

BEYOND THE TRANSFORMATIONAL LEADERSHIP PARADIGM

A FOUCAULTIAN ANALYSIS OF UK LEADERSHIP LITERATURE DEVELOPMENT

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ABSTRACT

The primary aim of this research is to re-interpret the development of business leadership within a political, economic and socio-historic framework in order to explore a contemporary problem that has arisen with leadership. The problem, identified in Chapter Two is, 'that leadership training, development and education may not be delivering the leadership skills required for the 21st Century'. The primary research objectives were to:

- Develop a reflexive Foucaultian analysis of leadership development as a 'body of knowledge' in order to illustrate alternative leadership constructs.
- Operationalize the research strategy on a contemporary business leadership issue identified in a social, political and economic context.
- Open up a marginalised but inclusive space outside the dominant leadership discourse that would enable researchers, educationalists and practitioners to consider alternative thoughts on leadership, to spark new thought and conversations.

The primary premise is to create a marginal space outside the dominant leadership discourse in order to reveal how political, economic and socio-historical influences affect the development of leadership theory and literature. The thesis explores how these influences in turn conceal threads of leadership thought which, when revealed, contribute to an alternative understanding of business leadership in the present day. This research, based on a Foucaultian research strategy informed by reflexive interpretation, initially creates a History of the Present composed of a macro and micro perspective of leadership literature.

The macro perspective constructs current leadership literature to demonstrate how the socio-historical influences have developed transformational leadership theory into a paradigm. The micro view is developed from a sample of UK leadership research between 2007 and 2009. The articles are used to deconstruct the concept of leadership within this bounded frame. The resultant 'statements' of leadership from these two views are traced from the present through to their first emergence in the early 1900s. This process reveals a concealed leadership history that is based on the transformational possibilities of the present and engages with reciprocal relationship building.

The conclusion draws attention to an alternative research strategy in which to examine the concept of business leadership. The contributions made by this study to the wider business leadership literature are,

- To develop and operationalize, through a problem presented in the present a research strategy based on reflexivity and Foucaultian historical analysis,
- To open a marginal space in which to view leadership theory development from an alternative perspective
- To generate new conversations and spark new thoughts concerning leadership practice in the 21st Century.

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1 INTRODUCTION

The doorknob said, 'Read the directions and directly you will be directed in the right direction (Carroll, 1998).

This introductory chapter outlines the emergent nature of this reflexively interpretative thesis, providing the reader with a guide through the thesis. Reflexive research is a type of research which primarily draws attention to the process of knowledge production, the context of the process and the involvement of the knowledge producer (Alvesson and Skoldberg, 2009). This acknowledges the role of the knowledge producer in the research process. The research strategy is based on the author's interpretation and development of the work of French philosopher, Michel Foucault combined with a reflexive analysis framework put forward by Alvesson and Skoldberg (2003). This combination creates the opportunity to develop a marginal space as put forward by hooks (1990), in which to situate this thesis. hooks (1990:152), an African-American woman writer suggests that marginality can become 'a central location for the production of a counter-hegemonic discourse'. Although many groups become marginalised through oppressive social structures hooks suggests that one can also choose marginality. This choice creates a site of creativity, power and inclusion outside of the dominant knowledge allowing reflexive criticality. The space as described by hooks (1990) which seems to articulate the space that both Foucault and Alvesson and Skoldberg attempt to create. A fuller development of this space occurs in Chapter Two, section 2.2.

Carroll (1998) created a similar space for Alice enabling a critical reflection of dominant knowledges, positions of authority and social norms. Alice's journey is triggered by curiosity and the appearance of the White Rabbit and is reflected through my own journey to create a marginalised space from which to explore business leadership. This introduction invites the reader to 'enter that space' (hooks, 1990:52) with the author and re-examine the development of business leadership theory and literature. The alternative story illustrates how the leadership body of knowledge can be viewed as a constructed response to political, social and economic events and as suggested by Harvey-Jones (1988:17) is not a 'universal system which can be applied to everything, everywhere'.

The primary aim of this research is to re-interpret the development of business leadership within a political, economic and socio-historical framework as an alternative to the focus on individual characteristics, traits and behaviours. The alternative 'narrative' has relevance on

present leadership studies and research particularly at graduate, postgraduate and practitioner level providing an alternative way of categorising and contextualising business leadership in the present day. In order to consider this aim the research is centred on three main research objectives:

- I. To develop a reflexive Foucaultian analysis of leadership development as a 'body of knowledge' in order to illustrate an alternative leadership construct.
- II. To operationalize the research strategy on a contemporary business leadership issue identified in the current social, political and economic context.
- III. To open a marginalised but inclusive space outside the dominant leadership discourse that would enable researcher's, educationalists and practitioners to consider alternative thoughts on leadership, to spark new thought and conversations.

This revision reveals threads that have relevance for the present revealing an existing but hidden business leadership history and possible foundation for future leadership development relevant to the UK. The research strategy based on an interpretation of Foucault's development of historical research and Alvesson and Skoldberg (2003) reflexive interpretation which provides a rigorous research strategy based on five phases in which to examine the external influences on business leadership theory generation, discussion and dissemination.

Phase One of the research is conducted through Chapter Two and is based on the author's interpretation of Alvesson and Skoldberg's (2003) ideas of Primary Interpretation. Within this chapter the reader is introduced to the coinciding threads which merge to form the problem being researched. This resonates with Foucault's view of what inspires his choice of research area,

Whenever I have tried to carry out a piece of theoretical work, it has been on the basis of my own experience, always in relation to processes I saw taking place around me. It is because I thought I could recognise in the things that I saw, in the institutions with which I dealt, in my relations with others, cracks, silent shocks, malfunctioning...that I undertook a particular piece of work' (Foucault, cited in Mills, 2008:12).

The second phase of research, Secondary Interpretations, is the subject of Chapters Three and Four and engages with the development of the research strategy. Chapter Three specifically engages with philosophical and theoretical issues. Foucault (2008) was the first to reframe through a questioning of what constitutes a subject and objects of study when applied to the human. In terms of the philosophical grounding a case is made for the ontological position of 'where we are today is not necessarily where we have to be' and an epistemological position of the 'conditions of possibility' (Arribas-Ayllon & Walkerdine,

2008:91). These philosophical positions enable the body of leadership knowledge to be viewed as a web rather than as a linear development. This begins the process of developing a more visual image of the marginal 'space' suggested by hooks (1990).

The theoretical perspective continues to develop the web-like structure of the marginal space is based on the importance of power/knowledge as two sides of the same coin, rather than the traditional divide of power and knowledge which is based on the notion that power and knowledge are possessions owned by particular individuals. It is here that the notion of reflexivity is brought to bear with its attention on the complex relationship between the process of knowledge development, the context of that process and the involvement of the person producing that knowledge. The reflexivity development by Alvesson and Skoldberg (2003) is extended to incorporate Foucault's own views on knowledge development which is not based solely on the person producing that knowledge but also takes into account the rules laid down by institutions which define what is considered as knowledge (Foucault,2002).

Chapter Four continues the engagement with developing the research strategy for this thesis and concentrates on the development of the research methodology and methods. This includes a discussion on how the research is written and a specific definition of sources for this investigation. The overarching methodology is that of reflexive interpretation (Alvesson & Skoldberg, 2003; Johnson & Duberley, 2000) and the History of the Present (Foucault, 2008). Within these five levels of interpretation a number of methods are used, primarily derived from an engagement and interpretation of Foucault's own methods.

The second aspect to the methodology is the development of the History of the Present (Foucault, 2008), which continues the development of the marginal research space incorporating a macro and micro view. Within a traditional thesis these chapters would be the literature review. Chapter Five is the 'the Grid of Intelligibility' (Cummings, 2007; Dreyfus & Rabinow, 1982: 104) which is a construction of fragments into a specific object in a macro view, demonstrating how Transformational Leadership can be viewed as an implicitly referenced discourse on leadership. The second element, discussed in Chapter Six is the 'Visible and Sayable' . This is a deconstructive activity to de-centre the leader in the micro view focusing on UK leadership literature (Deleuze, 1999).

Chapters Five and Six develop the third phase of the research which engages with reflexive interpretations based on Authority and Representation. These two chapters start the

process of entering the constructed research space. Chapter Five takes a macro perspective within Foucault's Grid of Intelligibility to develop an understanding of transformational leadership as a normative construct. The areas of influence were identified as being: definitions of leadership, how leadership is differentiated from management and the engagement with notions of power/knowledge and distance. The final area explores how the transformational leadership paradigm has influenced research, teaching, learning and coaching. From these themes the universalised statements of leadership are developed.

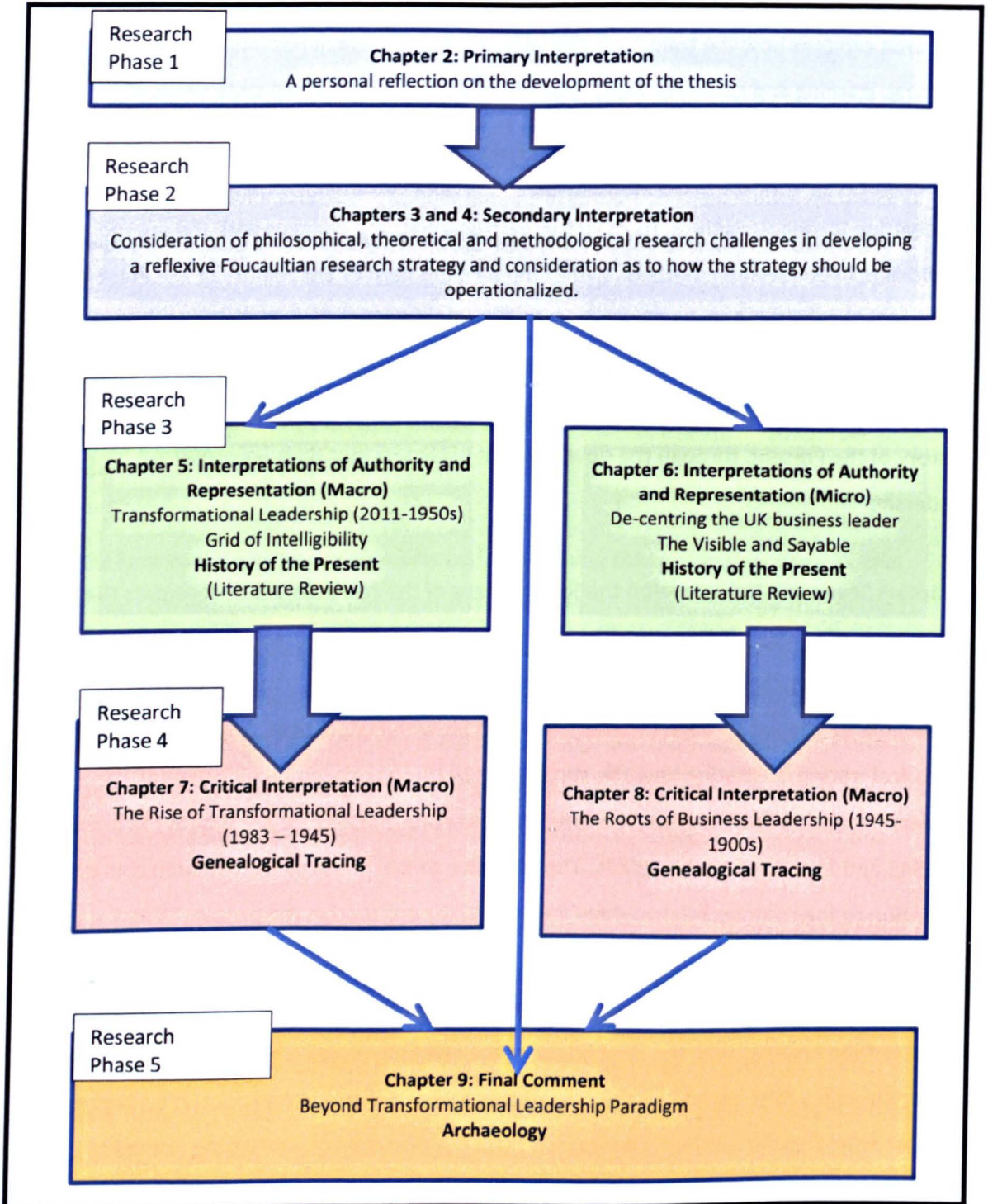
De-centring the leader is the subject of the sixth chapter, and engages with the second application of Foucaultian methods within the development of the History of the Present and continues the third phase of research from a micro perspective. The chapter brings together the work sourced in the UK from 2007 - 2009 representing a view of leadership research in the UK in the present time. This chapter de-centres the leader within the History of the Present, through the development of local rather than universalised leadership statements.

Chapters Seven and Eight develop the fourth phase of the research which considers the statements of leadership through the reflexive phase of Critical Interpretation. This involves using Foucault's notion of genealogical tracing to integrate the statements of leadership developed through Chapters Five and Six within a political, cultural and social historical tracing illustrating how the statements become underpinning notions of leadership models and theories. The time frames set for the archive are that of the present to 1945 and from 1945 to the 1900's. The objective of this phase of the research is to draw attention to the complex relationships and influences engaged in the process of leadership knowledge development.

Chapter Nine engages with the final phase of the research drawing the investigation to a close, through a final analysis of the research as a whole, drawing on Foucault's notions of archaeology. This perspective is generated from the silenced voices that the dominant paradigm has concealed. The main focus for the archaeological dig is to explore the alternative trajectory for business leadership history compared to the current linear development. This chapter uses the notion of archaeology to explore the alternative leadership model in comparison to the existing transformational paradigm, to suggest what may lie beyond it. Within the final comment are the recommendations for further study

and discusses the areas in which the thesis could have been improved through a reflexive discussion of the research (Johnson & Duberley, 2000).

Figure 1: Phases of the Research (Author, 2012)



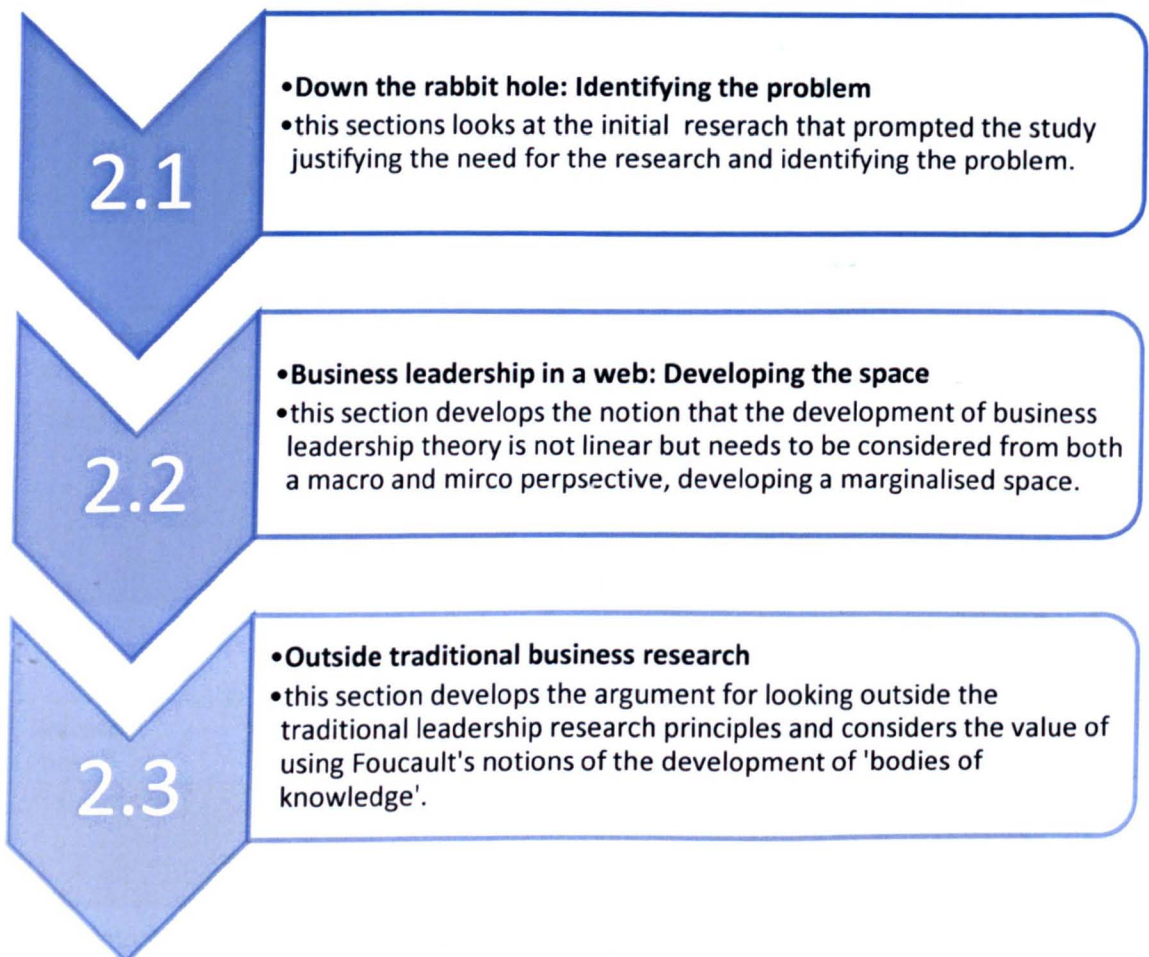
PHASE ONE: PRIMARY INTERPRETATIONS OF BUSINESS LEADERSHIP

2 RESEARCH STARTS WITH CURIOSITY AND THE WHAT IF...

Alice started to her feet, for it flashed across her mind that she had never seen a rabbit with either a waistcoat-pocket, or a watch to take out of it, and burning with curiosity, she ran across the field after it (Carroll, 1998).

This chapter engages with the 'primary interpretative' phase of the reflexive analysis, exploring the author's role in the formulation of the research problem and the development of the research structure. The development of this chapter engages with personal experiences within production management for a multinational company, an undergraduate degree in English Literature and finally engagement with teaching leadership at graduate and post-graduate level. The primary aim of this chapter is to identify and develop the research problem.

Figure 2: Mapping of Chapter Two



2.1 RABBIT HOLES AND IDENTIFYING THE CONTEMPORARY LEADERSHIP PROBLEM

The research problem being explored resulted from the identification of several coinciding threads. The first was personal curiosity developed from a combination of 17 years in manufacturing in Nestle and late academic study of English Literature and move into academic lecturing in business leadership. The second was the indication from business consultants of a possible need to reconsider leadership education and training challenging foundational leadership research, theory and resulting literature which underpins such training and education. The third relates to a historical trace that connects these issues to the performance of business leadership in the United Kingdom (UK). The final connection was that of academic voices suggesting a dominating influence of leadership theory from the United States, and a lack of influence from European sources.

2.1.1 MY PERSONAL EXPERIENCE OF BUSINESS LEADERSHIP AND ACADEMIC PRACTICE

This reflective Primary Interpretation of leadership has developed from my own engagement with academic business leadership. I approached leadership firstly through leadership training within a multinational manufacturing company (Nestle, York), which also had strong local, cultural and social ties with the surrounding community. Over the 17 years that I worked for the company in various locations I became involved in cultural change and production leadership. My roles alternated between developing and implementing projects that would ultimately lead to self-managing production teams and running departments having implemented the projects. Through this journey I worked with consultants such as McKinsey & Co and Nestlé's own consultancy group, engaging with the operationalization of continuous improvement ideas and strategies and the implementation of team work.

My academic development started late in my career and provided me with an introduction to alternative ways of looking at the world of knowledge, through the study of English Literature particularly post-colonial work. This dealt with issue of cultural differences being discursively created, not actually existing in reality. The seminal work for this perspective was developed by Edward Said (1978) in his exploration of the discursive structure of the Orient set against the Western world. His discovery was that if a number of different institutions related a similar story it would eventually become fact. I also developed an interest in the notion of Post-modernism as set against that of Modernism. The main difference articulated between the two states is that of the human subject/object. Within Modernism the human has the ability to affect the world replacing God (Sarup, 1993),

whereas Post-modernism suggest that the human is a fragmented being that can influence but who is also influenced by various structures, knowledges and social norms (Sarup, 1993). Many of these thoughts and ideas could be traced back to Foucault (Said, 1978). My dissertation at the end of this process was exploring the idea of Neo-Colonialism in America, using historical tracing from the 1930's back to the 1600's and focusing on Afro-American literature written during the 1920s and 1930s, a period known as the Harlem Renaissance. It was the thoughts from doing this research together with my industrial experience which moved me forward to the present thesis. There is however a link that is missing, the bringing together of these two experiences.

Having finished my degree I was encouraged to consider starting a PhD. In order to fund such a move, I joined York St John University as a Programme Administrator for the Masters in Leading Innovation and Change. It was this role that actually brought together the various experiences that I have delineated above. Whilst sorting out reading packages and typing out module schedules and reading lists I was surprised at the number of articles which originated from American research, particularly on transformational leadership. I was also surprised at the dominance of American textbooks within leadership and management teaching and learning, particularly those of House (1977), Bass (1985), Northouse (2007), Yukl (1994), Bennis and Nanus (1985) and Kotter (1982) all of whom are American. I had assumed during my leadership training and subsequent leadership career that the material and the foundational base of that material was researched and developed in the UK. My own touchstones were Adair (1993), and Harvey Jones (1988), with inspirational leaders such as Shackleton.

The only contact I had with American leadership knowledge was a course, which was obligatory to attend, run by the Dale Carnegie Institute. The course was centred on winning friends and influencing people, based as I later discovered through my literature studies, on the American frontier culture, where friendships were more what we would called acquaintances and seemed to bear little relationship to working with people on shifts in a production environment that worked 24/7. At 2am smiling and uttering 'have a good day' did not convey an authentic attitude. The main texts I engaged with were predominantly Japanese translations looking at various forms of Continuous Improvement and quick change overs based on the Single Minute Exchange of Dyes (SMED) (Shingo, 1985) and finding ways of operationalizing these ideas at production level.

The final connection was originally initiated by a PricewaterhouseCooper (PwC) report (Phelps, 2008). This report questioned the value of leadership training, which raised for me a contemporary problem for leadership studies, 'whether existing thinking about leadership which underpins leadership training is still appropriate for the 21st Century, given the social, political and economic context within which leadership currently operates or does the historical linear development of business leadership knowledge itself need re-visioning in order to find a new way forward'. This created my own white rabbit, which I duly followed over the next 5 years.

2.1.2 INITIAL RESEARCH INTO THE CONSTRUCTION OF LEADERSHIP KNOWLEDGE

The conclusions of the PwC (Phelps, 2008) suggested that leadership training required reviewing as there was little evidence of value for money. Additionally Phelps (2008:14) concluded that leaders in the UK were outperformed by both their peers in Europe and in the United States of America (USA). The conclusion was reached through an analysis of a series of metrics that measured employee engagement, with the UK having only three in ten employees fully engaged in company objectives. At a personal level this surprised me. When I left Nestle in 2004 to embark on my degree the York Site had moved to self-managing production teams with leadership firmly embedded throughout the entire organisation. Production departments were facilitated and co-ordinated by a shift manager, but the leadership was within the production teams. This led to further initial research which revealed that the inferences were supported by both academic and other consultancy research. Howard and Wellins (2008:2) from The Chartered Institute of Personnel and Development (CIPD) suggested that only 44% of UK business leaders were considered to be good or excellent.

Mannion (2009), an academic source, investigated the possible causes of a 30% productivity gap between the USA and UK concluding that a lack of UK leadership skills was the primary cause. Further research revealed an historical thread to this assertion. Aldcroft (1964) traced poor British economic performance back to the start of the 1900's when industrial growth was slower compared to that of Germany and the United States. Aldcroft suggested that one reason British business was unresponsive to changing global conditions and new business ideas was lack of education at all levels within business organisations. In 1957, Urwick¹, published a book entitled *Leadership in the Twentieth Century*, in which he

¹ Lyndall Urwick(1891-1983), First World War, active service in the trenches awarded Military Cross; Production Manager at Rowntree's confectionary factory in York; Director of the International Management Institute in Geneva (1928); Founder of the Administrative Science Quarterly (1956).

suggested that Britain lacked interest in researching new management ideas, while America had 'excited a lively and ever-widening interest' (Urwick,1957:6), and that compared to the 'half-hearted creepings' of Britain the work completed in the USA can be described as 'tremendous', Urwick points to the fact that in 1955 the USA had published seven hundred and fifty research articles over a period of five years on the subject of leadership in business.

However, in 2011, PwC's biennial report was updated and published (Phelps, 2010), and given the globally turbulent times experienced by business over the two year period, the conclusions by PwC had altered. The main issue which had been muted in the previous report concerned the effectiveness of leadership training in delivering the results required for the twenty-first century. The UK was no longer specifically identified; the problem now included Europe and the USA. This opinion was supported by conclusions in Adachi & Geller's (2011) report on the use of human resources and by that of Boatman, Wellins & Mitchell, (2011), which specifically viewed UK leadership within a global context. Boatman, Wellins & Mitchell's (2011) report draws on a wider analysis conducted by Development Dimensions International (DDI). When considering the reports of 2008 and 2009, the historical tracing and the conclusions of the 2010 and 2011 surveys there is a notion that leadership has only ever partially reached its anticipated potential.

In Chapter Four (section 4.2.2.) a further issue was identified which was a perceived public lack of trust in business leadership. This coincides with the beginning of a global recession which is still on-going taking the global leadership of business into an uncharted future. This leads to a questioning of the foundations of leadership training, which is based in leadership research, theory and academic literature. Further initial investigation identified academic support to suggest that American theory had moved from being a force which created lively interest (Urwick, 1957) to becoming a dominant voice in leadership research, thereby influencing leadership theory, literature and ultimately leadership training. What became interesting as the initial research progressed was the dominance of the transformational leadership model. The next section deals with the initial exploration of this phenomenon, which is further developed in Chapter Five (Section 5.1).

2.1.3 DOMINANCE OF AMERICAN THEORY ON UK LEADERSHIP DEVELOPMENT, TRAINING AND EDUCATION

Burrell (1996) introduced the notion that American influence has led to leadership theory based on the charismatic transformational leadership model being regarded as universal

rather than specific to the USA. House and Aditya (1997) commented that whilst the high-profile theories predominantly come from the USA, few of the theories address issues of global generalisation. They concluded that 'it is very likely that most of these theories are culture-bound, reflecting USA assumptions, values, and beliefs' (House and Aditya, 1997:462). Hartog, House et al, (1999) however suggest that as part of the research conducted by the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) Research Program, that there are attributes of the transformational leadership that are universally endorsed. However, this data is from the second stage of the research, the results from the third and fourth stages which examine the impact of actual leader behaviour across cultures was still to be progressed. The influence of American leadership studies is continued in 2007 by Alban-Metcalfe and Alimo-Metcalfe who suggest that the prominent US theories have resulted in a charismatic heroic transformational leadership model which has dominated the leadership research field. There are leadership researchers that question the validity of the transformational leadership model, with Bryman (1992) voicing concern that it is based on character traits rather than something that can be trained. Yukl (2002) suggests that leadership theory seems to suffer from a heroic preference.

Andrews and Field (1998:134) suggest that in their research into cognitive maps of leadership, the research sample demonstrated an underlying model of transactional rather than transformational leadership. It can however be argued that this is part of the transformational leadership paradigm with Humphries and Einstein (2003:93) stating that Bass' (1985) model does not substitute transactional for transformational leadership, but is a complimentary relationship. Van Seters and Field (1990:39) suggest that from an evolutionary point of view transformational leadership blends many aspects of both management and leadership from previous eras and could indicate a 'definitive concept of leadership'. The managerial origin of transformational leadership is also traced by Humphreys and Einstein (2003), who take an evolutionary perspective. Northouse (2007) identified through his analysis that transformational leadership theory provided a set of broad generalisations rather than a prescription of successful leadership actions. He concluded that the theory offered an approach that appeared to be widely used and could therefore be considered as a valuable way to consider the generalities of leadership. This is perhaps both the beauty and danger of the transformational leadership model, it is easy to understand and apply in a multitude of situations. This has been identified within my own teaching experience as identified in section 2.1.2.

A number of leadership researchers investigating the generalised model of transformational leadership have started to categorise transformational leadership. This has developed into a debate centring on whether charismatic, visionary or ideological leadership are part of or different to transformational leadership (Hunt, 1991; Strange & Mumford, 2002; Yukl, 2002). In terms of a wider application of transformational leadership Bass and Avolio (1994), although from a somewhat biased point of view, suggest that it is useful in, 'recruitment, selection, promotion, training and development' (in Northouse, 2007:195). This provides transformational leadership with a fairly all-encompassing remit, universalised through the development of the Multifactor Leadership Questionnaire and accompanying manual (Bass & Avolio, 2000). It could be that these very generalisations, lack of prescribed action and debates provide transformational leadership with paradigm² qualities, leading to Hunt's (1999:131) description of transformational leadership as a 'paradigmatic shift in leadership research'. It is reasonable to acknowledge that given the difference in size and population between the USA and UK that the dominant theoretical voice would be American. However, from a UK perspective the question has to be asked, where is the European voice in leadership literature? Hunt (1999:130) suggests that Europe regarded leadership as being very much a creation of American culture based on individualism.

Although cultural reasons may have developed a schism between American leadership theory and business leadership in Europe, Styhre (2005) offers an alternative view suggesting that the problems are generated through language differences. The most prestigious business and management journals are published in the United States, with *Leadership Quarterly* being ranked as 4 within the UK. From a European perspective the field is therefore dominated by English speaking researchers: for the European it is not, 'solely a matter of publish or perish, but of in English, publish or perish' (Styhre, 2005:88). There is not a permeable barrier between research and the literature. In 1915, a French manager of an engineering plant, Fayol (1929) published a book on business administration and scientific management. This book was not available in the UK until 1929 when it was translated. By this time the American version of scientific management put forward by F.W.Taylor, written in 1911 had gained dominance. It is still regarded as an influential management book (Bedeian and Wren, 2001). The movement of business leadership thought between the USA and the UK although separated by a greater distance was easier,

² The BusinessDictionary (www.businessdictionary.com) defines a paradigm as an intellectual perception or view accepted by an individual or a society as a clear example, model or pattern of how things work in the world.

than between the UK and near neighbours in Europe, due primarily to the expediency of language.

The commonality in language between the UK and America creates a further assumption of a cultural commonality. This leads to an expectation that American models and theories are universally applicable across both countries. Styhre (2005) explores leadership writing practices through a post-colonial lens, drawing on Frantz Fanon, who refers to writing as the 'un-reflected imposition of culturally shared beliefs that are rarely expressed or problemised' (Fanon in Styhre, 2005:10). This was clearly demonstrated with the UK government seeking advice from an American riot expert Bill Bratton, following the August (2011) riots in the UK (Ginsberg, 2011). Orde, the deputy commander of London's Metropolitan Police, suggested to the *Independent* newspaper, 'I am not sure I want to learn about gangs from an area of America that has over 400 of them' (Dutta, 2011) This suggests that the issues in America were very different from those in the UK, although the expectation was that similarities existed. So although the UK and USA share a language there are fundamental cultural, social, economic and social differences between the two nations. This also has an historical trace, with both Drucker³ (1947) and Urwick (1957) reflecting on language similarities but cultural differences.

Urwick comments that, 'it must not be forgotten that our kinsmen on the other side of the Atlantic speak a language which only appears to be the same as ours; (Urwick, 1957:104) and Drucker (1947:131) suggests that Americans, 'rarely realise how completely their view of society differs from that accepted in Europe'. Within business management, leadership literature and commentary there is a historical thread which strongly proposes that commonality in language does equate to a commonality in culture. Although these sources are over half a century old and work has since been completed by Hofstede (1980) who demonstrates a similarity in the USA and UK culture, time does not necessarily undermine the original observation. Hofstede (1980) based his observations on employees working in IBM (an American company) and would therefore have also been influenced by an overall company culture (Schein, 1988). Urwick and Drucker's observations were derived from experiences of the Second World War, the last time a large number of average American and UK citizens were living in close proximity. It was during this time that the differences

³ Peter Drucker (1909-2005) Austrian-Hungarian, moved to UK in 1933, met J. Maynard Keynes in 1933 and became a USA citizen in 1943, Management consultant and writer.

between Americans and UK citizens would have been most obvious, most observed and commented on, leading to the similarities of opinion from both Drucker and Urwick.

The lack of historical context rooting research and theory within a particular time and geographical location (Cortada, 2009) enables leadership research and theory to be universalised. The effect of universalising models and theories is the occlusion of context external to the theory. It is within this context that an understanding of why the theory was developed and the original underlying meanings attached to key words within a theory or model are found. This extends the work by Burrell and Morgan (1979) who initially commented on the steady filtering of management theory and that of Cooke, Mills and Kelly (2005) who explored the importance of socio-political context and the development of management theory during the cold-war period.

When considering an area of study such as business leadership (DeRue and Ashford, 2010), acknowledging social, economic and political ties that existed at the point a theory was created could lead to a deepening confusion, fragmentation and methodological chaos around issues of leadership. This would imply that the central object of study, business leadership is only relative and not necessarily based on traits, characteristics and behaviours of individual leaders. Leadership researchers such as Wren (1973) and Astley and Zammuto (1992) suggest that leadership theories should be studied in relation to the local and historical context in which they were developed in order to understand how the context may influence the development of the theory.

The preceding debate suggests that there are alternative 'maps' that can be created around the notion of leadership which are dependent on personal experience, the underlying history of the location where the subject was first introduced and the philosophical and methodological framework from which one approaches the study of leadership. I approached the leadership literature using a cognitive map of leadership developed around work-based leadership training and development within a manufacturing industry rich in its own history of leadership research, and an introduction to theoretical perspectives found within the humanities, rather than those of business management which are contained by social science. This illustrates that the development of leadership understandings, and therefore the way in which it is embedded into training programmes and leadership courses is more of a complex web with threads that relate to personal cognitive maps of the knowledge producers (De Bono, 1970, McCaskey, 1982 and

Starbuck & Milliken, 1988), geographical location, social, cultural and economic influences rather than to a linear development.

These initial thoughts and reactions to the leadership literature highlight a contemporary problem within leadership studies, concerning the history of the body of knowledge itself which provides the vehicle to develop and operationalize the research strategy.

2.2 BUSINESS LEADERSHIP IN THE WEB – DEVELOPING THE MARGINAL SPACE

The developing research strategy of this thesis becomes dependent on a reflexive foundation where the identification of social, economic, political and historical threads that link to the production of particular theories can be identified. At present it is simple to visualise the trajectory of leadership theory development. Northouse (2007) traces the development of leadership theory from its beginnings in the early twentieth century, starting with the 'great man theory' (Northouse, 2007:15) up to the present day. Van Seters and Field (1990) illustrate the evolution of leadership theory through a hierarchical chart tracing leadership theory from the early 1900s starting with the 'great man theory' through to the 1990s and transformational leadership. The issue with a linear trajectory is that it is only able to operate within a universalised macro perspective. This perspective ignores the micro complications of social, economic and political influences on that historical trace. It also leads to the development of a dominant discourse regarding leadership which becomes fixed within the linear trajectory, subsuming all alternative ways of consider leadership. The marginal space is one that is outside the simplified linear trajectory.

The question of how to consider leadership from a macro and micro perspective, within a web of social, economic and political threads simultaneously was clarified during a visit to an art exhibition by Tomas Saraceno (2010). His art, which is inspired by bringing together the binary oppositions of architecture and the natural world, assisted in clarifying alternative ways of constructing leadership that have become subsumed in an effort to simplify the development of leadership knowledge. Firstly the areas of relatedness and perception in human life that Saraceno (2010) draws on are remarkably similar to those associated with business leadership research, but which are occluded in the drive for a universal theory as suggested by Wren (1973:490) and Astley and Zammuto (1992). Secondly the art work provided a representation of the macro and the micro with the resultant threads and how these terms can be defined and visualised.

Within the exploration of human relatedness, Saraceno (2010) investigates, through art, the issues of power and its relationship with knowledge. Saraceno illustrates how a new space of investigation can be developed, as envisioned by hooks (1990), utilising the synergy from the combination of different philosophical perspectives in science, art, architecture and the natural world. The particular piece illustrated in Figure 3 entitled *14 Billions (Working Title)* was developed through the collaboration of arachnologists, astrophysicists, architects and engineers. Saraceno's work demonstrates how the outside view provides a macro understanding of the work, resulting in the ability to name and therefore universalise the structure. The artwork, also provides an experience of the inside micro view, which is generally unavailable.

Taking both views together leads to a more complex and holistic interpretation of the work, which can be applied to business leadership research and literature. A multilevel approach to leadership scholarship is explored by Moliterno and Mahony (2010), who acknowledge that research is conducted into networks within organisations however it always focuses on one particular level within the organisation and there is a need to consider organisations as multilevel, both within and without the organisation. Gardner and Coglisier (2009) also acknowledge the importance of the micro and the macro within leadership research. Developing this thread there is a need to view leadership from the both the outside holistic view and the internal local view. This difference in perspective can be clearly demonstrated through an engagement with Saraceno's work. Standing at the entrance to the sculpture the viewer is faced with an outside macro view of the 8000 black strings connected by over 23000 knots.

Figure 3: *14 Billions (Working Title)*, a macro view (Saraceno, 2010)



From this vantage point (Figure 3) the classic funnel shape of the Black Widow spider's web can be recognised. This macro view illustrates the importance placed on naming the structure in order to understand it. Once named there is an implicit referencing to bodies of knowledge which enhance the representation of the artwork. The naming of anything

fixes that object into a specific implied network of acceptable references. This argument suggests that once leadership is named, only the macro view becomes available which current focuses on a linear progression based on characteristics, traits and behaviours. This view takes accepted leadership theories and models out of the historical context placing them within a current context. Hence older theories are viewed as less sophisticated due to the knowledge and availability of research methods. This view raises another question highlighted in Section 2.1.3. If American theory dominates leadership research is there in fact implicitly referenced different bodies of historical knowledge to the term leadership thereby developing a contestable understanding of the same term in different cultures. This is created by assumptions concerning the foundation body of knowledge that is implicitly drawn upon by each individual but not articulated. Sitting in the centre of the web there is a different appreciation, a local, micro view (Figure 4) where attention is drawn to the fragmentation of the structure, the chaos of threads and knots where no pattern can be discerned. This prevents the linking of the subject with particular bodies of knowledge.

Figure 4: 14 Billions (Working Title), a micro view (Saraceno, 2010)



Out of this chaotic micro view what does become visible is the importance of the created spaces between the threads and knots which are an intrinsic part of the structure and become a central concept in the development of a reflexive approach to leadership research, theory and knowledge. If the threads are regarded as the social, economic and political aspects which influence the development of particular leadership research and theory, then the knot itself is the theory that is developed and the space is where it is enacted and subsequently observed. It is the outside, macro view that enables the object to be named and therefore benchmarked against other knowledge. However, this view

occludes the micro view, how the structure is supported and the space in which the action occurs.

This thesis suggests that it is a web-like structure where both the micro view and macro view of leadership can be simultaneously considered that hooks' (1990) space of marginality can be found. It is a space in which various aspects of leadership are enacted and influenced by social, political and economic issues of that particular time. This space actually brings together the issue of leadership within business, the academic work conducted into leadership and the social environment. All these aspects have an influence on not only the development of leadership theory itself but also on the narrative describing how the body of knowledge has developed. It is within this space that the underlying knowledge of leadership can be re-envisioned. It is however an inclusive space that enables others to develop and reinterpret the narrative.

2.3 OUTSIDE TRADITIONAL BUSINESS RESEARCH

This research offers an alternative way to articulate the development of business leadership and suggests an alternative research methodology. Tosh (2010) suggests that history provides a portfolio of alternatives, building on Hill's (1974) notion that as the process of change continues the old arguments and ideas become relevant again. Hill points to the post-modernist questioning of capitalism, the Protestant ethic and Newton physics which have become taken for-granted facts of life. Hill (1974) suggests that with a questioning of these dominant foundational theories it becomes important to seek those voices which initially disagreed and were subsequently occluded once the ideas became universally accepted. Foucault (2007) describes a similar view with historical traces being in an archive of knowledge which contains both the dominant and the suppressed ideas, which are accessible at any time. Foucault represents one of the few philosophers of modern times who engaged with the notion of questioning accepted bodies of knowledge, their development and assumptions that underpin that knowledge through the use of texts. There are three primary reasons for using Foucault's ideas of history.

The first concerns his investigations into madness, criminality and sexuality, Foucault critically analysed not only the social conditions which prompted the development of specific bodies of knowledge, but also investigated the way in which analysis is approached, whether from a macro or micro scale. Mills (2008:1) suggests that a Foucaultian view is based on the premise that the way in which research and analysis is approached will

determine what is found. Within this is the idea of scale, Foucault notes that a macro scale is often used to name specific objects, and the micro view is habitually ignored (Foucault, 2007: 73). Much of his work is conducted within the micro or local view which enables a deeper questioning of the way certain subjects are perceived and how social norms are developed to keep the theoretical differences in positions of opposition, rather than in a state of interdependency.

Foucault offers the opportunity to explore leadership in terms of scale, this brings together the subject of study and issues such as economics, politics and socially accepted practices as being concepts requiring investigation. This can then reveal influencing factors on particular theoretical development. So for example in *Madness and Civilization* (2005) rather than viewing the incarceration of those who were deemed mad as being for their own and others protection, he viewed it as a way in which reason was defined and differentiated. Utilising this premise the question is raised concerning what is leadership actually defining and what is being differentiated? This relates to the second reason for using Foucault, and based on Foucault's questions concerning the ability of language to reflect an underlying reality.

In *The Archaeology of Knowledge* (2007), Foucault suggests that the discourse determines the reality that is seen. This reality is influenced and defined by the position occupied by the subject who is articulating and acting a given role within that reality. So for example, is the reality being defined by the subject who has a position of questioner or is the subject a listener? Is the subject the one who sees or the one who observes? Often the business leadership researcher occupies all positions, giving a powerful role of sovereignty (Foucault, 2007:58). Foucault identifies the variety of positions a subject can hold as a network of relations linking a number of distinct elements. Within leadership research this would include the status of leadership researchers, often driven by the status of journals they are published in. Other elements include the institute from which they write, and the position held. For Foucault it is the practice, in this case the action of research which creates actions and reactions, establishing connections between these different positions.

A final reason for using Foucault, is described by himself in *The History of Sexuality, Vol.11: The Use of Pleasure* (1985),

It was curiosity –the only kind of curiosity ...when the question of knowing if one can think differently than one thinks, and perceive differently than one sees, is absolutely necessary if one is to go on looking and reflecting at it all (Foucault, 1985:8).

Foucault's comments also provide a link between the research strategy and Carroll's story of Alice in Wonderland (1865/1998). There is the connection of curiosity which started this thesis, the journey of Alice, Foucault and myself. It is also the idea of reflexivity that changes how an object of study can be considered and perceived differently. Although Foucault offers an alternative view in which bodies of knowledge such as leadership can be explored, there are inherent philosophical and methodological challenges when developing interpretations of Foucault to construct a research strategy.

2.3.1 FOUCAULTIAN RESEARCH CHALLENGES

This section will look at the issues raised by Foucaultian experts and by Foucault himself. It will then examine work conducted by other business researchers, examining how they addressed the development of a research strategy. Finally this section will conclude with a justification for using Foucault as a research strategy for this work. Some of these issues Foucault himself was aware of and articulates in his own interpretation of his work, 'I changed my mind. When a piece of work is not also an attempt to change what one thinks and even what one is, it is not very amusing' (Foucault, 1990:255). Throughout his work, there is no developing model and no sign of a progressively improving methodological foundation (Deleuze, 1999). In fact Foucault creates unique methods of textual interrogation for each project (Foucault, 2002). Cummings (2007) however argues that there are four distinct phases to Foucault's work, where he has reflected on past work and refined weaknesses, demonstrating a developmental stance.

The development of his work is evidenced in his lectures and interviews (Foucault, 1990, 2000, and 2002), where he considers the research conducted from a perspective that engages with how his own thoughts and assumptions have been influenced by the social structures and how that affects the interpretation of knowledge that has developed in similar social structures. This suggests an over-arching project, of reflexivity in the research process. The fact still remains that each of his research projects has a new methodology basis. It is for this reason that several researchers express concern regarding a development of Foucault's methods and methodology as a foundation for research.

Wuthnow, Hunter, Bergensen and Kurzweil (1986:177) advocate that utilising Foucault in a practical application would 'sacrifice his openness' or 'freeze his deconstructions'. Agreement with this statement is found in the work by Gutting (1994:3) who concludes that generalising and universally applying Foucault's work is to take away what is most

valuable. He particularly identifies the lack of citation within the work as evidence of Foucault's premise which is to, 'liberate alternatives to what seem to be inevitable conceptions and practices'. When considering Foucaultian business management research both Wuthnow et al, (1986) and Gutting (1994) express concern regarding the generalisation and universalisation of Foucault's conclusions. Cooper and Burrell (1988) together with Pedersen and Hartley (2008) and Braynion (2004) have all applied Foucault's conclusions to business management, particularly conclusions in the work on discipline and punishment and power and knowledge. These conclusions included Foucault's premise that 'prisons resemble factories, schools, barracks, hospitals, which all resemble prisons' (Foucault 2008:83) providing strong links to business organisations.

Several researchers have utilised the methods developed by Foucault, particularly those of archaeology and genealogy (Ball and Carter, 2002). However, this can be seen as a generalised application of the methods, based on two interviews, and not contextualised within the wider world of economics, political and social issues external to the organisation. There was also no attempt to identify the statements of leadership in this work. Statements in a Foucaultian sense are an important aspect of genealogical tracing, articulating specific actions that are required by a subject located in a particular position, through a variety of discourses such as legal, economic, social, institutional and political (Alvesson & Skoldberg, 2003, Kendall & Wickham, 1999). This illustrates how many researchers take small aspects of Foucault's work to develop a specific research method. However, it seems that the idea of Foucaultian statements is a particularly important element within the spirit of developing a Foucaultian research strategy into business leadership, as it defines actions regarded as social norms expected of a leader.

Statements suggest that business leaders occupy a particular subject position which is influenced by a variety of discourses which demand certain actions. There are business researchers who develop the spirit of Foucault's methods, particularly utilising the notion of Foucaultian statements, which can be used as a guide in this endeavour. The ideas of statements that enable and also generate actions were applied in the work by Rose and Miller (1992). In this research they demonstrated how the word 'economy' sets into motion specific actions and reactions required of individuals by various institutions. This work was then further developed by McKinlay, Carter, Pezet and Clegg (2010). Here the research group highlighted the links made between the standard costing, scientific management and its role in developing both strategies and structures of managerial capitalism. Here the statements of accounting are contextualised with the wider remit of managerial capitalism

and its social and economic drivers. Through a Foucaultian lens the development of strategy is only made possible by the previous development of accounting, scientific management, technical, administrative and supervisory roles within the factory.

Through the use of metaphoric images of maps or diagrams named 'Grids of Intelligibility', Deleuze (1999) explains the lack of a discernible core to Foucault's methodologies. Deleuze (1999:15) proposes that there are multiple connections within Foucault's work which are points of creativity where transformational possibilities can be found. The development of transformational possibilities is illustrated in the introduction to this work and enabled the visual image of Saraceno's (2010) web to be connected in a new context, that of a research strategy. The three dimensional nature of the art work provides an illustration of the micro and macro views of an object and the applicability to business leadership research. This focus on the small, mundane aspects of life is used to good effect by Mischenko (2005) who conducts a Foucaultian analysis of management life in the NHS using auto- ethnography. This method of research focuses on interpreting the micro practices of everyday life enabling a critical questioning of the dominant established social order (Alvesson & Sveningsson, 2003a) provides another example of how Foucaultian thought can be translated into a research strategy.

Gutting (1994:6) best describes Foucault and his research methodologies as an 'intellectual artisan, someone who over the years constructed a variety of artefacts, the intellectual equivalents of the material objects created by a skilled goldsmith or cabinet maker'. Foucault (2002:240) himself suggests that his work is concerned with creating a transforming experience both for himself and the reader. When considered in terms of this overarching project, Foucault's theoretical perspective and methodology is in fact constructively aligned with his own values and beliefs. The varied research methods and the notion of webs of connections and mundane everyday life illustrates how Foucault used multi-disciplinary methods to play with ideas, deconstructions and alternative constructions, which as suggested by Smart (1992:157) leaves his work open, to possible further development and interpretation.

The idea of leaving work open for further development and interpretation is found in the continual development of Foucaultian research methodology demonstrated in the work of Rose and Miller (1992) and continued by McKinley et al, (2010). The two research articles illustrate how points of connection were left open for others to expand, develop and interpret in a new direction. It is these points that Deleuze (1999) suggests are

representative of new alternatives and new beginnings. The interpretations by Deleuze (1999) and Smart (1992) indicate the possibility of developing the spirit of Foucault's work as opposed to the view of Wuthnow et al, (1986) and Gutting (1994) that it should be isolated as an exemplar. The heart of this thesis on business leadership is not the application of Foucault's research conclusions. It concerns the development of Foucault's points of connection as indicated by Deleuze (1999) and demonstrated by Rose and Miller (1992) and McKinlay et al, (2010). In order to develop a research strategy that reveals alternative views of the body of leadership knowledge through the identification of silenced leadership voices. The spirit of Foucault's body of work is interpreted into concrete methods by the researcher and will be used to develop the research strategy. There is still however the need to ground the research strategy within a philosophical, theoretical and methodological framework. This is the subject of Chapter Three and begins Phase Two of the reflexive methodology - the Secondary Interpretations.

PHASE TWO: SECONDARY INTERPRETATIONS OF BUSINESS LEADERSHIP

Phase One of the research for this thesis identified through my own personal engagement with leadership knowledge a leadership issue in the present. This issue has developed partly through my own engagement with a body of knowledge of which I was unaware as a production manager. The interaction was therefore based on a view that had not been influenced by any other sources except the academic work I had completed in my undergraduate English Literature degree. Through this primary interpretative phase the threads that I followed led to a research problem which had its base in the development of the leadership 'body of knowledge' itself. The conclusion was that perhaps it was the way we envision and use leadership knowledge to develop training and development courses for leadership in the present day that creates a situation where training and development is not delivering leaders with the appropriate skills for the 21st Century.

Phase Two of the research delineates the philosophical, theoretical, methodology and methods that develop the foundations of the reflexive Foucaultian research strategy that enable this issue to be explored. This addresses the first part of the first research objective, which is to develop and operationalize a Foucaultian based research strategy. Within the development of the philosophical and theoretical perspective an attempt is made to engage with Foucault's work and develop a coherent foundation, which enables a move away from the dominant leadership discourses to one that opens up a space outside those discourses. This phase of the research links to the Primary Interpretation in Chapter Two, where my personal reflection on the leadership challenge in the current day was explored. It was through this exploration and the identification of how the body of leadership knowledge is viewed as a linear progression that the secondary interpretative phase develops. The objective is to link together the challenges and issues identified to a research strategy that would enable an exploration of these issues.

However, this reflexive enterprise of my research journey has to acknowledge further issues. Although the research grounding suggests a stance which concerns the 'richness in points' (Alvesson & Skoldberg, 2003:277), where the wide reading of the researcher enables and supports particular interpretations of the data, there are challenges in this approach. These challenges are the result of not just personal reflection but are also embedded in the ideas of modernism and post-modernism. The Foucaultian ontological

position of 'who are we today is not necessarily where we have to be?' as a part of the grounding philosophy is argued through section 3.1 of this chapter. This generates a view of the world which suggests that the dominating story of the past does not dictate what we have to be today. The present becomes one particular reading of past fragments of social reality representing a view that has become dominant. However, in parallel with those dominant readings the traces of alternatives are still available. This led into the epistemology of the research, the understanding of what is acceptable and constitutes knowledge. Within this research the view of knowledge is understood therefore as the 'conditions of possibility'. The conditions of possibility focus on the role of authorship, the rules of discourse formation and the effect that these two elements have on actions and interactions of all those involved in the development of leadership knowledge, which seems to be at the heart of this thesis.

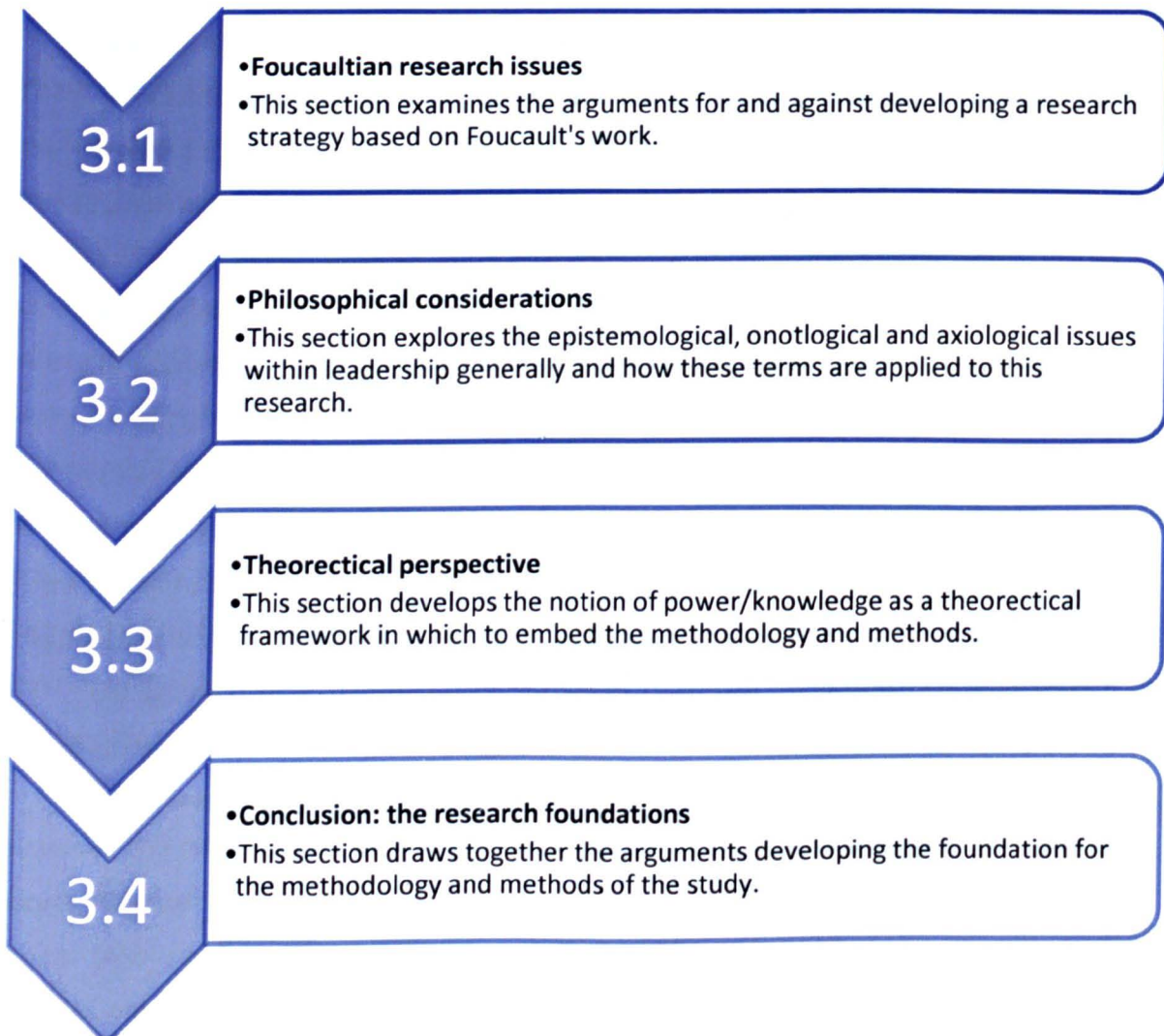
The concluding comments centre on the fact that perhaps this developed a post-modern view of leadership research, rather than one which is based on a modernist view. However, the question raised is how one maintains a post-modern discourse without developing a new dominant discourse within the thesis. This is where hooks' (1990) deliberately constructed marginalised space becomes relevant. The notion of a web suggests that there can be any number of counter-discourses and that the creativity would develop from the variety of discourses available in the space, allowing others to generate new conversations. This also fits with how I have interpreted Foucault's notions of power/knowledge, where Foucault sees power and knowledge not as a possession of individuals but as a web. This idea forms the foundational theoretical perspective for this research, adding to the development of hooks' (1990) marginalised space. That it is through the micro-actions of change by individual stakeholders that macro transformational changes occur. This resonates with my understanding of the information gathered in Chapter Two, in that I am an individual stakeholder in terms of the development of the leadership body of knowledge making a micro-change to the way that this knowledge can be perceived. Through the philosophical and theoretical discussions I hope to have developed a research strategy that allows others to join the space developing alternative counter-hegemonic views of leadership development.

3 DEVELOPING A PHILOSOPHICAL AND THEORETICAL FOUNDATION.

“When I use a word, “Humpty Dumpty said, in rather a scornful tone, “it means what I choose it to mean – neither more nor less.”. “The question is,” said Alice, “whether you can make words mean so many different things”. “The question is, “ said Humpty Dumpty, “which is to be master-that’s all”. (Carroll, 1998:186).

This chapter engages with and reflects my own journey through the maze of social sciences philosophies and theoretical perspectives in order to find an appropriate foundation for a Foucaultian analysis. This raised questions concerning the differences between research cultures particularly in language conventions identifying with Alice’s dilemma of how words can mean many different things, but also Humpty Dumpty’s ultimate question of which will be master. The second section of this chapter investigates the theoretical perspective of this research using interpretations of Foucault’s challenges to ideas of power and knowledge.

Figure 5: Mapping of Chapter Three



3.1 PHILOSOPHICAL CONSIDERATIONS

The development of a research strategy commences with a consideration of the philosophical stance. This involves an investigation into axiology, epistemology and ontology developing a philosophical foundation which grounds the Foucaultian theoretical perspective, methodology and methods. The importance of axiology in this leadership research is based on the knowledge that leadership is an intricate and multi-faceted area that is driven in part by discourse and in part by the complexities of human actions and reactions. Any human action produces an unpredictable reaction driven by the availability of a variety of options. In terms of research, the conclusion of any research is contingent on the researcher's decision making process at each point of action.

Once this decision making process has been articulated in text and discourse this sequence of consequential actions and events is conveyed as a linear progression based on causality generating justification for each action, event or choice that takes place (Becker, 1994:189). The axiological position of the researcher therefore becomes important. This position is based on identity formation, which influences how reality is individually constructed and consequently how understanding of power and knowledge is brought to bear on the investigation. Within this thesis there is an acknowledgement of the complex relationship between individuals and a variety of contingencies. These include identity formation, the construction of reality, the use and understanding of power/knowledge. These issues then relate to the individual interpretation of economic, social and cultural circumstances and the use of language in the perception, understanding and articulation of leadership.

There is growing criticism within business leadership research regarding the lack of engagement with philosophical issues because of the importance placed on explaining the methods used within leadership research (Alvesson, 2002a; Hammersley, 2008; Rost, 1993; Thorpe et al., 2007). The criticism is extended by Ford, Harding & Learmonth (2008) in their suggestion that leadership researchers place too much emphasis on the literature review where the 'vast literature has been summarised, ad infinitum' (Ford et al., 2008:15). When the philosophical foundations are not discussed the dominant research model becomes implicitly referenced within the understanding of the leadership literature. As a result, an assumption is generated regarding the body of knowledge brought to bear in the reading and interpretation of business leadership studies. This is an important area of debate when considering that this research aims to create a space outside the current dominant leadership research strategies in order to view the body of knowledge from an alternative

perspective (hooks, 1990). Ultimately, although a long established discourse, research philosophy can only ever be a discourse that is constructed by other humans. Foucault recognised the boundaries between the main academic disciplines and the domination of particular constructed philosophical understandings within each of those bounded areas. Through his various methods Foucault attempted to break down those barriers to demonstrate the consequentiality involved in the development of bodies of knowledge (Mills, 2008:22).

The consideration of these concerns is an important aspect. It also links to the way in which research into leadership is conducted. The overall conclusion is that leadership research could be on a cusp between modernism and post-modernism views. The discussion of philosophical and theoretical perspective illustrates how Foucault's own research actually crosses research specific boundaries of science, social science and the humanities (Mills, 2008:22). These perspectives are explored in order to illustrate that Foucault was not only attempting to break out of a social science paradigm but was actually attempting to break out of philosophical constraints that could be termed as part of the modernism project, into a post-modern space. This has relevance to leadership research. It could be that to develop alternative leadership thought, more is required than using alternative philosophical, theoretical and methodological foundations, it may be that a post-modern perspective is necessary.

3.1.1 AXIOLOGY

Axiology is defined as the individual researcher's attitudes, beliefs and values which influence the interpretation of data (Johnson & Duberley, 2000; Macpherson, 1991). This has an important role when consider Alvesson and Skoldberg's (2003:277) ideas of 'reflexive interpretation' which describes the researcher's influence on this research. Alvesson and Skoldberg define research which is 'points rich' drawing on many sources of knowledge in order to make possible and support alternative interpretations. These alternative interpretations should enable a qualitatively new understanding of relevant fragments of social reality linked to the empirical or textual data being used, in this case business leadership research studies. The ontological and epistemological views then logically follow. Ontology concerns the ideas that inform beliefs concerning what it is to be human and the nature of human engagement with reality (Saunders, Lewis & Thornhill, 2009:110) and is closely aligned with the epistemological aspects of research. This is the philosophical foundation for deciding what knowledge is possible and if that knowledge is adequate and legitimate (Guba & Lincoln, 1994). Both of these philosophical positions are

influenced by the researcher's own axiology as in a reflexive move the axiology of the research is influenced by the philosophical positions within specific disciplines.

