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A Hermeneutic Study of Leaders' Identities

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Abstract

This hermeneutic study engaged board level leaders in exploring their leadership identities. Little attention has been paid to exploring identity creation of board level leaders over their professional careers. Studies on leadership identity have focused at organisational level, with those studies not taking into account the whole person perspective as situated in their historical context. Therefore this thesis takes up the invitation to explore leadership identity through social constructivist and symbolic interactionist perspectives.

As the thesis has shown the emergent identities of the actors in this study arose from their social and practical environments, with the actors investing themselves in and committing to the social role of leader in an attempt to convince others that they were legitimate actors in order to attain a leadership identity and the associated benefits. Leaders need to both 'fit in' with social norms and to 'stand out' in order to influence and engage others. The thesis has shown how the social actors narratively constructed and negotiated their identities in order to present themselves as legitimate and credible to others by drawing on the formulas and ideas of 'management gurus'.

In the thesis both the role and the social meaning of 'leadership' was dynamic and changed over time through experience, with the actors embodied practices contributing to their social identities. The neglect of the body in the leadership literature has produced a disembodied conception of the leader limiting attention away from how leaders 'embodied knowledge' influences their social practices and how their identities emerge from them. By recognising both the linguistic and non-linguistic practices in this thesis has provided new insight into the implications for embodied leadership identity.

In relation to practice the research has helped develop a way of thinking about leadership which will allow those charged with the task of being leaders to reflect upon how they are changed by taking on the role of leader. Secondly it will help those tasked with designing and developing leadership development training programmes to reflect on their practice of delivering leadership pedagogy.

Declaration

This thesis is all my own work and has not been submitted for any other academic award.

Sarah Elisabeth Fidment

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Chapter 1: Thesis Introduction

1.1   Introduction

The purpose of this chapter is to provide an overview of the thesis and to summarise the aims and objectives. An overview of the academic frame in which the research was positioned will be provided together with an explanation of the foundational influences on the research. As this study followed a hermeneutic framework the thesis is not set out in the traditional sense, but adapts a more fluid reflexive approach with my voice as researcher being part of the thesis. Within the thesis I write intermittently using the first person pronoun. This style is appropriate to show my appreciation that in designing and implementing this research and in crafting this thesis as an 'artefact' (Watson, 1994b). It will follow the tradition of recognition of pre understanding, followed by understanding through an interpretative process and this will shape the thesis design and evaluation (Alvesson and Skőldberg, 2009). An outline of the research methodology will be explored and discussed, together with the relevance of the research in terms of its contribution to knowledge, understanding and management praxis in the unique combination of the subject matter and research approaches. Finally an overview of the structure of the thesis is provided.

1.2   Background to the Thesis

The act of board level leadership is seen as a job role and an everyday activity, with leadership being typically defined as 'a process of influencing the activities of an organised group in its efforts towards goal setting and goal achievement' (Stodgill, 1950, p.3). This conventional statement on leadership provides a meaningful definition on leadership, but this was deemed not satisfactory (Stodgill, 1974) some twenty four years later and after its publication a further 5000 published works had been produced on leadership (Stodgill, 1974). With further decades of academic study on leadership, productions of more than 350 further definitions of leadership have been provided (Bennis and Nanus, 1985). This reflects a positivistic approach to leadership research.

Although previous research has provided foundational understanding of the term 'leadership', less attention has been paid to the leadership practitioner as a social actor and how their subjective interpretations and construction of the social world plays out. Yukl (1989, p. 253) concurs by stating 'most of the theories are beset with conceptual weaknesses and lack strong empirical support'.

In a review of qualitative research studies undertaken on leadership and identity two broad sets of understanding have been presented. Firstly more critical accounts of the production of leadership identities have been undertaken examining the political and discursive processes by which manager and leader identities are manufactured, controlled and occasionally resisted (e.g. see Alvesson and Sveningsson 2003; Carroll and Levy, 2008; Collinson, 2003; Linstead, 2006; Sveningson and Larson, 2006; Ford et al 2008). Often building on the work of Foucault (1980) there is an interest in where subjectivities and prescribed identities do not overlap, with tension and contradiction taking place. The second understanding of leadership and identity looks at how leaders can adapt and present themselves or their identities (e.g. see Goffee and Jones 2006; George et al. 2007). In this view identity is usually assumed to be a unitary construction produced by the individual, rather than seeing leadership as a relational process. Early sociologists including Berger and Luckmann (1966) and Giddens (1991) challenged this view by outlining that the development of self is never done in isolation and is an on-going negotiation underpinned by social forces and institutional power in identity-making.

So while scholars have paid some attention to the dynamics of identity production and resistance in organisations, there is less research on how leaders' identities are formed over their professional careers and how identity pressures may manifest themselves in those undertaking leadership roles (Costas and Fleming, 2009). Some of this work confirms that even senior leaders, perceived as powerful people in organisations feel deeply powerless in the pressures to be a certain self. They can therefore resort to 'tactical responses', especially with the advent of identity management and the emotional labour of having to search for leadership identities (Hochschild, 1983). As Ford et al, (2008, p.28) summarise 'where leadership used to be a series of tasks or characteristics, it is now an identity'. For example how does one create a leadership

identity of being heroic, transformational or authentic? At an organisational level leaders are often subject to increasing surveillance to project the right image, or the right identity, and are often subject to image 'makeovers' and coached in public speaking and communication styles. Activities such as being nominated for the Director of the Year award are aimed at cultivating their personas to bring confidence to stakeholders and share markets. Leaders are therefore encouraged to work on creating an individual 'brand' that transcends their organisation (Meindl et al., 1987).

Zoller and Fairhurst (2007) invite researchers to undertake more dialogue between leadership and identity. This involves performative engagement with the concept of leadership to draw out beneath the surface accounts of leadership, which requires detailed and situationally specific engagement with leadership in action. Primarily this aims at providing a novel theoretical perspective of leadership, moving beyond the naïve celebrations of leadership, as well as moving beyond existing critical studies that express largely a negative view of leadership (Alvesson and Spicer, 2012). Therefore it appears that leadership research has paid less attention on exploring leadership from a social constructivist and symbolic interactionist stance, with a focus on micro-level explorations of identity work.

My main influence therefore was to develop an understanding of how individuals make sense of their world by using an approach in which I can gather information, form impressions and develop understanding from studying patterns emerging from the research material. The hermeneutic methodology provides a framework that supports this objective (Crotty, 1998). The approach explicitly recognises the pre-understanding and the participation of the researcher in the process. The iterative approach allows for reflection, consideration and exploration and interpretation and literature interrogation is the core of this methodology. The approach also allows for the researcher to explore new insights that emerge, thus allowing the researcher to take an organic approach, exploring differing subject discourses if so required and not staying wedded to one particular field of study or discourse. This also fits with the stance of social constructivism which draws resources from a range of disciplinary fields including sociology, history, psychology and cultural studies (Burr, 2015).

1.3   The research scope and context

In addition to contributing to the academic debate in this subject area (e.g. see Alvesson and Sveningsson 2003; Carroll and Levy, 2008; Collinson, 2003; Linstead, 2006; Sveningson and Larson, 2006; Ford and Lawler, 2007; Ford et al 2008, Alvesson and Spicer, 2012) it is through my own work and life experiences that I wish to further explore the concept of leadership and identity through interpersonal influence and communication processes of leadership in 'real-life' local organizational situations (Andersen, 2000). In addition previous research has predominantly been concerned with managerialist perspectives of leadership with the whole idea that leadership is something that actually exists. It has also been argued that despite already being an over researched field leadership from a hermeneutic and social constructionist approach still remains an area commendable of further study (e.g. see Robinson and Kerr 2012, Western 2008, Ford 2008, Carroll and Levy 2010; Grint and Jackson 2010; Fairhurst and Grant 2010).

Previous literature studies I undertook focused on authentic leadership development and moved onto specifically look at identify theory, exploring the arguments that in practice the dominant paradigm is to view leadership as 'heroic', 'transformational' and 'authentic' (George 2010) progressing to consider literature that proposed that there are dangers to viewing leadership from this perspective (Western 2008, Ford, Harding & Learmonth 2008).

Building upon this initial work the literature presented focused on more critical perspectives (e.g. see Carroll and Levy 2010; Grint and Jackson 2010; Fairhurst and Grant 2010, Western 2008) and leadership as identity (Ford, Harding and Learmouth 2008; Ibarra 2010, Ford 2008) in greater depth, focusing not on the dominant organisational paradigm that leadership is heroic and super human in nature, but instead exploring leadership as identity and what can be gained from viewing leadership from this perspective. Bringing this all together is the overarching purpose of this research which is to consider if we could move from the dominant conceptualisation of leadership as 'super human' to look at discourses of leadership beneath the surface and to explore what is really going on and how leadership

manifests itself in organisations. With the positivist frameworks embracing the leadership mantra there appear to have been little attention paid to what this might mean in practice. There has been increased recognition that leadership is primarily a 'relational process' (Antonacopoulou and Bento 2006, p. 94; Cunliffe and Eriksen, 2011); it is asserted that leadership is best understood in terms of identity, Kohonen (2005, p 27) stated that leadership is 'a way of being rather than a set of skills or competencies'. A leader should thus be understood as a 'type of person' or 'something one is' (Watson and Harris 1999, p 10). In other words, leadership involves sustaining a particular identity or identities.

Therefore I seek to broaden the focus and orientation of social constructivism and symbolic interactionism in leadership and self-identity and this study goes some way to addressing this by observing leadership in practice in a range of empirical settings and by exploring the identity creation of a sample of board level leaders. Social constructivism maintains that human development is socially situated and knowledge is constructed through interaction with others (Collins, 2016).

I have chosen to use board level leaders as leadership research on middle and senior leaders is quite extensive, whereas board level leadership research and identity creation through lived experiences of being a leader appears less developed. Also when being in a board level job role it is generally perceived that the status of leader has been reached. The leaders in this study are all established and experienced leaders working in both the private and public sector. This provides distinctive empirical contribution by including participation of leaders from different industries and sectors. With the thesis focus at the individual level of identity creation processes; this research therefore has the potential to offer a contribution through extending existing studies that have viewed leadership and identity from post-structuralist and functionalist perspectives. Viewing leadership and identity from a social constructivist and symbolic interactionist orientations will offer a distinct contribution to the sphere of leadership and identity.

1.4   Qualitative Approaches to Leadership Research

Using qualitative approaches to research leadership is in its relative infancy with the first article that included the terms qualitative and leadership not being published until 1979 (Pettigrew, 1979 as cited in Bryman, Bresnen, Beardsworth and Keil, 1998). In comparison to other social scientific fields, leadership researchers were late adopters of qualitative approaches to leadership and a significant catalyst for qualitative research on leadership developing in the 1980s was in relation to organisational symbolism and sense making (e.g. see Moore and Beck's, 1984). In the main leadership research has been dominated by a single kind of data gathering instrument, ordinarily the self-administered questionnaire, which is then analysed statistically. Indeed, some of the best-known contributions to the field are more or less defined by questionnaires that lay at their heart (Bryman, 2004). Reviewing 10 years of publications in 'The Leadership Quarterly', Lowe and Gardner (2000) found that 64% of studies employed a questionnaire based method of collecting data. So there have been relatively limited ways in understanding leaders as makers of meaning.

Specifically, leadership involves multiple levels of phenomena, possesses a dynamic character, and has a symbolic component (Yukl, 1994). Quantitative methods, by themselves, are 'insufficient to investigate thoroughly phenomena with such characteristics' (Yukl, 1994, p.19). Since typically questionnaires based in the leadership field have focused on a single level of analysis such as behavioural dimensions (Yukl, 1994) overlooking the influential role of intra-psychic or group or organizational or environmental factors. Quantitative analysis is also regarded as poor at measuring interaction (Lantis, 1987) which is a critical element of leadership. Another central problem facing the use of quantitative methods in any dynamic process is that, by their nature, they measure only moments in time. They are not easily able to track in any richness, the detail of how events unfold or how they may reshape interpretations of events.

Morgan and Smircich (1980, p.498) point out qualitative methods are ideally suited to such interpretative contexts, 'for if one recognizes that the social world constitutes

some form of open-ended process...where human beings engage in symbolic modes of discourse, create their reality, and project themselves from the transcendental to more prosaic realms of experience.. then the requirement for effective research in these situations is clear, social scientists can no longer remain as external observers, measuring what they see; they must move to investigate from within the subject of study and employ research techniques appropriate to that task.. .qualitative forms of investigation...' Therefore qualitative research seeks to understand leadership from perspectives of those who undertake the role of leader, obtaining culturally specific information about the values, opinions and social contexts of the research participants under study. Taking a qualitative and pluralistic approach to the research will hopefully add another distinctive contribution to the study.

1.5   Aims of the Thesis

As outlined, there is a growing interest in identity research in leadership, with some philosophers contributing many useful ideas and theoretical perspectives on the self (Brown, 2015). However, these ideas are not positioned from the perspective of further understanding leadership from a social constructivist and symbolic interactionist perspective, presenting an opportunity for an alternative lens to explore the field of leadership theory and practice.

Therefore the aim of the thesis is not to provide a further definition of leadership but to pay attention to **'exploring how leaders' identities are created over their professional careers'**. A central aim in exploring this research is to treat leadership as a social phenomenon and to unpick and observe the social actors sense making of leadership and how they enact their leadership identities (Goffman, 1959). The social actors in this study are those operating at board level in a leadership role and a sample of eight participants participated in the study. Further details on the social actors are positioned in the forthcoming Chapter.

1.6   Thesis Objectives

To support the research aim, the study addresses three objectives:

Objective 1: To explore the dynamics of leadership identity creation using a hermeneutic framework.

Objective 2: To explore individuals' self-identities, social identities and personas in their professional contexts as leaders by giving voice to the practitioner and observing leadership in practice.

Objective 3: To develop a reflexive understanding of leadership identity creation.

To achieve these objectives a qualitative interpretative research strategy has been undertaken to produce a hermeneutic study of actor explanations and interpretations of the development of their professional careers drawing out perceived leadership experiences. From these interpretations a thematic analysis has been undertaken and an evaluation of the work will be presented.

1.7   Research strategy

Taking a subjectivist approach views reality as imagined and therefore a product of the human mind with humans being autonomous, giving meanings to their surroundings and are creative, with knowledge being personal and experiential. Therefore the research methodology and methods need to explore individual understandings and subjective experiences of the world (Cunliffe, 2011). To address this approach a hermeneutic study has been undertaken which takes the position of understanding people in their history and develops further an understanding of the values, culture and symbolic aspects of studying individuals or organisations and is used in a way to develop understanding or 'wisdom' (McAuley, 2014 p.367) about organisational life. The design method choices have therefore been selected to achieve this and the study utilises life history calendars, in-depth interviews and direct observation in its aims to achieve the thesis aim and objectives as presented above.

(Cunliffe, 2011) presents an overview of how 'subjectivism' is positioned in organisational research. The table below shows the adaptation and approach undertaken in this thesis.

Table 1.1: Research Approach to Subjectivism in Organisational Research

(adapted from Cunliffe, 2011)

Relationality — the nature of relationships	***Interactions*** Relationships are contextualized between people and their surroundings. People are reflexively embedded in their social world, influenced by and influencing discursive practices, interpretive procedures etc.
Durability — of society, meanings knowledge etc. across time & space	Social realities, meanings, discourses, knowledge are contextual: constructed yet experienced as objective and relatively stable. Perceived, interpreted & enacted in similar ways but open to change.
Meanings — what & where meaning is located	Shared meanings immanent to the 'artful practices of everyday life', to discourses and texts. Negotiated & specific to time & place.
Historicity — concept of time & progress	Time & place are subjectively experienced. Progress as a situated human accomplishment - potentially iterative, ruptured or hegemonic.
Mediation — the place of the researcher in the research	***Double hermeneutic*** Researcher embedded in the world, shaped by & shapes experiences & accounts, mediates meanings of actors. Experience in the world. Researcher as insider.
Form of *knowledge* — epistemology	***Pragmatic or syntagmatic*** Common sense knowledge — naturally occurring actions, interactions, conversations. Mundane activities. Non-replicable knowledge, situated validity. Micro level focus.
Core ontological assumptions of research methodologies *(The nature of social reality)*	***Research as craft, rather than science*** Socially constructed realities, emerging, objectified, & sometimes contested in the routines & improvisations of people. Context is human action & interpretation. Reality as symbolic & linguistic meanings & interpretations. Contextualized in a social site.
Assumptions about human nature *(How we relate to our world)*	Humans as intentional & reflexive subjects, constructors & enactors of social realities within linguistic conventions or routines. Storytellers, actors, interpreters, sense makers. Choosing linguistic resources, managing impressions.
Research approaches *(Philosophical/theoretical underpinnings)*	***Interpretivism*** Hermeneutic, constructivism & symbolic interactionism. Involved researcher. Interpretive procedures.
Research Methods	Autobiography through life history calendars; discourse & conversation

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	analysis through in-depth interviews; symbolic analysis through direct observations.
Linguistic features of research	Roles, performances, stage, scripts, symbolic meaning, managing impressions, social practices.

In Figure 1.1 below I set out at an early stage how the research journey was undertaken through a visual route map. Underpinning this research approach is a potential four part contribution to knowledge; the creation of a multi-faceted perspective to further understand the lived experiences of the participants; and the design and use of a distinctive interpretative framework which provides the emergence of further understanding how leadership plays out in organisations adding value to personal practice. The research strategy route map will act as a guide to the reader as the research journey progresses, operating as a visual guide and touchstone as to which stage of the journey and embarking destination we are at within the thesis.

Figure 1.1 Research Strategy Route Map

Subject Area & Participants

Leadership & Identity

Board level leaders

Social Constructivism & Symbolic Interactionism

Chapter 2: Methodological Explanation & Justification

Reflexive approach

Double hermeneutic understanding

Critical interpretation

Chapter 3: Brief Literature Review

Brief review of literature in substantive area of research

Identify research considerations

Interpretative Analysis

Theory

Hermeneutic Spiral

Reflection

Data

Critical Reflections

Holistic Perspective

CHAPTER 7: EMERGENT PERSPECTIVE

Synthesis draws chapters together

"Understanding leadership by illuminating the lives of others"

Chapters: 4, 5 & 6 Text Interpretation and Analysis

Life History Calendars

Interviews

Direct observations

Critical dialogue between data and theory

Emergent themes

Set of ideas that add value

1.8 Contributions to knowledge and practice

In any research programme of study the author starts from a position of either contributing to an existing debate or the starting of a new one. In the field of leadership many research contributions have been put forward by commentators who dance around the same maypole presenting research outputs from a functionalist and unitary paradigm contributing further to existing debates in an incremental way. Corley and Gioia (2011) bring to the fore the contributions to knowledge in the form of providing original insights into a phenomenon by advancing knowledge in a way that is deemed to have utility or usefulness for some purpose.

The following discussion introduces the main contributions of the thesis. Previous studies on leadership identity had been undertaken from either a functionalist (George, 2007) or post-structuralist (Ford et al. 2008) position. This thesis is positioned in a hermeneutic explanation of the under researched area of further understanding leadership identity from a social constructivist and symbolic interactionist perspective. Within the thesis 'crystallization' (Tracy, 2010) was achieved by collecting different types and sources of data, which opened up a more in-depth understanding of leadership and identity. This presented a 'multi-modal' (Idedema, 2007; Fairhurst and Grant, 2010) approach to the research which includes language as only one source of interpretation.

In order to further understand the dynamic complexity of leadership beyond understanding leadership discourse as simply language, i.e. 'the linguistic' in this study the use of language was seen as a cognitive process, an interactive practice and as textual agent. As (Schatzki, 2002, p. 77) states 'the formidability of the linguistic turn in recent decades has led some theorists to overvalue the significance of (language) in social life. One form this overvaluation assumes is that of conceptualizing practices as collections of sayings alone..... another considerably more subtle form is slipping from a conception to a discourse, or of discursively, as articulated intelligibility to formulations that both privilege language in this articulation and neglect the role that non-linguistic, non-saying doings play therein'. Schatzki's (2002) concern points to the risk of bypassing non-linguistic ways in addition to the central role of linguistic in the

formation of human consciousness in which further understanding of how leadership can be understood in organisational research and that 'discourse' is not just linguistic but multi-modal in nature. In this thesis this was achieved by including other textual and material artefacts, both objects and texts which enabled the researched and researcher to be dynamic. This approach further develops Fairhurst and Cooren's (2009) exploration of leadership as the 'hybrid of presence' with a focus on the politicized effect of practices that emerge from the situated and performed relationships between 'people' and 'things'. As Miller (2005, p. 5) points out that 'material objects are of great importance in our social lives, yet appear so inconsequential that we neglect their implications'. Prown (1982) also illuminates the significance of material objects for social practice outlining how the Cartesian separation of the world has produced hierarchical binaries including mind/matter, man/woman and leader/follower, resulting in the separation to material things in organisational studies.

Scholars who have made the introduction to and outlined the importance of 'things' within leadership studies include (Hawkins, 2015; Pullen and Vachani 2013; Fairhurst, 2007; Fairhurst and Cooren, 2009; Ladkin and Taylor, 2010; Ropo et al, 2013; and Sinclair, 2005), with these scholars outlining that leadership is materialized through inter-alia human bodily performances, architecture, clothing and other artefacts. In these studies a range of theoretical perspectives including phenomenology (Cunliffe and Eriksen, 2001; Ladkin, 2010) social constructionism (Uhl-Bien, 2006) and discursive approaches (Fairhurst, 2007) have been presented, but all sharing a common view that leadership is relational, emergent and socially constructed, rather than a property of the individual. In this view leadership is seen as a social process emerging from the collective interactions. By introducing 'things' into the study of leadership the study of 'materiality' is studied in relation to 'social relations' (Cooren et al, 2012) where the understanding of the 'material' gives substance to social relations contributing to the development of new possibilities for social action. In the limited studies that have explored the 'materiality' and 'social relations' none have done so from a symbolic interactionist perspective, drawing on the frame of Goffman (1959), with consideration of implications for identity. Therefore this thesis makes a contribution to the social

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constructivist and symbolic interactionist theories of leadership in relation to the 'materiality' of leadership by showing how board level leaders understood and enacted their leadership roles by drawing on texts and other physical objects.

The thesis has uncovered many new insights about the ways in which the actors in this study gave meaning to the act of performing the role of leader and how they conceptualised leadership for others. The direct observations, and the use of Goffman's 'dramaturgical framework', gave background to the 'performative' effects of leadership. By undertaking this approach the thesis has drawn attention away from the functionalist and post-structuralist perspectives of leadership and identity and produced new understanding of how leadership is performed by those in board level roles. The thesis has shown how leadership is an act of 'human interpretation' and 'performance'.

This contribution was achieved by shedding light on the level of analysis located at the level of the individual actor. This has added a new perspective to the field of leadership and identity work by presenting a 'dramaturgical' view. By considering the experiences from individual actor level brought to the fore how identity pressures manifested themselves for some of the actors, with the study highlighting how the participants drew on their 'physical' and 'metaphysical' worlds. In particular the study highlighted how influential 'management guru' ideas and formulas have been for some of the actors in the study, with some of the actors sharing their 'tacit knowledge' about how they had utilised the ideas of management gurus in order to perform their role as leader.

A further contribution lies in the approach of bringing into the study the concept of 'temporality' in the form of 'subjective time' (Gadamer, 1984, Riceour, 1983). This was deployed in order to open up new ways of thinking about experience and sense-making of leadership. This contribution responds to Brown's (2015) call that an important element of identity work is the temporal dimension and that theorizing about time is relatively rare. Alvesson (2010) identifies that scholars should provide people with a sense of temporal coherence connecting past and present and to pay attention to the historical context in which they are embedded (Baumeister, 1986). In

most studies of organization time is usually dealt with in an objective and implicit way, providing a chronology of episodic linear events that exist regardless of those experiencing them (Cunliffe, Luhman and Boje. 2004). From a social constructivist perspective (Alvesson and Karreman, 2000; Berger and Luckmann 1967; Watson, 1995) views of 'self', others and organisational life emerge in our moment-to-moment encounters. From this perspective there is an assumption that we make sense of what is going on through spontaneous narrative acts of consciousness (Ryan, 1992) by interpreting and constructing social realities in and through narratives enacted in many moments of time (duration) and across many contexts (spaces).

In Ricoeur's view self-identity should be viewed as a narrative or autobiographical identity, with subjectivity being 'neither an incoherent series of events nor an immutable substantiality, impervious to evolution' (1991, p. 32). The concept of narrative or autobiographical identity as the findings have shown in this thesis is that unity of a narrative allows us to address the question of who we are. From a subjective perspective time is the experience of duration because its measurement is influenced by human experience. Using the methods of autobiography and direct observation has enabled analysis of the 'mimetic' content of the actors. From the 'mimetic' perspective the storylines and characters are seen to mimic or reconstruct reality. The findings in the thesis are therefore a way of establishing the link between the content of the stories of the actors and leadership.

Ricoeurs position on time highlights the importance of context and time in the form of narrative performances. Gubrium and Holstein (1988, p. 165) state that 'as texts of experience, stories are not complete prior to their telling but are assembled to meet the situated interpretive demands'. This implies that the performance of the narrative takes places in practical circumstances (contexts and spaces) and in particular moments (time) in which meanings may vary. Ricoeurs 'mimesis' also occurs across past, present and future time contexts, which results in multiple threads of earlier narratives. In this study this was achieved by the actor's autobiographies where they were able to provide interpretations of reflecting on reflections. By reflecting on past events and by emphasising the 'performative' effects of leadership with mimesis 1, 2

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and 3 relating to the empirical chapters 4, 5 and 6, thus completing the hermeneutic circle in chapter 7.

The findings in the thesis also make a further contribution by unpacking the nature of 'leadership discourse' and how by providing a sense of temporal coherence by connecting past and present the implications of the historical context of each of the individual actors uncovered the key motivators and desires for wanting to be a leader - leadership in this study was not simply viewed as 'leadership for today', but presented an autobiographical, historic and contextual account. It was clear in the study that the 'leadership discourses' are not simply 'rhetorical devices' as often portrayed in leadership research, but have histories. It appeared that the leadership discourses in this study provided more than simply a 'tool' or 'lens' for the actors to use, but have shaped social theory to such a degree that they remain part of the web of social and individual meanings.

The study therefore builds on Westerns (2008) view of leadership discourse and related metaphors of leader as controller; therapist; messiah and eco-leadership. Western's (2008) use of leadership discourse is purely conceptual in nature and thus 'ahistorical', lacking cultural context. Western's (2008) use of leadership discourses fail to appreciate the socially constructed application of the leadership discourses in social action. The use of Western's leadership as discourses as a framework of socio and economic understanding of leadership has enabled both a micro and macro level perspective, or in Goffman's (1986) terms the 'interaction order', where individuals interact with the 'macro' to present their 'social order'. By considering the experiences of actors, and their use of the leadership discourses beyond 'rhetorical devices', fills the gap identified in the literature for further explanation of Brown's (2015) call for the need for research on identity in organisational studies to take into account self-consciously constructed identities and social action. Therefore in this study the thesis has shown an alternative explanation and illumination of how the actors understood leadership discourse and how they distinctively undertook their leadership roles, how they conceptualised it for others and the associated implications for the actors' identities.

