders in the sector. All interviews were recorded and transcribed. Findings were coded using thematic analysis (Braun & Clarke, 2015)
Based on the thematic analysis of these interviews, we will explore leadership in this sector in relation to the conference themes. In summary, the findings reveal:
- a range of sentiments amongst the leaders: a sense of optimism about the potential for change and improvement in leadership practices. Frustration around the slow pace of

change in some areas, and a commitment and passion for the work being done. Leaders are dedicated to their cause and are driven by a desire to make a positive impact.

- a shift in leadership that provides an opportunity to understand how this has been shaped and influenced by historical changes in societal values and expectations.
- a dynamic landscape where hierarchical structures are being questioned and highlight the transition from traditional charismatic models to more inclusive, authentic, and servant leadership styles. Where moving towards a less hierarchical and more flexible, self-managed organisational structures can enhance collaboration and innovation.
- the potential for cross sectoral learning, particularly from the commercial sector, to drive innovation in this sector. With the need for a multidisciplinary dialogue that can enrich leadership practices in this sector by incorporating insights from various contexts and professions (e.g. business management, social enterprises and digital innovation).

83 - Changing when it matters: The effects of change leadership and societal value on change embeddedness in public teams

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With public institutions constantly dealing with important societal issues, dealing with change and working on resilience and adaptiveness are important matters. Organizational change requires the participation of all organizational members and a special role for change leadership at all levels (Kuipers et al., 2014). Through joint individual behaviours of organisational members, with and without formal leadership roles, the societal contributions of public institutions are taking shape, yet the mechanisms that foster change for the common good are still relatively unknown (e.g. Vogel & Masal, 2015; Kuipers & Murphy, 2023).

To address this gap, we report a study that builds on previous work by Higgs, Kuipers and Steijn (2023) who introduce the concept of change embeddedness. In their qualitative study they found important roles for both change leadership behaviours, at all organisational levels, and organisational purpose as mechanisms for embedding change in teams (Higgs et al., 2023). Our study aims to further explore these mechanisms and test for the effects of change leadership behaviours on change embeddedness in teams under the condition of the perceived societal value of the organisation as a proxy for organisational purpose.

The study applied a multilevel design in three different public institutions in the Netherlands, each working on the implementation of a significant change. The first was a medium-sized municipality (±150.000 inhabitants, and ±150 employees) aiming to implement a more purpose-driven way of working, entailing civil servants operating in closer proximity to the citizens. The second involved a study of two departments of a social-security organisation with a national reach (with each about 150 employees), also focusing on a more purpose-driven way of working to become more client centred. The third was a policy department of a government ministry (±150 employees) focusing on increasing governmental transparency in their working methods through the use of new digital documentation systems.

We collected data from all team managers and their teams within these institutions. In total we achieved complete responses from 70 teams (N=365) and 38 of their team managers. To study change leadership we used the scales by Yukl (2012) to look at change leadership behaviours, using 16 items in total to measure "envisioning change", "encouraging innovation", "advocating change" and "stimulating collective learning". We asked team managers to evaluate their own behaviour and that of their direct (middle) manager. Team members were asked to evaluate the behaviour of their team manager. Subsequently we asked team members to rate the degree of shared leadership within their team, using a 10-item scale developed by Carson, Tesluk and Marrone (2007). We asked all respondents about their perceptions of the societal value of their organisation as a proxy for purpose, using a standard scale of 5-items employed in government research panels in the Netherlands, including items such as "The purpose

of our organization gives me the feeling that my work is important" and "In my organization, the public interest is paramount". To assess the level of change embeddedness in teams we developed a 13-item combined scale based on the conceptualisation of Higgs et al. (2023). This comprised affective commitment to change (5 items adapted from Herscovitch and Meyer, 2002), cognitive readiness to change (4 items adapted from Van Bouckenooghe et al., 2009) and behavioural intentions in the team (3 items adapted from Van Bouckenooghe et al., 2009). After checking the reliability of the scales, the data allowed us to test two types of models.

The first was a multiple regression model (see Figure 1) with interaction effects using aggregated data at the team level, thereby using the data of all 70 teams for which the response rates were sufficient. This model demonstrated significant positive effects of the change leadership behaviours of team managers, experienced public value, and shared leadership on the change embeddedness in the teams. Additionally, we found that the combinations of team managers' change leadership behaviours and team members' ratings of shared leadership along with perceived societal value of the organisation, led to even higher levels of change embeddedness.

Our next model involved a multilevel analysis (see Figure 2) of 38 team managers and their teams for which response rates were sufficient. These indicate that change leadership at multiple levels matter to the development of change embeddedness within teams. We found positive significant effects of the perceived societal value among the change leadership behaviours of middle managers, as experienced by team managers, and change leadership behaviours of team members, as experienced by individual team members, on change embeddedness.