It seems appropriate to discuss my own axiological position and the effect this has on the way in which I interpret all knowledge. The axiological position also influences the way in which I use knowledge to make new connections and develop alternative ways of seeing and understanding the development of knowledge around business leadership (Deleuze, 1999). I know that from a reflexive perspective I come to this research with a set of specific values and beliefs which Hardy, Phillips and Clegg (2001) describe as being epistemic reflexivity. I am also aware of the impact of previous experiences gained through work and academic engagement influences my choice of research area, interpretation of the texts involved and decisions regarding the choice of texts to use.

Therefore the very research area itself is based primarily on a subjective connection between my experience of leadership, the study of English literature and the business leadership research found in business leadership literature. This implies that the process of research is as important as the products of the research, and particularly highlights the non-linear sequence of research activity, emphasising the iterative process conducted within a complicated web of decision making and actions (Blaxter, Hughes & Tight, 2008).

Korukonda and Hunt (1991) identified the importance of leadership researchers acknowledging their own belief and values systems and how this impacts on research. The same point concerning reflexivity is made by Johnson and Duberley (2000) with Smith (2002: 384) suggesting that 'we are who we are, where we come from and in what context we are situated influences the type and topic of the research we pursue, it also influences the tools and methods we opt for'. The research grounding here suggests a stance which concerns the 'richness in points' (Alvesson & Skoldberg, 2003:277), where the wide reading of the researcher enables and supports particular interpretations of the data, rather than proving the conclusions. This implies that the researcher's own cognitive knowledge map is brought into play. Southgate (2003) suggests that to remove all traces of the researcher's perspective to conform to disciplinary requirements is in itself an ideological move, with Foucault suggesting even more strongly that it is an act of 'inhumane indifference' (Cahoone, 2004:372).

Underpinning my values and beliefs is a sense of social justice, self-direction and democratic egalitarianism. On personal examination and reflection this includes:

- I. All people are intrinsically good (which in itself is loaded against a cultural norm of what is considered good and is therefore interpretative).
- II. Given the opportunity and personalised space all people want to develop and learn.
- III. That a reality which we accept as universally understood, can in-fact be peculiarly personal and only when a mind-opening event occurs is a person confronted with what others regard as reality.
- IV. The circumstances that develop around a person can be changed through individual agency.

These values and beliefs are already implicitly embedded within the introduction of this work. The use of *Alice in Wonderland* derives from my English Literature studies and reading of critical journal articles that discuss the novel as being based on a way of stepping outside Victorian society in order to question beliefs that appear to be natural but are in fact constructed. Urwick (1957) used in the introduction to this work is not the use of an exotic text, but is part of my personal cognitive map of business leadership knowledge which commenced in a factory where Urwick was a production manager and who was mentored by the humanitarian B.S.Rowntree. These very personal views begin the journey of this chapter to logically argue a philosophical research position that enables a constructive alignment between personal values and beliefs, the research strategy and the research objectives. For me this illustrates the underpinning rationale for this thesis, linking hooks (1990) call to deliberately develop a marginal space and Foucault's questioning of bodies of knowledge. As will be demonstrated through this chapter and Chapter Four, a variety of discipline areas, including post-colonial theory, post-modernism and post-structuralism will be used which have become part of my own knowledge map established from my engagement with these areas, developing research that is 'rich in points' (Alvesson & Skoldberg, 2003:251).

3.1.2 ONTOLOGY AND EPISTEMOLOGY

The dominant research position within business leadership research is implicitly one based on scientific traditions (Johnson & Duberley, 2000:12). Research therefore operates from an objectivist world view where the research is repeatable and the findings based in logical analysis unfettered by ideological constraints (Bryman, 2006). The understanding of what constitutes knowledge within an ontological position of objectivism is the epistemological position of positivism. This implies that the object is out there waiting to be found. This produces research which is based on cause and effect models relying on the identification of principles or laws to govern the object being studied. The research is often augmented by the use of mathematics which carries with it an assumption of being value-free. However, post-colonial theory questions this particular stance, suggesting that

mathematics is part of the Western hegemonic discourse (Bishop in Ashcroft, Griffiths and Tiffin, 2003).

The notion of mathematics being uncontaminated by social, political and culture factors is also implicit in the work of Rose and Miller (1992) in Chapter Two. As demonstrated in their work the standard costing model and economics in general were developed as a result of a particular social, cultural and political need, and was therefore discursively constructed and not value free. Research within the positive/objective paradigm is regarded as being quantitative with the data converted into numerical values, divorced from context and universally applied (Guba & Lincoln, 1994). Due to the logical and analytical nature of the process, the research is considered to reflect a reality which is not mediated through the individual researcher's values and beliefs. Elements of this paradigm are frequently implied in business leadership research with objectivism/positivism still regarded as the dominant paradigm (Bryman, 2006; Boje, 2001; Hammersley, 2008; Klenke, 2008; Rost, 1993).

Leadership, due to its interest in the human, becomes implicitly aligned with biological sciences, particularly Darwin's theory of evolution, which may explain the domination of the objectivist/positivist paradigm. Ziman (2000) suggests that the evolutionary process has become an obligatory method of modern thought incorporating all historical process. This provides the basis for assuming that leadership theory evolves, as illustrated by Van Seters and Field (1990:29). For Van Seters and Field, this evolution provides a benchmark of progress to measure the value of existing leadership theories and to provide future directions. All of which produces a linear view of leadership knowledge progression.

Popper (1968) investigated and attempted to delineate a philosophical demarcation between genuine scientific work and 'pseudo-science' as observed within the social sciences and the humanities (Crotty, 2007:31; Midgley, 2004:59). Popper, after observing scientists at work, concluded that they actually worked on a process of falsification (Turner, 2000:6). For Popper (1968) this meant that any theory was true until it is disproved, and the main activity in science was to disprove a theory. Social sciences followed Popper's view leading to a perception that models guide research creating a research scope that is very narrow (Midgley, 2004:59). This is illustrated in the literature reviews developed at the start of the research process within leadership studies. Key writers in the discipline are quoted which occludes less dominant voices. With business leadership research there is also a need to use sources from highly rated journals explaining perhaps the American bias.

Foucault in order to transgress discipline boundaries suggested that it is the milieu in which the ideas were generated that is the important feature of texts, rather than the author.

Foucaultian research highlights important associations such as the social, cultural, political and economic influences which enables authors to make particular connections and what institutional power, including the academic power to publish or not publish research, enable those authors to speak with authority (Foucault in Rabinow, 1991). Due to the linear trajectory within the history of leadership development, the social, cultural, political and economic issues at particular times are erased from the history. This leads to prominent theorist such as Bass (1985) being viewed as the creators of that theory which is based in modernist thought (Sarup, 1993), rather than an individual who is influenced by a web of cultural, social, economic and political norms, which coalesce to develop that thought (Sarup, 1993). In order to engage with this aspect of Foucaultian research, the literature review for this thesis has been interpreted as constituting the History of the Present, which is described more fully in Chapter Four as one of the research methods.

At the centre of the research spectrum is constructivism. Epistemologically knowledge within constructionism comes into existence through our engagement with the world, it is therefore viewed as being constructed. This particular philosophical position is divided into two. Constructionism is based on collective generation and transmission of meaning and is thought to be culturally bound (Alvesson, 2002; April & Hill, 2000; Shepherd, 2008; Westwood & Jack, 2007). The second strand is that of constructivism which focuses on individual meaning making (Crotty, 2007). The critical voices in leadership research suggest that business leadership is not epistemologically an object waiting to be discovered, it is in part the construction of the individual leader or follower, generated from a collective generation of ideas and transmission of ideas. The idea of a constructed understanding of leadership provides a foundation for the work of Andrews and Field (1998). Concluding research work in Canada Andrews and Field (1998) identified that the commonly affirmed perception of leadership within their sample was the transactional model of leadership. It was found that this mental model of ideal leadership in the perception of the followers was based on culturally agreed perceptions of business definitions and socially accepted goals of business.

From a reflexive stance ontologically a set of critical theories develops from the constructionism stance, such as neo-Marxism, feminism, critical realism and more recently the notion of social construction (Gergen, 2001). I have deliberately used the term ontology

here, as the critical theories suggest that constructionism is not only an epistemological stance where the individual creates understanding from observation, but it is also ontological in that through our knowledge of the world which is already constructed within certain social norms, we construct new understandings internally. It is this strand of philosophy that is predominantly used with qualitative leadership research (Cooper, 1989; Hammersley, 2008; Ford Harding & Learmonth, 2008). Constructionism seeks to develop a view that social objects of study can be understood if the process of developing that particular object is described thereby giving it a sense of unfiltered observation. Grounded Theory (Glaser & Strauss, 1967) is one of the constructionist based methodologies in business leadership research (Bryman, Stephens & Campo, 1996), with Klenke (2008) suggesting that it is useful when conducting longitudinal research studies. Viewing leadership research from an implicit constructionist epistemology and ontology may explain Alvesson and Karreman (2000a, 2000b) thoughts on language and its ability to bias results from questionnaires, interviews and observations of performance. The interviewees have already seen and discussed leadership and understand the theories behind certain leadership traits and characteristics. This will then underpin their discussion of leadership within an interview situation, dictating the language and ideas they use to construct and articulate individual understandings of leadership.

This leads directly into the discussion concerning subjectivism. This is a philosophical stance that suggests epistemological meaning is imposed on the object by the subject. The meaning is acquired from other areas of human consciousness such as dreams, cultural images, cultural beliefs, transmitted through oral stories, novels, poetry, film, drama and music, which enable connections to be made between the object and knowledge which are not necessarily based on any rational thought processes (Crotty, 2007:9). The knowledge of things is based on similarity to other things that are already known and involve the use of allegory, metaphor and metonymy all of which are figures of rhetoric (Watson, 2000). A subjectivist epistemological knowledge is the foundation of new theoretical perspectives such as post-modernism, post-colonialism and post-structuralism, where there is a progressive destruction of distinctions. Crotty (2007) defines this as being an ontological rejection of the traditional whole subject, developing fragmentation.

However, recent work in Non-Representational Theory has broadened the ideas associated with subjectivism to include the agency inherent in both the human and non-human (Byrnes & Nugent, 2004; Latour, 2007: 88-91, Thrift, 2008:110-113). Byrnes and Nugent (2004) in particular conducted ethnographic research in Australia seeking the aboriginal

history of the nineteenth-century. This was found not in white written records of that time. In these histories written primarily by white settlers there was an aboriginal silence, as if they were not present in the landscape. It was however discovered that the inanimate landscape actually held the history of the aboriginals in the form of walking maps that have been created, invisible but passing through the colonised white landscape. In these maps certain points are areas of memory which are triggers for particular historical stories. Non-Representational theory therefore acknowledges that what is written is not necessarily observable, and what is observable is not necessarily written in a conventional Western way (Thrift, 2008). This links closely to Foucault's notion of the Visible and Sayable (Deleuze, 1999), which is discussed in more detail in Chapter Four, section 4.2.4. Although this thesis is based on facts taken from leadership studies and connected to historical writings of the two time periods, it is not possible to actually observe any of the facts as the spatial and temporal moment can never be returned to. Therefore based on the debate so far a constructionist/subjective stance have been invoked within this study. However, it could be argued that the debate up until this point has been based within modernity, and that post-modernism offers further philosophical choices. This is more in keeping with Foucault's own work which focuses on de-centring human agency. This has been interpreted as meaning that the human being cannot necessarily control what is happening around them, and that they are not the sole generator of knowledge. Influences from a variety of institutions, including academia also influence, subconsciously thoughts and ideas.

Over the past few decades the development of post-discourses such as post-modernism, post-colonialism, post-structuralism and post-feminism (Kincheloe & McLaren, 2005), have identified fundamental flaws with an objective ontology and positivist epistemology. The argument is that objective views are almost impossible to achieve within research as the researcher has a set of beliefs, values and attitudes that they bring to the interpretative element of research, indicating a subjective element to all research (Crotty, 2007; Hollinshead, 2002; Tosh, 2010). When considering Grounded Theory (Glaser & Strauss, 1967) for example, there are issues around the development of data into categories. Although these categories are identified through close reading of the data and minute examination of the codes there is still the subjective view of the researcher to take into account when identifying the codes and categories (Alvesson & Skoldberg, 2003).

In many ways Grounded Theory is a good example of leadership research being based in modernity. Modernism was a reaction against the changes in society brought about by the

rationalism of industrialisation. It maintained the notion that the human is in a privileged position which is always central to whatever concerns them. In Grounded Theory the centrality of the researcher in the analytical process exemplifies and underpins the authority to make classifying decisions. This is because from a central position they can see the object of their concern, assess it and narrate it objectively. From this perspective Foucault has developed a critique of modernity and the central position of authority and power that modernity allows. Grounded Theory is also based on the structuralist belief that language is unproblematic in its meaning and that meaning is fixed, and can be taken at face-value. The post-discourses are therefore in essence a critique of modernity understood in this way (Delanty, 2000; Sarup, 1993). Eurocentrism was challenged by post-colonialism, the fixity of the sign and signifier in language was challenged by post-structuralism.

Overall post-modernism brings with it the Nietzsche view of a 'continuous chain of ever-new interpretations' (Nietzsche in Clarke, 2000:ix), suggesting that the pursuit of an essence in this case of leadership is always an on-going process which will possibly never be realised as the current situation is always relative to the past and to the future. Recent research has recognised the element of performativity in leadership (Biehl, 2008; Butler, 1990, Ford et al., 2008; Harding, 2003). Within these studies there is an attempt to maintain the modernist view of a human 'centre' which is developed through reinforcing the relationship between text and observed actions. However, the revelation of the post-discourses and Foucault's observations on the relationship between what is written, represented and performed contains a perspective indicating a loitering subversive subjectivism in leadership research. It is perhaps within this subversive subjectivism that the opportunity arises to develop hooks (1990) space of creativity and inclusion.

Foucault suggests that 'if the subject/object being observed is to resemble the texts of which they are witness, representation and analogue, the subject needs to furnish proof by fulfilling the promise of those texts' (Foucault, 2008:51). This links with Thrift (2008) and his exploration of practices, where bodies of work or styles have become stable and reproduce themselves through 'schooling' in these practices (Thrift, 2008:8). Leadership texts and journal articles represent a particular performance expected of leaders both by themselves and the followers, generating conditioned actions and reactions by both parties. These practices are then observed by researchers and written up using the appropriate language of the dominant, accepted research perspective. In Thrift's (2008) conclusion, the practices are being reproduced in the text and subsequently in the performance which is then

observed and written again. This can be linked to the earlier example put forward by Alvesson and Karreman (2000a, 2000b), in the example where leaders repeat what has already been observed and written.

3.1.3 THE ARGUMENT FOR A POST-MODERN PERSPECTIVE

Foucault suggested that the constitution of any object being researched becomes inseparable from the analysis. From his point of view the object would never have become visible without the research, no matter which research culture conducted the analysis (Foucault, 2008). So it is within the philosophical stance which grounds the analysis that directs how an object is researched and consequently defined. What is interesting in Foucault's statement is the fact that even within science, an object although it might be there, does not actually exist until it is researched, given a name and linguistically brought into being. This observation can be readily applied to leadership, particularly when considering the performativity of leadership and its relationship to text. This argument links to Kuhn's (1962) observations that most scientists were problem solvers who utilised unquestioned bodies of knowledge as a starting point for investigations. This has direct relevance to leadership research and particularly to this thesis which suggests that transformational leadership has become a paradigm which dictates the performance required of leaders and the vocabulary used to describe that performance.

In 1962 Kuhn a scientific historian, upset the scientific world by demonstrating how most scientists were problem solvers, utilising unquestioned bodies of knowledge as a starting point for investigation. The reference points for investigations were well established theories and models (Outhwaite, 2000). A paradigm shift only occurs when the model or theory is unable to maintain a reflection of reality (Crotty, 2007). This creates an interesting aspect within the boundaries of this particular research. The title of the thesis suggests that transformational leadership has become a paradigm. One of the questions for this research is if a paradigm shift only occurs when a model or theory can no longer reflect the reality of the world, what changed to make the previous more management based theories no longer reflect what was happening. This point leads to the view that something changed in the social, economic and political conditions of the reality that surrounded management/leadership practice rather than the paradigm shift being the result of a more sophisticated development within leadership theory.

Kuhn (1970) demonstrated science as a human endeavour which is bound by human interests and human values. Scientific revolutions were based on predilections within the

scientific community rather than processes of extrapolation (Outhwaite, 2000:54). From an organisational perspective Cooper (1989:494), drawing on work by French organisational theorist Degot (Cooper, 1989) suggested that it is generally assumed that organisational theorists study real organisations and report that study as looking through a window on that reality. However, Degot suggests that the reality within the literature is actually a cultural object that has been developed in the cognitive maps of the researchers and is therefore based on a prior model. What the theorists observe is the organisation as a representation not of reality but of a particular model. This again challenges the modernist belief in the central position of the subject as knowledge becomes the unifying centre. This links to Foucault's earlier views that the actions represent the text which describes the actions and again highlights the loitering subjectivism possibly underpinning leadership research.

Within science the idea of the researchers privileging agreed models of theory without addressing both their own cognitive understandings and the influence this has on research was brought into question by Kuhn's theoretical views, and became a reality through the articulation of Chaos Theory (Gleick, 1998:278). Prior to this debate, the positivism found in pure science was based on regularity within individual elements in order to erase anomalies. However, in the 1970s a group of scientists in both the USA and UK, began to see patterns in the irregularities, discovering that random events were not actually random, but part of the overall holistic model that could not be seen when looking at each element individually. This created the view that pure science was 'a process rather than state, of becoming rather than being' (Gleick, 1998:5).

The idea of the micro and macro views seen within Chaos Theory is going to be applied to leadership theory development. Within science the irregularities were only ever seen at the local level, small disturbances in the overall whole. What Chaos Theory established was the importance of the micro in conjunction with the macro, which is very much evident in developments of Foucault's own work. Mischenko (2005) through her ethnographical account of a manager in the National Health Service focuses on the minor everyday tasks of a manager/leader illustrating how these micro examples actually develop into a holistic view of a leader. Within this thesis the development of Foucault's notions of the History of the Present engage with the idea of the macro through the idea of the Grid of Intelligibility and the micro using Foucault's notion of the Visible and Sayable, which is explored more fully in Chapter Four.

Feyerabend (1993) took Kuhn's (1970) position one step further suggesting that if something needs to be examined there is a necessity to step outside the dominant thoughts and beliefs of particular bodies of knowledge (Feyerabend, 1993:52-3), invoking the need for imagination. It is also the acceptance that a perspective is only ever a starting point and not the conclusion of any research (Crotty, 2007:38). This has been termed as post-positivism, accepting that a subjective element is required in order to develop new thought and conversations. Through this discussion the philosophical foundation of this study is going to draw on the above discussion which questions the division between the epistemological and ontological positions, suggesting that perhaps it is based within an over-arching modernist view point with the thinking human at the centre. To develop the marginalised space in which to investigate the development of leadership knowledge it is perhaps not a matter of merely stepping outside of the boundaries between positivism, constructionism or subjectivism, but to step outside the modernist framework in which these positions rest.

3.2 THEORETICAL PERSPECTIVE: POWER AND KNOWLEDGE

Within this thesis the theoretical perspective is based on Foucault's contention that power/knowledge is exercised through a network of relationships, making his theoretical perspective one of pluralism (Walzer, 1991:55). *The Harvard Pluralism Project* (Eck, 2001) defines pluralism as a concern with the distribution of power in society. Eck's (2001) work is focused on identifying dispersed distributions of power within society rather than power being concentrated in the hands of a few. Within this thesis, the idea of pluralism has two connections. The first is when considering business leadership most research does seem to be governed by the fact that power is located in the leader rather than being available to all. The second engages with the idea of a space which is outside the modernist discourse, where power and therefore knowledge are available to all. This section of the theoretical underpinnings of this research examines this thought in more detail.

3.2.1 POWER IN A WEB

One of the main criticisms of Foucault's theoretical perspective is his insistence on consequentiality rather than progression and causality. However, critiques from theorists including Mills (2008), Rorty (1991), Hacking (1991) and Walzer (1991) raise the question that if the belief in a progressive understanding of knowledge developed from a centrally held power is rejected, what do we replace it with? Alvesson (2002a:230-233) adds to the challenges of using Foucault as a research theoretical perspective. The first is the risk that

any observation can be viewed in accordance with Foucault's interpretation of power which 'discovers everything but-as a consequence-also nothing' (Alvesson, 2002a:231). The second is supported by Deleuze (1999:25), where the focus on micro-power found in individual acts of personal relationships occludes power relationships between economics, class, racial and gender relations. The third is the issue that everything starts to revolve around questions of power and normalisation.

These critics are correct in that Foucault does not provide solutions due to his belief that critique does not have to result in a recommendation for future action (Foucault, 2002:236). When considering Foucault's theoretical perspective in the light of recent events and observations an alternative understanding of Foucault's perspective becomes available. This is more in line with the interpretation of Kendall and Wickham (1999:82) who propose that Foucault's main concern is the social context of power/knowledge rather than the content. Deetz (1992:77) comments that Foucault considers that power is found in knowledge rather than being the power of knowledge. Within this thesis it is these definitions of power/knowledge that constitute the theoretical perspective. That power/knowledge dynamic is actually one of understanding the knowledge rather than the just acquiring the knowledge, as put forward by Neef (2007) in his discussion about knowledge being one side of the coin with understanding being the second side. This connects the use of both Foucault and the reflexive interpretation put forward by Alvesson and Skoldberg (2003), within the research strategy of this work, in terms of deepening leadership understanding. A better understanding of this matrix created by the power/knowledge dynamic is perhaps found in 'real world' examples.

Foucault based many of his ideas concerning power/knowledge on the uprisings in 1968. The events of that year were not just centred on the student riots in Paris, but as described by Harman (1998, cited in Mills, 2008:13), as a time that saw unrest in many areas of the world. This included racial riots in America, in Berlin the student movement challenged the division of the city, the communist government in Russia was displaced due to popular pressure and the Mexican government killed one hundred demonstrators to ensure a peaceful Olympic Games. This web of activity across the world illustrates Foucault's understanding of the existence of a network of power/knowledge that all people could gain access to and use. This access enables actions and reactions that transform reality but occurring at a local level. However, Foucault's articulation of this network and the ability of silenced voices to be heard were not clear. Walzer (1991:65) profoundly suggested that

Foucault's theoretical perspective was based on 'waiting for the political realities to make them true'.

In January 2011, the notion of consequentiality, the idea of the power in knowledge and local access for those whose voices are usually silenced became a political reality in Egypt, Tunisia and Libya (The Guardian, 2011). The uprising, particularly in Egypt was leaderless, based on the un-coordinated local action of likeminded people, with the technical advances of the internet providing access to knowledge, communication, power, action and perhaps most importantly understanding. This particular series of events demonstrates many aspects of Foucault's thoughts. It brings to light the central importance of the non-human (mobile phones, internet, and computers) and its effects on the human actions and reactions, the notion of knowledge/power being accessible to all and network communications. Humphries, Ingram, Kernek and Sadler (2007) noted leaderless action and the subsequent importance of communication, knowledge, understanding and action as being central to the tales of Chief Joseph and his role in the Non-Treaty Nez Perce Leadership Council in 1877, illustrating again the distributed power networks. The same can be said of Simpson's (2007) work with MBA students, where again a leaderless group developed decision making as a result of free flowing conversations based on the non-hierarchical dissemination of knowledge.

These examples of power and knowledge within a web and particularly demonstrated by the internet are not concerned with the dispersion of power as found in terms such as 'employee empowerment'. This terminology implies a centre from which power and knowledge is spread out to the margins through the benevolence of the leader rather than the web like structure which positions power/knowledge as accessible and free flowing. Foucault, writing in the late 1960s therefore created a past in his writing for a future which was not yet present coming to fruition in the events in 2011. This also demonstrates an historical trace based on consequentiality which is in contradiction to the way in which the past is created to fulfil the causality of the present (Tosh, 2010).

Foucault advocates that the Western view of power has developed around the idea of sovereignty. The monarch represents a 'referee, an arbitrator possessing the ability to say no to private feuds' (Foucault, 2002:122). With the decline of the monarchy, the state has taken over this function. When investigating business development in the West, a similar model is utilised. The leader has the juridical right to allocate funding, decide upon forms of discipline, to be an arbitrator and to maintain the function of saying no. However, the

notion of sovereignty is not just applicable to the leadership function. It is also applicable to the researcher of leadership. The researcher also holds a position of centrality within modernity's subject/object relationship in terms of representation and authority. French and Raven (1958) identified five main sources of power used in business but also in the research of leadership. These include reward power, coercive power, legitimate power, referent power and expert power (Mullins, 2007:388), all of which play a part in leadership research.

The main reasoning behind Foucault's theoretical perspective is that power is perceived as belonging to particular groups, in this case, leadership researchers and the academic institutions. Foucault however discusses power/knowledge as a free flowing agent that has no central point where it is consolidated, but which flows freely between all people and institutions. It is again a web, this time a web of power/knowledge used in small local actions and reactions which transforms conditions at the macro scale (Foucault, 2002: 236). Within this thesis the point being made is that leadership research needs to operate within a web of understanding. This then allows researchers' to identify their own axiological position which influences their interpretation and understanding of the leadership process. This emphasises Foucault's own theoretical position which subscribes to politics not invested in an individual reformist, but in the 'critique itself being played out by all stakeholders' (Foucault, 2002:236). This connects to the call by Cox and Fox (2005:342) where they suggest that researchers have a legitimate role in addressing leadership within the complex web of social, cultural and political relationships between leaders and the led.

3.2.2 TRANSFORMATIONAL POLITICS

Applying free flowing power/knowledge to leadership leads to a questioning of the ability of an individual leader to provide visions of the future which require followers to adapt their own beliefs. This leads to a perspective which focuses on the transformational possibilities of the present (Foucault, 2002:236). This is described by Mills (2008:15) as 'transformational politics'. The notion of transformational politics is interesting when considering the understanding of transformational leadership. This coincides with the criticism of leadership literature which predominantly focuses on a model of visionary, charismatic, transformational leadership, and the manipulation of followers' beliefs and attitudes (Ball & Carter,2002; Biehl, 2008; Carroll & Levy,2008, 2010). Foucault's understanding of transformational is based on experiencing an action, to which the individual can choose a reaction and which always happens at the micro, local level (Foucault, 2002: 236). This places the theoretical perspective of leadership into the realms

of Rost (1993), where leadership is a joint agreement concerning the objectives in question. It also enables the theoretical perspective of the thesis to be based in a political dimension. This links the theory to UK writers Hosking and Morley (1988:91) suggestion that, 'leadership is an inherently political process', set against the notion that business leadership is a scientific object that can be studied.

Post-modern (Delanty, 2000; Sarup, 1993) and Non-Representational Theory (Cadman, 2009; Dirksmeier & Helbrecht, 2008; Thrift, 2008) offer a theoretical perspective constructively aligning Foucault's political theoretical perspective of reformist politics and a philosophy which accepts that the researcher is not a neutral observer. To employ these theoretical perspectives adding to the work currently being conducted in critical management studies, it is necessary to consider what basic assumptions are being accepted from the combination of these theoretical perspectives. This includes the notion that values cannot be isolated from facts and that language is central to the expression of all thought. Finally, in order to investigate the contingent elements of leadership there is a need to focus on the local, mundane everyday micro practices, in which actions and reactions are more clearly visible. By incorporating non-representational theory's interest in the active role played by non-human objects, together with a post-modern critical stance, it is possible to move the focus from a position of who controls power and therefore knowledge, to an engagement with a wider network of universal access to power/ knowledge.

Changing the focus of study from power and knowledge to the examination of the relationship between power/knowledge within business leadership literature is central to the development of leadership as a discursive formation. It provides a foundation for regarding the discursive construct of leadership literature as an interpretation of actions and reactions of the human and non-human. By focusing on power/knowledge there is an opportunity to change the object of research from a focus on the leader to the discursive effect of power/knowledge highlighting previous limitations imposed on the development of leadership. Smith (2011:682) suggests that leaders do not invent a personal identity from scratch which would imply there are a number of options for that identity. Leaders actually shape themselves using a limited set of moulds that are dominant at any particular time.

3.2.3 PHILOSOPHICAL AND THEORETICAL FOUNDATIONS FOR THE RESEARCH

STRATEGY

Epistemologically this research is based in a Foucaultian framework of understanding the 'conditions of possibility' (Arribas-Aylion & Walkerdine, 2008:91). This philosophical perspective engages with Feyerabend's (1993) view of post-positivism but also acknowledges the subjective slant required in order to maintain an un-centralised post-modern position. This view facilitates a challenge to the authority of one cultural way of seeing the business and academic conceptions of a leader, whilst making visible the significance of alternative ways of perceiving leadership through the discourses of those voices which have been dismissed. Following Foucault's own reasoning, this research is attempting to re-establish the traces of what was said, that remain waiting until they may be of use once more. It is an investigation into why certain ideas concerning leadership came into existence when they did, and why those statements and no others (Foucault, 2007:123).

This will enable a deepening understanding of leadership rather than an expansion of current knowledge. This philosophical position will expose two issues inherent in the development of the leadership body of knowledge, from which the education, training and research of leadership is based. The first issue is the contention that theory drives the research creating a bounded knowledge system, as demonstrated in the transformational leadership paradigm (Chapter Five). The second reveals how the business leadership constructs are informed by and inform dominant social values, economic, political and cultural events (Chapters Seven and Eight). This epistemological reasoning belongs in the post-positivist world of Feyerabend (1993) and his notions that in order to progress science alternative constructs have to be developed to challenge the dominant models.

Rorty (1991:45) suggests that Foucault views scientific knowledge developing in a dialectical relationship with both social and moral progress. Foucault (1998) makes it very clear that there is no linear progression and that present day knowledge is not necessarily superior to that of the past. Foucault also suggests that knowledge development is actually a web of nodes, connecting both threads from the past and the present, into a body of knowledge and understanding that is accepted at a particular point in time, but that view of the web changes over time (Foucault, 1990). So for example looking at the picture of Sarenco's web in the macro outside view, in 2011 it is seen as the Death Widow spider's funnel shaped web. That does not mean that in fifty years' time the web will still be seen as a funnel shaped web, nor does it mean that one hundred years later, the view might not

revert to the funnel shaped web. It all depends on the activities taking place at the micro, inside level, how the threads of knowledge between the knots are being interpreted and what actions are being performed as a result of the knowledge. The epistemological base of this thesis has been argued through the various research cultures and the conclusions fulfil the 'conditions of possibility' which appears to engage with a post-positivist stance. This does not mean that ontologically the position of this research is based in objectivism.

The ontological stance of this thesis is based within Foucault's notions of 'who are we today is not necessarily where we have to be?' (Arribas-Ayllon & Walkerdine, 2008:92) This stance focuses on why a particular thought was stated and what it accomplishes. This grounds the research in a process perspective rather than an approach that privileges the individual leading to investigating the 'why leadership' rather than the 'what is leadership'. De-centring the human as either subject or object from philosophy enables both the leader and the worker/follower to occupy identical philosophical space. This facilitates the exploration of power/knowledge as two sides of the same coin which enables both human and non-human actions and reactions in relationship to the social, economic and politic milieu of particular times, forming the theoretical perspective of this research.

As with Foucault, the premise of this thesis is to understand the socio-historical conditions that have led to the development of leadership as is known in the present. This understanding may directly influence the problem in the present (Tosh, 2010:49), that leadership training and development is not fulfilling the expected benefits envisioned. This coincides with Max Neef's (2007) assertion that.

Linear logic and reductionism have contributed to our reaching unsuspected levels of knowledge, but knowledge is only one road, one side of the coin, the other road, the other side of the coin is that of understanding (Neef, 2007:14).

Through the utilisation of a post-positivism epistemology and a subjective ontology the philosophical foundations are laid for this thesis to engage with developing an understanding of how the development of leadership has been discoursed which leads to the position of today, rather than increasing the knowledge of leadership traits, attributes and characteristics. The philosophical grounding provides the first step in developing a marginal space that hooks (1991) describes as inclusive and creative. Marginal spaces can only be created if there is an understanding of the interaction between power and knowledge that keep boundaries in place and delineate the social conventions that are applicable to the development of knowledge.

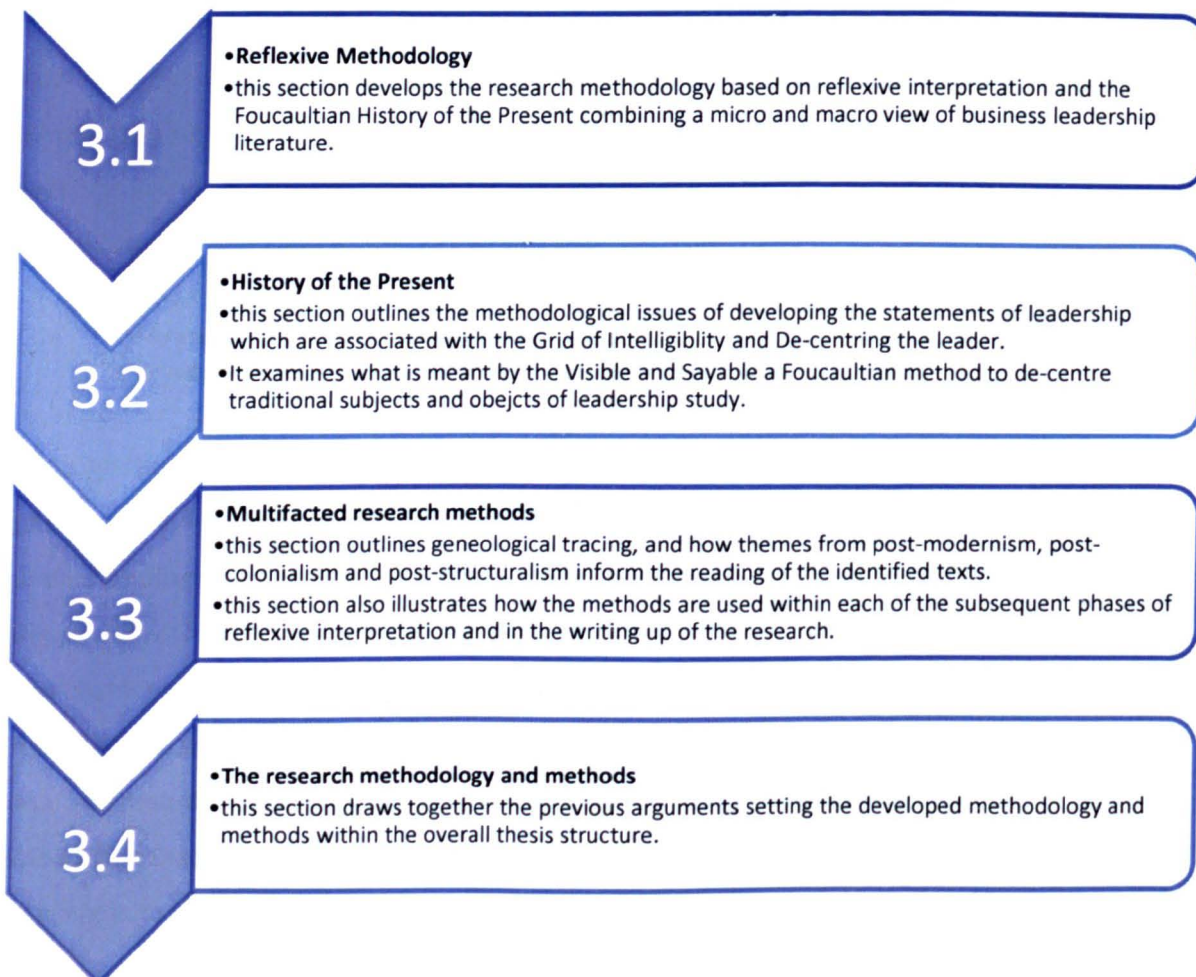
To further develop the marginal space being created for this thesis, Foucault's works on power/knowledge have been discussed. This body of work has been interpreted and operationalized into a theoretical perspective that transforms power and knowledge into an active agent rather than a subordinating power, providing the link in this thesis between the philosophical foundations and the methodology. The focus on power/ knowledge as a theoretical perspective within this study enables an exploration of the subjective construction of reality in terms of the effects of actions. It also provides a logical route involving issues of agency and scaling linking the philosophical and theoretical considerations to the methodology which draws on both Foucault's' (2007) concern with local histories and events in affiliation with the effect of wider society and cultural norms. This is demonstrated in Chapters Seven and Eight.

4 THE METHODOLOGICAL FRAMEWORK AND METHODS

'If there's no meaning in it,' said the king, 'that saves a world of trouble, you know, as we needn't try to find any. And yet I don't know' he went on, spreading out the verses on his knee, and looking at them with one eye: 'I seem to see some meaning in them, after all.'- (Carroll, 1998).

This is a view from Lewis Carroll which questions what is regarded as relevant knowledge, and how the distinction is made. For the King, it involved looking at the verses from a different perspective. The indication of looking with one eye rather than two indicates a difference in scale. The view with two eyes gives a macro view of the verses, but looking with one eye reduces the scale to that of a micro view, where meaning may be found. This has two implications on the research methodology and methods. For Foucault, it is within the small, mundane, local actions in which alternative meaning can be found, rather than in the wider more macro view of particular bodies of knowledge. However when considering Alvesson and Skoldberg's (2003) notions of reflexive interpretation, a macro view is required that enables connections between as wide a range of theories, ideas and sources as possible to gain an understanding of the data found in research.

Figure 6: Mapping of Chapter Four



4.1 REFLEXIVE METHODOLOGY

The developing methodology links Alvesson and Skoldberg's work on Reflexive Interpretation (2003), Foucault's History of the Present and the theoretical and philosophical considerations of the previous chapter. The ontological positioning of this research is based on the notion of 'who are we today is not necessarily where we have to be?' the epistemological position of 'the conditions of possibility', together with the theoretical position of power/knowledge, providing a possible post-modern framework in which to base this study into the development of the leadership body of knowledge. Although this type of research provides 'richness in points', it is also difficult to control the use of multiply theories and develop a cohesively reflexive conclusion. Therefore Alvesson and Skoldberg (2003) suggest that the methodology is developed into phases of reflexive interpretation, which enables a particular focus at each phase. These phases of reflexive interpretation are illustrated in Figure 1 (Pg.12).

The Grids of Intelligibility and the Visible and Sayable form the two halves of the History of the Present and are used in the third phase of reflexive interpretation. The main objective for the History of the Present is to identify 'statements of leadership' that appear in the work. Miller and Glassner (1997:34) describe statements as expressions of 'culturally standardised discourses associated with particular settings'. The fourth phase of interpretation uses Foucault's method of genealogical tracing to identify what authority is invested in the statements of leadership and what the statements actually represent from a cultural social, economic and theoretical perspective. The fifth phase is that of critical interpretation which brings together and critically examines the conclusions of the previous four chapters. The final stage of interpretation is to consider the research process and the development of the thesis.

4.2 THE HISTORY OF THE PRESENT

This section explores the two main underpinning building blocks of this methodology that enables interpretative reflexivity of both the macro and micro perspectives as found within leadership literature. These are contained within the notion of the History of the Present. Chapter Four, the Grids of Intelligibility deals with the macro perspective and Chapter Five the Visible and Sayable, deals with the micro perspective. These two chapters critically analyse leadership literature in two distinctive ways and demonstrate how a development

of Foucault's methodology and Secondary Interpretation can be utilised as a distinctive form of literature review. The object of these two literature reviews is to identify the 'statements of leadership' rather than privilege specific authors. The Grid of Intelligibility brings together the influences that have constructed the discursive object of transformational leadership. The result of this action is to identify within the literature the macro statements of leadership. The Visible and Sayable deconstructs the object of UK leadership research to identify the micro statements of leadership found in the literature. The main areas addressed within this section are the meaning and application of Foucault's statements of leadership, definitions of data being used in this study and finally a development of the Grid of Intelligibility and the Visible and Sayable.

4.2.1 STATEMENTS OF LEADERSHIP

The methodology needs to provide a rigorous foundational phase of the research which is important when seeking to answer the 'why' and 'how' questions and aids the avoidance of inferential leaps (Holstein & Gubruim, 2005). This work will be carried out through the development of two pieces of research. The first seeks to illustrate at a macro level the dominance of the transformational leadership as a paradigm identifying the statements of leadership that link the literature. The second developed as a micro history of UK leadership seeks to explore any alternative leadership statements which may presently be occluded. Statements are the working mechanisms of social life as actually known or performed, and it is these statements that need to be revealed. The statements once revealed form a critical element in the development of the research methods as they provide the grounding for the genealogical tracing. The bibliographies from the journal articles used in both Chapter Five and Six are not of any significance in the genealogical tracing. The important research function of these two chapters is the identification of the statements of leadership, which are then traced back through the archive.

This research utilises the micro and macro scale of the present to reveal the currently invisible leadership statements which then form a base from which to explore the past. Latour (2007) suggests that the macro scale of life does not encompass the micro scale, but that the micro scale is made of many small units which are incomparable but which together show a particular aspect of the whole as illustrate in Sarenco's spider-web. Smith and Rayment (2008:30) in their *Global Fitness Framework* illustrate this concept by showing the outward face of business based on its focus of the individual, the strength of the company and its physical state is just one macro view of an organisation, there are further

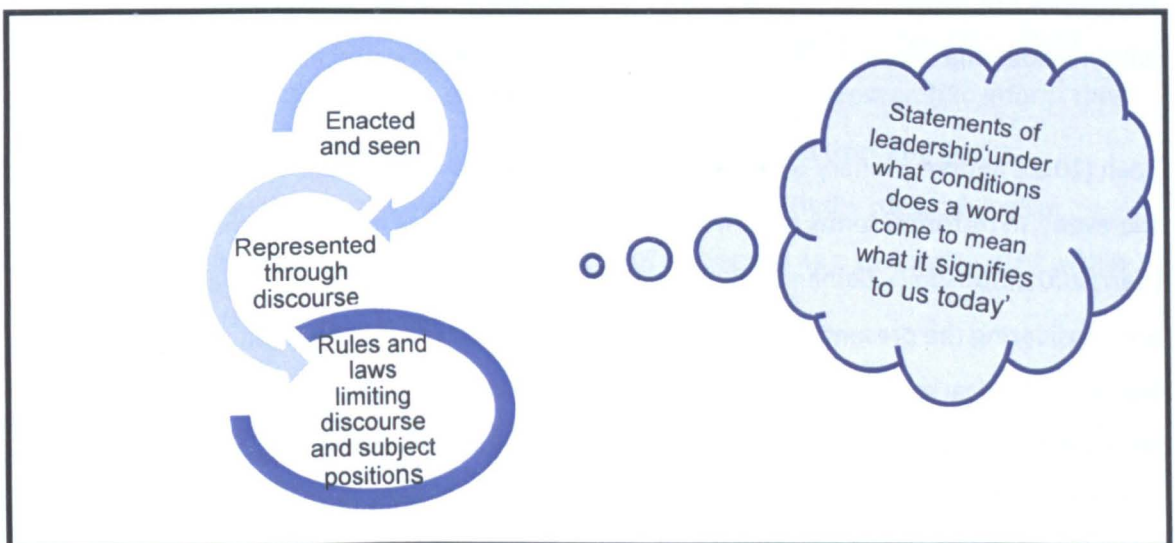
units representing a variety of micro views that can equally be brought together as a macro outward facing, if the focused priorities are altered. This becomes an important consideration when considering the theoretical perspective of power/knowledge and its relationship to understanding of leadership. The micro engages more fully with the idea of pluralist understanding of leadership.

Through this interpretation of authority and representation of the primary data, the notion of the subject constituted as a possible object of knowledge, the centrality of the individual and notions of power and knowledge are all addressed. Foucault (2008) provides a methodological framework in which to understand the present position of leadership by analysing the epistemological concerns of the 'conditions of possibility'. This works through the deconstruction of a three part interaction which is simplified during the translation of observation to written dissemination (Figure 7). The three part interaction consists of:

- What is enacted and can be seen
- The way the object is then represented through discourse
- The rules and laws of various institutions including law, psychology and education which all limit the discourse, creating limited positions for subjects to speak, write and act from (Foucault, 1975, 1998)

It is this interaction that Foucault defines as a discursive formation. The discursive formation is composed of units which Foucault defines as statements which are developed concerning a particular body of knowledge (Foucault, 2002). The research intent is to operationalize this element of Foucaultian thought and to develop a discursive formation centred on the term leadership in order to explore 'under what conditions does a word come to mean what it signified for us today' (Foucault, 2002:45).

Figure 7: The Statements of Leadership (Author, 2012)



The History of the Present engages with two main issues which serve as a starting point for the genealogical tracing. The first relates to using the History of the Present to both develop transformational leadership as a paradigm in Chapter Five and to decentre the leader in Chapter Six. The second is to delineate the statements of leadership relevant to the wider view in Chapter Five and the view of UK literature in Chapter Six. One of the challenges that this research confronts is how to academically discuss the complexity of business leadership without reducing the knowledge gained to simplifications, which is an inherent issue once something is named, and is exemplified through Chapter Five. The naming of a complex issue creates a fixed singularity, enabling simple explanations based on cause and effect. It then becomes difficult to develop the economic, social and political context and the complex relationship between these influences and the development of knowledge (Cox & Fox, 2005; Neef, 2007).

4.2.2 DEFINITION OF DATA WITHIN THE HISTORY OF THE PRESENT

The definition of data for this thesis is an important aspect of this research. Within business leadership research there is a clear distinction between primary and secondary data.

Primary data is usually regarded as that gained from questionnaires, interviews, focus groups and field studies. It is based on first hand observation (Bryman & Bell, 2011).

However there is a range of leadership research that uses what is traditionally regarded as being secondary data, journals and texts as primary data sources. This includes work by Shamir, House and Arthur (1993) who examined Jessie Jackson's 1988 speech and Bligh, Kohles and Meindl (2004) who examined George Bush's rhetoric in times of crisis, particularly following 9/11, and Martin (2005) who conducted research into the language used by Mary Parker Follett. Following these examples, this research is going to use definitions put forward by History Research to identify primary and secondary texts, as within leadership research these texts are still regarded as being secondary sources.

Tosh (2010) defines primary or original sources as being those that are contemporary with the event. In historical terms contemporary is defined as being literally 'at the same time' (Carr, 2001; Dobson & Ziemann, 2009; Tosh, 2010:93). Therefore the journal articles that are considering the present and are written in the present are primary data. Journal articles that are historical in nature for example the article by Aldcroft (1964) in the introduction are a secondary source because the author did not write them in the early 1930s which is the focus of the article. However, for a text concerning the 1960s this would be considered a primary source. The work in the introduction by Urwick (1957) and Drucker (1947) are both primary sources as they were written contemporary to the time of which they wrote.

From these definitions, the journal articles for the two chapters in the History of the Present are primary sources for this particular research. This is an important distinction given the reflexive nature of the methodology for this research, as it concerns how the researchers (subject) and the leaders (object) of the studies are influenced by social context which generates an overall discursive object of study.

4.2.3 THE DEVELOPMENT OF THE TRANSFORMATIONAL LEADERSHIP PARADIGM

The Grid of Intelligibility according to Dreyfus and Rabinow (1982:120) is a development from Foucault's initial concepts of archaeology and operationalized by the author. The main function is to identify cultural practices that have formed the modern individual as both object and subject of study. This includes discourses, institutions, regulations, laws, administrative measures, scientific statements, philosophical perspectives and morality. The Grid of Intelligibility brings together as many of these different components within a set of flexible relationships which draw attention to a single paradigm which then isolates a specific historical problem. Cummings (2007: 51-52) identifies this as the ability to step back from the discourse being studied and to treat this discourse as an object. 'It is an archaeological isolation of the present condition relative to alternatives'.

The statements of leadership within the transformational leadership paradigm demonstrate the actions required based on the specific scripts that the leader is expected to perform by society at large, superiors and subordinates. There are cultural influences such as notions of the hero (Alban-Metcalfe and Alimo-Metcalfe, 2007; Yukl, 2002), which are developed from subjective elements of life such as fiction, poetry, films and plays, and indicate both how a leader should appear, act and articulate. Leaders read books on leadership including biographies of other successful leaders and act according to the text. There are training courses that mould the leader into the appropriate character. Those courses are developed and run by people who draw on leadership research to inform their training courses. The research is conditioned by research perspectives and by the socialisation of the researcher. These many threads identify with the methodological aspiration which is interpreting the phenomenon of leadership as a social construct within a social context (Alvesson & Skoldberg, 2003:240).

Identifying the journal articles for this chapter was based on those authors and concepts which are most commonly taught at university level. The initial starting point was commonly used text books and reviewing the main leadership ideas addressed. The text books editors were Northouse (2007), Huczynski and Buchanan (2007), Mullins (2007), Yukl

(2002) and finally Bass and Stogdill (1990). A series of categories were developed from the texts with included leadership and motivation, leadership and morality, leadership and management, leadership research and education, leadership, power and knowledge and leadership definitions. The following data bases were then used to identify journal articles that were relevant to the key areas, Academic One File (accessed through Infotac), EBSCOHOST (accessed at the British Library, London) and Emerald Search. The literature was used to develop a specific narrative constructing the web of influences that repeat and reiterate the transformational leadership paradigm. The chapter fulfils the methodological function of creating a macro view of leadership and providing the leadership statements from that view for the genealogical tracing.

4.2.4 DE-CENTRING THE LEADER

The Visible and Sayable form the second side of the History of the Present, and is the focus of Chapter Six. The Visible and Sayable presents a micro-scale view of the present. It also provides an alternative set of statements of leadership developed from a UK perspective rather than the more macro perspective of Chapter Five. The data for this chapter is based on journal articles from a specific time period that were written within the UK. To develop the micro view of the 'History of the Present', journal articles were chosen to create a snapshot of current generalised leadership literature and research typified in peer-reviewed contemporary thinking within the UK. In order to select the journal articles to provide such a snapshot of literature, a focused literature review was performed. The search years were identified as January 2007 to December 2009. The start year was chosen as a year in which several significant events occurred indicating the possible start of significant cultural change. These include the start of the USA presidential campaign which resulted in the election of America's first black president. The second marked the end of the war against communism with the admittance of former communist countries into the European Union. Finally, the first woman elected as the speaker in the House of Congress and a woman President of Harvard University represents the breaking of more gendered glass ceilings. The finishing point of 2009 was defined by the availability of a full year of journal articles in the year preceding the data collection stage of this research.

The following databases were used to conduct the literature search; PsycArticles EBSCOHOST (accessed at the British Library, London) and Emerald Search. The search terms leaders* (so as to include derivatives of leader such as leaders and leadership), business and UK, years 2007 to 2009, reviews and dissertations were excluded. The articles were checked against two main criteria; sourced from a UK institution (this was to enable a UK

cultural perspective to inform the writing of the journal article. The writer did not have to be from the UK, but had to be attached to a UK institution at the time of writing), and general business leadership (as opposed to a categorised view such as NHS leadership, educational leadership or military leadership). The articles were chosen from the most relevant identified by the search engines. For the PsycArticles search the first 100 were examined in detail, for the EBSCOHOST search the first 83 and for Emerald the first 130.

Out of 313 articles, 37 fulfilled the criteria (Appendix One). This seemed a very small percentage of articles to fulfil the criteria so a manual search was conducted of the *Leadership Quarterly* for the target years. This was to check that percentage of articles sourced from the UK as a double check on the accuracy of the data-base search. This journal was chosen as it is regarded as a powerful gatekeeper of leadership literature and is rated '4' in the Association of Business Schools: Academic Journal Quality Guide (Morris, Kelly, Rowlinson & Harvey, 2009), and the *Journal of Leadership and Organizational Development* which is rated '1' as it is available on Emerald a commonly accessible business database.

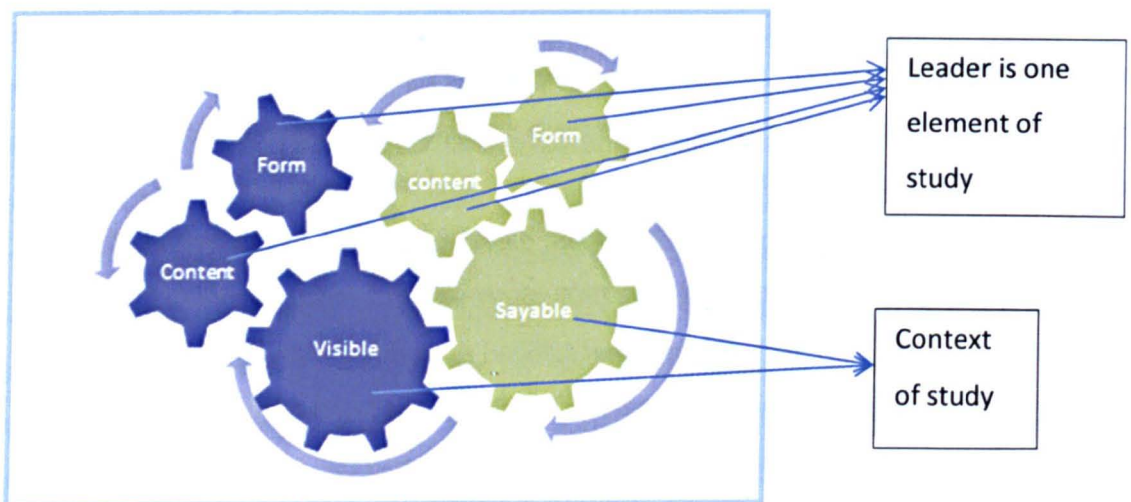
In the *Leadership Quarterly* in 2007 there was one article sourced from UK institutions; in 2008 there were 4 articles and in 2009 there were 3 articles. The articles identified as being sourced in the UK had already been identified in the initial search and were not included in the sample as the leadership research was not based in business. In *Leadership and Organizational Development* from 2007 to 2009, there were 17 articles sourced from UK institutions. From these articles the ones that fulfilled the criteria were already identified through the main search. The manual searches indicate that the computer data base search is reflective of the number of articles fulfilling the research criteria.

Three stages of categorisation occurred during the reading of the articles. A series of mind-maps were created for each journal article. Mind-mapping was specifically chosen as it allows the brain to make connections which are not constrained in anyway and are in fact enhanced by the mind-mapping process and 'enabled me to sketch out the main ideas and to see quickly and clearly how they related to each other' (Buzan & Buzan, 2003:16). The first was to map the main themes within each article. The second set of maps brought together the themes into categories. Through this method four main themes were identified which included leadership definitions, power/knowledge and distance, social and cultural issues and leadership education, training and mentoring. A third set of mind-maps were developed for each of the articles which identified the Visible and Sayable content

and form within each article. In writing up the research, those articles that demonstrated similar themes have been brought together and the statements of leadership identified.

An important aspect of this chapter is the de-centring of the leader figure taking away the concentration of research on uncovering the essence of leadership. Ford and Lawler (2007) suggest that leadership research which attempts to uncover the essence of leadership comes from a rational modernist stance. This has led to a concentration on the behavioural aspects of leadership which are amenable to quantitative studies. As an approach to research, quantitative studies provide a universal version of leadership which omits the actual process and practice, actions and reactions. This leads to the leader's articulation and actions taking place in a vacuum, with no reference to either the visible aspects of an organisation or the articulable form found in the mission, values and strategy of an organisation (Figure 8). Foucault's notions of the Visible and Sayable seemed to provide a vehicle in which to conduct this phase of the analysis.

Figure 8: The Leader De-Centred (Author, 2012)

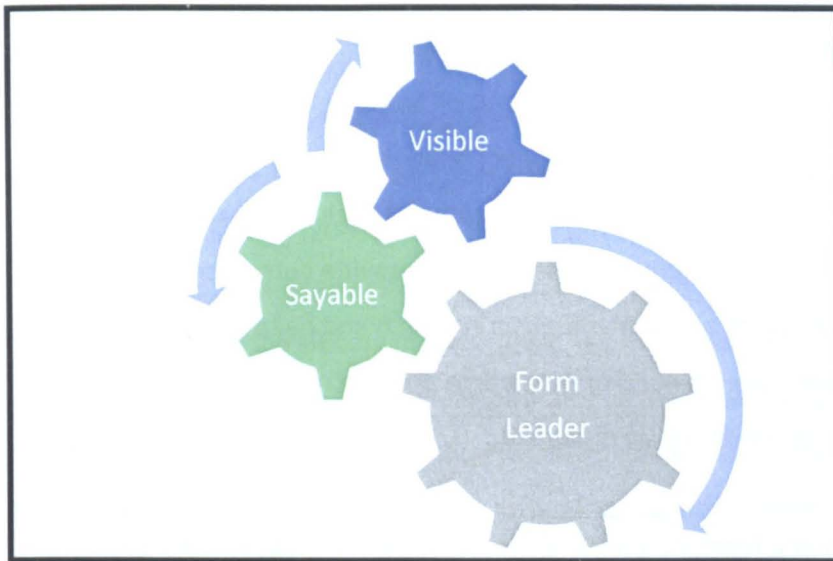


The Visible and Sayable can be sub divided into form and content. In the case of business leadership the form of the visible would be the company, the buildings and their location and arrangement. The content is composed of those who work within the company; the managers, leaders, workers and specialists. The content of the sayable would be the mission statement and the values of the company which should direct strategy, and is embedded within the organisational vocabulary. The form is leadership which reveals the content (the underpinning values and aims) through actions and articulation. Leadership then becomes one of several objects of study rather than the sole subject as is presently the case. Within discursive structures the Visible and Sayable engages with bodies of ideas

or ideologies, the method also highlights articulations of working attitudes, modes of address and actions in the form of social practices which 'systematically form the objects of which they speak' (Foucault, 2007:49).

When considering Collins (2001) work on *The Good to the Great*, the research team started by trying to avoid tracing the success of companies back to the leadership. However they found that the leadership was the point that they kept returning to. What is interesting in his account is that there is no voice from the worker, no identification with mission statements or values of the company itself and no physical description of the companies involved in the research. This means that the object and subject of the study will always be the leader as illustrated in (Figure 9).

Figure 9: The Leader in Methodological Isolation (Author, 2012)



This means that the central object of study is the leader or the Visible and Sayable form only. The Visible and Sayable rather than being the primary research focus takes the place of the form and content. The research focuses on the Visible and Sayable of the form, rather than the form being a part of the Visible and Sayable as in Figure 8.

The challenging issue for researchers when engaging in a holistic view is containing the information in a form that allows logical evaluation. This interpretation and operationalization of Foucault's ideas of the Visible and Sayable (Deleuze 1999), provides a method of unpacking the four interrelated areas enabling identification of alternative processes at work (Figure 8), rather than the individual essence of leadership (Figure 9). By decentring the leader as the object and subject of study, an engagement with the

substance of the Visible, that of the workforce including managers, leaders, workers and specialists within the organisation is possible. The model also includes the human interaction with both the articulation and enactment of the purpose of the organisation, whether through the mission statement, organisational values or the directional strategy. The final area of engagement is that of the non-human (Latour, 2007; Thrift, 2008), which includes both the concrete and Visible form of the organisation such buildings and location, but also the form that is constructed through language from the interaction between the Visible substance and the Sayable content and form fashioning the underlying culture of an organisation.

4.3 MULTI-FACETED RESEARCH METHODS

Weis and Fine (2000) suggest that a compositional study model can prove useful in tying together social constructs of identity by linking historical and economic factors into the research. An alternative way to view this model is that of Saraceno's (2010) spider web, examining the knots, tracing the threads that connect relationships and observing the resultant action and reaction which create objects of research including leadership. This multi-connectivity approach to the study of leadership will provide heterogeneous rather than homogeneous research data and analysis, ensuring a rich and deep discursive formation of leadership literature, mindful of both micro and macro levels. In order to achieve this, two types of methods will be discussed.

The first have been developed from the author's interpretation of Foucault's work. These are genealogical tracing and the archaeological dig. Both these methods engage with the statements identified in Chapters Five and Six. Genealogy traces the statements back through history and contextualises them within a web of socio-historical, economic and political influences. Archaeology is a method of delineating the stage of development of the leadership body of knowledge and appears in the final chapter of this thesis. The second type of methods provides a variety of 'lenses' through which to read the material identified through the data searches and ways of writing up the research once completed. These include the notions of post-modernism, post-structuralism and post-colonialism, and the notion of readerly and writerly texts and the relationship of writing up business leadership research to the politics of authority.

4.3.1 GENEALOGICAL TRACING

The fourth stage of the research is to analyse the actual statements within the History of the Present and to make visible the influences regulating the development of those statements, and interrogate how institutions provide the limits within which individuals can know, speak and act. This also represents the fourth phase of reflexive interpretation which seeks to provide a critical interpretation of the statements of leadership identified in Chapters Five and Six. Genealogy explores the use of power/knowledge, the theoretical base of this thesis in the creation of discursive structures. Rabinow (1984:xxiii) suggests that 'our culture attempts to normalise individuals through increasingly rationalised means by turning them into meaningful subjects and docile objects'. This implies that the individual is a stable entity with an essence open to examination and conditioning (Kendall & Wickham, 1993:53), which can be viewed as the approach to leadership research.

Foucault sees the individual as an effect of power and it is the discursive processes, through the notion of practices, actions and reactions that constitute the individual (Mills, 2008:83). The purpose of the genealogical tracing is to establish a critical interpretation of the effects of power/knowledge on the development of leadership theory in the United Kingdom. Alvesson and Skoldberg (2003), highlight an important aspect of this research in their discussion of 'richness in points' research analysis which is reflexive. It is not the bibliographies from the History of the Present that necessarily indicate the main texts used in the genealogical tracing. The genealogical tracing starts with the main text common to both the chapters in the History of the Present which was Bass (1960, 1985, 1985a, 1988, 1999, 2008) who wrote from the 1960s through to the early twenty-first century. The work by Bass was compared to that of UK author Dale (1965, 1973, 1979) and Dale and Michelin (1966).