The final contribution comes in the form of adding to the under theorised work on embodiment in leadership identity literature. Prior work undertaken from a functionalist and post-structuralist approaches to leadership identity focused in terms of narrative and discursive practices. This line of thinking has produced a 'dis-embodied' conception of the leader, although perhaps unintentionally due to the 'linguistic turn'. Identity cannot be reduced solely to linguistic performances and the viewpoint in this thesis draws on the wider social sciences literature on identity, embodiment and impression management (Goffman, 1959). The thesis findings show the emergent embodied practices of the actors and how leaders perform their role of leader through non-linguistic as well as linguistic action. The actors reasoned and acted through their bodies in relation to their environments and the thesis has shown that accounts of leadership identity would be incomplete without reference to embodiment.

This view aligns with Varela, Thompson and Rosch (1991) who state 'knowledge depends on being in the world that is inseparable from our bodies, our language and our social history - in short from our embodiment'. In a similar vein Ziernke (1991) argue that 'natural embodiment of the living system reflects and embodies the history of structural coupling and mutual specification between agent and environment in the course of which the body has been constructed'. Riegler (2002) also states how the agents adaptation to its environment is their definition of embodiment. Therefore embodiment is the result or reflection of a history of the agent and their environment interaction. In the thesis this was achieved by combining Goffman's (1959) 'dramaturgical frame' and Watson's (2008) approach to self and social identities and by presenting findings from an interactionist perspective on embodiment leadership theory. This contribution adds to the paucity of research undertaken by leadership scholars who highlight how embodiment can illuminate further understanding of leadership (Lord and Shondrick, 2011; Ropo and Parviainen, 2001; Ropo and Sauer, 2008; Sinclair 2005; Ford, Harding, Gilmore and Richardson, in press).

In relation to practice, the research has helped develop a way of thinking about leadership offering new insights to enable readers to become reflexive practitioners. By critiquing one's own personal leadership practices encountered in our own

workplaces allows us to reconsider the dominant discourses of leadership and how these can play out in organisational life and the implications for others. For those tasked with designing and developing leadership development training the mainstream accounts in organisational studies promote and present leaders as superhuman who are disconnected from everyday life. They are often portrayed through accounts of hegemonic discourses and then standard accounts of leadership are taught to emulate this position. Leadership development programmes that seek to develop the next generation leaders therefore need to include leadership ideas presented from various approaches and not just the ones from the mainstream commentators, with reflexivity being integral and central to the core of the learning. In this approach to development of practitioners the shift is made to understanding the art of leadership.

1.9   My position in relation to the study

The extent to which the researchers pre-understanding are recognised is a key source of information in the hermeneutic framework and my initial interest in the field of identity and leadership can be traced back to my earlier career when starting a new role as 'team leader', aged 26. However at the time I would not have used the term 'identity' to make sense of my experiences. Shortly after starting the role I was selected to attend a 'new leaders' programme and I was very excited and recall a feeling of inclusion at being part of a team of other 'leaders' discussing ideas and challenges on the term leadership. Becoming a 'team leader' I was juggling lots of new things including managing my own work load, as well as trying to establish new relationships. I didn't realise at the time, but being a 'leader' at 26 was very young and I probably didn't realise how much responsibility that carried with it and I took every opportunity during that 9 year period to undertake every leadership and management training and development opportunity that was presented to me in a quest to understand further about being a leader. During this time I also completed a part time MSc in Leadership and Management in Education, which was mainly focused on public administration management, governance and quality aspects of education. Its content

and orientation was very different to how leadership and management is positioned and delivered in Business Schools and had focus on political and social agendas of leadership and management, rather than a functionalist perspective.

During that time I would have never have called myself a 'leader', just someone organising an area of business, planning, resourcing, meeting objectives. Through collective effort and team spirit I recall having a real sense of 'self'. I remember when joining Sheffield Hallam being fascinated by the Universities motto 'to learn and serve' and my whole career for the last 24 years has been just that; to continue to learn and to continue to serve. That has been my raison d'être and in a way has really shaped my identity and my sense of purpose.

In another career incident I recall making another transition from that of administration and managerial role to become a management development consultant in 2007. It took a while to re-adjust to that role and it is only now that I see that as another identity-symbolic event, where I was sense-making in terms of 'who I am' and 'who I was becoming'. Again this time enabled me to further understand the concepts of management and leadership, but this time to teach those concepts to others, passing on all that I had learnt to others 'to learn and serve'.

Then another role transition into Principal Lecturer in 2009 made me start to wrestle with how 'I positioned' myself in relation to others. I remember when securing the promotion the then Dean saying to me 'you do know Sarah that you are the youngest female Principal Lecturer in the Faculty' and although this did instil in me a sense of pride and achievement I have never quite got to grips with 'who I am' in the role and I often reflect on why this is the case. Due to the nature of my role being focused on external engagement others often refer to me as a 'quasi-academic' and not a 'proper academic' and it has been during this role that I have most struggled to see myself as an 'equal' and have recorded many accounts of this as part of my reflective journal while undertaking this programme of study. I recall writing that I am always seen as a 'trainer' rather than a 'lecturer' and that my practitioner background has a lot to play in this. I still do see myself as a 'facilitator of learning' and refer to lessons and seminars as 'workshops'. I also call the students 'participants'. I always seem to use

different symbolic codes than other academics use, perhaps this is a sign of wanting to be different. In terms of working with our external clients and participants I have never felt any dissonance with mutuality, in fact I come into my own in terms of 'who I am' and not having to wear a mask and feel very much at home with working with all manner of person irrespective of status or background.

Whilst in this role I started to question the term leadership and started to broaden out my reading to more discursive research on leadership and that started me to question the 'knowledge' that was being taught to students on the concept of leadership. Other academic texts have also been important to me in making sense of my own work and identity construction processes and during the DBA taught sessions I was influenced by a session presented on leadership and identity from Jackie Ford, who takes a critical approach to studying leadership and working lives. During her discussions and views on leadership as a form of knowledge she brought to my awareness another type of identity work and the inter-related nature of self-identity with others in situationally-specific contexts in the form of 'performative' (Ford, 2008). This is where an individual feels under an obligation to perform a particular identity because of personal, social or institutional pressures to do so. In this case obligations from the social context are high and this made me reflect again on what leadership as a concept was and also implications for my own self-identity and what it was to be a 'proper academic' in a leadership role.

 It was also through these identity struggles that in order to become an 'academic' I needed to become more 'research active' and saw the DBA as part of my 'apprenticeship' in becoming a researcher. I am very comfortable in seeing myself as a researcher as this process has helped me sense make my own identity and re-construct my self-identity to incorporate this 'new role' into becoming an 'academic' and I finally feel inclusion and have regained a real sense of self-worth within the internal world of SHU. This not only shows in my interest to progress this work into other avenues, but to continue to be curious and take forward my role as researcher.

Therefore in this study I am both the researcher and 'the researched' as I try and make sense of and re-construct my self-identity to incorporate this 'new role'. I will include

reflections on how this process of becoming researcher in the final chapter of the thesis. I refer to my positions in relation to the subject of identity and to this study in two main ways. Firstly taking on a consciously reflexive approach throughout the research process and I will write intermittently using the first person. Secondly I discuss the process of reflexivity I have used in conducting this study. Finally in Chapter 7 I will review the extent to which I have achieved the objective conscious reflexivity in the research process.

1.10 Summary of Chapter 1 and Thesis Overview

Chapter 1 - Thesis Introduction: has provided an introduction to the research and its aims and objectives. Introduction to the academic frame and chosen methodology have been introduced together with an outline of the contribution to knowledge and practice. In the approach to hermeneutic study my pre-understanding has been outlined at the beginning, as part of the hermeneutic spiral or 'whole'.

Chapter 2 - Research Methodology: following the acknowledgement of the pre-understanding the chosen methodology and the research design methods deployed during the study is presented. Practicalities such as research sampling, research limitations and ethical issues are also presented.

Chapter 3 - Literature Review: following on from research methodology is an overview of the literature on leadership to set the context, followed by a review of the literature on self-identity.

Chapter 4 - Becoming a Leader: gives voice to the social actors and discusses the theme of becoming a leader in the socially constructed world of the life course.

Chapter 5 - Being a Leader and Leadership in Practice: gives voice to the social actors and discusses the espoused values of being a leader and the implications for leadership in practice, using the double hermeneutic in action.

Chapter 6 - Dynamics of Leadership: presents and discusses the dynamics of leadership including socialisation processes, implications for role performance and leadership and status.

Chapter 7 - Synthesis, Conclusions, Contributions and Reflections: provides the hermeneutic discussion that synthesises the three themes, together with a discussion of the contribution to knowledge and practice and future research interests and possibilities.

Chapter 2: Research Methodology

2.1   Introduction

In terms of the research strategy route map attention in this Chapter is paid to providing explanation and justification of the methodological approach undertaken in the research journey. The chapter also outlines how the data and text interpretation and analysis aspects of the research were undertaken.

Figure 1.1 Research Strategy Route Map
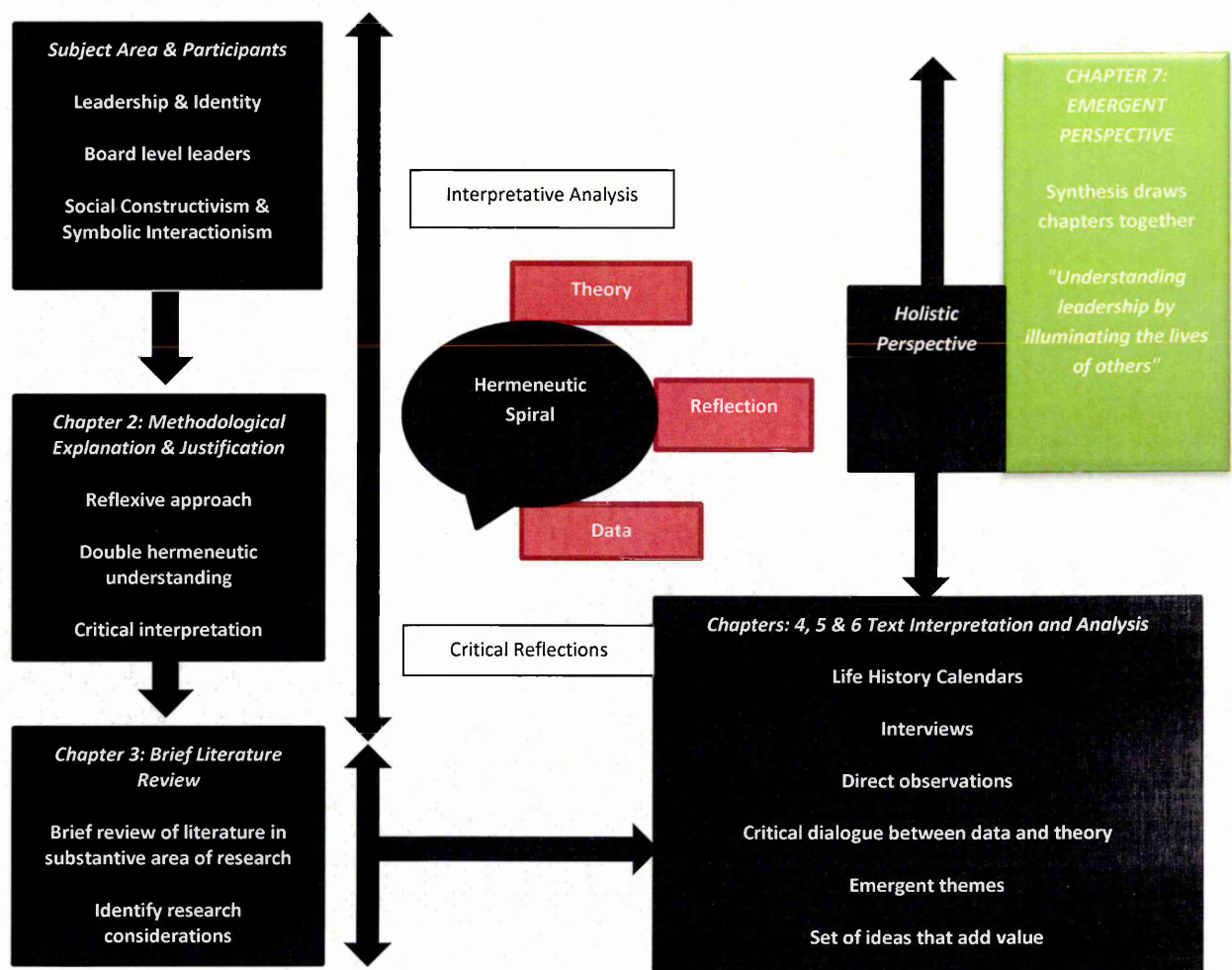
In the previous chapter I provided an overview of the study and an outline of my pre-understanding of the concepts of leadership and identity, providing an overview of the research aim and objectives. As the study has been undertaken as a 'lived experience'

and from a perspective of hermeneutic study acknowledgement of my own philosophical and methodological considerations are presented. In this study the research methodology chapter is presented as the starting point of the hermeneutic spiral. Hermeneutics, or interpretations, insight and explanations, have sometimes been seen as the thinking par preference of our time, or a type of thinking where the plurality of interpretations and understanding may collide and bring inspiration (Ricoeur, 1974). This part of the research puts emphasis on the reflexive approach undertaken to challenge my own taken my own taken for granted assumptions (Schón, 1984).

Scholars presenting hermeneutic approaches put emphasis on the importance of *intuition*, with intuition implying an inner 'gazing' which is separate from more formal and non-perceptual kinds of knowledge, with the emphasis on the re-enactment *'Einfűhlung'* of meanings that the originators of texts and acts - authors and agents - resulting in the understanding of underlying meaning and not the explanation of causal connections (Alvesson and Skóldberg, 2009). For Schleiermacher and Dilthey the founders of contemporary hermeneutics the broad goal of understanding a text, and the goal of the process of hermeneutics, is to reproduce and re-experience the original authors creative process. In other words the purpose of textual interpretation is to understand the meaning of the texts of the author (Gadamer, 1989). The main theme of hermeneutics is that the meaning of a part can only be understood if related to the whole and conversely the whole can only be understood if it is related to the parts. In this chapter an overview of how the research methodology, which is the starting point of the hermeneutic spiral, is presented.

In order to develop appropriate methodology and methods to **'explore how leader's identities are created over their professional careers',** an outline of the situated research paradigm is presented, together with the ontological and epistemological assumptions, the theoretical perspective, methodology and methods, including the practicalities such as research sampling, thematic analysis, research limitations and ethical issues.

2.2 Subjectivist Research as Paradigm in Research Studies

As suggested by Burrell and Morgan (1979) the starting point for comprehending different ways for undertaking research on organisational theory is that all approaches to social sciences are based on interrelated sets of core assumptions regarding ontology, human nature and epistemology (Morgan and Smirich, 1980). Based on this assumption there have been various attempts to classify research approaches. These research approaches are referred to as 'paradigms', or 'the entire constellation of beliefs, values, techniques' and so on, shared by the members of a given community (Kuhn, 1970, p.175). As Johnson and Dubberly (2000, p. 68) point out each practitioner community is characterised by a consensus, which is 'grounded in a tradition that bases their work on a shared way of thinking and working within an established network of ideas, theories and methods'.

Paradigm, originating from the Greek 'paradeigma' or meaning a pattern, model or plan, provides an overarching framework that organises our whole approach to being in the world (Kuhn, 1970). Kuhn argues that one central characteristic of paradigm is that it can 'attract an enduring group of adherents away from competing modes of scientific inquiry'. More over a paradigm, according to Kuhn is not expected to result in a final answer shared by all members of a discipline, but instead it is 'sufficiently open-ended to leave all sorts of problems for the redefined group of practitioners to solve' (1970, p. 10).

Traditional approaches to leadership often follow the traditions of producing 'normative' accounts of leadership and in this research the aim was to search for new and deeper understandings of the perceptions and interpretations of the social actors and their lived experiences of leadership of those undertaking the role of leader in an ever changing and dynamic shifting world. With the study of leadership in a positivist paradigm, together with the assumption that knowledge can be conventionally summarised in the form of time and context-free generalisations, this has been called into question by many commentators. There has been dissatisfaction of the type of information provided by positivistic quantitative techniques (Van Maanen, 1998, Weber, 1998). The main frustrations presented by some of the commentators with

positivistic quantitative techniques are that they often fail to lead to deeper understanding of the phenomena of leadership. Several authors (e.g see Bryman and Guba and Lincoln, 1994) argue that interpretative and social constructionist approaches allow the study of leadership to be viewed as multi-disciplinary and context-dependent. My role in the research therefore was to seek the participants point of view on leadership, with the focus on the identification of contextualised meaning of multiple points of view (Green, 2014), with the goal of creating a joint, collaborative reconstruction from multiple realties that exist, creating shared meanings (Guba and Lincoln, 1989b).

The realist position does not seek direct causal effects and the creation of general laws relating to leadership research and as argued through the pre-understanding chapter organisations and people within them are social entities, created through human interaction, with social reality only being accessible through interpretative processes (Giddens, 1991). McAuley et al. (2014) also bring to our attention that 'social sciences theoretical analyses and interpretation of human behaviour are constantly fed back into that which they are about, the social world' (2014, p. 18). In this research the social world does 'answer back' as individuals make use of discourses available to them to explain or conceptualise their experiences. This process is referred to as the 'double hermeneutic' as presented in the Figure 2.1 below, with the double hermeneutic examining the relationship between social science theory and the practices of human agents. Thus the aim of the research is to provide explanatory understandings inductively grounded in data generated by the social actors lived experiences of their perceptions and interpretations of being a leader and leadership.

The double hermeneutic
Hermeneutics: derived from the Greek term 'hermeneutikos' which means interpretation
Social scientists' interpretations: the development of organisation theory that describes, explains and criticises the various forms that organisations take
The domain of organisational theory
The double hermeneutic: the transition of ideas and practices
The domain of organisational practices
Social actors' or agents' interpretations: the meaningful construction of action that results in the everyday practical, creation and maintenance of organisations
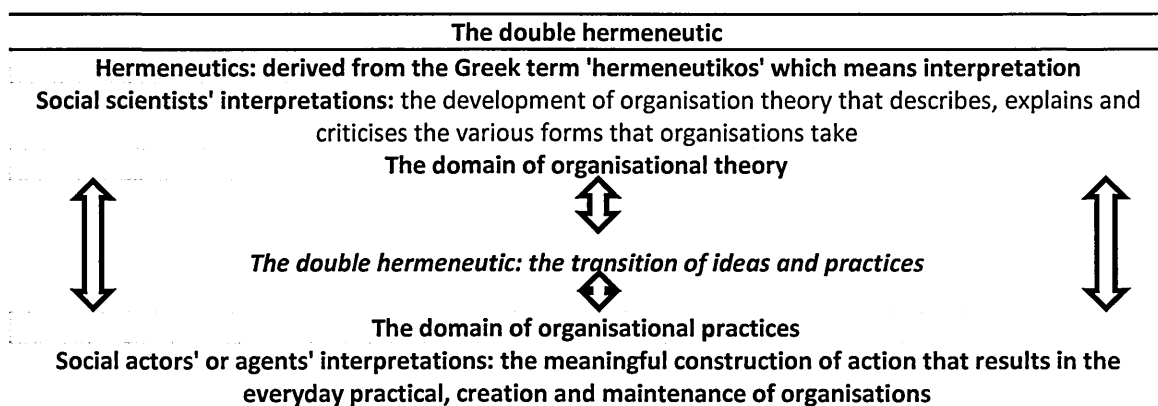
Figure 2.1: The Double Hermeneutic (as cited in McAuley et al. 2014)

2.3 Theoretical Perspective - Hermeneutics (history and origins)

Subjectivism can be traced back to the German intellectual tradition of hermeneutics and the 'Verstehen' (understanding) tradition in sociology, the phenomenology of Alfred Schutz and the critiques of scientism and positivism in the social sciences (Schwandt, 1994). Prasad (2005, p.13) suggests that 'all interpretive traditions emerge from a scholarly position that takes human interpretation as a starting point for developing knowledge about the social world'. Subjectivists embrace the view that all knowledge and therefore meaningful reality as such, is contingent upon human practices, and developed and transmitted within a social context (Golafshani, 2003). Subjectivism holds the views that human beings are not mechanistic and embrace multiple realities which need to be understood in context. The interpretive approach is frequently attributed to Max Weber and his concept of 'Verstehen' meaning 'understanding something in context' and 'Erkläron' 'explaining something in context' (Holloway, 1972, p.2). He saw this approach as understanding people's actions as being dependent on their habits, emotions, beliefs and rationales. In other words 'people create and associate their own subjective and intersubjective meanings as they interact with the world around them' (Orlikowski and Baroudi, 1991, p. 5). So, the social world cannot be described without investigating how people use language, symbols and meaning to construct social practice and no social explanation is complete unless it adequately describes the role of meaning in human actions.

Throughout the study my objective was to develop an understanding of how individuals make sense of their world in an open way by using an approach in which I can gather qualitative information and maintain a reflexive stance. Calas and Smirich (1992b, p.240) describe reflexivity as 'constantly assessing the relationship between 'knowledge' and 'the ways of doing knowledge'. This approach is concerned with the process of knowledge development and as outlined I am paying attention to many aspects including the different kinds of language, social, symbolic and theoretical aspects of leadership and identity creation. The hermeneutic framework is an iterative approach allowing reflection, consideration and exploration and allows for the research to be immersed in a continuous reflexive learning process, having dialogue

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and gaining meaning between 'knowledge' and 'the ways of doing knowledge', with the aim of producing new insight.

Hermeneutics is by no means new and the name originates from Hermes, who was the messenger of the Gods in Greek mythology, with 'hermeneuiun' meaning to interpret and 'hermenetikes' meaning the art of interpretation. Hermeneutics initially emerged in the 17th Century in Germany and was used to interpret the bible, through the study of Hebrew and Greek languages and referred to the principles of 'biblical interpretation developed by protestant groups to provide the clergy with manuals for scriptural exegesis, with the aim of early hermeneutics gaining understanding of texts written in radically different situations' (Blaikie, 1993 p. 79). The hermeneutic approach has always been that 'exegesis' can only be understood if it is considered in context and related to as a story and as a whole, rather than a part which has been a critique of positivist research approaches. The use of interpretivist hermeneutics is underutilised in organisational and leadership research (Lukasc, 2014, Robinson and Kerr, 2015). Further details on where scholars have undertaken research in the field of leadership and hermeneutics are discussed in the next Chapter, the literature review. This further positions the thesis in relation to those studies, presenting another distinctive contribution.

Dilthey (1833-1911) was seen as the instigator for the development of modern hermeneutics and extended the interpretation of texts to include all human behaviour and is often referred to as classical hermeneutics (Blaikie, 1993). Classical hermeneutics materialised as a way of discovering the meaning of ancient texts, and then progressed through a number of stages, shifting emphasis from texts to understanding of how members of one historical group or culture could understand other groups in history or another cultural group. This involved understanding the lived experiences of the different groups or cultures. Dilthey as cited in (Van Manen, 1990, p. 19) insisted that the 'foundation knowledge for understanding human beings is in life itself, not in rational speculation or metaphysical theories', with the aim for the social scientist to 'construct an animating, evocative description of the human actions, behaviours, intentions and experiences as we meet them in the life world' and learn from 'inside' of the group in which they are researching. Dilthey saw life and history

as intertwined on total, full experience, therefore on complete reality and stressed the importance of 'historical consciousness' (Deetz, 1977). Ultimately Dilthey's aim was to escape the reductionist and mechanism of natural science and remedy its failure to take account of the historical emeddedness of life. Dilthey saw that the texts human write, the speech they utter, the art they create and the actions they perform are all expressions of meaning. Dilthey saw inquiry as interpretation of discourse. Dilthey acknowledges the authors historical and social context proposing that this is the prime source of understanding. Dilthey proposed the 'Hermeneutic Circle', which is to move from text to the historical and social circumstances of the author - attempting to re-construct the world in which the text came to be and to situate the text within it.

When describing hermeneutics Palmer (1969) uses the example of a sentence and the relevance of understanding a word set in full context and not just presented as a singular word and that the meaning of which comes from understanding the meaning of the individual words that are understood only by reading them in the context of the whole sentence. Gadamer sees hermeneutic understanding as historical understanding - that relates past and present (Crotty, 1998, p. 107). For both Dilthey and Gadamer self-reflection and autobiography are the starting points in understanding the social actor's world views, with the role of the researcher interpreting and translating language concerned with the shared meanings of the research participants in context. For Gadamer history does not belong to us, rather we belong to history.

Gadamer (1985) presents some general principles that underpin the hermeneutic approach, that constitute the hermeneutic spiral. These include the idea that there can be a 'hermeneutic rule that we must understand the whole in terms of the detail and the detail in terms of the whole... the harmony of all the details with the whole is the criterion of correct understanding' (Gadamer, 1985, p.291), The hermeneutic spiral being an 'iterative process whereby each stage of our research provides us with knowledge' (Gummesson, 2000, p. 70). Giddens (1976) describes the role of researcher to make sense of this diversity of language by producing a typology, or a set of categories or types that capture the different concepts and their meanings. The labels for the types can either be invented or borrowed from the literature, but their meaning will be generalised from those used by the social actors (Stacey 1983, Blaikie

and Stacey 1982). Within this research the labels for the types or themes were produced by the social actors. Following interpretation of these parts or set of categories the final part of the process is to produce the hermeneutic spiral, or whole.

The overall aim therefore of hermeneutics is to allow for the social researcher to gain access to what is meant in the text or in the social activity, with the social world being understood 'in its own terms in the same manner as its participants do, from the inside as it were, not the outside position occupied by an expert' (Blaikie, 2007, pp.117-24). So the researcher is not seeking escape, to manage or track one's own standpoint, prejudgments, biases or prejudices. On the contrary understanding requires the engagement of one's biases (Schwandt, 2000, p. 194). In hermeneutic tradition the researcher works 'bottom-up' by adopting the position of learner rather than expert, with the participants teaching me as researcher how to understand their world, and how they make sense of it.