The results of our study tend to confirm the multilevel nature of change in public institutions by clear impacts of leadership behaviour on multiple hierarchical levels, including shared leadership in teams (Kuipers & Murphy, 2023). Also, it suggests that embedding change in organisations can be considered a group phenomenon consisting of shared affective commitment, cognitive readiness and behavioural intentions, that is stimulated by leadership behaviours (Higgs et al, 2023). Further, we find an important role for perceived societal value of the organisation. It suggests that when members of public institutions on all levels experience a clearer societal impact of the organisation they work in, they become better in shaping change together. Focusing on the joint purpose of an organisation in delivering societal value in combination with change leadership across multiple levels, seems an important driver in making public institutions more adaptive to change.

84 - What Year is It Again? A case study and systems analysis of the relationship between structure, agency and power in complex regulatory systems

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Purpose - The purpose of this paper is to expand on existing, emerging research around the interplay of structure, agency and power in complex public regulatory systems. It accomplishes this by exploring the characteristics, properties and dynamics of that interplay, and analyzes how they impact power distribution within systems. It concludes by discussing what findings might implicate for public sector leaders and the study of leadership.

Design/methodology/approach - The paper is a case study and systems level analysis of the Joint Enforcement Team (JET) January 2024 raids of two Seattle gay bars as part of larger shared "routine work" to address nuisance businesses and criminal activity, and the impacts and outcomes of that activity. JET is composed of the city of Seattle police and fire, and the Washington State Liquor & Cannabis Board (LCB).

Findings - Although the literature suggests that structure is the primary characteristic of the macro system, this study found that human agency existed and was exercised in that system, although that agency was blurred with structure, and characterized as the non-discretionary exercise of regulatory authority, leading to power imbalance across all systems. Aligning with the author's prior research, the emphasis on structure at the macro level resulted in governance and policy failure, and led to significant, unprecedented legislative action designed to course correct the agency, even though similar legislative action had occurred several years before.

The paper further demonstrates that the objectivity believed to be characteristic of macro systems and the subjectivity believed to be characteristic of micro systems cannot be separated in complex regulatory systems; they are inextricably entwined and interact with each other, sometimes in unexpected ways with a variety of positive and less than positive outcomes.

Originality/value - The paper focusses on furthering an emerging area of research around structure, agency and power as they pertain to complex regulatory systems and the social construct of leadership as it is experienced in the public sector. The idea that agency exists in macro systems, particularly in complex regulatory systems, is novel and emerging. This research continues to challenge bureaucracies of all sizes to unthink and rethink concepts of structure, agency, and power, and how these elements influence and impact the social construct of leadership in complex regulatory systems.

85 - Unveiling Dark Leadership: Exploring Behaviours, Influences, and Implications: A study of leaders in Further Education Institutions

Dr Kelly Rogers[1], **Professor Malcolm Higgs**
[1]University Of Birmingham

In today's complex and volatile context effective leadership is more crucial than ever, demanding adaptability, empathy, and a visionary approach to navigate the complexities of modern challenges (Zhu et al, 2019). However, to date, research into leadership has failed to arrive at a consensus around the nature of effective leadership. Rather, we have a plethora of competing theories (Higgs, 2022). It has been argued that one reason for this lack of consensus is that the focus of our research has been on leaders rather than leadership (Clegg et al, 2021; Burnes et al, 2018). Some authors assert that this focus on leaders (rather than leadership) is one reason underpinning the emergence of bad or "dark leadership" (Dinh et al, 2014, Higgs, Bulkan and Eredri, 2023).

Interest in exploring the darker side of leadership has been accelerated by the increasing publicity given to corporate failures and reportedly unethical and bad behaviours of public leaders (Higgs, 2022). Whilst practitioner interest in dark leadership has been widespread for some while, academic research into the causes and effects of dark leadership has increased relatively (Dinh et al, 2014). As with the general leadership literature, "dark leadership" research is diverse and somewhat confusing (Zhu et al, 2019). However, there is a broad consensus that the effects of "dark leadership" are damaging to both organisations and individual followers (Higgs et al, 2023; Zhu et al, 2019). Research tends to be dominated by a focus on the traits or behaviours of the "dark" leaders (Bellou & Dimou, 2022) although there is an emerging interest in the broader factors that enable the emergence of "dark leadership" (Zhu et al, 2019). In particular, the focus on traits of leaders tends to ignore the leadership journey. Indeed, there is limited or little focus on early socialisation, early childhood, upbringing, social status, and significant experiences or events that may shape these individuals' behaviours (Antonakis & Day, 2018; Lord et al 2017).

Against the above background, this paper seeks to explore the "shadowed" origins of" dark leadership", examining the less visible beginnings or sources that contribute to the development or emergence of "dark leadership" behaviours. These origins are not immediately apparent or widely recognised, inviting further investigation and exploration.