Dale moved to the USA in the early 1960s and was chosen as a contemporary voice to that of Bass, but a voice that used examples including Sheldon, Urwick, Mary Parker-Follet. These writers are predominantly from the UK and are re-discovered within this thesis through the genealogical tracing in Chapter Eight. All of these writers are ultimately traced by to B.S. Rowntree and the Rowntree Confectionary Factory in York. Although writing for an American audience, the use of UK cultural examples is of interest when used as a comparative text to that of Bass. These starting texts are used in conjunction with the leadership statements identified in Chapters Five and Six. The reading is augmented through the use of themes derived from post-modernism, post-structuralism and post-colonialism, revealing the alternative leadership statements implicit in the History of the

Present. This will enable the leadership statements from the two chapters comprising the History of the Present to be critically compared and contrasted in the post-positivism philosophy articulated by Feyerabend (1993).

4.3.2 POST-MODERNISM, POST-STRUCTURALISM AND POST-COLONIALISM

One purpose of using a post-modern stance within this study is the chaos generated by a multiplicity of research theories including post-structuralism and post-colonialism, engaging with the creative space subsequently produced. Chapter Three highlighted this chaotic space when discussing the philosophical foundations of this study. The debate concluded by identifying that epistemologically the basis for this thesis is the 'conditions of possibilities'. However the ontological position was one of 'who are we today is not necessarily where we have to be?' (Arribas-Ayllon & Walkerdine, 2008:92), which takes into account the axiological position of the researcher. When considering post-structuralism and post-colonialism a similar bifurcation between ontology and epistemology occurs. These perspectives and Foucault's (2002:242) own work are structured around specific problems which can be observed, a positivist view. In order to explore possible solutions however, a subjective view is required that pieces together the past and imaginatively connects those fragments to create an alternative future, not yet seen.

It is within the spaces mapped out by the spider web's connecting and interconnecting threads that leadership literature can be brought to life as a discursive structure which enables alternative frameworks to become visible. The development of a post-modernist theoretical stance assumes that there is no human core or essence. This move recognises that the influence of historical and social forces on the individual and the world they inhabit is much greater than previously thought. It has specifically highlighted the normalising strategies that are at work in modern society, where individuals cling to identities offered in modern society by corporate culture based on an ideological understanding of professional standards and how the standards of behaviour apply (Alvesson, 2002; Ford et al., 2008). This engages with Thrift's (2008:182-187) ideas of the 'politics of affect', where spontaneous behaviours in particular situations would be detrimental to the outcome required. In business leadership training is given which makes explicit the form of behaviour required, which is then reiterated in texts. This elicits appropriate actions and responses, thus controlling and rendering predictable the consequences of interaction between the human and the non-human. It is also an important idea that translates to the Visible and Sayable used in Chapter Six, where the physical presence of the company is also considered.

Wilson Harris a Caribbean writer and theorist, who has spent many years in Europe, expresses anxiety over the nature of identity choices available in the context of cultural, social and political forces. He suggests that humans have a tendency to 'extrapolate assumptions of character from a dominant model: to assume that a person or an individual ought to conform to particular models whether imposed or wished for' (Harris, 1981:43). Applying Harris' concerns to leadership research, it can be seen that leadership research develops dominant models such as transformational leadership (Bass, 1985), charismatic leadership (Conger, 1999), with conformity to these models being articulated in texts such as Adair's (2005) *How to Grow Leaders*, and in the many text books that are read by undergraduate and postgraduate business students (Harding, 2003). This leads to a second theoretical perspective that of post-structuralism which critiques the modernist view of structuralism where language is thought to be stable and unbiased.

Saussure in 1916 developed structuralism, identifying the word as a sign representing something. Saussure divided this sign into two: the signifier – the sound and visual appearance of the word, and the signified which is the object referred to. For Saussure meaning resided in the sign and nowhere else (Sarup, 1993). Within the structuralist view is the belief in human capacity to observe, interpret and communicate the external world, particularly the human world, without bias (Tosh, 2010). This view is exemplified in the work of Bennis and Nanus (1985) and Kouzes and Posner (2001). Both research teams interviewed middle and senior managers using open-ended semi-structured questionnaires. The answers to the questions were interpreted by the research team as articulating a favourable image of senior managers who have a clear vision and create trust, reinforcing Bass' (1985) original model of transformational leadership as being correct. The problem noted by Ford, Harding and Learmonth (2008) is that this model has become a normalising strategy and forms the basis of recruitment, appraisals, promotion and training. It provides standards of behaviour and identity having a performative effect on those who become business leaders.

Post-structuralism is highly critical of the unity of a stable sign which forms the basis of structuralism. Specifically post-structuralism questions concepts of causality, identity, the subject and what constitutes truth (Belsey, 2002; Delanty, 2000; Sarup, 1993). Language systems within a post-structuralist view are produced by the symbolising systems we learn (Alvesson, 2002a). this is a composite term for a group of theories concerning making and reproducing meanings in order to explain the relationship between human beings and the world. The post-structural position is that language does not provide a reflection of reality,

nor does it provide a window on the world. Language provides a structure that determines a perception of the world (Delanty, 2000; Sarup, 1993; Tosh, 2010). The structure is not stable and language is seen as being variable in meaning over time (Belsey, 2002). As Alvesson (2002a:137) comments, the post-structuralism highlights the way language is seen to represent reality and reveals a more important set of questions. The questions that post-structuralism poses led to a deeper understanding of leadership and question why statements about leadership are made in the first place, what does the statement accomplish and how do the statements effect understandings of power and knowledge? Generally post-structuralism offers a way to identify the way that texts are written and will be used in the critical analysis in Chapters Five and Six. There are two further approaches that have developed from post-structuralism that will be used in the development of Chapters Six particularly. Both approaches were developed by Derrida (1976), the first is deconstruction based on the recognition of a hierarchy in language within binary oppositions. The second is the notion of logo-centrism.

Derrida (1976) brought into play the notion of deconstruction, where language is inherently unstable and the signifier and signified only acquire meaning through the unspoken and unacknowledged opposite. So for example human is only an understandable term when unconsciously compared to non-human. A leader only takes on meaning when compared to the follower. Derrida (1976) developed deconstruction as a means of illustrating the hierarchical nature of language within such oppositions and the effect this has on interpretation (Alvesson & Karreman, 2000b). Deconstruction has been used successfully in critical management studies engagement with leadership theory. Ford, Harding and Learmonth (2008) re-examined research data from using the notion of deconstruction rather than the positivist perspective previously employed. They found that many of the images they had previously accepted as normal, when deconstructed revealed the performative aspects of leadership theory. This relates back to Foucault's (2008:51) notion that in order for a text to actually be about a performance that was observed and named, the people who perform those roles, have to perform it in a way that the text suggests so that they can take up that particular position which is recognisable. This is one of the methods used to engage in deconstructing the leadership texts in Chapter Six.

Binary oppositions and deconstruction are both methods of identifying and reversing what is known as logocentrism (Derrida, 1976). Logos is the Greek word that summarises, 'the inward rational principle of verbal texts, the inward rational principle of human beings and the inward rational principle of the natural universe' (Cooper, 1989:482). It is a structure

that brings together all the elements contributing to an overall meaning of a particular culture or society, guaranteeing stability at the centre. However, Derrida (1976) makes explicit two conflicting views. In order to create a stable structure, individuals will choose one of the terms over the other, creating what Derrida refers to as a 'violent hierarchy' (Cooper, 1989:483). The centre contains all the beliefs and ideals of a given (usually applied to Western) society. So, for example as a leader, the qualities of high standards of moral and ethical conduct, doing the right thing, respected by followers, trusted by followers form part of the logo-centre, meaning that followers do not have high standards of moral and ethical behaviour, they do not do the right thing, followers give respect but do not receive it, and followers trust but are not trusted. This example from leadership illustrates Boyne's (1990:170) link between Derrida and Foucault. Both theorists have developed ways of destabilising the notion of the 'other' and its hierarchical influence on Western thought. Post-colonial theory and in particular the writings of Said (1978) continues to bring together the ideas of these two theorists.

Post-colonial theory represents a collective term for the body of work that highlights and investigates the tension between local experience or the micro view and imperial culture or the macro view (Ashcroft, Griffiths & Tiffin, 2003). This connects to Foucault's belief that power is not about ownership of property or production, as in the Marxist tradition, but it is used as a strategy (Deleuze, 1999). Regarding power as a strategy offers an interesting reading of late capitalism's identification as a neo-colonial policy with the United States exerting considerable influence through the utilisation of hegemonic economic, cultural and political power (Kincheloe & McLaren, 2005; Young, 1990; Young, 2001), particularly through business leadership. This influence is visible in the writing and dissemination of leadership research and theory, where the majority of published material comes from research conducted in the United States (Rost, 1993; Styhre, 2005). Although post-colonial theory has become an accepted addition to the theoretical tools used in literary studies, history and anthropology, it has yet to be utilised with any rigour in the area of leadership (Westwood & Jack, 2007). As a consequence there is very little interrogation regarding the narrow, hegemonic perspective that leadership research engages with.

Said (1978) produced the seminal work in terms of post-colonial theory, creating a new dynamic within post-colonial theory. This involved a move away from the Marxist interpretation of domination and repression to a Foucaultian view of a discursive structure, based on repetition of statements within many unrelated discourses which become unquestioned truths and assumptions. Said examined the processes that constructed and

still constructs the 'Orient'. As well as being an academic discourse, Said suggested that it was, 'a style of thought based on the ontological and epistemological distinction between the "Orient and the Occident"' (Said, 2003:88). The Orient is not a creation of nature it is an 'idea that has a history and a tradition of thought, imagery, and vocabulary that have given it a reality and presence in and for the West' (Said, 2003:99). This links in part to Derrida's (1976) concept of logocentrism and also provides an illustration of the Foucaultian view of authority premised through knowledge/ power in the construction of 'other'. This represents the power available through the construction of knowledge which is created and produced and exerted by the West over the Orient and can be associated with that of leader and follower.

Using the theoretical perspectives of post-modernism, post-structuralism and post-colonialism to question the meaning of leadership within the literature has led to chaotic disorder, with many micro views challenging the rationality of business leadership research. From this chaos, one question can be articulated, 'how far should we let existing language impose limits on what is possible to think?' (Belsey, 2002:5). It is within this question that a space of creativity becomes possible. This conclusion has a profound influence on the methodology and methods to be used in this study. Post-modernism seeks to deconstruct the enlightenment belief in a unified, rational human being, post-structuralism illustrates how language is not a vehicle that provides a window on reality, but is itself unstable and contestable. Post-colonialism is based in the interrogation of what is perceived as neutral, natural beliefs and assumptions of the truth. The specific positions used in developing the methods are established through a conflation of five perspectives identified with leading theorists in each of these areas.

4.3.3 POLITICS OF AUTHORITY: CREDIBILITY OF SOURCES AND OF RESEARCH WRITING

This section of the methods develops a position relating to the politics of authority, which concerns the notion of what is allowable evidence within leadership writing and a justification of the evidence being used in this research. Set against the politics of authority is transformational politics discussed in Chapter Three (Section 3.2.2), which is a theme running through the research work from the title influencing the definition of credible sources. There is also a theorising of the writing practices within this investigation as a creatively produced research practice (Banks, 2008). This constitutes the methods employed to develop the final interpretative level in the methodology which is the concern of Chapter Nine. However the notion of how fragments of the past are brought together

into a cohesive whole is the subject of Chapters Seven and Eight which develops the reflexive Interpretation of the Authority and Representation discussed in Chapters Five and Six.

In order to facilitate a critical appraisal of the 'real' within the historical texts chosen from the time periods specified in relation to the 'History of the Present', the discussion returns to the notion of politics, what is regarded as evidence within research work into leadership and what is not. These perspectives bring together post-colonial, post-structural and post-modern themes related specifically to Foucault's concern with knowledge/power within a text. Who has the authority to talk about a subject? So for example is it only the academic voice that can discuss leadership, or can the consultant voice as used in the introduction also be regarded as a credible source. Who is qualified to do so? Again, why are the academic voices privileged in academic work and not the consultants' voice? And who confirms what the speaker is saying? (Foucault, 2007; Kendall and Wickham, 1999). Egan (2009:3) suggests that no-one owns history and in which case 'who may write history?'

The first is the notion of ontological politics proposed by Annemarie Toi (in Law, 1999). She defines this philosophical perspective as developing a multiple reality which depends on both intervention and the way in which the interventions are performed, perceived and then constructed. This is very much the subject of this research, in that it develops both an objective ontology in the present, but a subjective ontology in the past. This creates a link to Non-Representational theory and the epistemological position of not 'reporting, describing or mirroring an objectively existing reality' (Watson, 2000:499). Linda Hutcheon (1989) enables a move away from the representation of politics which engages with the 'what' representation to an articulated of the why embodied in the 'politics of representation'. The politics of representation engages with Foucault's notion of why particular voices have the right to articulate certain knowledge.

Homi Bhabba (1989: 234-41), writing from a post-colonial perspective, articulates the link between the way an identity is written, the influence this has on the performance of the traits and characteristics as 'the problem of authority'. Bringing the political perspective up to date, Thrift's (2008:85) notions of the 'politics of affect', combines the actions and subsequent reactions of both the human and non-human. By bringing the four views together, it is possible to develop a focus based on the notion of politics in association with business leadership. The 'politics of authority', is in keeping with Foucault's intention and

the theoretical perspective in this thesis which is a progressive politics of transformation and power/knowledge. This can only be achieved by exploring the:

- issues of representation - why individuals are represented in certain ways.
- issues of articulation - why are certain voices heard and others dismissed.
- issue of authority - why do certain groups have authority to speak and represent, whilst others are silenced.
- issues of affect – why are people schooled to perform a certain affect.

It is within this network of politics that the threads of power/knowledge can be disentangled from the whole, enabling a clearer view of why and how an unseen discursive formation of business leadership has developed around the transformational leadership paradigm. Grint (2005:4) highlights the notion of the politics of authority when suggesting that the important issue in any leadership research is uncovering what is counted as 'objective', 'fact' and reality and how these fragments are brought together into a constructed version of the 'truth'. It also concerns the issue of writing the research.

4.3.4 READERLY AND WRITERLY RESEARCH TEXTS

The issue of writing-up this research is complex in terms of the illustrating how history is an inventory of possibilities that may have a positive impact on the present (Southgate, 2003; Tosh, 2010). This is a major issue within the philosophical stance of this thesis. Watson (2000) makes a case for a more creative writing style within business management research, identifying eight characteristics which relate to the writing up of the research (Figure 10). The table drawn up by Watson (2000) although being directed at the writing up of ethnographical research is applicable to this research. Chapters Five to Eight by their very nature are creative in terms of how the connections between the articles are made. When considering this research against Watson's table, the majority of the writing falls within the fiction side of the table. The final section is where the work falls into the science writing. The research does not however engage with developing new knowledge, it is concerned with extending understanding of leadership within a pluralist model, so would perhaps leave the reader 'more knowing' in the area of research.

Figure 10: Eight Characteristics of Ethnographic Fiction Science (Watson, 2000:500)

Ethnographic fiction science is fiction-like	Ethnographic fiction science is science-like
<p>Epistemologically non-representationalist:</p> <p>It makes no claims to be reporting, describing or mirroring an objectively existing reality</p>	<p>It has a criterion of validity against which it can be judged:</p> <p>Its relative 'truthfulness' can be assessed in terms of a pragmatist conception of truth. One story is truer than another to the extent to which it more effectively guides practice in that or a similar setting</p>
<p>It is reflexive:</p> <p>It is explicit about being a rhetorical product, a constructed artefact; it is explicit about the influence of the researcher/writer on the research process and on the construction of the text.</p>	<p>It takes from and contributes to existing knowledge:</p> <p>Its writing is partly shaped by concepts, theories, research studies in the existing social scientific literature; it offers generalizations of a theoretical nature and concepts for other researchers to use</p>
<p>It is creative:</p> <p>The story is made or put together, using the researcher/writer's fieldwork experience together with other inputs from their whole life experience and wider knowledge.</p>	<p>It uses social science techniques:</p> <p>The author is a self-conscious researcher using skills of observation, interview, documentary analysis and so on.</p>
<p>It gives pleasure, invites empathy and edifies:</p> <p>The text engages or hooks the reader through a promise of pleasure, using such devices as dramatic tension, humour, irony, romance, word rhythm etc.</p>	<p>It informs practice and educates:</p> <p>A reader will be more 'knowing' about the area of social life after reading the ethnography than before reading it and is thus in a better position to act effectively in that context.</p>

The politics of authority suggests that as a piece of business research, this writing should fulfil all the science-like categories. Taking this route would not enable the reflexively interpretative research strategy that has been employed, nor would it fit with the Foucaultian methodology that has been interpreted, developed and operationalized within this thesis. Watson (2000) attempts to bridge the gap between the assumed and demanded readerly style of text within social sciences, as opposed to a writerly text more often found within the Humanities. The distinctions between these two writing styles are important both in the writing up of this research, and its links with the creation of a marginal space which allows pluralism but also in the understanding of how business leadership texts are usually written. This has much to do with the politics of authority.

The issue of readerly and writerly texts has been identified particularly in action research, a relatively new area of social science research. The distinction was first made by Barthes (1974). A readerly text is one where the author has already completed much of the work

for the reader. It is a very predictable text that is controlled by the author. The reader's experience is pre-determined by the author with a text that is usually linear and ambiguity is avoided through clear explanations of events and characters. There are clear signposts for the reader and the reader does not have to include or consider their own thoughts and experiences when reading the text in order to make sense. The writerly text does not provide such a predictable text and it requires the reader to also make connections between images and events within the text, it requires a more reflexive reading and writing style. It represents the real world more accurately in terms of its more open, ambiguous and unpredictable nature. Although reading these texts is not an easy experience, the reader is often left with a deeper understanding of their own life.

Sumara and Luce-Kapler (1993) use the terms writerly and readerly text to explore issues within both the writing up and reading of reflexive action research. They determine that writerly texts enable the reader to both read and write the texts, as there are open gaps for the experiences of the reader. However, they more specifically pick up the point concerning the author and authority within the text itself. With readerly texts, the author 'authorises' the experiences of the reader, those of the writerly text do not. In writerly texts the authority emerges from the engagement by the reader. This issue of authority within the text and the space left for reader engagement is also highlighted by Hall (2001) in an analysis of the Primary School literacy policy. Within this investigation, the policy documents are identified as being readerly texts, leaving little room for teachers to write into the policy their own experiences and knowledge. This notion of readerly and writerly coincides with Foucault's own views that research should transform how one thinks enabling the world to be seen in a different way,

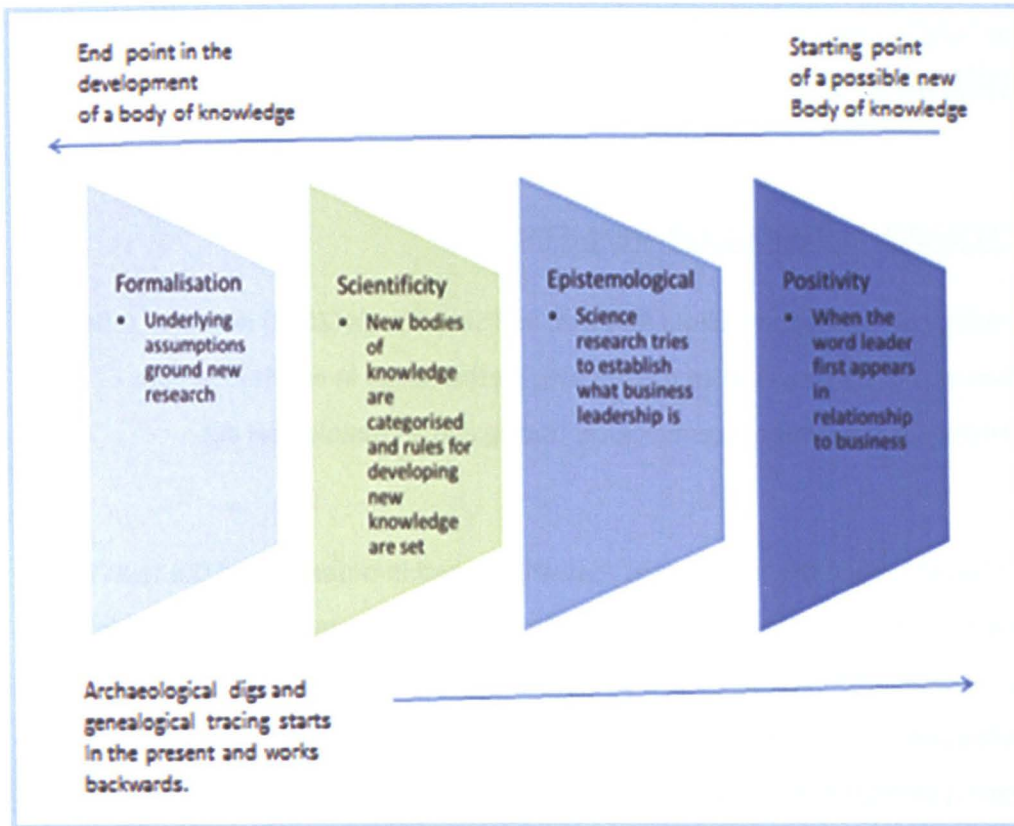
the question of knowing if one can think differently than one thinks, and perceive differently than one sees, is absolutely necessary if one is to go on looking and reflecting at it all (Foucault, 1985:8)

When considering the purpose of this leadership research, there are two issues to consider. The first is how the journal articles are read. The texts in Chapter Five are read as they are written, as readerly texts. However the text for Chapter Six, which engages with de-centring the leader, Requires that the texts are read from a writerly perspective. The actual thesis is written from a writerly perspective, as it is engaging with the author's interpretation of the Foucaultian project creating space for the reader's own thoughts and reflections on what is written.

4.3.5 ARCHAEOLOGY

Foucault describes archaeology (Figure 11) as aiding the examination of the webs composed of what is said and what can be seen in a set of social arrangements (Kendall & Wickham, 1999:25).

Figure 11: The Thresholds of the Archive (Author, 2012)



This interpretation of archaeology links to Foucault's concept of discourse as a practical representation of language. He suggests that past discourse is something that is only ever described and attributed to particular individuals, rather than discussed as possible topics or themes. In archaeology it is the condition under which discourse exists and its laws of construction that are important and not the subject who articulates the thought (McHoul & Grace, 1993:49). This is why, using a Foucaultian research strategy the bibliographies from the articles in both Chapter Five and Six cannot be used, as this would be privileging the author function rather than focusing on the statement of leadership that is being traced. The use of archaeology in this context is very much a historical exploration of the laws and conditions under which the leadership statements are created. As illustrated in Figure 11, the statements are traced backwards through four thresholds of formalisation, scientificality, epistemological and positivity.

The archaeological dig and genealogical tracing are regarded as being complimentary by Foucault (Kendall & Wickham, 1999:31), with Foucault describing genealogy as the tactics for using the results of archaeology (Foucault, 1985:85). This will underpin the fifth level of interpretation within the methodology, which seeks to critically comment on the findings of Chapter Seven and Eight, identifying the constructed nature of leadership discourse and the actions that it creates. Chapter Nine links to the epistemological underpinnings which suggest that 'who we are now is not necessarily where we have to be' opening up the epistemological stance of the conditions of possibility within leadership research.

4.4 THE RESEARCH METHODOLOGY AND METHODS

The methodological foundation utilises Alvesson and Skoldberg's (2003) notion of reflexive interpretation which has provided an overarching methodology in which to situate Foucault's History of the Present, genealogical tracing and archaeological dig.

The chapter has identified the main lenses that will be used in order to read the texts that comprise the History of the Present and that will enable the 'statements of leadership' to be identified. These lenses are based in a post-modernist framework and include elements of post-structuralism, post-modernism and post-colonialism. It was also identified that due to the research culture, favouring a scientific philosophical foundation, that is implicit within most leadership journal articles that the texts are written in a readerly way, allowing little of the reader's own knowledge and experience to add to the reading. This has led to the articles in Chapter Five being read as readerly texts. The articles in Chapter Six are read through a writerly lens, as the texts required deconstructing in order to de-centre the leader. As the research thesis engages with a project of deepening understanding, the text is written from a writerly perspective, enabling the reader to contribute their own knowledge and experience to the text.

Chapter Five, Grid of Intelligibility and Chapter Six, De-centring of the leader provide important methodological grounding for the research, providing the macro and micro view. The macro view being a construction of a particular paradigm through the available practices, actions, reactions and discourses that subtly underpin the transformational leadership paradigm and the micro view which has been deconstructed from UK sourced business leadership literature. This provides the statements of leadership from both the dominant discourse and that which has been concealed. These statements are then traced

back to discover the point of their first articulation using the methods of genealogical tracing within a framework of discourse analysis, augmented by insights from post-modernism, post-colonialism and post-structuralism, historical fact and films. The methodology will provide the base from which to question USA driven leadership theories and the supposition that they can 'speak on behalf of the world' (Westwood & Jack, 2007:247), whilst concealing alternative voices within leadership research. A reflective final comment is made concerning the robustness of the research strategy in the final chapter. This seems the appropriate place given the reflexive nature of the research methodology.

PHASE THREE: INTERPRETATIONS OF AUTHORITY AND REPRESENTATION IN BUSINESS LEADERSHIP

This phase of the research begins to operationalize the research framework within the theoretically developed marginal space. One of the most difficult parts of the process has been to articulate the History of the Present, linking it to the reflexive element of interpretations of authority and representations. The first has been to actually operationalize the History of the Present without falling back into a position of failing to step outside the dominant discourse. This is where in my first attempt at the reflexive element was not as strong as it needed to be. One of the reasons for this is based in the idea of authority and representation. Within a traditional structure of business leadership thesis' there is an importance given to the literature review phase of the research. This is quite right and proper as it provides the foundational links between the knowledge that already exists and the new knowledge about to be produced. However, within this thesis it became a problematic issue.

The object of a literature review is to bring together all the knowledge that is relevant for the particular study, so that within the analysis and discussion of findings no new knowledge can be brought to bear in supporting the findings. Due to the nature of this research that became impossible to do, as it represents and is written as a discovery of social, political and economic influences brought to bear on the body of leadership knowledge. This can be seen as a pull between a dominant discourse expected by the academic institutions and a post-modern discourse demonstrating the fragmentary nature of knowledge and knowledge development. In the initial drafts of this thesis I chose therefore to listen and act on the dominant discourse and failing to keep faith with the Foucaultian project I had embarked on. This illustrates one of the ways in which academic institutions have authority on the way that knowledge is represented. As a result, a new structure had to be developed, leading to the idea of using Foucault's notion of the History of the Present.

A second area where the institutional authority became visible was through the articles chosen for Chapter Six. This chapter forms part of the 'literature review' and as such develops the foundational elements required for subsequent analysis. However, the development of this chapter was not without its challenges. For this particular study no

critique of the actual articles was conducted, as this was not a central component of the method being used. Within a literature review one of the criteria for including an article is whether or not, through critical analysis, the article is a worthy piece of research. Although the articles are published, if the journal is not deemed to be of high enough quality or the research is not regarded as being vigorous or well-grounded, those particular thoughts on leadership become lost, as they are dismissed from the literature reviews of researchers. It is here that I felt the first murmurings of the lost thoughts on leadership may be found. Within the articles used for this chapter there are some interesting ideas concerning leadership that do not necessarily come through those articles from highly rated journals. I found the ideas from Rippen (2007), Simpson (2007) and Vickers (2008) for example more in line with my own experiences of leadership than those of Bass (1985a) and House (1977).

Another major challenge within this phase of the research was operationalizing the Visible and the Sayable and identifying how this would work in practice. Last year I was asked by Ryedale Folk Museum to help with a funding application. What was required was a definition of leadership at the museum. It was whilst doing this work that an understanding of how the form and content operated and the role that the Visible and Sayable had in constructing the organisation's understanding of itself. At the museum, the more I examined the organisational structure, looking at the environment, the people, the mission statement and values and the leadership, the more other things seemed to generate action. The mission statement in particular was a primary example of how the content of the Sayable, the mission statement, rules of the company and the values, actually underpinned many of the decisions being made by all employees. It was this very practical example that enabled me to attempt to re-create the model when reading the journal articles. This conveniently leads to a fourth area which is that of primary data collection.

The second area for reflection was the choice of the transformational leadership model taking on paradigmatic proportions. This idea came from the initial researching conducted into the issue of leadership training not providing the type of leaders required for the 21st Century. The dominating thought I took away from that initial research in Chapter Two was the extremely high profile position that transformational leadership seemed to have. This was not only in journal articles and text books but also on the internet in terms of professional leadership training being offered by consultants and training companies. It was also an area that figures predominately in text books and academic curricula and one which, in my experience both professional and non-professional students apply often when

discussing or researching leadership. This seems to be a result of the simplicity and applicability of the model. My personal concern is that it is a US model which appears to have become an assumed universal concept. My interest was to explore what the foundational roots of this model were, how it was influenced by social, economic and political forces and what underpinning statements of leadership support it.

Within business research it is normal practice to demonstrate, through primary data collection, the proof or otherwise of the main argument within the thesis. This particular research contains no primary data, although on reflection, the idea of de-centring the leader could be a place where primary data collection is used. However, the problem being explored in this research is how the body of leadership knowledge has been drawn together in a narrative which excludes the social, political and economic influences, enabling it to be seen as a linear progression becoming more sophisticated over time. This research is a first step in illustrating that the influences on the research process are as important as the individual researcher's findings. As this narrative is built upon the books and journal articles which are a result of the research it seemed appropriate to use this secondary data source to explore the body of knowledge as it currently stands. However, writing a thesis with no primary data is an extremely difficult task, and I had not appreciated at the start of this journey how difficult it would be.

Every single choice of secondary data, how it is read and used has to be clearly considered in terms of the overall project, the choices that are made have a significant impact on the final thesis. It also highlights more acutely the researcher's underpinning assumptions. As mentioned previously, in my initial exploration of business leadership I was struck by the centrality of the transformational leadership model, this connected very strongly with my previous knowledge of American culture and I was unsure how such a model could become universally applicable. This led to the Grid of Intelligibility being based on the transformational literature. It is not however the only point of centrality that could have been used. For others, there may be alternative leadership theories or models that are seen as central. I do not however feel this would change the premise of the research strategy as the idea is to extract the 'statements' of leadership. So it would actually enhance the study if others were to contribute the statements developed from their own Grid of Intelligibility. This is the main reason for developing a reflexive methodology as a counterpoint to this interpretation of Foucaultian strategy.

The idea of statements is central to this chapter and Chapter Six forming the basis for genealogical tracing in Phase Four of the research strategy. As identified in Chapter Four, Section 4.2.1 a statement is composed of:

- What is enacted and can be seen
- The way the object is then represented through discourse
- The rules and laws of various institutions including law, psychology and education which all limit the discourse, creating limited positions for subjects to speak, write and act from (Foucault, 1975, 1998)

It is this interaction that Foucault defines as a discursive formation. The statements are discourses that generate and to some extent demand particular actions of individuals in order for that individual to be recognised as part of that body of knowledge. This is where the notion of authority and representation form part of the reflexive intent of this phase of the research. The research intent is to operationalize this element of Foucaultian thought and to develop a discursive formation centred on the term leadership in order to explore 'under what conditions does a word come to mean what it signified for us today' (Foucault, 2002:45). This represents the start of finding a way to view the leadership knowledge in an alternative way in order to generate new ideas about what leadership could be in the 21st Century. Chapter Five starts the development of how leadership knowledge is presented in the present. It is this narrative that is often drawn on by consultants, trainers and educators of business leadership to develop programmes of training, development and education so is of relevance to investigating the problem why business leadership training and education are not providing the type of leadership required for the 21st Century.

From these two chapters the following statements of leadership were identified:

Grid of Intelligibility:

- I. Leadership is identified through specific performance and is future orientated
- II. Leadership focuses on developing an individual's motivation
- III. Leadership concerns the control of power
- IV. Leadership occurs within the boundaries of an isolated organisation

De-centring the leader:

- I. Leadership based on trust and reciprocal relationships
- II. Leadership is concerned with the transformational possibilities of the present
- III. Leadership deals with the local within wider networks
- IV. Power/knowledge are linked and accessible to all

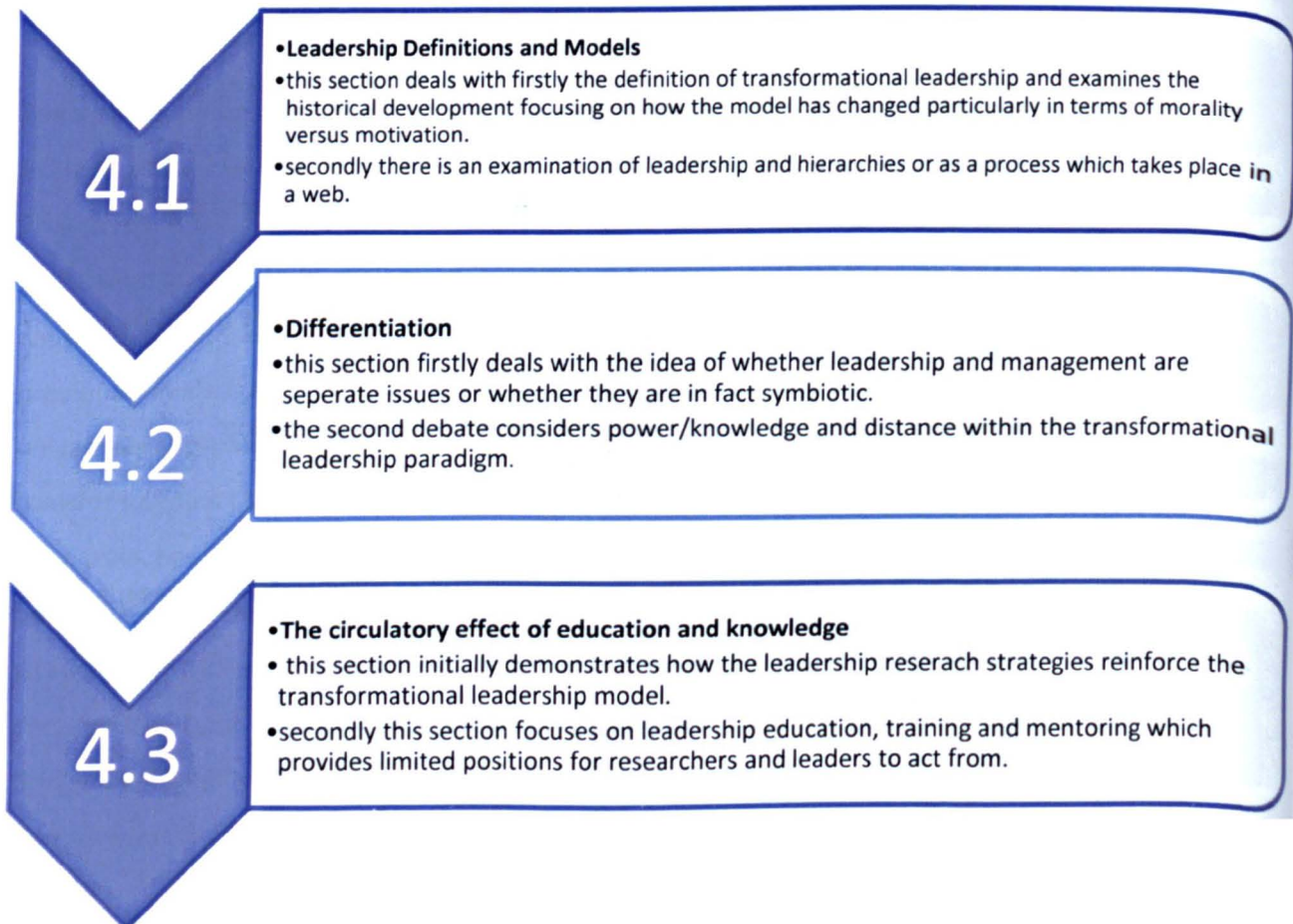
5 TRANSFORMATIONAL LEADERSHIP IN A GRID OF INTELLIGIBILITY

For a minute or two she stood looking at the house, and wondering what to do next, when suddenly a footman in livery came running out of the wood (she considered him to be a footman because he was in livery: otherwise judging by his face only, she would have called him a fish) (Carroll, 1998:50).

Standing at the door leading into the house of leadership literature, the question becomes which of the many threads of leadership are followed in order to create a cohesive and comprehensive view which defines an object recognisable as business leadership.

Fortunately for Alice, the fish was wearing livery that enabled her to recognise it as a footman, when it comes to business leadership Likierman (2009:44) accurately articulates the difficulty, 'successful leadership- how would you know?' This stage of the research is based on the principle that the articulation of leadership knowledge leads to our understanding of what leadership looks like. This chapter begins the Foucaultian analysis of leadership literature, developing the History of the Present. A macro perspective is taken, which demonstrates the web-like structure of transformational leadership and how it can be considered a paradigm. This chapter reveals the macro statements of leadership which can then be traced with those identified in Chapter Six.

Figure 12: Mapping of Chapter Five



There is a view held by a variety of researchers proposing that business leadership theory itself is fragmented with Higgs (2003:274) suggesting that the cause lies in a lack of agreement concerning research paradigms. Hackman and Wageman (2007:43) agree that leadership is a specific social singularity which should be researched, but that there are no agreed strategies in which to develop leadership and no agreed definitions to work from. Together with the questioning of paradigms and definitions, research scholars such as Hosking (2007:243) and Wren and Faier (2006) suggest that the local, cultural and historical processes contribute to the relational realities constructed within the business leadership model and that these are rarely considered. The idea of constructed discourse is expanded by authors such as Faria (2011:205) who debate through a lens of globalisation the spread of management and leadership knowledge from contested Western and Northern centres to the Eastern and Southern margins, suggesting that organisational knowledge has a neo-colonial underpinning. However, Faria's view does not consider the issues noted in the introduction by Styhre (2005) concerning language and the impression that it is English speaking Western and Northern centres that dominant, and to some extent control the leadership paradigms, as identified in Chapter Two.

At the other end of the continuum Washbush (2005:1078) suggests that due to a lack of agreed definition, leadership becomes impossible to describe, explain and predict generating fragmented research which actually questions whether leadership exists at all. Given these preliminary widely diverse views of leadership, the argument threading through this reflexive interpretation of authority and representation relates to that of the transformational leadership model, demonstrating how it has become a foundational sign and symbol, developing the 'clothing' of new leadership theories that enable business leadership to be recognised as such. Relating to the aims and objectives detailed in the introduction and methodology of this thesis this chapter rather than repeating the excellent studies that already trace leadership knowledge in a linear causative manner (Bass, 2008; Bass & Stodgil, 1990; Gold, Thorpe & Mumford, 2010; Northouse, 2007; Yukl, 2002), is designed to illustrate a web of diverse discourses that have formed around the ideas of transformational leadership.

This chapter will therefore critically examine leadership literature from the 1970s until the present day, incorporating a macro view of leadership, drawing on leadership literature chosen according to the three main discourses that create the Grid of Intelligibility illustrating the notion of transformational leadership as a central paradigm. The discourses examined and the contexts in which the themes are explored are illustrated in Figure 13.

Figure 13: Elements within the Grid of Intelligibility (Author, 2012)

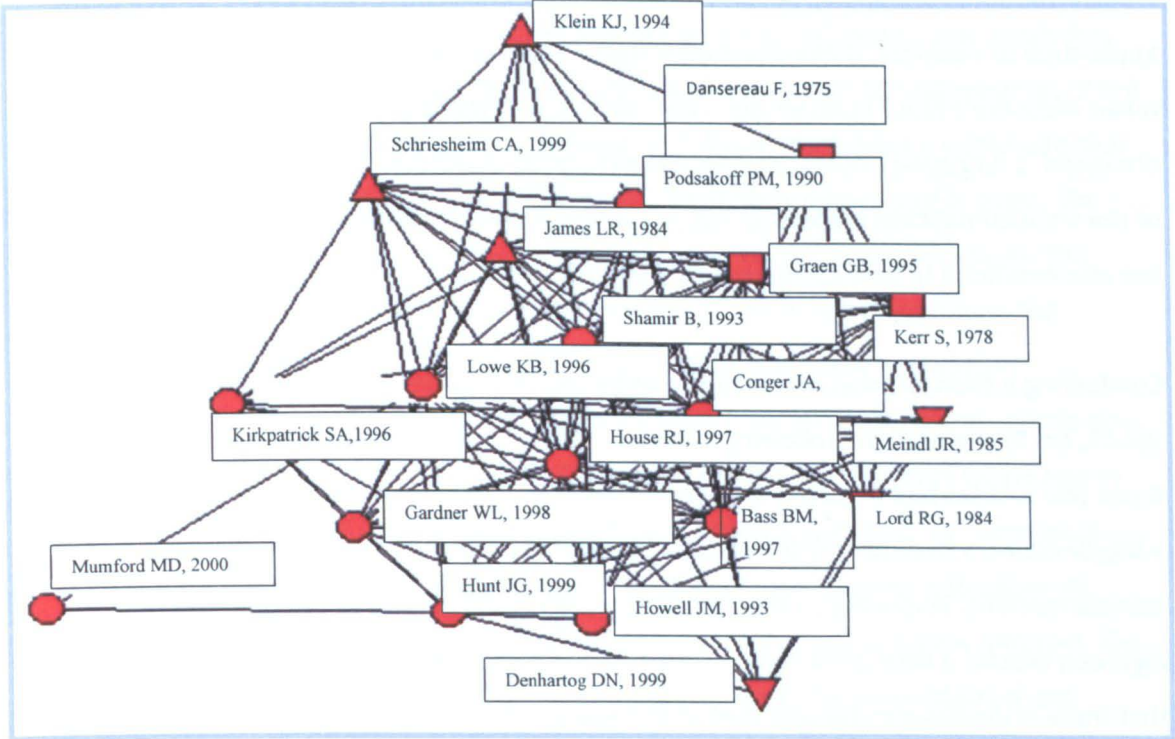
The definitions of leadership:	That leadership literature and theory is not, as identified by Browne and Cohen (1958, in Rost, 1993:52) a fragmented 'mass of content without any coagulating substance' (Rost, 1993:52), but is a web of knowledge where connections and associations have developed around the transformational leadership model.
How leadership as a sign or symbol is differentiated from management and the effect this has on power/knowledge and distance	Knorr-Cetina, 2001 suggests that there is no essence of solid qualities underpinning leadership; however the review will reveal how the transformational leadership paradigm has developed an essence of solid qualities. Drawing in part on Foucault's own arguments the review will demonstrate how this has a significant impact on the occlusion of power/knowledge and distance.
A review of leadership research, teaching, learning and coaching	This will also enable an engagement with the notion of heterotopias (Horrocks and Jevtic, 2001:84), defined as 'other spaces' divorced from what is regarded as 'normal life', and a consideration that the space is enforced through specific behaviour, where people are invited or required to follow specific organisational routes which are identified through the performance of explicit characteristics and traits (Cooren, 2004:388), dominated by the transformational leadership paradigm.

5.1 LEADERSHIP DEFINITIONS AND MODELS

One of the key objectives of this thesis is to develop an understanding of how a variety of discourses have developed into a discursive paradigm which is centred on the transformational leadership model. This section will specifically investigate how this model has become an underpinning foundational element of most recent work on leadership. The influence of ideas developed from the transformational leadership model is illustrated by Tseng, Tung and Duan (2009) in the development of the co-citation map of leadership articles from 1997 to 2006 (Figure 14). This visual representation from the mapping of citations used in leadership articles published in the *Leadership Quarterly* and *Educational Leadership Journals*, exemplifies both the range of areas that transformational leadership is used in and the web-like structure that research methodology, particularly the focus on literature reviews creates. The web clarifies where the concentration of interest lies in

leadership research, and how scholars are connecting the research knowledge gathered by these most highly cited leadership researchers. What can be seen is a Macro view of business leadership theorist in the present day. One inference from the Tseng, Tung and Duan (2009) model is additional credibility to Alban-Metcalfe and Alimo-Metcalfe's (2007) suggestion of the heroic American model of leadership influencing UK research.

Figure 14: Co-Citation Network of Leadership Studies (Tseng, Tung & Duan, 2009:63)



The web-like structure developed by Tseng, Tung and Duan (2009) illustrates a network that shapes the boundaries of knowledge. The power behind this knowledge web is not consciously developed but is created through the repetition of theorists considered to be seminal in their ideas, particularly through literature reviews. This generates the impression that the idea or theory is beyond doubt (Cummings, 2007:48). Transformational leadership originates in the United States of America (USA), and was defined by Bass (1985) as a leadership style that motivates followers to exceed expectations. This is achieved by enabling followers to understand the importance and value of company goals. The leader exerts what Bass and Avolio (1994) later refined to the Four Is; Individual consideration, idealised influence, inspiration and intellectual stimulation. Over the past twenty-five years it has become a major part of leadership literature in spite of large cultural, social and economic shifts that have occurred over that time, including the collapse of communism in Russia and the introduction of the World Wide Web which created a communication and information revolution.

Using the World Wide Web revolutionary tools available in the guise of 'Google Scholar', the on-going impact of transformational leadership can be easily accessed. A rough and ready research using the search terms 'Title; transformational leadership; 2011' revealed an interesting range of areas to which it has been applied; *Is Transformational Leadership Universal* (Leong, 2011); *The Application of Transformational Leadership Theory to Parenting* (Morton, Barling & Rhodes, 2011); *Felt Authenticity and Demonstrating Transformational Leadership in Faith Communities* (Sosik, Zhu & Blair, 2011), as well as the application to business, nursing and education. When considering Alimo-Metcalfe and Alban Metcalfe's (2005) *Leadership: Time for a New Direction*, what is actually being discussed is (Engaging) Transformational Leadership. This demonstrates the explicit impact of the transformational leadership not just in the realm of business, education and nursing but also extended to faith communities and parenting.

Conducting a short manual search of the most recent *Leadership Quarterly* journal (2011, Vol.22, No.5) revealed the following statistics. This edition published eighteen articles, of those two articles had the word transformational leadership in the title. However, there is a bigger concern from an implicit perspective in that a further nine were concerned with transformational leadership, although the term did not form part of the title. Out of eighteen articles a total of eleven concerned transformational leadership. It would seem that there is evidence to suggest that after twenty-five years there is not only an explicit interest in transformational leadership in areas not connected with business leadership, but the referencing to transformational leadership within business has become implicit, suggesting a paradigm rather than a theory.

Rost (1993) conducted an extensive review of texts published on the subject of leadership and by 2007 reached a conclusion that a reasonable general definition of leadership for the 20th century would be,

Great men and women with certain preferred traits influencing followers to do what the leaders wish in order to achieve group or organisational goals that reflect excellence defined as some kind of higher order effectiveness (Rost, 2007:8).

The common themes identified by Rost are the same as those underpinning the transformational leadership model. These include that of a single leader who has specific characteristics including that of a future orientation which persuades subordinates to achieve excellence through effectiveness. In an unrelated study at the same time the

recent GLOBE (Global Leadership and Organizational Behaviour Effectiveness) leadership research project reflects the focus on visionary, charismatic leadership, defining organisational leadership as

The ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the organisations of which they are members (Chhokar, Brodbeck & House, 2007:6).

This definition mirrors that of Rost (2007), stressing the individual leader, who motivates and enables others to act in an effective way to successfully achieve the future goals of the organisation. Although these are general definitions of leadership, there are foundational elements of the transformational leadership model implicitly inherent within them. The definition used by the GLOBE team was in part developed by House specifically for this project (Chhokar et al., 2007:6), with House being one of the theorists who founded transformational leadership. The important issue is that within these generalised definitions of leadership the foundations implicitly reflect two major founding contributors to the transformational leadership theory. However two other contributors to the theory Burn's (1978) and Zaleznik (1977), do not appear within the citation map by Tseng et al, (2009), nor are their ideas represented within the measures and general definitions of leadership. This history needs to be analysed as at present the history is only half told. The histories of Burn's and Zaleznik have become invisible through the domination of the theories put forward by House and Bass. It is however important to unravel these history to identify important elements that may have become concealed, and which may have an impact on how we understand leadership today.

5.1.1 THE MOVE FROM MORALITY TO MOTIVATION

The notion of transformational leadership was indirectly established by Burns (1978) who together with Zalenick (1977) recognised a difference between the actions of leaders and those of managers. Although Zalenick acknowledged a difference between leadership and management the step change in leadership models is generally accredited to Burns (1978) and House (1977). The major difference articulated in both models, from the previous management models is the inclusion of morality and the association of leadership with an individual leader. For Burns (1978:20) transformational leadership occurs when, 'one of more persons engage with others in such a way leaders and followers raise one another to higher levels of motivation and morality'. At the same time House (1977) published research into charismatic leadership, which draws on Weber's (1980) notions of charisma as a personality trait that only a few possess. For House (1977:191) leadership concerned

the desire to influence others and a degree of self-confidence which is mediated through a strong sense of personal moral values.

It is the issue of morality and the understanding of what it means that creates an initial difference in interpretation within the transformational paradigm. Burn's leadership definition is based on the work by Kohlberg (1984:274) whose research identifies seven levels to reach a truly mature moral decision making process (Burns, 1978:42-46). The journey to moral maturity can only occur within relationships based on respect due to all people as autonomous thinking individuals who should not be coerced (Bowie, 2000:191). This is a major point of differentiation between the two initial definitions of transformational and charismatic leadership. For House (1977) the leader has already reached a point of moral maturity and is therefore in a position to influence followers, whereas for Burns, it is a mutual journey within a framework that both the leader and the follower progress.

The fundamental difference between these two moral perspectives is an issue that constructs one of the challenges inherent in defining leadership in the present day. Price (2008) illustrates this dichotomy through a discussion on whether leaders are 'special' individuals from a moral point of view. The conclusion is that although leaders may have genuine reasons for the 'greater good' to break promises or to tell lies, there is, according to Price a reasoning which suggests that more is morally expected of those in leadership positions than those who are subordinates. This signals the underlying principles of House's (1977) charismatic leadership role, where morality is already fully developed. However, Price (2008:487) then contradicts this premise for leaders by concluding, 'no, you aren't special', returning the debate to that of Burn's view that leadership and morality is a developmental journey for both the leader and the subordinates.

Bass (1985) further developed and combined the transformational and charismatic models put forward by both Burns and House. He identified management skills as belonging to the transactional leadership and charisma, empowerment, individualisation and vision forming the basis of present day understanding of transformational leadership. Bass and Avolio (1994) grounded the notion of transformational leadership within the Multi-factor Leadership Questionnaire, developed around the defining of the 4Is. These include: Idealised influence or charisma; Inspirational motivation; Intellectual stimulation and Individualised consideration. The most important elements identified by Bass (1985) are that transformational leadership motivates followers to do more than expected, by

enabling followers to understand the importance and value of company goals. This includes encouraging followers to rise above their own self-interest to help in the success of the organisation. Hosking and Morley (1988) developed the role of transformational leadership in the education of followers, drawing on House's (1977) original premise of leadership educating subordinates. Shamir, House and Arthur (1993:584) continued to develop this aspect of the transformational model by suggesting that leadership enables subordinates to achieve their full potential which improves motivation and self-esteem.

There is a distinct move from the original idea of individual business leadership combined with the important issue of morality which was initially framed through the two original distinct theories of personal morality. The development put forward by Bass (1985) moved the future definitions away from the inclusion of morality to a focus on motivation. This focus presupposes that the leader is already at a high moral development and whose role is to develop others. The dominant foundation for transformational leadership becomes that of House's (1977) charismatic leadership model, which accounts for the four central authors within Tseng et al, (2009), and the omission of Burns (1978). Although writers such as Higgs (2003:273) support the notion of transformational leadership through his suggestion that leadership models become apparent when the 'measure of effectiveness is changed from organisational success to the impact of the leader on followers', other leadership theorists critique the transformational leadership model.

For Kilman (2007), the transformational model has developed and supported the fact that, 'we still have a hero myth about leaders: if you find the right leader with the right traits, the right abilities, the right disposition, this will save us' (in Volckmann, 2007:38). This is evident in the call by consultants that new leadership models are required to ensure that business leadership is delivering what is required in the 21st Century. Gronn (2008:141) also suggests that the transformational leadership paradigm has produced business leadership connected with heroic-like individual behaviour. However, Campbell (1989) an expert on myths advocates that heroes are metaphoric beings who are on a quest of moral development, thus returning to the original definitions of transformational leadership by Burns (1978). The heroic metaphor helps articulate the bringing together of our innermost being, which is perfect with the reality of the lived experience, which exposes our human imperfections and the opportunity to develop towards moral maturity.

Campbell (1989:55) in his text *The Power of Myth* examines the differences between leader and heroes suggesting the following definition: a leader is someone who discerns the

inevitable and got in front of it; a hero has a moral objective – saving a people or person or supporting an idea...the hero always sacrifices themselves. Aligning transformational leadership to heroism moves the foundational model from House's (1977) of a fully developed leader to that of Burn's (1978) notion of a leader who is on a joint quest with the subordinates to grow morally. The transformational leadership model is therefore based on a moral binary division which is not clearly delineated within leadership literature. This does have implications for leadership training, as Roebuck (2012) suggests the issue of business decisions being based on morality or legality is a serious issue for the 21st Century. This is now becoming an important issue particularly when the US regulators have decided not to take legal action against Goldman Sachs, as their actions were not illegal. However, the case was referred by the Senate Committee because of the perceived immorality of the actions.

5.1.2 WEBS AND HIERARCHIES/FUTURE AND PRESENT TRANSFORMATIONS

The underpinning attributes and characteristics of transformational leadership were developed as a binary opposition to that of transactional leadership (Burns, 1978). Burns defines transactional leadership as

Such leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things, the exchange could be economic or political or psychological in nature (Burns, 1978:19).

When comparing Burns' definitions of transactional and transformational leadership there are several differences of note these include: a single person versus one or more people, indicating that transactional leadership is the concern of one person whereas transformational leadership can involve several leaders; others versus followers; purpose of exchange versus lifting one another to higher levels of motivation and morality. The transactional leadership definition echoes entrepreneurial activity, transforming a present possibility and reflects an aspect of business which has a historical past traced to Adam Smith (1776/1988:22-23). Smith suggested that

Man has almost constant occasion for the help of his brethren, and it is in vain for him to expect it from their benevolence only...it is by treaty, by barter, and by purchase, that we obtain from one another the greater part of those mutual good offices which we stand in need of.

The link to Smith (1776/1998) provides a basis on which to consider the idea of motivation theories and perception of required exchange values for the completion of a given task or taking advantage of an opportunity. Connecting transactional leadership to management reveals a discourse based on resource allocation, planning and the execution of those plans, which encompasses scientific management as set forward by Taylor (1911), spans of

control as discussed by Urwick (1956) and Fayol (1915/1929). By linking the definition to Smith's (1776/1998) views on exchange value a question is raised, which implicitly underpins transformational research concerning the amount of benevolence that can be expected from individuals in achieving organisational success.

The leadership theorists in the 'centre' of Tseng et al, (2009) web of citations illustrate Foucault's (2002) concern with the notion of present and future. Within the central theories there is a focus on the leader's ability to provide visions of the future which develop the transformational quest. However, the transactional leader develops a perspective that focuses on the transformational possibilities of the present which is located in everyday events and actions. This links to Foucault's notions of transformational actions by individuals (Foucault, 2002:236). This creates an additional binary division in the possible grounding of leadership research and literature. Transformational leadership deals with possible future states, whilst transactional leadership concerns the transformational possibilities of the present. Defining differences between transactional and transformational leadership in this way sheds an alternative light on the understanding of leadership exhibited by subordinates highlighted by Andrews and Field (1998) research in Canada. The study by Andrews and Field (1998) concluded that within their survey people have a mental model of leadership that conforms to the transactional leadership style.

Given that Lord and Maher (1991) argue that any leadership style is most successful if it resonates with the follower's own mental model, there appears to be a bifurcation between what is expected and the currently expressed definitions of leadership which focus on transformational leaders. A possible conclusion is that by creating a binary opposition between transactional and transformational leadership an occlusion of transformational possibilities of the present that are expressed through subordinates directly experiencing a leadership action, has occurred. This conclusion can be illustrated through a comparison of the research conducted by Collins (2001) and George (2003). This debate returns to the criticism of transformational leadership and the development of 'heroes' or the 'great man' notion which is embedded within House's (1977) charismatic leader model. It also touches on the criticism levelled at Bass concerning the focus on those at the apex of organisational hierarchies when conducting leadership research.

Collins (2001; 68-70) investigates the role of leadership in turning a 'good' performing company into an 'excellent' one and sustaining that performance for over 10 years. Although the research team had a specific brief not to focus on the CEO, they found all

their research questions led back to this figure. A concluding result was the development of level 5 leadership based on paradoxical combinations such as personal humility and professional will. This elevated the humble, shy and unassuming to heroic status. These characteristics are embodied in Darwin Smith the CEO of Kimberley Clark, who is described as a shy unassuming person from a working class family, 'he was dressed unfashionably, like a farm boy wearing his first J.C.Penney suit'. George (2003) takes the example of DePree as a transformational leader. The difference in the two examples is that George (2003) emphasises concrete examples of actions which are embedded in the present, 'while he was CEO, his salary was capped at twenty times that of an hourly worker' (George, 2003:16). As George illustrates these actions are congruent with DePree's espoused beliefs, who in interview stated that when leaders indulge in the trappings of power they are unable to perform the role of leader.

When comparing the two commentaries regarding leadership, three main challenges regarding 'what is leadership' are revealed. The first relates to the focus on an individual leader. Kets de Vries (2007) agrees with DePree's espoused beliefs suggesting that the great man notion of leadership is strengthened through large payments made to senior executives thereby stating that they are the people who make a difference in companies. This very much reflects House's (1977) focus on the charismatic leader and the dominant position of this view within Bass's (1985) research. The second challenge relates to recent research which questions the validity of the notion of a single leader with Bedeian and Hunt (2006) investigating the links made in research that positions leadership as part of the organisational hierarchy. The findings conclude that those classified as leaders within an organisational hierarchy are not necessarily regarded as such by subordinates. Kort (2008:424) comments that a person taking a leadership position within a hierarchy is only a 'purported' leader and that in order to be regarded as a leader certain expected leadership acts have to be performed.

This is identified within Collins (2001) paper which focuses on the behaviours rather than concrete actions which are experienced by subordinates. Kort (2008:424) suggest that leadership is recognised if the actions experienced by subordinates are regarded as being either morally neutral or have a positive effect. This takes the definition of leadership away House's (1977) and Bass's (1985) charismatic, influencing transformational model which suggests the use of power, to one based on a choice of actions by the subordinate. This leads to a third challenge which questions the idea of causality as an underpinning framework in which to relate leadership experience. Considering the notion that leadership

is based in actions that are experienced by subordinates, action leads to the possibility of numerous reactions by the subordinates which Svensson and Wood (2005:1007) identify as contingency. For Svensson and Wood contingency may provide an alternative way of accounting for leadership. The concluding suggestion is that leadership is based on serendipity and is 'derived from pure luck and coincidence in contextual and timely precisions: right place, right time'. Svensson and Wood's (2005) supposition reflects that of Campbell (1989) and his definition and differentiation of a leader and hero.

When considering a contingency model of leadership action rather than causality, the notion of influence becomes more important, as the leader has to be able to influence the re-actions and therefore the outcomes of particular actions taken. This maintains a leadership position being in control of the situation rather than a turn of serendipitous events. Rost (2007) is one of the few leadership writers to give a specific definition of leadership for the 21st Century,

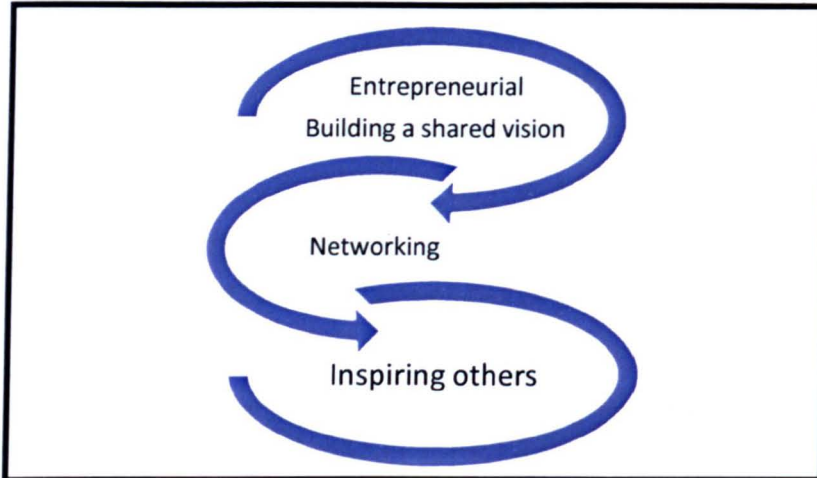
Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes (Rost, 2007:102).

This definition of leadership demonstrates a more dominant Burn's (1978) perspective, with a focus on relationships and more than one leader. There are still shades of House's (1977) paradigm which includes influencing, however there is also an engagement with Burn's (1978) definition which suggests that leaders and followers work together to achieve changes and although the moral aspect is missing from this definition that of mutual purpose has now been brought to the fore. The notion of mutual purpose and a joint influencing process indicates that knowledge and power are not a possession as in the charismatic transformational leadership model suggested by House (1977), but are actually two sides of a free flowing force that operates through a web connecting all parties within the organisation. This suggests a more networking approach to leadership. Rost's (2007) definition of leadership in the 21st Century although similar to that of Burn's can be more closely associated with a UK author Kracke (1978) who engaged with the idea of leadership being an emotional relationship.