In terms of hermeneutic methods in contemporary hermeneutics there are differing approaches namely single, double, triple and quadruple hermeneutics (Alvesson and Skőldberg, 2009). Single hermeneutics pays attention to the social contexts where the social actors are located having concerns for individuals' interpretations of themselves and their own subjective or intersubjective (cultural) reality and the meaning they assign to this, so is solely focused on finding meaning. In contrast double hermeneutics enables the social scientists' to attempt to understand and develop knowledge about reality, by bringing together the theory and the theory in use. Firstly they seek out meaning from the social actors, and then they have a dialogue with the theory, thus producing new insight to the subject being interpreted, as described in Figure 2.1 above. Thirdly triple hermeneutics does exactly what double hermeneutics does, but includes critical theory as an additional element. Quadruple hermeneutics follows the triple hermeneutic format, adding reflexivity as the fourth dimension. In this study attention is not being paid solely to power relations or domination. In this study the dialogue between the theory and praxi is imperative to question accepted knowledge and to illuminate leadership theory and theory in use so the double hermeneutic methodology will facilitate this. The mode of hermeneutic understanding differs to other ways of interpreting meaning. Hermeneutics is considered the critical

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theory of interpretation, with the texts transmitting meaning - including experience, beliefs and values - from one person or community to another, with accounts provided featuring the intentions and histories of the social actors. Therefore it has a practical purpose - to situate the topic in the history and culture of the social actors. To summarise hermeneutics focuses on the 'totality of our being' and our being-in-the-world (Heidegger, 1926), focusing on the life process of interaction between 'organism' and 'environment' - which are mutually dependent for existence. Dilthey refers to this as *objektiver geist (objective spirit)*. Mead a student of Dilthey builds this into *pragmatism* and *symbolic interactionism.* The study therefore dovetails hermeneutics and social constructivism and symbolic interactions to explore the practitioners' experiences of being-in the world.

2.4   Hermeneutics and time

Given the research was undertaken as a 'hermeneutic' study implicitly includes the notion of time. Edmund Husserl identified 'time-consciousness' as the most fundamental level of consciousness, in that any consciousness is consciousness of a 'temporal object' or 'event'. Time-consciousness has also played a central role in the writings of Heidegger (1996) and his work on *Being and Time*. Heidegger focuses on the concept of '*Dasein*' as the 'being' that can ask the question of being. Like Heidegger, Gadamer (1984, 2003) also focused on 'lived experiences' of being embodied in the world. Gadamer's view on time does not follow Heidegger, but focuses on the nature of 'hermeneutic experience' - or the experience of arriving at an interpretive understanding of some text, object or person. It is this 'lived and hermeneutic experience' that Gadamer ties to time consciousness. Gadamer's key contribution is the distinction between our sense of time as 'empty' time and time as 'fulfilled'. Empty time according to Gadamer is something to be managed and controlled. Gadamer argues that when we are aware of time, or time 'fulfilled' we are aware of belonging to 'temporal epochs', or of existing within temporal periods of our life or in history and not simply belonging to the continuous flow of time. Gadamer

(1984) describes 'epochs' by their unity of character and their distinctness from each other, as in socio and historic discourses.

An 'epoch' is primarily the way in which history is temporally organised and how we experience it as historical beings. When we find ourselves in a new era or 'epoch' we reconfigure ourselves with respect to the past and the future. Temporal epochs are thus both 'historical' and 'personal' epochs. We live our lives 'epochally', or through stages and periods marked by clear transitions, or experiential events or situations. Therefore we recognise time through recognising our lives as not only temporal, but temporal in a particular way - 'epochal'. The transitions from 'epoch' to 'epoch' get their temporal importance from not just being a juncture between what was and what is, but the idea that we have an awareness of what was before and the advent of what is new. Gadamer's hermeneutics is primarily concerned and entails 'construction', or in building understanding within a community, or even forging the very community itself through a 'fusion of horizons'.

Bringing together both the views of Heidegger and Gadamer, Ricoeur (1984) views time as having no being since the future is not yet, the past is no longer and the present does not remain. Ricoeur discusses this as a 'threefold mimesis', with mimesis one being where narratives are embedded with an implicit 'pre-understanding' of a society's meaningful structure, symbolic selves and temporal nature. Mimesis two are where narratives mediate between a 'pre-understanding' of mimesis one and a 'post-understanding' of mimesis three, which is accomplished by individual events that combine a 'whole story' that provides an endpoint from which the story can be understood as a 'whole' and is understood as flowing from the past towards the future. Mimesis three is where narratives are the intersection of the world of the researcher and the world of action. This involves the re-creation of 'pre-understanding' to a 'post-understanding' of a society's structures, symbolic systems and temporal character. In Ricoeur's view this is the 'hermeneutic circle' - where the parts make the whole - which then enables us to see a 'temporality of social experience'.

This study draws on 'objective' notions of time - i.e. the chronological order in years looking at the lived experiences of leaders over their professional careers. The study

also draws on the 'subjective' concept of time which implies that the passage of time as set out by Gadamer (1984, 2003) and Ricoeur (1984) in that it does not exist unless we experience it.

2.5   The hermeneutic research process

The entire process of hermeneutics will provide a framework in which I can more deeply understand and provide interpretations of the social actors' meanings in terms of their self-identity drawing out perceived leadership experiences. In this approach further meanings can be drawn from the social actors in terms of their beliefs and taken for granted assumptions (Giddens, 1991), with the method being a journey of discovery. What is also central to its core is that of reflexivity and the ability to glean a deeper meaning from the social actors and is intended to uncover meanings and intention that are hidden in the text. Traditionally knowledge is passed from generation to generation through storytelling, myths and legends. Valuing local stories and lived experiences allows us to deconstruct dominant discourses and taken-for-granted assumptions about the world by refusing to privilege one story over another and by allowing new stories to emerge. The approach will also enable the participants in the research to reflect their experiences in different ways as each of the participants although in leadership positions at board level come from different backgrounds, from different organisations and industries and as individuals all followed a different route to reach their current position. The approach also allowed for in-depth exploration and interpretation until nothing new was revealed on the subject. Smythe et al (2008) refer to this as a process of reading, talking, writing, talking, reading, re-writing, re-talking and so forth, with the hermeneutic framework representing a journey of thinking in which researchers are caught up in a cycle of reading-writing-dialogue which spirals onwards, until saturation on the subject has been reached.

A schematic illustration (Figure 2.2) can be found below on how the research process was conducted.

Figure 2.2: The research process

The research process as outlined above included six stages and embedded within it is Kolb's (1984) experiential learning process as set out above. Firstly stage one of the hermeneutic research process was the pre-understanding stage. Stage 1 enabled me to develop intellectual pre-understanding in the areas of leadership and self-identity as presented in Chapter 3. Having reflected on the literature as outlined in the pre-understanding chapter I then developed a number of hunches, or areas for conversation with the social actors.

During step 3 I conducted the research process to further explore and understand the lived experiences and perceptions of the social actors with regard to leadership and

self-identity, remaining open to the subjective understandings of the individual discussions, exploring what was important for the social actors with regards to being a leader, allowing me to report back on the social reality of the social actors.

Following the first stage of Kolb's (1984) experiential learning cycle, or having the concrete experience of undertaking the research for each of the social actors, I moved into the second stage of Kolb (1984) and reflected on what was coming out, bringing in new hunches as I moved through the process of researching each of the social actors lived experiences, allowing me to step into their shoes to find out what was important to them by using biographical accounts, in-depth interviews and direct observations.

In terms of developing my reflexivity on leadership the direct observations allowed me to view leadership as a social phenomenon. As Collins (2000, p. 37) commented 'in order to understand management, organisation and organisations, we must be prepared to exit the factory gate', so that we can locate work in organisations within the context of wider society. As Cunliffe and Jong (2002, p.4) point out 'reflexivity is a more complex and cognitive activity than reflection that problematizes the notion of social reality independently existing from the way we construct it'. It explores instead our ways of being in the world. Hence reflexivity presupposes the ability to break away from a frame of reference and to look at what is not capable of saying (Alvesson and Skőldberg, 2004). It is based on continuous interrogation of taken-for-granted belief systems, ideologies, discourses and practices in society. Therefore in this study understanding the social actors lived experiences of leadership and self-identity were important to challenge my own taken for granted belief systems.

When nothing new was emerging from the research, I was then in a position to end the fieldwork and interpret the texts and data into themes as discussed below. A total of eight social actors lived experiences of leadership were the sample for the research. This formed part of Kolb's third stage 'abstract conceptualisation'. Finally the sixth stage was completed by synthesising chapters 4, 5 and 6, to produce the hermeneutic whole, chapter 7 and Kolb's 'active experimentation'.

2.6   The social actors

The criteria for the sample for this study were individuals who were experienced at working at board level in a leadership role and a 'snowball sampling' approach was used. 'Snowballing sampling' is also referred to as network, chain referral or reputational sampling (Blaikie, 2010). The participants were approached to be involved in the study through networking events and in one case one of the participants introduced another participant to the researcher. For the purpose of the research the empirical data was collected from individuals so it is not deemed necessary to have the entire participant sample from a particular function, department, organisation or sector. The sample of participants consisted of eight individuals whose names and organisations have been anonymised, with the sample coming from both the public and private sectors and were made up of one female and seven males. Within the sample both genders were included to provide diversity and the sample size was governed by the point of saturation and when nothing new materialised. During the sampling process I did contact other females to participate in the research but they declined to take part citing time limitation as the reason for not participating. Below are biographies of each of the social actors. The names of the social actors were changed to retain confidentiality.

Louise - Pro-Vice Chancellor of a University - age 54

In her early career Louise went against her parents' wishes to go to University and Louise initially trained as a trainee legal executive for a solicitor. She quickly realised that wasn't a career she wanted to progress into and she followed her passion and went to train as a PE teacher. She quickly secured a role in a secondary school and two years into her role she became head of department at another school. At that point in her career her husband lived in the North East, so travelling for Louise became an issue so she applied for a role in the North East. She moved into a teaching role in the area of health and fitness and alongside that she completed her Masters in medical science. Louise then moved onto another University and moved into In-service training days, developing a course in health and wellbeing, which allowed her to work outside of her department. Following this she progressed to another role in Sports Science, becoming

a subject leader, followed by taking on an Acting Principal role in quality. Moving quickly from a faculty role to a central role enabled Louise to get involved in strategic projects and develop the learning, teaching and assessment strategy for the University. Louise then moved institutions and became a Faculty Dean. She then moved institutions again into her Pro-Vice Chancellor role in 2014.

Kevin - Managing Director of a medium-sized Orthopaedics Manufacturing Company - age 49

At the age of 18, Kevin went to study Engineering through a sponsorship programme in the automotive industry and completed a management trainee scheme. After this Kevin realised that this wasn't the route for him so took a gap year in Africa. On his return he carried on with his studies and studied for a master's degree in bio-engineering, realising that longer term he wanted to work in medical sales. Aged 27, he became a Sales Executive in Medical Sales, progressing quickly into the role of Product Engineer, completing his Chartered Engineer status, gaining his professional status as a Chartered Engineer. Aged 37, he was promoted to Technical Director, his first directorship. Alongside his role he completed the Institute of Directors Certificate, Diploma then Director status. Aged 42, he then became Managing Director. Alongside his role of Managing Director he is also a non-executive for a third sector organisation.

Charles - Group Managing Director, Medium Sized Engineering Company - age 56

Aged 14, Charles started work in the family engineering business which has been in his family for 5 generations. Aged 18, Charles went to University to study French and German. During his time at University he was selected to go on a year's exchange programme to France, where he had to be self-sufficient including finding somewhere to live securing employment. Aged 22, Charles graduated and returned to work in the family engineering business. Aged 24, Charles joined an accountancy practice, which was a tactical move so that he could develop a transferrable skill in accountancy and at 27 he was ACCA qualified. Aged 28, Charles moved role and became a financial training lecturer initially in Sheffield and then was re-located to London. Due to his experience

in engineering and accountancy he was head hunted and was appointed Managing Director and undertook his first business turnaround role aged 32. Aged 34, Charles was then appointed as Managing Director for another engineering company in order to turn them around. Aged 36, Charles moved into business turnaround for the local Chamber of Commerce. He ran his first London marathon in aid of raising funds for charity. Aged 38, Charles was appointed as CEO for another regional Chamber of Commerce. Aged 40, Charles became Group Financial Director for an Engineering Company and aged 42, he took on his first non-executive appointment for a technology company. Aged 44, Charles set up his own business in training and consultancy. Aged 49, Charles was head-hunted again to become Financial Director for a Chartered Accountant and was elected as the President of a regional District Chartered Accountants. Aged 50, he was appointed at the Head of the Automotive Division for a medium-sized Engineering Company. In 2010 aged 51, he ran his first Marathon Challenge and ran 10 marathons in 10 days. Then when Charles was 53 years old he became Chairman of the regions Assay office and ran across Lake Baikal in Siberia for cancer research. Aged 54 he completed his 'Challenge 30', where he ran 30 marathons in 30 days raising £54k for charity. Aged 55 Charles was appointed group MD for a medium sized engineering company and celebrated his 30th wedding anniversary.

Anthony - Board member and ex CEO of a Multi-National Building Products Company, Chairman and Leadership Development Practitioner - Age 60

Through the inspiration of a school economics teacher 18 Anthony attended University, age 18, and completed a Business Studies degree, completing two placements in industry. Anthony then studied for a Diploma in Market Research. Having a passion for cars Anthony moved into a graduate role in the automotive industry, aged 22 years, as a Marketing Analyst. During that time he completed a Graduate Development Programme, where he undertook various development programmes including sales negotiation, presentation skills and management and leadership skills. Aged 27, Anthony moved to an overseas company in Rome and became a Sales Manager. Aged 29, Anthony returned back to the UK and became a Sales and Marketing Director and in quick succession became the Managing Director and with that role was he was

moved overseas to Brussels. Due to family reasons Anthony returned back to the UK and secured another MD role for a packaging and glass manufacturer. He remained in that role for 10 years and moved into a Chairman role for Common Purpose. Following this time he also moved into non-executive roles and took on the role as Pension Trustee, became a member of the British Glass Board. Throughout his career Anthony has undertaken many training and development programmes in the areas of leadership and management, LEAN and just-in time principles. Throughout his career Anthony spoke of many inspirational figures that helped develop and shape him along the way.

Kristian - Group Managing Director of a Multi-National Building Products Plc - Age 45

After completing his A-levels Kristian spent the early part of his career working in bars, followed by working in the insurance industry for a year. Through encouragement Kristian studied for a degree in history. Following a period of unemployment Kristian then returned to education and completed a Master's in Business and Management and a qualification from the Institute of Directors. During this time he secured a graduate role in the organisation that he is now the Group Managing Director. In his early career Kristian was a Graduate Trainee and rotated around many of the local branches where he was located. Aged 26, he was appointed as Assistant Manager at a local branch in Northampton and stayed in that role for 4 years. Aged 30, he was appointed as Branch Manager in Dudley. Aged 32, he was appointed to down size another site that was in financial difficulty and was promoted to Regional Director. Aged 37, he was promoted to a Managing Director role and stayed in that role for 3 years. He was then promoted again to a group Managing Director role, aged 42. Throughout his career Kristian spoke of people who had encouraged him to take the next step in his career.

Ivan - Business Owner and Entrepreneur of a Medium Sized Workplace Consultancy & Office Re-design Company - age 46

In his early career Ivan 'followed the crowd' and went to 6th form college, but quickly left needing to enter employment due to his father's business going into administration and the re-possession of his family home. Ivan's first job was

advertising in telesales for a local newspaper. He quickly progressed and aged 19 he was promoted to a Field Sales representative. Aged 20 he moved and went to work to sell office furniture. Aged 21 years, Ivan moved into a commission only selling role within office furniture and photocopiers and due to the economic downturn was quickly made redundant. During a short period of unemployment he met his future business partner, a fellow salesman. Ivan and his now business partner secured employment at a regional office and Ivan was promoted to Branch Manager. At 23 years old, Ivan moved with his role to Manchester, where his branch merged with a branch in Scotland. Aged 25, Ivan and his business partner, through a management buy-out, bought the business and augmented it and launched their business. Since this time Ivan and his business partner have continued to run the business in office furniture and design, although in his account Ivan discussed how the economic downturn that hit in 2009 has had a massive effect on the business but they still continue to trade employing 70 members of staff.

Mark - Board member, consultant and ex CEO of a National Energy Solutions, Contracting, Lighting & Telecoms Enterprise - age 55

After leaving school Mark spent a period of time working for his father training to be a pipe fitter. During this time Mark went to college, but realised that this wasn't what he wanted to do, so he returned back to work for his father. Aged 19, he joined the Police force and following the training, and a short time in the police force, he realised that it wasn't the environment that he wanted to be part of. He returned back to work for a short while for his father's business, then joined the army, where he undertook rigorous training and development including attendance at Sandhurst to be a Royal Marine and fought in the Falklands War. Following an injury he returned to work for his father as a pipe fitter and completed a course in Building Engineering Services. At 29 years old, Mark became a Project Manager for a large construction company. During this time he continued with his education and became a Chartered Engineer, through the encouragement of a fellow Chartered Engineer. After getting his Chartered Engineer qualification he completed an MBA after being inspired by a 'down to earth' Sheffield man. Following his MBA, aged 38, Mark was appointed as Managing Director for an engineering company in London. Aged 40 he resigned from this post

and moved to another MD role, with the company going into administration two years later. Mark then joined another engineering organisation as MD and after two years resigned and joined as Chief Executive Officer, aged 51, of a National Energy Solutions, Contracting, Lighting and Telecoms Enterprise. Aged 55, he left that role and is now a business consultant and board member of a charity.

Ray - Ex CEO and Chairman - age 70

When Ray left school he joined the Territorial Army, receiving training and became a Commissioned Officer by the time he was 21. Following inspiration from a maths teacher who showed interest in him he then studied for his accountancy exams. Age 23 he left his birth home of Sheffield to work in industry as an accounting assistant. By age 28 he had become chief accountant of an organisation employing 2000 people and had 60 people reporting to him, including functions from accountancy, group transport, administration and IT. He enjoyed the people aspect of the job, more than the function of accountancy, so changed focus and moved into the people aspect of the business. Aged 28, Ray was sent to complete a leadership course ran by the Industrial Society called the 'Ranch Leadership Programme' in Oxford. For him this was a life changing experience as he found people who thought the same way as he did. Completing the programme 15 times, he was eventually asked to run it. He realised that for him he learnt best from others and maintained throughout his career that he always had a 'Merlin' by his side. In his earlier years he considered himself as a young Arthur seeing the Merlin as a teacher, guide and career companion. He shows a real passion for learning and for him learning never stops and that why he loves teaching others the art of leadership. At the age of 33 Ray was made redundant, but soon found another role for a turnaround company. There Ray met another 'Merlin', who entrusted Ray to work with him in the business turnaround. For Ray this was another pivotal moment in his career and he came to realise it's all about mind over matter, with nothing being impossible. Aged 35 he became the chairman of a large organisation. Following success in his role, his attention diverted to working in the community and through his networks he ran many local profiling events, with over 6000 events running in Sheffield during the 1980s and for him this was when he realised that he had become a 'Merlin'. During his career his thirst for learning continued and over a 30 year period he

attended some form of training and learning experience every month. Aged 40 he became President of the Chamber of Commerce, again getting involved in lots of local initiatives including the buy-out of a school, being a trustee of the Prince of Wales Trust, Common Purpose, a former Governor of a University, Institute of Marketing, TEC formation, World Student Games Major - all things that he related to learning. Graduating with his MPhil, he then became Master Cutler, was awarded an honorary fellowship at a red brick University then was approached to set up a Leadership Programme. He then diverted his attention into coaching board level teams. He became chairman of a medium sized IT company and a small Recruitment Agency in the construction industry. For Ray he has reached a point in his career where he is now training for his next role in life, with business for him not being as important now. He married at aged 22 and he spoke fondly of his wife as being his lifelong companion.

2.7   Research methods

Within the design of the research there were four elements; three methods and one process. The first method was the completion of a life history calendar, which was then followed up with an in-depth interview to further explore the life history calendar. The in-depth interviews lasted approximately an hour and a half to two hours in duration. The third method was a day spent 'shadowing' the participant in their place of work, observing social interactions and the final stage was the reflexive process, which formed part of the double hermeneutic methodology. The research process started in September 2014 and finished in July 2015.

2.7.1 Life History Calendar

Before commencing with the in-depth interviews the participants of the study were asked to complete a life history calendar (appendix 1) and I asked them to think about experiences that they related to leadership and identity in relation to their professional career. This then allowed for a conversation to take place and story to unfold during the interview. Life histories can bring understanding of the author and

the wider organisation and society as a whole because individual's experiences are inherently linked to organisational life, the world in which we live and as such can be a useful method in studying organisational life (Musson, 1999, Thompson in Bertaux 1981).

Life histories can be dated back to the 1920s and have been a popular method of research with social psychologists until the mid-19th Century with a revival in the 1960s, yet weren't fully utilised in the field of organisational studies until the 1990's (Mussan, 1999). Life histories are also referred to as 'oral history' where volunteers in the research 'recount aspects of their lives to discuss their perceptions of the subject and the changes they have seen', (Thomas and Znaniecki 1927, Douglas et al, 1988, Yow 1994, Ritchie 1995, Perks and Thomson 2006) with the stories produced in this way standing on their own or being subject to qualitative analysis. Denzin (1987) and Miller (1991), also outline how 'self' is generated through rhetoric and story-telling by oneself.

As an 'oral history' this fitted with the communication aspect of the hermeneutic methodology and is concerned with drawing interpretation from stories and the life history calendar allowed the participants to refer back to points in their life to provide insight into the subject areas under discussion. The life history calendar recorded an annual account of the individual's development, career progression and trigger events which they believed impacted or influenced their leadership and identity. A key principle of the life history approach is that it accepts that an individual's perception of reality and their individual reflection of events is real for them and therefore can be accepted as such (Musson, 1999).

2.7.2 Interviews

Following the completion of the life history calendar an in-depth interview took place, lasting approximately between one and a half and two hours. King (2004) articulates that the relationship with the interviewee is part of the research process and that most people like talking about their work, but rarely have the opportunity to do so with interested outsiders. Alvesson and Ashcraft (2012) state that for most organisational

scholars, research interviews are deemed reliable gateways into what goes on in organisations and how leadership is conducted, what values and beliefs people hold, how decisions are made, or the story behind a successful innovation or change effort. Interviewing can be undertaken in three forms, structured, semi-structured and open ended and for this study the semi-structured approach was used based on the hunches that some of the pre-understanding literature explained in the next chapter and on discussion of the life history calendar. In terms of interview style and approach Alvesson and Ashcraft (2012) advise that dependent on the researcher's orientation to the research will depend on the positioning towards undertaking the interview suggesting different approaches to conduct the interview. I approached the interviews with reflexivism, which refers to a process where the context are forms of evidence, so tactics, politics and culture are part of the mix. Also with romanticism which refers to having an authentic dialogue to draw out subjective knowledge through attempting a relationship and to build a rapport with the interviewee.

With reflexivism the interviewers take seriously their own status and Alvesson and Ashcraft (2012) suggests that reflexivist researchers tend to engage in confessional analysis that leans towards self-absorption, where researchers dissect their own positionality and performance in ways that obscure rather than inform the broader phenomena at hand. In addition romanticism was also an appropriate approach in the interview as I wanted authentic dialogue to draw out (inter) subjective knowledge. My approach during the interview was to have genuine human interaction to build rapport, trust and commitment with the aim of accomplishing a deeper, fuller conceptualisations of those aspects of our subjects life (Miller and Glassner, 1997) and see this see this as a form of interviewing as personalisation of the interview method that makes it a potential agent of social change, where new identities and new definitions of problematic situations are created, discussed and experimented with. This approach is seen as the interviewer and participant collaborating to 'co-construction of knowledge' (Holstein and Gubrium, 2003).

All of the interviews were conducted face to face, with the exception of one which was by telephone and the aim of the interview was not to go in with a prescription of questions but with some broad areas for discussion that had come out of the pre-

understanding stage of the research. This then enabled the interview to unfold. The broad areas for discussion during the interview were:

- What did leadership mean for the social actors
- What was the essence of their role as a leader
- When they thought they became a leader
- A summary of their life history calendar, with a focus on leadership experiences and links to identity
- Identity and leadership and how they saw this

These broad areas of discussion were sent to the research participants in advance to enable the participants to prepare for the interview, but it was stressed that thinking about answering the questions was not a pre-requisite.

In terms of my own professional experience, and from my professional background, I felt comfortable that interviewing would be a method in which I had experience, ability and capability. As a qualified teacher I have experience in communication, questioning and most importantly listening techniques and also through various development and training programmes. As a personality profiling practitioner, I have also developed coaching and neuro-linguistic communication skills, which included in some instances playing back some of the commentary voiced by the research participant. All of the participants participated actively in the interview and I was aware that the interview was an interactional event (Rapley, 2004), with the participants accounts of their experiences being 'mutually and collaboratively produced' (Rapley, 2004, p. 16). All of the interviewees disclosed personal information about themselves that I was not expecting, which resulted in new insights emerging and I felt privileged at the self-disclosure that all the interviewees gave, with many of the participants sharing information about their childhood experiences and private selves as part of the discussion.

Prior to the interview taking place I contacted the participants and framed the purpose of the interview aims and objectives and checked with the participants that they were OK with the format and that they wanted to proceed. I also advised them that I would be recording the interview and transcribing the interviews and that confidentially

would be maintained. I explained that a copy of the transcript would be shared with them so that they could verify that the meanings had stayed intact through the transcription process - in fact none of the participants changed the transcripts. I also advised them again that they could exit the research at any time.

2.7.3   Transcribing

The interviews were recorded via audio tape and I transcribed the tapes myself as I wanted to remain close enough to the speakers' meanings. This view is echoed by Etherington (2000, p. 292) who articulates 'a researcher who does not undertake this part of the work loses the opportunity that transcribing presents us with'. When listening to the tapes and transcribing them I had the opportunity to go back and to pick up nuances, hesitations, pauses, emphasis and the many other ways that people add meaning to their words. It was a difficult and time consuming task but I believe that the outcome was more than worth the extra effort. Not only did it help me listen and hear more of what I might have missed in the moment, it gave me another opportunity to be reflective and gave me the chance to check over the texts again. Once transcribed the transcripts were presented back to the participants so that they verify that their meanings had remained intact. Some researchers argue that the transcriptions are seen as a 'key phase of data analysis within interpretive quality methodology' (Bird, 2005, p. 227) and recognised as an interpretative act. What was important for me in this process was that I was able to keep the verbal account true to its original nature and after typing up the transcriptions was able to start to add meaning to scripts. I was also conscious of not adding punctuation in the wrong place for example, 'I hate it, you know. I do' as oppose to 'I hate it. You know I do' (Poland, 2002, p. 632). So the practicality of me undertaking the transcriptions was important in this research, to ensure integrity was maintained.

2.7.4 Direct Observation

Following completion of the in-depth interview I asked the participants if I could observe them in their place of work for a day and 'spend a day in life of the practitioners'. As outlined in the literature review the importance of self-presentation is a critical aspect of our social practices and how we project our identity to others. In order to observe people in their place of work one of the most common methods for qualitative data collection is participation observation, which requires the participant to become a participant in the context or culture being observed. The origins of this type of method are associated with ethnography. In this study it was not practical to undertake ethnography due to time constraints within the time completion required to complete the DBA and also as a full time member of staff the release from my day to day duties was not a practical or viable option. The direct observation was a technique in which I could observe the participants in their place of work. So in this technique I was still able to observe and watch what was going on and how the practitioners went about their everyday lives, but I did not take part or immerse myself in their context.