The paper is based on a study of the experiences of twenty Principals of twenty Further Education Institutions gained through in-depth interviews. The interviews explored the leadership journeys of participants and their experiences when in leadership roles. The initial study was designed as a broad exploration of the early socialisation experiences and significant life events that shape leaders' behaviours and attitudes. However, in analysing the narratives we found numerous examples of "bad" leader behaviours which had an adverse effect on the participants' organisations or followers. This led to a second phase of analysis designed to explore the potential origins of these "dark" behaviours. Through analysing the narratives provided by interviewees, the study elucidates the

effects of childhood upbringing, educational experiences, and career trajectories on leadership styles and decision-making processes. In particular, we examined the emergence of specific examples of bad behaviour, such as prioritising external focus over internal needs, struggles with transition and adaptation, and allowing financial pressures to influence decision-making, and how these may have been impacted by early experiences.

Furthermore, specific examples illustrate how these behaviours were manifested and their detrimental effects on institutional health, staff morale, and student outcomes.

The study reported in this paper makes a number of contributions. Firstly, by going beyond the surface manifestations of dark leadership to explore its origins and underlying drivers it adds to our understanding of the antecedents of "dark leadership" and addresses a gap identified in the extant literature (Higgs et al, 2023). Secondly, through the examination of specific examples, it identifies some early triggers of "dark" behaviours and explores how confronting these can avoid or ameliorate the effects of "dark leadership" thus addressing a second gap in the extant literature (Higgs, 2022). In doing this it underscores the importance of confronting and transforming dark leadership behaviours to foster meaningful, collective change within institutions and communities (Zhu et al, 2019). Thirdly, by advocating for collective action to address the root causes of dark leadership and promote ethical, responsible leadership behaviours that prioritise social justice, equity, and human flourishing.

Finally, through its exploration of dark leadership within educational institutions, this paper offers valuable insights and implications for leadership scholars, practitioners, and policymakers seeking to navigate and address the complexities of leadership in contemporary society.

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86 - Effective Communication Strategies with Remote Workers in the Post–Covid 19 Pandemic World

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Effective Communication Strategies with Remote Workers in the Post–Covid 19 Pandemic World

Communication is the key to leadership. This was the subject of physicist David Bohm's On Dialogue (2004) and it has remained the bedrock of effective leadership communication strategies to this day. In 2020, the global COVID-19 pandemic resulted in a nearly overnight change in business practices worldwide (Luţ, 2022). Neither leaders nor workers were prepared to shift to the accelerated remote work situation during the pandemic (O'Reilly, 2021). With remote work, the style of communication between leaders and employees changed from face-to-face to mediated methods (Jackson, 2024). Leaders did not have an effective means for communicating with remote workers and needed multiple strategies and methods that would facilitate clear and frequent communication (Fernandez & Shaw, 2020).

Leadership has traditionally been seen as motivating workers and solving conflicts. It still is that, but prior to the pandemic, workers were in the same time zone, came to the office every day where you could see them, spoke the same language, and managed to compartmentalize their private and family lives so as to cause little or no interference with work. Leadership now means leading remote workers or teams. Many remote workers have never met their leader in person. Some may be in different time zones. Some may not speak English as their primary language, as workers are drawn from a global pool. For many remote workers, their family life is the priority because they work out of their home, and work is something they do to pay the bills. Consequently, a different approach to leadership is required. These remote workers bring a challenge to leaders who must build cohesive teams and create company loyalty. Bohm (2004, p. xviii) emphasized having a "relaxed, nonjudgmental curiosity" to create a dialogue where there is no previous personal history in a relationship.

Jackson (2024) found that a solid engagement between remote workers and company leadership increased company loyalty, reduced turnover risk, and reduced the need for new hires and the expense of training by increasing retention. Hooijberg and Watkins (2021) and McCann and Kohntopp (2019) noted that remote leaders' effective leadership communication strategies were a necessary response to the COVID-19 pandemic and the global changes created by technological development.

Although remote work has been in place for some time, Battisti et al. (2022) reported that before the COVID-19 pandemic, only 2.9% of the total US workforce was remote. By 2022, 59% of US workers were working from home all or most of the time (Parker et al., 2022). It was clear that remote leaders were facing challenges communicating with remote workers (Willis et al., 2021) and building trust (Pokojski et al., 2022). As remote work continues to become more firmly established, leadership must gain the competencies needed to close the gap between their communication strategies and the

needs of the remote workforce. By 2025, it is estimated that 70% of the total workforce would work from a remote location at least five days a month. History did not prepare leaders or workers to shift to the accelerated remote work situation that occurred during the COVID-19 pandemic (O'Reilly, 2021). Nor did history provide the tools for this new style of dialogue and communication, which Bohm (2004) says includes giving everyone space and room to talk.