Kracke suggests that within an emotional relationship a set of functions enables and leads a group of men to move together in the achievement of a common purpose. However, each of these functions 'can be performed by more than one person in concert...indeed everyone taking part in the group is likely to make some contribution to adjustment and to the commotive process' (Kracke, 1978:84-85). Nicholls (1990, 1994:8) developed the idea

of emotional input from the leader when considering leadership engaged with the 'Heart, Head and Hands'. To some extent the development of Alimo-Metcalfe and Alban-Metcalfe's (2005; 2006) 'nearby transformational leadership model' appears to bring together the transformational and transactional leadership models.

Figure 15: Alban-Metcalfe and Alimo-Metcalfe (2007) Engaging Transformational Leadership Model (Author, 2012)



The model which has been developed from the work by Alban-Metcalfe and Alimo-Metcalfe (2007) seems to be more in line with Kracke's (1978) notions of leadership than with that of either House (1977) or Burns (1978). It does however hold the distinguishing element that can be traced back to Burn's definition of transactional leadership and that is the notion of entrepreneurship which is explicitly mentioned in this model and only alluded to in that of Burn's. The element of emotional relationships is also embedded within this model of leadership which is more dependent on mutual influencing and common purpose based on the access to both knowledge and power. Over the course of the 21st Century there has been a search for alternatives paradigms in which to try and develop alternative views of leadership. Western (2008:10) suggests that in order to move outside of existing paradigms one has to view leadership awry.

This enables the researcher and reader to become liberated from pre-conceived notions of what leadership is. Research using feminism (Ford, 2005), Foucaultian power and knowledge structures (Burrell, 1988), deconstructive post-structural perspective (Cooper, 1989) and post-colonialism (Styhre, 2005) have all offered ways of looking at leadership awry. The relationship between leaders and followers became an important research issue (Kakabadse & Kakabadse, 1999; Mayo & Pastor, 2007; Moliterno & Mahony, 2010), in terms of leadership within networks. This view of leadership started with work by Hunt

(1991) and continued by Gardner and Cogliser (2009) and Uhl-Bien and Marion (2009) into Micro-, Macro- and Meso- perspectives of leadership and organisations, embracing the notion of multi-dimensional networks. However, as can be seen from the map of Tseng et al, (2009), there is still an emphasis and a linkage to the work of House (1977) and Bass (1985), and as Collins (2001) found, the research always led back to the leader. This is where the point raised in the Chapter Four becomes pertinent and particularly identified in Collins (2001) research. Does the research always return to the leader because the research has occurred within a modernist perspective, where human agency is always central to the development of knowledge in which ever research philosophy the strategy is located? As raised in this section, although there is a underlying dominance of transformational leadership within the definitions of leadership more generally. There is also a move to identify a leadership model that is more focused on building genuine relationships with a more networking principle being followed. The question for the next section is whether transformational leadership is a materially different concept to management and how is it actually differentiated.

5.2 DIFFERENTIATION

The previous section of the Grid of Intelligibility highlighted how the transformational leadership paradigm has had an influence on the way business leadership is defined and perceived. An added challenge facing leadership researchers is the effect that the transformational leadership model has on differentiating between management and leadership and how it influences the research object and subject. In order to demonstrate this influence two areas will be explored. The first engages with the debate surrounding the notion of whether leadership is a separate function from management or whether the skills and characteristics are in fact symbiotic. The second area explores the ideas of power/knowledge and distance within both leadership and management and the effect on the performance of each. As with defining leadership, differentiating between leadership and management moves along a continuum. At one end is Hosking and Morley's (1988:91) observation that 'studies of managerial behaviour should not be assumed to necessarily inform our understanding of leadership'. The opposite end is identified through Darling and Nurmi's (2008) research into the lexicology of the words leadership and management. In this research they identify that in many languages there is no separate word for leadership and management.

From a European perspective there is no word that specifically functions as a descriptor of business leadership. The Finnish word 'Johtajuus' means both leadership and management, which is congruently aligned with Kakabadse and Kakabadse's (1999) and Bryman's (1992) perspective of leadership. Bryman (1992) regards leadership and management as being different sides of the same coin. As with Kakabadse and Kakabadse, Bryman (1992) suggests that the vision is actually developed and enacted by a variety of managers rather than being the action of one leader. Bryman (1992) particularly investigates the research methodologies involved and suggests that the focus on the role of leader as an object and subject of research creates an over emphasis on the individual rather than on the interactions between individuals.

This would suggest that the process of management is simpler to identify as it is concerned with control, ensuring resources and is objective based. With the future orientation of leadership, the process becomes more difficult to identify as present actions may or may not influence future events. Hackman and Wageman (2007) suggest therefore that the questions being asked within leadership research need to concern the process of leadership rather than the characteristics of the leader. This may assist in the aim to separate leadership from management. This may also lessen the impact of the transformational leadership model on research design and thinking. The initial area of investigation is whether leadership and management are two separate subject and objects of research and performance or if they are an enrichment of the original management paradigm, which has its own history of research.

5.2.1 MANAGEMENT AND LEADERSHIP – SEPARATE OR SYMBIOTIC

Hosking and Morley (1988:91) specifically define managers as designated and appointed as opposed to leadership which may or may not be. Bennis and Nanus (1985) and Kotter (1982) identify management and leadership as two separate but equally important facets of business organisation. The challenge for leadership theorists in trying to differentiate between these two roles has been the development of a binary opposition. As discussed in the methodology Derrida (1976) demonstrated how meanings and ideas were established through a hierarchy where positive connotations which were identifiable with social values and beliefs became embedded within one of the terms, and more negative ideas became linked to the second term. Derrida (1976) to explain this movement of meanings between signifiers developed the term deconstruction as a means of illustrating the hierarchical nature of language and the effect this has on interpretation of meaning. Using this method of examining the differentiation between management and leadership it is possible to

illustrate how the leadership image became a nobler facet of organisational life, dealing with human emotion, creativity, imagination and charisma, with management becoming associated with the rational number based role that was focused on control. This has implications on how leadership training, development and education is articulated in the present day, leading possibly to one of the issues faced by leaders currently, should leadership be about taking high risks for future gains or should it be centred around managing transformational actions of many individuals at the micro level leading to eventual change at the macro level

Zalenick (1977) added to this general condemnation of management in his text, *The Managerial Mystique: Restoring Leadership in Business*. This text represents the culmination of the 1980s search for excellence, started by Peters and Waterman (1982) in their text *In Search of Excellence: Lessons from America's Best Run Companies*. Within the titles of both texts the focus is on excellence in management. This traces back to Zaleznik's (1977) conclusion that restoring management into business based on the premise that management done well equals excellence in performance which is called leadership. This conclusion has led to an acceptance of transitive knowledge within leadership research, which has become an underpinning assumption within the differentiation; management equals performance, performance is led and therefore excellent performance equals leadership. Twenty years later the debate continues, with Clegg, Kornberger, Carter and Rhodes (2006) and Parker (2006) conducting a written conversation around themes for and against management. The debate was prompted by Parker's (2002) text '*Against Management*'. Clegg et al, argue that to be against management is a simplified critique that does not take into account the polyphony of management at work.

Parker is critical of the oppressive nature of management and management rhetoric as a perceived discourse of control. Parker suggests that the debate should not be fixated on management but should be attentive to the role of organisation, 'putting people and things into meaningful patterns' (Parker, 2006:40). This turns attention to the administration of resources and developing meaning within the work, rather than a managerial discourse which revolves around the notion of hierarchy and status. For Parker success as a manager is judged by the link between intensifying employees work output and in turn increasing shareholder value. This particular critique of management has support in the present with Heller (2007) suggesting that increasing share price has become the focus that links cost cutting with personal ambitions of managers. This is not however a new conclusion, a twenty year longitudinal study by Lieberman and O'Connor (1972) concluded that the

impact of UK senior managers across 167 British firms had a greater effect on profit than actually increasing sales.

These studies present a negative aspect of management adding weight to the rational figures orientated view, emphasising a lack of moral integrity with Heller (2007) concluding that the means does not only justify the end but also shapes it. Management becomes more aligned with effective and efficient use of resources in order to generate profit. This engages with Friedman's view of business management, 'the one social responsibility of business – to use its resources and engage in activities designed to increase profit' (Friedman, 1970:4). The emphasis on profit and can be linked to Bass's (1985) definition of transformational leadership, where the emphasis is on motivating employees to achieve beyond expectations. Although utilising more humane language it is difficult within this management discourse to find the difference between the Master of the 18th century, the Administrator of the 19th century and the Manager of the 20th century. Although the term manager is viewed as being a classless and gender free term, the capitalistic imperative has not changed. As suggested by Huczynski (1996) there is a homogenous thread that can be traced back to the start of the industrial revolution and still informs the concept of business management. It is the negative connotation associated with management that Carroll and Levy (2008) identify as having a damaging effect on individual's perception of the two roles.

Returning to Burn's (1978) definition of transactional leadership the alignment of management with leadership becomes clearer, creating a link between the leadership movement and that of management. The intertwining of the historical base of management and leadership is demonstrated by Pearce and Manz (2005:130)

During the 1800s, organizational leadership was formally recognised as an important component of economic activity, when Jean Baptiste, a French economist proclaimed that entrepreneurs must be capable of supervision and administration...accordingly, it was during the industrial revolution that the concept of leadership was recognised.

Burn's (1978) transactional leadership model which includes the concept of entrepreneurial activity but omits the moral and development aspect of the original transformational model appears to inform Pearce and Manz's work. However, it has been aligned to an open, undefined use of the term leadership. In terms of Burn's model, the division between management and leadership through the use of transactional leadership and transformational leadership does seem to add a degree of sense to the differentiation between these two concepts. However, it does further align transformational leadership

with positive social values and beliefs and management or transactional leadership with more negative views of control, efficiency and effectiveness. Although this group of authors have attempted to create a binary opposition between management and leadership there is a group of researchers who attempt to diminish the contrast between the two roles. This draws attention to the vital role that management has in any organisation. It is this dual role of management and leadership achieved by Alimo-Metcalfe and Alban-Metcalfe (2005, 2006), which requires examination in order to demonstrate the effect that the transformational paradigm has had on the re-interpretation of management history.

In order to diminish the contrast between leadership and management and to draw attention to the vital role of managing resources in any organisation a number of authors have brought the two roles together, utilising Burn's (1978) own definitions of leadership. Bryman (1992) and Kakabadse and Kakabadse (1999) suggest that the management and vision have to be combined in the same role (Bryman, 1992). Research conducted by McCartney and Campbell (2006:198) whilst investigating causes of leadership and management derailment concluded that those in senior positions failed because of a lack of management or leadership skills. The management skills are essential for the implementation of strategy, but equally essential leadership skills involved in team building and consideration of individuals in a reciprocal relationship are also important. Kent (2005) through his research confirms this view concluding that a balance of skills and competencies are required to become a 'complete leader/manager' (Kent, 2005:1013). This does however raise the question of whether different skills are privileged at various points within an organisational hierarchy.

Oshagbemi and Gill (2004) suggest that there are significant differences in the opportunity to demonstrate transformational aspects of leadership, including intellectual stimulation and inspirational motivation between senior managers and first line managers. However, transactional differences were negligible between the management levels, suggesting that a high degree of management ability is needed at all levels. Bruch and Walter (2007) found that there are fewer opportunities for middle and lower level managers to demonstrate transformational leadership characteristics. Using Bass and Avolio's (2000) Multifactor Leadership Questionnaire, the conclusion suggested that individualised consideration takes place at all organisational levels. However idealised influence, inspirational motivation and intellectual stimulation had most effect between middle and senior managers than between lower and middle levels. This aligns recent research into leadership qualities with the original model proposed by Burn's (1978) which suggests that both leaders and

followers develop skills and knowledge through a reciprocal relationship. Kort (2008: 424) identifies that any person taking a leadership position is only ever a 'purported leader' establishing a link with Burn's rather than House (1977) where by a leader is considered to be fully developed. However, the final argument within the debate concerning differentiation between leadership and management is a view that leadership does not address the important concerns of business particularly when contextualised with the credit crisis of 2007 to 2009.

Birkinshaw (2010:5) suggests that leadership represents a 'deeply flawed model' which encouraged self-interest in the pursuit of opportunities with no regard for the long-term consequences. In other words a failure of management systems which provide the checks and balances required in business. The notion that a return to management principles, rather than focusing on the characteristics, traits and attributes of the leader has gathered momentum as the noughties have drawn to a close (Carroll & Levy, 2008,2010; Cortada, 2009; Hamel, 2009; Nienaber, 2010). DeRue and Ashford (2010:627) brings together the management and leadership roles by identifying leadership with the social process between leaders and followers in the identity construction that takes place within organisations. For Foucault (1975, 1990, 2007), McNay (1994) and Parker (2002) this represents a discourse based on social progress that details a move from the earlier control of autocratic kings to a system of meritocracy. However, when viewed through a critical lens there is a questioning of whether modern society has ever eradicated the notion within the social construct of leadership (Raelin, 2003). This leads into a discussion as to the use and perception of power/knowledge and distance between the two notions of leadership and management.

5.2.2 POWER/KNOWLEDGE AND DISTANCE

Foucault's suggests that the notion of an autocratic kingship has never actually been eradicated from society (Foucault, 2002). This is in spite of the belief in social progress reflecting a move towards meritocracy as identified within business leadership literature by Kakabadse and Kakabadse (1999). They suggest that research is either based in the belief that 'I did it myself' representing meritocracy or in the notion 'born to be great' or the view of the autocratic king, where kingship and therefore leadership traits are inherited. Pfeffer (1977) adds to the debate suggesting that the very notion of business leadership has been created to inspire people with the belief that there is a meritocracy. So for example, taking Collins (2001) article concerning level 5 leadership, on the one hand there is a description

of 'the boy next door' but on the other a summation which suggests that one has to have the seed of level 5 leadership within them.

For those who do not, there is the opportunity to aspire to identify and practice level 5 leadership skills, which Collins defines as, 'subjugating their own needs to the greater ambition of something larger and more lasting than themselves' (Collins, 2001: 75) making one a much better level 4 leader. The notion of meritocracy or inherited traits reveals two main issues. The first is an assumption identified by Thorpe et al, (2007) which suggests that leadership is objectively measurable and does make a difference. The second is illustrate through, particularly the GLOBE report. Here the measurement of leadership is based on a very Western/Northern view of the signs, symbols, values and beliefs that underpin the notion of business leadership in the leadership literature. Both these arguments are based on the fact that a leader is required at the apex of an organisation, supporting Thorpe et al, (2007) in the observation that leadership is believed to make a difference.

This can be traced back to Burns (1978) and House's (1977) premise on which the transformational leadership paradigm is based. The notion of the importance of leadership within business is further emphasised by the physical trappings of the office that individuals aspire to. Kilman (2007: 42) suggests that perhaps true leadership will not be identified until there is a detachment from the material symbols that represent an outward sign of value to an organisation providing a specific identity which researcher's then propagate through research. For Kilman (2007) true leadership is visible through a personal sense of self and how one can add value not only to the bottom line but more importantly to other individual's lives. Kilman also identifies issues of power associated with the leadership role and suggests that this power in part comes from the control of resources. If however the allocation of resources was shared and distributed throughout the organisational network based on contribution to the value those resources will add (Kilman, 2007:42).

Within the notion of power/knowledge and distance there are two discrete strands of leadership theory development. The first deals with the concept of power/knowledge as a possession which is the province of those in leadership positions. This is discernable in the transformational leadership paradigm which suggests that the leader's role is to provide the visionary way forward and to impart knowledge to others. However the transformational discourse occludes the notion of distance between organisational levels within the hierarchical structure. The second concerns the use of newer leadership models

that are actually based on the transformational paradigm, but which seek to suppress and obscure issues such as inequalities in access to knowledge and therefore power, which is particularly demonstrated through post-colonial engagement with leadership theory.

One of the most cited models for dealing with power is that of French and Raven (1958) in their 'social power model'. This delineates five widely used power bases that a leader can utilise to enhance a greater influence over subordinates. In many of the studies conducted in to leadership power there is a conclusion that a power based on a legitimate position is the most important power base within a business context (Podsakoff, MacKenzie, Moorman & Fetter, 1990, Student, 1968). This conclusion suggests that the transformational leadership model may not work in a situation where the power being used is not of a legitimate nature. However, this actually contradicts the evidence that leadership can take place throughout the organisation and not necessarily attached to legitimate positions. There are however arguments that have questioned a universal understanding of power and as suggested by Braynion (2004: 450) the identification of power within particular hierarchical structures enables 'growth and creativity only to the leader'. This reflects Rickards and Clark (2006) suggestion that leadership is based on a Western tradition going back to Socrates where authority and therefore power flows from knowledge. This is particularly relevant to those studies that are underpinned by the charismatic leadership model. As the leader is the one who imagines, creates and develops the visionary future leaving no space for creative input of others.

It is the creative and imaginative space based on the idea of knowledge and therefore authority that generates distance between levels within a hierarchy within organisations. It equally develops distance between the public and the leadership of organisations. It is within this creative space that knowledge is accessible which enables the generation of future strategy, which in turn generates the power and authority used to enforce the strategy. The greater the gap, the wider the distance between stakeholders and leaders, which in turn generates distrust. The distrust is developed through a lack of access to knowledge and therefore a lack of understanding as to why certain actions are taken. This has been clearly demonstrated through the development of the current global recession, which has generated a serious questioning at a global, national, local and individual level of the role of leadership as practice in business. In 2003 the Financial Times conducted an opinion poll on the level of trust the general public have in business leaders. The conclusion suggested that 8 out of 10 people distrusted leaders of large organisations. The Edelman

Trust (Amble, 2010:1) show a continuation of distrust demonstrating that in the UK trust in business leadership fell from 41% in 2007 to a low of 21% in 2010.

In light of the Edelman Trust report, Amble (2010) suggests that stakeholders are expecting leaders who not only deliver performance but who also communicate often and demonstrate a responsible role in society. As a response to the level of distrust illustrated by the public in business leadership, the International Survey Research Centre investigated the issue from the senior leaders' perspective. The conclusion is that the stakeholders' responses may represent a disconnection between organisational leadership and stakeholders rather than untrustworthiness. This conclusion suggests that those in leadership positions are 'physically and emotionally separated from the real world of work and of genuine, dignified, worthwhile productive activity' (Amble, 2003). These statistics are supported by the *PricewaterhouseCooper Annual Global CEO Survey (23/2/2010)* which commented that six out of ten CEO's did not accept that public trust in their industry had declined as a result of the depression. The question now posed is why is there such a dissonance between the CEO's view of stakeholder opinion and that of the stakeholders. Antonakis and Atwater (2002) suggest that it is a result of leadership scholars' occluding the importance of distance when considering the power/knowledge matrix. This idea of distance between the leader and followers is discussed by Gabriel (1997) when he charts the notion of leadership fantasies amongst followers, which further embeds the notions of charismatic and transformational leaders. Gabriel (1997) particularly focuses on the physical and psychological gap that exists between leaders and followers which perpetrates the transformational aspects of leadership.

Northouse (2007: 306) for example defines power/distance as the way 'cultures are stratified, thus creating levels between people based on power, authority, prestige, status, wealth and material possessions'. As commented on by Antonakis and Atwater (2002) the crucial elements missing are the distance created between these levels and that knowledge is part of that distance. The lack of knowledge excludes followers from engaging in the creative element of decision making. Northouse's definition does however complement Kilman's (2007) comment that the trappings of leadership create a visible symbol of the distance between cultural levels. A further point made by Kilman is that in order to untangle the dynamics of the leadership process an acknowledgement of the effect of distance has to be discussed. This discussion needs to focus on two main threads together with that of social distance. The first is the physical distance accentuated by globalisation, and secondly picking up on the point made by the Amble (2003) that there is a perceived

decrease in the task interaction frequency, with leaders becoming increasingly distanced from the day to day activities within an organisation.

One of the few research studies that particularly deal with the issues of power and distance contextualising it into a multi-cultural perspective is that of the Global Leadership and Organizational Behaviour Effectiveness Research Project (GLOBE) concluding in 2007. The data for the UK within the GLOBE report originates from an analysis of in-depth interviews with middle managers within finance and the food manufacturing industries conducted by Richard Booth. The Globe team used two main measures when exploring cultural understandings of power/distance. Using 'as is' scores which are based on the perception of how things are actually done, and 'should be' scores based on a perception of judgements made concerning those practices (Chhokar et al., 2007:1024). The data, as analysed by Booth (2007) shows in the areas of gender egalitarianism, humane orientation, in-group collectivism and power distance as having the largest difference between how company culture is and how it should be. The largest difference being in the degree to which both the organisation and society encourage unequal distribution of power.

Price and Hicks (2006:124) argue that from a moral perspective all people should be treated equally unless there is a morally justifiable reason why there is a distinction. Pfeffer (1977:211) precedes this notion by suggesting that leadership is actually a series of myths legitimating the occupants of the role, providing a belief in social mobility and the effectiveness of individual control. This substantiates Erickson's (2010:66) suggestion that power/distance needs to be reduced as there is, 'no longer a single, right option or dominant voice' and 'no one individual will shape the best answers alone'. These perceptions illustrate a move away from the dominating Western/Northern model of charismatic transformational leadership which opens the leadership debate to knowledge from the margins of the Eastern/Southern leadership understandings. Westwood and Jack (2007) in the manifesto for the use of Post-Colonial theory within leadership research may enable the centre and the margins to come together in a pluralist view of leadership. This may present the opportunity to develop an alternative view of leadership more fitting to the global business arena rather than the dominance of the Western world.

Within the literature the following two authors particularly engage with African notions of leadership. When considering the focus of Western research in objectifying ways of being in a relationship with others, Ubuntu offers a form of humanism which links the individual to the collective based on the way daily life is lived. Ubuntu brings together the presently separated worlds of work and outside work contextualising the links between the two.

Swanson (2007) demonstrates how the African philosophical way of 'being' has its foundation in the belief that community strength comes from community support. Individual identity and dignity develop from the community support, empathy and generosity. This generosity offers more than material items; it is also concerned with the sharing of knowledge and power. Another African, Ibn Khaldun (1332-1406) was an early contributor to sociological theory with his research into leadership within Bedouin societies. Sidani's (2008) account illustrates how Khaldun noted an eagerness and capability of everyone in the tribe to become a leader. The success of leadership was built upon the ability to develop a group bonding or group feeling (Sidani, 2008: 78-80). When considering the movement particularly of managers across the globe the core concepts within the nomadic life of Bedouin's hold relevance for leadership in the twenty-first century, but also suggest that another underpinning paradigm is needed in order for this to happen, relating back to Deloitte's and PwC's comment that perhaps leadership training needs to change its focus.

From an Eastern perspective Jain and Mukherji (2008) takes the leadership lessons from Kautilya (350-275 BC). An interesting aspect of Kautilya's model is that of joint decision making and respecting the advice of subordinates together with the importance of mentoring (Jain & Mukherji, 2008:441). This Indian perspective holistically brings together both skills and values required within a leadership role creating a value-based understanding of leadership where learning and listening are important qualities. This is more in keeping with Burn's (1978) notions of transformational leadership. When considering the values, there is a greater link to that of Burns, with truthfulness, reliability, gratefulness, promptness, long-term vision and the ability to take advice from elders. What is of significance when engaging with a global view of leadership is that a binary opposition is generated between the individualistic notions of Plato and Socrates and the more collective, inclusive discourse put forward by Kautilya, Khaldun and the African philosophy of Ubuntu? Faris and Parry (2011) take this binary opposition to the heart of their research, investigating how Muslim organisations develop leadership models that reflect their own culture, but nested within the larger network of Australian society. This paper particularly reveals the importance of the external context of the company, showing the importance of developing a positive narrative of the company for consumption in the external society, to create understanding of difference.

The importance of organisational narrative becomes a focal point in the leadership research conducted by Schwabenland and Tomlinson (2008) on another marginalised

group of organisations, that of the voluntary sector. At the present time these organisations by the very composition of their staff represent the unacknowledged cutting edge work on diversity leadership and management. They are run by and for people who often come from groups that are marginalised from the dominant social culture. From a post-colonial perspective it is interesting to note that whilst public rhetoric celebrates these strengths, the practices of accountability and regulation which play a deciding role in funding applications undermine these qualities as they are developed within a marginal business rather than the profit-making centre of business rhetoric. This leads to a situation where the coercive strategies employed to produce conformity leave the voluntary organisation in a 'position in which it cannot succeed, but funders and regulators cannot fail' (Schwabenland & Tomlinson, 2008:333).

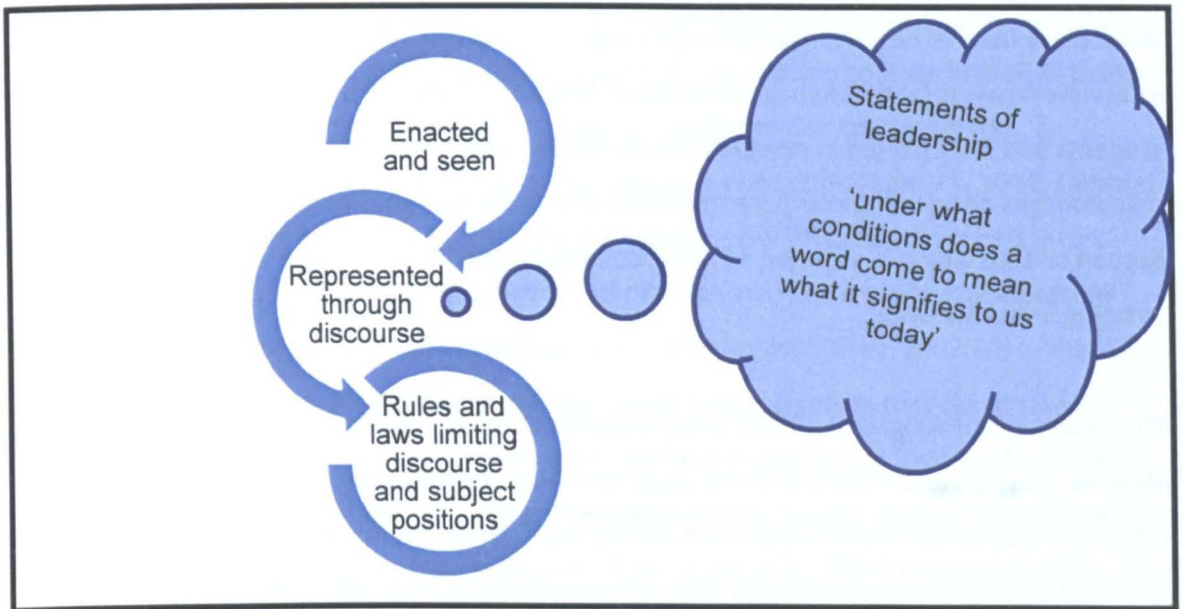
This research within a very local context exemplifies the post-colonial issues inherent within the transformational leadership model of 'privileging some voices into the academic domain...and failing to include others' (Parker, 2001:46). Said (1978) in his text *Orientalism* addresses the twin issue of power and knowledge and its combined ability to create a space of subjugation and control. The issues of conforming to a Western, and perhaps even a very American individualistic model of leadership as developed through the transformational leadership paradigm can create problems not just in minority cultures but also for those organisations that do not fit the dominant business models. Through the law and social norms positive alternative understandings of leadership can be undermined when there is a lack of conformance with the dominant model. The external context becomes an important but neglected area of leadership research but the importance is only highlighted when dealing with a model that is outside the accepted discourse of transformational leadership. Within this section the differentiation between management and leadership has been examined focusing on how transformational leadership has enabled this distinction to be made, thus adding one more thread to the Grid of Intelligibility. The models of leadership from non-western cultures demonstrate the notions that were first invested in the transformational model dealing with morality and moral growth that takes place within a group, rather than just an individual.

5.3 THE CIRCULATORY EFFECT OF EDUCATION AND KNOWLEDGE

The transformational leadership paradigm influences education and knowledge in two main ways. The first concerns the way in which research into leadership is conducted. This deals with issues such as vocabulary used and the influence of a single leader as the object

and subject of study. Foucault's notion discursive formation is used in this section (Figure 16). This illustrates how the transformational leadership paradigm simplifies a three part interaction between what is enacted and can be seen, the way the object is then represented through discourse and finally the rules within the discipline that create limited positions for researchers and the subject of the research to speak, write and act from (Foucault, 1975, 1998). The second element deals with issues of leadership education, training and mentoring which are underpinned by the research conducted into leadership. The study will illustrate how leadership education, training and mentoring create the limited subject positions, and specific expectations of performance (Figure 16). The conclusion of this section will bring the debate full circle returning to the role research has in limiting positions from which both researchers and subjects can act from.

Figure 16: Statements of Leadership (Author, 2012)



5.3.1 THE SELF-FULFILLING PROPHECY OF LEADERSHIP RESEARCH

Cooper (1989:494) critically examines the process of writing up research and suggests that the statement of the research becomes a mirror image of the object discovered and the 'reality out there'. This leads to a conclusion that the object has always been there, waiting to be discovered. The object discovered through the study then becomes 'the primary reference which is then simply represented by a 'model' or a 'theory'. From this perspective the issue of how writing constructs the research and its results becomes an important area of focus. Alvesson (2003a) notes that traditional research methodologies such as questionnaires and interviews propagate Cooper's view that the object becomes the primary research reference through the use of language. Respondents in leadership research tend to use the language of leadership that has been learnt to describe the

situation they are in because it seems, 'appropriate for use in an interview situation' (Alvesson, 2003a:272). Using the appropriate, established language in interview situations enables mutual understanding of issues and events between the researcher and the interviewee.

The foundation of leadership specific vocabulary is a historically discursive structuring of leadership theory and practice where alternative vocabularies and discourses have been silenced. This leads to research becoming a distorted mirror image of the reality out there. Two examples illustrate this interaction between what is actually experienced and the limitations on the articulation of that experience due to the particular vocabularies used. Kundra (1992) researched the impact of specific vocabularies within an American company that had been the subject of many research papers. The papers, when printed were read by the management team of the company and subsequently the accepted academic vocabulary used to describe the research responses was incorporated into future research interview answers by the management team. The same is true of business and leadership students and is illustrated in research conducted by Jung, Yammarino, and Lee (2009). This research was designed to compare the effect of transformational leadership in both a Korean culture which is regarded as being collectivist and the US culture which is regarded as being individualistic.

The results of the Jung et al, (2009) study suggested that a transformational leadership style has the greatest impact on those cultures where the tendency is towards collectiveness at both an individual and society level. However, in terms of the limitations of the study the authors do concede that the sample was composed of MBA students from America and a private Korean university which had a partnership teaching agreement. This raises the issue concerning the use of discipline based vocabulary to ensure that the respondent's meaning is clear to those doing the interviewing. This vocabulary will be based on the respondent's personal understanding and interpretation of the words used, and will not necessarily convey the lived understanding of leadership in Korea. Leadership vocabulary and models of leadership become part of the individual's discursive practice and is therefore consequently used in situations where a perceived need is identified (Alvesson & Skoldberg, 2003:271).

Shondrick, Dinh and Lord (2010) explore the role of cognitive understandings of leadership in the form of leadership categorisation theory, and the schemas that each individual formulates around what a prototypical leader should be. Within these schemas the

educational role has a factor in the development of prototypical leaders. The case of the 'multifactor leadership questionnaire' model developed by Bass and Avolio (2000) which underpins among others, the research work by Jung et al, (2009) and investigations into correlations between legacy and age conducted by Zacher, Rosing and Frese (2011) leads to questioning whether theory is leading research as the model itself is not re-examined. This corresponds to the observations by Willig (2001) who suggests that researchers need to have a reflexive approach to research which involves reflecting upon ways in which our own values, experiences, interests, beliefs, political commitments, wider aims in life and social identities all shape the meaning gained from research particularly into that of leadership. There is an issue here with the underpinning leadership/management training and education that a researcher has had which gives added importance to the view of Willig (2001), and is an issue that requires further explanation.

The literature developed from research conducted into leadership forms the foundational teaching block for all undergraduate, postgraduate and leadership courses as well as being implicitly present in the formulation of recruitment, performance appraisals and promotional recommendations of leaders (Van Seters & Field, 1990; Lemark, 2004; Lamond, 2005). Grey (2007:14) suggests that, 'theory is a weapon used to bludgeon others into accepting practice'. He suggests that theory and practice are not separate; the literature surrounding leadership justifies the practice, it is a 'panglossian' (Grey, 2007:14) in that it defends the status quo. Slack, Lewis and Bates (2004:386) comments that organisational management and leadership research should be viewed in the light of 'two worlds' that of research and practice, and that the research element can be further divided into that of consolidation and application. The conclusion of the Slack et al, (2004) research is that leadership literature should focus on the reconciliation of research and practice rather than attempting to originate novel ideas.

This approach is reflected in the work of Western (2008) who, quoting Chesterton in 1908 illustrates how new models of leadership are difficult to find 'I did try to found a heresy of my own; and when I had put the last touches to it, I discovered that it was orthodoxy...I did try to be 10 minutes ahead of the truth. And found I was eighteen hundred years behind it' (Chesterton in Western, 2008:201). When considering Grey's (2007) notions of maintaining the status quo, it becomes apparent in the work conducted by Van Seters and Field (1990), who viewed leadership theory as an evolutionary process. This articulation of leadership literature can be found in many of the standard Organisational Business textbooks (Mullins, 8th Ed, 2007; Huczynski & Buchanan, 6th Ed, 2007), and consolidates the literature into a

model which exemplifies Grey's (2007) notion of maintaining the status quo, and how this notion underpins further research and findings.

This framework constitutes the path of a majority of leadership literature reviews and is used to contextualise leadership research. The main focus is on the development of leadership. However the base is that of management and there is no contextualisation with the social, cultural or economic views at the time the theory was developed, and is discoursed in a hermetically sealed vacuum. The basis for Van Seters and Field's (1990) approach has been that 'practicing managers have been exposed only to narrow elements of the leadership equation' (Van Seters & Field, 1990:40) and need a more rounded knowledge of the history of leadership. This tabulation of leadership literature enables researchers and managers to benchmark against the framework, determining the current level of leadership practice. It also enables managers to understand the rich pedigree that recent leadership literature has been built on.

Through the development of the Grid of Intelligibility there has been the odd glimpse of a new set of theories which are not yet part of the mainstream thought on leadership. These notions are based on networks as a response to the heroic-like leadership figure of charismatic and transformational leadership. Adair (2001) questions whether the heroic, transformational and charismatic view of leadership within business is a justified one, through his research on the leadership of Jesus, critically exploring its legacy on leadership development. Western (2008) continues this religious theme through a critical examination of the constructed progression of leadership literature, linking the main developments of transformational leadership with fundamental religious belief and the role of religion in the development of both capitalism and the notion of business leadership. This develops Weber (1980) notion of the Protestant religious belief as a foundation to capitalism. Williams (2004) extends this discussion through the appropriation of Agape, which is a love that is routed in Western Christianity. This love which consists of humility, respectfulness, honesty, patience and kindness generates a servant leadership which holds others in high regard.

This discussion on alternative views of leadership underpins the notion that leadership literature contains a Western bias, particularly based on the fundamentalism that exists in America in terms of its Christian religious foundations (Western, 2008). Rost (1993a:104) commented that isolating leadership from its context as a scientific object of study has led to a research focus dealing with traits, personality nature or nurture...the general peripheries of leadership. Collinson (2003) debates the point as to whether leadership is

something that mediates within a community rather than being the direct consequence of one individual. Humphreys, Ingram, Kernek and Sadler (2007) elucidate Collinson's view illustrating how this myopic focus on an individual leader is exemplified within the modern portrayal of Chief Joseph. However, the historical analysis of Humphrey et al, (2007) develops a leadership style based on the notion of community (Collinson, 2003). Chief Joseph was a member of the Non-Treaty Nez Perce Leadership Council during the American government's conflict with the Native Americans in 1877. Humphreys et al, (2007) explores not the individual leader of popular accounts, which cast Chief Joseph as a transformational leader, but a leadership based on collaboration between the five chiefs on the council, who, depending on the skills required, took the leadership role.

Although all of these writers offer very different views of leadership and the possible ways that it can be enacted, there is still a resistance to alternative theoretical perspectives. Ford and Harding (2007) suggest that leadership literature 'has a strong, uncritical focus, and is slanted towards, firstly developing theories of leadership and secondly using those theories to develop ways of improving leadership, and thus performance, within organisations' (Ford and Harding, 2007:244). It maintains a status quo of the 'established patterns of thinking and action' (Ford and Harding, 2007:477), which is legitimised through a dominant history of the development of leadership, such as that presented by Van Seters and Field (1990). Presently the dominant model still taught to business scholars is that of the transformational leader and according to Brown, Trevino and Harrison (2005) interest in it is increasing as a result of the recent corporate scandals in the U.S. creating a focus on the importance of ethics and authenticity. This was identified in the introduction with the on-going explicit and more importantly implicit use of the transformational model underpinning much current research.

5.3.2 LEADERSHIP EDUCATION, TRAINING AND MENTORING

Through the exploration of the input from a research and theory perspective, it is possible to demonstrate that a particular historical and social mode of engagement is developed around the concept of leadership. Johnson and Duberly (2000) suggest that this restricts what is thinkable, knowable, and do-able within the leadership disciplinary domain. This was illustrated in the previous section when looking at leadership characteristics of non-profit organisations (Schwabland & Tomlinson, 2008), where although the cutting edge practices are publically applauded, the rules and regulations of financial and business institutions demand conformity to a dominant view of leadership where appropriate

checks and controls are clearly visible. Johnson and Duberly (2000) suggest that through formal leadership education and training, leaders learn to speak this discourse and the discourse also speaks to them by structuring experiences and definitions of who they are through the language learnt. Ford, Harding and Learmonth (2008) explore the way leadership theory and consequently training creates a leadership identity in those who attend courses. This work is continued by Carroll and Levy (2008) in their research on leadership development and the links with identity construction.

As well as an explicit use of the ideas behind transformational leadership there is also an implicit use derived from the use of Bass and Avolio (2000) Multifactor leadership questionnaire and its accompanying manual, as well as the 4Is. Gronn (2002, 2008) comments that although we have supposedly moved into a post-heroic leadership world, competency frameworks based on theory and data which was gathered from those with status, position and power. The competency model developed from MFL questionnaire and other similar competency frameworks centre on the measurable, objectively based research which conceals notions of heroism (Whittington, 2004). This forms the basis of many leadership training programmes and diagnostic techniques used in leadership training and performance measures. A similar implicit use of the underpinning ideas of transformational leadership can also be found in Deloitte's biennial report, *Human Capital Trends 2011: Revolution/Evolution* which suggests that new ideas of leadership are required with suggestions that include conductor/orchestra; general/soldiers, all reflecting the idea of a single leader who inspires, controls and aims for effort that exceeds expectations. This appears to substantiate Collinson's (2005) observation that the language used when discussing leadership is based on binary oppositions, starting with Leader/follower. For Deloitte these models signify a more 'collective leadership style' (Adachi & Geller 2011:21), but it is difficult to see where the difference lies between Deloitte's version and that of transformational leadership.

This leads to the premise of this section of the thesis, as to whether there is a Grid of Intelligibility associated with the many views and opinions of leadership that do actually coalesce around the transformational leadership model. Deloitte's are not however the only organisation that suggests the actual leadership models and associated training systems requires re-thinking. PwC have continually suggested that there is no evidence that leadership training is actually adding value,

PwC, 2006:21...evidence suggested that there was no appreciable improvement in the overall leadership in organisations.

PwC, 2008:16...limited amount of evidence that the significant sums invested in leadership development programmes are delivering value for money.

PwC, 2010:13... two years on from our previous publication we remain convinced that the millennial decade has failed to produce the improvements in leadership.

The CIPD report *UK Highlights Global Leadership Forecast* (Boatman, Wellins & Mitchell, 2011:17) substantiates the findings through their surveys were fewer than 40% of UK leaders report that their organisations' leadership development programmes are effective. The findings of these companies suggest that there is an overarching leadership paradigm that has become a dominant discourse both explicitly and implicitly within leadership research, literature and subsequent training development.

Leadership education within business schools needs to be carefully considered, as it can be viewed as a neo-colonial policy creating a globally hegemonic leadership discourse which as the argument above suggests would prevent innovation and development of the role. An example of this issue can be found in Kouzes and Posner's (2001) work which draws entirely on USA examples of different moments when leadership transpires. The conclusions identify some interesting and important points demonstrating a duality in their epistemological stance. Through this stance they note that leadership is everyone's business, it is a relationship, it starts with action, it is built on trust and is a continuous process of self-development (Kouzes & Posner, 2001) which highlights the unfolding nature of leadership rather than treating as an object frozen in time. There is a danger of utilising examples from only one perspective. Small (2004) suggests that to widen the perspective of management and leadership studies, drawing lessons from Plato, Aristotle and Socrates is a valuable engagement. However, even this approach frames leadership studies within a very Western framework but is presented as being a universal philosophical grounding. Smith and Rayment (2008) suggest that business school education particularly at MBA level does not take into account the rapidly changing local and global context in which leaders are going to be leading.

From a purely UK perspective the operating climate for business leaders has undergone dramatic change and this is echoed at a global level. Demographically the workforce in Britain is changing. This social change also brings new requirements of business leadership. The tensions developing between the older generation and those newly entering the work force is well documented (Bennis, Spritzer & Cummings, 2001:Sirias, Karp & Brotherton, 2007; Erickson, 2010). With three current generations employed, the task of leadership is

in part defined by the various needs of each of these generations. The Baby Boomers (those born in the late 1940s through to the early 1960s) are set to work for longer than another generation, with nearly ninety per cent of the world's top two hundred companies currently led by those from the Boomer generation or older (Erickson, 2010:64). The up and coming Generation X (Those born in the late 1960s to the late 1970s) feel frustrated with life in the corporation and feel sandwiched between the Baby Boomers and Generation Y (those born in the 1980s), the newest recruits to the workforce (Erickson, 2010; Sirias, Karp & Brotherton, 2007). The differences between the generation X and the Baby Boomers has the 'potential for conflict to erupt' (Sirias, Karp & Brotherton, 2007:752).

Those entering the labour market not only include a high percentage of graduate Generation Y, but also those of Generation X and the Baby Boomers, predominately women, who have taken advantage of the opening up of higher education and also join the workforce as graduates, and it is interesting to speculate whether a synergy is created between the generations by these returners to the workforce. Many of this group are presently occupying non-graduate positions, and as discussed by Blenkinsopp and Scurry (2007), create a challenge for current leadership in companies. This social change within the demographics of the workforce could drive the more distributed models of leadership that are becoming prevalent in the business leadership discourse, particularly given the marginalised social position that women have historically occupied. The question is whether these social changes affect the characteristics embedded within MacIntyre's (2007) socially constructed management character. The interesting question raised concerns the role of followers within this external context.

Covey (2009:1) suggests that at present the corporate world is in a position where several generations are employed, which brings with it a diversity of opinion and what motivates individuals. Correctly harnessed this diversity can create a powerful synergy for creative and innovative problem solving. The leadership position becomes one of facilitator or in Covey's terms a 'servant leader' (Covey, 2009:1). This would require a new view of where training is given. When entering work, training is offered in the task that needs to be completed, but there is no training in 'followership' or how to become a follower. Taking a post-colonial reading of this state, it is clear that to be a follower is the norm, it is a 'natural' position and therefore the entire workforce instinctively knows how to be a follower. The leader, however, is offered a high degree of training and courses in leadership. Within published work on followership, there were 271,000 hits for followership on Google (accessed 12/4/2011) compared to 242,000,000 hits for leadership.

Hay and Hodgkinson (2006) suggest that the dominant leadership theories provide a view of leadership that does not illustrate how to apply leadership behaviour, as illustrated by Carroll and Levy's (2008, 2010) research, and leaders' inability to understand what leadership actually is. Hay and Hodgkinson (2006) suggest that transformational and charismatic leadership is still embedded within a managerial 'systems-control' (145) perspective, maintaining the idea that leadership is actually concerned with supervising employees who are motivated to by the leader to work hard toward the organisation goals. The research was conducted with a group of MBA students where they identified within the dominant theories taught the figure of a 'superhero' (146). The model put forward by Alimo-Metcalfe and Alban Metcalfe (2005, 2006) suggests a model that is based on support, encouragement and acceptance of personal weaknesses, which the MBA students were able to identify with more, 'I think being a leader is often about exposing your weaknesses as well' (Hay & Hodgkinson, 2006: 147). The conclusion is that perhaps leadership needs to be taught through a process-relational paradigm, with management seen as an integral part of leadership.

The question of the role of business schools in the teaching of leadership is becoming a more important question as the number of business schools increase across the globe. It is particularly important in terms of business ethics, which with international movement of students presents a double edged sword. It means that alternative views of the constituents in business ethics can be discussed, but it also requires sensitivity and the ability to apply ethics to the course material itself. Ruddell (2008) suggests that one of the ways to discuss ethics within the business classroom is to use a transformational leadership model, and model to students through the lecturer actions what being ethical looks like. This can include communicating the lecturer's own teaching philosophy and ethics, showing respect for the students, motivating through outward fairness (65). The problem with using the transformational leadership model, as has been discussed is the area of influencing subordinates. Sidle and Warzynski (2003:44) suggest that employing Actor-Network-Theory would produce a valid way to illustrate to students that the corporate environment is a web of relationships and interactions (44).

The web structure identifies that the business relationships are not static, but always under tension. Relationships and interactions change on a daily basis and the leader is not the centre of the network, they actually have to find their own way into the space between the threads of local discourse and knowledge Sidle and Warzynski (2003:44). Carroll, Levy and Richmond (2008) suggest that rather than measuring leadership against competencies, that

the micro-practices, actions and reactions need to be investigated to capture the more dynamic relationships of leadership. This creates a link with Saraceno's (2010) web structure, where the spaces illustrate that the leader comes into an environment of history, discourse, legislation and discourse and has to find a particular space to inhabit. Cornuel (2007), investigates the challenges facing business schools within a globalising educational arena. There is within this research a clear indication that business schools have to offer some practical way of students gaining applied as well as theoretical knowledge. There is also a suggestion that a balance has to be sought between West-East and East-West knowledge, skills and attitudes, together with a focus of multi-disciplinary aspects of the business environment. This creates, within the business school, a web of interactions, diverse views and multi-disciplinary approaches, producing the possibility of exploring a creative and innovative teaching environment for students.

The above debate corresponds to Densten and Gray's (2001) concern with the connection between leadership and reflection. The investigation does not only deal with reflection on particular events or decisions made, it considers the role of a critical reflective stance in the learning and education of leadership. Critical thinking, learning and reflection are difficult processes to learn, it requires consideration of multiple perspectives followed by synthesis and analysis of the information. This does however provide business schools with an opportunity to convert academic principles into leadership action through the developing of a social process where views of subordinates, peers and superiors can be sort and used, developing a more inclusive view of leadership practice. Through this method of teaching leadership a respect for the follower is developed, together with a questioning of the leader's own decision making process. Critical reflection within the university environment is an important aspect of developing a deep rather than surface approach to learning, which has direct relevance to the work situation. This is particularly important in relating evidence used in the decision making process to the conclusions or solutions reached (Mohamed, 2009:309). The use of critical reflection as a management tool is also grounded within Burn's (1978) definition of leadership, where there is mutual development between leaders and followers.

The notion of educating forms a reoccurring element of leadership definition, providing a springboard for the work of Hosking and Morley (1988). Here leadership is defined as an educating process premised on specific acts that are perceived by those affected as contributing to the social order. Leadership becomes an emergent rather than preconceived act, based on contingencies rather than causal notions of decision making.

This work can be traced back to Burn's view of leadership, in that it is concerned with developing the followers particularly in terms of morality, through which the leader's own moral stance is enhanced, thereby contributing to the social order and general development. The concept of a business leadership model is a universally accepted ambition although the traits and characteristics are far from defined or agreed. The silencing of the voice of dissent raises questions as to the form and function of leadership. This specifically raises questions concerning power and distance both in the role of leadership and in the leadership literature itself and consequently trust that is invested in both.

Although the transformational leadership model has been around for over 30 years, the underpinning notion is on the development of staff who report to the leader. However, Reichwald, Siebert and Moslein (2005) research into leadership excellence in 37 multinational companies, compiling evidence from 110 executives over a 2 year period, is that coaching is the lowest % of day to day leadership activities utilising approximately 8% of the leader's time and corporate principles and values being the highest at 91%. This can be traced to the way that leaders are measured, with target evaluation being used in 70% of the leaders studied and employee surveys being 16%. 80% of performance recognition is therefore based on an incentive scheme which uses performance and target evaluation (Reichwald et al., 2005: 190-192), rather than feedback from subordinates. Leadership coaching itself is regarded by Ely et al, (2010:597) as a relatively recent mode of leadership development. What is interesting about the terminology used in the article is the reference to the 'coached' being the 'client'. A further question asked by the team regards the evaluation of coaching. This creates problems due to the lack of definition as to what exactly a leader is.

5.4 MACRO LEADERSHIP STATEMENTS

This is the first of two related chapters which comprise the History of the Present and represent an interpretation of the literature from a view point of authority and representation. This perspective provides a macro view of the body of knowledge associated with the present day understanding of business leadership. This chapter has identified the main threads that together enable the concept of leadership as a transformational paradigm to be recognisable and differentiated. Within this view the binary opposition between leaders and non-leaders is apparent and creates a Derridean centre of values against which non-leaders are differentiated. Bringing together the threads

of discourses that are generally kept separate for example education and language challenges enables the transformational leadership paradigm to be recognised and named.

The web of diverse dialogues consists of the way leadership is defined, differentiated, performed and educated within a system of signs and symbols identified by Foucault as the Grid of Intelligibility (Dreyfus & Rabinow, 1982:120). It is the space where these influences coalesce into a recognisable dominant paradigm. This in turn provides an underpinning cognitive map that influences researchers when conducting and analysing results, implicitly influencing many aspects of business management, leadership, education and research. Bringing together the literature in this way has revealed two insights. The first is the difference in moral basis of the original transformational leadership models by Burns (1978) and House (1977). The Grid of Intelligibility has also illustrated how the idea of morality has gradually been replaced by that of motivation, identified particularly in the work by Bass (1985). The second insight reveals that the differentiation between transactional and transformational leadership may not be based on differences between management and leadership, but may be a difference in transformational possibilities of the future and of the present. From this review of the threads of influence on leadership research the main statements of leadership can be identified, providing a foundational point to achieve the third research objective.

The first thread in this web concerns the definitions and models of leadership. Within the concerns raised in this section is the lack of an agreed definition of leadership, which forms the control for all leadership research, and the underlying implicit 'capitalistic imperative' which stretches back to the eighteenth century. The developing issues surrounding trust have been explored, and the literature review indicates there is a relationship between the physical leader follower distance and the perceived distance. This includes the notion of power held at the leadership level, together with a suggestion which has relevance within modern global corporation and engages with the interaction of the leader in the task that is being performed.

One of the issues recognised in the introduction was that of social changes, an area that is rarely researched (Antonakis & Atwater, 2002; Collinson, 2005). When examining the current situation in America, it is possible to see how the power/distance gap between the middle-classes in America and those in the top one per-cent is getting greater both physically and in a perceived sense

it is one thing to suffer income stagnation, it is another to realise that you have a diminishing chance of escaping it – particularly when the fortunate few living across the proverbial tracks seem more pampered each time you catch a glimpse. (Luce,2010)

This raises the question as to whether the perceived power/distance in America which has always been low, will now become greater due to changes in the economic and therefore social conditions of the main economic group in the population. The issue of power/distance is created by the very notion of leadership and the way power is viewed within Western societies, as belonging to a person or a group of people (Marx, 1894). It is at this juncture of social and demographic change that the origins of leadership need to be revealed.

When dealing with the educational side of leadership development the issues contained within the critical voices concerning the development of leadership have to be acknowledged. Harding (2003) develops the notion of a managerial identity that is performed by those who wish to be managers. Within the critical voices of Thorpe, Lawler and Gold (2007), Cooper (1989), Price and Hicks (2006) and Parker (2006), there are a number of assumptions that underpin the leadership theory. Even the new direction indicated by the *Leadership Quarterly* is based on the assumption that leadership is a natural condition, and that the essence of leadership is still to be discovered. This relies on the premise that all previous research has been developed from a neutral, objective stance that reflects the reality that is out there, as discussed within Chapter Three and the philosophical considerations.

Taking Western's (2008) premise that the leadership literature has to be viewed at an angle, it seems important to configure leadership literature in an alternative way; a way that enables the dismissed voices to be heard, and that takes in the complexity of social, economic, historical and cultural context, exploring the question 'how has leadership developed?' rather than 'what is leadership?'. The issues developed by Cooper (1989) and further explored by Alvesson and Skoldberg (2003), and taken up recently by Fairhurst (2009) and Carroll and Levy (2010) who investigate the narrative and discourse involved in the development of a leader identity. This is an important aspect to consider when developing present and future leaders. The main leadership statements within the Grid of Intelligibility surrounding the identified dominant transformational model of leadership are that:

- Leadership is identified through specific performance and is future orientated
- Leadership focuses on developing an individual's motivation

- Leadership concerns the control of power
- Leadership occurs within the boundaries of an isolated organisation

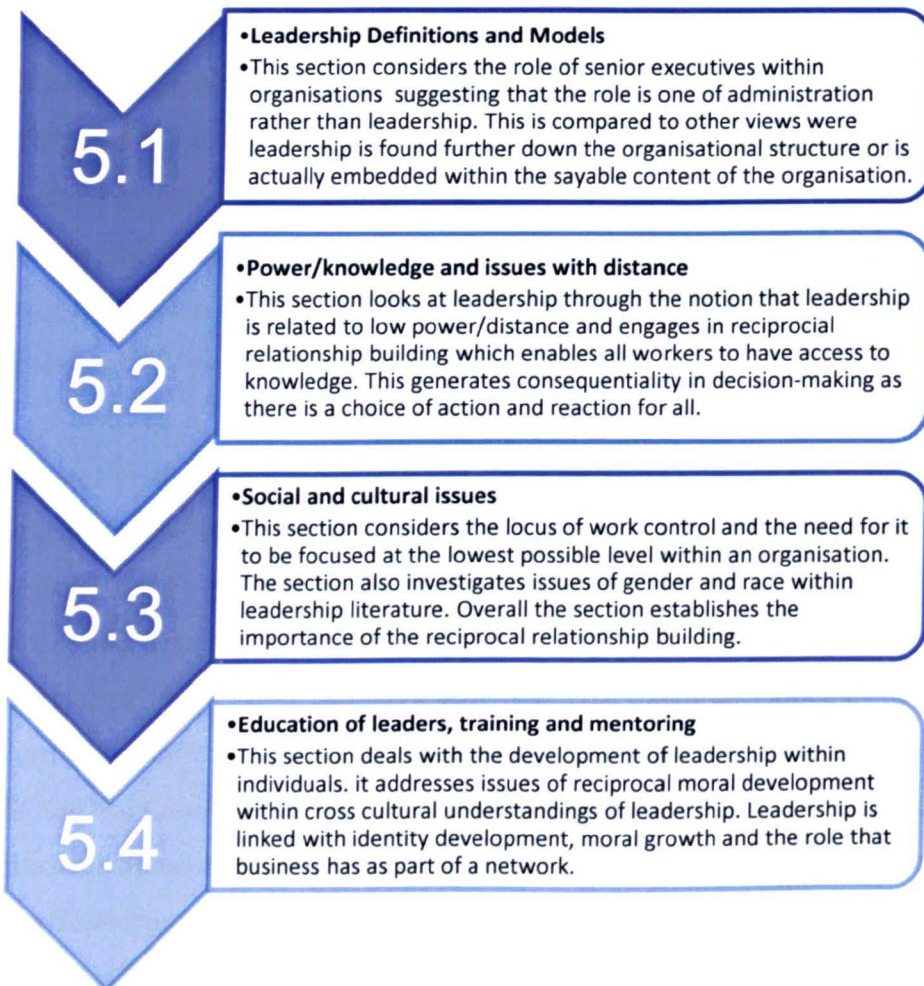
Chapter Six, concerned with de-centring the leader identified four competing statements of leadership. It is these main statements of leadership that will be used in Chapters Seven and Eight to conduct the genealogical tracing. Chapter Six continues the interpretation of authority and representation and views leadership from a micro-level focusing on literature that had its origins in the UK and was written between 2007 and 2009. Rather than constructing a view of leadership, this chapter deconstructs the leadership articles to de-centre the leader.

6 DE-CENTRING THE LEADER IN UK LEADERSHIP LITERATURE

“Just look along the road, and tell me if you can see either of them.” “I can see nobody on the road,” said Alice. “I wish I had such eyes,” the King remarked in a fretful tone. “To be able to see Nobody! And at that distance too! Why, it’s as much as I can do to see real people, by this light!” (Carroll, 1998:194).

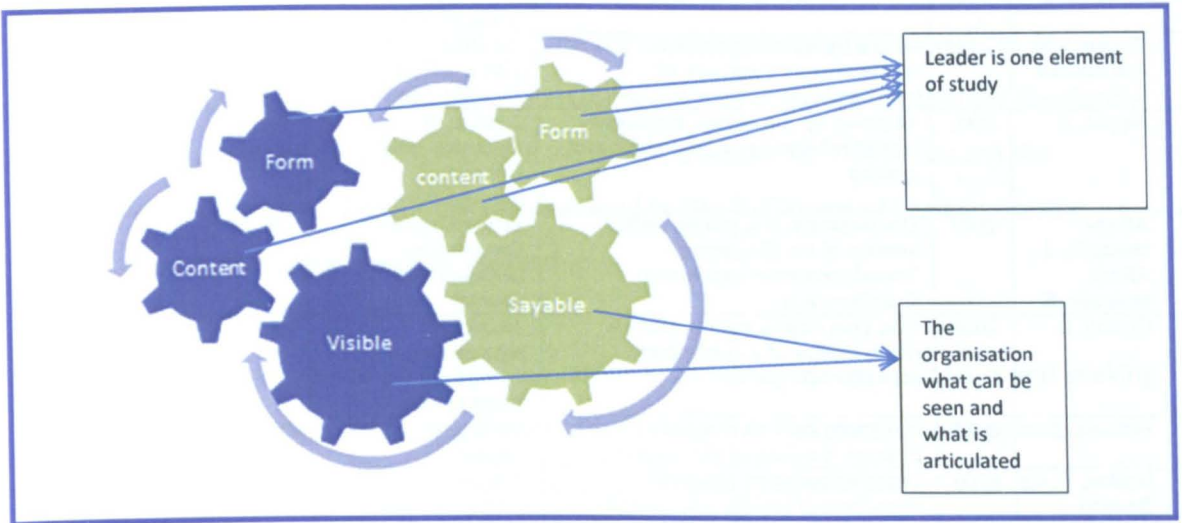
It is often difficult to see at a distance what is happening, but like the king, it is often equally difficult to see things that are close by, but to be able to investigate and explore at both the micro and the macro levels becomes an important issue when deciphering the patterns of leadership from the present through to the past (Gleick, 1998). The Grid of Intelligibility provided an assessment of the currently dominant literature and its relationship to the transformational leadership paradigm, with the leader at the centre of the research. This chapter offers an alternative structure that is specifically UK orientated in order to utilise the post-positivist philosophy put forward by Feyerabend (1993), developing alternative leadership statements.

Figure 17: Mapping of Chapter Six



In order to develop the micro statements of leadership currently available in the present, an interpretation and understanding of Foucault's notion of the Visible and Sayable has been developed (Figure 18).

Figure 18: The Visible and Sayable



As described more fully in Chapter Four, section 4.2.4, this method of reading the texts enables the leader to be de-centred, as Bryman (1992) suggested the focus on the role of leader as an individual is over emphasised, more attention should be paid to the interactions between individuals. The Visible and Sayable develops that process offering a method to look at not only the leader as the visible form of an organisation and the leader influence on articulating the Sayable content of the organisation which is embedded in strategy, mission statements and values. The model also encourages the examination of the organisation itself through the Visible form and the interactions between all members of that organisation through the Visible content. Although the following articles have not been written with this model in mind, they can however be deconstructed to identify these elements where they are available. What is interesting is those articles where these elements were not available within the text, ended with a conclusion that focuses back on the individual leader.

6.1 LEADERSHIP DEFINITIONS AND MODELS

Within this first section there are 9 journal articles of the 37 identified directly engage with the search for leadership definitions and paradigms from a UK perspective.

No	Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
3	Sheard,A.G. Kakabadse, A.P.	2007	A role based perspective on leadership as a network of relationships	Journal of management Development	26:4
4	Rippin, A	2007	Stitching up the leader: empirically based reflections on leadership and gender	Journal of Organisational Change management	20: 2
6	Alban-Metcalfe, J Alimo-Metcalfe, B	2007	Development of a private sector version of the (Engaging) Transformational Leadership Questionnaire	Leadership and Organisation Development Journal	28: 2
3	Collins, D	2008	Has Tom Peters lost the plot? A timely review of a celebrated management guru	Journal of organisational change management	21 (3)
6	Petrovic, J	2008	Unlocking the role of a board director: a review of the literature	Management Decision	46 (9)
7	Bolden, R. Gosling, J. Adarves-Yourno, I	2008	High Performance Leadership: Narratives of identity and control in corporate leadership development and performance management	Business Leadership Review	5 (1)
4	Archer, D Cameron, A	2009	Tough times call for collaborative leaders	Industrial and Commercial Training	Vol. 41 No 5
8	Jepson, D.	2009	Leadership context: the importance of departments	Leadership and Organisational development Journal	Vol. 30 No. 1
11	Mostovicz, E.I. Kakabadse, N.K. Kakabadse, A.P.	2009	A dynamic theory of leadership development.	Leadership and organisation Development Journal	Vol.30, No.6

The previous chapter illustrated how current definitions and models of leadership are still heavily influenced by the USA transformational leadership model. Hunter et al, (2011) comments that research needed to move beyond the visionary charismatic models and transformational models. Western (2008) proposes that leadership literature needed to be eschewed in order to create alternative perspectives that would allow a heterogeneous rather than hegemonic dialogue to develop. This would enable leadership paradigms to be more agile in their response to the many competing challenges facing the business environment in the 21st Century. The primary aim of this section is to identify through the literature what statements dominate this UK perspective of leadership definitions and models, compared with the macro aspects covered in Chapter Four.