In this mode of engagement, the researcher plays no active role in the social situation, merely observing events as they unfold. The observational role and purpose was communicated to research participants after the completion of the interviews. It was only possible to observe four out of the eight participants due to a number of factors. Two of the participants had changed their roles and were in consultancy based roles, so at the time of undertaking the observation they were not in a position for me to observe. One of the participants was not available at the time when the direct observation research took place and the other participant declined permission for me to observe them.

The purpose of the observation day was to see how the participants interacted with others and how they went about their day to day lives and I developed a semi-structured approach to the observation by developing a number of board categories from Goffman's dramaturgical framework. I used this to help me observe participants and so that I could keep field notes - although I only used these categories as a guide for the observation and also recorded other impressions that I took from the

observation as well. Goffman's dramaturgical frame taken from his work on *'The Presentation of Self in Everyday Life'* (1959) is considered the handbook to study the social lives of human beings and he sets out five categories to consider human interaction.

Performance	People use expressive equipment e.g. clothes, gender, position etc.
Teams	How teams work together to co-operate in 'staging a single routine'
Regions	To view interactions as 'scenes' where people use a front region and a back region, often referred to as front-stage and back-stage
Discrepant Roles	Where an outsider learns about the 'secrets of the team', without causing a threat to the teams privileged position
Art of Impression Management	Designates the participant's effort to control the impressions made during interactions. Impressions managed include dramaturgical loyalty to the role, discipline and circumspection.

Figure 2.3: Adapted from Goffman's Categories to Study the Social Lives of Human Beings (1959)

In terms of the set-up of the observation days I left it entirely down to the participants to choose the day and to choose what I could observe. All of the observation days involved me observing the participants in meetings, or when they were presenting to groups of employees or other stakeholders of their organisations. The techniques of observation have arisen out of the wider humanist tradition in social sciences and positions the researcher closer to the research participants and is seen as 'how things work' in field settings (Watson, 2011). By observing the participants I was able to view their daily routines and rituals and further develop my understanding of their social practices. I was not looking for characteristics including traits or attitudes, but viewed the observation as social phenomena.

Willis (2008) talks about the 'dialectics of surprise' and how this approach can start to move us away from pre-conceived ideas of leadership to potentially finding the extraordinary in the ordinary. So as part of the observation it was important that I suspended my emotional attachment and remained 'a professional stranger' (Agar, 1996). At times during the observations participants and their colleagues asked for my opinion on matters that were under discussion and I had to remind them of the purpose of my presence and my role as observer, not participant. In this method there

are also questions about being 'value free' and whether researchers can ever remain 'objective and impartial', but Ferdinand et al. (2007), argues that observers do not enter into the research field passively, instead they do it with particular research agenda or question that they wish to seek meaning on and I was conscious that the purpose of the observation was to observe the participants and see how they presented themselves to others and the language and actions that they used to define their reality. In all observations the participants introduced me to others within their organisation and explained the purpose of me being there, with the observation being overt.

The term 'non-intrusive' is often used to describe the technique of direct observation and one of the advantages of the technique is that the researcher can see what really goes on in organisations, one of the disadvantages is that people can alter their performance under observation, as noted within the 'Hawthorne effect' (Johnson and Duberley, 2000), so in terms of limitations this was something that I was mindful of. However Berg (2001) suggests that the Hawthorne effect tends not be long lasting and that the subjects under observation quickly return to routine behaviours. The direct observations utilising Goffman's (1959) categories are integrated within Chapters 5 and 6 of the thesis.

2.8   Translating talk and observation notes into 'text'

Once the interviews and observations had been completed, and the transcriptions finalised, I had to consider how I would start to work with the text to bring it into a workable format to take forward the analysis. As Holloway and Todres (2003) outline, qualitative approaches are incredibly diverse, complex and nuanced, so I needed to find an appropriate analysis method and after consideration decided to use thematic analysis (Bryman, 2008). Thematic analysis is an accessible method that researchers can use if they are unfamiliar with more technical analysis methods and one of the key deciders for using it was the flexibility it gives. Alternatives were considered such as conversational analysis (Hutchby and Wooffitt, 1998) and interpretative phenomenological analysis (Smith and Osborn, 2003) but they both are more limiting

in their application. Conversational analysis predominantly focuses on a specific problem, then examines turn-taking in conversation around the set problem and interpretative phenomenological analysis is an approach that considers psychological qualitative research with an idiographic focus, looking for traits or personal characteristics of a person.

Another determining factor was that I had undertaken various methods of text collection so needed a way in which I could bring all of the three elements, or text sets, together to start coding and working with the text as a collective. Thematic analysis was also helpful in that it allowed me to identify, analyse and report patterns in the text. Braun and Clarke (2005) also outlines that thematic analysis allows researchers to look at ranges of patterns in the text within a social constructionist epistemology, so where patterns are identified as socially produced, which was important to this study.

Within the approaches to thematic analysis there are two ways in which themes can be identified inductive and deductive. An inductive approach means that the themes are strongly linked to the text themselves (Patton, 1990). In this approach if the text has been collected for the research, the themes that emerge may have little bearing to the specific questions that were asked of participants. Inductive analysis is an approach therefore that does not try and fit into a pre-existing coding frame, so is text-driven.

After completing the transcriptions, and the initial sense-making of the text, I started the first stage of the process by looking for patterns of meaning and started by looking for reoccurring patterns throughout the texts and forming initial ideas. This was a process that was completed at different intervals and was done initially straight after the transcription, then a few weeks later, then for a third time before commencement of the interpretations and I did this by going through the text line by line. At this stage I did not engage with the literature that related to the patterns that were starting to emerge. As I had typed up the transcriptions I did this initially by printing out the various transcripts and then highlighted the key points in each transcript, then moved into reading across all transcriptions. I then made notes of the codes within a word document in a table format, example below:

Data Extract	Initial Codes
My professional identity was one of a machine, leadership is one of an art not a science (Ray)	1. Professional identity 2. Leadership identity
By wearing a mask I was able to deal with a difficult situation and do what was best for the organisation, not for me or the people (Ray)	1. Changing identity 2. Leadership identity

Figure 2.4: Example of initial stages of coding

After completing this stage, and when the initial coding had been undertaken, I started to work across the text set and started to search for themes pulling together the codes that related to identity, leadership and interaction. Emerging from the codes came three themes. In some instances some codes fitted under more than one theme. At this point I went back and re-read the whole text-set again to ensure that I hadn't missed anything from the text-sets and was comfortable that I had included all relevant text within the final three themes. I then re-read each of the themes individually and as whole to ensure that the themes made sense overall and fitted with the overall aim of the thesis which is 'how are leaders identities created over their professional careers'. I also looked at the themes in conjunction with the other themes to ensure that there wasn't duplication across themes. The final three themes are presented below:

Theme 1: Becoming a Leader

Theme 2: Being a Leader and Leadership in Practice

Theme 3: Dynamics of Leadership

It was a deliberate choice not to use Nvivo to undertake the interpretations as my preference was to use my own mind, drawing on my own resources and experiences to reach a deeper understanding without the aid of computer software. I fully embraced the hermeneutic approach, being mindful of its history and key principles.

2.9   Ethical considerations

Ethical considerations particularly in the undertaking of reflexive research require transparency. As outlined in the first chapter the key driver and motivation for undertaking this study was due to the amount of academic material that was available on leadership that had been arrived at through positivist approaches, evading the subjectivist issues involved in leadership. Therefore I was interested in challenging these views and wanted to put forward an alternative 'knowledge' base. Secondly, from a professional perspective, I was curious about the everyday practice of leadership and how that plays out in organisations and more importantly wanted to explore how people's identities develop over their professional careers. The majority of the leadership literature tells us what leaders do and how they do it, seldom does it pay attention to who they are. I presented within the first chapter an overview of my own identity-symbolic career events to put forward my views of my own self-identity as these have informed the chosen ontological and epistemological and design choices of this study.

In terms of my own role as an academic in a business school, I have involvement in the design and delivery of management and leadership development programmes. As a management and leadership practitioner I also wanted to make a contribution to peers who are also responsible for designing and delivering leadership and management pedagogy. The design and delivery of management and leadership development can often be challenging and often has two purposes, firstly to teach management and leadership as a science, secondly to try to instigate behavioural change in individuals, in order to improve their performance. As outlined in the literature review the very things that are taught are often one-dimensional, gender-blind, disembodied and can give a sense of superiority. Therefore it is important that in my own practice that I am reflexive and question the purpose of what I am are trying to achieve in the domain of leadership and management development. My aim is also to challenge the assumptions and taken-for-granted views of other practitioners by providing other views on management and leadership development practice.

My experience is relevant in this study and therefore forms part of the pre-understanding in the research and prior to taking part in the research I made all participants aware of my professional role as well as my aims and objectives of the research. This was done both verbally, then followed up in written form giving explanations of the aims and objectives of the research. Participants were also informed that they could withdraw from the research at any time and the identities of the research participants have been kept confidential.

In terms of external reference points I have drawn on The Research Ethics Guidebook http://www.ethicsguidebook.ac.uk/ which sets out the national framework and sets out the fundamental ethical questions that social researchers need to consider before commencing with their social research. In addition I also consulted Sheffield Hallam University's ethics guidelines http://www.shu.ac.uk/research/ethics/ to ensure that the research was in line with ethical policy and practice for the Doctorate of Business Administration.

Areas for consideration	How this has been addressed
Research should be designed, reviewed and undertaken to ensure integrity and quality	As outlined in this chapter in order to gain meaning of the practitioner's everyday lived experiences a research methodology needed to be utilised to address this. The interpretation process has been drawn from the participants' texts by me so integrity has been maintained. I also sent back the texts to the participants so that they could verify that the meanings had remained intact.
Subjects must be informed fully about the purpose, methods and intended possible uses for the research	The participants were informed both verbally and in writing about the research aims, objectives and methods to be used as part of the research data collection. They were also advised that they could with draw from the research at any point. They were informed that the research was for my doctoral programme of study and that research papers or conference papers could be published at some future point and they gave their permission for this to happen.
The confidentiality of information supplied by the research subjects and the anonymity of respondents must be respected	Confidentiality and anonymity have been undertaken to protect both the social actors and their organisational identities. The practitioners' names were changed to pseudonyms, nor have their organisations been identified within the research as outlined above. I also undertook all of the transcriptions to ensure that confidentiality of data could be maintained.
Research participants must participate in a voluntary way, free from any coercion	As discussed in the research sampling section, all participants were volunteers in the research and were given the option to opt out of the research at any point.
Harm to research participants must be avoided	Prior to undertaking the interviews, and the observation days, I informed the participants that my role was that of

	researcher.
The independence of research must be clear, and any conflicts of interests or partiality must be explicit	As set out above in this chapter the aim of the research is to collect data from the practitioners to further understand their everyday lives. The texts have been interpreted from the practitioner's spoken words, which were sent to them following transcription for verifying.

2.10   Chapter Conclusion

The ultimate goal of the research was to understand the 'social reality of shared interpretations that the social actors produce and reproduce as they go about their everyday lives' (Blaikie, 2010 p.93), with regards to self-identity and leadership, so an approach to understanding the practitioners social life was imperative. Within the research methodology chapter I have presented the crucial deliberations and considered location and selection of paradigm, theoretical perspectives and methodological deign method choices.

In order to achieve the lines of inquiry as set at the beginning of the chapter, I have outlined the importance of sense making and the importance of uncovering hidden meaning and to view leadership and identity as a social phenomenon that is context dependent. As noted the concepts of interpretative interactionism have become the concepts of much of sociology (Fine, 1993). The social construction of reality and self-presentation of the practitioners has been observed through direct observation using Goffman's dramaturgical frame. The double hermeneutic research process has enabled a reflexive stance to be undertaken, including the acknowledgement of my pre-understanding in the research and the bearing this can have on the interpretations of the text, together with the research limitations and ethical considerations. As Giddens (1987, p.17) proposes 'the mission of sociological interpretation is to recapture the early optimism of its forbearers and to influence a better human condition'. It is through these considerations that I am now in the position to move into the Chapter 3, which is the first stage of the hermeneutic spiral, the literature review and pre-understanding chapter.

Chapter 3: Literature Review and Pre-understanding

3.1   Introduction

In terms of the research strategy route map attention in this Chapter is paid to providing a brief overview of the literature in the areas of identity work in leadership; leadership as discourses; self and identity; self-presentation, impression management and embodied practice; embodied leadership and leadership and hermeneutics. These literatures provided intellectual pre-understanding for the research and to identify and position the research considerations.

Figure 1.1 Research Strategy Route Map
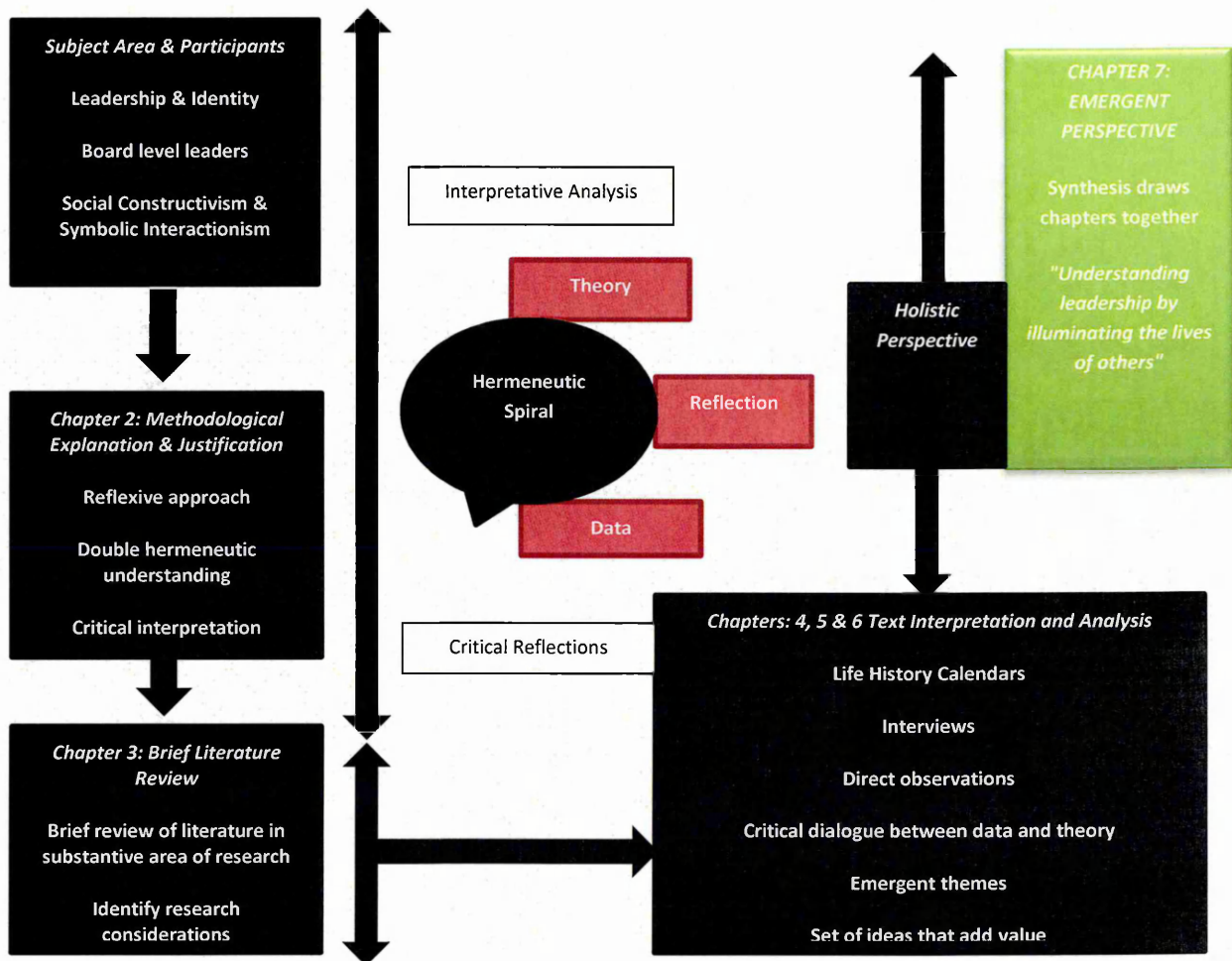
As a starting point the chapter provides an overview of the literature presented on work facets of identity and identity work completed on leadership so that this study

can be positioned further. Secondly, the chapter provides an overview of the history on the writing, key influences and discourses of leadership. The leadership literature in the review has been presented as a way to set out the context relevant to the social actors and where their job role identity is located. It is observed from the literature that the study of leadership is cited in the main in the positivist paradigm and treated uncritically (Storey, 2004). However, there is a growing body of research that starts to address leadership more critically and reflexively (e.g. see Ford 2008, Western 2008, Grint 2000). It is acknowledged that from this stand point opportunities for further research present themselves as there appears to be a paucity of leadership research from an interpretative perspective, including that which explores identity through the perspective of social constructivism, drawing on resources from symbolic interactionism.

Thirdly, literature is then presented that covers the areas of self and identity. Many leadership studies have focused on either a persons traits or their personality characteristics from a perspective of social-psychology. So approaching leadership from a social constructionist and symbolic interactionist perspective allows leadership to be viewed through an alternative lens. Symbolic interactionism focuses on interaction with others and interaction with self and emphasises that human beings define their environment rather than simply responding to it. A focus on interaction and definition focuses our attention on the present situation as the cause of what we do. Humans are forever seen as dynamic and active rather than as static and passive and always emergent and changing (Mead 1934, Warriner 1970). As there has been increasing recognition that leadership is primarily a 'relational process' (Antonacopoulou and Bento 2006, p. 94), and is a complex and multi-faceted activity, understanding leadership from interaction with others and with self will underpin the focus of this study in the exploration of leadership.

Fourthly, an overview of the literature on embodied leadership is presented in order to further position the study in terms of the multi method approach undertaken in the study. This is presented to show how positioning embodiment and symbolic interactionism enriches the limited contributions made in this area by adding another perspective to embodiment leadership theory. Finally, an exploration of previous

studies undertaken on leadership and hermeneutics are presented to further position the differences on how those studies were deployed and executed in relation to this study, which utilises a hermeneutic methodological research position.

In the next section literature is presented on work facets of identity and identity work completed in the field of leadership so that this study can be positioned further. The work on leadership identity has focused in the main on functionalist and post-structuralist debates as set out below.

3.2 Identity work in leadership

There has been a noticeable turn to further understand identity and the 'projects of the self' (Giddens, 1991, 1992) on contemporary writing within social theory. Two main strands have emerged; a poststructuralist strand and a social theory strand (Roseneil and Seymore, 1999). The poststructuralist perspective offers insight into the cultural difference, the theoretical deconstruction of identity and the significance of power in the construction of identity through difference, with a focus on the domination of power in identity work. This growing focus on identities from a post-structuralist orientation has been taken up in organisational studies in two ways. Firstly, these approaches focus on how the workplace practices contribute to the constitution of identities (du Gay, 1996), how organisations may achieve greater control through the coercive nature of subordinated identities (Alvesson and Willmott, 2002; Collinson, 2003) and how organisational members themselves may construct differentiated identities from the position of organisations themselves having identities, with scholars exploring how identities are controlled, maintained and resisted (Collinson, 1992).

Gibson-Graham (1996) who draw on more post-structualist theorising describe how something can dominate the ways in which we think with a 'performative' force. This is where an individual feels under an obligation to perform a particular identity because of personal, social or institutional pressures to do so. In this case obligations from the social context are high implying that the terms 'leader' and 'manager' and their

associated discourses can create perspectives that people aspire to be. These authors question if the leadership discourses as outlined above can ever be achieved.

Ford (2008 p.3) also from a post-structuralist perspective offers an interesting view by outlining how the discourse of leadership is 'lauded as the contemporary, superior successor to management', with management now being perceived with 'failed expectations and is regarded as belonging to a past century' with leadership promising a 'bright new tomorrow'. Butler, (1993, 1997a and 1997b), argues that discourses govern what is 'sayable' and therefore thought and just because there is a 'word' leader, leaders therefore must exist. Therefore 'discourses interact, interweave and inform each other, therefore the meaning of what 'leader' becomes is so complex and so elusive it slips out of our grasp' (Ford, 2008 p.6).

Ford (2008) outlines that in simple terms in organisations no one is free of a superior, even if that's the shareholders in a private organisation, or the government in the case of the public sector, all providing some form of leadership. All leaders therefore are by association followers and vice versa. Ford (2008) argues that there can be no pure identity which is untouched by others highlighting the naivety and simplicity of the mainstream leadership literature. The mainstream literature advises the person that it is no longer sufficient to be a person who does leadership, but that person in their entirety must become 'the leader', so through self-awareness and self-improvement the person can become leader thus providing an anti-ethical identity of the person.

Although some of the critical views on leadership add an interesting view on leadership post-modern and post-structuralist approaches to leadership research are concerned with deconstructing and look at the idea of domination and the dark side of the enlightenment project. Some for instance like Tourish and Pennington (2002) sought to uncover the less decorous side of 'transformational leadership', linking it to cults. The emerging body of critical leadership research has significantly advanced our knowledge of the dark side of leadership. Ford and Harding (2007) point out those uncertainties about leadership discourse provide the space for reflexive consideration and further engagement on the concept. Spicer et al (2009) concur outlining how by viewing leadership as 'performative' opens up new ways of engaging and

understanding the leadership discourse, with the ambition to have effects on practice. This therefore opens up an opportunity to have an impact on practical organisational work.

In addition to the post-structuralist perspective, leadership and identity have been approached from a functionalist perspective of identity, where identity is deemed perfectible by corrective measures of emulating a reductionist view of authentic leadership. (e.g. see Goffee and Jones 2006; George et al. 2007). In this view identity is usually assumed to be a unitary construction produced by the individual, rather than seeing leadership as a relational process. Earlier research on leadership identity came from psychological perspectives and treated identity as an individual development accomplishment, with the focus being on how people develop. Early sociologists including Berger and Luckmann (1966) and Giddens (1991) challenged this view by outlining that the development of self is never done in isolation and is an on-going negotiation underpinned by social forces and institutional power in identity-making.

So while post-structuralist scholars have paid some attention to the dynamics of identity production, control and resistance within an organisational context, little attention has been paid to exploring identity creation of board level leaders and how identity pressures may manifest themselves in those performing the role of leader (Costas and Fleming, 2009). Studies on leadership identity have focused at organisational level and taken a post-structuralist or functionalist perspective. These studies have not taken into account the 'whole' person perspective.

As highlighted in the research strategy section social constructivist scholar's outline that discourses can create and reinforce mind sets that ultimately shape behaviour. In the following section a discussion on leadership as discourses is presented as a way to set out the context relevant to the social actors and where their job role identity is located.

3.3   Leadership as Discourses

Much has been written about leadership and a common starting place for considering 'leadership' is the work of the Greek philosopher Plato. Plato in his book *The Republic* writes about the role and duty of the *Philosopher King* - a figure often seen as analogous to common conceptions of leader (Plato, 1941). The purpose that leadership serves then can be seen in its very origins; for providing guidance and safety for followers especially in times of change or uncertainty. Linking leadership to a social constructivist perspective refers to an ontological stance in which the nature of reality is understood to be 'constructed' by social actors rather than 'given' as set out in the research strategy. Those operating from a social constructivist perspective believe that together we create our understanding of how the world works, with consideration for socio, historical and temporal perspectives. Therefore in terms of appropriate leadership literature Western's (2008) conceptual framework of 'leadership as discourses' which maps leadership from a socio perspective presents a framework for considering how leadership can be socially constructed. Due to the sheer breadth of leadership literature available to researchers, and the impossibility of covering all bodies of literature, Western's leadership as discourses frame of socio understanding of leadership will be utilised for this study.

Presenting a view of leadership from more critical perspective Western (2008) sums up the historical perspectives of leadership identifying how leadership discourses have emerged at different social and economic periods. In the social sciences a discourse is regarded to be an institutionalised way of thinking or speaking about a specific subject area or phenomenon, therefore discourses influence the way people come to think about a subject and what we can and cannot say about that discourse.

In terms of leadership discourses Western outlines four types of discourse that are associated with different time periods, the first being 'Leader as Controller'. Linking this back to the century represented by Frederick Taylor's Scientific Management. This is born out of scientific rationalism and the industrial evolution, which perceives the worker to be 'another cog in the machine'. This discourse promotes standardisation and mechanization and a factory production mentality to leadership. Etzioni's (1961)

taxonomy of control, bases the leader having utilitarian control and using reward and deprivation as a method of getting 'followers' to complete and deliver their tasks. This discourse is aligned to the 'transactional leadership' (Bass, 1986) theory, in other words transactional leadership is about retaining the status quo through command and control mechanisms.

The second discourse relates to 'Leader as Therapist' highlighting 'the tension between individualism and alienation, personal growth and workplace efficiency, well-being, emotional and mental health' (Morgan, 1986, p 41). Being born out of the Human Relations Movement this work includes theorists such as Mayo, Lewin, Maslow, Frankl and Rogers. Theorists of this discourse focus on self-actualisation and personal growth. In this discourse people went to work 'to work on themselves' (Rose, 1990) developing a therapeutic culture. At this time personnel departments were born and the use of management consultants gained momentum in organisations. In terms of leadership development we have seen a huge increase in the concept of Emotional Intelligence (Goleman 1995), Executive Coaching and 360 degree feedback, which originated during the Second World War to assess the performance of German Military, then made its way into organisational life in the 1950s all relating to the 'Leader as Therapist'.

The third discourse hails 'Leader as Messiah'. Arriving in the 1980s this discourse includes the concepts of 'Transformational Leader' and 'Charismatic Leader'. This type of leadership was viewed as being visionary and the Messiah character providing · salvation for organisations, promising hope in a chaotic world (Barley and Kunda, 1992). Barley and Kunda (1992) also detect how emotional management continues to be used to link to cultural change using religious overtones to help organisational members to convert to the new vision management was advised to exorcise unwanted thoughts and feelings from the workforce to replace them with the beliefs and emotions that benefitted the organisation. To make the point proponents employed an imagery of cults, clans and religious conversions (see Ouchi and Price 1978, Deal and Kennedy, 1982). Authors encouraged managers to become 'high priests' of their organisation's values to 'appoint mystic heroes and fabricate sagas' (Barley and Kunda, 1992, p. 383). In terms of leadership development this produced the era of 'culture change' with the

Messiah Leader providing vision and values, communicating a culture using symbols, myths, morality and rituals (Western, 2008).

The fourth discourse is an emergent discourse and one which Western (2008) describes as 'Eco-leadership'. This discourse has a strong emphasis on 'leadership spirit' and is a meeting of the Leader as Therapist and Leader as Messiah. The work from Collins (2001) on level 5 leadership, concurs with this view and puts focus on leadership as having an ability to possess a paradoxical mixture of personal humility and professional will, with the leaders being able to be both timid and ferocious, shy and fearless, so retaining heroism but acts with humility. In the post-heroic leadership Messiah leadership discourses attention is being paid to spirituality in leadership with management literature starting to present ideas on Taoist and Zen management techniques.