The purpose of this presentation is to discuss the findings of a qualitative inquiry study of effective communication strategies of remote leaders in detail, examining methods to achieve this purpose.

Research conducted by Jackson (2024) on leadership of remote workers in the US tech industry during the pandemic identified four effective strategies for retaining remote workers:

1. Creating team relationships where leaders make time to communicate with workers and employees feel connected can help retain remote workers.
2. Creating screening processes to identity leaders who understand the challenges that remote workers face and building trust between leadership and employees
3. Creating flexible task schedules for better work–life balance with connections and interactions to meet the expectations of remote workers
4. Creating a supportive culture that provides training and includes leadership communication strategies focused on retention

This presentation links to the conference theme of "leadership for the social good or for individual flourishing" by exploring how leaders can provide opportunities for individual flourishing where each worker is contributing to the overall welfare. Techniques used by various leaders who participated in the qualitative inquiry (Jackson, 2024) will show how they created team relationships, began to understand the challenges that remote workers faced, learned the importance of work–life balance, and built a supportive culture.

88 – AI as a leadership actor

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During certain extreme weather events like storm flooding, we [The Meteorological Institute] establish the Situation Colloquium which provides hourly predictions and warnings concerning e.g., sea rise levels to a range of authorities. During these colloquia, we may have to choose between the output of the German weather model against the British, or we run geographically targeted machine learning powered scenarios, and our conclusions are continuously communicated to people on the ground.

[Vignette from meeting with top management, a national Meteorological Institute] Leadership, e.g., decision-making, is increasingly dependent on AI input relying on evidence from extensive data analyses, through management information systems inform and advice on recruitment (if not automate it all together(van den Broek, Sergeeva, & Huysman, 2021)), in meteorological services, artificially modelled weather predictions inform decisions to inform publicly call levels of alert and in health care, algorithms provide inputs to diagnostic decision-making, in predictive policing, authorities are directing resources into areas with allegedly increased risk of crime. These and similar examples demonstrate that today, organizational leadership is tasked with supplying and making sense of increasing amount of data to inform and legitimize decision-making, what we here call AI as a leadership actor. How do we explore how leadership is engaging with artificial intelligence (AI) and connected technologies in decision-making processes?

(Provost & Fawcett, 2013; Shrestha & Ben-Menahem, 2019) We see AI augmented decision-making gaining ground in e.g., health-care diagnostics, police force deployments,(Meijer & Wessels, 2019) logistics like route planning and pharmaceutical product development and while AI may indeed augment the quality and speed of leadership decision-making, it also raises questions like: How to trust AI input in everyday decision-making? How to handle AI input, that goes against human judgment, appears opaque or comes with intractable reasoning? When to submit to AI and when to disregard it? How to calibrate conflicting AI systems' input? Failure to address these questions leaves organizations leadership vulnerable to unqualified AI investment and utilization, potentially even erratic decision1making. (Loftus et al., 2020)

Leadership studies have – at times at marked distance from real world decision making – theorized how the leadership of decision making is related to leader identity construction (Marchiondo, Myers, & Kopelman, 2015), collective leadership and intelligence (McHugh et al., 2016), or shared task representation (Van Ginkel & Van Knippenberg, 2012) and extended into prescribing a host of ideal expectations to leadership regarding decision making: support interpretation, create alignment, obtain resources, build commitment, etc. (Yukl, 2006, in Selart, 2010).

The leadership process, by which we mean a process of accomplishing influence and creating commitments and obligations towards organizational goals (Ashford & Sitkin,

2019; Larsson & Meier, 2023; Yukl, 2012) was–at least until the advent of artificial intelligence–considered the prerogative of human actors (Clifton & Mueni, 2021). This has prompted scholars to claim that leadership scholars suffer from the 'romance of human leaders' (Clifton & Mueni, 2021), i.e., the person, their traits, competences and results (Meindl, Ehrlich, & Dukerich, 1985). Calls for how non1human beings like AI (on par with texts (Meier & Carroll, 2020), artifacts (Clifton, Fachin, & Cooren, 2021), or other tech (Banks, Dionne, Mast, & Sayama, 2022))–may partake in the leadership process are currently transpiring, e.g. via 'the leadership practice of artificial intelligence within teams'11(p301) proposing AI as 'teammate'.(Larson & DeChurch, 2020, p. 101377).

We propose AI as a leadership actor by which we mean to understand how AI makes a difference in leadership decision making processes (Cooren, 2010). Like human leadership actors, AI as a non-human leadership actor may deliver analyses, recommendations or arguments – but we do not know, e.g., if the human actors follow or trusts the AI input (Balasubramanian, Ye, & Xu, 2022).