Mostovicz, Kakabadse and Kakabadse (2009) developed the view that the hegemonic leadership dialogue is generated through opposing binary positions developing a narrow view of the process of leadership by forcing a focus on the individual leader. This reiterates Foucault's view of the Visible and Sayable form and content that should be considered

when undertaking research into specific discursive phenomena such as leadership. The first binary position considers that leaders are born and that the qualities of leadership are subconscious. The second is that leaders need to develop the skills required. Both positions are premised on the 'what' is leadership and 'how' it is achieved rather than 'why' are individuals motivated to pursue this difficult and challenging role. For Mostovicz et al, (2009) leadership is defined as being based on the notion of total commitment to the process of seeking a purpose and is based on personal motivation to continually develop. However, Mostovicz et al, (2009) recreate the binary division identified through the development of two specific world views that lead to the fulfilment of their leadership definition and developing model of leadership.

A 'theta' worldview is based on social orientation, community, developing trust and seeking truth. The 'lambda' view is a personal orientation, constant challenge, creativity and personal freedom is important. Truth is based on rules and not discovered, and the characteristics of a lambda personality are developed consciously. For the 'theta' personality, the underpinning characteristics are inherent. Mostovicz et al's (2009) have not been able to move out of the binary division that they recognised. When considering this paper through Foucault's (2007) notion of the 'Visible and Sayable' a further difficulty is presented. The 'sayable' has been articulated through the leader's worldviews. However the visible has been occluded, through the invisibility of organisational stakeholder world views. This suggests that the concept of worldviews is limited to those in leadership positions. Here there are very strong associations with the transformational leadership paradigm, in which the two key elements address the notion of inspirational visionary future.

The first element is the ability to create an inspirational visionary future, dealing with future transformations rather than transformational possibilities of the present. The other association is with the notion of morality in both Burn's (1978) and House's (1977) definitions. Within the lambda view there is a continuing journey to discover the truth; the theta view is based on ethics which result from agreed laws. This would suggest that the theta view is based on House's charismatic leadership model and that the lambda view is based on Burn's (1978) transformational leadership. The anomaly presented which does not form part of the current transformational paradigm is that of continual self-improvement based on critical self-reflection and understanding, and is more in line with the model developed by Burns. It is these aspects that appear within the collaborative leadership frameworks identified in the sample of journal articles sourced in the UK. Alban-

Metcalfe and Alimo-Metcalfe (2007) research into nearby leadership used the transformational leadership model as a base for their own leadership definition.

Within this definition there is a focus on actual actions rather than effects on the subordinates, has reduced the binary effect of leadership definitions. The actions were based on; sharing genuine concern, enabling others as a result of trust, being accessible, encouraging questions, acting with honesty and truthfulness, being entrepreneurial which concerns dealing effectively with the external context, resolving complex problems, networking, focusing team effort, developing shared visions and being sensitive to all subordinates in facilitating change (Alban-Metcalfe and Alimo-Metcalfe, 2007:113-114). These actions result in a sense of partnership between all those who make up the visible substance of an organisation, which is premised on mutual respect and support together with a feeling of excitement whilst working on shared visions (Alban-Metcalfe and Alimo-Metcalfe, 2007:117). This leads to a conclusion which suggests that the performance and vocalization of an organisation's articulable form takes place at a nearby level, rather than from the senior management team.

The articles examined so far have identified a need for leaders not only to understand others, but also to critically reflect on their own views. This represents a change in focus from the transformational model explored in Chapter Four, and appears to centre around the collaborative leadership models. Archer and Cameron (2009) identify the need for collaborative leadership when considering the challenges for twenty-first century business organisations. These challenges created through the formation of global alliances, collaboration and coalitions have resulted in the need for an alternative leadership style that is not only collaborative but also able to deal with conflict management. Within this model there is an importance attached to the leader understanding, knowing and developing their skills, knowledge and personal insight (Archer & Cameron, 2009:233). However, due again to a focus on a single leader, the collaborative element is lost, as the majority of managers within the organisations are rendered invisible.

As a consequence the paper actually defined a 'super-leader' who would be able to hold those difficult conversations (Archer & Cameron, 2009: 234-235). The 'super-leader is again the central point of knowledge , finding out the aims and objectives of each group, discovering win-win scenarios and ensuring that the 'greater good' is articulated. So, although framed under the title of collaborative leader, there is still a transformational leadership paradigm at work, the need for visionary future articulations of the greater good

and the joint mission and strategy of the organisations involved. Bolden, Gosling and Adarves-Yono (2008:7) support this conclusion through the acknowledgement that the hierarchical structure still contains the senior leaders, shareholders and therefore power. The research by Bolden et al, (2008) and Mostovicz et al, (2009) share a commonality in a transformational leadership paradigm as the base of the collaborative leadership models, the main difference is the focus on the leader's personal and on-going development.

Walton (2007) lays the foundation within these selected articles for the importance of leader's self-development; it does however illustrate the foundational element of the transformational leadership paradigm, and again it is due to the focus on the individual leader's actions and articulations. The main premise in Walton's (2007:7) paper is the importance of the psychological characteristics of the leader as it can influence the leadership style throughout the organisation positively or negatively and this in turn affects conflict resolution, creativity and decision-making throughout the organisation. Petrovic (2008:1373) summarised in his research on the functioning and role within boards of directors that the executive leadership will decide the 'character of companies in the coming years'. Returning to the paper by Mostovicz et al, (2009) on alternative world views of leaders, the findings have a profound impact on the culture of organisations and on the people within those organisations. This mirrors the underlying principles of the transformational paradigm, with power and knowledge centred on an individual leader.

Jepson (2009) demonstrates the opposite view, suggesting that senior leadership has little influence on the way leadership is conducted throughout the organisation. He suggests that each department has its own leadership style and that organisations are actually composed of 'nested networks' (Jepson, 2009:41). One respondent summed up the situation by commenting 'surely first of all, how oneself is being led. Every leader is being led, gets goals and guidance from somebody above' and ultimately the important points of reference are 'how the superior of the leader behaves, how the subordinates behave and you then fit yourself in somewhere'. It is within Jepson's notion of nested networks that collaborative leadership starts to be recognisable. The focus at the micro-level of the organisation to define leadership as reflected in the work of Jepson's (2009), suggests there is not just one culture within an organisation which is defined by a single leader. Jepson (2009) has been able to identify a more complex arrangement at the micro-level as there is actually an engagement with both the visible in terms of the employees in each department, and the organisational context. This has reduced the focus on the individual leader, enabling Jepson to develop a more holistic view of leadership roles.

Sheard and Kakabadse (2007) and Sheard, Kakabadse and Kakabadse (2009) together with Petrovic (2008:1386), conducted research into the 'black hole both theoretically and empirically' of the board of directors, this research looked into the leadership patterns within this group of leaders/managers. The 2007 research found that teams initially chose an informal social network leader. Once the social network developed, an informal task network leader is chosen, who co-ordinates all activity to do with task completion. The final team leader is the macro leader, who has a broad view of internal and external conditions; this leader tends to be an external member of the team. This exemplifies the notion of nested networks within which individuals can develop and learn about themselves and those whom they work with. In further research Sheard, Kakabadse and Kakabadse (2009) identified collaborative and distributed leadership within the board of directors, where by the leadership function moved depending on the task in-hand and which member of the team had the skills required. This movement of leadership function actually creates a series of networks which are nested within the overall functioning of the board of directors.

However, when considering this within Foucault's notions of the Visible and Sayable form and content there is again only the voice and visibility of the leaders. This is particularly raised by Petrovic (2008) who identifies the fact that the whole organisation has been open to scrutiny and measuring, and the world of the board is generally closed and unknown. This does however raise questions concerning the transformational leadership paradigm. If as suggested by Rost (2007) leadership is an influencing relationship between leaders and followers to enable real changes that are based on mutual goals, then the board of directors are not perhaps leaders. Petrovic (2008) addresses this point, commenting that boards of directors have a choice of roles, one of which is based in agency theory (2008:1376) and the other is one of stewardship. Agency theory concerns control and the protection of shareholders interest, and stewardship is a more strategic role in which the board of directors should have an understanding of the expectations of an organisations workforce.

The notion of networks is taken one stage further by Rippin (2007) who suggests that a network if it has clearly defined and agreed objectives which are based on mutual goals, the presence of a physical leader is not required. Her research was conducted within a quilting bee, which had a deadline to produce 6 quality quilts ready for an international exhibition. Each of the six team members started a quilt, the quilt plus a card with the instructions on would then be sent to the next participant. In this way six quilts were made by six different people ending with the person who initially started a particular quilt. When

considering Foucault's 'Visible and Sayable' the card contains the mission, the values and the task instructions, the quilters form the visible substance and the visible form is contained by six individual homes. Although there is no leader, each of the six members of the group take a leadership role in terms of creativity and decision making within their step of the process, developing collaborative leadership.

The research conducted by Rippin(2007) also illustrates Walton's (2007) comments that the focus on leadership personality relegates the context to the background of the study, which then seems to generate definitions that are largely underpinned by the transformation leadership model. Collins (2008) critiques Tom Peter's changing narrative style. Although Peter's himself is an American author, Collins is critiquing from a UK perspective. He demonstrates how the effect of multiple contexts rather than just considering the individual leader, alters the conclusions. Also within Collin's critique there is a clear view of how a modernist perspective limits the critique to that of individual leadership. The discussion illustrates how a post-modern perspective offers a different view of Tom Peter's later work. Tom Peters is a celebrated management guru and co-writer of the ground breaking text *In Search of Excellence* (1982). Collins (2008:327) suggests that in recent years Peter's stories contain fewer leader figures from industry as his main character and instead he is substituted as the heroic figure. The analysis concludes that Peter's has been estranged from the 'high society' of the corporate world (Collins, 2008:328), and is therefore reduced to commenting on his own experiences. However, an alternative reading, based on the notion of the Visible and Sayable suggests that Peter's has managed to de-centre the leader from the narrative enabling a focus on the leadership actions rather than the leader. The alternative reading is based on one of Collin's (2008) examples taken from *The Pursuit of Wow! Every Person's Guide to Topsy Turvey Times* (1994).

Peter's narrative creates the visible substance and form which is a desk clerk and an engineer working in a Radisson Hotel in Vermont. It is also possible from information in the text to identify the mission and strategy of the Radisson group from the mid-1980s through to the mid 1990's. At the time, the main organisational objective of the group was based on fast restaurant service and the number of 'covers' turned over during the lunch and dinner service times (Romeo, 1985). The missing element is the leader's articulation and actions. Through the narrative it is the impact of leadership articulations found within the desk clerk's actions that are important. The priority was not based on guest satisfaction, "she said the engineer would be "right up". By the time I checked out, two hours later he had not made it' (Peters in Collins, 2008:330). Collins identifies this as an episode of Peter's

estrangement from the Boards of Directors and occupying a position of, 'standing with the rest of us on the outside looking in' (Collins, 2008:330). It can however be read as Peter's identifying a narrative strategy that highlights the leadership process rather than the leader and importance of the actions that are created by leadership statements. This links with hook's (1990) notion that by deliberately marginalising oneself it is possible to develop a more creative and inclusive space than is found within dominant discourses.

6.1.1 CONCLUDING ANALYSIS OF LEADERSHIP DEFINITIONS AND MODELS

Within the History of the Present the articles identified as being relevant to the defining of leadership do not give a clear definition of leadership. However, as Cuilla (1995) suggests this could be viewed as leadership in the UK forming a distinct paradigm based on Kuhn's (1970) analysis of scientific research. Within this analysis Kuhn (1970) suggests that definitions and rules become internalised once a specific body of knowledge becomes a paradigm. However, the lack of articulated definitions could also indicate an alternative model to that of transformational leadership paradigm. Three main areas concerning statements of leadership developed through this section. The first is visible when comparing UK definitions with those found in the previous chapter. There appears to be an emphasis on a more micro-level research agenda, suggesting that universalisation of theory does not adequately describe leadership.

This is identified in the articles probing the actual leadership capabilities of the senior or executive management team. The suggestion from a UK perspective is that this team may well be administrators maintaining an overview of corporate control and that leadership appears to occur further down the organisational hierarchy, enabling a more relational style to develop. The second area concentrates on networking, which is in part created by the focus on leadership being nearby and local. This enables a closer view of the relational aspects of the leadership process which involve a reciprocal relationship based on trust and honesty, echoing Rost's (2007) definition of 21st Century leadership.

The final point identified within the analysis of these articles is the perspective that is taken. When the leader is examined in isolation, elements of transformational leadership are invoked to identify and explain the actions observed. When, however other contextual elements are revealed, the focus moves away from the individual leader to the process of leadership as observed in Collins (2008) assessment of Tom Peter's narrative style. From the definitions of leadership the main statement of leadership appears to be based on near-by leadership suggesting the importance of transformational moments of the present.

6.2 POWER/KNOWLEDGE AND ISSUES WITH DISTANCE

From the 37 articles identified for these phase of the study, 16 deals with issues of power/knowledge and distance in relation to the leadership role. This indicates that there is still a concern regarding these issues in twenty-first century UK.

Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
Schyns, B Sanders, K	2007	In the eyes of the beholder	Journal of Applied Social Psychology	37: 10
Schyns, B Felfe, J Blank, H	2007	Is Charisma Hyper-Romanticism? Empirical Evidence from New Data and a Meta-Analysis	Applied Psychology: An International Review	56: 4
Rippin, A	2007	Stitching up the leader: empirically based reflections on leadership and gender	Journal of Organisational Change management	20: 2
Alban- Metcalfe, J Alimo- Metcalfe, B	2007	Development of a private sector version of the (Engaging) Transformational Leadership Questionnaire	Leadership and Organisation Development Journal	28: 2
Kang, Stewart, J.	2007	Leader-member exchange (LMX) theory of leadership and HRD	Leadership and Organisation Development Journal	28 (6)
Ford, J. Lawler, J.	2007	Blending existentialist and constructionist approaches in leadership studies: An exploratory account	Leadership and Organisation Development Journal	28(5)
Kakabadse, A.P Kakabadse, N.K. Lee-Davis, L.	2007	Three temptations of leaders	Leadership and Organisation Development Journal	28 (3)
Ford, J Harding, N	2007	Move over management: we are all leaders now	Management Learning	38
Biehl, B	2008	The performance of women and men in organisations: a theatre studies approach	Gender in Management: an International Journal	23 (7)
Vickers, D	2008	Beyond the hegemonic narrative – a study of managers	Journal of Organizational Change Management	21 (5)
Petrovic, J	2008	Unlocking the role of a board director: a review of the literature	Management Decision	46 (9)
Fowle, J Wood, M	2009	The emotional impact of leaders' behaviour	Journal of European Industrial Training	Vol. 33 No. 6
Cunliffe, A.L	2009	The Philosopher Leader: On relationalism, ethics and Reflexivity. A critical perspective to teaching leadership	Management learning	Vol. 40 No. 1
Essers, J Bohm, S Contu, A	2009	Corporate Robespierres, ideologies of management and change	Journal of Organisational Change management	Vol. 22 No. 2
Sheard, A.G Kakabadse, A.P. Kakabadse, N.K	2009	Role as a mechanism for rotating leadership in a group	Journal of management development	Vol. 28 No.6
Jepson, D.	2009	Leadership context: the importance of departments	Leadership and Organisational development Journal	Vol. 30 No. 1

When considering Hofstede's (1980) research on dimensions of national culture, it is suggested that there is a low power distance within the UK, which in turn provides a rationale for relational versions of leadership particularly the focus on networks. This notion resonates with Foucault's (2007) views on power. For Foucault (2007) power is

exercised through a network of relationships which helps develop a pluralistic approach to actions and reactions within any community of people...including those working in an organisation. Foucault uses the notion of pluralism to describe how power and therefore knowledge is distributed within society. It is based on the general availability of knowledge, which then allows individuals to choose an action which may have developed on the bases of similarities or differences.

This section of the Visible and Sayable within UK leadership literature examines the choice of action available demonstrating consequentialism rather than causality. There are three main approaches found within the fourteen articles that deal with issues of power and knowledge. The first deals with performance and the effect of leadership on subordinates including spaces of resistance. The second area deals with power as a possession and its effect on issues of unethical leadership. The third area deals with power/knowledge being used as a network structure, illustrating how power as a force rather than a possession enables creativity and innovation which result from the action of pluralism. The reflexive interpretation will reveal the leadership statements for this section.

The idea of performance within the discourse of leadership demonstrates Foucault's development of discursive practices, where there is interplay between a 'code that regulates ways of acting – and the production of true discourses that legitimates these ways of acting' (Foucault, 1975: 47). The use of theatre studies in the examination of leadership has highlighted some significant aspects of leadership performance particular at corporate functions (Biehl, 2008). Biehl draws on the work by Butler (1990) who specifically researches the notion of gender performance and its cultural construct. Within leadership, the enactment of leadership that the working population of the UK associates with leadership is the annual video of the chief executives' annual speech. Those at the top of the corporate hierarchy will see the performance in person; others will see the filmed version (Biehl, 2008). It is the notion of spectacle which Biehl (2008:525) investigates, the lectern, special podium, carefully planned lighting, loud speakers and large screens all 'generating an aura of importance'. The power is seen and the knowledge heard but always at a distance. The performance gives the impression of power, but theatre is actually based on the fact that nothing is as it seems (Biehl, 2008:523).

Biehl (2008) specifically examines the performance element of the top management team. This brings into question whether or not the top leadership team can actually change the characteristics of the company. Walton (2007:7) and Petrovic (2008:1373) both suggest in

the previous section that the functioning and performance of the top leadership team determines the character of the company, Jepson (2009) and Alban-Metcalfe and Alimo-Metcalfe (2007) suggest that the actual difference in company culture derives from those in the more front line management positions. Alban-Metcalfe and Alimo-Metcalfe (2007) describe this as near-by transformational leadership. Fowlie and Wood (2009) explore the impact of near-by leadership behaviour on subordinates, investigating both good and poor leadership behaviours. One of the issues raised by Fowlie and Wood (2009) is implicit in the writing and deals with the actions of near-by leaders being in alignment with that of the company's mission, values and strategy. This particular research has a focus on the visible substance of the organisation in terms of those who work within the organisation and links to the sayable form which is the way in which the company mission and strategy is enacted and articulated by the leaders.

There was agreement amongst the respondents in Fowlie and Wood's (2009) research on actions that contributed to good and poor leadership and the behaviour this then elicited in subordinates. The performance of poor leadership is demonstrated in a lack of self-management particularly in terms of being consistent in behaviour. The other main area was based on relational management and included lack of face to face contact which covered three main areas. The first being the absence of coaching and mentoring, the second was a lack of involvement in day to day actions and final area was generally being unapproachable (Fowlie & Wood, 2009:564). The respondents agreed that this left the teams feeling angry, frustrated and anxious (568). Good leadership was characterised by face to face interaction, being visible, approachable and being a good listener. These actions created feelings of optimism, commitment to task, confidence, creativity which were attached to the leader's own social awareness. When considering the transformational leadership model, these are the positive characteristics that are cited by Bass and Avolio (1994), corresponding to individualised consideration, as being essential in improving organisational effectiveness. There is however counter arguments to Fowlie and Wood's (2009) research.

These arguments are based on Meindl's (1995) views on the romance of leadership, which implies that leadership is a purely social construct in which some subordinates may be prone to romanticise leadership (Schyns, Felfe & Blank, 2007a; Schyns & Sanders, 2007). The research questions Bass's (1985) development of the Multifactor leadership model on the basis that the categories are drawn from subordinates definition of exceptional leadership. The study suggests that the perception of leadership, whether good or bad, is

not necessarily a mirror on reality, but is a perception refracted through the personality of subordinates and their prediction of romanticise the leader (Schyns et al., 2007a:520). In the research by Schyns and Sanders (2007:2359) it was concluded that the context was also very important in terms of subordinates perception of good and poor leadership. For example in accountancy conscientiousness would be important and in a hospital, agreeableness. Although the conclusion of both pieces of research was that subordinates identified as 'weak' (Schyns & Sanders, 2007:2359) were more likely to perceive and attribute transformational leadership qualities, when considering the results through Foucault's Visible and Sayable an alternative understanding can be developed.

When considering the contextual importance identified by both these research papers, there is an indication that the subordinates are actually matching the leader performance to their understanding of the organisation's mission, strategy and values. This would then create an alignment between the organisation's main rationale, the leader's focus and the performance that the subordinate expects of both himself and others in that particular organisation. This is in contradistinction to that of the transformational leadership model which suggests that the leader's task is to re-align the subordinates values and beliefs with that of the organisation. Kang and Stewart (2007) recognise within their research a mirror image of the events identified by Sheard, Kakabadse and Kakabadse (2009) work with the board of directors and which supports the reading of Schyn et al, (2007) research. Kang and Stewart (2007) recognise the fact that individuals choose where they want to work based on an understanding of their own characteristics and traits. The leadership role is then to match the job role with the individual that will then fully align the subordinates own character with the task and through to the organisation's mission and values.

To achieve this, the leader has to use relational management in order to identify a particular subordinate's preferences and strengths and there has to be an awareness of the day to day tasks required in order that the two can be matched. This refers back to the work by Fowlie and Wood's (2009) that identified these traits as important in a good leader. The role offered by the leader is either taken by the subordinate who successfully fulfils the roles and responsibilities offered. This then enables the leader to empower the subordinate to develop that role in line with the individual's personal characteristics and the organisations mission and strategy. This process develops trust between leader and subordinate and the role becomes routinized for that particular individual. On the other hand as recognised by Sheard and Kakabadse (2007) the role can also be rejected or

negotiated. This would require the leader to spend more time identifying the main points of the task and the characteristics of the individual (Kang and Stewart, 2007:541).

When considering the notion of power/knowledge the previous discussion has identified that for the leader, knowledge develops from an understanding of who we are in relationship with others which suggests that both parties have equal access to power. This is particularly demonstrated by Kang and Stewart (2007) who identify that if the subordinate's ability levels are understood they can be offered and are able to accept a task that they can do, which can then be developed which enables a commitment to achieve. This then develops a partnership built on trust with no distance between the leader and the subordinate. One of Cunliffe's (2009:92) respondents suggests that leadership concerns a basic liking of, interest in and a sense of enjoyment in bring people together. However, Kang and Stewart (2007) point to a second scenario in which the team member was not known to the leader and did not feel comfortable in negotiating the task as no relationship had been developed resulting in a failure to deliver.

Another of Cunliffe's students (2009:97) echoes this finding,

I have difficulty dealing with team members that demonstrate lack of ability to deliver on committed tasks, or that have accepted tasks that are beyond their capability (Cunliffe, 2009:97).

Bringing the experience of Cunliffe's respondent and the research completed by Kang and Stewart (2007) together there is an underlying theme that the development of close relationships built on trust is required. If this does not occur, and distance between the leader and the subordinate affects this relationship building a negative circle of inappropriate allocation of tasks by the leader, and an inability by the subordinate to negotiate that task and therefore a lack of achievement and commitment ensues. Essers, Bohm and Contu (2009) explore how this phenomenon of lack of trust and relationship building develops the distance between leader and subordinate, rather than the distance already being present.

Essers et al, (2009) examine the French Revolution and the Jacobean reign of terror. The study focuses on the need for trust and confidence from the leader to the subordinate and demonstrates how this lack of trust and confidence results in a growing distance which develops into power becoming a possession rather than a force available to all. Within a Foucaultian notion of revolution, the discussion by Kang and Stewart (2007) and Cunliffe (2009) illustrates the importance of small micro revolts. For example changing work

practices in order to make the task more efficient take place without the knowledge of the leader. It is the interpretation by the employee of the leader's articulation and actions associated with the mission, values and strategy of the organisation that directs action. This can only occur when there is a positive low power-distance relationship. The suggestion is that if the leader trusts the team, the leader becomes a facilitator of change rather than the instigator of change. Essers et al, (2009) illustrate the consequences of the leader not trusting subordinates and the research team find echoes in the present day leadership of organisations, as illustrated by the respondent in the research by Cunliffe (2009).

Robespierre, however, did not believe the masses ability to continue with the acts that radical change required, appealing to the revolutionary vanguard saying, 'let us be terrible so that the people will not have to be' (Essers et al., 2009:131). However, this pre-emptive act assumes that firstly the masses cannot be trusted to see the vision through and secondly it disenfranchises people as it signals a basic distrust. The fear identified by Essers et al, (2009:131) is that the frequent calls from modern leaders to 'trust us, we know what the organisation needs' must be read as a general lack of trust by leaders in subordinates, based on the premise that 'we cannot expect you to know'. It is the idea of derailment and the darker side of leadership that is touched on by Essers et al, (2009) and which was explored in more depth by Kakabadse, Kakabadse and Lee-Davies (2007).

The idea from Essers et al, (2009) concerns the reciprocal action required between the leader and the organisational mission in terms of what and how actions and verbalisation occur and the alignment with the employees own needs and wants. Kakabadse, Kakabadse and Lee-Davies (2007) identify the fact that some leaders in leadership positions have a strong desire to pursue their own agendas alongside those of the organisation for which they work. In this scenario, the visible form and substance becomes the vehicle for individuals to forward their own agendas. The problem highlighted within the model of the visible and the articulable is that leadership no longer functions as something worthy and for the benefit of all. The question raised by Price and Hicks (2006) becomes, in these instances more important and questions the justification of differentiation based on rewards and privileges. From an ethical perspective when all things are equal, two people should ethically be treated the same. This creates problems with Walton's (2007) view that leaders need to be better prepared and that more thought needs to be given in matching leaders to the particular task (6). If this suggestion is a requirement to prevent or reduce the issues of toxic leadership, then perhaps Ford and Harding's (2007: 475) declaration that we are all leaders now becomes apt.

What becomes apparent in the literature sourced in the UK is the notion of poor leadership creating a space of resistance or revolution. This suggests that distance is something that is generated by leaders themselves, and is an indicator of poor leadership. The research conducted by Vickers (2008) clearly illustrates the problems created when a new organisational mission is developed that requires new performances from the management teams. This particular example concerns the take-over of a UK chemical company by a larger USA firm. The new mission statement of the firm became, 'bigger, faster, wider' (Vickers, 2008: 566), which was translated by the UK management team as moving away from the specialist production lines to the mass produced products. The leadership from the USA performed in line with the new strategy. Mass production does not require the same senior leadership input as specialist production and was therefore often absent from the site. New relationships were not developed, realignment of staff too tasks was not achieved and therefore resistance to change was generated. The site was earmarked for closure and the management team asked to make the necessary redundancies as quickly as possible.

Instead the UK management team slowed the process as much as possible through agreement with the management team and the trade unions. This allowed time to put a case together which illustrated that the UK production lines were more profitable in actuality than the European lines whose figures were built on projections. This notion of aligning the tasks performed and the roles required are difficult areas for management and it requires constant use of the good skills identified by Kang and Stewart (2007), Fowlie and Wood's (2009) and Alban-Metcalfe and Alimo-Metcalfe (2007), however using Foucault's notion of the Visible and Sayable it is possible to illustrate that it is not only the leader who directs and performs within a company and that it is not the Executive leaders who have most impact on the workforce, it is the mission statement and how that is perceived to be performed by subordinates that makes the difference. A further example is given by Alawattage and Wickramasinghe (2009), which considers the aspects of missions and strategies from a macro position based on the Sri Lankan tea plantations. In post-colonial Sri Lanka land reforms were designed to return land to the local population following the colonial era, when land was taken away.

However, there was disbelief that local people could run small pockets of land with the same efficiency that the plantations managed tea production. This resulted in only 5% of the land being returned the remainder went into government hands and were run as large plantations. So, although the mission suggested that everyone owned the land, the

performance of the management team remained the same as under the plantation owners. Gradually local villages took over pieces of land that were not being planted and formed their own tea markets, thus fulfilling the organisational mission which was to enable local people to become independent land owners. Within this post-colonial example there is also an indication of Foucault's notion of revolution, which also transpired in Vickers (2008) research, demonstrating that it is particular performances of tasks which either align with the mission of an organisation or there is a discord between the two creating revolution.

6.2.1 CONCLUDING ANALYSIS: KNOWLEDGE/POWER AND DISTANCE

Using Foucault's notions of the Visible and the Sayable has offered an alternative reading of the way that power/knowledge and distance operate in terms of leadership.

Transformational leadership is based very much on the premise that power is owned by a particular individual. The theme that appears within the UK specific sample of leadership articles is that all employees, the visible content of an organisation have access to both power and knowledge. In this situation the leader is responsible for making sure that there is general access to knowledge through building reciprocal relationships. When considering the work by Schyns and Sanders (2007) and Schyns et al, (2007a) on romanticising the leader, there is an indication that those leaders who perform relationship building behaviours as identified by Kang and Stewart (2007) are regarded as good leaders. There is little distance between leader and subordinate. In these circumstances the subordinate would consider the leader as good. However, this relationship is not based on a weak subordinate; it is based on a subordinate who is self-reflective.

From a UK perspective this implies that knowledge is equally available to all members of the organisation as opposed to the transformational leadership model. In this model the leader has the knowledge of the subordinate and has to alter the subordinates values and beliefs so they are in line with the organisations. In the UK model there is an indication that the subordinates chooses where to work because they have knowledge of themselves. Poor leadership as illustrated by Vickers (2008) is one where relationship building does not take place, and individuals are unable to align themselves with the organisational mission. The leadership statement for this section is based on the principle that power and knowledge are not the possession of one individual or a particular group of individuals; it is a force that operates through a web that all members of the organisation have access to. This results in consequentiality rather than causality in actions and reactions.

6.3 SOCIAL AND CULTURAL ISSUES

This section addresses ideas from 14 articles which deal with changes that are occurring within UK society and how those changes are reflected within leadership research and literature.

Authors	Date	Article/book title	Journal/ Publisher-Country	Part/ N o Seaso n
Hopfl, H Matlal, S	2007	"The lady vanishes": some thoughts on women and leadership	Journal of Organisational Change Management	20: 2
Alban-Metcalfe, J Alimo-Metcalfe, B	2007	Development of a private sector version of the (Engaging) Transformational Leadership Questionnaire	Leadership and Organisation Development Journal	28: 2
Antony, J Douglas, A Antony, FJ	2007	Determining the essential characteristics of six sigma black belts	The TQM Magazine	19: 3
Stokes, P	2007	The " militarizing" of organisation and management studies	Critical perspectives on international business	3: 1
Fukushige, A. Spicer, D.P.	2007	Leadership preferences in Japan: an exploratory study	Leadership and Organisational Development Journal	28 (6)
Kang. Stewart, J.	2007	Leader-member exchange (LMX) theory of leadership and HRD	Leadership and Organisation Development Journal	28 (6)
Baruch, Y. Jenkins, S.	2007	Swearing at work and permissive leadership culture: when anti-social and incivility is acceptable	Leadership and Organisation Development Journal	28 (6)
Ford, J Harding, N	2007	Move over management: we are all leaders now	Management Learning	38
Smith, J. Rayment, J.	2008	Developing School Strategy: Developing Globally fit Leaders	International Journal of Management Education	7 (3)
Martins, L-P	2009	The nature of the changing role of first-tier managers: a long cycle approach	Journal of Organisational Change Management	22 (1)
Cunliffe, A.L	2009	The Philosopher Leader: On rationalism, ethics and Reflexivity. A critical perspective to teaching leadership	Management learning	40 (1)
Sheard, A.G Kakabadse, A.P. Kakabadse, N.K	2009	Role as a mechanism for rotating leadership in a group	Journal of management development	Vol. 28 No.6
Jain, A.K. Giga, S.I. Cooper, G.L.	2009	Employee wellbeing, control and organisational commitment	Leadership and Organisation Development Journal	Vol.30 No.3
Kemavuthanon, S. Duberley, J.	2009	A Buddhist view of leadership: the case of the OTOP Project	Leadership and Organisation Development Journal	Vol.30 No.8

From the literature review there is a view that the UK is a society in transition. Over the 20th century there has been a move away from enlightenment and the modernistic interpretations of life being rational and scientifically based into a period of post-modernity. This move has posed many questions around control and global humanitarianism. Adler (2010:8) summation of this interaction asks the question, 'how can

power be controlled and used responsibly?' Smith and Rayment (2010: 28) express similar concerns illustrating how organisations hold a great deal of financial power, with fifty of the world's top economies being organisations and not countries. It is this recognition that has created questions regarding the crucial role that business has to play within issues of global humanity. This section will investigate themes identified which address changing roles, challenges with gender, post-colonial influences and notions of language.

Drawing on the historical role of the first-tier manager (FTM), Martins (2009) illustrates how this role mirrors the changes occurring within UK business organisations. Over the past few years there has been a reappraisal of the FTM role. This has occurred largely as a result of changes in the global market conditions, an increase in reliance on technology, an interest in Japanese production techniques, together with new managerial philosophies that include decentralisation, delaying and devolution of power within organisations. Japanese methodologies or 'right first time' methods of production and service have put quality control into the hands of front-line workers. This produced cost savings in that costly quality control departments consisting of specialists were no longer required. Total quality interventions has changed the composition of front-line workers, moving away from specialist functions to a general access of knowledge enabling decisions to be taken at lower levels of the organisational hierarchy. However, this has raised questions regarding the supervision of front-line staff which has generated the potential to radically rethink organisational structure and culture. The introduction of total quality systems (TQS) required organisational knowledge to be available at all levels of the organisation.

The development of work teams signalling a move away from the scientific management model to one based in the use of accumulative knowledge of all functions within an organisation focused on continually improving efficiency, quality and effectiveness. This often requires cross departmental working in networked teams. The FTM role consequently changed from one of supervision to one of facilitator and networker, taking on the role of mentor and coach for those within their work team. Antony, Douglas and Antony (2007: 279) identified the necessary qualities required of the one-time managers which included, leadership, change agent, effective communicator, team builder, respect for others and results-orientated. When considering the transformational leadership paradigm, the least required quality was that of charisma. The identified qualities coincide with the qualities developed by Alban-Metcalfe and Alimo-Metcalfe (2007) nearby (engaged) leader. This corresponds to research addressed earlier in this chapter which demonstrates a change of focus from more distant leadership where power and knowledge

are concentrated to a nearby leadership style where knowledge/power is a force which flows through networks of individuals.

There is also a link with the work of Kang and Stewart (2007) and Cunliffe (2009) who noted the vital role that coaching, mentoring, an awareness of local tasks and being approachable enables leaders to allocate tasks that individuals can develop and take ownership of. This is supported by research conducted by Jain, Giga and Cooper (2009) and Baruch and Jenkins (2007) into employee well-being. The focus on employee well-being illustrates Foucault's visible content of organisational life. For Jain et al, (2009:256) stress the importance of the culture within an organisation and the emotional intelligence, trust and organisational support from the leadership which has favourable effects on employees' general working health. The research work generates a link between these factors and where the work focus of control lies. This idea links the work by Kang and Stewart (2007) and Cunliffe (2009), suggesting that the work locus of control needs to devolved to the lowest levels of the organisational hierarchy. This movement of control and therefore power and knowledge requires high levels of trust from the senior management team and divides the focus of an organisation from a pure maximisation of shareholder profit (Smith & Rayment, 2008: 27) to the need of communication through both words and actions the development and care of the workforce.

Through the articles in this section, there is an interesting debate concerning gender within organisations. This does not address issues regarding the gender of the leader as suggested in research which focuses on the leader, but is revealed through the visible content and form and the link with the articulable form which is identified in the mission, values and strategy of an organisation. This concerns the gendering of organisational culture. Hopfl and Matilal (2007) investigate an overall organisational discourse which revolves around the present state being deficient against the ideal state of future perfection. This analysis corresponds to the discussion in the literature review regarding transformational leadership as a focus on the future state, whereas transactional leadership concerns the present state. To some extent this discourse underpins the rationally based view of business organisations. To emphasise this discourse, Hopfl and Matilal (2007:198) cite a common conversation, "you have to hand it her...she's got balls". This implies that the female leader's most important achievement is the metaphorical acquisition of something that she previously lacked.

The question raised is what is the lack? For the female leader it is the acquisition of rational logic applied in an orderly manner. For the organisation it is the underpinning quest for ultimate efficiency in all aspects of its operations, which is the basis of continuous improvement. Hopfl and Matilal (2007) describe this as a locus of desire, which focuses on the ideal of perfection whether in customer service, quality or leadership. This focus of desire for the ideal always develops a current lack in which development and improved performance will overcome. The current lack, whether in terms of organisational output or in the performance of leadership is measurable in a logical and orderly way through the use of benchmarking standards. Ford and Harding (2007) discuss the use of 'MBTI' and '360 degree' feedback as mechanism of benchmarking for organisational leadership. These measures illustrate those areas that leader's need to develop in order to continually strive towards the ideal.

The notion that the actual culture of an organisation is gendered masculine is illustrated by Ford and Harding (2007) identification of leadership representations found in books and films that UK citizens grow up with. The list includes; Hercules, Ulysses, Obi Wan Kanobi, Harry Potter and interestingly enough Jo from the book *Little Women*. It is in this only female example of leadership that Hopfl and Matilal (2007) notion of organisational masculinity can be explained. In order to be seen as the family leader in *Little Women*, Jo actually has to be described in very masculine terms the feminine being subsumed by the masculine, 'it's bad enough to be a girl, anyway, when I like boy's games and work and manners' (Alcott, 1989: 15). This illustrates one of the conclusions within Hopfl and Matilal's paper, 'in order to succeed and become accepted as an "equal" a woman must subsume the feminine' (Hopfl & Matilal, 2007:203). As well as the masculine discourse of logical and control identified through the continuous improvement narratives, Stokes (2007) identifies an additional masculine discourse demonstrating the underpinning notions of hierarchical and specific spans of control through the militarisation of discourse within business organisations.

Military images and knowledge from a part of every nation's history, whether it is individuals trying to make a life within actual war as in Afghanistan, Iraq or Palestine or watching these events via modern media. This means that military action has influenced the shaping of most human societies across the globe. For the Western world one of the major areas requiring mass control of individuals was within the standing armies and navies, long before the industrial revolution and has resulted in militarisation of leadership and management rhetoric which is rarely foregrounded. The military discourse is found in

newspapers and in organisational leadership books, examples include, 'Sun Tzu: the art of war for executives; From Battlefield to Boardroom: winning strategies for today's global leadership and finally 'benefits packages play key role in war for talent (Stokes, 2007: 15-16). This develops a visible workforce which consists of generals, lieutenants, sergeants and foot soldiers. The underlying masculine military discourse links to Sheard, Kakabadse and Kakabadse (2009:547) definitions of roles within a Board of Directors consisting of 'the king, the tactician, the warrior and the elder'.

With the globalisation of organisations voices from other countries enable alternative understandings of leadership. The first article by Kemavuthanon and Duberley (2009: 737) illustrates understandings of leadership from Thailand, which, due to the lack of colonial occupation, is based on the country's values and beliefs derived from its Buddhist heritage. The paper illustrates an alternative paradigm in which domestic labour within a country can bring together ownership and labour within a capitalistic system and is demonstrated through Thailand's 'one tambon, one product' government sponsored scheme. The model of leadership advanced through the study emphasises two main themes. The first is concerned with actions which are centred on the idea of heart, head and hand. This takes a holistic approach to the actions of leadership incorporating not only the task, but also logical thought and moral consideration. The second theme is based on the strategic and entrepreneurial development built on the benefits to oneself, as a member of the organisational group and benefit to others related to the group such as family and also community.

Built within this model is the notion of continuously improving oneself, but it is built upon very specific qualities which include the development of self-reliance; the confidence to solve problems and the ability to hold anxiety during periods of ambiguity and uncertainty (Kemavuthanon & Duberley, 2009: 746). The actions generated through this development serve as a role model to others in the group, who are encouraged to develop similar skills and also become self-reliant, thus enabling all members of each working group to become strategic decision makers and to trust their entrepreneurial creativity. When considering the Visible and Sayable, the example from Thailand illustrates a very different definition of an organisations visible substance (the individuals who work within the organisation), which is based on all being able to become strategic decision-makers. From the qualitative data collected, there is a reoccurring theme of the holistic quality of leadership including a concern with the importance of networking within the group but also outside the organisational boundaries.

Within this alternative capitalistic model there is an importance attached to the quality of life and a consequential sense of belonging in a community, demonstrating a visible culture based on the sharing of knowledge (Kemavuthanon & Duberley, 2009: 747). There is a sense from the article that the leadership process is the important issue and is based on networks which work through trust, empathy, being accessible and sharing knowledge. One research respondent commented that, 'followers are like leaders' mirrors. Listening to them will help leaders develop themselves and know what needs to be changed and improved' (Kemavuthanon & Duberley, 2009: 747).

One article of particular interest representing changes in UK society surrounds the issue of swearing in public places and the role that such language plays within organisational culture. The article by Baruch and Jenkins (2007: 494) demonstrates how swearing has become a commonplace norm and is pervasive within the mass media that the ability to shock has been lost. Even in films for young people the use of profanity is acceptable, for example in the film *Harry Potter and the Deathly Hallows part 1*, Ron several times says 'bloody hell' at moments of both extreme stress and extreme relief. As suggested by Baruch and Jenkins (2007), there has been in the USA particularly, a backlash to the use of profanity, with management consultants articulating the belief that swearing should be banned from within organisations, with associations such as the Cuss Control Academy trying to 'stem the flow of taboo language' (Baruch & Jenkins, 2007: 494). Taboo language as discussed by Baruch and Jenkins (2007) are part of the power strategies within society but the use of language that violates taboos is viewed differently across cultures.

For example in the West using taboo language is regarded as 'powerful' speech, whereas in cultures such as Japan it would be viewed as immature. The reasons for this difference can be identified when considering the individualistic nature of the Western culture, and the importance of maturity and seniority that permeates the Japanese culture (Fukushige and Spicer, 2007) Baruch and Jenkins (2007) identify language taboos as being defined and policed by the socially powerful, and that linguistic profanity taboos are usually based on anything that has an important place within society's belief system. Within the research it was noted that management rarely used profane language, but amongst workers the use was much more prevalent, often used as either a stress reliever (Baruch & Jenkins, 2007: 498) or as an indication of belonging to the 'in-group' and being accepted socially into that group (Baruch & Jenkins, 2007: 498). When applying the Visible and Sayable model to this paper several associations can be made with the previous discussions which poses the

question regarding language within organisations and how it accommodates networking within a framework of small group solidarity.

According to Baruch and Jenkins (2007), although profanity can be used in a verbally abusive way and is considered to be a form of bullying, it can also be used on a positive way indicating membership of a particular team or group within the organisation. This leads to a consideration that the use of profanity is a form of resistance against the hegemonic narrative of the organisation, enabling individuals to maintain their own individuality and power of free choice, within a space that demands conformity. The research was based on the researcher's personal experience working as a temporary employee in a mail-order company. The packing area had a high turn-over of temporary staff, and it was therefore difficult to be accepted into the social web of the team. After enduring several weeks of 'verbal derision and minor physical abuse' (Baruch & Jenkins, 2007:500), in order to determine whether the researcher could join the social group, the researcher did eventually turn around and swear at the senior packer, who appeared to have an informal leadership role within the group.

Within this reading of the article there is an indication that the researcher had a personal choice on whether to join this work team socially or not, maintaining an individual choice. In addition to the packing network, a further network is also involved and is comprised of mainly women, who provide the interface with the customers in the call centre. When this group enter the packing work space, all swearing ceases. This indicates that the team from the call centre do not form part of the social or task network within the packaging area. However as research on the use of profanity in organisations illustrates this is not related to gender aspects. In separate gender groups, swearing occurs. In mixed gender groups it has been found empirically that women tend to swear more than men, the conclusion of this research suggests that women do not swear to emulate a male linguistic style, but to add emphasis to their speech in order to assert their presence preventing male domination of the conversation (Baruch & Jenkins, 2007:497).

The use of language within an organisation illustrates an association with the visible form of an organisation gendered masculine, particularly if women have to use profanity to declare their presence. How does the articulable substance in terms of the leadership and the articulable form fit into this dual visible structure of organisational life? Taking the perspective that profanity is a form of resistance against the hegemonic narrative enabling personal freedom and identification of in-groups, how should the leadership react? This is a

particularly important issue when considering the 'nearby' engaging leadership model put forward by Alban-Metcalfe and Alimo-Metcalfe (2007). As illustrated in the conclusion to research conducted by Baruch and Jenkins (2007), leaders have to consider and balance issues such as strong or permissive leadership, which has implications on the articulation of the mission, values and strategy of the organisation.

The implications of strong or permissive leadership relates to the notions of what is leadership. Strong leadership can be identified in this context with that of control and being directive, particularly when identified with regulation of language and therefore becoming management in orientation. From a leadership perspective premised on relational aspects of organisational life, there is an indication that the leadership would need take a nearby, engaging stance. This would enable an awareness of how the cross-gender workplace interactions take place and identifying the important features of the sub-cultures of communities of practice within the organisation (Baruch & Jenkins, 2007: 503).

6.3.1 CONCLUDING ANALYSIS: SOCIAL CHALLENGES

Within this section four main areas have been discussed relating to the view of leadership from a UK perspective. The challenges with gender illustrate how the business organisation is gendered masculine through both the language used in the work place and the infiltration of military terminology. However from a leadership perspective there is also a narrative which concerns the global voices of leadership. Within these narratives there is a view of leadership which focuses on the transformational possibilities of the present. This links to the changing roles that are occurring within the UK society and the need for leadership that is more close-by and developed through reciprocal relationships. The key idea developed within this section is that perhaps the senior management teams, due to the distance from actual work, rather than performing a leadership function actually perform a directive administrative function. Through this section, it is suggested that the leadership statement underpinning these areas of discussion is that leadership is nearby, based on reciprocal actions of trust and relationship building.

6.4 EDUCATION OF LEADERS

This section of the chapter investigates how the various discourses of leadership converge at one point within the leadership web. This is the area that deals with the education and training of leaders. Three main areas are addressed which include education and the development of leadership identity, morality and leadership education and cross cultural

understandings of leadership development. Each of these areas demonstrates the effect that leadership training and education has on a UK perspective of leadership, illustrating a tension within the link that business leadership has with wider society and the role that business schools have in developing that link. There are 12 articles that engage with ideas concerning business leadership education.

Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
Hopfl, H Matlal, S	2007	"The lady vanishes": some thoughts on women and leadership	Journal of Organisational Change Management	20: 2
Alban-Metcalfe, J Alimo-Metcalfe, B	2007	Development of a private sector version of the (Engaging) Transformational Leadership Questionnaire	Leadership and Organisation Development Journal	28: 2
Ford, J. Lawler, J.	2007	Blending existentialist and constructionist approaches in leadership studies: An exploratory account	Leadership and Organisation Development Journal	28(5)
Simpson, P.	2007	Organizing in the mist: a case study of leadership and complexity.	Leadership and Organisation Development Journal	28 (5)
Ford, J Harding, N	2007	Move over management: we are all leaders now	Management Learning	38
Boussebaa, M Morgan, G	2008	Managing talent across national borders: The challenges faced by an international retail group	Critical perspectives on international business	4 (1)
Encombe, J	2008	Equipping leaders for the 21 st Century	Strategic HR Review	7 (5)
Turner, J Mavin, S	2008	What can we learn from senior leader narratives? The strutting and fretting of becoming a leader	Leadership and Organization development journal	29 (4)
Smith, J. Rayment, J.	2008	Developing School Strategy: Developing Globally fit Leaders	International Journal of Management Education	7 (3)
Mannion, K	2009	Leadership...for success	Leadership and organisation development Journal	30 (7)
Cunliffe, A.L	2009	The Philosopher Leader: On relationalism, ethics and Reflexivity. A critical perspective to teaching leadership	Management learning	Vol. 40 No. 1
Essers, J Bohm, S Contu, A	2009	Corporate Robespierres, ideologies of management and change	Journal of Organisational Change management	Vol. 22 No. 2

Smith and Rayment (2008:33) suggest that Business Schools need to consider whether they are operating from a teaching paradigm that denies moral and ethical considerations. Ford and Harding (2007) suggest that traditional teaching within business schools is based on a hegemonic discourse of the main stream business school leadership-development programmes. However, like Foucault (2007) macro revolution of teaching practices leads to the dangers of substituting one hegemonic discourse for another. Ford and Lawler (2007) suggest that to gain an understanding of the leadership process the focus should not be on individual understanding of subjectivity but on the effect of the inter-subjective relationships that create the dynamic leadership process. The main critique within the paper is the use of the MBTI and 360 degree feedback and the limitations it places on the identity of self. The areas of weakness set against individual organisation's leadership competencies are areas for development. This leads, according to Ford and Harding (2007),

to a very narrow identity choice, ensuring conforming behaviour to the organisation's expectations.

Both of these mechanisms are regarded as being a neutral tool to identify traits and characteristics. However they are biased towards the particular goals of the organisation. In Ford and Harding's case study, the characteristics privileged as being essential were developed by a North American leadership development organisation and had to align with the needs articulated by the UK government. The questionnaires are generally used as part of a leadership development workshop which takes place in a specific training space which Ford and Harding (2007) refer to as a liminal space, a space which is outside the normal working world where the transformation of self into a leader occurs. For Foucault in terms of visible form, this space represents an heterotopia, defined as 'other spaces' a privileged space for individuals undergoing a rite of passage, it represents a 'nowhere place' (Horrocks & Jevtic, 2001:84), and a space which is fundamental to any exercise of power.

To understand the power that is being exercised in this space it is necessary to populate the other fields of Foucault's model. The visible content is composed of those who are attending the training course, who are a combination of managers, leaders and specialists. These are the people who are led through a process of 'identity (re) formation' (Ford & Harding, 2007:481), by the training staff. The sayable is generated from several sources. The first in terms of content comes from the organisation which has requested the course. In this case the course was developed as part of a modernisation agenda and titled 'leading an empowered organization' (Ford & Harding, 2007: 480). In spite of the fact that as demonstrated in the literature review there is a lack of agreed leadership definition within leadership research, the course starts with an overview developing the organisation's definition of leadership. This is based on literature from a North American organization that developed the course.

The mission and values of leadership are clearly defined and include; the need to understand empowerment as an understanding of how to use and develop power; develop rather than control others; model rather than mould (Ford & Harding, 2007: 480). In order to articulate the mission and values, the potential leaders have to be trained to perform them in their everyday roles. This illustrates the power of the underlying institutions that create the body of knowledge which legitimises the leadership performance. These include companies that illustrate good and poor leadership examples, academic institutions that undertake the research, funding bodies that fund the research. The sayable content which

makes the form visible through both actions and articulation are the trainers, who attempt to move the participants from considering themselves as managers to performing the function of leader, according to the competencies laid out by the organisation.

The issue identified by Ford and Harding (2007) is that the term 'leader' is encumbered with historical, cultural and social understandings, which are individual to each participant. Individual understandings of the term can refer back to childhood stories and the romantic notion of heroic leaders depicted in both novels and films. On this understanding the training space becomes a space where the dominant version of leadership as put forward by the organisation overrides an individual's own understanding of leadership, developing a hegemonic discourse that is supported by knowledge from many different institutions. This leads to a notion that the articulable form, generated by the overall organisation contains what Hopfl and Matilal (2007) describe as the 'locus of desire', the ideal of perfection whether in customer service, quality or leadership. This ideal always develops a current lack which development and improved performance will overcome. The lack also becomes embodied within the visible substance, the people who populate the organisation, implying that the organisational visible form would be perfect if it were not for the visible substance. This connects to Smith and Rayment's (2008) concern with the lack of engagement with morality in leadership training packages.

Together with the underlying scientific and rationale paradigm which influences leadership training and education (Ford & Harding, 2007; Ford & Lawler, 2007; Smith & Rayment, 2008), there needs to be an engagement with the effect of the underlying military discourse. This discourse provides two representations of leadership that can be appropriated. The first is one of positive notions of honour, duty, heroism and professionalism. This can be viewed in the training experiences of Ford and Harding (2007:480) where the actions of leadership include the need to 'take risks and encourage risk-taking in others' or Encombe's (2008:26) call for 'courage in leadership. The second is a more negative perspective which includes mindless drilling, shouting and bullying. The military discourse as previously described has an effect on all individuals globally. However, for the majority of people in the UK, military experience is second-hand rather than a 'lived' experience in which the senses such as smell, sound and fear contribute to the sense making experience.

Consequently either the negative perspective or a very heroic model as portrayed in films, informs the general population knowledge. The representation chosen would perhaps then

depend on the mission, vision and strategic intent that the leader articulates and actions. The biggest difference between business organisations and the military is in terms of mission. An example can be found in the UK Infantry Regiment's mission statement which states that the mission is to 'close with and destroy the enemy in any terrain' (Infantry Regiments, 2010). The main area of difference could then be attributed to the idea of the destruction of human life. However, even here there is a blurring of boundaries, where Birchall (2003 in Stokes, 2007:21) suggests that 'people don't think we have genocide in Blighty, but the work related death of the British over the centuries easily counts as such', reflecting Smith and Rayment's (2008: 27) conclusion that many business schools uphold Friedman's (1970) maxim that a leader's job concerns maximising shareholder value.

The theme of trust and confidence in both the leadership embodied within the actions and articulation of the leader and the effect on the organisational culture and employees is considered from a philosophical perspective by both Cunliffe (2009) and Essers et al, (2009). This adds an ethical dimension to the discussion, which is also found within the original transformational and charismatic models of Burns (1978) and House (1977). Cunliffe (2009) uses the philosophical notions of Ricoeur (1992) and McIntyre (1981). Ricoeur (1984, 1992) particularly focuses on issues of relatedness and viewing the progress of life as a continual work of interpretation and re interpretation with others (Cunliffe, 2009:90). McIntyre (1981) suggests that managers and leaders are representatives of modern culture, and as characters they legitimize a way of performing certain roles. This demonstrates Foucault's development of discursive practices, where there is interplay between a 'code that regulates ways of acting – and the production of true discourse that legitimates these ways of acting' (Foucault, 1975:47).

Cunliffe's (2009) paper is based on observations made on a course that explored leadership through a philosophical perspective based on reflexivity. This places the visible form again in the classroom, creating a specific space that enables reflection and consideration of how individual leaders interact in relationships with subordinates. One of the operation analysis managers' described his task as performing statistical analysis and mathematical modelling to justify a reduction in the work force. Whilst performing this task, the manager never considered the moral implications, because figures replaced people, taking away any human agency (Cunliffe, 2009:96). The student illustrates that distance can be created through the rational, scientific discourse that permeates business organisations. This provides an interesting reading of the visible substance, converting people that inhabit that space into numbers. In these circumstances the articulable form is clearly identified as the

capitalistic imperative to maximise profit, whilst increasing efficiency. The leader, in these circumstances then becomes the rational, logical masculine identity of the organisation representing one face of the social character found in the business world. This illustrates how the leader's assumptions concerning others become an important area of reflexivity. Moral leadership then becomes 'who we are in relation to others' (Cunliffe, 2009:97).

Simpson (2007), through his observations of an MBA team on an outward bound activity, noted the correlation between reciprocal trust and distributed leadership in one team which did not nominate a leader. He observed the leadership role as being found within the patterns of communication and conversation (Simpson, 2007:467), and that the leader at any particular time was a participant in the conversations, rather than being above or outside the situation (Simpson, 2007:468). This illustrates a situation of low power distance between members of the group with an open sharing of knowledge/power. This led ultimately to the situation where the group took a radical view of the exercise by examining the exercise rules, rather than focusing on the clues. Although a risky strategy, the levels of trust built up in the team gave them sufficient confidence and flexibility of thought to solve the complex problem, by isolating the core issue (Simpson, 2007:479). This was not the intention of the exercise as developed by the training team; however the objective was achieved in an innovative and unique way.

Within this section two main issues highlight concerns raised in the introduction to this thesis and extended within the literature review. The first demonstrates Foucault's own interest effect of the local social, cultural and economic conditions on the development of knowledge that is universalised developing into discursive formations (Foucault, 2007). The notions of power, knowledge and leadership distance appear to be of high concern within UK based leadership literature, and the examples found are all based at a local level. These local examples illustrate both dominant discourses and how the visible substance of an organisation subverts and offers resistance to the discursive formation in a number of ways. The section reflects Erickson (2010:66) suggestion that power/distance needs to be reduced as there is, 'no longer a single, right option or dominant voice' and 'no one individual will shape the best answers alone' (Erickson, 2010: 66).

Reflecting the work of Cunliffe (2009), Turner and Mavin (2008:389) approach the issue of organisational leadership, not from a perspective of how to be a leader but from a reflective perspective through relating of individual leadership journeys. The research team interviewed twenty-two leaders asking them to relate their life story to that point. The

most common theme was the reflection upon their values and emotions that uncovered anchor points providing the trigger to develop certain leadership approaches and identities. This approach to leadership learning is based in the notion that leadership and becoming a leader is developed around experience and the reflection on those experiences that provide 'trigger' points in individual lives, leading to the formation of good leadership qualities. Through the paper a framework is constructed that views leadership as a developmental process rather than an endpoint. When considering the conclusions Carroll and Levy's (2010) paper in the Grid of Intelligibility, that once in a leadership position it is often difficult to actually see what leadership is supposed to be. Turner and Mavin's (2008) approach provides a technique and resources that may assist in the development of new leaders. The importance of reflected development within the leadership role is at odds with the work of Mannion (2009) who explores why there is a thirty per-cent productivity gap between the UK and USA, concluding that the lack of UK leadership skills is the main cause.

He compares favourably the USA management education and standing of business leadership and management in society generally. He also points to the greater mobility of USA leaders both between businesses and industry and across the country. Mannion (2009) concludes that these factors enable a more standardised approach to leadership across the country and between sectors created more standardised leadership practices that are recognised by all. In the UK, he finds that experience is counted more than education in leaders. Although not articulated in the research conducted by Turner and Mavin's (2008), there is an implicit suggestion that leadership is developed from experience within the role rather than through a business course. Leaders in the UK are not as mobile as those in the USA, either within the country or between industries, leading to fragmented leadership practice.

A similar story is told by Boussebaa and Morgan (2008) who continue this view of cultural leadership differences which are highlighted particularly as a result of mergers, using a case study of a French/British merger. The British company was the parent company and tried to institute a leadership training scheme across both countries to integrate the leadership teams. It was the failure of the scheme that highlighted substantial differences between the two countries view of leaders. In the UK leaders were chosen based on experience rather than education and were therefore always viewed as potential talent and in competition with each other for the available roles. The French however, had attended the 'Grandes Ecoles of Business Management', which are regarded as the same status as the universities. Within the Ecoles, management cadres develop an *Esprit de Corps*, which is

not bounded by industry or company, nor do they experience the same feelings of competitiveness for roles. This creates a similar mobility and standardisation of practice as illustrated in the USA. It also became clear to the UK Company that French managers did not regard themselves as potential talent but as proven talent, as their credentials are developed through academic achievement, not necessarily from experience.

Returning to the introduction of this thesis, it was suggested by PricewaterhouseCooper (Phelps, 2008) that leaders in the United Kingdom (UK) were outperformed by both their peers in Europe and in the United States of America (USA). Viewing the two discussions on the cultural differences in leadership understandings from both a European and a US perspective in their interactions with UK companies, it would appear that one of the underlying issues is that of experience versus academic learning. Within the American and the European example the power invested in leaders comes from academic knowledge, which is applied in a standardised way across industries. In the UK it appears to be based on a more local and individual view of gaining leadership knowledge, and a person gains that position based on potential. This implies that leadership is continually developed over the term of a career.

Taking the perspectives identified and incorporating the visible and the sayable, it can be seen that in the USA and French example, that knowledge enables access to power. This implies that the articulation and actions of the leader are based in a dominant knowledge which expresses the truth. The power conferred on the knowledge is also legitimised by the many institutions in which leadership is enacted, as the performance is standardised due to the educational base of leadership in these countries. When considering the paper by Essers et al, (2009) there is a valid reason for the belief, 'trust us, we know what this organisation needs' (Essers et al., 2009:131). Through which trust in the organisational populace or visible substance is negated, '...because we cannot expect you to know' (Essers et al., 2009:131). The UK perception of leadership seems to be articulating a different story, associated with the notions of resistance, experience, trust and nearby leadership, which articulates a more open dialogue akin to that found in Thailand, where development of all the organisational populace occurs together, building on reflective practices of past experiences and how that learning may apply.

6.4.1 CONCLUDING ANALYSIS: EDUCATION OF LEADERS

Through this section education has been linked with three main areas. The first regards leadership and how morality has a part in that leadership education. This takes leadership back to Burn's (1978) original transformational leadership model through the implication that morality is something that is continually developed. As opposed to House's (1977) model, where the leader is already fully mature from a leadership perspective. The notion of reciprocal moral development is also echoed in the cross cultural understandings of leadership. Within these sections, leadership is linked with identity development, moral growth and the role that business has as part of a network with consists of the wider UK society and outside of that the global society. Issues of role and place within that network are important debating points. This leads to an indication that from a UK perspective leadership is something that is learnt by all through on-going reciprocal relationships.