Žižek (2002) suggests why new age and eastern spirituality are popular with global business and link the effects back to the Messiah discourse the Buddhist stance is ultimately that of indifference, of quenching all passions that strive to establish differences. Here one is almost tempted to resuscitate the old infamous Marxist cliché of religion as the 'opium of the people', as the imaginary supplement of real-life misery. The 'Western Buddhist' meditative stance is perceived as the most efficient way for us to fully participate in the capitalist economy while retaining the appearance of sanity (Western, 2008).

So in the eco-leadership discourse, leaderships seems to be moving in the direction from transformational evangelist to favouring engagement of others and promoting a more connected ethical leadership. As Western (2008) outlines this leadership discourse is not just about green washing, going green or taking an environmental stance but approaching leadership through a systems thinking approach, so being more socio and politically aware of co-existing environments. Systems' thinking is a holistic approach to analysis that focuses on the way that a systems constituent part interrelates and how systems work over time in the context of larger systems. Systems' thinking has its roots in 'holism' which is the idea that systems and their properties

should be viewed as wholes. The idea is that the whole is greater than the sum of its parts (Jackson, 2005).

With global resources, including economic and natural becoming more and more scarce, Senge et al. (2004) concur that the attempt to find new ways to lead complex organisations and within networks of suppliers, consumers and other formal and informal influences which are not in direct control of the company leadership requires a new type of leadership discourse that focuses on connectivity to organisational ecologies, with a focus on networks including stakeholders, the political and natural environment. In terms of leadership development more and more training is being offered on Executive Yoga, Mindfulness and how to become an ecological leader by working on a persons 'inner ecology' to cultivate positive changes in life and communities.

In Table 3.1 below a mapping of the Four Leadership Discourses is summarised (taken from Western 2008)

Table 3.1 - Mapping of Westerns (2008) Socio & Economic Leadership as Discourses

Leadership Discourse	Controller	Therapist	Messiah	Eco-leadership
Vision/aims	Iron Cage	Motivate to produce	Culture Control	Holistic and Sustainable
Source of Authority	From above 'science'	From within 'humanist'	From Beyond 'charisma'	From inter-dependent
	Leaders gain authority from position power and scientific rationalism	Translated into management discourse and techniques	Leader embodies the company values and vision	Inter-dependent and connectivity. Gains authority from ethical and spiritual conviction, utilising secularised or transcendent authority
Perceptions of Employees	Robots	Clients	Disciples	Actors in a Network
	Employees are human assets, working as robotic machines 'cogs in wheel'	Employees are clients to be healed and made whole though reparation at work	Employees learn to follow the leader and learn to be more like them. Identity is belonging created by within a community of believers	Employers are part of a network, with agency and with autonomy, yet also part of an inter-dependent, connected greater whole

Leads What?	Body	Psyche	Soul	Network
	Focus on body to maximise efficient production, via incentives and coercion	Focuses on the psyche, on motivation, designing job-enrichment, enabling autonomy and self-actualisation behaviours	Followers align themselves to the leader's vision - a cause greater than the 'self' - the organisation. The leader acts as role model	Leader leads through paradox, by distributing leadership through the network, making space for others to flourish
Organisational Metaphor	Machine	Human Organism	Community	Eco-system
	Leader takes a technical and rational view of the world, thinks closed system. Controls internal environment to maximise efficiency	Creates conditions for personal and team growth, linking to organisational growth and success	Leader leads the organisational community. Emphasis on strong culture - the organisational brand before the individual	Leads through connections in a network. Organisations are inter-connected networks; eco-systems connected to the wider-system

Western's (2008) overview on leadership as discourses are founded on the views of MacIntyre's (1985) work on characters, where he explains how an individual embodies a discourse and the discourse provides someone with a symbolic position that has meaning to others and society. Linking this back to Laclau's (1996) work on the empty signifier, the discourse can therefore become the perceived reality of what it is be a leader. A leadership discourse therefore will frame how relationships take place, how work processes are formed and how the organisational culture is shaped all within the boundaries of that particular discourse. Sullivan (2003, p. 41) outlines 'We embody the discourses that exist in our culture, our very being is constituted by them, they are part of us, and thus we cannot simply throw them off'. People in organisations therefore have their own personal agendas for maintaining certain discourses, or marginalising others. Although discourses can be helpful for us to understand a concept they can also be limiting unless we step out of the discourse to reflect on other perspectives, or other discourses. From an individual perspective the literature here makes inference that someone can adapt themselves to emulate the ideals of a particular discourse, through adaptation of the self to their social and cultural surroundings.

The third aim of the literature review was to explore further the areas of self and identity. The next body of literature focuses on symbolic interactionism. Presented in the next section is further understanding on the concepts of self and identity, the implications for the self and the social context, implications for social identity, language and discourse in shaping the self and aspects of self-presentation, impression management and embodied practice.

3.4   Concepts of self and identity - the 'I' and the 'Me'

The concept of self and identity like leadership are not new phenomenon, with William James providing a seminal text in this area in 1890 'The Consciousness of Self', which provided a strong conceptual foundation for the study of the self. This included understanding behavior and set a strong precedent for regarding the self as a legitimate topic of scholarly investigation. As one of the earliest psychologists James set the stage for the idea of a reflected self. He strongly emphasized the social component of the self and maintained that the self was a product and reflection of social life (James, 1890). The idea of a reflected or 'looking glass self' was introduced by Cooley (1902), who is usually credited as the first symbolic interactionist. Cooley presented the idea that the self develops in reference to other people in the social environment. He argues that the concept of the self is built by reflecting the views that others hold of the person. In Cooley's view, the person observes how others view them, and then incorporates those views into the self-concept.

The symbolic interactionist perspective sees the self as emerging out of the mind or 'Pure Ego', with the mind as arising and developing out of social interactions and social situations (Mead, 1934). The mind being the thinking part of the self, with humans having the ability to reflect and to bring about future states, to be more self-aware, or to consciously think about their existence, which is an on-going process. This ability to self-reflect also comes from interactions with others so that shared meanings can be understood, with self-development occurring both individually and socially.

In order to explore the concept of self and identity in the context of leadership (Alvesson et al. 2008, Watson, 2008, Smith and Sparkes, 2008) outline how the concepts of self and identity are understood and employed by different scholars. In lay terms the 'self' is used to include the thoughts, feelings, values and behaviours of an individual and therefore, according to Schlenker (1980) become synonymous with the term 'person'. Harré (1998) makes a distinction between 'personhood' and 'identity', together with 'subjectivity'. These concepts in the literature on self and identity are used interchangeably, to convey an individual's sense of 'who am I' (Watson, 2008) and 'who do I stand for'. These questions explore definitions of identity definitions for example the position or status of individuals in organisations. Sveningsson and Alvesson (2003) also bring into the mix the term 'anti-identity' which offers a response to 'Who I am not'.

Symbolic interactionists working within the interpretivist orientation conceptualise identity as an 'interactional accomplishment... continually renegotiated via a linguistic exchange and social performance' (Cerulo, 1997, p. 387). Social constructionist theorists, including symbolic interactionists view personal and social identities as connected and mutually constellated through discourse and communication (Alvesson et al, 2008a). Watson (2008), writing from a social constructionism perspective emphasises the connection between personal identity and social identity arguing that people make connections both 'outwards' to social others as well as 'inwards' towards the self (Watson, 2008, p. 140). Personal and social identities are then negotiated through interaction with others and forming and reforming personal identity and the individual draws on discourses available socially and culturally (Alvesson et al, 2008, Watson and Harris, 1999). Watson (2008) provides a conceptual map on the differences between self-identity, social-identities and personas.

Human Identity	
The notion of who or what a particular person is in relation to others	
Internal aspects	**External aspects**
Self-identity The individuals own notion of who and what they are	*Social-identities* Cultural, discursive or institutional notions of who or what any individual might be
	Personas The various public and private selves which the individual presents to people in the various circles in which they mix

Figure 3.1 Human Identity, adapted from Watson (2008)

Symbolic interactionist social constructionists argue that the self is both subject and object. In other words they derive two selves out of the oneself by making a theoretical distinction between the 'I' and the 'Me'. This builds on the work by William James and his notion of the self-as-knower (the 'I') and the self-as-known (the 'me') (Schlenker, 1980) and George Mead's concept of the 'I', the 'Me' and the 'generalised other' in the process of self-formation (Knights and Willmott, 1999, Schlenker, 1980).

3.5   The importance of language and discourse in shaping the self

Through discursive practice, language and discourse are the continuous and re-creation of selves (Humphreys and Brown, 2002) and are central to symbolic interactionism. Korberger and Brown (2007), state that identities are linguistic acts and accomplishments. Giddens (1991) shares this view describing that a person's identity is 'the capacity to keep a particular narrative going' (Giddens, 1991, p. 54). In making sense of the 'self' Kornberger and Brown (2007) argue that an individual draws on discursive resources including labelling and descriptions which are made available through culture (Watson and Harris, 1999).

Poststructuralists also accept the relationships between identity and discourse (Ford, 2008), but emphasis is on the individual's notion of 'who and what they are' is shaped by the discourses that surround them (Watson, 2008, p. 124). In other words post structuralist writers draw attention to the power of local discursive practices and how

language is both a means of authorising the self and a medium of social control and power (Brown and Coupland, 2005).

Social constructionist approaches recognise that individuals are neither 'passive receptacles nor carriers of discourses' (Alvesson and Willmott, 2002, p.628) nor 'passive entities who are totally determined by external forces' (Collinson, 2003, p. 542). Kondo (1990) in her study also recognises that social, cultural, historical and political constraints, expressed through discourses can and do challenge the crafting of selves. The constraints of the self are therefore social and cultural.

3.6   The self and the social context

As Giddens (1991) outlines the self is inseparable from society and both the individual and social are considered equally important to identity construction (Smith and Sparkes, 2008). Social constructionists therefore view identity inextricably elated to interpersonal interactions and social and cultural context (Kondon, 1990). Somers (1994, p. 622) argues 'all identities must be analysed in the context of relational and cultural matrices because they do not 'exist' outside of those complexes'.

Therefore in this study which is taking an interpretivist hermeneutic orientation the key aspects are to view identity that is multiple, that individuals can occupy simultaneously many subjective positions with some of these being 'mutually reinforcing' (Collinson, 2003) and that identity is shaped by language and discourse, with the individual being an active and embodied agent in using language and discursive resources and practices to constitute the self, with agency being constrained by social relations, including obligations to others as well as power effects of local and broader discourses. As outlined in Watson's (2008) work if social identities involve having different persona's dependent on the situation, or if individuals seek to adapt to present to people in different circles, then this implies that individuals engage in acts of self-presentation or impression management to adapt and flex to their social environments, including the work place.

3.7 The Self, Self-Presentation, Impression Management and Embodied Practice

Symbolic interactionism addresses how meaning is produced by agents, or the social actors, through their interpretations with symbols. Blumer (1969), as influenced by Mead (1934), outlines symbolic interactionism as 'does not regard meaning as emanating from the intrinsic makeup of the thing that has meaning, nor does it see meaning as arising through a coalescence of psychological elements in the person'. Instead it sees meaning as arising in the process of interaction between people. The meaning of such a thing for a person grows out of the ways in which the other persons act toward the person with regard to the thing. Their actions operate to define the thing for the person. Thus, symbolic interactionism sees meanings as social products, as creations that are formed in and through the defining activities of people as they interact. This point of view gives symbolic interactionism a very distinct position, with profound implications (Blumer, 1969, p. 4-5).

Social interactionism outlines that human beings 'act towards' the environment on the basis of the meanings that they ascribe to themselves, with meaning arising out of the social interactions people have with one another and meanings are modified through an interpretative process used by individuals as they encounter new experiences. People's interactions are shaped by the self-reflections individuals bring to their situations. Symbolic interactionism addresses the question of how shared meanings created through shared interactions become reality.

In terms of the ontological position Blumer (1986) outlined that the empirical world is always interpreted through human imaginary (Blumer, 1986, p. 22). Therefore, all objects are social products that emerge out of social interactions, with the meaning of an object existing in terms of how people make it meaningful. Blumer (1986) argued that reality does not necessarily bend to our conceptions of it and the task of the researcher is to test the images and concepts that people use by scrutinizing their empirical world.

Goffman (1959, 1967) argued that the process of interpretively recreating social knowledge has an essentially dramatic structure that makes reality appear to simply

unfold; hence Goffman developed what now is called 'dramaturgy'. The influence of Cooley's looking-glass self is evident in Goffman's concept of dramaturgy, with Goffman taking the premise that in interaction each person behaves (consciously or not) in ways that attempt to manage the impressions that others might gain of them, often referred to as impression management. Goffman's dramaturgical framework centres issues of role-taking, as well as front stage and backstage performances.

Goffman's (1959) work illustrates how agents may go to great lengths to create a particular impression of 'self' and to manage the flow of information about the 'self' in social situations and interactions by taking on the role of Mead's 'generalized other'. In his view, people behave in a certain way in front of others in order to elicit a certain appraisal from them, or to make certain impressions on them. By behaving differently in front of an audience, or in Goffman's words performing on the front stage, than they might behave in private or back stage, people attempt to elicit feedback from others that is consistent with the way they would like others to see them. Often referred to as impression management the aim is to influence the impressions formed by the audience. Through impression management people try and shape an audience's impression of that person 'when an individual appears in the presence of others, there will usually be some reason for him to mobilize his activity so that it will convey an impression to others which it is in his interests to convey' (Goffman, 1959, p.4). Goffman also viewed interactions as something like a religious ceremony filled with ritual observances and for Goffman the two characteristics of social interaction are drama and ritual.

According to Goffman the self is 'something of collaborative manufacture' (1959, p. 253) that must be produced afresh on each and every occasion of social interaction. It is both the product of the drama of interaction and the object of the interpersonal rituals that Goffman analyses. The three themes of drama, self and ritual is core to Goffman's perspective. In terms of drama he likens our everyday interactions as being a stage enacting role and 'one assumes a character and plays through scenes when engaged with interaction with one another' (1959, p 254-255). He also acknowledges

that social actors like theatrical actors rely on costume, makeup, body carriage, dialect, props and other dramatic devices to produce a shared experience and sense of reality.

For Goffman human beings act on a stage, they perform for others and they try and impress. Like other symbolic interactionists Goffman views the self as something co-operatively built up on each and every occasion of social interaction and starts to link emotional and moral understanding to social interactions. He outlines that over time we have feelings attached to the selves that we present to others and that we come to care how others see and perceive us and refers to this as 'face' (1967, p.5-45). Goffman (1967, p.8) suggests that 'this emotional attachment to projected selves and face is the most fundamental mechanism of social control leading us to regulate our own conduct'. So the use of our emotions enables us to avoid situations with others in which we would be 'out of face', or where we need to 'save face'.

In addition to 'drama' and 'self' Goffman's work focuses attention on commonplace elements of social interactions, or the taken for granted social interactions that we seldom notice, so for example the patterns of making eye contact with a stranger when walking down a street, or meeting with strangers in other public places. As Goffman (1963a, 1967, 1971) repeatedly outlines our routine observations of interpersonal rituals demonstrates our commitment to a vast array of shared rules of interpersonal conduct. Etiquette is thus a complex code of ceremonial or rituals governing our interactions with one another and suggests that interpersonal rituals are the source of mutual trust, social relationships and the moral order of society. Goffman never sees interaction as existing in a vacuum, with our performances taking place in wider social environments that influence them. His work focuses attention on 'the interaction order', with the elements of self, reality and the surrounding social environment all having interplay. Goffman's purpose was to study social life as to 'cause others to see what they hadn't seen or connect what they hadn't put together' (1981, p.4).

Thus self-presentation evokes images of gamesmanship, with people jockeying for position in the social world by trying to convey a particular image of self to others. This view of self-presentation tells only part of the story, it's not just superficial but it

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attempts to convey to audiences an 'accurate' portrait of oneself (Baumeister, 1982; Leary 2004). Usually this portrait reflects a highly polished and glorified conception of self, but one that is genuinely believed by the actor to be true (Pratkonis, Breckler and Greenwald, 1989). Self-presentation therefore presents a case that social behavior is a performance that symbolically communicates information about self to others. Goffman (1959) presents an interesting view by describing social life as a series of performances in which people project their identities or 'faces' to others to engage in mutual activities that are governed by social rules and rituals. Shakespeare said the famous sentence 'All the world's a stage, and all the men and women are merely players'. Goffman's dramaturgical approach presents the world as a stage and that all the men and women are merely players on that stage.

Self-presentation then in social theory is used to mean conscious and unconscious strategies to manage how the 'self' appears to others in terms of both appearance and demeanor. Self-presentation serves as an important role in the social realm in that it ensures that one presents a coherent public image. Self-presentation as operationalized through lived experience is reliant on embodied subjectivity, namely the visibility of the body, communication between bodies and a concern with how one's body is perceived by others. A central concern of Goffman in terms of embodied social relations and one that underpins how accounts of self-presentation are presented is that of 'face'. Face is a metaphorical concept that means an image of one's self that one deploys when interacting with other human subjects. Goffman's view of 'face-work' is of course not limited just to ones 'face', understood in the literal sense, but instead encompasses the operations of one's entire body and bodily behaviour.

For Goffman underpinning the metaphorical concept of 'face' and 'face work' is a whole range of aspects of embodied interaction including 'poise', 'personal front', 'dress', 'decorum', 'discipline' and 'etiquette' among others. Saving or maintaining 'face' through these features of embodied interaction and adhering to the complex rules regarding bodily and social behaviour permeates ones social reality (1955, 1959). What Goffman's account adds to further understanding the implications for the

embodied self is the emphasis on the visibility of the self in relation with others, in other words how our exposure to others through 'face' and concerns around self-presentation underpin certain modes of bodily expression. The account of Goffman's 'self-presentation' suggests 'why' embodied subjects adopt certain styles of ordered bodily behaviour as determined by the broader social order.

Goffman's 'theatrical character' of social behaviour signifies how we use space and regions to present different 'faces' or 'identities', with backstage being our interior-self as opposed to our exterior-self when we are front stage, which links back to Watson's (2008) self-identity, social identity and persona concept of human identity. For Mead (1934) embodiment is a temporal process (Crossley, 2001), with the 'I' and the 'Me' manifesting two distinct forms of temporality; the 'I' embodies and repeats its history in the form of habit; the 'Me' by contrast is constructed in the web of narrative discourse and imaginative re-presentation which the 'I' spins in its various reflective activities and projects' (2001, p. 148). In short Goffman's analysis of embodied social interaction makes noticeable the taken for granted aspects of experience that are so much part of the fabric of our experience, they often remain rendered invisible.

In Goffman's work on the 'presentation of the self' (1959) reveals important phenomenological features of inter-subjective embodied relations. Self-presentation or the 'presentation of self in everyday day life' employs a more empirical approach to the question of inter-corporeality in contrast to the work of Husserl and Merleau-Ponty, with Goffman articulating the primary structures of social interaction through examining the relational features of 'co-presence'. Goffman outlines the micro-structures of embodied interaction focusing on what we see as a neglected aspect of the sociality of the embodied subject.

Goffman's 'dramaturgical frame' of performance, teams, regions, discrepant roles and the art of impression management as set out in the methodology chapter will be used to explore how the participants 'social bodies' are used in interactions with others. In this frame it is not only someone's address to the audience, but how they present themselves that can be interpreted.

3.8   Embodiment in Leadership Studies

A number of leadership scholars (Lord and Shondrick, 2011; Ropo and Parviainen, 2001; Ropo and Sauer, 2008; Sinclair 2005; Ford, Harding, Gilmore and Richardson, in press) highlight how embodied leadership as a remedy to the limitations of leadership studies that come from a position of positivism can add valuable insight into further understanding of leadership. Lord and Shondrock (2011) argue 'embodied, embedded views of knowledge have the distinct advantage of bringing perceptual, motor and introspective process to bear on our understanding of leadership' (2011, p. 217). In a publication of a special issue of *Leadership* also threw light on the growing interest in the role of the body as a vehicle for understanding leadership. The special issue explored the 'ways in which affect, materiality and leadership connect' in recognition that leadership is an 'over cognitivised phenomena' (Pullen and Vachhani, 2013, p. 315). Examples of this work include Ladkin (2013) and Kùpers (2013) who examine the embodied perceptual process involved in leader-follower relations and its salience to the invisible, the knowable and reactions between leaders and followers. Making a call for a stronger focus on material and spatial context Ropo et al (2013) examine how spaces and places construct leadership through power and felt experiences that are captured in material places. With leadership and organizational studies presenting leadership singularly as 'cognitive', 'rational' and 'mindful' activity, the leader is often presented as dis-embodied and de-gendered (Sinclair, 2005).

In the limited studies that have considered the 'body' to further understand leadership include the work of Ropo and Sauer's (2008) 'corporeal leader' which signifies the importance of both the 'social' and 'psychical' presence of leadership and present an outline of how this may manifest itself in leadership practice. Ropo and Sauer (2008) present a conceptual view of the corporeal leader, with the 'corporeal' leadership approach appreciating the history of leadership thought but recognises the requirement to expand it. The 'corporeal' approach enables another kind of knowledge to be appreciated in leadership, that of 'experiential' and 'sensuous'. The 'aesthetics' Strati (1989), Taylor (2000, 2001), Ramirez (1991) and Gagliardi (1996) approach to understanding leadership presents a different kind of knowing to intellectual and rational knowledge. Heuristic in nature the approach emphasizes

bodily knowledge and bodily presence. Experiences are individual in nature and they call for the human body. In addition to the cognitive aspects of leadership, leadership is also a sensory experience which requires the leader to relate to other people.

Also where researchers limit their attention solely to the leadership actors' language in organisations, they marginalise understanding of generating meaning through space, the body, clothing, technology etc. A significant amount of the constructionist leadership research remains predominantly language focused or what Iedema (2007) refers to as 'monomodal'. In this sphere meaning is made through understanding of language representation and practice is adequate to account for and reason about leadership (Raisanen and Linde, 2004). By contrast others have adopted approaches that are multimodal in nature in which language use is but one means of understanding leadership phenomenon (Kress and van Leeuwen, 2001). Studies in this sphere from a leadership perspective have been mainly undertaken through post-structuralist research studies and espouse that the existing mainstream leadership literature 'behaves as if leadership was degendered and disembodied', whereas the 'accomplishment of leadership is often highly dramatic and full bodied' (Sinclair, 2007).

Sinclair's work on embodiment in leadership has focused on Foucault (1990) and feminist scholarship and gender in organisations and masculinities in management, with her work focusing on the physical bodies of women leaders 'the movements they make and the voices which emulate from them, as well as representation of those bodies... including stature, stance and posture, voice, gestures, appearance and costume', (Sinclair, 2007 p 391.). Sinclair presented that attention given to bodies is an inherently political act for both leadership actors and social researchers alike and this form of research takes symbolic interaction to a different level.

Although the use of Foucauldian analysis sheds light on further understanding of embodiment in leadership it does downplay the role and significance of the actor in the construction, reproduction and transformation of discourse formations. The intentions and actions of the actors are sub-ordinated to the conception of discourse as consisting of a determinate set of rules and practices which account for functioning

and transformation of bodies of knowledge and the disciplinary approaches that they support. The functioning of the discourse is treated as largely autonomous and independent from human agency. Newton (1998, p. 425) states 'the problem is that Foucauldians have difficulty in explaining active agential subjects who maneuverer and play with discourses and practice... unless we attend to such 'play' that exists between managers and workers, it will remain difficult to explain why discourse may have more appeal to the former group than the latter'.

Foucauldian discourse analysis therefore stresses the representational role of discourse, where realism emphasises the performative aspects. In this view it is what discourse 'does', rather than what it represents that is central to the explanatory issue. The shift moves to the symbolic representation and communication of 'constructed worlds'. From a realist perspective discourses become generative structures what can only be known through social-historical contexts. How discourses 'work' can only be known by 'going beneath their surface (observable) apparatus and dealing in their (hidden) workings' (Pawson and Tilly, 1997, p. 65). Thus the performative potential of a discourse is its inherent capacity to reshape human agency and the structured patterns it generates, reproduces and elaborates.

Despite the recently developed body of work on embodied leadership what are missing are the voice of the practitioner and their own (bodily) interpretations of leading and what this means in practice. As outlined earlier in the literature review Watsons (2008) view on human identity is founded on identity work which involves other people telling us who we are, which occurs in the context of institutionalised, cultural and discursive influences impinging on our sense of 'self' and our social identities. Identity work as set out crucially highlights the interplay of the social structure and agency, but as Watson (2008) outlines this occurs only in social environments, through narrative and discursive practices. In addition it is important to recognise that identity shapes and is shaped by embodied practices, not only in the social context, through dialogue with others, but in relation to actor's practical environments. Whilst the 'self' cannot be reduced to the 'body' we could not be selves or persons without bodies enabling us to be active agents in the world (Burkitt, 1999).

The cognitive processes of identity formation such as perception, reason, memory and language are embodied grounded in action of the physical body (Varela et al. 1991; Lakoff and Johnson, 1999; Burkitt 1999; Gibbs, 2003; Farnell and Varela, 2008). Therefore embodiment is integral to sense-making (Cunliffe and Coupland, 2011) and we reflect who we are as embodied agents (Crossley, 2006), communicating ourselves through our embodied practices, including extending beyond the use of language. The practical action of embodied agents is central to Goffman's (1959, 1983) work as outlined above. The studies on leadership and identity as outlined before at the beginning of the chapter under theorise the body and its influence on identity and although Watson's work implies that managers' particular embodied powers influence how others perceive them, and how individuals think they are perceived by others, he under theories the influence of embodiment in his work on personal and social identities. This thesis therefore takes the ideas of those that have written on embodied leadership further, suggesting leadership identity is a lived and embodied practice.

Interpretations from the participation observations will consider how the social actors used costume, makeup, body carriage, dialect, props and other dramatic devices to create their social reality, so this part of the research will be multi-modal in orientation. The 'body' from an interactionist perspective is much more than a tangible corporeal object. It is a vessel of meaning of great significance to the individual and society and a social object. From this perspective the body, self and social interactions are interrelated and constantly being reconfigured (Waskul and Vannini, 2006). Goffman's account of self-presentation suggests that embodied subjects adopt certain styles of ordered bodily behaviour as determined by the broader social order, giving existential and social significance to the ontological structures of inter-corporeal bodily communication. Combining Goffman's (1959) 'presentation of self' and Watson's (2008) approach to self and social identities and by presenting findings from a constructivist and interactionist perspective on embodiment leadership theory, will offer another unique perspective to the research.