Challenging traditional views on leadership and authority, we ask: How is AI authorized as a leadership actor in organizational decision-making processes? This RQ is motivated by a need to open the decision-making spaces – whether at the operational level (often involving middle managers) or at the strategic levels (including top management) – in which AI partake. We therefore explore AI leadership practices, i.e., organizational practices which augment decision-making through utilizing AI. The concept of AI leadership practices (Sergi, 2016) indicates that our analyses not only include the well-known, formal, appointed leaders but attends to the leadership processes (Denis, Langley, & Sergi, 2012) involving e.g., leaders, subject matter experts, data scientist and crucially, AI and connected systems. We seek to pursue and accelerate a strategic research agenda of the changing human and non-human leadership actors in the increasingly digitalized world of organizations.

89 - Developing collective leadership in online peer learning environment: Exploring the role of collaborative dialogue

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Today's leaders and managers are increasingly required to operate in a world that is complex, volatile and rapidly changing (Rath et al., 2021). Such volatility encompasses ongoing changes in personnel and practices, international competition, new technologies, financial corruption and global societal crises such as the covid 19 pandemic (Thite, 2022). There is an increasing need to develop leaders and managers who are adequately skilled and competent to deal with these complex and turbulent challenges (Avolio and Gardner, 2005). Over the last 20 years, interest in leadership development courses and programs has rapidly grown (Day, 2000). Consequently, there is an underlying assumption that the development of leaders is a source of competitive advantage and the key to organizational vitality (Johnson, 2008). Investing in leadership and management development is widely considered to be an outlay that is expected to yield a return (McCauley-Smith et al., 2015). However, determining the most effective strategies and approaches for developing leadership capability remains an ongoing predicament for many organizations (Volz-Peacock et al., 2016).

Historically, many leadership development programs have focused on the individual leader, emphasizing the enhancement of their personal skills and abilities (Day, 2000). In these studies, the terms "leadership development" and "leader development" are often used interchangeably. However, most studies that discuss leadership development are actually referring to "leader" development, that is the development of a single leader's competencies. While this "leader" development is crucial for organizations, it is increasingly acknowledged that addressing the pressing and "wicked" problems society faces today requires different understandings of leadership (Edmonstone et al, 2019).

It has been contended that contemporary challenges demand more collaborative and concerted actions among individuals who work together toward a common purpose (Edmonstone et al., 2019). Bennis (1999:73) argues that today's societal and organizational predicaments necessitate the "co-ordinated efforts of many people working together," with leadership and decision-making occurring at all levels of the hierarchy, not just among those in formal leadership roles. There is also a growing recognition that leadership can and indeed should be developed in practice and is an inherently a collective, relational, and collaborative process rather than something enacted by a single individual alone (Bolden et al., 2008; Raelin, 2006). In view of such perspectives, leadership development efforts need to focus more on fostering collective and collaborative capacity and agency, supporting people across the organizational hierarchy to work together in addressing challenges of mutual interest. With a collective leadership approach, leadership development shifts from concentrating on individual leader's skills (leader development) to helping people coordinate, learn effective collaboration, and engage in leadership with others (Day, 2001).

This article focuses on understanding the collective and collaborative leadership development processes that occur in an online action learning set. We draw upon data from a large-scale leadership and management development project established in the North of England during the latter stages of the global pandemic. Notably, there has been a growing interest in peer learning and action learning approaches to leadership development in recent times (Pedler et al, 2008). While there is a growing body of research that focusses on the development of individual leaders (leader development) in peer and action learning such as their career management or personal resilience, much less is known about how to develop collective leadership in action learning (Edmonstone et al, 2019; Raelin, 2021). Given the aforementioned importance of such collective models of leadership today, it is critical to gain a deeper understanding of the approaches and tools that support the development of these vital collective and collaborative leadership capabilities. In this way, this paper makes an important contribution to the literature on collective leadership development by providing rich insights into the specific practices and processes within action learning that facilitate the development of collaborative leadership. Our focus is to explore what collective leadership development really looks like in a given setting.

The paper begins by briefly reviewing the leadership development literature, outlining the traditional individualistic view of leadership (leader development) and then progressing to elucidate collective and collaborative leadership approaches. Following this, the empirical data will be presented. This section explores key processes and practices through which collective leadership was developed among the members of the action learning sets. We emphasize the central role of the facilitator in creating conditions for collective leadership to flourish and allude to some of the power dynamics that influence these processes. Finally, we discuss the implications of these findings for leadership learning and development.