6.5 MICRO LEADERSHIP STATEMENTS

De-centring the leader within the journal articles from the UK develops a micro-view of leadership as it is perceived in the UK between 2007 and 2009. The areas discussed complement those in the Grid of Intelligibility and specifically engaged with leadership definitions, power/knowledge and issues of distance, social and culture issues and the education of leaders. The one area of difference between the two reviews is the section of social and cultural issues. This appeared, through the journal articles identified as having a greater impact on leadership research and theory within the UK than within the more general view of leadership study. This may be the result of the micro-view that has been taken, in that social and cultural issues are generally not open to being universalised, and become more apparent when leadership is de-centred as the primary object/subject of study. This philosophical change of focus develops a micro view which demonstrates how the social, economic and political threads interweave with those of business. This develops a structure that is more difficult to name and differentiate, making leadership just one of several areas that inter-relate.

This develops the work by Burrell (1996), who suggests that there is a need to utilize work from history to seek 'ideas and themes of relevance for today' (Burrell, 1996: 5-6), and Western (2008) who seeks to focus on leadership development from a macro viewpoint rather than a micro or individual leadership development perspective. The idea of the 'History of the Present' explores both the micro and macro perspective. The development of Western's (2008) notion of the macro view is however different in its conclusion. For

Western, the macro view enables a movement away from the individual leader, however within this research the macro view appears to be the one in which leadership can be universalised and named. The micro view develops a perspective which enables leadership actions as being one of several areas of study. However, the two views need to be utilised together to enable the statements of leadership to be revealed.

For Foucault (2007:49) statements are the units around which discursive bodies of knowledge are developed. They are articulations of working attitudes, modes of address and actions in the form of social practices which 'systematically form the objects of which they speak'. Statements within leadership literature are therefore the working mechanisms of the social life within business organisations as they are actually known or performed.

De-centring the leader has identified four alternative statements:

- V. Leadership based on trust and reciprocal relationships
- VI. Leadership is concerned with the transformational possibilities of the present
- VII. Leadership deals with the local within wider networks
- VIII. Power/knowledge are linked and accessible to all

The Grid of Intelligibility and the Visible and Sayable have fulfilled the second research objective of the study, through the identification of the leadership statements both from a micro-view and a macro-view of leadership literature. The fourth phase of the research is to contextualise the statements within a social, economic and cultural context. Chapter Seven will specifically investigate from the present going back to 1945. This time frame has been chosen as it spans the years of the Cold War and identified with a time of social change and rapid technological breakthroughs. Chapter Eight will trace the statements further back from 1945 to the 1900s, which spans the period representing the end of British colonialism and the two World Wars. It is within these chapters that the method of genealogical tracing will be used.

PHASE FOUR: CRITICAL INTERPRETATIONS OF THE STATEMENTS OF BUSINESS LEADERSHIP

This phase of the research was probably for me the most exciting; particularly Chapter Eight which took the business leadership narrative back to pre-World War Two. Through the investigation of social and economic changes that had occurred in both the UK and USA it was possible to link the development of the term leadership to these changes.

What was particularly fascinating when reflecting on the whole research process is that Chapters Seven and Eight are the culmination of all the work that has occurred from Chapter Two through to Chapter Six. It demonstrates two main points. The first is that Foucault's ideas of genealogical tracing do bring a new perspective to bodies of knowledge. It enables the web of social, economic and political influences to be highlighted in the development of theory, rather than this development being viewed as solely the genius of an individual theorist. The second point highlighted for me is the importance of grounding all of Foucault's main theoretical thoughts and methods into a cohesive whole. Although this was very challenging, mainly because Foucault does not really articulate an overarching research strategy...it can only be found in comparing his written work with the reflection he undertakes in interviews subsequently conducted. There is however a lot of help given by Foucaultian specialists, and their work has to read alongside personal interpretations to make a cohesive strategy.

The chapters engaging with the genealogical tracing pull information and ideas from Chapters Five and Six. This enables the chapters to be used as a macro and micro literature review of present understandings of leadership which influences leadership training, development and education. Both chapters use the pairing of similar statements from both of these views, so that the threads are more easily discernible. When writing up the thesis several ways were available to present the genealogical tracing. The first was to have four shorter chapters which took each pair of statements separately and trace them back to the 1900s. Having initially tried it this way, the result was a repetition through each chapter of the social, economic and political contexts. A second way was to have two chapters and to outline the social, political and economic framework at the beginning of each chapter and then explore the statements. However, this way resulted in two very descriptive sections to each of the chapters, rather than a critical interpretation of the pairs of statements. In

order to prevent repetition and also overly descriptive writing I decided to have two chapters, each with the same four sections which corresponded to the pairing of statements from the macro and micro views set out in Chapters Five and Six. The sections became:

- I. Future or present transformations
- II. The social character of business leadership
- III. Reciprocal relationships or motivational intent
- IV. Power/knowledge or power and knowledge.

In spite of the challenges inherent in presenting the information, the main point that pleases me was that the project actually worked, as Chapters Seven and Eight highlight. The statements of discursive action can be traced back and set into a context. This action liberates an alternative history of the way leadership knowledge has been formulated and more importantly identifies how and why these statements initially came into being. However it has been achieved only as a result of completely stepping outside the dominant discourse both philosophically as well as theoretically. The marginal space created through Chapters Three and Four suggesting a post-modern standpoint where pluralism of narrative and ideas can take place is perhaps a way that leadership training, development and education can be moved forward to respond to the context developing in the 21st Century. This reflects Foucault's thoughts that human practices and the historical narrative which form the foundation for such practices as leadership can be changed, 'since these things have been made, they can be unmade, as long as we know how it was that they were made' (Foucault, 1990:37).

7 THE RISE OF TRANSFORMATIONAL LEADERSHIP: PRESENT-1945

The White Rabbit put on his spectacles. "Where shall I begin, please your Majesty?" he said. "Begin at the beginning," the King said, very gravely, "and go on till you come to the end: then stop" (Carroll, 1872/1998).

The King of Hearts in *Alice in Wonderland* very sensibly told the White Rabbit to begin at the beginning, Foucault however suggests that the beginning is actually now, the present, implying that the end is at the beginning. The idea of linearity does not have a place within Foucaultian methodology (Kendall and Wickham, 1999). For Foucault it has more to do with webs of knowledge and is a matter of consequences and the choices that are then taken, rather than causality (Foucault, 2008). By starting in the present and working backwards issues of consequentiality are revealed. This develops the founding metaphor of this thesis, which suggests that knowledge and power operate in a web which as Latour (2007:5) suggests enables the tracing of associations with economic, political and social power and knowledge brought to bear on the notion of business leadership.

This chapter and Chapter Eight engage with Foucault's notion that facts are based on, 'human practices and human history, and that since these things have been made, they can be unmade, as long as we know how it was that they were made' (Foucault, 1990:37). For Foucault this is an important issue and there is an engagement in both these chapters on tracing back the statements of leadership to discover how they came into existence. These two chapters also engage with the Fourth phase of the research as outlined in the methodology. This involves critical interpretation of the statements identified in Chapters Five and Six by contextualising them within a social, political and economic context.

Figure 19: Mapping of Chapter Seven



As identified in Chapter Four, historical fragments are only ever a subjective bringing together of facts, but through this decision making process, other facts that are equally as relevant are still available but are temporarily concealed. Foucault poetically describes this 'archive' of currently visible business leadership facts as the night sky, where the texts, 'shine, as it were, like stars, some that seem close to us shining brightly from afar off, while others that are in fact close to us are already beginning to pale' (Foucault, 2007:146). The problem is not so much finding the facts as contextualising those facts into the spatial and temporal setting of their formation. This includes the philosophical bearing on research at that point, together with what was actually found through the research, and how to situate this information into the economic, political and cultural moment of production, extending the call by both Higgs (2003) and Bryman et al, (1996) to contextualise leadership studies. It also engages with Starkey and Tempest's (2005:151) call for business research to engage with the 'complex relations governing the interactions of social, political, and economic institutions'.

The Grid of Intelligibility and the Visible and Sayable of leadership research gives rise to a series of objects of knowledge regarding leadership (character traits, hereditary, environmental factors, education and neurological factors). This is made possible through a set of rules, social practices and patterns of behaviour which are established between the economic/social practices and the requirements of various institutions including the law, business and government. However, these in themselves do not constitute leadership, nor do they directly produce the statements of leadership. As illustrated in the de-centring of the leader (Carroll, Levy & Richmond, 2008), it is the relationship between different actions of leadership and the reactions to those practices that allow certain things to be said about leadership as a discursive formation. From this position the critical voices of leadership literature highlight whether the observations of researchers are based on resemblance (similarity to) or representation (symbol of) the theory which is dominant within any particular time frame. Having constructed an interpretation of leadership research and literature from a micro view sourced from the UK (Chapter Six), and a macro view based on the dominance of transformational leadership (Chapter Five) eight statements of leadership were identified (Figure 20).

Figure 20: Statements of Leadership (Author, 2012)

Macro view of business leadership statements	Micro view of business leadership Statements
Leadership is identified through specific performance and is future orientated	Leadership focuses on the transformational possibilities of the present
Leadership focuses on developing an individual's motivation	Leadership is developed through reciprocal relationships, based on trust
Leadership concerns the control of power	Power/knowledge is linked and accessible to all
Leadership occurs within the boundaries of an isolated organisation	Leadership deals with the local within wider networks.

This chapter is concerned with tracing these statements through both the leadership literature and historical context. The boundary years contextualise the current and proceed back 1945. The genealogical tracing will focus on four main themes developed from the four pairs of leadership statements, each of which illustrates a tension between the universalised macro view of the transformational leadership paradigm and that of the localised micro view found within the UK literature.

The first theme considers the performance of leadership and this includes the statements relating to whether leadership deals with future or present transformations. The second theme considers the notion of McIntyre's (1981/2007) social business character offers a framework in which to set this discussion. This theme develops the genealogical tracing which concerns whether leadership is based on trust and reciprocal relationship building which incorporates an aspect of mutual moral development, or does it concern the development of increased motivation. The final theme examines the differences in how power and knowledge are perceived and the connection of this perception on the engagement leadership has with the organisation and the broader social network or whether business organisations operate in isolation from wider society.

7.1 GENEALOGICAL TRACINGS: FUTURE OR PRESENT TRANSFORMATIONS

Higgs (2003:278) suggests that it is important to contextualise leadership as a dynamic relationship between society and the leadership paradigms that are dominating leadership discourse. At present there is a challenge to leadership which is connected to the wider changes occurring in both societal values and in investor focus. There seem to be two sets of interests at work currently, the first concerns ethics and sustainability of business. The second is around capital accumulation. These conflicting perspectives are generated in part by post-modern, post-structural and post-colonial thought which has challenged the once

acceptable simple, linear, rational, unequal distribution of power and wealth found within models of business leadership (Jessop, 1994; Issel, 1985). The idea of complexity, non-linearity, group as opposed to individualistic problem-solving and a redistribution of power and wealth has become more prevalent as part of the wider social values within many communities (Sinfield, 1997; Starkey & Tempest, 2005). This raises the question as to whether business leadership is towards future transformation as advocated by the transformational leadership paradigm. On the other hand is leadership more about local transformations of the present which in their turn can produce macro changes.

There are three main areas to consider in terms of the future visionary aspects of transformational leadership. The first concerns ethical issues, the second is the idea of constant war which provides a common backdrop for the development of leadership for both the UK and the USA over the past century. The final area concerns changes in working structures. The concern regarding ethical issues is related in part to planetary awareness of resources, and this includes a deeper mindfulness of business use of the earth's natural assets with Gray, Bebbington, Walters (1993) commenting that environmental issues are business issues, and Schaltegger, Burritt and Petersen (2003) responding to the need for companies to engage in environmental management. Secondly there are ethical issues arising at a global level regarding issues of power and wealth distribution.

Adler (2010:90) demonstrate the questioning of business's role in the wider global society through figures which suggest that globally eight-hundred-million people of which three-hundred million are children are starving to death in the twenty-first century, equating to one person dying of starvation every three-point-six seconds. Guptara (2005:120) suggests that to provide universal basic education and health care, adequate food, clean water and safe sewers would cost 'roughly \$40 billion a year – less than four per cent of the combined wealth of the richest 225 people in the world' This represents the dramatic tip of an iceberg, beneath which other unheard stories indicating uneven wealth distribution and a lack of distress and morality are to be found. Adler (2010:90) critiques the assumption made by a majority of business leaders that to do good would exclude the possibility for an organisation to do well. The second prevailing social condition relevant to the future or present transformational orientation of leaders was alluded to by Stokes (2007) in Chapter Six.

Stokes (2007) discusses the use of military language in business, which underpins particularly the strategic leadership texts, which have a current focus on leadership and

future vision. Grint (2005) very much draws upon military experience to explain leadership in terms of response to different levels of problems. For example in an acute problem, the military style of command is needed. If it is a tame problem management practices based on experience are called into service. A wicked problem, one which is outside all known knowledge calls for leadership which requires a collaborative response. Through the definition of these different problems and styles of resolution, current day military examples are used. This underpins the fact that leadership development both in the UK and the USA has been against a backdrop of continuous military action over the past one-hundred years, from the present war against terrorism, to the war against communism, to the World War and back to the Great War.

There is a very broad link between business, particularly industry, and war. Eisenhower (1961) in his outgoing presidential speech warned against close relationships between the defence industry and politics, 'in the councils of government we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex'. It is within this military story that the globalisation of business through war-like mergers and acquisitions can be placed. It is also central to the notion of constant future vision. The role of the military forces is to constantly prepare for the future...future conflicts, future incursions, future peacekeeping, and this seems to be consistent with the development of the visionary, charismatic transformational leader. This is particularly relevant when considering the changes in working practices that have occurred in the UK particularly since 1985.

Although Eisenhower (1961) was referring to the USA and the influence of the military on social, economic and political issues a similar caution has been put forward by a UK think-tank regarding technology and its influence on social economic and political issues. Leach (in Scase, 2000) deals with the technological revolution, which, like the industrial revolution before it generates choices that have to be made by society. Hence the period since the 1980s can be viewed as a period of change. It is this period of change that has been variously called Neo-Fordism or Post-Fordism (Amin, 1994; Jessop, 1994), and perhaps explains why visionary transformational leadership has had such a powerful influence within leadership studies. There is a choice to be made and one which business leaders have the opportunity to influence. Society has the potential to move towards genuine universal affluence, a sense of community and the notion of citizenship (Flax, 1990), or to continue the unequal distribution of power and wealth, entrenching class divides rather than reducing it (Guptara, 2005). The changes within society have been considered as part

of a move towards Post-Fordism, which revolves around two principles, both of which illustrate a need for visionary transformational leadership.

The first concerns the labour process and the second is the mode of capital within this system. The labour process is affected by the need for flexible production based not on economies of scale as in Fordism, which requires management, but on economies of scope. This extends beyond traditional definitions of manufacturing production to the production of many types of goods and more importantly services, both private and public. It was therefore seen as having the potential to shape future growth dynamics by being highly responsive (based on both multi-skilled and unskilled labour) and would involve discrete small batch manufacturing, distribution and service (Amin, 1994; Jessop, 1994), enabling the development of discrete products or services. The economies of scope taking advantage of technological developments would enable stable macro-economic growth, which would theoretically reduce the issues highlighted by Adler (2010) and Gupta (2005). Although Post-Fordism in the 1980s and 1990s had the possibility of creating a positive future for capitalism, much would depend on how the business leadership viewed their role within society.

Leach (in Scase, 2000) through the extrapolation of social information gathered through the 1990s predicted a future where corporate Barons made social policy decisions based on maximising profit. The government would be weak and the mercenary middleclass, intent on individual wealth and power, sell their skills to the highest bidder supporting the corporate barons. At the bottom of the hierarchy, with no hope of improving their condition, the slaving serfs work in data-processing factories, call centres and the service industry, unseen, unacknowledged and unable to afford to partake in the technological revolution. The technological revolution could bring universal affluence, but as will be demonstrated, unless there is a radical shift in the social engagement of corporate leadership, there will be a deepening of economic, cultural and social divides (Leach in Scase, 2000). Gupta (2005:128) also deals with the issues of the importance of the middle-classes which act as a buffer between the 'haves and the have-nots' One of the challenges of Post-Fordism concerns the social and economic regulation of the system (Jessop, 1994), particularly in the need for flatter management structures and a more flexible multi-skilled and unskilled workforce.

Charles Handy in 1977 published *The Empty Raincoat*, in which he first articulated changes in working structures, which thirty-four years later are observable in the UK and becoming

clearer in the USA. These changes present real challenges to the transformational leadership style in the UK particularly with the importance placed on future vision. Handy (1977) suggested that at a time when companies were downsizing and waves of redundancy brought the notion of 'a job for life' culture to an end, that it would continue to the point where only a small number of people would be employed full-time in corporate centres, forming a corporate core. Most services would be outsourced and a majority of people would be on flexible contracts. This view is reflected in Bech's (2005:89) research in which he contends that the European working life is following, what he terms, the 'Brazilian Effect'. This is where people, not employed full-time within a corporate core would have to work numerous part-time jobs in order to make a living wage.

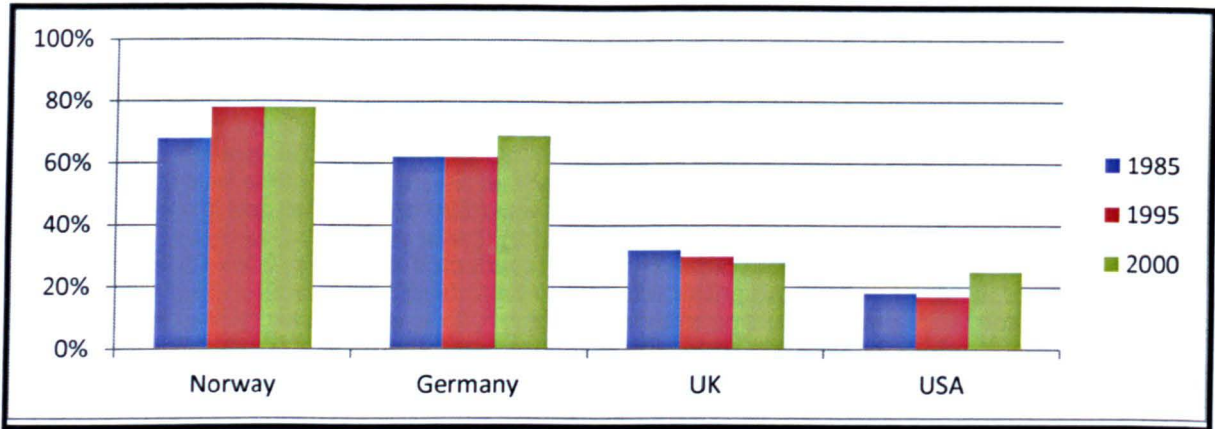
This is clearly visible in the UK where a large number of positions available in manufacturing, retail and the service industry are part-time. Pond (1989) exemplifies how through the 1980s this division in labour between multi-skilled and unskilled workers is demonstrated through changes in working structure which have resulted in the fragmentation of the workforce, reducing its ability to affect corporate decision making through combined action within trade unions. This to a greater extent recognises a loss in economic citizenship. Corral and Isusi (2007) illustrate how part-time work in the UK has increased greatly over the period 1992 to 2002, against European figures.

Figure 21: Comparison of Part-Time Work in the UK and EU (Corral & Isusi, 2007)

	Total		Male		Female	
	1992	2002	1992	2002	1992	2002
UK	22.9	25	6.3	9.4	43.8	44
Total EU	14.2	18.2	4.2	6.6	28.8	33.5

When comparing the UK with Europe there has been a sharp rise in part-time work, with Corral and Isusi (2007) noting that of these part-time employees, 8.3% are involuntary part-time workers. These are workers who are unable to find full time employment. This coincides with an unemployment rate in the UK rising from 4% in 1980 to 10% in 1994 (Jowell et al., 1996). Over the same time there has been a drop in the welfare provision in the UK, when compared to the EU and to the USA.

Figure 22: Study of Welfare Generosity (Essers, 2009)



When considering this set of statistics an increase in unemployment and an increase in part-time work both involuntary and voluntary there was an additional factor that has been identified by Essers (2009) and concerns with employee engagement. It is this statistic when put against the information given above provides an interesting interpretation of the figures, particular when considering the statements made by PwC, Deloitte and the CIPD in the introduction.

Figure 23: Employee Engagement in the UK, 1985-1993 (Jowell et al., 1996)



In the UK there has been a gradual decline in employee engagement with their work and the company that they work for. The research by Essers (2009) suggests that perhaps the external social generosity of the country must also be taken into account. When considering the Post-Fordism model there is reference made to a 'social wage' which is embedded within a Social Charter (Jessop, 1994: 269) to prevent the creation of an unemployable class of citizens. This would require a commitment to continual re-training and education, together with the safety net of 'social wage' schemes.

Following the tragic events of September 2001, Kouzes and Posner (2002) state that the fundamentals of leadership have not changed since the 1980s but that the context has, however, this context is a very American one. Kouzes and Posner (2002: xviii) continue to exemplify this point by stating that 'all our lives were forever altered by the horror unleashed on September 11, 2001'. Although this is true to a greater or lesser extent depending on where in the world the viewpoint is being taken from, a far greater challenge to the context of leadership has been the continuing global economic crisis from 2008 through to 2011 and probably beyond. In 1992, Swyngedouw (1992:10) suggests that the dominance of nation states gave way to 'Global corporations, global financial movements and global politics' in deciding the structuring of daily life, which produces a situation of the global focusing on the local/regional, which Swyngedouw has termed Glocalisation.

This effect has been created by the second concern within Post-Fordism which is the money supply. Jessop (1994:259) foresaw that money supply will be based on 'private rootless bank credit which circulates internationally, and state credit will be subject to limits set by the logic of international money and currency markets'. An interesting prophecy when considered against the issues of global corporations and their tax bills. McVeigh and Clark (2011) highlight a deeper problem within globalisation that deprives countries of revenue and that is tax avoidance by major corporations as is the case of Barclays. Nanus (1992:141) also refers to the Post-Fordism world of constant change and flexibility, 'Change is of course a constant or perhaps even accelerating condition of today's corporations with the visionary leader coming in to articulate the future state and to move the company towards it'.

However, Swyngedouw (1992) in his term glocalisation identifies not only the Post-Fordism concern with the universalisation of business in an effort to capture 'economies of scope' and is constantly aiming towards a changing future state, but the need for the development of visionary transformational leadership. As Bass (1985:39) states 'Welch, McGovern and Goizueta all came into power to transform firms that were in danger of failing to keep pace with changes in the marketplace. Transformational leadership is more likely to emerge in times of distress and rapid change'. So when considering Transformational Leadership, it can be seen that the notion of future orientation in terms of Post-Fordism is an important aspect of leadership, particularly in terms of seeing opportunities and constantly driving companies towards an always evolving new future. However, it also highlights the issue of the leader's focus on the internal condition of the company and not its relationship with the external social environment. The notions of

idealised consideration can also be seen to have relevance in terms of the need to constantly re-train and re-skill core multi-skilled workers. The elements of Americanism in the traits that emphasize individualism, self-reliance and a belief in personal abilities as well as power, competitiveness and creativity as outlined by Lipman-Blumen (1992) are also relevant in this Post-Fordism model.

The previous debate has highlighted a context in which it is possible to discern links between a changing economic and business structure and the development of transformational leadership based on vision and future orientation. Nicholls (1988:18) taking Burns' original transformational concept suggests that the vision of leaders has to be augmented with the active role of path-finding which embraces the apparent UK understanding of business leadership. The idea of path-finding as opposed to goal setting identifies an alternative leadership narrative. Path-finding is a more relational experience, suggesting trust and development amongst the group, in a process of transforming the present. The path goal theory demonstrates the social and economic control required within the new globalising Post-Fordist model. This version of visionary charismatic leadership has its roots in House's (1977) Charismatic leadership which was based on his earlier work with 'path-goal' theory, which deals with the notion of a guiding vision. The research behind this theory suggests an alternative reason why perhaps in the UK employee engagement is reducing. Although the changes in welfare benefit may have a role as suggested by Essers (2009) it may also have to do with the type of leadership required by Post-Fordism.

Kerr and Jermier (1978) conducted research into 'path-goal theory' and conclude that if the leader makes the goal and path clear, that leadership intervention would appear to subordinates as controlling and unnecessary. This conclusion is an interesting perspective on leadership, suggesting that it is not always appropriate and highlights an important difference in how semi-skilled and unskilled workers are represented. Kracke (1978) a UK researcher expands this idea suggesting that in an emotional relationship a set of functions enables and leads a group of men to move together in the achievement of a common purpose. However, each of these functions 'can be performed by more than one person in concert...indeed everyone taking part in the group is likely to make some contribution to adjustment and to the commotive process' (Kracke, 1978:84-85), again suggesting a path-finding role. House and Mitchell (1974) conducted more research into the path-goal leadership theory and state that although setting goals and continuing the leadership intervention can result in decreased satisfaction, it does prevent soldiering or malingering.

This identifies an alternative view of the worker from that of Kerr and Jermier (1978) and Kracke (1978). The initial theory which generated the research was developed by House (1971) in his article *A Path Goal Theory of Leader Effectiveness*. In this research the leader who initiated structure for employees are more highly rated by subordinates than those who do not. However, his conclusions stated that amongst unskilled and semi-skilled employees it can actually have a demotivating effect creating dissatisfaction and grievances. Within these sets of research there are actually two agendas at work, the first is concerned with present transformations. This encompasses the notion of a clear path being outlined to subordinates which together with the task creates the leadership. The second agenda is one based around management and control where the path and the goal are set towards a future transformation, but leadership intervention is still required to prevent soldering, a concept put forward by Taylor (1911) within his ideas of scientific management.

When considering the idea of future or present transformation, Essers (2009) research suggests that there is a link between the political and economic conditions external to the business organisation and the notion of employee engagement. This advocates that transformations in the present are required in order to ensure the future, and without this notion of security the future vision is difficult to sell. The research in the 1970s proposed that if the vision is accepted, on-going leadership intervention generates decreased satisfaction. This conclusion also develops an understanding of the comments made by Howard and Wellins (2008) and Phelps (2008) in the introduction concerning the decrease in UK employee engagement. Leading to a view that for the 21st Century the thoughts surrounding what leadership is need to be profoundly changed. The second section looks at the social character of business leadership, determining what the historical differences are between management and leadership and how this corresponds to the dominant construction of leadership.

7.2 GENEALOGICAL TRACINGS: THE SOCIAL CHARACTER OF BUSINESS LEADERSHIP

When considering the social character of leadership, there is a requirement to consider how the research into leadership is conducted and how the philosophical stance affects the representation of leadership. There are two issues to contemplate. The first is how the authority of leadership literature has been developed and secondly to consider the philosophical implications that may influence how leadership is represented. According to Rost (1993) there was a genuine move to develop the rules for business leadership researchers, who in the 1960s and 1970s were predominantly management scientists and

social psychologists. The social psychologists utilising behavioural theory found a way of researching leadership that was scientifically acceptable to the academic community (Rost, 1993). Burns (1978) illustrates a belief in the building of a coherent body of knowledge and the importance of having a foundation of knowledge on which to develop leadership theory,

Without a powerful philosophical tradition, without theoretical and empirical cumulation, without guiding concepts and without considerable practical experience, we lack the very foundations for knowledge of a phenomenon...although we have no school of leadership, we do have in rich abundance and variety the makings of such a school...the richness of the research and analysis and thoughtful expression, accumulated especially in the past decade or so, enables us now to achieve an intellectual breakthrough' (Burns, 1978:3).

There are three main points to take from Burns' thoughts on leadership knowledge; the first is that the research into leadership was at this point relatively new and that Burns was anticipating an intellectual breakthrough. The second point is the questioning of the type of appropriate research and how it is to be conducted. If leadership is different from management and represents a theoretical breakthrough, was leadership research based on the idea of similarity with or difference from management theory, or did the research enable researchers to identify a representation of leadership set against a representation of management?

Finally there is an issue of classification, with Mai (2011) identifying that the conceptual framework of classification is tied closely to that of positivism, where, as Latour suggests 'scientists declare that they themselves are not speaking; rather, facts speak for themselves' (Latour & Woolger, 1986: 29). This is also evidenced in Collin's interview where Collin's makes it clear that his comments are based around, 'what the data shows, and not a Jim Collins point of view' (Heffes, 2005: 20). This enables the information to be classified in technical terms that establishes an authority which gives orderly and systematic understanding of the ways in which leadership is categorised. Due to the positive nature of classification there is a view that such classifications become natural (Mai, 2011). However, Furner (2007:148) illustrates how acceptable classifications can be de-classified. His example is based on the American Anthropological Association who in 1998 suggested that human populations cannot be classified into biologically distinct groups as it is subjective and arbitrary. This in effect has made the Dewey Decimal Classification system of race into three basic races, Caucasoid, Mongoloids and Negroids at best old fashioned or at worst offensive.

This implies that the important issue is what the stated purpose of the classification is. Mai (2011) suggests that classification is still kept in an era of modernity as it focuses on technicalities but fails to engage with ethical or epistemological aspects, it focuses on objectivity and fails to acknowledge the pluralism that language itself invites into classification systems. Finally and of importance in this discussion is the focus on standardisation and globalisation. Foucault (2008) suggests that classifications are culturally bound; therefore attempting to universalise understandings of classifications is difficult, as different languages will evolve different understandings of categories. The inclusion of political, social and economic contexts of the time reduces the focus on the term and classification of leader and leadership revealing the more complex narrative that underpins the present back to 1945, enabling leadership to be re-contextualised in its temporal and spatial moment. When considering the issue of future or present visionary orientation, the discussion deliberated social changes occurring in what was described in the 1990s as Post-Fordism.

For both countries changes brought about by Post-Fordism has created challenges for business leadership. In the USA this is observed through changes in the median wage figure. The Financial Times (Luce, 2010) reports on the Median Wage Stagnation, where the annual incomes of the bottom ninety per-cent of Americans has essentially remained flat since 1973, raising in real terms by only ten-per-cent over the past thirty-seven years. This is not however the only problem facing the middle classes in the USA. The second is due to the changes in work structure resulting in a diminishing chance of moving up the income ladder, 'if you are born in rags, you are likelier to stay in rags than in almost any corner of old Europe' (Luce, 2010). In the UK, the previous section discussed changes generated by the increase in part-time work. This leads to a situation where the transformational quality to inspire motivation with a vision of the future becomes important and can be associated with the call identified by Essers et al, (2009:131), 'trust us, we know what the organisation needs' confirming the conclusion by House (1977) that the leader is already morally mature and will raise others to that level.

The 1980s saw a shift in politics in both the UK and USA. A decade and more of right-wing conservative governments came to power ushering in the Reagan/Thatcher years (Childs, 2002). The mantra of the decade was the right of business to conduct its commercial trade in a free market economy with little government interference. Reagan stated that it was important to, 'get government off the backs of the American people', (Abrams, 2006:292). However, not only did the governments of the time reduce regulation on business, Issel

(1985) points to the large amounts of money that corporate business was loaning to overseas countries, particularly the Shah of Iran in the 1970s to the extent that one business professor suggested that 'foreign policy decisions have been made by private institutions' (Issel, 1985:24). In the UK, the political discourse was exemplified in the hostile take-over of Rowntree Macintosh, a confectionary company based in York. The government refused to refer the acquisition to the monopolies commission (Wilsher, 1993). The Nestle take-over represented the action generated by the political discourse which resulted in the UK losing over a quarter of its manufacturing base between 1980 and 1981 (Wilsher, 1993). The ensuing business landscape in both the UK and USA was one of conglomerates, with an emphasis on corporate leaders focusing on 'deal-making' which included asset stripping to maintain profits.

The political discourse led to a new management science of cost-cutting which materialised as wage and benefit reductions, downsizing workforces, outsourcing production and management functions to areas of low labour costs, ushering in Post-Fordism (Jessops, 1994, Gupta, 2005). The USA was able to implement these actions due to its less rigorous worker protection laws (Abrams, 2006). Although the UK tried to follow it meant undoing many of the social reforms that had been put in place since the Second World War (Abrams, 2006). This newer version of Fordism enabled a 'mode of social and economic regulation' (Jessop, 1994:19). The consequences of these actions from the 1980s has resulted in questions as to what sort of leadership is required to inspire an unstable and temporary workforce. It has also occasioned writers such as Heller (2007) to remark that cost cutting isn't the answer as it has resulted in business leaders maintaining their personal rewards rather than master the business of real organisational growth. This links to Lieberman and O'Connor's (1972) comments in Chapter Five that the business leader was more intent on increasing profit margins than increasing real growth through sales.

In Chapter Five, Kilman (2007) suggests that notion of leadership needs to be separated from its material symbols. Luce (2010) demonstrated that the financial rewards for leadership are substantial with CEOs salaries at twenty-six times the median in 1973, reaching three-hundred times the median by 2010. Barnhardt (in Bass, 1960), illustrate how the material rewards of leadership have a continued history in identifying who the leader is and how these symbols of leadership generate particular actions. This includes items such as brief cases, desks, the ownership of books and distance one has to travel from car-parking spaces and the general work environment. As can be seen, these symbols have not changed substantially over the past fifty years (Figure 24).

Figure 24: A Ready Guide for Evaluating Executives (Barnhardt in Bass, 1960:10). The Monsanto Chemical Company

Visual Signs	Top Dogs	VIPs	Brass	No2's	Eager Beavers	Hoi Pelloi
Brief cases	None – they ask questions	Use backs of envelopes	Someone carries it	Carry their own – usually empty	Carry their own – full of work	Too poor to own one
Desks – Office	Custom made	Exec. Made to order	Type A director matching tables	Type B director matching tables	Casts offs from No2's Plain table	Lucky to have a desk
Tables – Office	Coffee tables	End or wall tables				
Carpeting	Nylon: 1 inch pile	Nylon: 1 inch pile	Wool twist	Wool twist	Cast off Wool twist	Asphalt tiles
Plant Stands	Several: kept filled with strange and exotic plants		2	1 medium sized	1 small plant	Would be brought from home
Vacuum water bottles	Silver	Silver	Chrome	Plain painted	Coke machine	Water fountain
Library	Private collection	Autographed or complimentary books	Selected reference books	Impressive titles	Books everywhere	Dictionary
Shoe shine service	10am every day	10.15am every day	Every day	Every other day	Once a week	Shine their own
Parking	Private in front of office	Garage	Company garage	Company property	Parking lot	Anywhere there is space if they own a car

The final area is that of background and education, when considering whether leadership represents a 'new social character' (MacIntyre, 2007). In Chapter Five, Pfeffer (1977) suggested that leadership was a construct developed to provide evidence for the meritocracy that was supposed to exist within business and more generally within society. Ernest Dale (1965,1973,1979) an English born management writer documented what he observed of business leaders in the 1970s back to the 1960s. Dale moved to the USA where he continued his research and writing. His mentor was Denis Robinson, economist at Cambridge University and best known for his publication *The Control of Industry* (1923). Dale's observations led him to conclude that 84% of American senior executives came from the upper middle and upper class. 80% of those leaders had Higher Education degrees and twenty per-cent were post graduates, the majority of which were sons of business men.

Within the UK a similar story existed where 83% of managing directors had fathers who were also in management and up until the late 1970s over half the UK's top business managers attended private school. Roper (1994) conducted research on a group of senior

managers in the UK who had joined organisations in the 1950s. This group represented 'organisational man' (Roper, 1994:1). Although many became career managers, they had crossed boundaries between being entrepreneurial as well as inheriting business enterprises and therefore coming from entrepreneurial backgrounds. For the majority of managers in Roper's sample, management education did not take place in business schools it occurred as part of their national or actual service as commissioned officers in the military (Roper, 1994:230). It is at this point in the UK narrative that a difference occurs. In Scase and Goffee's (1989) study of the successors to 'organisational man' a new type of manager is delineated.

These new managers generally had career portfolios and moved between companies and industries and most had academic training in management. This group of managers were nearer in education background to the American view, and had an eye on finance and numbers rather than production and quality. This identifies a major change in business leadership where 'thinkers' rather than 'doers' were required. More importantly for the UK this created a change in the basis of managerial authority which traditionally came from a personal accumulation of knowledge capital acquired through entrepreneurial activity. The knowledge acquired and viewed as important in the UK was that of hands-on knowledge...an understanding of the processes of the particular industry. The new business organisation became based on the 'spirit of managerialism' (Bendix, 1974:288), although as demonstrated by both Vickers (2008) and Mannion (2009) there is still a focus in the UK on hands-on knowledge.

The move from 'organisational man' to the 'spirit of managerialism' created a tension in the UK between the understandings of business acumen based on knowledge of particular processes set against the activity of 'pen-pushing' (Roper, 1994). As demonstrated in Cunliffe's (2009:99) article, the focus on finance and numbers de-humanised the management process where individuals were substituted for numbers particularly when performing statistical analysis. For those managers who started work in the 1950s there were issues with the new business focus on empire building and those builders who 'regarded business as a matter of financial manipulation' (Roper, 1994:151), undermining the premise on which UK notions of business were founded. This very much fits with subsequent criticism of UK business leadership, particularly the research conducted by Mannion (2009), where he identified that in the UK, a knowledge of the process and products was more important than management education from a Business School.

Within the visible face of leadership is also the question of gender. At the beginning of the 21st Century, although women have made progress, there are still limited opportunities for their advancement to senior positions in companies. Bass (1985) demonstrates the difficulty in engaging with gender from a linguistic point of view. His introduction to *Leadership and Performance Beyond Expectations* illustrates the issue,

I would like to point out that in this book “he” stands for “he and she”, with apologies. In no way, have I, by this, wished to disregard women as leaders. As can be seen in the text, I have not ignored women as either leaders or followers nor implied that leadership was for men only. Generally I have used the plural construction to eliminate the sexual identity of leaders and followers. However, pluralising everything makes for ambiguities and dull reading (Bass, 1985:xvi).

Nystrand (1986) suggests that within the process of writing, the text agrees with the writer’s assumption of the reader’s knowledge and expectations of the text. There are two issues which are central to this relationship. The first is awareness of the reader’s purpose, and the second is to share with the reader how the text represents both the reader and their purpose. This is important to the writer, as one aim of academic writing is to disseminate knowledge and increase participation in their disciplinary community and to persuade the reader to accept the constructed text. This is an example of the politics of authority, where credibility within the text derives from the projection of self into the text, as demonstrated by Bass. Hyland (1998:439) describes this as ‘person-markers’ (439), which include: I, me, my, we, ours. These person-makers serve two main purposes, those of the author expressing credentials to write such a text and personalisation of the guide who is taking the reader through the text.

The abstruseness within Bass’s (1985) introduction is identified through the changes required in the text to include women, suggesting that plurality makes for ambiguity and dullness (1985: xvi) and therefore identifying the main reader as male. Research by Bushardt, Fowler and Caveny (1987:13) within an American hospital concludes that job stereotyping occurs when viewing leadership style through the lens of ‘sex-role behaviour, noting that female nursing supervisors and subordinates perceived those in leadership roles as being less feminine. The contradiction created in this research occurs when considering nursing was regarded as being a female occupation due to the caring, nurturing nature of the role. Even so, masculinity within a predominantly female profession was perceived as being the appropriate gender role. The positions of Bass (1985) and Bushardt et al, (1987) illustrate the paradoxical issues that women in organisations both in the USA and UK present. On the one hand women are perceived as being disruptive (Bass, 1988)

and irrational or alternatively metaphorical males with 'balls' as in Hopfl and Matlal (2007) work in Chapter Six. Bennis (1959:287) illustrates the history of masculinity of language within business when commenting that a prevailing notion of leadership in the 1950s stated that the 'leader should be liked by his men' or be "one of the boys".

The predominant political aim of the revival of the 1950s anti-communist discourse in the USA was to 'get government off the backs of the American people' (Abrams, 2006:292) and was in response to the American middle classes, described by King (2002) as largely white and male, becoming belligerent with over taxation. When considering popular films of the time in both the UK and USA we find that the social character of the business leaders during the 1980s was consistent with the film images of the time. Blockbusting films in the USA such as Die Hard 1 and 2, Lethal Weapon 1 and 2 both depicted white males who triumph over evil conspiracies, 'ignoring established procedure and running wild' (Pfeil, 1995:1). Pfeil, (1995) suggests that the films conform to Reagan's attempts to reconstruct a national hero, based on the frontier narrative of rugged individuality pitted against the harsh natural world. The natural world in this account is substituted with the fight against the 'liberal solution of "soft state-regulate law enforcement"'.

Within this section, several similarities between USA and UK leadership have been identified, together with similarity in discourses, particularly the reaction against the liberal politics in both countries through the 1960s and 1970s. However, the section has also demonstrated how there are also material differences between the two countries. The most important appears to be in the assumptions made within political discourse as to the underlying nature of business leadership and hence the social character of leadership. Within the UK, there is an importance connected to historical knowledge and the notion of relationships. Within the path-finding metaphor there is also an indication that the leader is concerned with taking advantage of present transformational possibilities, as opposed to future possibilities found within the merger culture of the USA. The other important aspect of the USA is the importance of the re-introduction of a focused anti-communist discourse, which as will be demonstrated throughout this chapter, did not have the same effect on the UK organisational leadership models.

7.3 GENEALOGICAL TRACINGS: RECIPROCAL RELATIONSHIPS OR MOTIVATIONAL INTENT

The premise of business being built upon entrepreneurship and close knowledge of people and process continues to have an impact on how business leadership is perceived in the UK, as illustrated in Chapter Six. The conviction in the value of relationship building in the UK as demonstrated in the GLOBE results (Chokker et al., 2007) reveals a fundamental belief in egalitarian values which appears to be a stronger ideological belief than the anti-communism political discourse of the USA. The USA demonstrated the difference through individualism and a free market economy in contradistinction to that of the Soviets. Thus bringing to life, through political discourse, the 'evil empire of the Soviet Union' (King, 2002:160). Journalist John Judi (2000 in King, 2002:237) reflected on the 1980s as a period in the USA that saw 'a kind of irresponsible individualism' developing amongst business leaders, which has continued to effect business leadership in the USA.

Much of this discourse resonated with that of rugged individualism required in the frontier days together with a pre-First World War belief in US exceptionalism and progressivism (Childs, 2002). The links between the charismatic and inspiration leader based on motivating individuals rather than building relationships can be seen as a development that is in part influenced by the political agenda of the time. When considering the present and possible future scenarios there are issues concerning a leader's role in profit maximisation resulting in cost-cutting which Heller (2007) maintains is not the answer and only serves the leadership in their quest to maintain rewards rather than master real growth. These issues link back to Lieberman and O'Connor (1972) in their survey of business leadership and its focus on maximising profit margins rather than focusing on real growth through sales.

Cost-cutting with the emphasis on human resources, and the notion of flexible work-forces required by Post-Fordism economic structures generates challenges for the UK orientation of relationship building based on trust and reciprocal action. As Dick et al, (2007) suggests, the leader identification process acts as an intermediary between organisational objectives and those of the collective. It is this interaction that develops increased commitment. Lack of job security and short term contracts would be detrimental to the effectiveness of the UK orientated leadership function, but would be effective in the USA transformational paradigm, which concerns individual motivation rather than relationship building. Ilgen and Feltz (2010) and DeRue and Ashford (2010) also highlight the issue of leadership in organisations being identified with hierarchical positions with accompanying instrumental rewards. The main challenge identified in both these pieces of research is that leadership

construction becomes based on competitive claims rather than a group construction based on socially reciprocal ideas. This in turn generates a lack of definability of leadership as neither the leader or subordinate identities are internalised and recognised and therefore not collectively validated.

Although both the USA and UK embarked on a similar journey in the 1980s, the political discourse of anti-communism was built upon two very different cultural foundations. In both countries it was perceived by the politicians that the liberal era following the Second World War had de-masculinised society. In Britain, Thatcher followed a similar course to that of the USA particularly in terms of reducing expenditure on welfare and education in an attempt to masculinise the country with a 'culture of toughness' (Roper, 1994:108). However, removing business from the yoke of government controls did not result in the same benefits as those seen in the USA. This was due in principle a legal discourse which included; union participation in management, the non-hierarchical organisation of work in factories and offices and effective regulation concerning lay-offs and plant closures (Childs, 2002:224). This was the very antithesis to the USA business barons of the late 20th century, who did not need to be concerned with legal discourses of this nature very much reflecting a similar occurrence in both countries in the latter half of the 19th century. The main issue for Thatcher and her government appeared to be a misinterpretation of the underlying principles on which the masculinised culture in the UK was built.

It was a culture that had developed from recognition of social issues at the end of the First World War, and the requirement for action following the Second World War. The culture was also based in a pride of the 'make do and mend mentality' that developed as a result of having 'muddled through' two wars. (Schama, 2002:421, Childs, 2002:341). However, the positioning of culture in the UK as being masculine is to simplify and create binary oppositions of masculine/feminine and conservative versus communist, which do not actually exist in this account. The mitigating factor in the UK business discourse, which was overlooked in the political sphere and upheld in the legal discourse, is that of relationship building. It is this aspect that Scase (2000) and Roper (1994) investigate and through which the main difference between USA and UK leadership models can be demonstrated. Again, it is when leadership ideas are set within both a social and business context that an alternative story becomes available.

In Alban-Metcalfe and Alimo-Metcalfe's (2007) work on (Engaging) Transformational Leadership, one of the contrasts with the inspirational and charismatic leadership models

from the USA is that of being entrepreneurial combined with the importance of reciprocal relationship building. This has a legacy with a historical tracing back to the early twentieth century when the UK business world consisted of family owned companies, which the new managerial class of the 1950s continued. The importance of the product, and the creativity involved in developing new products was an important aspect of UK business up until the 1960s. It is a legacy which is still apparent in the UK notions of leadership as demonstrated in Chapter Six. For business leaders the change in economic focus was a, 'hard lesson to learn that you are not in business to make a beautiful product you are in business to make money for your shareholders. I found it hard to reconcile myself to the Mammon aspect of it' (Roper, 1994:146). Part of the difficulty lie in the social aspects of the entrepreneurial business within the UK. As Roper (1994) found in his interviews with these 'organisational men and women' management training was concerned not with academic learning, but with hands-on knowledge of processes.

In early career training, a new manager was allocated a mentor, and spent the first few months assigned to company outposts such as the Middle East, Africa and the Far East (Roper, 1994:81). The mentors tended to be mid-career managers, with one of Roper's respondents commenting that 'I've always believed that a company like Chemtex is to train and help other people around them, and put them in positions where they can gain experience' (Roper, 1994:84). This would build relationships of trust between the management levels. The junior manager would also work in all of the company's various plants, usually working in manual jobs. This enabled the young managers to understand the process, get involved in problem solving with those who operated the machines. This developed understanding between the manager and those who worked on the shop floor with one respondent remembering that the training gave, 'no concessions to your ultimate status, in the sense that I was starting work at half past seven in the morning and working in the tube mill as a member of a mill gang' (Roper, 1994:82).

For another of Roper's (1994) respondent's the years of 'dirty-hand' experience gave him an 'understanding of what goes on in the business at every level...in my view, there is no substitute for having got your hands dirty yourself, and having used the tools and machinery and equipment, and having rubbed shoulders with people who are still doing that...' (Roper, 1994:118). From these historical narratives, it is possible to identify the thread commented on in Chapter Six, where the model of management seems to have more in common with Japanese methods of Continuous Improvement management techniques than in the transformational leadership model. The notion of building

management based on ground level knowledge and the development of reciprocal relationships through the company is not only confined to the business environment. It is also an aspect of the social environment for young training managers.

Within the UK, marriage for young managers was an important rite of passage in terms of becoming a staff manager (Roper, 1994:84). Whilst in early career it was acceptable to be young and single, enabling travelling abroad on company business and developing loyalty and commitment to the firms. For those wanting to move into middle manager roles, marriage was seen as taking on voluntary responsibility and commitment. An interesting aspect of Roper's research was that fact that many wives financially supported their future husbands in their early career. 'The problem is, in those days the money was terrible. I was always about four hours from home...so she was more or less supporting me to get back at weekends. But there were a hell of a lot of people in the same boat in those days' (Roper, 1994:171). From a social perspective the degree to which the importance of trust and reciprocal relationship building was part of the general cultural discourse is important when considering the role that trust and relationship building had in Chapter Four.

The late 1980s and early 1990s in the UK witnessed a movement against 'paper entrepreneurship', articulated by amongst others Hayes and Abernathy (1980) and Peters and Waterman (1982) as the service industry in the UK also began to decline. It was at this time, that it is possible to see a marked change in the transformational leadership paradigm from a UK perspective. Vroom and Jago (1988) draw links to the past managerial claim of hands-on work by suggesting that managerial leadership is not concerned with maintaining the status quo, it is about knowing and understanding the personalities of subordinates in order to 'adapt the form and degree of participation in decision making by subordinates' (Vroom & Jago, 1988:33). Here there is transference of the intimate knowledge of machinery and process previously required within the UK articulation of leadership with a new need to know and understand subordinates, fulfilling the need to take pride in what one produces. This shift in perspective fits well with quality management, which not only requires knowledge of processes but also requires a people-orientated management style that enables building of human potential at all levels of the company. So the UK narrative adapted, casting the subordinate in place of the product, enabling a continuation of the historical narrative concerning relationship building and pride in production.

The idea of products and production in the UK had a great influence on the development of leadership skills and the general understanding of leadership. Bennis (1967:528) also noted the change in organisations with the USA becoming the first country to employ more people in the service sector than in manufacturing. He suggested that workers needed to be understood as complex individuals, and that leadership needed to be collaborative and organisational values based on humanistic and democratic values. Bennis set this view against the fact that organisations would become more temporary. For Bennis this played to the strengths of the American people suggesting that 'Frontier neighbours, after all prepares us for this, so I don't view temporary systems as such a grand *départure*, and it is an aspect of American life that Europeans typically find frustrating' (Bennis, 1967:535). Bennis underpins his notions of changes in corporate life with the cultural memories of frontier life where society was viewed as temporary but bounded by the idea of Americanism itself.

The important point here is the view that democratic values are important in leadership for the new corporate business world. This connects to the work by Hersey and Blanchard (1969) and the development of the situational leadership model. This model focuses on the fact that different situations require different leadership styles. The leader evaluates the employees, assessing their competence and commitment to a given task. As these aspects change over time, the model suggests that the leader must also be aware of these changes and offer the appropriate amount of support. Fielder's (1964) development of contingency theory is also concerned with democratic ideals and again based on matching a leader's style with the situation. The three main areas considered include relationships between leaders and members of the group, the type of task and the ability of the leader to give rewards or sanctions. From a UK perspective, the main writers in the 1960s were Denis Pym (1968) and Revans (1965). The main conclusion of both writers was the importance of open and honest communication between all levels of an organisation, particularly listening to subordinates (Revans, 1965:107).

Pym (1968) mentions the models by Fielder (1964) and Blake and Mouton (1964) suggesting that both models were based on seminal work conducted by White and Lippett (Pym, 1968). This work looked specifically at the success of democratic leadership as opposed to autocratic leadership. Pym (1968) pointed out that the research was actually based on groups of eleven year old boys and their adult leaders. Pym (1968) preferred to refer instead to research conducted by the Ashridge Management College Research Department in 1966, where a consultative style was preferred not only by workers in the

UK but also by lower level managers, specialists, salesmen, supervisors and clerical staff. This indicates a definite difference in cultural perspective between the USA and UK, particularly when considering the Oxford Dictionary (1995) definitions of these two words. Consultative is defined as, 'to confer with, discuss with, deliberate with, talk over with, seek advice from, take counsel with' (307), all of which implies a relationship built of trust. Democratic is much more concerned with 'a system of government by the whole population usually through elected representatives' (382). Within this model there is much more concern with the individual and the opportunity to make decisions rather than it being a group activity.

The tracking of the key economic, political, cultural and legal discourses within both the UK and USA has demonstrated that the ascendancy of the transformational leadership model is not a result of progressive evolutionary development: it is the result of being congruent with the dominant discourses of the late 1970s and early 1980s. However, this section has equally demonstrated that although the model was appropriate for the USA in terms of how relationships were viewed, the Japanese continuous improvement methodologies may have been a more useful leadership model for the UK during this period of transition from a manufacturing to a service based economy. As illustrated the strong anti-communist discourse in the USA fundamentally influenced the development of the transformational leadership model, privileging motivation of individuals over relationship building in a way that was understood in the UK. In the UK it was viewed that motivation developed from company loyalty and pride in the production of perfect products, in other words the development of consultative relationships that were based on respect, trust and reciprocal action. The final area to explore is that of power and knowledge or power/knowledge. This engages with differences in ideas of economic citizenship between the two countries and the place of business within wider society.

7.4 GENEALOGICAL TRACINGS: POWER/KNOWLEDGE OR POWER AND KNOWLEDGE

Foucault suggests that power is diverse, deployed and co-ordinated through a multiplicity of discourses it is not located in a single source. This identifies Foucault's work with that of post-colonialism (Said, 1978). Foucault achieves a view that eliminates the linguistic binary oppositions between freedom/opposition, liberation/domination and leader/follower. This enables individuals to be located equally within a web of power/knowledge which is articulated by a variety of institutions (Foucault, 2002). The previous section dealt with issues concerning the leadership role in developing relationships or motivation. The

investigation demonstrated how a variety of discourses are influenced by an ideological view, that of particularly the anti-communist discourse which in turn has influenced the research into business leadership, developing into the transformational leadership paradigm. This section explores differences in the educational discourse of the USA and UK and how this affected constructs of power within the leadership model. There is also within this section an exploration of issues concerning economic citizenship in both countries. The final area of exploration is that of the role of business within wider society and how this influences business leadership paradigms.

Moving back to the 1960s, as commented by Cuilla (1995) the power base of business leadership was being systematically occluded and therefore regarded as being less authoritarian and was in keeping with the more politically liberalising discourse of the time. This particular genealogical tracing takes the ideas and concerns regarding power and control that was a legacy from scientific management and placing them within the changing economic, social and political environment of the latter half of the twentieth century. This part of the investigation will illustrate how the wider macrocosmic social discourse influenced the development of the microcosmic organisational culture and the changing role of management and leadership within a rapidly changing political discourse from the 1950s to the 1990s. As Abrams (2006) suggests, the role of the conservative governments in both the USA and UK in the 1980s was very much a reaction to the fights for equality and fairer wealth distribution that occurred in the 1960s. Klein (1994:4) suggested that it was the beginning of capitalistic imperialism where the dominance of monopolies and finance capital had established itself, resulting in a 'generalised universal industrialisation - including mechanization, standardization, and parcellization of labour penetrating all sectors of social and cultural life'

This reaction led to a paradoxical situation where the focus on organisational leadership through control via strong charismatic heroic leaders and government adopting a background role in business affairs weakened the public's political voice, allowing business more freedom to conduct its affairs. The anti-communist rhetoric left little space for dissent against the prevailing Cold War rhetoric as this would have been regarded as being dissent against the USA itself. This was in part a fear of a return to the McCarthy communist hunts in the 1950s (Childs, 2002). The effect of silencing subordinates opposition is still visible today and was described by Vickers (2008) account into hegemonic management narrative. The anti-communist discourse also diminished the space for a consultative style of leadership based on the building of relationships, as the arena for

disagreement had vanished. The 1970s provide an interesting linking decade between the 1960s and 1980, and in America the decade saw a country that was divided by ideology and wealth (Marty, 1997).

Two contrasting books of the time capture the mood in the USA. The first by Charles Reich (1972) *The Greening of America*, engaged with the destruction of the environment and the artificiality of work and culture. His main emphasis was on the absence of community generated by a corporate ideal that represented an overreliance of logic and science. The thoughts put forward by Reich, are echoed in the work of the Human Relations School in terms of accepting that individuals are not part of machine that they are human and humanity needs to be considered together with the control of economic resources (Bennis, 1959:301; McGregor, 1957:92). The alternative view voiced by Hacker (1971), a political scientist, was that the American people, focused on private concerns, forgot the public obligation which created a spirit to transform a piece of land into a nation. These private concerns encompassed the fight for economic citizenship of both women and racial minorities.

Drucker (1969:457) also commented on the state of the USA nation in his book, *The Age of Discontinuity: Guidelines to our changing society*, accusing agitators of change in the 1960s of only asking, 'what does society own me?' rather than asking, 'what do I owe society?' The problem for Drucker was that many of the agitators for change had always been disenfranchised and therefore owned society very little. Drucker (1969) comments that few people realise that a share in power means there is a share in responsibility. However, the beginning of the 1960s saw the publication of a book by Michael Harrington (1962) titled *The Other America*. This book brought to public attention the fact that the USA was not as egalitarian as was supposed, illustrating the 'invisible poor'. This group not only included racial minority groups but also the elderly and the young. In the 1960s Harrington published figures which brought into light the unequal division of wealth, with twenty-per-cent of the population controlling 75% of the country's wealth. The bottom 20% of the population controlled only 0.05% of the total wealth.

Added to this the legalised segregation of the country's population generated invasive race riots (Janowitz, 1969:422), most of which erupted in the inner cities of America. When considering Drucker's (1969) comments on considering what individuals owed society, it could be suggested that Drucker was actually supporting a stance against the liberal reforms of the 1960s which tried to address some of the above issues. There is also a

suggestion that he was preserving the privileged status of business within the political decision making process. Particularly when considering by the 1980s, wealth distribution and therefore the power found within economic citizenship was fully in the hands of not government but conglomerate corporations, who not only had access to political power, but also owned the media voice (Abrams, 2006). As discussed previously, by the 1980s wealth distribution had become more uneven, and by 1995 America had the widest gender pay gap in the Western world at 31% below that of men (Marty, 1997).

The 1980s and the rise of the neoconservative discourse in both countries represented a backlash to the liberal intentions of the 1960s in particular. The issue of both racial and gender equality created problems for the neo-conservatives, and in part the anti-communist discourse was also a tool against liberal tendencies. Equality from this perspective was a mark of communism particularly when enforced through legislation. There was also an economic discourse at work. This discourse was as a consequence of restructuring business corporations and the emphasis on profits together with, particularly in the USA, a lack of regulation on redundancies. This meant that at the very least the female population were no longer required in the workforce. Thus a political position was taken that equality was neither possible nor wanted. The official discourse in the USA stated that the economic system itself provided equality and economic citizenship in that no matter what class, race or gender, social and economic positions were dictated by an individual's talent (King, 2002:162).

The legal institutions within the UK had committed to equal rights in the workplace through passing of legislation, enabling a degree of meritocracy to prevail; in the USA some laws were passed, particularly in the areas of race relations and in particularly bringing to the end segregation. However, in terms of gender equality any legislation passed was balanced in the 1980s with a fierce debate regarding the right of women to have an abortion (Maclean, 2002:253). This discourse undermined the actual freedom of women and highlighted biological differences. The media added to the discourse by discrediting those women who worked, supporting the government rhetoric through the use of 'Cinderella stories' (Abrams, 2006). These stories highlighted those women who admitted the 'misery that their newly found independence had brought' (Abrams, 2006:140). To add weight to this view, women who were successful continued to uphold the 1950s view of a woman's place in society. Dr Yalow, mother of two and a Nobel Laureate winner in Medicine in 1977, expressed her feelings to an interviewer, 'I think if a husband feels like doing things, it's fine,

but I think that running a house is a wife's responsibility...a husband's responsibility is not to run a house' (Abrams, 2002:141).

This positioned the USA neoconservative voice in the late 1950s, as illustrated by a report commissioned by President Kennedy on gender discrimination in 1961. The commission concluded that women's primary role was as a wife and mother and it recommended special training of young women for marriage and motherhood (Marty, 1997). This is a common feminist story which tells of the power of men subjugating women. However, when viewing through an economic and political perspective, it is possible to demonstrate how power was actually contained within a web of knowledge, and was used by the political, economic, social, cultural and business worlds. Maclean (2002) suggests that the driving force behind the feminist movement in the 1960s and early 1970s was created by the economic and political failure of the family –wage system. This system was initiated as part of the liberal New Deal in the 1950s. It was originally conceived to identify the male of the family as the bread-winner, putting in place support that enabled the wife and mother to stay at home. It was also a mechanism for redistributing wealth (Maclean, 2002:254). However, the changes in business practices, as highlighted, combined with the recession, rendered this provision unhelpful in the redistribution of the nation's wealth and more importantly in the matter of more inclusive economic citizenship.

Within Chapter Six, there is a very strong discourse concerning the need to support the education of employees. Within the UK, education has always been a highly contentious issue, as will be illustrated in Chapter Eight. This is combined with training and the under-investment in research and development (Childs, 2002:341). Much can be referred back to the importance placed on learning through hands-on experience which generates a knowledge enabling a patch-and-mend mentality. For the USA there is still a belief that the business school is the environment to train new managers with Heisler and Lasher (1986:63) suggesting that in the 1980s business schools were not producing a supply of well-educated and behaviourally competent managers. Galbraith (1985:452) in 1967 produced an influential text in America, *The New Industrial State*, in which he suggested that although planning and rationality were required in business, there was a danger that if all education was based on that premise the result would be a 'collectivist and monolithically' based organisation, reminiscent of communist states.

For Galbraith (1985), education, and particularly higher education had a role in inducing a critical aspect to the role that organisations played in social life, developing the ability to

resist the dominant discourse leading to education opening a space of resistance. There is also a recognition that the need is only for academic learning, but the opportunity for providing practice to reinforce that basic knowledge, a situation that has always been the case in the UK organisational environment. Drucker (1969) also draws attention to knowledge suggesting that it is a key factor in a country's economic strength. He cites the UK as having the lowest educational level for the bulk of its population with 80% of its population leaving school at fifteen. He also suggested that it is a country where access to productive livelihoods is still gained through apprenticeships leading to an importance placed on experience rather than knowledge. This is reflected in Bass and Deep's (1970) *Current Perspectives for Managing Organisations*, with the suggestion that those without college degrees were less secure. Their knowledge was based in one industry and were therefore less mobile leading to a high value being placed on stability. It is possible to discern here the beginnings of Post-Fordism and its need for semi-skilled and un-skilled flexible employees rather than those who have a deeper knowledge of specific processes.