3.9   Leadership and Hermeneutics

Within organizational studies many scholars including Cunliffe (2003, 2011), Cassell et al. (2009) call to researchers to widen the range of qualitative approaches within management and leadership research. Cunliffe (2011) calls for qualitative research approaches that expand the scope and diversity of management research, drawing on research designs and traditions from outside of management (Burns et al. 2014, Clark, Kwon and Wodak, 2012). One such approach is the consideration and the importance of the hermeneutic tradition within the social sciences (McAuley, 2014, Giddens 1987). Those scholars that have utilized hermeneutics from a methodological perspective to further understand leadership include Robinson and Kerr (2009). In their study they took a critical approach to the study of transformational and charismatic leadership as potentially destructive phenomena. Based on an empirical study, the authors draw on Bordieu's concept of 'symbolic violence' to sense make leadership in an organization located in a post-Soviet context.

Based on 'participant observation' the authors use their own experiences as employees of the organization; they are both the researchers and the researched. In the study the authors use language as the source of interpretation and focus on the context of the situated organization and the tensions between the cultural dynamics of the manager and employees. In terms of critical studies this research provided further insight into how some of the tensions manifested in the narrative of those under study and drew on the discourse of transformational leadership as a destructive phenomenon. Although this study brought to light some of the social and cultural tensions between employees from different national backgrounds it was based on a narrative provided by authors who were ex-employees of the organization under study. It also took a critical perspective, so the leadership practitioner was not the focus of the study, but primacy was given to the discourse of transformational leadership.

In the previous chapter I provided a detailed discussion on hermeneutics and outlined how subjectivists embrace the position that human interpretation is a starting point for developing knowledge about the social world, which is contingent upon human practices transmitted within a social context (Golafashani, 2003). Hermeneutic

tradition also embraces the view that life and history are intertwined. Dilthey proposes the hermeneutic circle which is to move from text to the historical and social circumstances of the author, in an attempt to re-construct the work in which the text came to be and to situate the text within in. In hermeneutics history does not belong to us, rather we belong to history. Therefore subjectivism pays attention to the historically, socially and situated experiences of those under study. Culturally situated understandings are relevant to particular contexts, times and places and are based on individuals and groups that belong to those contexts (Riceour 1981 and Gadamer 1975). In this type of research there are 'truths' and 'multiple realities' rather than one truth, where meanings, sense making and knowledge are relative to the time and place in which they are constructed, in the everyday interactions of people (Goffman, 1959).

Therefore it is important to consider these factors and work with actors to understand how they experience time, place and progress (historicity), because human experiences are accomplished in practices, interactions, or discourses in a variety of ways. This broader view of subjectivism favors pluralism and embeds knowledge and meanings in particular contexts because people have a reflexive relationship (Giddens, 1991) with the world around them, emphasizing situated forms of knowledge. In this view knowledge is offered as contextualized understandings. In this view then there is no independent reality to study, so the aim of the research is to explore the constructions of the social and organizational realities through language, symbols and texts. In this position those taking a symbolic interactionist perspective see social reality as socially constructed and 'objectified' in situated routines, social interactions and linguistic practices.

For Ricoeur (1991, 1992), we coexist and are co-present with other people with our identities and shared understandings of our social world being shaped between our everyday interactions and experienced differently (relationality). From this perspective the 'we' is embedded and embodied experiences and in situ meanings (Cuncliffe, 2003, 2008). The hermeneutic methodological framework will enable the actors to be positioned in their historical, cultural and social contexts which was appropriate to further understand 'how leaders identities are created over their professional careers'. This adds another distinctive contribution as it will enable a 'temporal and socially

constructed' perspective of identity formation to be presented. This approach also responds to Brown's (2015) call that an important element of identity work is the temporal dimension and that theorizing about time is relatively rare. A review of the hermeneutic analytical framework is presented in Chapter 7 of the thesis.

3.10   Chapter Summary

As set out the key objectives of the chapter were:

- To locate the study through a synthesis of existing literature with regards to the concepts of self, identity and leadership
- Further explore the concept of leadership theory and how this translates into leadership discourses

The review of the existing literature on leadership and identity has been drawn together in a coherent manner. The literature has presented a diverse and alternative understanding to leadership and identity. The traditional leadership literature shows how homogenous the research is with leadership research in the main presented by a single epistemological position (Avolio, 2009), undertaken through quantitative research methods. The literature on leadership also presents a one-size fits all and conceptual view and recognises only one point in time. It seldom recognises the relational aspects of leadership and through the medium of quantitative studies regularly misses the voice of the practitioner and how they give meaning to their practice. The leadership literature as presented above enlightens the key debates and influences on leadership through viewing leadership through discourses and this has provided some interesting leadership concepts for me to explore leadership and identity in practice. In terms of the prevalent methodologies to researching leadership these in the main have been positivistic but leadership commentators promote that leadership needs to be thought about in new ways (Bryman 2012). Therefore qualitative methods of research are ideally suited to uncovering the many dimensions of leadership and the use of the hermeneutic methodological framework as presented above will offer a unique research design and approach.

Drawing on resources from social constructivist and symbolic interactionist perspectives enables leadership to be interpreted and understood differently and the literature on self-identity, social identity and personas provide vehicles for this. As highlighted by Watson (2008) the self and identity refers to the various meanings attached to oneself by self and others, based on the social and group memberships someone holds. The literature highlights that the more prominent the role identity, the more likely it is that it will be activated and performed in a situation, bringing into play the importance of self-presentation in projecting an identity or face (Goffman, 1959). This builds on Watson's (2008) concept of human identity and this part of the literature review provides an opportunity to observe how the research actors conduct their interactions with others, enabling both non-linguistic and linguistic forms of meaning to be explored.

In a review of qualitative research studies undertaken on leadership and identity two broad sets of understanding have been presented on the study of leadership and identity, the first relating to the manufacture and production of leadership identities (Alvesson and Sveningsson 2003; Carroll and Levy, 2008; Collinson, 2003; Linstead, 2006; Sveningson and Larson, 2006; Ford et al 2008), focusing in the main on middle management roles. The second sphere of research focuses on how leaders can adapt and present themselves or their identities (Goffee and Jones 2006; George et al. 2007), with identity assumed to be a unitary construction produced by the individual, rather than seeing leadership as a relational process. This research also promotes leadership as something that one can become through self-improvement and self-discovery with the emphasis on how to build, maintain and project an authentic leadership person (Goffee and Jones 2006; George et al. 2007). Identity creation encompasses the social practices upon processes of identity construction and reconstruction and the literature confirms that even senior leaders in board level roles have pressures to be a certain self (Costas and Fleming, 2009).

This thesis responds to Brown's (2015) call for the need for research on identity to take into account self-consciously constructed identities and social action. This study therefore responds to this gap by taking a social constructivist and symbolic interactionist perspective of identity and leadership, using the methodology of the

double hermeneutic. In addition to Brown's point on timeliness the research methodology of hermeneutics, and the research methods utilised in the study to explore the phenomena of leadership, present a unique perspective in further understanding the concepts of 'self', 'identity' and 'leadership discourse'.

Brown (2015) argues that an important element of identity work is the temporal dimension and that theorizing about time is relatively rare. Alvesson (2010) identifies that scholars should provide people with a sense of temporal coherence connecting past and present and to pay attention to the historical context in which they are embedded. By utilising hermeneutics which situates people in their historical context, the method of life history calendars utilised in this study presents empirical insight into the temporal identity creation of board level leaders including key motivations and desires for wanting to be a leader, so addresses the 'why' and well as the 'how' of leadership. As set out in the research methodology chapter time in this study has been approached in two ways; objectively and subjectively. The 'objective' notion of time drew on the chronological order of years by looking at the lived experience of the leaders over their professional careers. The 'subjective' concept of time as implied by Gadamer (1984, 2003) and Ricoeur (1984) implies that the 'passage of time' exists as we experience it.

To summarise, given the importance of further understanding what 'leadership' meant for the participants of this research, the strand of social theory was used as oppose to a poststructuralist approach. Central to this research was the adoption of a social constructivist and symbolic interactionist approach, with a focus on micro-level explorations of identity work. This alternative approach to the study of leadership identity work will enable fresh light to be shed on leadership theories and how they inform practitioners lived experience. In contrast to poststructuralists, social theorists pay attention to the significance of history in identity formation and construction within sociology and social psychology, particularly with the tradition of symbolic interactionism, drawing on the work of Mead (1934) and Goffman (1959). The social theory strand offers a historicized narrative of the development of identity conceptualised as self-identity, as the individual's conscious sense of self (Giddens, 1991). It attempts to anchor our sense of self in social life, creating ontological security

in a dynamic and rapid changing world, to enable individuals to construct for themselves their biographical narratives. Giddens (1991, p 75) sees the self as a reflexive project 'we are not what we were but what we make of ourselves'. As identities are constructed within and not outside discourse, there is a need to understand identities that are produced in specific historical sites within specific discursive formations. The discourses available to us offer subject positions for individuals to take up and the positions and ways of seeing the world vary for individuals, using linguistic as well as non-linguistic action.

Social constructivist orientations see people constructing their own (self) and others identities through everyday encounters in social interaction and through social practices (Schwandt, 1994, 2000). Emerging more recently social constructivism looks at how knowledge and truth are created, creating organisations as cultural and historical sites where members engage collectively in the construction of a social reality (Berger and Luckman, 1966). Social constructivism and symbolic interactionism, focuses on the processes of self-identity, and social identity and on discourse, in the process of learning.

Table 3.1 below summarises the key parallels between post-structuralist and social theory approaches to identity work.

Table 3.1 Parallels between Post-Structuralism and Social Theory

Post-structuralism - Humanities based development, culture & effects of linguistics	Social Theory - Evolved from Darwin, principle of emergence
• Has focused on organisational studies - how identities are controlled, maintained and resisted (Alvesson and Willmott, 2002, Collinson 2003, Ford et al 2008)	• Social constructivism maintains that human development is socially situated and knowledge is constructed through interaction with others, with self-identity being the conscious sense of self (Giddens, 1984).
• Does not consider consciousness as serves no purpose - there is no ontological position	• Acts and gestures are constituted in public and social discourses (Mead, 1934)

• Gives 'performative' dimension - behavioural conception of the 'self'	• Discourses serve as a system of 'social control'
• Gives views of discursive practices	• Discursive practices are social practices
• Butler's concept of performativity invites comparison to the work of Goffman (1959, 1967)	• Goffman's 'theatrical character' of social behaviour - identity (backstage - interior) as opposed to (front stage - exterior)
• Butler's and others work doesn't explain the workings of discourse and self and its relation to self	• Identity is thus created in the concrete performances of human actors - Goffman (1959, 1972, 1983) The Interaction Order - the individual interacts with the 'macro'

In the following chapters - chapter 4-6 - the empirical interpretations are presented.

Chapter 4 pays attention to when the actors in the study first identified with 'Becoming a Leader'.

Chapter 4: Theme 1 - Becoming a Leader

4.1   Introduction

Presented is the first of the empirical chapters. As outlined in the research process in chapter 2, during step 3 of the research process I explored the lived experiences and perceptions of the social actors with regard to leadership and self-identity. This enabled me to remain open to the subjective understandings of the individual discussions and to explore what was important for the social actors with regards to being a leader. This enabled me to report back on the social reality of the social actors.

Following the first stage of Kolb's (1984) experiential learning cycle, or having the 'concrete experience' of undertaking the research for each of the social actors, I moved into the second stage of Kolb (1984) 'reflective observation'. This stage enabled me to reflect on what was coming out, to bring in new hunches as I moved through the process of researching each of the social actors lived experiences. This enabled me to remain close to their lived experiences by finding out what was important to them by using biographical accounts, in-depth interviews and direct observations.

During this chapter - which is the first of the three empirical chapters - I move into step five of the research process which is to produce hermeneutic understanding through reflective interpretation for each of the social actors, bringing in new theories where appropriate, undertaking Kolb's 'abstract conceptualisation'. In terms of the research strategy route map this relates to the text interpretation and analysis stage of the research.

Figure 1.1 Research Strategy Route Map
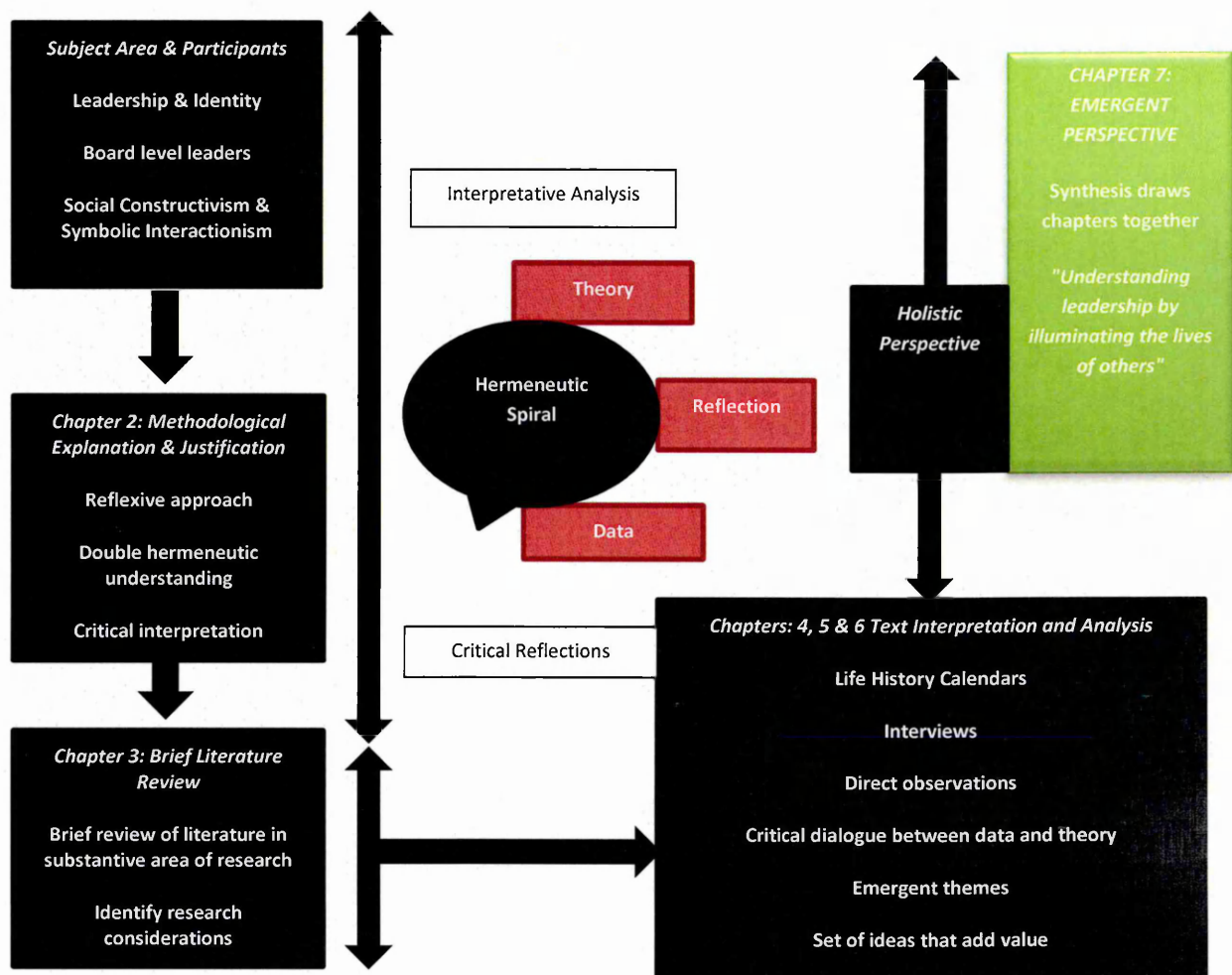
In this chapter attention will be paid to the first theme that has been identified 'Becoming a Leader'. Within the literature review chapter it was acknowledged that self-identity is something that develops and continues to develop over the span of our life, with life being a process of developing self through socialisation, which is a dynamic and on-going activity throughout the course of our life (Mead, 1934). Within their biographical accounts, and during the in-depth interviews, the social actors all discussed aspects of their childhood and other times in their lives that they related and associated with becoming a leader, legitimising themselves with the concept at various stages of the life course.

In this chapter illustrative examples of the social actors' perceptions and interpretations of association with the term leadership have been provided to

illuminate how this played out for the social actors throughout the duration of their lives. In order to frame the social actors' discussions on becoming a leader I use the frame of development provided by Piaget (1936) on childhood development as a foundation to frame understanding, but draw more widely on the work of socialisation processes of Vygotsky (1986) and Mead (1934), as these were important aspects raised by the social actors in their biographical accounts, with socialisation processes seen as important aspects for associations for the social actors leadership identities.

4.2   Childhood Development

Piaget's work from a constructionism perspective sees cognitive development as a progressive reorganisation of mental processes due to environmental experiences, where children construct an understanding of the world around them based on what they know and what they discover in their environment, moving through four stages of development. The four stages are sensorimotor stage, age 0-2, where infants learn mainly through touching objects and manipulating them and physically exploring the environment; the pre-operational stage, age 2-7,where children master language and use words that represent objects and images in a symbolic fashion, developing language categories that are socially and culturally provided in their environment; the concrete operational stage, age 7-11, where children master abstract logical notions and are ego-centric, and the fourth stage, age 11 which is the formal operational stage, where the child is able to grasp ideas and review possible ways of resolving and coming to decisions.

Kevin, one of the social actors, gives account of when he was 8 or 9 years of age and association with his own leadership:

> "As a youngster I grew up in Teesside and I had a gang called the Teesside Tigers and I was 8/9 years old then and I was the leader, definitely the leader of the gang.... this was because we met in the coal bunker in my house and I kept a register and organised events and I instigated everything. Others always referred to this as 'Kevin's gang'. This is what started my journey for being a leader and to develop my abilities to lead a team" (Kevin).

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During his account Kevin discusses the association of a childhood gang and being the gang leader. He refers to the symbols associated with the events including the rituals of meeting at his house in a private setting, in that he kept a register of attendees and that the gang was named after him, which gave him ownership. As the leader of the gang he also took responsibility to instigate and organise events. He also makes inference with his journey into leadership as an adult and leading others. Kevin also identified his motivation for wanting to be a leader

> *"I'll start in my early years, but this has had less bearing on the impact of my leadership style today, but more of a driver for wanting to be a leader, cause not everyone wants to be a leader do they... some people are very happy being followers and are comfortable with that. So what were the formative things that inspired me to being a leader.... going right back warts and all I was adopted at 6 weeks old and I've learnt to understand that part of that has shaped me to be fiercely independent and I do not want to be controlled - I want to control me and be in control of me. So for me I believe that if you are the follower then you are controlled and have less chance of controlling and being controlled if you are a leader" (Kevin)*

Kevin acknowledges that from an early age he always knew he wanted to be leader and not a follower outlining his desire to be a leader in later life, which links to identity development and identity achievement (Marcia, 2002). He also outlines that being adopted as a baby drove his independence and his desire to be in control and associated follower status as being out of control.

Returning back to identity development and building on the foundational works on theory of identity development during adolescence by Erickson (1950, 1968), Marcia (2002) outlines the position on occupation and ideology, which relates to an individual's personal investment in forming an identity (referred to as commitment), or whether they are exploring alternatives so are undecided (as identity crisis). According to Marcia (2002) an individual's status in developing an identity can be resolved in four ways. 'Identity diffusion', which is the status of when individuals have not yet experienced a crisis, or made any commitments. Not only are they undecided about occupation and ideological choices, they are also unlikely to show any interest in such matters. Secondly is 'identity foreclosure' and is when the individuals who have made a commitment but have not yet experienced a crisis. This occurs most often when parents hand down commitments to their adolescents, usually in an authoritarian way,

before adolescents have had the chance to explore different approaches, ideologies and vocations on their own. During his account Mark discussed where he had the option of taking on his father's business during his mid adolescence but felt that it was only a means to an end and wanted more than that could offer him. He also showed a desire to be a 'manager', making reference of not seeing the association of business ownership as management.

> *"I went back working for my dad in my late teens, so I always had a fall-back position and went back doing that. I carried on doing what I had done before and it was a job, an income, a means to an end. I did have some thoughts about taking over the business, it was a successful business, but I always wanted more than that would give me as I always knew I always wanted to be a manager".* *(Mark)*

The third status is that of 'identity moratorium' and is when the status of individuals who are in the midst of a crisis but whose commitments are either absent or are only vaguely defined and the fourth stage is 'identity achievement'. This is when the status of individuals who have undergone a crisis, but also made a commitment (Marcia, 2002). In Kevin's account he identifies with identity achievement, by acknowledging that he didn't want to be a follower but a leader, making a commitment to being a leader. He also discussed his adoption as a baby and the impact that had for him, his identity and for developing individuality. Within his account Kevin described an experience from his childhood where he made a conscious decision to demonstrate his leadership skills

> *"My last year of primary school at 11 years old, completely at my own violation I decided to write a play and I got a group of people and we were given permission to do the play - it always showed that I could get a team together even at that age. This for me was not about leading others, but leading myself to push myself out of my comfort zone and it was not about an external stimulation from someone in authority, not the teachers but something I pushed myself to do, taking a lead"* *(Kevin)*

Kevin outlines how through deviant behaviour he motivated others to take part in his play and how he sought permission to allow himself and others to perform the play.

He implies that the act of performing the play was not about the involvement of others per se, but an act to challenge himself, something that he instigated, rather than someone telling him what to do as a form of boosting his self-esteem.

According to Piaget (1967) the first three stages of development are universal, but not all adults reach the fourth formal operational stage, with the development in part on that stage being part of schooling. Piaget suggests that adults of limited educational attainment can therefore continue to think in more concrete terms and remain more egocentric. Kristian in his account referred to his own schooling experiences when comparing himself to one of his siblings

> *"So I'm 45, so was born in 1970 and I was really fortunate to go to a really good school in Birmingham, a grammar school and I was really fortunate, so me and my sister went to that school and my younger sister didn't get in and the educations we got were completely different and our lives are completely different.. I went onto university to study history and she didn't" (Kristian)*

Within this account Kristian discusses the shift from concrete operational stage to formal operational stage and how his formative schooling enabled him to eventually progress to higher education and how he compares himself to another sibling who didn't take the same educational path. Anthony makes reference to his socio-economic background and his educational experience and progression into higher education, with his early aspiration to be a leader of business

> *"So I went to a good grammar school in Liverpool and I did well at 11+ so was able to go there and then high school... really the environment I grew up in was working class, my dad was a welder and my mum a supervisor at Littlewoods and it was that time when people like me didn't go off to do a degree so I needed a trigger to do that.... so I was quite clear I wanted to be a leader of business as I wasn't happy with how things were being done, so in order to change things I needed to lead from the top, which was the logic and drive.. so I went onto do a degree and did two industry placements " (Anthony)*

Anthony outlines how he set out a career path for himself from the age of 11 to become a business leader of change and how the opportunity of attending a good grammar school facilitated his progression into higher education, which included industrial work experience during his early adulthood, which was an unusual way to study in its time, implying that structure and purpose is important for him.

4.3   Childhood Development - The Social Self

Vygotsky (1986) presented that in addition to the processes of learning as suggested by Piaget (1967), development is also inherent on our social structures and interactions as we have seen in some of the illustrative examples above. Vygotsky saw that the opportunities for learning available to children from various social groups differed considerably and that this strongly influences our ability to learn, in other words our learning ability is not immune from the social structures in which we are embedded, with some constraining children's cognitive development.

Mead (1934) discusses the concept of social self through symbolic interaction which emphasises that through symbols and interpretations of meaning and relates this to childhood development. According to Mead, infants and young children develop as social beings by imitating those around them, for example through play. Children's play evolves from simple imitation to being able to act in a different role. Mead called this step 'taking the role of the other', or learning what it's like to be in the shoes of another person. It is only at this stage that children being to acquire a developed sense of self. Children start to understand themselves as separate 'agents' as a 'me' by seeing themselves through the eyes of others. Mead suggests that we develop self-awareness when we can separate and distinguish the 'me' from the 'I'. The 'I' is the socialised infant or the wanting child. The 'me' as Mead outlines is the social self. Individuals then develop self-consciousness by coming to see themselves through others eyes, or 'the looking glass self'.

A further stage of development according to Mead occurs when the child is eight or nine years old, when children take part in more organised games, rather than individual and unsystematic play. It is during this time that children begin to understand the values and morality to which social life is conducted. To take part in organised games children must understand the rules of play and notions of fairness, for example taking turns or sharing, or if you don't do something you are removed 'out of the game'. At this stage children start to grasp as Mead describes the 'generalised other', or the general values and moral rules of the culture in which they are located.

Mark discussed in his account the impact that an extra-curricular school social activity that involved playing by the rules of the game and how that had an impact on his leadership identity

> *"So, going back to school and starting to play rugby, that team ethos, different skills and strengths to be in that team, that high performing team, so that epitomises what I've done in business... so the fact that 5 heads are better than 1.. so despite the fact that I am Mr Arrogant at times I am a believer you need a group of people to have ideas, suggestions and plans, so yes 5 heads are better than 1 and this is always in my mind an ideal model to use in business" (Mark)*

Here Mark discusses the social environment that he was part of and from that experience how he developed certain skills and approaches from his early socialisations of playing rugby that he has taken into adulthood. He refers to the sport of rugby as being high performing and the importance of having more than one person as part of a team. He labels himself as 'Mr Arrogant', but acknowledges that when playing sport and wanting to win involves team work and playing by the rules of the game. He acknowledges that in order to do this you need to have different people bringing different strengths to the team in order to win the game. Anthony recalled a time at school when he wasn't aware of the rules of the game and how if he had he would have performed differently to win a scholarship in mathematics

> *"The trigger points for leadership along the way... the big one was I was quite bright at school, particularly in maths and we had the 11+, but I didn't think about it.... I then went into the school hall and there was an award ceremony for two scholarships which was unknown to me and two people, a boy and a girl, as it happened got the scholarships... I came third and I got a football.... I didn't even know and if I had I would have tried harder....." (Anthony)*

Ivan also discussed how the social activity of formula 1 stock car racing that he experienced during his adolescence has been carried forward into the way he approaches adulthood and the shaping of his own leadership and business identity

> *"an outside interest that helped shape me as a business person and as a person generally, from the age of 13-14 I was part of a formula 1 stock car racing team and as a pit crew member... this was a very, very special 10 year period which I*

often reflect on from a leadership and business perspective. I was part of a team of 6-7 people working most nights during the week towards the motor racing we did every weekend. None of us were paid but the feeling of inclusion in something special a 'common goal' was what motivated us along with the camaraderie and fun that we all had doing it.. you try and replicate that in your business, that common goal, that team spirit" (Ivan)

Ivan spoke fondly of a time during his adolescence and early adulthood he was part of a small team all working towards a common goal, that of winning formula 1 car racing. He acknowledges the self-sacrifice of the giving up of his social time and how economic drivers were not important in this scenario, but that camaraderie, having fun, being included and winning were important to him. He acknowledges that these are the things he tries to replicate in his own business.