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90 - UNSDGs in Contemporary Firms: The power of Sustainable Network Leadership Framework in addressing Societal Challenges in a Middle Eastern Context

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UNSDGs in Contemporary Firms: The power of Sustainable Network Leadership Framework in addressing Societal Challenges in a Middle Eastern Context

Despite the United Nations General Assembly's September 2015 approval of global action plan to combat environmental, economical and social challenges affecting humanity and the adoption of the 17 United Nations Sustainable Development Goals (UNSDGs), the progress made in both private and public sectors to achieve those goals are far away from the targeted date. The United Nations General Assembly was successful in getting the consensus of all member countries on the implementation of a global action plan to address critical global economic, environmental, and social sustainability challenges. The 17 approved SDGs were expected to be addressed and reported on annual basis by member countries to outline their progress in implementing their national action plan to achieve the UNSDGs by 2030. UNSDGS are structured to address global sustainable development targets in the context of societal, economic, and environmental preservation challenges. Practicing a suitable leadership approach is essential in addressing Sustainable Development Goals in business, communities and in contemporary organisations. However, research in the context of the Energy industry was rarely expanded beyond technical and operational side of the business (Barbagila et al., 2021). Although leadership is essential in the Energy industry, which is a major contributor to global economic development, sustainability of energy supplies, human well-being, and ecosystems preservation (Sharma, Mendy and Shahzad, 2022), leadership role in implementing UNSDG's has been notably downplayed in the Energy industry (Barbagila et al., 2021). Energy companies are required to address societal sustainable challenges as well and economic development, environmental preservation challenges and other challenges, including complying with UNSDGs targets. This demands energy companies to practice a sustainable leadership framework at multiple organisational levels to address societal, economic, and environmental challenges. To address this mammoth set of sustainability challenges for the global welfare of humanity, energy companies are required more than ever to practise a resilient sustainable leadership framework rather than traditional, individualised frameworks that emphasis on personal characteristics of leaders.

Leadership becomes an essential and critical topic to be explored in the Energy industry as it crucially impacts how the SDGs are embodied in core organisational operational culture, ethics, policies and procedures. This requires Energy companies to adopt a leadership approach in numerable levels and at operational implementation levels. Therefore, Energy companies are expected to embrace a sustainable leadership format to amalgamate SDGs to core organisational practices and values. This paper examines extant leadership theories by drawing on the concept of Sustainable Network Leadership and utilising organisational managers' perceptions to contribute to its conceptual

development in the context of Bahrain Energy industry. The literature identifies Network Leadership as a shift from single agent leadership approach to a more collaborative leadership approach that enables organisations to execute multiple leadership roles simultaneously. Network Leadership connects various organisational clusters to address a core collective organisational goal. The literature also suggests Network Leadership is a useful leadership practice in executing multiple organisational functions. Therefore, this paper views Network Leadership as a suitable leadership approach that contributes towards SDGs and, by so doing, is integrated into an organisation's core business practice. This paper develops Network Leadership literature by further exploring Network Leadership to identify how this leadership approach, as a sustainable practice, can address the societal sustainability challenges.

This paper adopts an interpretivist/constructivist philosophical stance, where findings have been extracted from in-depth thick descriptive qualitative research in Bahrain Energy industry. Companies operating within Bahrain Energy industry were identified as the unit of analysis. Empirical data is gathered through semi-structured interviews from senior management in Bahrain Energy companies and analysed using thematic analysis. This paper is structured as follows: Immediately following this introduction is the contextualisation of the UNSDGs in the Energy industry. This is followed by the literature on the Network Leadership. Next, is an explication of the research methods used to gather and analyse data from Bahrain Energy industry. Based on the findings, the paper develops a Sustainable Network Leadership approach to address the SDG challenges faced by the Energy industry in Bahrain. The contributions of the approach, the research limitations and trajectories for further studies are explicated.

This study focuses on addressing the leadership problem in Bahrain's energy companies and uses semi structured interviews to develop a sustainable set of leadership practices, attributes and values in a way that recognises the collective network efforts of leaders in Bahrain's oil and gas sector to transform their companies from high to low carbon emissions integrated energy firms. Therefore, from a Braun and Clarke's analytical and interpretivist position, combined with semi-structured narratives of key leaders in Bahrain's top energy firms, this paper identifies Network Leadership as a collective set of sustainable transformation leadership practices that facilitates the energy sector's efforts to reduce its fossil emissions through digitalisation. Through a critical and rigorous examination of the existing literature on leadership and particularly traditional forms of individual leader characteristics and thick, experiential leaders' descriptions, we develop Network Leadership from the experienced set of leadership attributes and approaches used by Bahrain energy sector leaders in ways that previous studies on the topic have not attempted thus far. The developed theory and practice was found not only to be an effective leadership practice that enhances the organisation's capacity to address a range of climate and energy sustainability challenges at the national and organisational levels concomitantly, but our additional development of a Sustainable Transformational Network Leadership Framework helps to highlight the urgent need in organisations to combine and coordinate such a leadership practice with aspects relating to digitalisation of energy companies. We argue that Sustainable Transformation Network Leadership is significantly effective in the energy sector's digitalisation, leadership transformation and collectivisation of network capabilities to give the human

race better prospects in future. The theoretical, methodological and practical implications of our two significant contributions, namely on Network Leadership and Sustainable Transformational Network Leadership Framework are further examined in the context of leadership studies more broadly and the energy sector particularly.