This leads to a debate regarding what is acceptable knowledge in the business world. Experience otherwise defined as skills and practice is also a form of knowledge. This brings into question why experience is not regarded as leadership knowledge, what institutional practices are being brought to bear in these business definitions of acceptable knowledge. Bass and Burger's (1979) research into the rate of advancement of managers confirmed Drucker's results from ten years previously. In their conclusion the data suggested that in the UK there was still a strong social class tradition as a consequence social class and academic (non-management) education provided the criteria for entrance into business management. Although Pym (1968) recognised that through the actions of the Labour government and the growth of the welfare state, business management was becoming less homogeneous with 30% of directors coming from state schools.

From their data Bass and Burger (1979) observed that the UK sample had strong needs for self-realisation but were not so concerned about security. This illustrates a contradiction in the research, where Bass and Burger (1979) suggest on the one hand that the British managers are less educated. They also state that a lack of education makes individuals feel less secure. Britain was obviously an exception to that rule, where hands-on experience is equally regarded, but also perhaps indicates a lack of movement towards Post-Fordism. This may again illustrate America's more rapid move towards a Post-Fordism economy. Throughout the debate in this chapter there has been an indication that in the UK the need for self-realisation was expressed through the production cycle which was an important

facet of UK leadership understanding. They also observed that these managers tended to be less interpersonally competent. This is a surprising conclusion given that the research particularly by Roper (1994) where an element of pride existed amongst managers who had worked on the shop floor and had an understanding and rapport with that group of workers. Revans (1965) may explain this anomaly in his identification of reluctance amongst British managers to sanction research into their leadership and management skills. This was mainly due to a view that research results amounted to an 'expensive source of insults from inexperienced men half one's age' (Revans, 1965:160).

Comparatively, within Bass and Burger's (1979) research, American managers had a slower rate of advancement and on average were older. Individualism, action and pragmatism together with a high tolerance of risk were all traits common to the managers interviewed. Group participation was also an important aspect of decision making. However, the research team do comment on marked difference between expectations of middle and higher managers. Higher managers were the risk takers and middle managers should avoid any risk. This division of risk taking between the levels of management was still very much in line with scientific management. Over all the research concluded that the rate of advancement for UK managers from the right social class and with the right educational background was faster than in America. However, this model does not take into account that in the UK experience is valued more highly in the business world than knowledge. Within the UK there was a focus on learning through mentoring as a manager.

One of the main issues for women in developing careers is the still predominant lack of senior CEOs who can mentor junior women into posts of upward mobility, particularly in an environment which is still based on mentoring and experiential training. Mentoring was one of the over-riding functions of senior managers in the narratives told to Roper (1994), and again illustrates the paradoxical arena that business organisations and its masculine identity which still confronts women in the UK. A reading of Ford and Harding's (2007) paper, *Move over managers: We are all leaders now* is that the training space created for leadership development is actually a mechanism to overcome the issue of mentoring within organisations.

Leadership, through the transformational leadership model, has an emphasis on the individuality of the leadership role. Ford and Harding (2007), in line with McIntyre's (2007) notion of the business social character and its links with manipulation suggest that it is the leaders who are manipulated through training and the use of leadership behavioural

questionnaires mostly derived from Bass and Avolio (2000) *Multifactor Leadership Questionnaire*. Although regarded as neutral tools, Ford and Harding (2007) demonstrate how behavioural development is biased towards the organisation's mission and objectives. The use of developmental questionnaires illustrates Foucault's suggestion that institutions use of power relies on techniques of application which are drawn from scientific knowledge (Smart, 1992; Gutting, 1994, Kendall & Wickham, 1999). This implies that the diagnostics will produce a uniform commitment to the organisation's missions and objectives. An alternative reading, given the historical effects of a masculinised business environment in the UK is that the training space becomes a rite of passage, where both men and women are jointly indoctrinated into the company ethos. The trainers become the mentors and also the ones who identify future high-flyers.

The narratives from the late 1980s through to the early 1960s confirm a view of the UK that is still relevant to present day discussions, both from the GLOBE report (2008) and Mannion (2009). The American model seems to reflect the evidence gathered by Boussebaa and Morgan (2008), based on the French education system that in America as in France higher education was an important aspect of business leadership, but actual experience in particular skills and practices was not a necessity. What has become clear in the discussion is that knowledge and power in the business world do go hand in hand. Within a framework of the politics of articulation university education has been given a dominant role in the development of the business elite, with the notion of in-depth experience being subordinated to the 'other'. This action has also 'othered' the leadership of businesses in other countries such as the UK, illustrating the logocentric American discourse. Although the gendered discourse exists in UK organisations, because of its ambivalent and multi-discoursed foundations, it is easier to perceive measures that may actually overcome the issues raised. On the other hand, because the USA discourse is primarily focused on equal distribution of wealth which had close links to both liberal politics and therefore communism, no linguistic space was left to articulate an alternative course of action, which would enable the disenfranchised economic and political citizenship.

The final area to consider in terms of power and knowledge is that of the business organisation itself and its place within society. In Chapter Six, there was considerable thought given to the ideas of networks, and the importance of open and honest communication. Simpson (2007), Kemavuthanon and Duberley (2009) and Vickers (2008) all approach the issue of networks both within and outside the organisation. The key points in each of these narratives appear to be based on an understanding of the local environment,

including in the case of Vickers(2008) and Kemavuthanon et al, (2009) an understanding of the history. The paper by Simpson (2007) illustrates the importance of free flowing conversations enabling creative and innovative thinking. These ideas of leadership occurring in a network seem to be contradictory to a poem by Auden, used by Dale (1965) in his first management text book. The poem illustrating the view of manager as an isolated individual who's only relationship with people are reflected through figures,

The last words on how we may live and die
 Rests today with such quiet
 Men, working too hard in rooms that are too big,
 Reducing to figures
 What is the matter, What is to be done
The managers: W.H.Auden (Dale, 1965:36)

There appears to be very little in terms of direct reference to the notion of networking as an important part of the business leadership role from the 1980s through to the 1949 in the USA literature. This may in some respects mirror the USA social views on relationships and importance of communication with other parties, particularly read through its early isolationist policy that was only gradually changed as a result of the Second World War. Galbraith (1985:73) makes some interesting remarks concerning individuals, organisations and group working in the USA. He starts by mentioning that the USA hero is an entrepreneur, who is individualistic, restless, has vision and courage, he also mentions that the individual has more standing in USA society than a group. Anti-group feeling is articulated by several writers of the period including Longnecker (1973:263) who states in his text *Principles of Management and Organisational Behaviour*, that a 'camel is a horse put together by a committee'.

Galbraith (1985) also reminds his readership that organisations have no souls, in response to economist Lindblom (1979) who stated that in American law the corporation was a person. Galbraith (1985) stated it is not to individuals but to organisations that power in the business enterprise and power in society have passed. Galbraith's main concern was the amount of power that was invested in particular businesses and the control that was then exerted on the wider society. Exxon, the largest corporation in the USA in 1979 earned gross revenues of \$48.6 billion which was about one-sixth of the total receipts of the federal government (Galbraith, 1985). This concern is repeated twenty-five years later by Starbuck (2005) and Gupta (2005:115) where Gupta discusses 'megacorporations' and Starbuck comments on the fact that in the World Bank data the median budget of the 116 countries that it reports on had budgets of over \$5.5 billion, whereas Fortune Magazine in 2002 reported the 500th company to gain revenues of over \$10.1 billion.

The accepted notion of an individual leader of conglomerate companies is mirrored in academic business articles with Nicholls (1988) focusing on macro leadership and the importance of 'visioning'. Leontiades (1979:26) points to the threat of consumer groups who protest and adversely influence specific business decisions which effect the 'profits-first' orientation of business and Clarke (1975) suggests that leadership has to influence and control the boundary between an organisation and its environment. However, the idea of being socially adverse to groups does not seem to be an issue as identified by Bass (1960). Bass (1960) also comments on American's ability to join groups, what is of note is the groups chosen by Bass' source, although the information is from pre Second World War, so this may identify a change in the culture of the USA giving a reason for the more liberal approach of the 1960s,

America is a nation of joiners, we join everything and anything. We may belong to the rotary club, the Elks, the Moose, the Red Men, the Owls, the Klu Klux Klan, the American Protective Society, the Masons, the Knights of Columbus, the Daughters of the Revolution, the chamber of commerce' (Britt, 1941 in Bass, 1960:6).

Friedlander and Pickle (1968:29) are one of a minority of researchers who actually consider the society outside of the company or corporation, 'such criteria includes those elements of the organisation's contribution to society and those that describe effectiveness in terms of maximization of return from society to the organisation'. Bringing in the idea of a network, how there are elements of organisational effectiveness that depend on a network forming with the world outside of the organisation. Research by England (1967) however illustrates a task and internal focus of USA managers. England (1967) investigated how managers view the goals given by the organisation and how the managers rate them in importance of achievement (Figure 25). As can be seen from the data, great importance and therefore effort is placed on organisational efficiency, with very little focus on employee welfare and wider external concerns. This can be linked to an overall view of America as having a base in inward looking rather than external looking culture. It also points to a more manipulative relationship between the university educated manager and the organisational members.

Figure 25: Behaviour Analysis of Organisational Goal Concepts (England, 1967:110)

Goals of business	% high importance	% indication of successful leadership	% high importance and indication of successful leadership
Set 1			
Goals that managers attempt to influence by their actions, decisions or behaviours			
Organisational efficiency	81	71	60
High productivity	80	70	60
Profit maximisation	72	70	56
Set 2			
Goals which are not sought in or of themselves (actions are not usually taken to influence them directly)			
Organisational growth	60	72	48
Industrial leadership	58	64	43
Organisational stability	58	54	38
Set 3			
Professed goals but not one which will influence behaviour- does not fit pragmatic orientation of managers and will not be high on behaviour relevance			
Employee welfare	65	20	17
Set 4			
Not valued as important not indicating successful leadership			
Social welfare	16	8	4

When considering the notion of Post-Fordism, it is interesting that Employee Welfare and Social Welfare both contribute to the Social Charter (Amin, 1994; Jessop, 1994), however, neither are supported over the making of profit. Over the same time period in the UK, academic business articles had a different focus; Rogers (1968) Director of Personal IBM, was concerned with keeping in touch with employees within large companies, suggesting the use of employee surveys, Urwick (1956a) focused on the importance of spans of control in order to delegate effectively and keep in touch with employees at all levels. Academic writing illustrates how in the USA, the individual of was great importance but in the UK there was a focus on delegating power, developing relationships and team work. Revans

(1965) focuses on open communication channels and the notion that employees feel consulted about issues and problems and are involved in the decision-making process. Pym (1966) supports this view through his studies into a British manufacturing firm, investigating front line managers' relationships within a network of subordinates and superiors and how that relationship meets the expectations of both groups (Figure 26).

Figure 26: Subordinate and Superior Expectations of 1st Line Managers (Pym, 1966:132)

Subordinates	Superior
Leave engineer to get on with the work	Keep all installations and territory running smoothly
Keep engineer informed of company operations	Deploy men effectively and inform, appraise, reward and encourage them
Ensure technical backing for engineer	Ensure all company policies and procedures are met
Assist engineer with difficult customers	Supply company with reports on operations within territory
Champion his own men in difficulties with the company	Maintain liaison with customers

This work is associated with the study conducted by Martins (2009) which charted the role of the first tier manager in the UK, linking the present responsibilities as a team leader, responsible for networking between the team the rest of the organisation and often with the external world. Martins' links this role with the ability to achieve the goals set, and with Japanese continuous improvement methodologies (Martins, 2009: 109). In Pym's (1966) research it was found that the first line manager had the objectives, but empowered the engineers to achieve the objectives in a way that they felt was appropriate. What is interesting here is the difference in language use. The two expectations are actually similar. The issue does not seem to be different expectations, but the use of different languages, that of the educated establishment and that of the craftsmen. However, the craftsmen are only concerned with having the opportunity to manage their own work within their own field of expertise with the front line manager in a supporting and facilitating role. In the History of the Present there was a strong indication that part of leader's tasks was to maintain the flow of knowledge and therefore power throughout the teams, and if required outside of the team into the wider business organisation or the outside environment.

7.5 CONCLUDING COMMENTS ON THE RISE OF TRANSFORMATIONAL LEADERSHIP

This first section of genealogical tracing has raised some issues concerning the social, political and economic conditions that have given rise to the development of transformational leadership as a strongly influential model for current leadership thought, providing the foundation for many training, developmental and educational courses on leadership. The genealogical tracing has demonstrated that in line with Foucault's premise, ideology has affected the research into leadership, providing discursive models for leaders to follow in order to be recognised as business leaders. This was clearly illustrated in the tracing of the notion of a social business character and in terms of the space leadership creates for resistance narratives. The pervasive effect of the Cold War from 1945 through to 1989 had a profound effect on particularly USA research. The notion of communism and any activity that was similar to that of communistic activity such as group work was unable to find a space in the narrative to be heard. This was particularly true of the years from 1990s through to the 1980s, when the importance of free-markets set against that of communist nationalisation influenced unduly the nature of business development and therefore leadership in the USA.

The focus on the individual rather than the group became an essential part of the discourse. This demonstrated a use of Foucaultian power, which would otherwise have remained occluded within the normal discourse that explores the USA during the Cold War period. Foucault suggests that power used as a method to dominate by a particular section of the population, in the USA case, the neoconservative government does not produce conformity, it in fact makes differences more apparent. He considers that, 'as power becomes more anonymous and more functional...those upon whom it is exercised tend to be more strongly individualised' (Foucault in McHoul & Grace, 1993: 84). This also alludes to the notion of managing people as identified in House and Mitchell (1974) research and the conclusions generated by Kerr and Jermier (1978), concerning the need or not of managing people. This provides an interesting re-reading of the genealogical tracing. The power used by the USA government created exactly what was required, a focus on the individual which deflected attention to the social change generated through the adoption of Post-Fordism. Leadership and management became a major source of focus over this period, as illustrated by Urwick (1957) in the introduction, identifying and individualising them. This leads to leadership being regarded as the control of power. The authority to such representations appears to lay in research generated by American Business Schools, as illustrated by House and Mitchell (1974) and Kerr and Jermier (1978).

As pointed out by Galbraith (1985), not only individuals in leadership positions were identified, but organisations were also given an individual persona, 'the corporation is not deemed to differ functionally from the individual' (Galbraith, 1985: 89). This created a differentiation between the Soviet notion of nationalised industry owned by all, and the USA creed of individuality that extended to the corporations within the country. The representation of corporations as an individual gained its authority from both legal and political institutions. This leads to Hutcheon's (1989) notion of the Politics of Representation as discussed in Chapter Four. This engaged with the idea of why such a representation of both business and leadership became based on individualising the leader and also the business. From this discussion there is the view appearing that leadership occurs within the boundaries of an organisation. When considering the Politics of Authority in Chapter Four, the issue of authority appeared to have developed from the joint discourse of politics, law and research conducted by Business Schools in the USA. The research describing the way people should be schooled to perform the roles of both leadership and by default those of subordinate. Here there is a tracing of the leadership statement concerning the idea of transformational possibilities of the present, rather than the future orientated performance.

The anti-communist narrative had a profound effect on leadership theory development, and creates a bifurcation between the relationship between business leadership in the USA as a response to cultural, economic and social need in the early 1980s through to the late 1970s, and that required by the UK. At this point there was a choice of models available to leadership researchers. The first was based on Japanese improvement techniques, but involved delegation of responsibility and authority to lower levels of the organisation, as well as group work and networking. It also required access to education and for managers to have hands-on knowledge of the company's processes, product base and employees.

The first three requirements of this alternative representation of business leadership were too closely aligned to the communist discourse and therefore unacceptable. The fourth requirement would put the business school trained managers of the USA at a disadvantage, reducing mobility between industries and companies, altering the portfolio career. The charismatic transformational leader was a closer fit with the dominant discourses of the 1980s and was un-liberal enough to be acceptable to the requirements of the country at the time. This was the model that gained momentum over time. One of questions asked in the Introduction was whether research develops theories or if theories develop research (Van Maanen, 1979), it would appear that in the case of transformational leadership the

latter may be the case. The comparison with the UK over the same time period revealed some interesting connections. It was initially established through genealogical tracing that due to a liberal capitalism monetary policy following the war, and the acceptance up until 1980 of governmental influence over business the discourse in the UK was not strongly anti-communist.

However, the Americans concern that one of its ally's may have communistic leanings led to the agreement of a loan following the war, that charged the country with continuing the war against communism in all its territories. At a time when Britain was suffering large financial losses due to the war, this was an immense burden that affected the UK for the remainder of the century. However the underlying discourse revealed was not one of anti-communism, but of regaining the nation's cultural masculinity. Although the genealogical tracing went back to 1945 the roots of this need were not revealed and must therefore be in the period of the second genealogical tracing through the war years. This is particular true of the issue raised by Essers et al, (2009) who noted a possible link between employee engagement and the generosity of social welfare. The roots of this thread were not uncovered during this particular time period, but do perhaps have an effect on the understanding of leadership. The overall conclusion is that the Japanese continuous improvement methodology would have been a more appropriate model for the UK leadership. This conclusion is reached given the importance placed on hands-on experience and full knowledge of the company's processes, products and people. Chapter Eight will continue the genealogically tracing from 1945 through to the early 1900s, finding the roots of the current understanding of business leadership.

8 THE ROOTS OF BUSINESS LEADERSHIP

Now, here, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!" (Carroll, 1998:143)

The words of the White Queen to Alice in Alice in Wonderland seem to hold true for leadership research. Sheldon (1923:2) suggested that 'we have travelled fast; in a few years, as in the era of the so called Industrial revolution...but at any point in that advance we can easily see how comparatively slight have been the changes effected and how much of what existed still remains'. This chapter continues the genealogical tracing and will illustrate that although the times have moved forward, the arguments remain the same. The three themes identified in the previous chapter will be utilised as a framework for the investigation into leadership development from 1945 back to the 1900s. The three main themes identified were those of; the face of business leadership and the dichotomy between leadership as a process of reciprocal relationship building or purely concerned with developing motivation in individuals. The final theme explored the links between leadership and power and knowledge, which include the position of business organisations as an isolated entity or part of a wider social network which incorporates economic citizenship.

Figure 27: Mapping of Chapter Eight



The Grid of Intelligibility took a broad sweep of leadership literature as it is currently available. This view illustrated how the transformational leadership paradigm has become universalised over the past thirty years becoming a theoretical paradigm within leadership studies. Chapter Seven, investigated the rise of transformational leadership from the present day back to 1945, illustrating how the transformational leadership paradigm had its roots in a very specific anti-communist discourse of the late 1970s through to the early 1980s. This discourse was reinforced through political, economic and social discourses with the cultural visions of transformational leadership available through popular films of the time. Chapter Seven also revealed that for the UK, the political, economic and social discourses although at a surface level appeared similar there were different foundational culture discourses at work resulting in alternative representations of leadership. This difference lies in the acknowledgement of relationship building through knowledge of process and product.

The objective of this chapter is to specifically discover the threads of the leadership statement regarding leadership as a reciprocal relationship and as a gatekeeper of networks with the role of ensuring circulation of knowledge and therefore power. In line with Foucault's own methodology (Foucault, 2005; Foucault & Sheridan, 1991), the focus is on the local. The key data for this chapter is developed from the archives of Rowntree confectionary factory based in York, which is now called Nestle York Division. This company has been chosen because of its links with early management writers from the UK, and the associations made by its chairman, B.S.Rowntree with like-minded industrialists in the USA. It is within the development of this company that an alternative leadership story can be identified and revealed, which is very UK specific.

8.1 GENEALOGICAL TRACINGS: FUTURE OR PRESENT TRANSFORMATIONS

At the end of the Second World War, the UK population had a realistic view of Britain's post-war world influence. A Gallup poll suggested that the USA was seen as the most influential country, followed by the Soviet Union, with only 14% of people considering that Britain still retained any influence in world affairs (Wybrow, 1989:20). This lack of influence was demonstrated to the British Government in no uncertain terms by the USA. Britain was bankrupt at the end of the war, gold reserves had fallen from \$4194 million to \$1409 million and its exports had fallen to a third of that during the 1930s (Childs, 2002:84; Schama, 2002:412). The USA had signed a land-lease agreement during the war which enabled Britain access to goods without having to pay for them. This agreement came to an

abrupt end four days after the USA had ended hostilities with Japan. The UK government hoped that the USA would give the UK an interest-free loan however; the USA would only agree to give a loan and offered less than was required or asked for. Britain had moved from being the administrator of a large empire to needing a loan from America. When considering business leadership, the term administrator was used from the 1940s to the 1900s.

In 1942 a collection of Mary Parker Follett's⁴ papers and essays were published under the title *Dynamic Administration*, with a forward stating that 'it is with every confidence that I commend this book to every administrator in England and in the United States, whether great or small' (Metcalf⁵ & Urwick, 1942:8). However, the subtitle brought in the term management, '*The Early Sociology of Management and Organizations*', and in the index there are two chapters which concern leadership. In the USA, administration was also a common term used with Whitehead⁶ (1937) in his text *Leadership in a Free Society* defines leadership as modern administration. Urwick (1933) in *Management of Tomorrow* brings together all three terms by introducing the term leadership as the training of administrators including foremen and supervisors to become leaders. So leadership at this point was seen to be at every level of the organisation.

Urwick suggested that 'if new methods are required for the discharge of what appears to be old tasks; it is because the task itself has changed' (Urwick, 1933:xv). This was a generic term referring to all levels within industry from charge hands through to directors, as in Rowntree's reference, 'much of the labour unrest in industry today is due to the lack of tact, and of a nice sense of justice on the part of the administrative staff, from charge-hands to directors' (Rowntree⁷, 1921:98). By 1918, the first change in terminology to that of management is mentioned, by Sir Fleming stating that 'managers require to be broad-minded men, capable of handling tactfully large numbers of workers...questions like industrial organisation and administration, fatigue, welfare, selection and training and trade unionism must be their special study' (Urwick, 1957:127).

The more notable part of this extract is that the term administration is subsumed within the management role. In 1913, Sir Dawson, in his presidential address to the Junior

⁴ Management writer from the USA, graduate of Harvard University

⁵ Management writer, also one time production manager at Rowntree Factory, York

⁶ Management writer from Harvard University

⁷ B.S.Rowntree, Executive Director, Rowntree Confectionary Company

Institution of Engineers, spoke of the 'members of the administrative and executive staff responsible for the controls of production and the operation of the procedures of management' (Urwick, 1957:125). The titles of textbooks also give regard to the notion of administrators: *The Fundamentals of Industrial Administration* (Elbourne, 1896). The term administrator generates the view of dealing with the status quo, keeping production running smoothly and can be associated with current understandings of management. In the definitions so far given the use of leadership seems to imply changing the present situation and introducing the notion of caring for workers in the present. There is little indication at this point that leadership is associated with future vision. It is improving the present that seems to be viewed as increasing worker motivation. Although following the end of the Second World War the USA had a great influence on leadership and management history there is an indication that relationships between the USA and the UK were not necessarily built on trust, but on lack of options.

Chamberlain's words in 1937, proved to be prophetic given the lack of post-war support offered, 'always best and safest to count on nothing from the Americans but words' (Childs, 2002:38). For Britain the Second World War was seen as marking a transition between monopoly capitalism and socialism, with central banking and credit moving to state control (Lloyd George in Addison, 1977:72). It was also felt that unlike the First World War fundamental changes brought by the war should be turned to building a 'new Britain' (Addison, 1977:72), and not allowed to return to the pre-war class divisions and poverty that was generated. This was a time when the improvement of present conditions was viewed as being important. Not all of the British people saw this as a way forward. In 1942 the 'Aims of Industry' pressure group was started by right-wing conservatives concerned that the war-time expansion of government control of industry would continue after the war. However the more moderate conservatives did not necessarily agree that the problems in British industry were derived from excessive government interference.

The Conservative party started to distance itself from such right-wing rhetoric. The post-war view of British government was that social progress would bring economic recovery, Hogg stated to the House of Commons in 1943 that, 'if you do not give the people social reform...they will give you social revolution' (Addison, 1977:232). It is the underlying fear of revolution from the working classes in the UK that appears to have developed a particular view of business leadership. Although the USA moved to a more liberal stance following the Second World War, there was still a strong movement for keeping the role of government in the organisation and running of industry to a minimum, and that the country should

return to business as usual following the end of hostilities (Abrams, 2006). In the UK however, it was viewed that society should not return to its pre-war stance and that wealth distribution was becoming an important political and social issue. It is at this point that the historical narrative of the previous chapter links with the starting point of this chapter. Communism was an important issue for both the USA and UK following the Second World War.

Communism demonstrated explicitly a wide gulf between those in society who had power and those who did not. One UK Member of Parliament commented that 'people of the governing classes think only of their own fortunes, which means a hatred of the reds' (Childs, 2002:34). For the USA, as mentioned in Chapter Six, the fear of the UK following a socialist route was unsupportable, and the post-war loan was given with the condition that the UK would support the USA in any action taken against communism. The reduced loan also meant that probably the only government of the 20th century to be formed of people who had a 'greater moral purpose' (Childs, 2002:84) were unable to bring in all the welfare reforms that had been promised during the war. The loan and its conditions inevitable tied the UK closely to the USA through the anti-communist discourse that was to effect the development of business leadership in the UK throughout the 20th century.

Although Britain had lost a third of its exports at the end of the Second World War, the decline of exports started at the beginning of the 20th century. Waters⁸ (1926) described the changes in Britain's fortunes from 1874 until the start of the First World War. Britain moved from a position where, 'Her ships were on every sea; half the world's ships were built in her yards; she had led the way in wood and iron construction, in sail and steam. She had invented and pioneered the steam locomotive... she had in a century created more material wealth than the world had hitherto known' (Waters, 1926:18). To a point were in 1913, 11% of world production came from Britain and 34% from America (Aldcroft, 1964: 118). Alongside the initial changes in industry came social changes, 'she had revolutionised her social structure, had degraded her workers to be slaves of the machine... and had adopted the worship of material success, was dimly discerned by the few and unheeded by the mass' (Waters, 1926:18).

⁸ A head teacher of a girl's school in a book that was purchased by The University of Leeds as part of the provision in its 'University Extension Lectures and Tutorial Classes' in 1935.

Just as transformational leadership seemed to develop in response to the social and economic changes generated by the move to Post-Fordism and the need for continual future visionary thinking, the initial understandings of leadership, when the word was first coined on the UK seems to be based on transforming the present. The First and Second World Wars revealed a state of poverty in the UK that was felt to be unacceptable and that business had to contribute to the remedy just as the workforce had contributed to the wealth. In 1913 there were 144 factories and workshops in the UK, and a third of the workforce, two-million women and girls from the age of fourteen worked in these spaces. In spite of Factory Acts boys and girls as young as twelve years of age were legally employed from early morning until eleven at night, six days a week (Waters, 1926:87), and returned home to extreme poverty and very little if no education. It was paradoxically also a time of high unemployment, short time working and lay-offs created in part by falling demand for UK goods and a closing of export markets together with rapid industrial and colonial expansion of other nations, particularly Germany and America (Aldcroft, 1964; Fraser, 2009; Waters, 1926,).

8.2 GENEALOGICAL TRACINGS: THE SOCIAL CHARACTER OF BUSINESS LEADERSHIP

Chapter Seven illustrated a major difference between the social character of business leadership in the UK and USA. The USA version of individualism, charisma and inspirational behaviour contrasted with leadership in the UK which seemed to be based on a pride in production and products rather than numbers and strategy. This section will explore the roots of these differences, and whether it was at this point in the leadership knowledge archive that a bifurcation took place between leadership in the UK and USA. Dale (1965) a British management writer and researcher who settled in the USA, started each of the three editions of his management text book with a quotation from a British writer and member of the Fabian Society, Sidney Webb. The quotation comes from a text written in 1923 called *The Decay of Capitalist Civilisation* and poses the question that this section is exploring,

The question is not, “will there be a management elite?” but “what sort of elite will it be?” (Webb, 1923 in Dale, 1965:3).

The influence of the Second World War particular is illustrated in much of the post-war research into leadership and management in both the UK and to a greater extent in the USA, as illustrated in Chapter Five and Six. This is an area that has been identified by Stokes (2007) who demonstrates how the language of war has become an accepted part of the business lexicon used both in research, literature and in the media. However, many of the

arguments concerning business leadership had already been raised over the period of the First World War. The new question posed by the Second World War resulted in America considering the uncritical embrace of rationality and efficiency within business organisations. The importance of pragmatism in business decision making within the USA had been accepted since the early 1900s when Taylor (1911) first put forward his concepts of scientific management.

The world at the end of the Second World War was horrified by the ruthless rationality and efficiency with which the Nazis had undertaken the 'Final Solution'. However the consequences of the rational pragmatic decision to use the atomic bomb resulting in the indiscriminate destruction of innocent human life forced the USA to consider its own pragmatic attitude to the world and to business (Abrams, 2006:19). Milgram (1965) considered this moral aspect to the war and investigated the conditions of obedience and disobedience to authority. He revealed a disturbing triad of actors based on those with the authority, those who were the executant and the victim. In his conclusion he felt that 'the kind of character produced in American democratic society cannot be counted on to insulate its citizens from brutality and inhumane treatment at the direction of malevolent authority' (Milgram, 1965:74).

In the UK following the Second World War there was a feeling that business men should not be able to operate free of any social obligation. The general feeling in the country was articulated by Lord Hinchinbrooke who stated that, 'true Conservative opinion is horrified at the damage done to this country since the last war by 'individualistic' business men, financiers and speculators ranging freely in a laissez-faire economy (Addison, 1977:232). During the Second World War the Home Office conducted a survey of common opinion and found that there was a general tendency towards the idea of socialism through all classes particularly in the Northern Region of the country. The explanations given by the Home Office included:

- I. A levelling up of classes, resulting from bombing and rationing
- II. The Russian successes
- III. The blaming of vested interests for 'ills of production'.
- IV. The fear that conditions of the last post-war period may be repeated (Addison, 1977:163).

For the post-war period the final point in this list, provides an indication of differences between the UK and USA. The USA as mentioned in the introduction was determined that the social fabric of the USA should return to 'business as usual' (Abrams, 2006:1) whereas in the UK there was a real intention to provide better social and cultural conditions for all.

The First World War was fought from a basis of patriotism to King and Country, the Second World War in the UK was fought around the belief that no one should benefit unduly from a collective effort in which people were being killed. For the first time in the UK the distribution of wealth became noticeable through rationing, national service and evacuation. As a result the 'economic privileges of the managerial and upper class' (Addison, 1977:131) became a point of friction. It was however the First World War that highlighted business leadership revealing an underlying tension between business and society.

In the USA, a picture is presented that was reflected in the irresponsible individualistic business leader of the 1980s. Walter Weyl Democratic Liberal writing between 1910 and 1912, noted in his influential text *The New Democracy* that American individualism had 'been the source of the "monopolist" and "railroad wrecker," of the inhumanities of the sweat shop and the chicanery of graft and rebates' (Weyl in Forcey, 1967:79). Croley, who was a writer at the same time and regarded as being a nationalist liberal quoted an English journalist who had identified what he considered to be a flaw with American cultural dynamics, 'it is perfectly true that if the one object aimed at by every male in the nation is the making of money, individuality disappears...if a national civilisation produces only one type, the money-maker that it is a failure' (Croley in Forcey, 1967: 122).

In the UK, the social dynamics were enshrined and contained by class divisions. The upper class were generally the owners of family businesses and mergers were not occurring as they had in the USA (Roper, 1994). During the First World War, the opportunities for this class to profit unduly from the war was an issue for the government with George Askwith stating that, 'a ship-owner who stated that he made profits, was going to make profits and had the right to make profits did more harm than a great naval defeat would have done...the profiteer's statement would rouse class against class and only tend to disruption within the nation itself' (De Groot, 1998:125). The notion of industrial owners profiteering from the war was also identified by B.S.Rowntree in his role as the Director of the Welfare Department working with the Ministry of Munitions (Rowntree, 1921). His role was to ensure that in spite of the need for increased production, the welfare of workers was taken into account. Rowntree's account of one incident with a director of a firm underlines the view taken by many business leaders at this time.

Rowntree commented that the director regarded the welfare of workers as a fad, "'it's your hobby," he said to me, "Now, my hobby happens to be old china!"' (Rowntree,1921:149).

The reference to old china would not have been lost on Rowntree, who had researched and written about government legislation on welfare reforms in 1901 in his study *Poverty: A Study of Town Life*. In 1841 government inspectors found that the lead used in the process of scouring china increased the death rate amongst women workers to fifteen times the average. However no action was taken until the Pottery Regulations in 1913 was passed (Waters, 1926). As noted in the introduction to this thesis, there was also a charge that British business leadership did not implement changes in manufacturing practices quickly enough (Urwick, 1957; Aldcroft, 1964). In fact Urwick went as far as to say that the information on Scientific Management was ignored, 'the industrial milieu presented an infertile soil because of scepticism and apathy – incapacity to understand that anything other than technology was of consequence' (Urwick, 1957:92).

From these examples it would appear that business leaders in the UK pre and post First World War were profiteers and individuals who were content with current profits and unconcerned about the future. An alternative aspect of business management was put forward by Sheldon (1923) in his text *The Philosophy of Management*. Sheldon points out that in April 1911 the population of the UK was 45,220,000 and of those 15,650,000 were wage-earners. In effect managers controlled 34% of the population for eight hours a day and there is no other position that holds such influence, particularly when considering that people work from youth to old age (Sheldon, 1923:82). This is a reminder of the responsibility that managers have for those who work for them. At Rowntree confectionary factory the responsibility of management was taken seriously, however the following quote does seem to indicate that accounts of poor business leadership were perhaps the norm.

At Rowntree confectionary factory in York, a quarterly newsletter was published in which directors, staff and workers could write comments about work, news from the variety of clubs that workers could join or general comments that people feel would be of interest to others. In the March 1902, No. 1 edition of the *Cocoa Works Magazine* (CWM, 1902) a brief note was entered by Joseph Rowntree the then Director,

The benefits of well-conducted factories in which the manufacture is carried on in beautiful rooms and amidst pleasant surroundings are not confined to those who work in them. The example of such factories tends to improve the general conditions of labour in the country. The Directors desire that the Cocoa Works may be one of the places which exercise an influence of this kind (CWM 1902, No.1:2).

Rowntree was not the only organisation that viewed the health and welfare of workers as being an important part of their social responsibilities. Equally the quotation indicates that many industrial owners did not share the feelings of the Rowntree Directors.

Sheldon (1923:27) probably best expresses the issue faced by UK management at this time, which is also relevant to the present climate nearly one hundred years later. It concerns how a fair balance between the things of production – the buildings, machines, materials and systems and the humanity of production-the workers, foreman, managers and shareholders is achieved and more importantly maintained. Veblin (1914: 193) another management writer of the time, in his text *Instinct of Leadership*, returns to the question of how well business leaders actually lead business. He suggests that any training received by business men is inadequate and is witnessed in the ‘ubiquitous mismanagement of industry at the hands of business men who are, presumably doing their best to enhance the efficiency of the industries under their control’. This gives a final view of the business man, not as uncaring of the workforce, but incompetent to deal with the vagaries of industrial management. Through Veblin’s (1914) text there is an indication that leadership of industry is not a natural instinct, it is something for which one should be trained.

8.3 GENEALOGICAL TRACINGS: RECIPROCAL RELATIONSHIPS OR MOTIVATIONAL INTENT

Through Chapter Six the notion of reciprocal, consultative relationships formed an important part of the UK understanding of leadership roles. Alban-Metcalfe and Alimo-Metcalfe’s (2007) work on (Engaging) Transformational Leadership best highlights the importance placed on developing relationships. The work by Simpson (2007) explored the ideas around free and open communication within a leaderless group, again suggesting that there is an importance in members of a team being building trust. The idea of relationship building developed a different understanding of leadership, and as discussed was more in line with Burns (1978) ideas of leaders and subordinates developing together. In the USA, motivating people rather than developing relationships was an important part of the discourse, favouring the more charismatic and inspirational leadership styles put forward by House (1977) and the developments by Bass (1985). Tracing this particular thread through Chapter Seven, which focused on the rise of the Transformational Leadership Paradigm, it could again be seen that a bifurcation in the understanding of leadership and its relational aspects occurred.

Drawing on Roper’s (1994) research into ‘organisational man’ in Chapter Seven a link to the work in Chapter Six became clear. For the UK there was an emphasis on business leaders understanding production and its processes. Another requirement was to work closely with teams, who would, in the future become subordinates with whom relationships had already been developed. For the USA there was an importance attached to individualism

through the anti-communist discourse, which enabled a differentiation between the perceived freedom of USA citizens and the group obligations of the Soviet Union. At the close of the Second World War the perceived need in the UK to change social conditions for all was an important political aspiration. The area explored in this section is why such an importance was attached to the relationship aspect of socialism which was the direction indicated by politicians in the UK, as opposed to the USA belief that business and consequently society should return to its pre Second World War conditions.

Part of the bifurcation in discourse between the USA and UK is explained by the very different war experiences of the two countries. The first major war experience in the UK was the first evacuation of women and children from the urban industrial centres to the countryside. This brought those from the slums of Britain into close contact with both the middle and upper-classes. What became very clear was that the government's assumption of material progress for the working class in the inter-war years had not materialised. Chamberlain who was Minister of Health from 1924 through to 1929 and who in part bore responsibility for the demise of the social welfare movement at the end of the First World War wrote, 'I never knew that such conditions existed, and I feel ashamed of having been so ignorant of my neighbours' (Addison, 1977:72). Although the class roots remained untouched during the Second World War, the surface saw a shift towards a more equal distribution of wealth through systems such as rationing, national service, the blitz and the use of air-raid shelters, all of which brought all classes together (Addison, 1977). In the UK, the Second World War brought to the surface already existing problems.

Just before the start of World War One women and children from the age of twelve were working from early morning to eleven pm, six days a week, in spite of there being wide spread unemployment. The *Poor Law Act* (1870), had not been updated, did not differentiate between widows, children, the insane, the depraved, the itinerant or most importantly the temporarily unemployed. The Act itself was framed in the belief that pauperism was due to character defects and should be more unpleasant than the conditions for a working man. By 1906 this was difficult to achieve as, 'the pauper could hardly be fed and housed worse than the labourer and yet be kept alive' (Waters, 1926:87). The view of the defective worker also forms a part of the discourse surrounding the 'Hawthorne Investigations' which commenced in 1927 (Urwick & Brech, 1965:2), providing Elton Mayo with his present position in the dominant discourse of both management and leadership studies (Harding, 2003).

In this view there is more an issue of control and management. The study began in 1926 and one of the concluding comments stated that, 'the company's employees were not in the main candidates for a mental hospital [but] the obsessive character of the thinking which determined their reactions to their environment, although somewhat similar to that found in the psycho-neurotic, was occasioned by a different total situation' (Urwick & Brech, 1952:123). The 'cure' was obtained through the 'very process of listening to the complaint and submitting the explanations, often had a cathartic effect on the employee' (Urwick & Brech, 1952:123), rendering the worker as passively requiring controlling and directing towards an understanding of the situation. To some extent this extract can be seen as a wider articulation of Tead's (1935) view that leadership research, even at this early point had become a drama between two ideas and two sets of values; the first being the beneficial effect of leadership, where a leader guides and develops people so that they share in realising group ends in the shaping of which they will also share.

The opposing view is that command and the exercise of authority are more effective in the handling of organised human relations, and is concerned with directing and subordination (Tead, 1935: 3-10). The worker was socially constructed through law as being in some way defective, and this thread can still be found in the present. Sixteen articles in Chapter Six, dealt in some way with the notion of relationships. The article *is Charisma Hyper-Romanticism* (Schyns, Felfe & Blank, 2007a), explicitly focuses on the worker. In this account the worker is unable to control their need for 'heroic' romantic inclination and will rate the leader either positively or negatively depending on whether the subordinate is highly romantically inclined or not. The conclusion of this article states that in leadership feed-back situations, the follower's ratings 'should not always be taken at face value' (Schyns, Felfe & Blank, 2007a:522).

Tead (1935) suggested that leadership is largely how others perceive the role, particularly followers. He comments that this perception is demonstrated by their attitude and conduct in relation to the leader, 'in a profound sense, the leader's image of himself is no more accurate than his knowledge of how his group regards him' (Tead, 1935:135). Somewhere between the 1930s and the 1900s the attitude to followers changed. From being unimportant and defective and unable to contribute to the management of business the worker became visible and an important part of the business leadership model. It is within this period that the importance of relationships from a UK perspective becomes clear, and why it has continued to be an underpinning value within UK leadership research and

understanding. From the beginning of the 1900s socially orientated groups started the work of changing the accepted image of the worker here in the UK.

Using the social studies of Rowntree (1901) identifying what constituted a living wage and the social commentary work by Booth (1892-1897), the Fabian Society presented evidence to the 'Commission on Physical Deterioration' (1902). The Society illustrated how low pay rather than character defect was a major factor in condemning the poor to a life of squalor. The *Daily News* (1906) organised an exhibition of sweat labour, including graphic pictures of the conditions in factories and workshops which shocked the general public (Fraser, 2009; Waters, 1926). The action of the *Daily News* highlighted the condition of the working class in the UK in a similar way that the Second World War heightened awareness of the working class conditions in 1939. In both situations the material progress brought about by capitalism was brought into question. The actions in both these revealing narratives demonstrate Foucault's own use of the visible and the articulable and the resultant statements. *The Poor Law* stating that pauperism is due to defects in the working class population held true until the poverty became visible, this then required a change in the articulation of poverty and where the blame for poverty lie.

The sudden visibility of the working class led directly to the *Wages Board Act* in 1909. The legal and therefore political discourse responded to the public outrage generated by the images shown by the *Daily News*. This Act stated that if a business could not produce a profit 'sufficient to enable those who earn it to secure at any rate the necessities of life...it is parasitic trade and it is contrary to the general well-being that it should continue' (Waters, 1926:84). This statement created a tension between the humanitarian view and that of the manufacturing nation. Lord Dunraven asked how long a manufacturing nation could continue when required to, 'maintain its labouring population at a fair standard of decency or living without endangering the interests of its great manufacturing industries' (Waters, 1926:85). The British working class was seen as being compliant and not as militant as the working classes in Europe. They were also the least inclined to make political capital out of labour disputes (De Groot, 1998:168).

With the rising visibility of the working class, worker attitudes started to change during the First World War. There was a rise in strike action and membership of the trade unions. One union leader stated in 1916 that

daily I see signs amongst the working class of a mighty awakening. The chloroforming pill of patriotism is failing in its power to drug the mind and consciousness of the worker. He is beginning to shudder at his stupidity in allowing

himself to become a part to such a catastrophe as we see today (De Groot, 1998:125).

However, as suggested by Addison (1977), the underlying motivation of the First World War amongst the working class was patriotism to King and Country. Work gave a tangible notion of their essential role in the war effort; co-operation with industrial owners was motivated by patriotism, morality and by a confidence that virtue would be rewarded (De Groot, 1998:126). The army continued the class barriers and trench harmony was, on the whole, maintained because an officer was respected and obeyed due to his rank (De Groot, 1998:165-168).

When viewing the events from the end of the First World War to 1901, through Derrida's (1976) thoughts on logo-centrism it becomes clear that the official government discourse and the actions by the working class brought particular class values and beliefs into question. When applying the theory to class identity, it can be seen that the dominant upper and middleclass had particular values, beliefs and attitudes that formed the centre of their identity as a class, forming a logocentric discourse, which is self-contained and self-fulfilling. However, the action by the *Daily News* and the Fabian Society, making the real cause of poverty visible created a situation where the worker was seen as similar rather than different to those at the centre. Once recognised it raised the moral issues of value of capital opposed to the value of the human. Winston Churchill articulated this idea of sameness, reminding the dominant class of the similarities rather than the differences between the classes,

What is poverty? Have you felt it yourselves?...the poverty of a man who does not know how long he can keep a roof over his head, and where he will turn to find a meal for the pinched and hungry little children...that is what unemployment means' (Schama, 2002:322).

The growing discourse was one where it was not the individual being defective which generated poverty, but the cyclic nature of capitalism creating periods of prosperity and depression. At this point, there was a challenge to the management of business and to those who managed the business. During the First World War an alternative discourse was generated to replace that of defective worker, and it was one that cast the worker into the role of child. A paternalistic attitude was adopted with the men, with one officer describing his men as, 'children moving in a haze of their own dreams unconnected with practical things' (De Groot, 1998:165). This discourse is reiterated in Bass (1990:77) who draws on management writer Ackerson writing in 1942 on the difference between leaders and followers observed that

It may be that the true antithesis of “leader” is not “follower”, but “indifference”, i.e., the capacity of unwillingness to either lead or follow. Thus it may be that some individuals who under one situation are leaders may under other conditions take the role of follower, while the true “opposite” is represented by the child who neither leads nor follows.

Both the Second and First World War demonstrated the un-revolutionary character of the British worker. As J.B.Priestly commented in his series of broadcasts to America during the Second World War, ‘The ordinary folk are probably the hardest to rattle and panic of any in the world. This is partly due to the fact that they are not very imaginative and always inclined to be free-and-easy and complacent’ (Priestly, 1940: 47). The First World War created a similar discourse regarding the British Worker and industrial harmony was due not to the government or the owners but because the workers did not exploit the nation’s predicament for radical purposes. As a result, following the war the gains made by the British worker were only modest (De Groot, 1998:110). For the government the UK worker developed into soldiers ideal for the task, being deferent, lacking imagination, fatalistic and lacking ambition.

There were however, other examples of business leadership within factories throughout the UK which had neither invisible workers nor workers who were treated as children. These establishments realised the problem for the British worker was a lack of education, and this would hamper British industrial progress in the long term. A series of lectures were published by The University Press, Manchester in 1920, titled *Industrial Administration*. Industrial leaders such as A.E.Berriman, St George Heath, Leonard Hill, T.B.Johnston and B.S.Rowntree presented papers on ways in which industry could be conducted. Rowntree made the point in his paper *Social Obligations of Industry to Labour* that

we often treat ‘labour’ in the mass, and forget that it is made up of a number of separate individuals each of who has his own idiosyncrasies, and looks out on life through his own pair of eyes, with his own ambitions and his own hopes and fears (Rowntree, 1920:20).

St George Heath (1920:163) made the point that in the UK at that time, the phrase ‘Training for Factory Administration’ as far as he was aware, had never been used before. He put the point forward that as well as understanding industrial history and economics there was a need to learn about ethics.

Within the Rowntree Factory Cocoa Works Magazine (CWM) from 1920 to 1901 a different view of industry is identified. The magazine was started due to the growth of the factory with numbers of more than two thousand employees Joseph Rowntree started the magazine commenting that the increase in workforce ‘makes it impossible to keep up a

personal acquaintance with the staff as fully as was the case in the earlier years of the business' (CWM, 1901:2). B.S. Rowntree in the second edition reminded the workers of the open door policy that operated in the factory, 'some of us are now necessarily much less frequently in the work-rooms than we used to be, and have not as many opportunities as we once had of entering into personal intercourse with the workers in the various departments' (CWM, 1902:17). The December edition (CWM,1902:109) underlined the need for the work in the factory to be conducted in a spirit of 'mutual interest' and of 'lively concern for each other's welfare and happiness' and that the factory Directors believed that 'the business is most prosperous which gives employment to the largest number of noble and happy beings'.

This underlying philosophy of the need for all to work together to create mutual and equal benefit was echoed in other industrial writers thoughts concerning the running of business. Hans Renold (1913:8) suggested that whether an individual is an administrator or a worker, all should regard each other as workmen, thus breaking down the class divide within industry because the 'mutual respect between good workmen knows no social distinctions'. The importance of relationships continued in the Rowntree Factory through the war and into the 1920s. B.S.Rowntree (CWM,1920:41) addressed the employees saying that, 'a factory is not a huge temple dedicated to machines of steel which happen to require so many thousands of men and women, boys and girls to wait upon them. It is a little world of human beings, each one of them more valuable than many expensive machines'. October 1920 at the start of the preparatory week for new starters, the introductory speech stated that, 'you will gradually come to realise that the workers here are not regarded as so many machines for the production of muscular energy but as human beings each with his or her own joys and sorrows, hopes and ambitions' (CWM, 1920:72).

This discourse was continued by British Management writers, with Sheldon⁹ (1923:85) suggesting that industrial management is not just dealing with workers who are merely 'hands', it is concerned with the practice of fellowship. This requires leaders who by example raise the group to a higher standard, which is often achieved through 'the exercise of infinite patience in the face of discouraging response'. Sidney and Beatrice Webb¹⁰ (1923:7) suggest that 'modern industrialism destroyed generation after generation in those who succumbed to it, was the soul of the people'. Robinson (1923:96) concluded from his research that recurrent trade depression was intensified by 'the exclusion of those who

⁹ Oliver Sheldon: UK Management writer

¹⁰ Sidney and Beatrice Webb: members of the Fabian Society

shoulder some of its ugliest risks from any participation in the government of industry'. The rhetoric move from workers being invisible and defective to being perhaps children to being an essential part of industrial life was driven not necessarily from what was regarded as being best for industry, but from a cultural and social change.

Industrialists like Rowntree and Hans Renold appreciated that if working conditions were not improved the result would not be falling profits, but a revolution of the working class that would cause serious damage to UK industry. The Fabian Society had already produced manifestos calling for more equally distributed wealth through nationalisation of industry and profit-sharing schemes (Waters, 1926). These radical industrialists also understood that better working conditions could only be paid for by improved productivity and Rowntree reiterated the statement made by the 1909 Wages Board Act that if an industry could not provide proper wages, it should be regarded as being parasitic to the economy (Rowntree, 1921:153). As suggested in the introduction to this thesis, the main charge against UK industrial leadership was that it did not implement F.W.Taylor's version of Scientific Management (Aldcroft, 1964). Urwick (1957:92) suggested that the UK industrial scene was focused on the importance of technological advances which lead to apathy amongst industrial leaders, when confronted with new management systems.

Urwick also blamed the Trade Unions. In 1910, after consultation with their counterparts in the USA, the UK Trade Unions wrote a paper explaining the evils of the Scientific Management scheme, 'the premium bonus system, by encouraging individual selfishness, is demoralising to the workman' (Urwick, 1957:33). Within the UK there were many examples of Scientific Management methods in action. The concept had originally been put forward by Adam Smith (1998:13), 'the division of labour, however, as far as it can be introduced, occasions, in every art, a proportionable increase of the productive powers of labour'. In 1902, Rowntree, due to business growth had to implement a form of Scientific Management, 'another result of the growth in the business has been that the work is carried on in three separate mills instead of one, and even in the separate mills the work becomes more and more departmental, so that those in one room may see little of those who are working in other rooms' (CWM, 1902: 4). What was required in the UK was a British implementation of the Scientific methods, and this was found in many of the industries; Lever Brothers at Port Sunlight, Cadbury Brothers at Bournville, Wedgwood in Bristol, Rowntree in York and Hans Renold in Derbyshire are just a few of the names. The system was based on the provision of education of all its workers, so that they could partake in the 'critical examination of each process to see whether the cost cannot be

lowered' (Rowntree, 1921:4). This system was introduced into Rowntree in 1903, in the *Cocoa Works Magazine*:

Special Announcement

On order to stimulate the hearty cooperation of all Employees, and to lead to an increased interest in the work of the factories, the Directors have decided to adopt a scheme of
PRIZES FOR SUGGESTIONS

Improved methods of manufacturing or packing goods, and improvements in quality
Quicker or more economical methods of manufacture or of carrying on any work required
by the firm

Improvements in the conditions under which work is conducted

Any other matters which affect the Welfare of the Firm and of the Employees.

In September 1904 a notice was published to all heads of departments encouraging their employees to better the record established by one particular department, and there was also a reminder to the female employees to enter 'the men have not got all the brains; why should they get all the prizes' (CWM, 1904:79). This belief in constant improvement continued through to the 1920s, when B.S.Rowntree introduced a preparatory school for new starters. He felt that it was important for new starters coming into industry from school should have a proper welcome that included, 'knowledge of the products they will handle, of the various wage systems, of the laws that control our industrial life and last, but not least the amenities of the factory' (CWM, 1920:87). From B.S.Rowntree's point of view, without education the young people would not be able to fully involve themselves in the improvement methodology that was important to the factory's continuing success. What is interesting from the historical records is that B.S.Rowntree conducted lecture tours of the USA, and was regarded as a national and internationally acclaimed industrial management writer, known for the advanced methods of management in his text *The Human Factor in Business* (1921), which provide the continuous improvement thread that was an important part of the UK discourse in Chapter Seven.

It was during one of the tours of the USA that B.S.Rowntree met Mary Parker Follett, who was already a highly regarded business consultant in the USA. Rowntree developed a long friendship with this American woman, and invited her to talk at his own lecture series at Balliol College in Oxford. According to Tonn (2003) B.S.Rowntree's tour was reported in *The New York Evening Post*, where it reported a call for,

Wages that would allow workers to live in reasonable comfort, working hours that would allow time for recreation and self-expression, methods of alleviating unemployment and giving workers increased economic security, a share for workers in determining working conditions, and a share for workers in the 'prosperity' of their industry (Tonn, 2003:424).

B.S. Rowntree was promoting an equality of relationship and decision-making based on the thoughts of Hans Renold (1913) of respect amongst workman, rather than divisions between management and worker. Much of what Rowntree discussed on his USA tour was raised twelve years later in Mayo's *The problems of an Industrial Civilisation* (1933), based on his studies of the Hawthorne Factory in Chicago,

Every aspect of the experiment was discussed with them fully, and in advance of each stage, and on one or two occasions they vetoed a suggested development...it represented yet another direction in which the traditional features of an industrial set-up were altered fundamentally. Freedom in the fullest sense of the term was accorded to these six girls, because they had a voice, virtually a decisive voice- in the determination of the conditions under which they worked (Urwick and Brech, 1957:49).

In 1926, Mary Parker Follett was invited to the UK, and presented a lecture at Rowntree and Co in York (Tonn, 2003). Following this engagement she travelled to Balliol College in Oxford to present at the Twenty-Third Lecture Conference for Works Directors, Managers, Foreman and Forewomen. This series of conferences was attended by over forty UK firms and was aimed at, 'reducing labour unrest through the re-education of tactless and unsympathetic foremen....in new ideas' (Tonn, 2003:43).

In the UK the emphasis seemed to be on developing a relationship with the workers based on respect, but Rowntree made it clear this was not a paternalistic approach to business management, by stating in his USA tour and his book that this is not, 'coddling the workers, or adopting a paternal attitude towards them. That would be almost as strongly resented by every worker of independent spirit as was the callous indifference displayed by the average employer' (Rowntree, 1921:149). Rowntree and his like-minded peers were articulating something very different from the control proposed in Taylor's *Scientific Management* (1911). The notion of leadership developed at this time seems to have its basis in psychology. B.S. Rowntree in 1921 conducted a wide scale social research project which linked working and living conditions with worker fatigue and the psychological effect on their ability to work, many of his findings he implemented into his own factories (Schama, 2002; Urwick, 1957; Rowntree 1921). Britain in 1921 set up the Institute for Industrial Psychology (Urwick, 1956) indicating an often forgotten direction of Britain's industrial research. America had to wait until 1927 for a similar study directed by Mayo, which was not published until 1933.

Follett continually made references in her lectures and papers to leadership and in 1928 presented a paper entitled *Business Leadership*, and using the knowledge she gained in

observation of UK industry and comparing it to leadership progress in the USA, made the following remarks,

What is the accepted theory of leadership? In general, we may say that the leader is usually supposed to be one who has a compelling personality, who wields personal power, and who constrains others to his will. This has been the theory of the past and is still to a large extent the theory of the present. Certain psychologists, in their wish to facilitate the discovery of leadership qualities, are working at tests which are expected to show what they call ascendancy traits...but I do not think that these traits are the essential qualities of leadership... (Metcalf and Urwick (1942:270).

Within this paper Follett puts forward a theory of leadership based upon the need to work out how a relationship between the leader and the led can be developed to give everyone the opportunity to make creative contributions. She states that the 'basis of industrial leadership is creating a partnership' (Metcalf & Urwick, 1942:286). Follett also illustrates how for America the notion of leadership becomes very bound up with that of management. Quoting from an unnamed textbook from 1928 she states,

"people are more readily persuaded to follow as one of a crowd under a leader than to labour separately...for some social end." This is true, but these are not the only alternatives...you can labour with your leader (Metcalf & Urwick, 1942:286).

Both in the thinking behind Rowntree, Hans Renold and other like-minded UK business leaders and Follett, there is a notion of leadership as relational, but there is a more dominant voice in America exemplified by the unnamed 'able political scientist writing of leadership' (Metcalf & Urwick, 1942:289), which conflates leadership with management, speaking of the, 'leadership situation as one of command and obedience' (Metcalf & Urwick, 1942:289).

Follett in the course of this lecture also puts forward what she views as being the characteristics of leadership and many of them interface with the view of 'leadership as relational' in the 21st Century;

Leadership of various kinds may appear in many places throughout the organisation (Follett, 1996: 156)

Bolden et al, (2008:4) suggests that it concerns the 'dynamic, relational, inclusive, collaborative and contextually situated, and that on this basis leadership is socially constructed and culturally sensitive. It does not imply a leader/follower divide'.

Gronn (2002, 2008) an advocate of distributed leadership suggests that although distributed leadership gives everyone the opportunity for a voice, democratic leadership gives everyone the right to veto.

Alban-Metcalf and Alimo-Metcalf (2007) explore near-by leadership.

Archer and Cameron (2009:232) investigate how collaborative leadership 'engages all participants by designing constructive processes for working together'.

Regard the leader as the one who can: Energise the group, encourage initiative, draw from all what each can give, relate to those different wills so that they become a driving force (Follet, 1996:47-157).

Fowlie and Wood (2009) state that 'leaders are responsible for creating an environment in which their followers are able to respond effectively' (560). Good leaders are 'a source of encouragement, firm but fair, approachable, praising and good communication' (567).

Schyns, Veldhoven and Wood (2009) connect leadership with creating a supportive environment which is strongly related to job satisfaction.

Cunliffe (2009) explores the notion that leadership is not about business ethics but concerns who we are in relation to others, and our ability to be empathetic.

There are some very clear traces from the period of UK management development in the early 20th century and the work that is current in the UK. Although from the safety of the 21st Century, there are definite linkages with the early period of British Leadership studies, at the time, those exponents of democratic business leadership had to defend and justify their position. Follett, in her 1921 lecture makes the point that she is not being 'Utopian' (Follett, 1996: 288). In 1921 Rowntree also wrote that he hoped his coverage of the subjects will, 'refute the charge that the activities described are the outcome of sentimentalism' (Rowntree, 1921:155).

In the UK, much of Rowntree's work was directed towards preventing a revolution that would completely change the course of capitalism. He felt that the only way to enable this to happen was to start the process of worker economic citizenship, 'Personally I have a perfectly open mind as regards the best mode of conducting industry in the future, but any attempt to change the industrial base suddenly would bring about disaster' (Rowntree, 1921:156). This reading of Rowntree's thoughts are substantiated through the historical archives of Schama (2002), and concern Winston Churchill's change of allegiance from the Conservative to the Liberal party, 'He had not after all, become a Liberal to advance revolution, much less socialism, but on the contrary to pre-empt them both with timely, humane, reasonable reform' (Schama, 2002:324). The next section traces the threads within the theme of power/knowledge and the idea of business networks or organisational isolation together with the important notion of economic citizenship.

8.4 GENEALOGICAL TRACINGS: POWER/KNOWLEDGE OR POWER AND KNOWLEDGE

The previous section concentrated very much on the UK, and how a discourse of reciprocal relationships was regarded as being important, and in some respects this can be tracked back to a political and social discourse that was concerned with revolution amongst the

working class. The result at the end of the Second World War was a strong need not to allow working conditions to return to those of the previous forty years. The previous section introduced the notions of education and economic citizenship which became an important part of the economic and political discourse of the interwar years. For the USA, as already stated there was no intention of keeping in place the reforms that had occurred as a result of the war effort (Abrams, 2006), and the anti-communist rhetoric became part of the public discourse, as demonstrated in Chapter Six. This section will explore how notions of power/knowledge, the place of business in society and the rights of the working class resulted in a bifurcation between the USA understanding of leadership based on management and control and that of the UK based on reciprocal relationships.

There are two interconnecting threads to this section of the investigation into the roots of leadership. The first is an awareness of the UK working class themselves of the inequality that had been generated through capitalism, particularly issues of unemployment, which were created by the cycles of capitalism. The second was changes in organisational ownership. Prior to the 1930s most of UK industry was in the hands of private ownership (Boyce & Ville, 2002; Urwick, 1933). By 1933, only 10% of industry was still in private hands, the remainder had become corporations (Urwick, 1933). This developed a new economic, legal and business discourse which further enhanced the visibility of the working class in the UK.