4.4   Socialisation Agencies

Socialisation agencies are groups, or social contexts, in which significant socialisation occurs. Primary socialisation occurs in infancy and childhood and provides the most intense period of learning about culture (Durkheim 2011). It is during this time we learn behavioural patterns and language for later learning. During the primary socialisation stage the family is the main agent for socialisation. Kevin describes a time in his childhood during the primary socialisation stage where he deliberately stepped outside of relying on a significant other

"At 16 I got keen on cycling and was doing 400 miles a week, I was doing everything to push myself and I learnt to be resilient... when you are 70 miles away from home on a dark and wet night you have to be able to keep going... so you have to dig deep to get resilience and perseverance and it's not about relying on anyone else, so finding a phone box in those days with a handful of change in your pocket and ringing your dad and saying come and get me was not an option... I knew what answer I would get... on your bike... you got there, you get back... so I had to have belief in myself" (Kevin)

For Kevin cycling was an act in which he could challenge himself, within his account he doesn't make any reference to undertaking the cycling to develop fitness levels or be

part of a social group, but an act in which he can independently challenge himself to test his personal resilience, by persevering by cycling 400 miles a week. He also refers to being independent by not relying on others.

Secondary socialisation follows in later childhood and into maturity. In addition to family other socialisation agents come into play including school, the media and eventually the workplace. Social interactions in these contexts also shape and influence our identities, values and beliefs that make up the pattern of culture or macro-system. Charles outlined how changes in the primary socialisation context had implications for his identity during his adolescence

> *"So my early personal history if you like was going to boarding school at the age of 7 for 10 years, then my father dying when I was 14 - I'm sure that made me personally resilient and able and happy to operate solo. This doesn't mean to say I prefer to operate in these situations all the time, but I can operate in this situation if I need to. So under pressure not a lot fazes me... so if I'm in a hospitable environment I'm not fazed....don't get me wrong I'm not saying my early years were traumatic or anything like that, but it did give me the adaptability to adapt to different environments, people and made me self-supporting. My parents were around in the background but I didn't see them for weeks and weeks.... (Charles)*

Charles discussed how during the concrete operational stage of his childhood how his primary socialisation changed from family to school and the loss of his father developed his resilience, independence and made him self-supporting. Within his account he also discussed how he spent longs periods of time away from his parents.

4.5   Hidden Curriculum

Within Western society the educational system and attendance of school prepares individuals for work and for future life courses. Often referred to as the 'hidden curriculum' educational social constructionists outline how the rituals of school life can shape our behaviours and attitudes, with the expectations that we have to be quiet in class, being punctual for lessons and to obey the rules of school discipline and punishment. During school we are also expected to accept and respond to those in

authority and the reactions of teachers can have an effect on the expectations children have of themselves. As outlined by Illich (1971), young people should know their role in life to know their place and to sit still in it. Ilich's (1971) advocated the de-schooling of society, suggesting that it can have consequences for people moving into adulthood. Ray conveys an account from his childhood

"Before that time I was very ill and at age 7 I was really ill and my identity was 'I was very stupid' and the doctors and teachers told my parents I was a year behind for my age and I needed 10 hours sleep a night and I decided at that point so what's the point of working then.... I carried that with me for a long time and it was only when I was 28 I learnt that by doing you become and I also found that by listening and by listening to others I learnt" (Ray)

Through illness and interruption to his schooling, and through taking on feedback from significant others, Ray took on the identity of 'I was very stupid'. Within his account he outlined the impact on his attitude towards working and how that progressed into adulthood and lasted for twenty years. During adulthood he acknowledged that to help him learn he developed the skills of listening to others.

Peer groups also are often formed in schools and keeping children in classes according to their age reinforcing the socialisation of those of the same age. There are also rituals and ceremonies performed in school including being house captain, or head girl or boy, with peer relations having implications for childhood and adolescent development and for shaping attitudes and behaviour of individuals (Corsaro 2014). Louise conveys her first recollection of performing leadership behaviours and being the head girl in brownies

"I guess it comes back to reflecting back and at what point did I start demonstrating leadership behaviours. I remember events in school like being in the brownies and guides and being head girl. Everything I've done in life I've taken on leadership roles and got involved. So it's something about responding to opportunities in life and I look for them and grab opportunities. How can I be seen and have an impact, they are the things that have always driven me in stages of my life" (Louise)

For Louise leadership identity is concerned with seeking out opportunities and getting involved. She also outlines that she is motivated where she can get noticed and where she can make an impact and where she can demonstrate leadership behaviours.

Charles also discussed leadership identity as something that he links back to his childhood and associations with the school and role identification

> "So probably being back at school I had to influence things, but it's not a conscious thing at the time…. you can be naturally good at it, or naturally bad at it. So think about school and school captains you knew who were the good and poor ones, so I suppose during school years I showed the first signs of leadership." (Charles)

4.6 Identity in Adulthood

Not all of the social actors associated leadership and identity as part of childhood or adolescence, with some of the actors association came within adulthood. Kotre and Hall (1990) point to identity issues in middle adulthood in terms of one's shifting time perspective, greater sense of personal power and the re-claiming of opposite-sex qualities in their discussions of changing personal identity issues at midlife. Erickson (1963) describes middle adulthood according to the development and consolidation of generativity drives and the beginnings of the search or an ultimate meaning to one's life and life experiences. In the area of work and vocation one of the individuals re-evaluated their satisfaction of their leadership identity

> "It crept up on me….. there is no 'ah' point but you realise where you've come from when you look back. It wasn't just being the chairman of the XXXX group but in 1986 we had over 6000 events running in Sheffield and this was listed in the Star and then it's when people came to me that I realised I was a Merlin" (Ray)

In this account Ray discussed his acknowledgement with his leadership identity, but not with the occupational role, but with the wider community contribution that he had made. Erickson et al (1986) have argued that adults in later-life are generally concerned with what will happen to their society after they die and what legacy they

can leave. The community, for some, offers confirmation of one's social identity and a chance to shape the future of one's social group as illustrated by Ray's quote. For others, the community offers recognition of other elements of ego identity (Coleman, 1995). Ray also associated himself as being 'a Merlin', who is a wizard, featured in Arthurian legends and associated more recently in popular culture.

Kristian, identified with his leadership identity as being associated with a leadership role that involved the role of Managing Director, acknowledged by a significant other, which was important for him

> *"It came at the time when I got the role in (name of organisation), it was my boss at the time who said right now Kristian you are 'Mr (name of organisation)', and it was then it made me think about me having responsibility for all those people and actually some of the stuff that goes with being a leader doesn't not come naturally to me.. so as an example I don't push myself forward, so as a child or teenager I was not at the forefront and was happy to be in the background a little bit...."*
> *(Kristian)*

According to organisational identification 'the group's standing reflects on the self and as a consequence, because people desire a positive self-image people tend to identify more with high status groups or organisations' (Van Knippenberg and Van Schie, 2000, p. 138). Thus, in an effort to maintain and enhance a positive work-related self-image, when creating work identities, individuals will be more likely to use the identities of the work groups that offer them the greatest perceived levels of distinction and status enhancement. In Kristian's acknowledgement of leadership identity the external validation of being called after the name of his organisation, almost as a father figure and his responsibility for all those employed within his organisation confirmed and validated for him his leadership identity.

Mark also associated his leadership identity with a sense of action, representation and with role identification

> *"I've thought right the way through from (name of a previous organisation) that I was a leader as a contract manger as I was responsible for people and for ultimately producing something and representing the business. When I got my first director role I did think that's my first executive leadership role, and the way I would define that is sitting in board meetings and designing the strategy and taking the strategy from the board table back to the business. To be honest when I took the job I probably thought I was boxing above my weight, so I*

doubted myself and probably thought I'm bound to get found out, all those things. It's quite interesting as I had a discussion with someone last week who's in a senior role in the NHS and she was saying exactly the same thing in that she took on this role about 18 months ago and she still continues to think that they are going to find me out, for not being worthy of the role. I do think it's a confidence thing...."

In his account Mark identifies that the role of contracts manager contributed to his work identity and his association with his occupational identity. Ashforth and Kreiner (1999, p. 417) define occupational identity as 'the set of central, distinctive and enduring characteristics that typify the line of work', which in this case being a contracts manager. Mark also identifies with moving from being a contracts manager to securing his first executive level role and the differences in the characteristics of the two roles and the move from manager to strategic leader. During his account Mark recalls the conversation with another senior leader and how they had discussed and questioned their self-esteem and self-worth to perform the strategic leadership roles, almost implying a sense of being found out. The work presented by Van Maanen and Barley (1984) suggest that occupations tend to form their own cultures, separate and distinct from an organisation's culture, creating and encouraging ethnocentrism and a sense of group superiority.

They can also guide the values, norms, and belief systems individuals use to judge their own and others' behaviours and Mark outlines how he felt how he would be judged in performing his leadership role. He highlights his self-esteem on his competence to perform the role, which brings into question his self-worth, with him doubting his ability to perform the role of strategic leader. Heine, Lehman, Markus and Kitayama (1999) state we tend to spend time in activities, or being with people, that can protect, enhance and maintain our self-esteem. James (1890) made two points that have shaped contemporary thinking on understanding self-esteem. First he argues that global self-esteem has the qualities of both a state and a trait and presented that people tend to have average levels of self-esteem that are 'direct and elementary endowments of our nature' (James, 1890, p. 43). With this average tone of self-feeling which each of us carries about and is independent and can be the 'objective reasons

why we have satisfaction or discontent' (James, 1890, p. 43). James believed that the state of self-esteem rises and falls through set-backs and achievements. James goes on to propose that we are selective about what we want to be worthy of 'our self-feeling in this world depends entirely on what we back our self to be and do' (James, 1890, p.45). He also proposed that our self-worth is also developed over time in response to forms of socialisation and social influence (Bandura, 1977, 1991), such as parent-child interactions, cultural norms and observational learning (Bandura, 1991).

4.7   Chapter conclusion

Representational within the narrative of the texts were the perceptions of when the social actors acknowledged when they identified with leadership as part of their self-concept and self, discussing associations with leadership identity at various stages of their lives. For some of the social actors the association was during childhood and adolescence, with them being very clear that being a leader was something they wanted to do in later life. For others it was emergent during their careers and through particular trigger points.

The theoretical frame of the life course, and the biographical approach to the research, has provided in the chapter a detailed exploration of the social actor's perceptions across time and a deeper understanding of identity and leadership for them and their associations and perceptions of becoming a leader. In the main childhood experiences have been cited as the social actor's perceptions of the on-set of leadership identity formation, or the time in which the social actors identified with leadership as part of their identity formation. The work of Erickson (1950, 1968) and Marcia (2002) discussed the important aspect of identity and identity confusion that are based on crisis and commitment. It was also acknowledged that identity changes are emergent and can change in adulthood, in relation to new situations or expectations.

This implication provided new understanding in this area and challenges the traditional forms of how we develop and deliver leadership pedagogy in business education. Identity is a self-portrait that contains many pieces and when working with adult

learners rarely do we work with the participants to further explore their identity formation and key influences and socialisations processes that have helped shaped their understanding of the world. As highlighted development is lifelong, multi-dimensional, multi-directional and plastic and is a co-construction of biological, socio-cultural and has individual factors.

What has been clear within the theme of 'Becoming a Leader' is the impact of the socialisation aspects of the experiences of the social actors and the intrinsic nature to leadership identity formation and this was apparent in most cases. Since role identities are often idealised or fantasied, it appears that for some of the social actors the more they got the chance to play the part, the profounder the legitimation of being a leader was accomplished, implying that the playing fields of sport, being the house captain, head girl in brownies, being a formula 1 racing driver, or being the local gang leader during adolescence provided an environment for which a 'dry run' for performing the role of being a leader could take place.

What this has also highlighted is that identities are not for one's own consumption, with the social actors from a young age seeking role-support in their leadership endeavours. Role-support is primarily obtained from others responses to a person's role performances and the more one can seek positive role-support the more a person will legitimize their role identity. In all of their accounts each of the social actors discussed the importance of role support, or seeking opportunities to get themselves noticed, thus trying to develop an 'ideal self' (Rogers, 1951). As outlined this was particularly prevalent in Kevin's account.

The idea that our worth as people is provisional on our accomplishments and appearance is extensive in Western culture (Greenberg et al. 1986) and so often drives us as to what we choose to do and how we behave in certain situations and how we present our self-portrait in the social world. Hermeneutic tradition embraces the view that life and history are intertwined and this chapter has shown how the actor's social and historical circumstances, in relation to time and place, had implications for their identities which took place in their everyday interactions and social actions (Goffman, 1959, Brown, 2015).

In the following chapter exploration of the perceptions and interpretations of what being a leader is, and what leadership means in practice for the social actors will be explored, bringing to the fore 'presentation of self' (Goffman, 1959).

Chapter 5: Theme 2 - Being a Leader and Leadership in Practice

5.1   Introduction

As set out in the research strategy praxis is much more than describing theory versus praxi and brings to the fore the importance of being reflexive and developing associated reflexive skills. In the research there is a need to be able to as Gidden's outlines undertake a 'double hermeneutic' process, with 'a two way connection between the language of the social science of leadership and ordinary language used by laymen (1979, p.12), and 'the former cannot ignore the categories used by laymen in the practical organisation of social life'. Giddens (1979) pictorial diagram of the 'double hermeneutic' as presented by McAuley et al (2014) is presented again below. As McAuley et al (2014) remind us that 'social sciences theoretical analyses and interpretation of human behaviour are constantly fed back into that which they are about, the social world' (2014, p. 18).

In this research the social world does 'answer back' as individuals make use of discourses available to them to explain or conceptualise their experiences. This process is referred to as the 'double hermeneutic' as presented in the figure below, with the double hermeneutic examining the relationship between social science theory and the practices of human agents. Thus the aim of the research is to provide explanatory understandings inductively grounded in data generated by the social actors lived experiences of their perceptions and interpretations of being a leader and leadership.

The double hermeneutic
Hermeneutics: derived from the Greek term 'hermeneutikos' which means interpretation
Social scientists' interpretations: the development of organisation theory that describes, explains and criticises the various forms that organisations take
The domain of organisational theory
The double hermeneutic: the transition of ideas and practices
The domain of organisational practices
Social actors' or agents' interpretations: the meaningful construction of action that results in the everyday practical, creation and maintenance of organisations
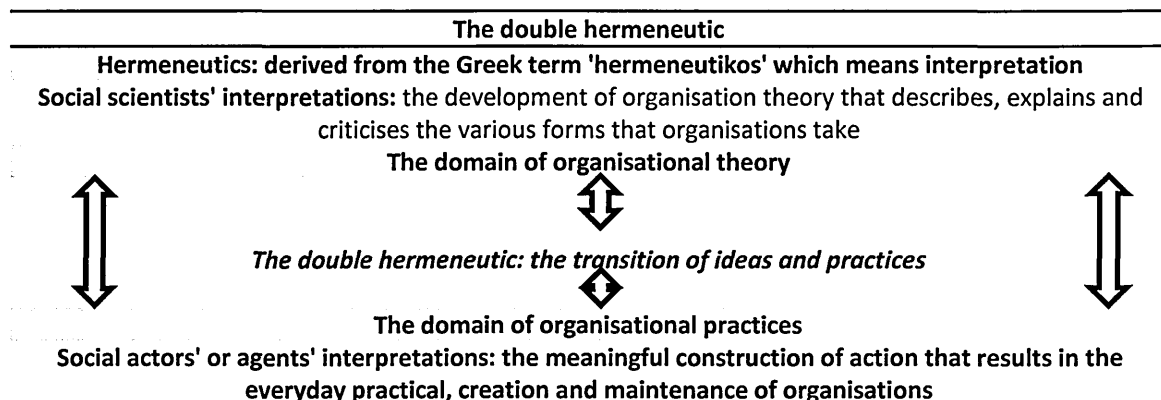
In the previous chapter attention was paid to the first theme 'Becoming a Leader', in which many of the social actors made association with being a leader and leadership during their childhood and adolescence, bringing to the fore implications for their social selves. In this chapter attention is paid to the social actors' perceptions and interpretations of being a leader and leadership in practice. In this study it was important to understand the social actor's world views and two of the lines of inquiry that came out of the initial literature review were:

- That the research needs to seek to understand the everyday lived experiences of the research actors by using biographical and temporal approaches (Giddens, 1991).
- Examine if the theoretical leadership discourses manifest themselves in the research actors everyday language, actions and interactions.

When undertaking the interviews all of the social actors discussed their 'espoused values' (Argyris and Schon, 1996, 1983), or their strategies, goals and philosophies, for how they performed their role as leader and what this meant for them and their role identities. As the chapter unfolds' a very wide spectrum of leadership is presented, occupying a variety of contexts. Interpretations of the materials provided by the interviewees are presented, which have been related to the materials in the literature in order to further develop understanding. Within the chapter biographical materials and some observations materials from the direct observations days are also presented and have been drawn upon to show how the actors have understood different aspects of leadership in their particular context and associated implications for their identities. This chapter is presented as a series of leadership themes with each of the participant's story of leadership illustrating the various themes of leadership presented. Within some of the illustrations are examples of the double hermeneutic in action, where some of the social actors made use of the discourses available to them to conceptualise their role of being a leader for others.

5.2   Leadership as Influence, being the Corporate Player and Citizenship

In the following section I use the interview, biographical and observational materials of Louise in her role of Deputy Vice Chancellor of a large University to show how leadership can be defined as 'influence through shared citizenship' (Vogel et al, 1991), with Louise advocating the development of corporate players in her institution for it to secure its position in the University league tables.

In her account Louise discussed how she saw her leadership identity as being concerned with seeking out opportunities and getting involved, implying a sense of belonging. She also outlined that she is motivated where she can get noticed and where she can make an impact as her main motivator "*everything I've done in life I've taken on leadership roles and got involved... so it's something about responding to opportunities in life* ". Within her account Louise discussed how she had deliberately pushed herself throughout her career, making strategic choices along the way, with being continually challenged and leaving a legacy in her roles as being important "*I have taken a deliberate approach to my career and I always knew I couldn't sit in a dead-end job and I needed to be stretched... you know when you leave a legacy it's time to move on*"

In her role as Deputy Pro-Vice-Chancellor of a post-1992 University Louise discussed how she saw leadership as being visionary, setting direction and seeing leadership as being dispersed "*I think it's about having a vision, knowing where you want to get to, having an idea of what needs to be done, it's about being a role model, I don't necessary link leadership and management and I think it's more about thought leadership and really take on that role*"

In Louise's account she speaks of vision, or a destination of where to go, and having a map of how to reach the destination, providing visionary leadership. In terms of herself as leader she identifies with being a role model and brings into the mix 'thought leadership' (Haydon, 2007) which is a classical concept of leadership in the educational context and she identifies it as a shared and dispersed phenomenon, with those who show potential. Distributed or dispersed leadership emphasises leadership in operation at all levels and regions of an organisation, with significant focus in recent times in relation to school and educational

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leadership and is particularly prevalent in those institutes that have a strong policy orientation (Buchanan and Bryman, 2009). Distributed and dispersed leadership concepts draw concepts of leadership in a variety of forms and are much more aligned with Eastern ways of working than conventional Western ways of working. Within her account Louise identifies the traits of reliability, or being answerable, inviting those around her to participate in the challenge of doing things differently, becoming agents of positive change, to challenge the status quo, bringing those into the fold those who show potential as oppose to those that have experience *"I also challenged where we made appointments to XXXX and in my opinion you don't always need to serve your time, and where there is lots of young talent coming through, I've given them the chance to develop"*.

Louise's account implies the use of referent power (French and Raven, 1959), which is commonly associated where group members respect a person who is competent. As Louise says *"a title doesn't give you respect, it's about earning it"*. Louise's account also implies the use of reward power to those that *"show potential"*. In Louise's account she sees herself as a role model to others and in her account she identifies with corporate identity and for her that's how she earns her right as leader, through modelling herself as the prototypical corporate citizen; *"I'm very much a corporate player, so you have to have a corporate identity. There's something about challenging, but you have to display an external face. You have to take that corporate player image and sometimes middle managers get that wrong"*. So Louise has expectations that others also need to adhere to the prototypical corporate ideal. In Louise's account she implies she shares the power with a chosen few that are trustworthy, accountable and can be relied on to undertake positive change, through shared citizenship. Drawing on notes from my field work I include an extract in where Louise performs her role as leader, where she works with others within her institution to try and develop others to become corporate players as strategic leaders during a monthly planning meeting.

During the observation Louise invited me to observe a 'front-region' scene and set out the agenda, the timelines, and her desired aims and objectives for the meeting in order to present a single stage routine (Goffman, 1959). During the scene setting she made reference to key strategy vocabulary, including vision, mission, strategic intent, strategic flexibility, stakeholders, emergent strategy, stretch objectives, with the

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overall aim of *"securing our patch"*. In her quest to develop the attendees into corporate players, to help secure *"the institutions patch"*, she had support from *"key custodians"*; the Head of Quality and the Head of Finance, who intermittently made reference to quality procedures and resource capacity. In addition to the custodians, another main character brought competence, performing the role of Strategic Leader and Head of Employability and Education.

During the updates on strategic progress the shouting out of questions and personal input was not permitted in the meeting and attendees were only able to ask questions of each other during the meeting with the indicator of the raising of ones arm in the air, or the waving of a pen. Louise brought the conversations to an end, by closing the meeting *"right, we are all clear, it's time to just crack on now and do it, then we can review in a years' time"*.

In this observation it was clear that Louise was much defined on her role as deploying and delivering on the corporate strategic agenda, with her overall aim to develop the capabilities of her executive members into strategic leaders, ensuring the institution *"secured its patch"*, with the ultimate aim in driving up her educational institution up the league tables. In the meeting that was observed Louise promoted consistency of approach inviting all faculty representatives to present their strategic updates. This was not always achieved with some Faculty representatives not meeting their Faculty strategic objectives. Where this was the case Louise had designates which she referred to as 'custodians' to help faculties achieve their strategic objectives, to minimise risk in them not delivering their corporate agenda objectives. She put separate meetings in place to follow up where objectives had not been met.

During the day there were instances where key players of her leadership team used the back-stage (Goffman, 1959) to inform Louise of progress. Following the Monthly Strategy Meeting the three custodians (Finance Director, Head of Quality and Head of Employability and Education) all informed her where representatives had either failed to deliver the Faculty goals, or had not wanted to develop into corporate citizens during her absence from the meeting. The Finance Director and Head of Quality played the roles of 'informers' (Goffman, 1959, p.145), where they highlighted where

lack of perceived engagement had taken place by Faculty representatives during her absence at the Strategic Planning Meeting.

The Head of Employability and Education during the day played the role of 'spotter' (Goffman, 1959, p.147) by making comments to the audience, including myself, of what was going on and what Louise expected with regards to 'securing the institutions' patch and their role of being a corporate citizen in a HE institution.

Throughout the observation day Louise made reference to others of her experience of working in competitor institutions, demonstrating a benchmarking approach to put her performance across HE. Her account implied she used her position as a bargaining tool to ensure that her institution 'secured its patch' in the University league tables and played the role as 'the outsider' (Becker, 1966), drawing on competitor information to share with the 'insiders'. She developed symbolic artefacts including Vision, Mission and key objectives to set out the corporate agenda. She used 'strategic' language, citing the words vision, mission, strategic intent, strategic flexibility, stakeholders, emergent strategy and stretch objectives, making inference that she was an experienced 'strategist'. During the day Louise drew on her discipline of being a 'teacher' (dramaturgical loyalty) and took on that persona in all her interactions with others using emotional management tactics and reward power, to seek buy-in from others in meeting her strategic vision and objectives (dramaturgical discipline).

So for Louise she performs her role as leader by developing symbolic artefacts including a clear vision, strategy and plan of how to achieve the vision, sharing her leadership role with those who work with her to challenge the status quo, showing autonomy and connectedness. Within the literature it is acknowledged that autonomy which is linked to independent self-construal and connectedness which is linked to interdependence has been applied to presumed orientations of males versus females (Harter, 2012).

Building on this from more of a cultural perspective, Yang (2003) suggests that in Eastern-cultures self-actualisation evolves through the process of socially orientated self-cultivation and self-improvement, involving performance of roles, commitments and responsibilities within the group. In individualist cultures these are primarily

guided by individual interests. In individualistic Western cultures, the self is actualised through individual effort through self-enhancement, with the full expression of personal talents and abilities. 'Belongingness needs' in collectivistic cultures, are primarily guided by group interests and esteem being derived from the attainment of personal and internally defined goals, providing for an individual personal-internal esteem (Harter, 2012) and as Louise says *"leadership should be all around us... I want to see staff that challenge and push back and say we can do things differently for the better".*

The leader as citizen is concerned about civic health (Schudson, 1998) and shares interests in producing public goods (Dagger, 1997), with a basis of citizenship as having a sense of belonging to a certain community in which a person becomes active as a citizen. Citizenship engagement for Louise, is about having a sense of responsibility which has developed throughout her career and has displayed itself through her creation of programmes of academic study including health and community studies, sports science, managing diversity among staff, working as part of the virtual reality in medicine and biology research group, running the international scoping mission for health care in Malaysia, running the Children's trust partnership group, being trustee for the safe and sound children's charity, being governor of a grammar school and a trustee. So for Louise, being the Deputy Pro-Vice Chancellor of a University and being an active political citizen are symbiotic.

In Louise's account of leadership she presents a sense of seeing leadership as a social phenomenon, setting out a clear direction and purpose of what needs to be done, providing for others clarity through mission, strategy and objectives. In terms of leadership discourse Louise's account implies that she operates with the discourse frame of 'Leader as Messiah' (Western, 2008), by being the corporate player. By distilling the strategic discourses she creates frameworks and plans to ensure that corporate change agents can secure the institutions patch, looking for workplace efficiencies and change.

5.3   Leadership as Influence and Self-Actualisation

In the following section I use the interview, biographical and observation materials of Kevin in his role of Managing Director of a medium-sized orthopaedics manufacturing company to show how leadership can be defined as 'influence through self-actualisation'. Kevin discusses his use of Maslow's hierarchy of needs (Maslow, 1943) as a form of motivation and emotional management (Hochschild, 1983) within his organisation.