91 - Leading engineering inclusion: Affective and fluid organizing of belongingness in higher education

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This study examines the emergence of Diversity, Equity, Inclusion, and Belonging (DEIB) initiatives through affect and fluid organizing theories. Focusing on the Project for Inclusion in Electrical and Computer Engineering (PIECE) at a large Midwestern university, we analyze the dialogic processes shaping PIECE's creation and impact within the College of Engineering. Using a detailed case study of PIECE, our findings illustrate how leadership manifests through complex, affective flows of organizing practices and processes. Responding to calls for greater attention to complexity and relationality in leadership scholarship, we showcase the organizing dynamics that enable inclusive change in higher education contexts (Doerfel & Gibbs, 2020). Specifically, we illuminate the critical, emotional, and affective turning points through which stakeholders engage in meaning- and decision-making about inclusionary processes and practices of belongingness, a sense of being an essential part of organizing (Allen, 2025; Bilimoria & Singer, 2019; Buzzanell et al., 1997).

We foreground affect, or the "fluctuating intensities of encounter" (Ashcraft, 2021, p. 571; see also Buzzanell et al., 2023; Eddington et al., 2023), to unpack and understand the systemic constraints and enablers that produce and develop the sensate experience of belonging and becoming. Affect is an embodied and pre-cognitive engagement in the everyday socio-material world that underlies and constitutes contradictory expressions, identities, and identifications, including organizational and disciplinary membership (Eddington et al., 2023). Affect may be recognized through emotional language intensities (e.g., "All of this coding is killing me!!!") and efforts to manage appropriate or rational feelings as displayed situations (e.g., "I'm going to keep smiling even though I'm exhausted, my eyes are blurry, and my body aches...It'll all be worth it at the end").

We also draw from recent theorizing around fluid organizing to contextualize the emergence and sustainability of organizational practices (e.g., Knight et al., 2024). Fluid organizing refers to the dynamic processes of how collectives and informal groups emerge, evolve, and transform through communicative practices rather than being viewed as static, pre-defined entities (Smith, 2022). Fluid organizing challenges traditional structural perspectives and theorizes organizing as a process of becoming that is collaboratively, relationally, and collectively constituted through human and nonhuman artifacts (Nathues et al., 2024; Resch & Rozas, 2024; Sklaveniti, 2020; Smith, 2022, 2024). Sklaveniti (2020) argued that leadership emerges through specific decision-making moments, or "turning points," that are fleeting and produced through relational and collective co-action.

Taking affective and fluid organizing scholarship together, we ask: how do affective and fluid organizing dynamics shape the development and sustainability of DEIB initiatives in higher education, specifically within the context of PIECE at a large Midwestern university?

For our study, we identify four points of time from various design interventions that we bring together to tell the story of integrating inclusionary efforts in Electrical and Computer Engineering (ECE). Our paper explores how leadership engages in dialogue with human and non-human agents through a four-year funded project using Design Thinking (DT) and Human-Centered Design (HCD) to facilitate the emergence of DEIB sensibilities in ECE to organize as an ongoing and expansive program known as PIECE. Our four-year, NSF-funded project focused on issues related to DEIB within the context of the professional formation of engineers (Authors, 2017, 2018, 2019, 2020, 2023); our data highlight the trajectory and development of DEIB initiatives within ECE while showcasing snapshots of human and non-human stakeholders' experiences related to belongingness and becoming as affective events. Our primary dataset is comprised of 47 interviews with ECE stakeholders throughout the four years plus six Design Thinking (DT) sessions facilitated by the authors with diverse ECE members and ranging from 90-120 minutes:

1. The first dataset, collected during Year 1, includes 18 interviews with ECE students and 17 interviews with ECE faculty, staff, and administrators.
2. The second dataset includes seven interviews with ECE students, faculty, and staff following their participation in a semester-long series of design facilitation in Years 2 and 3.
3. The third dataset includes five interviews with international ECE students collected during Years 3 and 4.