One of the main changes at the end of the Second World War was the general public's awareness of equality, generated by war-time measures such as rationing which engendered a spirit of collaboration in times of need. It also fostered the 'make do and mend' culture with rationing continuing in the UK well into the 1960s. It was in part this mind-set that followed Roper's (1994) 'organisational man' into the middle 20th century. The experiences of the war also developed acts of collaboration across the classes as witnessed in many acts of unity that took place during the war years. In particular was the general response to the sacrifices of the RAF pilots during the Battle of Britain. Ground crews worked on planes around the clock and the Spitfire Fund contributed to by civilians brought in approximately £1million a month during 1940, enabling most villages in the UK to have a Spitfire in their name. During 1941 the shortage of aluminium was brought to the public's attention and in response 'the kitchens of England emptied' (Schama, 2002:400), enabling plane parts to be manufactured. These acts of collaboration demonstrate the link between power/knowledge, the networked society and the ideas of economic citizenship that was discussed prior to and following the First World War.

Prior to the First World War, the Minority Report (1910) put forward recommendations that are recognisable in the twenty-first century as the underpinning framework of the UK Welfare System. However, at this time, the power, both economic and political still resided in the hands of a few. The proposals were for the abolition of child labour, the creation of an employment exchange, pensions and insurance against unemployment (Waters, 1926). The report created controversy in the years before the outbreak of the First World War, with a tension developing between the government intent to ensure the general wellbeing of society. This move was supported by industrialists such as B.S. Rowntree who commented, 'I submit that the day is past in which we could afford to compromise between the aspirations of the few and the needs of the many, or to perpetuate conditions in which large masses of people are unable to secure the bare necessities of mental and physical efficiency' (Rowntree, 1921:144). From a business perspective this generated government interference which would hamper the right of business to conduct its affairs to the benefit of owners and shareholders.

The power struggle between the dominant and new discourse is articulated through the political debates of the time. Lord Curzon suggested that 'the superior class, by blood and tradition had inherited the right to rule over our children' to which the Liberals under Churchill responded that, 'the upkeep of the aristocracy has been the hard work of all civilisations' (Schama, 2002:322). The power of the dominant voice voted against the budget proposals of 1910 which vetoed the introduction of pensions, unemployment and sickness benefits (Schama, 2002:322). During this period strikes were a major part of industrial life in the UK and in 1913, 11,491,000 working days were lost due to strike action in all major industries (Rowntree, 1921:v). The working class may not have had political power, but the new discourse of poverty rather than defect enabled visibility, unionisation and a gaining of economic power. In the midst of this major social tension between businesses, the government and a newly visible working class, the Great War started, and industry became a matter of the country's survival.

Following the War, there was debate as to why the working class engaged with the war in such a positive way, returning home to continue with strike action. A pamphlet produced by Turner (1918), *From War to Work*, describes the importance of having a conscious aim in life, he points out that although the army still employed the same class system as found in industry, the same inequalities in pay and opportunity,

'yet-in this field-nothing but enthusiasm to get the job done, A shilling a day, and a joyous heart at the front, ten shillings a day and incessant strikes at home. Why?

Because the soldier-worker knew that his work was worthwhile' (Turner, 1918:14-15).

Sheldon (1923) comments that not only is the worker becoming more informed about industrial affairs, so is the general population, with 30% of newspapers devoted to industrial matters. The First World War emphasised to the general public that they are stakeholders in an industrial effort that has an effect on everyone. For Sheldon the striking feature of the 1920s in the UK was the social demand for knowledge. Unfortunately for the British worker, the promises made before and during the war were rescinded.

Stability, harmony and a return of society to the pre-1914 state was wanted by the dominant classes and was achieved on the back of patriotic rhetoric and a view of cultural superiority from the middle and upper classes. Following the war, and as a result of a slump in production and the simultaneous demobilisation of troops, strikes broke out with increased ferocity. In 1921, 27011000 working days were lost and this trend continued (Rowntree, 1921:v). Rowntree suggested that the war had opened the workers eyes to working conditions,

Many of them in pre-war days had grown accustomed to conditions which left much to be desired...responsible statesmen in this country promised them, when the war was over, 'a land fit for heroes to live in'; and bright word pictures were painted of what they might expect. Small wonder that when some of them compared the actual conditions with those to which they had looked forward, they were filled with disappointment. 'If this is the best your capitalistic system of industry can provide; they said, 'then let us try something else, for it is not good enough' (Rowntree, 1921:vii).

One of the main problems facing the UK was the inability to implement Scientific Management and the issues of unemployment. The Trade Unions suggested of the bonus system on which Taylor's Scientific management rested was 'a menace to the community at large, owing to the abnormal and continuous increase in unemployment, which is directly due to its working' (Urwick, 1957:106). The Prime-minister's speech reported in the Rowntree Cocoa Works Magazine added a political thread to the economic citizenship discourse. When talking of unemployment he suggested that 'it is a thing which is causing a greater sense of wrong and grievance and injustice in the minds of the working people in this country than anything else...under the present system the power to eliminate unemployment is in the hands of the few' (CWM, 1920, 92).

At the same time Rowntree's Factory adopted a Pension Fund Scheme and also put in place an Unemployment Benefit Scheme. Robinson¹¹ (1923:92) suggests that business needs to move away from the idea that the only risk takers are the capitalists who therefore have the sole right to control business. He points to those workers who 'enlist in the battle for livelihood beneath his banner' as they are the ones who feel 'the rod of unemployment and the tens of millions who live beneath its shadow'. Sheldon (1923:3) suggests that industry has had a restrictive view of its role as a profit making concern, and that the worker has been regarded as an industrial resource rather than a citizen. In 1920, the Rowntree Factory set up one of the first Works Councils in the UK. This was a group drawn from every level of the organisation who took part in management decision making.

The minutes of the meetings were reported in the Cocoa Works Magazine, in a particular incident in January 1921, the Directors made it clear how important the decision making process of this group was to the factory. A decision had been made by the council which was contrary to the Directors view, but the Directors did not interfere with the committee's decision for they 'felt to do so without very grave reason would lower the status of the committee' (CWM, 1921:204). In the UK, much of Rowntree's work was directed towards preventing a revolution that would completely change the course of capitalism. He felt that the only way to enable this to happen was to start the process of worker economic citizenship, 'Personally I have a perfectly open mind as regards the best mode of conducting industry in the future, but any attempt to change the industrial base suddenly would bring about disaster' (Rowntree, 1921:156).

This reading of Rowntree's thoughts are substantiated through the historical archives of Schama (2002), and concern Winston Churchill's change of allegiance from the Conservative to the Liberal party, 'He had not after all, become a Liberal to advance revolution, much less socialism, but on the contrary to pre-empt them both with timely, humane, reasonable reform' (Schama, 2002:324). The idea of economic citizenship also creates profound changes in how the business positions itself within society. This poses the dilemma as to whether business is part of a wider network or if it is an isolated concern. One of the points made by Urwick (1933:xv) is that populations of people have 'become at the same time and for the first time intercommunicating and economically conscious'. This was observed by leaders in the UK at the end of the Second World War, when the UK population had a very accurate picture of Britain's post war position in the world.

¹¹ Fellow and Lecturer in Economics at Trinity College, Cambridge University

One element of change required by business in terms of its outward facing communication was the move from private individually owned companies to those that had become corporations. This required that managers 'must take a wider vision, have his finger on the pulse of a larger area than the company, village or borough' (Urwick, 1933:13). In the Rowntree Cocoa Works Magazine, a plea is printed from the Cream and Joiner's Departments on behalf of the strikers at Penrhyn Quarry. The Editor of the magazine added, 'we trust that this appeal will not fall on deaf ears. Some time ago some settlement of this long and disastrous dispute seemed possible, but Lord Penrhyn has found a pretext for breaking off the negotiations, the need of Bethesda is even greater than ever' (CWM, 1902:85).

Industry needed to accept the vital relationship it had with the ordinary social life of any community in which it was situated. Generally Sheldon felt that industry had been treated as an 'incidental rather than fundamental in the life of the community' (Sheldon, 1923:3). It is the notion articulated by Sheldon (1923:27) that 'industry is not a machine, it is a complex form of human association'. To be able to manage this concept of industry, Sheldon (1923:86) suggests that leadership rather than management is required. The role of the leader is to build the bridge that the whole organisation can cross rather than just the vanguard. For Sheldon the crucial point is that the leader's themselves have to become the 'sappers' who build the bridge. Sidney and Beatrice Webb (1923:2) comment that the peculiar foundation of capitalism is the fact that the institution of private ownership has become the means by which the community makes its living.

In B.S.Rowntree's address to the factory he said that 'A factory should not be a cold dead place, but living, and happy and friendly...making us feel that we are working towards a common end. That end includes the welfare of the entire factory, but goes beyond it. It links us to the whole industry, which is a great communal service' (CWM,1920:41). Within the UK, the discourse following the Second World War was very much built upon those things that had been learnt but not applied at the end of the First World War. Workers, made visible had to be included in the business world as economic citizens, there had to be an equality of rewards from working in business generally, and that business took place in a wider network of social obligation. To be regarded as economic citizens and to take part in the organisation of industry, the working class had to have access to education.

Although education was seen as an important need for the country, the recession, following the First World War impacted on the education budget, with Lloyd George

famously saying that, 'brighter children would learn as readily and as quickly in a class of seventy as they would in a much smaller class' (De Groot, 1998:333). Interesting enough, in the Rowntree's Cocoa Works Magazine No.19 (CWM, 1903:77) an article titled 'Trade follows Brains' appeared. The team stated that they had been informed that UK trade depended not on the British flag but on the country's brains. The President of the British Association had suggested that at least £8000000 needed to be spent on new universities with another £4000000 annually to staff them. Northcott (CWM,1920:148) attended one of Rowntree's week-end conferences for the benefit and education of the administrative staff in various industries, where the Master of Balliol College (Cambridge) commented that 'Experience and observation have value, but their true worth is only realised when put alongside reading...the first step in educating adults is to teach them how to read'. The elite in the UK were unwilling to fund such a burden.

In the USA, there was a similar story to be told. Walter Weyl a Democratic Liberal writing between 1910 and 1912, noted in his influential text *The New Democracy* that American individualism had 'deluded Americans into seeing equality and democracy where exploitation and oppression actually ruled' (Weyl in Forcey, 1967:79). American individualism appears to have worked in a similar way to the pre First World War belief in UK patriotism. However, for the UK worker, as commented on earlier, the chloroforming effect of patriotism was gradually wearing off. In America this did not really occur until the 1960s. For the working class Americans neither the First nor Second World War had the same effect on the social fabric of the country as in the UK. As illustrated by Mary Parker Follett, there was always an issue with controlling the small working class that existed in the USA.

The problem for this class is a large per cent were actually either immigrants or African Americans. The USA working class was an invisible and voiceless unskilled workforce that could not articulate their position because it was firmly located within America's 'Peculiar Institution' that of slavery followed by the 'Jim Crow' segregation laws, which were a direct reaction to abolition (Takaki, 1993). It was not until the start of the First World War that the African American population of America were allowed to work in factories, but only because the number of European immigrants had dropped significantly, leaving a shortfall of numbers making it 'expedient to allow the African Americans into the factories prejudice vanishes when the mighty dollar is on the wrong side of the balance sheet' (Takaki, 1993:142).

The depression in the 1920s and 1930s demonstrated the wide gulf that had developed between the opportunities of the white and black population of the USA. The number of unemployed African Americans in the cities was between 30 and 60% higher than for whites (Takaki, 1993:267). To increase the pain of the depression, race riots rather than violent strikes were America's affliction (Callow, 1982). However, from a business perspective this was outside the remit of industry and was none of their concern. Mayo's Hawthorne Studies (Urwick & Brech, 1952:1) were conducted in a skilled and semi-skilled telephone component plant, where all of the workers were white, even though Chicago had the third largest African American population (Lowe, 1982:391). Through legislation and discourse created by science and education, the African American population did not exist. Unlike the UK, the invisibility of this section of the population was maintained due to skin colour which made a distinctive difference.

It was not until the middle 1960s that America actually had to address the issues of an underclass population that the law had suddenly insisted should be included rather than excluded into public life. Although this history is not mentioned by the majority of management or leadership writers, it has had an impact on the way in which the USA understands leadership. The image of the individualistic frontier man is very much an image of white men and it is also those who are classified as middle class. Those in the relatively small working class of the USA are disenfranchised and struggle to have their voices heard. These historical traces can be found in Taylor's (1911) ideas concerning Scientific Management and the need to exercise authority. The debate concerning leadership as relationships or as command and control is also associated with the historical development of the USA. The fear of a 'giddy multitude' of disaffected white and black working class people, for whom the promise of the American Dream did not materialise (Takaki, 1993) has had a social and cultural effect on the way leadership is understood in the USA.

8.5 CONCLUDING COMMENTS: THE ROOTS OF BUSINESS LEADERSHIP

The start of this genealogical trace examined how business leadership was regarded in the years from 1945 back to the 1900s. There was a view that business leadership concerned the maximisation of profit at the expense of the workers. However, there was also an alternative story of industrialists who believed in good working conditions and the rights of workers within the industry they worked. One of the main issues highlighted was the detrimental effect that the cyclic nature of capitalism had on the working class. The

historical records revealed a changing discourse as the working class became more visible, moving from being defective, to be either children needing control, or responsible economic citizens. This early history revealed the importance that the authority of business leaders, government and the law had and probably still has in the representation of groups within society.

From Bhabba's (1989:238) post-colonial perspective discussed in Chapter Four, a link was traced relating to the 'problem with authority'. This was revealed particular in the interpretation of the Poor Law prior to the First World War and the identification of poverty with physical and mental defects rather than the cyclic nature of capitalism. In terms of issues of representation a clear link was made from the various historical fragments that this representation deflected interest from the nature of capitalism and the role it played in creating poverty. The historical traces also revealed in both the UK and USA how ordinary people can reclaim the authority to develop their own representations.

It is these two early histories of each country that have had a profound effect on the development of leadership as it is known today. The roots of the present UK view are clearly evident in the history of the UK. Much of that history was driven by the need to prevent revolution amongst the working classes in the UK. For the USA, the visibility of their working class did not happen through law until the liberal years of the 1960s and the need to de-segregate the American population. Prior to that time, the working class, composed of predominantly African Americans was invisible. The roots of the transformational leadership model appear to have developed alongside the anti-communist discourse, following the Second World War. There is an indication that from an American perspective it is a form of management with its roots in the scientific management models put forward by Taylor at the start of the twentieth century. This provides a good fit with the ideas of Post-Fordism and House (1971) and House and Mitchell (1974) of path-goal leadership style. It is possible to see traces of this theory within the transformational charismatic leadership model put forward by House (1977).

For the UK, the two World Wars had a lasting effect on the social fabric. Ideas of equality, of the cyclic nature of capitalism and the need to prevent working class revolution all played a role in the way leadership was envisioned as compared to business management or business administration. The notion of building relationships and the idea that the workers had as large a stake in the successful outcomes of business all played a part in developing an alternative view of business and its place in society. Leadership from a UK

perspective appears to be a linking mechanism between the needs of the workers and those of the business. It appeared to be a role of facilitation of knowledge, and a communication conduit between business and the wider society and its needs.

PHASE FIVE: CRITICAL INTERPRETATIONS OF THE STATEMENTS OF BUSINESS LEADERSHIP

9 BEYOND THE TRANSFORMATIONAL LEADERSHIP PARADIGM

“tell me your name and your business”.

“My name is Alice, but----“

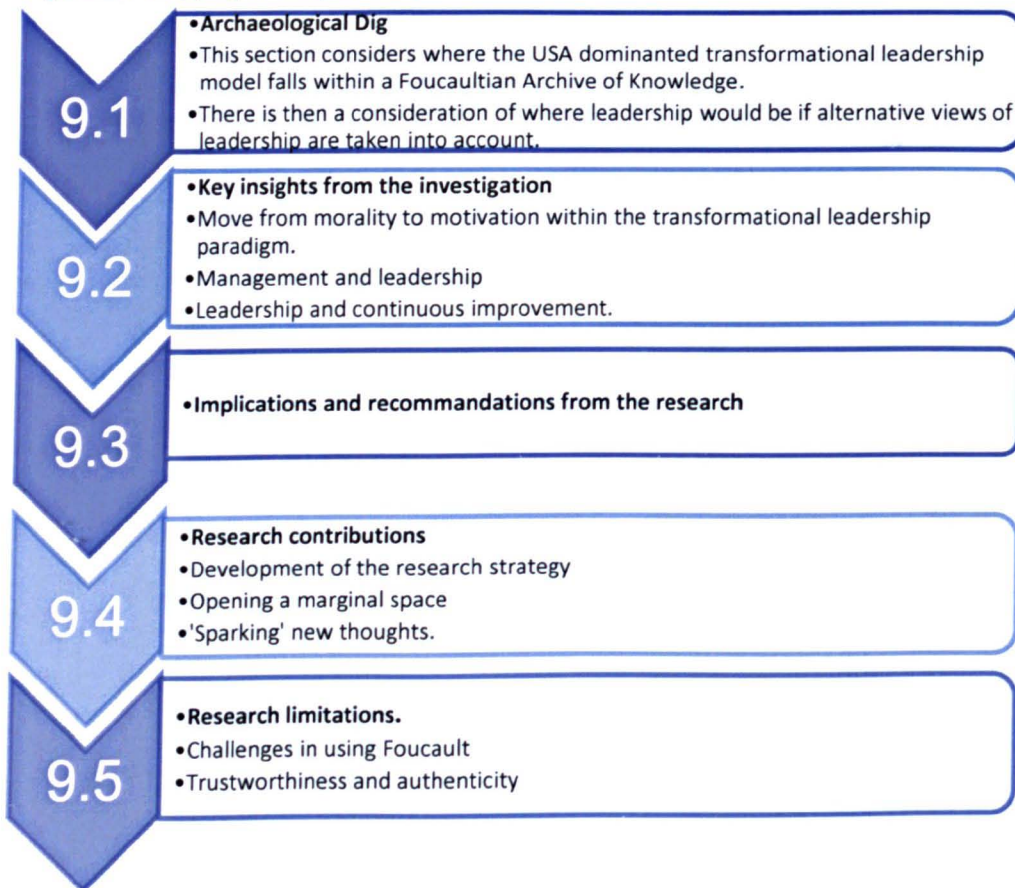
“It’s a stupid name enough!” Humpty Dumpty interrupted impatiently, “What does it mean?”

“Must a name mean something?” Alice said doubtfully.

“Of course it must,” Humpty Dumpty said with a short laugh: “My name means the shape I am – and a good handsome shape it is, too. With a name like yours, you might be any shape, almost” (Carroll, 1895/1998:182).

For Humpty Dumpty names should have meanings, they should describe what they are signifying. This research journey, progressing through deeper levels of reflexive interpretation has explored what meanings are associated with leadership and how it has come to have the meaning it has for us today. This chapter engages with final phases of reflexive interpretation involving a critical analysis of the research that has been conducted and a final comment on the research. These final stages of critical reflexive interpretation are linked to Foucault’s notion of archaeology (2007) as discussed in Chapter Four.

Figure 28: Mapping of Chapter Nine



9.1 THE ARCHAEOLOGICAL DIG

Foucault (2005, 2007) suggests that all historical analysis should begin with a problem in the present that needs to be solved. The primary aim of this research was to re-interpret the development of business leadership within a political, economic and socio-historic framework in order to explore a contemporary problem that has arisen with leadership. The problem, 'that leadership training, development and education may not be delivering the leaders required for the 21st Century' was identified in Chapter Two having drawn together several themes that became apparent in the initial research. The first was a domination of American leadership writing. This was revealed both through academic voices but also from my own observation. This observation was based on previous leadership training and experience as a production manager and the late introduction to the body of leadership knowledge. The second was comment by prominent consultants that leadership training was no longer meeting expectations for the 21st Century, particularly in the UK.

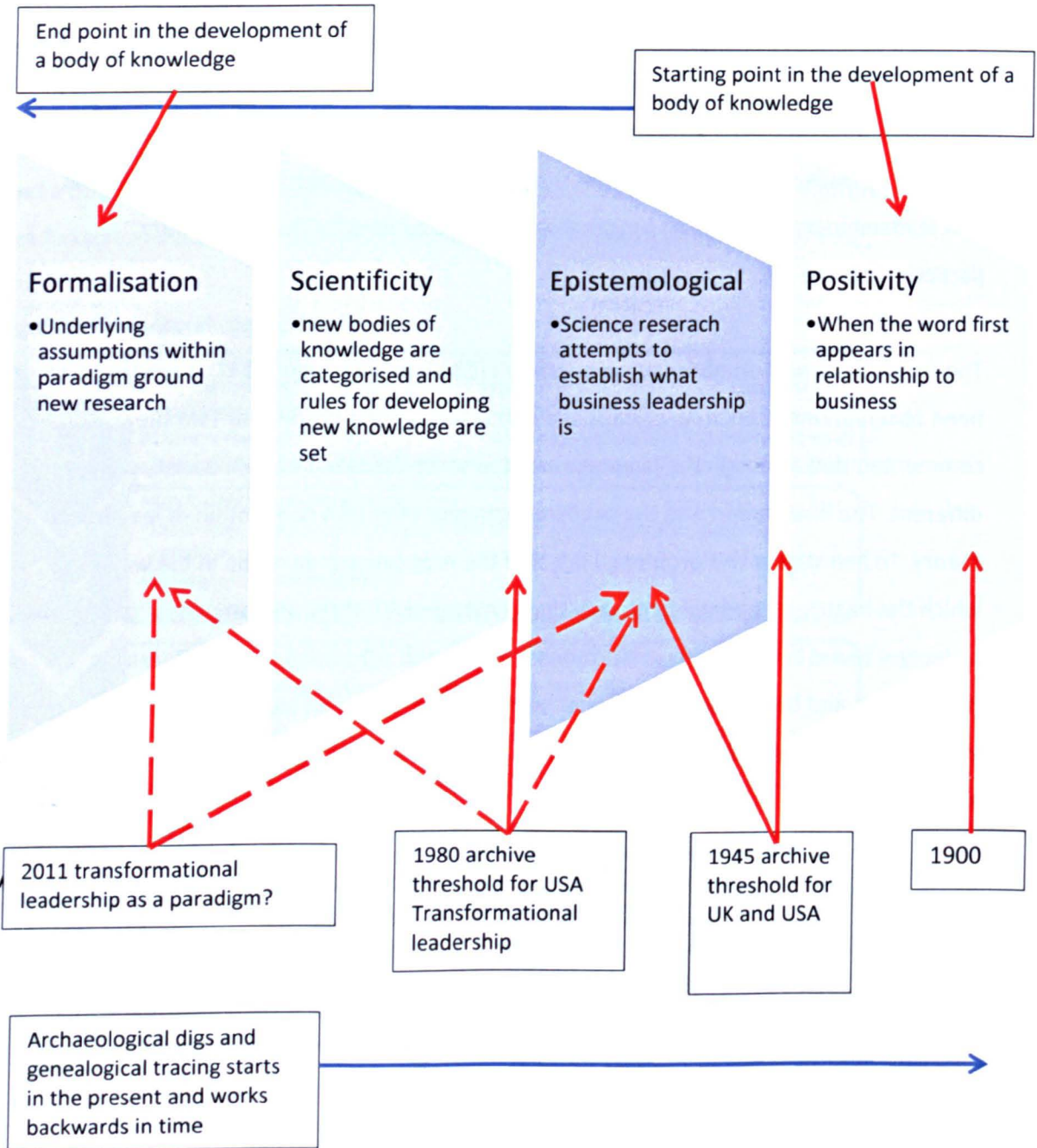
The third thread was an observation by Urwick (1957) and Drucker (1947). Based on first hand observations of both Americans and UK citizens during World War Two they commented that although the language was the same the views of each society were very different. The final thread was the academic concern over USA domination of leadership theory. To investigate this problem, I felt that the root cause may reside in the way in which the history of leadership progression is narrated. That the smooth, linear progressive trajectory found in texts such as Northouse (2007), had subsumed major differences between UK and USA understandings of leadership that have an impact on how leadership is performed and researched in the present. In order to progress the study three objectives were identified:

- The first was to develop a reflexive Foucaultian analysis of leadership development as a 'body of knowledge' in order to illustrate alternative leadership constructs.
- The second was to operationalize the research strategy on a contemporary business leadership issue identified in a social, political and economic context.
- The third was to open up a marginalised but inclusive space outside the dominant leadership discourse that would enable researchers, educationalists and practitioners to consider alternative thoughts on leadership, to spark new thought and conversations.

In order to critically analyse the research, Foucault's notion of archaeology will be used in order to position current leadership research and writing. The archive consists of four thresholds that a body of knowledge passes through in order to become fully developed. However, the body of knowledge is not formed within a vacuum (Deleuze, 1999; Foucault,

2007); it is reliant on the development of additional bodies of knowledge, in this case economics, political intent and social need. In business leadership literature a threshold change can be defined as a paradigmatic shift. Hunt (1999) describes transformational leadership as representing a paradigmatic change in the body of leadership knowledge. The main research product obtained from using Foucault's notion of the archive is that it demonstrates the non-linear development of bodies of knowledge.

Figure 29: The Leadership Archive (Author, 2012)



Chapter Five outlined how transformational leadership can be considered at the stage of Formalisation (Figure 29). Foucault identifies this as a stage in knowledge development

where underlying assumptions within the model or theory become implicit in the grounding of future research. The first issue is embedded within literature reviews which are developed as a pre-requisite for any research conducted. Tseng, Tung and Duan (2009) conducted a co-citation of leadership articles used from 1997 to 2006. The citations were sourced from articles published in the *Leadership Quarterly* and in the *Educational Leadership* journal. The conclusion of their analysis was that authors such as Congar, House, Lord, Bass, Hunt all appeared within the centre of their web. All of these authors have an interest in transformational leadership and are used as foundational evidence within literature reviews. The second factor regarding transformational leadership is the number of un-associated areas that transformational leadership is applied to; these include areas such as parenting, faith communities as well as education and nursing.

Thirdly there is the issue of training, development and education together with recruitment and progression through companies. The influence of transformational leadership can be found through the wide use of the Multifactor Leadership Questionnaire (Bass and Avolio, 2000) which is based on elements of the transformational leadership model. Said (1978) in his exploration of how the Orient has been constructed through discourse, suggests that discourse about a specific object repeated in many different contexts increases the likelihood of that discourse becoming accepted as a foundational truth. The main elements of the model or theory then become part of an individual's cognitive map concerning that particular object, which then influences any research conducted. Alvesson (2003a) noted this effect in respondents' answers to questionnaires and interviews on leadership. Kundra (1992) specifically noted this during research into an American company that had been the source of much research. The management team tended to respond using a vocabulary based on the journal articles on their company.

The other area of the archive that can be populated through the research is the stage of Positivity. This is when the word leadership was first used in association with business. Chapter Eight chartered this history, identifying B.S. Rowntree (1921) and Renold (1913) as being amongst the first business management writers to use the word leadership as applied to business. This is interesting given that Urwick (1957) suggested that the USA by 1957 had produced large quantities of research on business leadership. This suggests that the ideas of leadership moved into the area of Epistemology around the time of World War Two. For Foucault this is a stage of development where much research is conducted into the specific phenomenon, in this case leadership. However it is also a stage in development where social, economic and political forces have the most influence on the research.

As illustrated in Chapter Eight, the Second World War brought about a major political shift in the USA. The dominant discourse was anti-communist, a discourse that Britain was charged with upholding as the result of conditions set by a war loan from the USA. This discourse had a profound effect on notions of leadership, being focused on the individual rather than the group or society. For the USA this developed into a binary opposition (Derrida, 1976). With communism beginning identified with group collectivism set against the USA rhetoric of the individual; state control set against the needs of business. This discourse was at odds with the political discourse that was apparent in the UK. In the UK there was a view that business leaders should not be able to operate free of social obligation (Addison, 1977). There was a real move in the UK to ensure that all the population were fairly treated and not disadvantaged by the cyclic swings of capitalism. In America this was not a consideration (Abrams, 2006).

The transformational leadership theory developed at the end of the 1970s and researched through the 1980 could be seen as taking the body of leadership knowledge back to the start of the archive. It was as Hunt (1999) described a paradigm shift, but not one that moved the body of leadership knowledge forward as is usually described in the linear progressive narrative. Through Chapter Seven it can be seen that the social, political and economic conditions in the USA were similar to those of the late 1940s early 1950s. A strong anti-communist narrative became a central feature of the Regan years as they had post World War Two (King, 2002). Mergers and Acquisitions became the primary way to grow a business. These were led by the charismatic, hierarchical leader. It was also illustrated through Chapter Seven how during the 1990s research into transformational leadership began to categorise different styles of transformational leadership, moving the theory into the phase of Scientificity, this is the point when a body of knowledge becomes categorised. The operationalization of the Foucaultian research strategy has identified that the body of leadership knowledge when placed in social, economic and political contexts becomes not a linear progression, but one which moves back and forth through the archive, at various stages of development, dependant not only on theory development but also on the social, political and economic climate of the time. This suggests that leadership is not concerned with characteristics, traits and behaviours, but is actually a response to political, social and economic need. The key findings of the research help to establish this conclusion.

9.2 KEY FINDINGS.

There are three main threads traced through Chapters Five to Eight that seem to signify the availability of an alternative leadership story, influenced by social, economic and political factors. The first is the issue of the bifurcation within the transformational leadership model. This involves the difference in interpretation of morality at the foundation of transformational leadership ideas put forward originally by Burns (1978) and House (1977). The narrative then continues with the developments by Bass (1985), where morality has been replaced by motivation. The second thread concerns the differentiation between management and leadership. The third revolves around continuous improvement.

9.2.1 MORALITY AND MOTIVATION

One thread which illustrates how the historical tracing can illustrate that leadership models cannot be universalised is that of the change from morality to motivation within the transformational leadership paradigm. In the present, transformational leadership is concerned with motivation, which was a development from Bass (1985). In the original models put forward by Burns (1978) and House (1977) there is mention of morality not motivation. However, even within these two models of transformational leadership there is an underpinning difference in how the two theorists defined the term. For Burns (1978) leadership concerned the reciprocal development of morality between the leader and those who are lead. For House (1977) the leader is already fully developed morally and raises those who are lead to the leader's level of moral development. This has an important thread that traces back to the early 1900s. For the UK it is an important aspect of business leadership.

In Chapter Eight the thread that linked morality to business was part of a wider discourse that concerned the part business played within the wider society. Rowntree in 1921 following a series of strikes and riots in the aftermath of World War One suggested that the working class felt that 'If this is the best your capitalistic system of industry can provide; then let us try something else, for it is not good enough' (Rowntree, 1921:vii). This was an acknowledgement that although they as the owners provided the capital for the business, the working class stake in that business was just as great. Robinson¹² (1923:92) suggested that business needed to consider that the workers also 'enlist in the battle for livelihood beneath his banner' as they are the ones who feel 'the rod of unemployment and the tens of millions who live beneath its shadow', as well as the capitalist who contributes the

capital to a business. Sheldon (1923:3) suggested that industry has had a restrictive view of its role as a profit making concern, and that the worker has been regarded as a resource rather than a citizen. Through a series of legal, political and economic influences the UK started to see its workforce as part of the economic citizenry.

In the USA however, there was a similar discourse as outlined in Chapter Eight. However the view of society generally did not enable such a view to gain momentum. The anti-communist discourse and the start of the Cold War in the late 1940s obscured the view that business had social obligations. This discourse was reiterated by Ragan in the 1980s. It would appear that the political discourse of this time enabled a move within the transformational leadership model from one with a focus on morality to one with a focus on motivation. However, this move also seemed to have been influenced by the different interpretations between the two originators of transformational leadership. When considering the two interpretations the idea of the leader being already fully morally mature seems to fit more with the notion of motivation. The idea of morality being developed through reciprocal relationships seems to be more in line with the UK view of leadership and the idea of economic citizenship. What transpires through the research is a view that all parties are engaged in the same endeavour with similar stakes in that endeavour. This would imply that reciprocal relationship building and development would benefit both parties equally.

9.2.2 MANAGEMENT AND LEADERSHIP

In Chapter Five it was noted that there were inherent difficulties in separating management from leadership, or if indeed these two roles were actually part of the same process. Hosking and Morley (1988:91) for example specifically define managers as designated and appointed as opposed to leadership which may or may not be. Bennis and Nanus (1985) and Kotter (1982) however identify management and leadership as two separate but equally important facets of business organisation. Zalenick (1977) added to this general condemnation of management in his text, *The Managerial Mystique: Restoring Leadership in Business*. This text began the differentiation between management and leadership. This discussion culminated in the 1980s search for excellence, started by Peters and Waterman (1982) in their text *In Search of Excellence: Lessons from America's Best Run Companies*. Within the titles of both texts the focus is on excellence in management. This traces back to Zaleznik's (1977) conclusion that restoring management into business based on the premise that management done well equals excellence in performance which is called leadership.

Thirty years later the debate continues, with Clegg, Kornberger, Carter and Rhodes (2006) and Parker (2006) conducting a written conversation around themes for and against management. The debate was prompted by Parker's (2002) text *'Against Management'*. Clegg et al, argue that to be against management is a simplified critique that does not take into account the polyphony of management at work. The basis for this discussion was the advent of the transformational leadership model however the roots of the management/leadership go back to the early 1900s. In Chapter Seven, it was noted that within America, due to the recessions of the 1970s and the one that we are presently in the midst of, the middle classes of America are the group who are financially disadvantaged. Luce (2010) reported two major problems facing America in the present time.

The first was Median Wage Stagnation, where the annual incomes of the bottom ninety per-cent of Americans have essentially remained flat since 1973. The second was due to the changes in work structure resulting in a diminishing chance of moving up the income ladder, 'if you are born in rags, you are likelier to stay in rags than in almost any corner of old Europe' (Luce, 2010). The possible consequences of this economic position are embedded in the social memories of the USA and are explored more fully in Chapter Eight. The major fear in both the UK and the USA was the prospect of revolution by the working classes. Takaki (1993) noted in his comprehensive history of immigration and slavery in the US, that a major challenge for the USA, since the 1700s, was the management of the 'giddy multitude' the poor black and white lower classes in America. With the worsening prospects for lower middle class Americans in the present day, there was a fear that unless properly managed, this group would be uncontrollable, resulting in riots and demonstrations as seen on the 1960s or at worst, revolution.

In the UK, there was an equal fear of working class revolution, Winston Churchill changed his political alliance in the 1920s from the conservatives to the liberal party for this very reason. He realised that if the working classes in the UK were not given a fairer deal within capitalism, revolution could result, 'He had not after all, become a Liberal to advance revolution, much less socialism, but on the contrary to pre-empt them both with timely, humane, reasonable reform' (Schama, 2002:324). It is through these two different cultural ways of regarding the working classes that a major difference in how leadership is defined. Mary Parker Follett in 1928 suggested that leadership engaged with the fact that 'you can labour with your leader' (Metcalf & Urwick, 1942:286). This was set against her observations in America, where management theorists viewed 'the leadership situation as one of command and obedience' (Metcalf & Urwick, 1942:289).

The genealogical tracing of this particular thread highlighted a very different cultural view of how to manage or lead the working class population. The result appears to be an understanding of leadership for the USA being embedded in the need to control the working class population, resulting in the present day of a leadership model that now focuses on motivation, providing the future vision and a role model for followers to emulate. For the USA leadership has been aligned with management and control of particularly the working classes. For the UK, an understanding of leadership developed that I could identify with much more strongly from my own experiences of leading production teams and the development of reciprocal relationships. These threads of leadership development appear to have become obscured with the dominance of the USA understanding. However, through Chapter Six, the articles sourced from UK institutions foreground this implicit history. Within many of these articles the idea of reciprocal relationships and labouring with the leader are much more apparent. For example, Simpson (2007) noted the importance of communication in a leadership group, and Vickers (2008) discussed the space for revolution that was opened up by leaders who did not build up relationships with the group.

9.2.3 LEADERSHIP AND CONTINUOUS IMPROVEMENT

Continuous improvement is another interesting thread, which disappears and reappears in the archive. In 1903, Rowntree Company set up a continuous improvement scheme for their employees. This thread became lost in the leadership literature, to reappear in the 'organisational man' narrative by Roper (1994). This narrative covered the managers who commenced work in the early 1950s. For this group of leaders, there was an importance attached to the development and improvement of products and production. This generated relationships throughout the organisation, but more importantly offered an organisational purpose. Once more the thread began to disappear in the mergers of the 1960s to disappear completely in the 1980s and the loss of UK manufacturing. In my own experience, and having been very involved with the implementation of continuous improvement activities I found this unusual. The thread has started a re-appearance in the research being conducted into modern day manufacturing by researchers such as Antony, Douglas and Antony (2007: 279). The disappearance of this narrative can be found within the genealogical tracing and seems to have developed from the USA anti-communist discourse and the direction that American industry had taken since the late 1950s.

The notion of communism and any activity that was similar to that of communistic activity such as group work was unable to find a space in the narrative to be heard. This was

particularly true of the years from 1990s through to the 1980s, when the importance of free-markets set against that of communist nationalisation influenced unduly the nature of business development and therefore leadership in the USA. Reagan stated that it was important to, 'get government off the backs of the American people', (Abrams, 2006:292). The ensuing business landscape in both the UK and USA was one of conglomerates, with an emphasis on corporate leaders focusing on 'deal-making' which included asset stripping to maintain profits. These new managers generally had career portfolios and moved between companies and industries and most had academic training in management. These are the major points concerning American business leadership identified by Mannion (2009). For those UK managers who started work in the 1950s there were issues with the new business focus on empire building and those builders who 'regarded business as a matter of financial manipulation' (Roper, 1994:151), The important principles for this group of managers were an eye on finance and numbers rather than production and quality.

This identifies a major change in business leadership where 'thinkers' rather than 'doers' where required. More importantly for the UK this created a change in the basis of managerial authority which traditionally came from a personal accumulation of knowledge capital acquired through entrepreneurial activity. The knowledge acquired and viewed as important in the UK was that of hands-on knowledge...an understanding of the processes of the particular industry. The new business organisation became based on the 'spirit of managerialism' (Bendix, 1974:288), although as demonstrated by both Vickers (2008) and Mannion (2009) there is still a focus in the UK on hands-on knowledge. This thread can be traced back to the 1960s through the research conducted by Roper (1994). As one of Roper's (1994) respondent's mentioned in interview, the years of 'dirty-hand' experience gave him an 'understanding of what goes on in the business at every level...in my view, there is no substitute for having got your hands dirty yourself, and having used the tools and machinery and equipment, and having rubbed shoulders with people who are still doing that...' (Roper, 1994:118).

The notion of building management based on ground level knowledge and the development of reciprocal relationships through the company seemed to have been of importance to UK management practices. The junior manager would also work in all of the company's various plants, usually allocated to manual tasks. This enabled the young managers to understand the process, get involved in problem solving with those who operated the machines. This developed understanding between the manager and those

who worked on the shop floor with one respondent remembering that the training gave, 'no concessions to your ultimate status, in the sense that I was starting work at half past seven in the morning and working in the tube mill as a member of a mill gang' (Roper, 1994:82). From the historical narrative constructed by Roper, it is possible to identify the thread commented on in Chapter Seven, where the model of management seems to have more in common with Japanese methods of Continuous Improvement management techniques than in the transformational leadership model.

Journalist John Judi (2000 in King, 2002:237) reflected on the 1980s as a period in the USA that saw 'a kind of irresponsible individualism' developing amongst business leaders, which has continued to effect business leadership in the USA. Much of this discourse resonated with that of rugged individualism required in the frontier days together with a pre-First World War belief in US exceptionalism and progressivism (Childs, 2002). The links the charismatic and inspiration leader based on motivating individuals rather than building relationships. It also links with the emphasis placed on building a company through mergers and acquisitions rather than the development of products and an understanding of the production process. Both of these changes can be viewed as a development in part influenced by the political agenda of the time. It has however obscured the UK understanding of leadership based on a very UK historical perspective. The USA model described here is very much one that I witnessed during the Dale Carnegie leadership course. It was a course based on 'making friends and influencing people' and was very much based on short-term relationships as described by Bennis (1967).

Bennis (1967) felt that the idea of temporary relationships was one of the strengths of America people, 'I don't view temporary systems as such a grand departure, and it is an aspect of American life that Europeans typically find frustrating' (Bennis, 1967:535). This type of relationship in my experience is fine when influencing people and perhaps even motivating people, but does not lead to an understanding and involvement with the processes of the organisation. It also does not create the type of relationships build on trust where true creativity and problem-solving skills can be brought to the fore. The UK preference for a consultative style of leadership which is based on discussion, deliberation, seeking advice and taking counsel with the interested parties is one commented on by Pym (1968) drawing on work completed by the Ashridge Management College Research Department in 1966. This was found to be in contradiction to the more democratic style preferred by the USA, which is more bound with representation and rule based decision making activities. The UK preference implies the development of trusting relationships,

where everyone understands and takes part in the problem solving activity, central to continuous improvement methodologies.

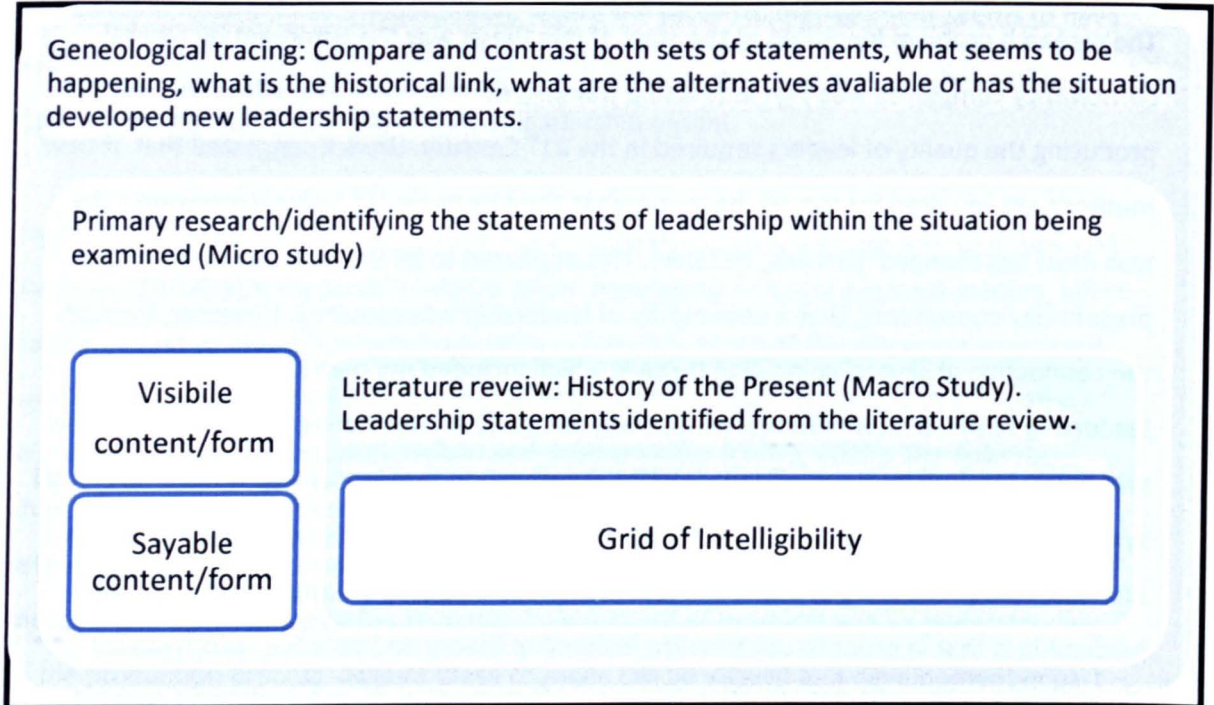
9.3 IMPLICATIONS AND RECOMMENDATIONS

The research problem identified at the start of this thesis was the comment by several consultancy companies was that leadership training, development and education was not producing the quality of leaders required in the 21st Century. Urwick suggested that 'if new methods are required for the discharge of what appears to be old tasks; it is because the task itself has changed' (Urwick, 1933:xv). This appeared to be the suggestion from the present day consultants, that a new model of leadership was required. However, through the connecting of several coinciding threads which included my own experiences of leadership within a multi-national production company an alternative was presented. This was partly inspired by Harvey-Jones (1988:17) suggestion that leadership is not a 'universal system which can be applied to everything, everywhere', and partly by my own reflections on 'discovering' the body of academic leadership knowledge. Perhaps the problem with leadership is that in order to universalize leadership theory and practice, which makes sense in an era of rapid globalisation, important historical economic, social and political threads had been obscured, which are fundamental to implicit understandings of what defines a leader and the practice of leadership.

The key findings identified in the previous section illustrate how in important areas of leadership understanding such as underpinning questions of morality, motivation, the difference between management and leadership and the idea of reciprocal relationship building, problem solving and continuous improvement have been influenced by political, social and economic thought since the early 1900s. These influences have created a bifurcation between USA and UK understandings of leadership and what it represents. The findings raise two further questions regarding future research into leadership. The first is whether leadership is actually a matter of individual traits, characteristics and behaviours, or whether in fact it is a response to social, political and economic need. The second question raised is a result of the complex web within which leadership has developed. This relates to whether leadership development and practice can be universalised, which would make sense in an era of globalisation, or whether due to the economic, political and social influences it is culturally bound. This conclusion suggests that beyond the transformational leadership paradigm is not a new theory of leadership, but an alternative leadership research strategy and focus.

Figure 30 illustrates how the ideas and notions of Foucault can be operationalized into a research strategy that contextualises leadership research by including the economic, political and social influences that surround the generation of theoretical developments.

Figure 30: Beyond the Transformational Leadership Paradigm, A New Research Strategy (Author, 2012)



To integrate the model into more established research protocols, the Grid of Intelligibility (the macro study) of the body of knowledge would form the traditional literature review, articulating how the notions of the subject being studied coalesce around a specific symbol, model or theoretical principle. The important difference is that statements of specific actions need to be identified forming the foundation for the continued study. For example in this study the macro statements were:

Leadership is identified through specific performance and is future orientated
Leadership focuses on developing an individual's motivation
Leadership concerns the control of power
Leadership occurs within the boundaries of an isolated organisation

The next stage in the development of a revised leadership research strategy would be to conduct primary research to identify the statements concerning the research object at a micro level. In this particular research, journal articles sourced in the UK were used, however, this is also a point that primary data could be collected. The statements from both the macro and micro studies can then be compared and those that are similar brought together, and those that differ are used as a comparison. These statements are then traced

back until the point is reached when they were first used in that particular context. The political, social and economic issues of that tracing can then be incorporated. The research strategy itself can be used in two ways. The first as described above can include primary data and can address small, micro research studies. It could be leadership within a particular firm to understand how and why that particular leadership style developed by contextualising it in the wider social sphere. A piece of research I would particularly like to do is a comparison between a not-for-profit enterprise and a for-profit organisation.

A larger scale project could also be undertaken, perhaps keeping more to the spirit of Foucault's work using text as the primary data. Again, a research idea that I would like to undertake, in conjunction with another university would be to explore business leadership differences between Germany and Greece to try to gain an understanding of why both countries look at the present economic situation within Greece so very differently. Tracing the historical social economic and political roots of each country's engagement with business would I think highlight some interesting connections and explanations of how the two nations have arrived at this present point. Following on from this theme would be to look at the business leadership foundational underpinnings between the southern and northern European countries, particularly given the current context of economic instability particularly in the southern European countries, and whether as Faria (2011:205) suggests, through a lens of globalisation, that the spread of management and leadership knowledge from contested Western and Northern centres to the Eastern and Southern margins contains a suggestion of neo-colonialism underpinning within organisational knowledge, which would include leadership.

9.4 RESEARCH CONTRIBUTIONS

The primary aim of this research was to re-interpret the development of business leadership within a political, economic and socio-historical framework, to discover if there was an alternative view of leadership to one of traits, characteristics and behaviours. The premise of the research was not to create a new leadership model, but to try and step outside the more usual research paradigms in order to change the focus of study from the leader or leadership itself, to one that looks at external influences on the development of the theory. From this research three primary contributions have been made to the body of knowledge that constitutes leadership as so far explored. This relates to Max Neef's (2007) assertion that

Linear logic and reductionism have contributed to our reaching unsuspected levels of knowledge, but knowledge is only one road, one side of the coin, the other road, the other side of the coin is that of understanding (Neef, 2007:14).

The three contributions to leadership knowledge are the development and operationalization of a tool that enables a Foucaultian investigation into the knowledge of leadership. The second is to open up a marginal space from which to view leadership knowledge to gain an alternative understanding of its construction. Thirdly to develop a narrative history that will enable new and different conversations about leadership perhaps sparking new and different alternatives of business leadership influenced by the social, economic and political needs of the 21st Century.

9.4.1 DEVELOPING AND OPERATIONALIZING A FOUCAULTIAN RESEARCH STRATEGY

Foucault through his various works developed a strategy for interrogating historical texts specifically to unpick how bodies of knowledge have developed into the present. The reasoning for doing this was to discover whether voices have been subsumed into what becomes a dominant discourse and by revealing them a new understanding of how the present has been reached becomes available. This seemed to provide the beginnings of a strategy to achieve the aim of this particular research. In order to develop the strategy an operational interpretation of not only Foucault's work (2008, 2007, 2005, 2002, 2000, 1998, 1991, 1990, 1985, 1975), but also the work of Foucaultian experts (Arribas-Aylion & Walkerdine, 2008; Mills, 2008; Cummings, 2007; Cahoone, 2004; Deleuze, 1999; Kendall & Wickham, 1999; Gutting, 1994; Rabinow, 1991; Wuthnow et al., 1986). From this study, the present research strategy outlined in Chapters Three and Four was developed. The missing element was the reflectivity that Foucault himself stated was important to any research, stating that not to incorporate the researchers own input to the development of knowledge as 'an act of inhumane indifference' (Cahoone, 2004:372).

However, within his works there is no indication of how this was achieved from the viewpoint of developing a research strategy that could be replicated. Alvesson and Skoldberg (2003) provided an answer with the five phases of reflexivity, which has been incorporated into this understanding and interpretation of Foucault's analysis. Having developed the research strategy the second issue was to illustrate and demonstrate how it could be operationalized, which is the focus of this thesis. Foucault (2005, 2007) suggests that all historical analysis should begin with a problem in the present that needs to be solved. This was developed through the second chapter, which was also Phase One of the reflexive interpretation. As identified in Section 9.3 of this chapter there are several ways

that this research strategy can be used, and each one would offer an alternative way to view problems in the present.

9.4.2 OPENING A MARGINAL SPACE

hooks (1990:152), an African-American woman writer suggests that marginality can become 'a central location for the production of a counter-hegemonic discourse'. Although many groups become marginalised through oppressive social structures hooks suggests that one can also choose marginality. This choice creates a site of creativity, power and inclusion outside of the dominant knowledge allowing reflexive criticality. Although theoretically this seems to fit the purpose of this study, the question is raised as to how this space is created and used, what does it look like?, how does one enter it?. In order to create a marginalised research space, the philosophical foundations of the dominant discourses and the alternatives need to be identified. This was conducted through Chapter Three. On initial investigation, it appeared that the space could be based on a post-positivist epistemology and a subjective ontology. On further investigation however this foundation could be considered to be within an overarching modernist paradigm. Within this paradigm, human agency is central (Sarup,1993). This may partially explain why it is difficult to view leadership and the research being influenced by other factors outside the control of those individuals engaged in the research process.

This leads to the suggestion that a post-modern paradigm is required. This is where human agency is accepted as being influenced and to some extent being able to influence processes (Sarup, 1993; Belsey, 2002). It is at this point that hooks (1990) notion of a marginalised but creative space can be developed. The philosophical foundations have been developed from Arribas-Aylion and Walkerdine (2008:91) interpretation of Foucault's philosophical stance. Their work suggests that Foucault based his analysis on ideas of conditions of possibility and the notion that where we are today is not where we have to be. When considering philosophical foundations, it became apparent that the conditions of possibility can be understood as an epistemological position. It becomes a view of what knowledge is accept as knowledge. The conditions of possibility suggest that knowledge is always open for development. This can be identified with hooks (1990) statement concerning creativity.

The second idea was that of 'what we are today is not necessarily where we have to be' can be translated as an ontological view. This embraces a view of the world that embraces the playfulness of post-modernism (Belsey, 2002) but also the inclusivity of hooks (1990)

marginal space. It is this post-modern view of open-mindedness that enables individuals to enter the space created. The second point was how does the space look? For me it is a web-like structure which can take into account micro and macro views, threads of discourse from economics, politics and society, as well as pluralist voices joining these elements together in different ways. It is this action that develops the creativity, the synergy developed through alternative conversations. Through this thesis, I feel that such a space has been developed. It is a space that is both philosophically and practically grounded, albeit in a post-modern perspective.

9.4.3 'SPARKING' NEW THOUGHTS

Finally this thesis has been developed to spark new thought regarding leadership, leadership practice, training, education and research. The research has been conducted in a marginal space outside of the dominant research discipline of leadership research. It has also introduced factors within the research, political, economic and social influences rarely considered presently in research into business leadership. However, it has only highlighted one particular narrative, based very much on the researcher's personal involvement with leadership practice and training. It is hoped that this narrative will start new conversations, thoughts and ideas.

9.5 PERSONAL AND RESEARCH CHALLENGES AND LIMITATIONS

Within this thesis there were challenges and the research itself has limitations given the reflexive and post-modern perspective that the research has taken.

9.5.1 CHALLENGES IN USING FOUCAULT

When considering the research process, there were three primary challenges in developing Foucault's work into a research strategy that would be applicable to leadership studies. The first complication was combining Foucault's work with that of Alvesson and Skoldberg (2003). Although a reflexive element was noted in Foucault's philosophical and methodological development by Cumming (2007), it was not an element of research that Foucault himself referred to. The research process would have been enhanced had the connection been identified earlier.

The second main challenge was to understand how to conduct the genealogical tracing. It was only by physically applying the methods that an understanding of how they could be applied was gained. This resulted in several attempts to read the archive journal articles

through the notion of the Visible and Sayable. The final challenge was reading of history backwards. This is an issue identified by Kendal and Wickham (1999), which they relate to the Western educational system which teaches within a progression framework which results in thinking of causalities rather than consequentiality which results from working backwards. This is because working backwards allows the series of options that were available at any given time to be available to the researcher. Working forwards sets the trajectory and only the options appropriate to that trajectory are available.

9.5.2 TRUSTWORTHINESS AND AUTHENTICITY

In qualitative research it is important to consider the trustworthiness and authenticity of the research (Guba & Lincoln, 1994). In terms of credibility the sources used within the research were chosen to reflect a range of ideas that inform the understanding of leadership. From an historical perspective, the genealogical tracing was based on a variety of writers all of whom have credibility in their own field, whether in the present or in the past. One area of discussion is around the choice of articles for the History of the Present, and this needs to consider the repeatability of the initial search. Having applied the idea of the Visible and Sayable to the articles in order to identify the leadership statements, it would appear that the sample taken provided a particular snapshot the research being considered in the UK at that time. Some of the articles clearly demonstrated the more holistic view of the Visible and Sayable form and content, whilst some clearly focused on the form (leader) only. This was true of articles based on qualitative and quantitative research methodologies. Had the articles chosen for the Grid of Intelligibility been read through the same method the result would have been similar. This leads to the conclusion that it is the model used to extract the information from the articles that is important rather than the choice of articles.

In terms of transferability and dependability this is more difficult to demonstrate. The methodology itself is designed to develop a pluralist and more inclusive understanding of leadership theories. The intention is for others to use the methodology and to find other hidden traces within the archive of leadership. This would open up the micro aspect of leadership. One suggestion to increase the dependability of the research would be to include mind maps of the various stages of reading, so that others could follow. However, this would defeat the premise of the research work, which is to engage with the more subjective construction of leadership perceptions. The other important aspect is the way the articles are read. The majority of leadership research articles are written from a

readerly perspective. This means that the reader does not have to invest themselves or draw on their own knowledge to read the results of the research. This leads to a certain type of reading practice, which is to question what is being said within the article rather than looking beyond the work for understanding. Reading from a writerly perspective would develop a pluralistic understanding of leadership concepts. The Visible and Sayable method of reading requires a reflective form of reading fitting with the idea of a writerly reading, as the form and content, of both areas have to be identified within the writing. Finally the issue of confirmability is probably the most important element for this work. Does the story 'ring true' when set against the reader's own historical and leadership knowledge.

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11 APPENDIX ONE: ARCHIVE OF UK LEADERSHIP JOURNAL ARTICLES FROM

2007 – 2009

No	Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
1	Schyns, B Sanders, K	2007	In the eyes of the beholder	Journal of Applied Social Psychology	37: 10
2	Schyns, B Felfe, J Blank, H	2007	Is Charisma Hyper-Romanticism? Empirical Evidence from New Data and a Meta- Analysis	Applied Psychology: An International Review	56: 4
3	Sheard,A.G. Kakabadse, A.P.	2007	A role based perspective on leadership as a network of relationships	Journal of management Development	26:4
4	Rippin, A	2007	Stitching up the leader: empirically based reflections on leadership and gender	Journal of Organisational Change management	20: 2
5	Hopfl, H Matilal, S	2007	"The lady vanishes": some thoughts on women and leadership	Journal of Organisational Change Management	20: 2
6	Alban- Metcalfe, J Alimo- Metcalfe, B	2007	Development of a private sector version of the (Engaging) Transformational Leadership Questionnaire	Leadership and Organisation Development Journal	28: 2
7	Antony, J Douglas, A Antony, FJ	2007	Determining the essential characteristics of six sigma black belts	The TQM Magazine	19: 3
8	Stokes, P	2007	The " militarizing" of organisation and management studies	Critical perspectives on international business	3: 1
10	Fukushige, A. Spicer, D.P.	2007	Leadership preferences in Japan: an exploratory study	Leadership and Organisational Development Journal	28 (6)
11	Kang. Stewart, J.	2007	Leader-member exchange (LMX) theory of leadership and HRD	Leadership and Organisation Development Journal	28 (6)
12	Ford, J. Lawler, J.	2007	Blending existentialist and constructionist approaches in leadership studies: An exploratory account	Leadership and Organisation Development Journal	28(5)
13	Kakabadse, A.P Kakabadse, N.K. Lee-Davis, L.	2007	Three temptations of leaders	Leadership and Organisation Development Journal	28 (3)
14	Baruch, Y. Jenkins, S.	2007	Swearing at work and permissive leadership culture: when anti-social and incivility is acceptable	Leadership and Organisation Development Journal	28 (6)
15	Simpson, P.	2007	Organizing in the mist: a case study of leadership and complexity.	Leadership and Organisation Development Journal	28 (5)
16	Ford, J Harding, N	2007	Move over management: we are all leaders now	Management Learning	38

No	Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
1	Biehl, B	2008	The performance of women and men in organisations: a theatre studies approach	Gender in Management: an International Journal	23 (7)
2	Vickers, D	2008	Beyond the hegemonic narrative – a study of managers	Journal of Organizational Change Management	21 (5)
3	Collins, D	2008	Has Tom Peters lost the plot? A timely review of a celebrated management guru	Journal of organisational change management	21 (3)
4	Gronn, P	2008	The future of distributed leadership	Journal of Educational Administration	46 (2)
5	Boussebaa, M Morgan, G	2008	Managing talent across national borders: The challenges faced by an international retail group	Critical perspectives on international business	4 (1)
6	Petrovic, J	2008	Unlocking the role of a board director: a review of the literature	Management Decision	46 (9)
7	Bolden, R. Gosling, J. Adarves-Yourno, I	2008	High Performance Leadership: Narratives of identity and control in corporate leadership development and performance management	Business Leadership Review	5 (1)
8	Turner, J Mavin, S	2008	What can we learn from senior leader narratives? The strutting and fretting of becoming a leader	Leadership and Organization development journal	29 (4)
9	Smith, J. Rayment, J.	2008	Developing School Strategy: Developing Globally fit Leaders	International Journal of Management Education	7 (3)
10	Encombe, J	2008	Equipping leaders for the 21 st Century	Strategic HR Review	7 (5)

No	Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
1	Mannion, K	2009	Leadership...for success	Leadership and organisation development Journal	30 (7)
2	Martins, L-P	2009	The nature of the changing role of first-tier managers: a long cycle approach	Journal of Organisational Change Management	22 (1)
3	Fowlie, J Wood, M	2009	The emotional impact of leaders' behaviour	Journal of European Industrial Training	33 (6)
4	Archer, D Cameron, A	2009	Tough times call for collaborative leaders	Industrial and Commercial Training	41 (5)
5	Cunliffe, A.L	2009	The Philosopher Leader: On relationalism, ethics and Reflexivity. A critical perspective to teaching leadership	Management learning	Vol. 40 No. 1
6	Essers, J Bohm, S Contu, A	2009	Corporate Robespierres, ideologies of management and change	Journal of Organisational Change management	Vol. 22 No. 2
7	Sheard, A.G Kakabadse, A.P. Kakabadse, N.K	2009	Role as a mechanism for rotating leadership in a group	Journal of management development	Vol. 28 No.6
8	Jepson, D.	2009	Leadership context: the importance of departments	Leadership and Organisational development Journal	Vol. 30 No. 1
9	Kemavuthanon, S. Duberley, J.	2009	A Buddhist view of leadership: the case of the OTOP Project	Leadership and Organisation Development Journal	Vol.30 No.8
10	Schyns, B. Veldhoven, M.Van. Wood, S.	2009	Organizational climate, relative psychological climate and job satisfaction: the example of supportive leadership climate	Leadership and Organisation Development Journal	Vol.30 No.7

No	Authors	Date	Article/book title	Journal/ Publisher-Country	Part/No Season
11	Mostovicz, E.I. Kakabadse, N.K. Kakabadse, A.P.	2009	A dynamic theory of leadership development.	Leadership and organisation Development Journal	Vol.30, No.6
12	Jain, A.K. Giga, S.I. Cooper, G.L.	2009	Employee wellbeing, control and organisational committment	Leadership and Organisation Development Journal	Vol.30 No.3