Specifically, to help crystallize our extended case study (Burowoy, 1998), we include references to DT video recordings of (1) design facilitation sessions and (2) design implementation sessions captured during Years 2 and 3; visual artifacts created during these sessions (e.g., photos, worksheets, journal entries); departmental and institutional documents; and researcher observations and memos. We also incorporate analyses of DT facilitation and content mapping of these sessions (Authors, 2023)

Because DEIB is always in the process of becoming, it requires a multi-phase learning-leading process of transformation different from the focus of DT and HCD on prototype generation centered on clients' or partners' interests. To analyze these data and respond to our research question, we develop a methodological framework drawn from Sklaveniti's (2020) concept of turning points (e.g., invitation, exploration, and affirmation) embedded within the extended case study (Burowoy, 1998) to identify PIECE's affective/fluid organizing and emergence. A turning point analysis provides the tools to move from the design process to understanding and analyzing social phenomena in embedded contexts for ongoing transformation using the materials and agentic actors in situ. In doing so, we provide a description and analysis that clarifies the relationships, practices, and interactions between and throughout these four project stages to highlight the critical episodes through which DEIB initiatives are constituted throughout the four-year emergence of PIECE.

92 - From Policy to Practice: Exploring the Mediating Role of School Principals in System-Wide Reforms

Dr Matías Sanfuentes, Isabel Núñez, Claudio Montoya

During system-wide educational reforms, principals play various roles, such as interpreting mandates, managing resources, and navigating relational dynamics, all of which are essential for building trust and driving change (Louis & Murphy, 2017; Yurkofsky et al., 2020). Their decision-making processes are crucial for maintaining trust within schools (Honig & Hatch, 2004) and effectively handling internal and external responsibilities (Ganon-Shilon & Schechter, 2019). Particularly in decentralized systems that emphasize autonomy, principals encounter challenges in managing the complexities of educational reforms. This includes their ability to make independent decisions, reconcile district requirements with school-level decisions, and adopt leadership practices that may differ from reform policies (Kim & Weiner, 2022; Niesche et al., 2023).

This article explores how principals negotiate their autonomy to face educational reform processes from a contextual and situated perspective. The study focuses on individual autonomy to account for leadership practices addressing the ambiguities and contradictions in educational reform processes (Frostenson, 2015; Kim & Weiner, 2023; Liljenberg et al., 2023). Based on recent developments in the theory of street-level bureaucrats (Lipsky, 2010), principals are defined as street-level managers. In the ambiguous and interstitial position between local government and schools, they seek to bridge the gaps to reconcile reforms' strategic objectives with the operational imperatives that emerge daily in school management (Davidotz & Schechter, 2024; Gassner & Gofen, 2018; Klemsdal et al., 2024). Our paper aims to contribute to an under-theorized field in the literature by exploring how, through individual autonomy and the use of discretion, principals can generate systematic work practices that consolidate within the organization and also in the articulation of networks with other organizations in the territory (Brodkin, 2011; Klemsdal et al., 2024). Autonomy is an ever-changing process involving both positive and negative aspects (Cribb & Gewirtz, 2007; Liljenberg et al., 2023). Thus, while autonomy creates spaces for experimentation, creativity, and innovation, it can also generate high levels of burnout for principals due to the high demands resulting from the lack of structure and guidance that can arise from insufficient institutional support (Cribb & Gewirtz, 2007; Niesche et al., 2023; Sanfuentes et al., 2024).

The study delves into the case of the implementation of the New Public Education (NEP) Law in Chile. This reform, unprecedented in ambition, seeks to de-municipalize all public schools nationwide by transferring management responsibility to 70 new Local Public Education Services (SLEP) operating at the intermediate/district level (Anderson et al., 2021; Sanfuentes et al., 2024). We conducted a longitudinal examination of the leadership practices of school principals belonging to one of the first SLEPs established in Santiago, the capital city. Using a qualitative analysis spanning three waves of interviews with principals conducted over a two-year period, this research explores the evolving challenges and dilemmas confronted by principals within this complex context

(Thomson & McLeod, (2015). This analysis responds to the call for advancing longitudinal studies that delve into the shifts in leadership practices emerging through dialectic interaction with their material, historical, and political milieu (Dennis et al., 2010; Endrissat & von Arx, 2013).

The longitudinal analysis of principals' leadership practices allowed us to trace the evolution of their approaches in addressing the challenges and complexities encountered during the initial three years of NEP implementation. These practices emerged as adaptive responses to the significant transformation of the institutional context resulting from the reform's improvised implementation (Clarke & O'Donoghue, 2016; Hallinger, 2018). The findings reveal that principals utilized self-management practices in response to perceived abandonment by the SLEP, the lack of clear guidelines, and the demands of their educational communities. The longitudinal data analysis highlights the evolution of practices such as Self-managing Collective Influence, Self-managing Territorial Networks, and Self-managing Pedagogical Improvement.

This study aims to explore how leadership emerges in the context of building a new institutional framework for the Chilean public education system. By delving into school principals' subjective experiences from a longitudinal perspective, we provide an understanding of leadership as a historically situated phenomenon. Our study explores the relationship between leadership and institutions by understanding the emergence of leadership as a bottom-up process that is essential for addressing the precariousness of the institutional context in the Global South. We hope that this focus can contribute to the conference theme. Our contribution will be a traditional academic paper.

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