In his account Kevin highlighted that in his early childhood and adolescence he sought opportunities to develop his 'ideal self' performing the role of leader by seeking out opportunities to perform the role to others. Within his role of being a Managing Director, Kevin, also discussed how he saw influence as an important aspect of what leadership meant for him, together with being visionary and setting a future desirable state. For Kevin his own self-actualisation and trying to get others to self-actualise is paramount in his role and identity as leader in his role of Managing Director. Kevin identified the importance of self-actualisation and how it came to the fore for him from an experience encountered during his childhood *"going right back warts and all... I was adopted at 6 weeks old and I've learnt to understand that part of that has shaped me to be fiercely independent and I do not want to be controlled - I want to control me and be in control of me. So for me I believe that if you are the follower then you are controlled and have less chance of controlling and being controlled if you are a leader"*, so for Kevin seeing self-actualisation, and the rewards derived from it, act as a way to help develop his self-esteem and self-worth, saying *"leadership is always about being better; I'm always trying to get better... for me it's always been about filling a gap in my self-esteem, so always wanting to fill the gap of being what I thought was being rejected as a baby "*. Kevin moved on to discuss what leadership meant for him in his leadership role as Managing Director

"It's communicating a vision of desirable future state, for the organisation, a function or an individual. It's about vision for the future. It's about demonstrating the right values, it's about setting priorities, listening which is very important and consulting, no one has all the answers. It's about setting priorities, objectives and managing the right

resources, money, people, developing people. Having the right value set is also important. Sorry if I may also add, I also think inspiring... you need to inspire people to follow you.... how well I'm doing them is another story. Leadership is always about being better; I'm always trying to get better. My leadership style is collaborative, offering a fair helping of inspiration, I go out of my way to help others and fulfil their potential. It's also about resilience and people look to you for guidance. It's easy being a leader when the waters are calm but when you enter choppier waters it's much harder so that's where the personal resilience. I try and maintain a veneer, being measured, tough, but at times we are all human, but I do this in private as it's not very inspiring doing that in front of people". (Kevin)

In Kevin's account he sets the agenda of a future desirable state by being a visionary leader, through setting the rules of engagement and priority setting by consultation. In his account he also outlines the management of assets and in terms of his role as Managing Director is in a position of coercive power and reward power (Raven and French, 1959). He also talks of his personal challenges as leader and how through self-help and self-development strategies and says "*it's a challenge to do them all, but I have done psychometric profiles, 360 and self-reflection*" implying he seeks continuous improvement for himself by working collectively towards self-actualisation and he rewards others through personal development activities, and by using tangible reward power by sharing the leadership role. He discusses the climate in which he operates as being turbulent and how through his resilience and self-management strives to keep his true feelings and emotions under control saying "*I'm not completely unflappable but I do it in private*" to portray a positive self-image when the waters get choppy when presenting himself in the front region (Goffman, 1959).

Rosenfield et al (1995) associate maintaining a positive self-image through self-promotion as a way of maintaining and protecting a person's image, with individuals using self-enhancing strategies through highlighting one's own performance in relation to others. Kevin describes how he differentiates his own performance as Managing Director as being at the 'centre of it', outlining the way he self-promotes through being visible and having responsibility for creating the organisational identity

"I suppose on a day to day level its complex - there are competing needs by different stakeholders and the MD is at the centre of it. It's as much as about managing today's needs, but it's also about managing the business of tomorrow. So it's about creating a vision, compass bearing and it's about consultation to have input to help shape my thinking, and then communication and it is about alignment. That alignment can be difficult with competing agendas, so vision, alignment, managing competing priorities and the whole stakeholder piece... and you have to remain visible at all times.. So I have to create the organisational identity and I have to live it" (Kevin)

Within the leadership literature visionary leadership is seen as the kind of leadership that moves people towards shared dreams (Goleman, 1995). So called visionary leaders therefore work with others to see how their work fits into the big picture. The idea then is that people get the feeling that their work matters and they also understand why and not just what they have to do. In Kevin's account he does this through providing the conditions to help his staff self-actuate. To articulate a truly inspirational vision the leader must be able to convey this with a sense of emotion and understand the others perspective, so emotional intelligence is seen as being central. Visionary leadership therefore is seen as a 'process of giving purpose, or meaningful direction to collective effort, and causing willing effort to be expended to achieve purpose' (Jacobs & Jaques, 1990, p 281). Visionary leadership is seen from a perspective of when a business needs to be re-invented or turned around, with a new dream seen as the better tomorrow. To move his staff towards a *'shared dream, in order to achieve a better tomorrow'*, Kevin discussed how he consciously applied Maslow's (1943) hierarchy of needs to his organisation when the company re-located to new premises

"Then in 2007 we moved premises and I dealt with everything regarding that relocation, so finding the estate, the fit out, the people aspect etc. and I found the change in the physical environment I wanted to change the culture, which we desperately needed. So with all that confidence (following completion of the Institute of Directors programme) I felt able to make those changes and I set about developing a culture change programme. So I bought in some external people in and they ran a survey to find out what was happening warts and all ... there was some prickly stuff in there so we worked on a number of initiatives. It was a range of things and we worked up through

the Maslow's Hierarchy and the basic stuff like food and water, so we didn't have a sandwich van here and vending machines so we put in free vending machines. We introduced work wear and aligned the T&C's for employers, so from weekly pay to monthly pay and everyone got the same pension contributions. The main thing was involving the employees. In terms of the learning in this, as a leader you need to lead change through others as you can't do it all. So I gave the people the permission to come with ideas and implement them".

Within his description Kevin outlined the physical move that he brought about in the form of a culture change, demonstrating his leadership of being collaborative *"my leadership style is collaborative, offering a fair helping of inspiration, I go out of my way to help others and fulfil their potential".* Bringing in expert power (Raven and French, 1959), in the form of external consultants to consult with staff through the use of an employee opinion survey enabled him to address the physical manifestations of the official working practices within his organisation. He went on to say why it was important to understand what people in his organisation were really thinking *"so people hide things in the invisible bubble as I call it, as I'm leader, the head of the organisation, and they only tell you the good stuff and sometimes hide the bad stuff as they think I don't want to hear it. So sometimes I feel a bit distant, but it's a challenge to remain focused, energised, inspiring as it's very demanding but you have to be resilient and be consistent. I constantly think I need to change the energy in the room, particularly if there isn't enough energy, too much energy, or being too technical, so changing the environment and so on occasions it's very deliberate... ."* with Kevin implementing deliberate strategies to apply his self-presentation and self-promotion techniques to facilitate engagement to help develop his social-esteem.

Kevin discussed within his account his continued quest for being the best he can be through self-development and self-help strategies, citing 360 degree feedback and personality profiling as being tools to help develop his self-awareness and reflexivity, stating *"ultimately the MD needs to be the brand as well... so I have to be different"* and within his account Kevin moved on to discuss, how he maintains his leadership brand and being different, by completing various leadership qualifications he's completed and with completion of the appropriate qualifications he sees as being

important for his validation of his role as Director *"I then came back to Sheffield in a technical Director role, my first directorship. So managing this site, the manufacturing site. So responsibility for P&L and having been appointed as a director I needed to fully appreciate what I needed to be as a director as I wanted to be a good director and not an OK director so I completed the Institute of Directors certificate, then the Diploma and then am now qualified as a Director".*

So although Kevin wears the lapels of being Director, in his own admittance he says *'how well I'm doing them is another story. Leadership is always about being better; I'm always trying to get better'*, seeing continuous development as an on-going and continuous quest for self-actualisation. Actualising identity and self-actualisation are seen as two of the main fundamental drives in human nature and Maslow's work is probably one of the most well-known motivational theories in existence. According to Maslow (1943, 1970) actualising identity is becoming what one truly is, with self-actualisation referring to the fact of using one's ability to achieve the meaning of life. Maslow said what a man can be, he must be. Carl Rogers (2004) similarly wrote the curative force in psychotherapy, man's tendency to actualise himself, to become his potentialities to express and activate all the capabilities of the organism.

The concept of self-actualisation was brought to prominence in Maslow's (1943) theory 'hierarchy of needs' as the final level of psychological development. It is perceived that this concept can be achieved when all the basic and mental needs are fulfilled and the actualisation of the full personal potential takes place. Maslow argues that self-actualisation does not determine one's life; rather it gives the individual a desire, or motivation to achieve ambitions. In his theory Maslow believes that people have lower order needs that in general must be fulfilled before high order needs physiological, safety, love and esteem needs (Maslow, 1970). In his hierarchy of needs he shares he typifies them in five levels which he suggests should be satisfied in order to reach another to reach the highest level of need. The term self-actualisation refers to using one's abilities and skills to achieve as much as one can possibly achieve and this can be achieved by passing through the stages of the hierarchies as presented below.

Maslow's Hierarchy of Needs

The original work by Maslow (1943) was developed and presented without management or organisations in mind and was developed with regards to societal factors and upon the mental health of individuals and his book was not written with managers and leaders as being the target audience. It was also developed at a time prior to the country having a social welfare system in place, so a time when survival at the basic levels were at their peak following the second world war, with the National Insurance Act not coming into play until 1946 and the National Assistant Act following in 1948. In Maslow's original work he hypothesized that physiological needs of people were generally 85 percent satisfied, safety needs 70 percent satisfied, social needs 50 percent satisfied, ego needs 40 percent satisfied and the self-actualisation needs 10 per cent satisfied and it was only the unsatisfied needs in the individual act as motivators, therefore implying self-actualisation is an activity to help with building self-esteem of an individual. Maslow's work has been misrepresented to such a degree that what people think he said is actually more important than what he actually said (Huczynski, 1996), with interpretations being transformed from moving from a societal average to an individual needs score.

Other commentators point out that a key problem with Maslow's approach is its focus on the personal growth of the individual. Hanley and Abel (2002) argue that social connections are marginal to Maslow's view of self-actualisation. Referring back to the

five stages of the hierarchy of needs, it can be seen that social needs including love, esteem, prestige and status are relegated to stages three and four and hardly feature on the radar of the ultimate fifth category of self-realisation. Although these social needs are necessary stepping stones up to the top, they do not provide the ultimate goal for the individual seeking personal fulfilment, suggesting the manifestation of ego-centricity. Maslow (1987) outlines that once social needs such as love are satisfied 'the true problem of individual human development begins, namely self-actualisation' (p. 136). This is of course understandable given the central role of the individual in the dominant Western paradigm. Nevis (1983), presents an inversion of Maslow's hierarchy from an Eastern paradigm perspective as follows, implying that acceptance and belonging needs can be met in alternative ways.

Self-actualisation in service of society

Safety

Physiological

Belonging
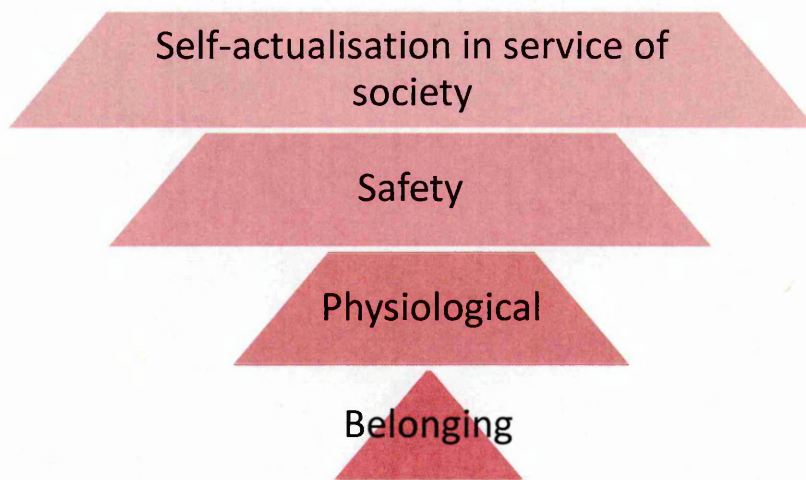
Referring back to my field notes from the observation day Kevin wore a dark blue suit and a white shirt. He made comments to me that he associated being at work *"as wearing my suit and then at home I put on my rugby shirt", so at work I am a bit more serious, out of work I'm much more fun"*. On his desk he had a mug that had the slogan 'keep calm, I do karate', implying he expected people to manage their emotions in the work place. During his interview he said that he didn't do emotions and that he recalled a time when a *"person got heated and their reaction was to create like a child and they stormed out of the office"* and *"some people find it hard to manage emotions, but people have to manage them"*, giving off a performance of being what he describes as *"emotionally neutral"*. Throughout my observations of him he did make reference to

him being the 'Director' and that he took on that persona in the workplace by being 'emotional neutral' and 'serious at work'.

My observations of Kevin were limited during the observation day in that he invited me to observe two one to one meetings; the first with the Finance Director and the second with the Innovation Manager. During my observation of Kevin during his meeting with the Innovation Manager their appeared to be power relations in play (Costas and Fleming, 2009), so rather than 'staging a single routine' (Goffman, 1959) the meeting was driven by Kevin. An extract of the meeting is presented and the scene is a de-briefing meeting which was to discuss a manager's strategy day that had taken place the previous day. Richard, the subordinate to Kevin, had run the day, under the guidance of Kevin. Before Richard entered the room Kevin informed me that Richard had been part of the executive for four years. This scene plays out the actor-director role (Kets deVries, 2006), where Kevin had selected Richard from his cast and assigned him a role in helping the other managers to self-actuate.

> *Kevin - What are your views on yesterday's meeting?*
>
> *Richard - I was really concerned with how I came across, but I was happy with the outcome... what do you think?*
>
> *Kevin - It was a good meeting and I don't think you should be anxious... you got a good balance of supporting and feeding back to people on some developmental points.*
>
> *Richard - Thanks for that as I find Andy so black and white and he's bloody good at it... but I have to work with you and part of that is making him comfortable... I was seeing his behaviours at Rothay Park coming through yesterday...*
>
> *Kevin - One thing I was concerned about was the output and I'm mindful of next steps, we only have a few vital objectives and we need to have comprehensive and coherent objectives. Having 4 objectives for each team member means we can track their performance.*
>
> *Richard - I'm glad we've got your commitment to carry on learning, it's encouraging.*

During the observation Richard gave unconditional admiration to Kevin. In the scene Richard played the passive part with Kevin being more active creating in this instance equilibrium.

Following the observation of the meeting Kevin also asked me for feedback on his performance in the meeting seeking my approval to help him feel legitimized in his role as leader (McCall and Simmons, 1978). When people 'idealise' too much about their roles, they continually seek support for performances so that they can gain positive emotions to help them validate and internalise the role identity. McCall and Simmons (1987) point out there is always some dissatisfaction by individuals about how much their role identity has been legitimised by audiences, with the most distinctive emotion among humans being to drive to acquire support for their idealised conceptions of themselves.

During the observation Kevin used 'dramaturgical discipline' by controlling his own emotions and remaining 'emotionally neutral and serious' in his role as leader. He controlled the emotions of others in meetings by using rules of play, including ball throwing, the raising of hands and turn taking before managers could communicate their views. Kevin demonstrated 'dramaturgical loyalty' by testing for the emotional commitment of others and where individuals didn't demonstrate this then autocratic leadership tactics were applied by using coercive power (French and Raven, 1959). Kevin demonstrated 'dramaturgical circumspection' by minimizing risk of his own performance by allowing me limited access to observe the 'right audience' and the length of time he allowed me to observe his performance (Goffman, 1959).

In his account Kevin seems to operate from the frame of 'Leader as Therapist' (Western, 2008), implying that he takes a humanistic position encouraging personal growth through self-actualisation, using emotional management tactics (Hochschild, 1983) and elements of performance control, with Kevin striving for disciplinary power of his leadership team (Townley, 1997). As commentators have highlighted this can cause individualisation and as Kevin acknowledges in his account he sensed being distant from others and operating sometimes in an 'invisible bubble'. Therefore in Kevin's account influence through self-actualisation paradoxically appears to be driving a gap between him and others when trying to perform the role of leader.

5.4   Leadership as Influence, Self-Determination Theory and Personal Resilience

In the following section I use the interview, biographical and observational materials of Charles in his role as Group Managing Director for a medium-sized engineering company. The account shows how leadership can be defined as influence through Charles demonstrating personal resilience and being heroic in his actions. For Charles, he also defined leadership as influence and involving others, but he added a slightly different perspective, discussing being able to remain calm under pressure, avoiding panic, problem solving and being challenged as being central to his role as Group Managing Director *"It's about enabling your organisation, your team to succeed, whatever that might mean to its optimum. It's to draw everything out of that team to get the best on a continuing basis.. essentially it's the people, but in my view being calming and avoiding panic. It's also about taking good decisions under pressure..."* *(Charles)*

In his account Charles acknowledges the people aspect of leadership, also coming from a position of coercive power (French and Raven, 1959), but pays more attention to himself as leader and his approach when dealing with difficult situations, or during times of crisis. He also makes reference to self-control when the going gets tough, and how throughout his career he's built a reputation for his self-regulation, self-determination and personal resilience.

Intrinsic motivation is the prototype for autonomous or self-determined activity. When people are intrinsically motivated they experience their actions as inherently satisfying and enjoyable (Ryan and Deci, 2000a). Although intrinsic motivation is often associated with spontaneous experiences (Ryan and Deci, 2000a), it is nonetheless relevant to the selection and maintenance of identities. Thus a child who loves to climb, run and jump could in adult life become an athlete, or a child who enjoys building and manipulating objects may become a craftsperson. Early experiences of intrinsic motivation can supply the impetus for a person's choice of a lifestyle or career that ultimately becomes part of their identity. Charles discussed how when he was younger he worked in the family run engineering business and what he took from that experience *"our family engineering business that had been in the family for 5 generations and I worked*

there from about 14 years old ... the majority of the time was working on the shop floor and from there I knew I had to be self-sufficient and stand on my own two feet"

Self-determination theory does not always imply that our identities as adults adapt from things we enjoyed as children (Ryan, 1995), but through the socialisation process as we move through life people are exposed to identities, or aspects of them, that may or may not be intrinsically appealing, but may have instrumental value or importance. In Charles case the intrinsic motivators of problem solving and decision making in difficult situations are important to him and form part of his personal, social and role identities. Charles within his account also discussed his commitment and enjoyment of personal endurance activities

"Quite interestingly I am good at that in my personal life as well, so I undertake personal challenges and get into potentially dangerous situations. I don't get emotional, but I make quite analytical decisions in those circumstances"

Charles moved onto discuss how he used his skills of self-control and self-regulation throughout his career *"A company wanted someone who understood the finances and had an understanding of engineering, so I had both... I did sort it out, so from then on I'm sorting things out... So I did the same for XXXX, who was in a difficult position... turned that around and then did the same for XXXX, again business turnaround jobs. The first one was working here as finance director. It was quite a small business then and I've been on the board ever since, but I did leave for a period of time and run my own business and I've also served other companies. Cut a long story short I came back here as it had got in serious difficulty and I was asked to come and turn the business around. So what I'm quite good at sorting out a big task ahead, but once it's settled and sorted I get bored, so I like a constant challenge all the time. One other thing is that I can do is physical challenges, so I do a lot of marathons... so I've done well over 100, but there are plenty of people who have done over 100 as well, but probably not many people have done 30 consecutive ones on the run. So I have an unusually ability in that I cannot run one marathon fast, but I can turn up the next day and carry on and do many... "*

To provide constant challenge through self-regulation and self-control Charles discusses how he undertakes extensive physical activity for self-stimulation, by mastering and achieving high levels of performance and challenging the limits of his ability, presenting to others an image of 'heroic' leader (Manz, Sims, 1991) demonstrating personal capability and achievement. He also indicates that he uses it as an escape from the everyday tedium.

During the observation day Charles invited me to observe a 'front-region' scene at one of the group's branches. On the observation day he wore a dark suit, shirt and tie, the first time I met him he wore a pair of chino trousers, open neck shirt and no tie, hinting a change in appearance when undertaking his duties of Group Managing Director in front of others. During his interactions with others Charles used expressive hand gestures to make his point, with his hands open and facing upright (Goman, 2011). He also used humour. During the meeting Charles played a back seat role and the Operational Manager chaired the meeting. The operations manager concluded with the overall financial performance and Charles gave positive feedback remarks. The team moved onto discuss the imminent visit from the business owner of the group and Charles reminded the team to be prepared for the 'business owners list' and to have a team pre-prepared response. The meeting appeared as a 'single stated routine', with parity of discussion between the team members, which was conducted in a humorous and calm manner. During the observation Charles played the role of 'Spotter' (Goffman, 1959, p. 147) and played a member of the audience during the meeting by providing as much information as he could about the up and coming visit of the group business owner, by analyzing what the business owners list of points could potentially be and sharing that with the audience.

During the back-stage conversations with Charles he expressed his concern about trying to attract good talent into the engineering and manufacturing business and he discussed how he was spending more time in engaging with colleges to try and attract new talent into the business. During the observation Charles used 'dramaturgical discipline' through self-control, encouraging the team to rehearse their story before the business owner's imminent visit.

Charles demonstrated 'dramaturgical loyalty' by encouraging the team to 'own' their areas of responsibility and gave them voice and encouragement during the meeting. Charles demonstrated 'dramaturgical circumspection' by minimizing risk of others performance by encouraging and helping the team members to avoid areas that the group business owner might pick up on.

In Charles account of leadership he presents an image of being the 'heroic' leader by modelling self-leadership through extreme physical activities and being able to 'come into his own' during difficult times. In his account he discussed how he preferred situations where he could deal with challenging situations and discussed how he used the power of his position to make decisions unilaterally during times of crisis. In Charles's account it hints that he comes from a frame of 'Leader as Messiah' (Western, 2008), displaying elements of transformational leadership in the way that he brings salvation to failing business and as he says helps them to go from losing 'an alarming amount of money' to 'turning them around'.

5.5   Leadership as 'Leader as Steward'

In the following section I use the interview and biographical materials of Ivan in his role as Business Owner and Entrepreneur to show how leadership can be defined as 'Leader as Steward'. Ivan, offers an unassuming view of leadership *"Leadership is about setting the tone and the direction for an organisation and practicing what you preach...".* He adds *"I think if you hold a senior position in any organisation everything you do needs to relate to that... so specifics are almost daily, I think as the leader of the organisation you have to be conscious of your behaviour, actions, everything you do every day, in order to allow others to see that, so they can see what should be done. You need to be a role model for the things you are aspiring to be for your organisation and individually"*

He moves to discuss what the essence of his role is *"I am constantly questioning what the essence of my role is to be honest and I would say I am far too operational at times. I'm very much at the coal face combining a mixture of ambassadorial customer facing*

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activities with strategic direction and guiding a management team. The essence of my role though is to lead from the front"

In his account Ivan articulates how as business owner he is central to the modelling on what he expects from all those that represent what he stands for and that of his business. He acknowledges the importance of himself as being an ambassador and as business owner that he has to practice what he expects of others. He goes onto discuss what his business identity is *"our story is we had a very simplistic view of business and our ideal. It was about working for a particular type of organisation and client and working on great projects and that direction has held for over 20 years, we decided what we wanted to do every day for a living and we would get enjoyment, fulfilment and reward and that has set the direction for the past 20 years"*

In the leadership literature the concept of entrepreneur and business owner is often related to the work of Robert Greenleaf (1970) and his work on servant-leaders. Paving the way Greenleaf laid the foundations as 'stewardship' as an alternative form of leadership, from the dominant leadership theories. Perhaps the best way to capture the crux of 'leader as steward' is about passing the present on to the future generation in as good a shape as, or better than, when it was received. Block (1993) highlights his concern when he states what is troubling about ideas like stewardship is that even though they are intuitively appealing, they seem far removed from the heart of the way we run our organisations, so in this perspective it's a move away from 'I lead' to 'I serve'. Some commentators have even developed a framework for how to develop our skills to become Leaders as Stewards, with April, Hendrikz and Peters (2010) suggesting that it involves personal mastery, personal vision, mentoring, valuing diversity, shared vision, risk-taking and experimentation, vulnerability and maturity, delivering results and raising awareness, which are based on the principles of Senge (1990). Senge's principles espouse that all people in an organisation can work productively towards common goals and he brings to the fore systems theory and human values, producing 'learning organisations'.

Levering and Moskowitz (2000), suggest that culturally an organisation operating with role of leader as steward would be open and fair, have comradery and be friendly,

provide opportunities, take pride in work and provide work benefits and security commensurate to the work being completed, which are all the things that Ivan related to when citing his example of formula one racing that he related to during his adolescence when he discusses *"working to a common goal... that team spirit... and camaraderie"* and how he tries to emulate that in his own business.

Within his account Ivan referred to a time when he was younger and how having a period of unemployment was a big deal for him in his early career, but how that provided him with a degree of empathy when dealing with a difficult situation later on in his career *"so I was left unemployed for about a month, so when you ask about what may have shaped you that was a very low point in anyone's life I would suggest, so I took a job selling office furniture on a commission only basis, in order not to sign on the dole as it was then; which was a big stigma for me... but that aspect of my life moved me into what I am today and how I dealt with how I managed a situation in which I found myself in my own business, when I had to make people redundant"*

In Ivan's account he recalls the time when he's had to make some tough decisions due to the economic climate and how he could sympathise with the situation he had to deal with *"To make people redundant during a downturn in business was one of the hardest things I've had to do. For some organisations this may seem like a small beer but for our organisation that was without question the worst thing I've had to do in my business career. During that process I had to be strong and demonstrate some leadership traits that had perhaps not been visible to many previously, we had to do the right thing for the future of the business and I had to communicate this to those who were unaffected by the process and keep them positive whilst we dealt with the situation as humanely and effectively as possible, it was not easy"*.

Commentators suggest that servant leaders portray a resolute conviction and strong character by taking on not only the role of a servant, but also the nature of the servant and in Ivan's account his identity is that of 'rescuer' (Kets de Vries, 2013), or 'White Knight Syndrome' (Krieger, and Lamia, 2009). Rescuers by definition are individuals who have a strong desire and motivation to contribute to the common good and like to please people, but can sometimes find themselves rescuing so much that they find it

difficult to differentiate between their own needs and those of others and as Ivan says *"I would say I am far too operational at times... I'm very much at the coal face* and *my work is very much all consuming"*. In Ivan's account he made reference to having to take on a significant amount of responsibility during his early adolescent, almost taking on the parent role himself during difficult family times, including the loss of his father's family business and the repossession of his family home *"I recall when I was younger, when I was 16, I went through a really difficult time as my Dads business had gone bankrupt and that came with difficulties like a house repossession and all of those things, so at that age and given the family situation I thought that earning money would be a good thing for me as it would reduce the burden on my mum and dad.. so I took a job not for the prospects, but out of necessity"*.

Therefore the compulsion to help for some does linger from childhood experiences, with rescuers often repeating unresolved family dramas and in Ivan's case his identity is that of rescuer in performing his role as business owner and entrepreneur. In Ivan's account of leadership he presents an image of an organisation which is based on his own value set, with the business model based on collective aspiration of working together on 'great projects', where people can continually learn to see the whole together. In Ivan's account it hints that he comes from a frame of 'Leader as Therapist' (Western, 2008) coming from a humanist perspective, providing a workplace that offers those within it to work towards common goals, based on team spirit and camaraderie.

5.6   Leadership as being Inclusive, People Centric and Strategy Deployment

In the following section I use the interview and biographical materials of Anthony in his role as CEO of a Multi-National Building Products Company to show how leadership can be defined as being inclusive and people centric. Anthony discusses his use of Deming (2000) as a form of motivation and structure within his organisation.

Anthony discussed that throughout his career learning and development had been a point of inspiration for him, together with acknowledgement of key inspirational people that he'd met along the way. He discussed that one of the main drivers in

association with his leadership journey was that of being people centric, with him taking a 'people centred' approach to being a leader *"that's the key it's all about the people"*. In terms of his aspirations for becoming a business leader of change, giving power to the people, he recognised early on that's what he wanted to do, drawing inspiration from some significant people during his adolescence; *"there were a couple of role models that helped me in my early years, my Uncle and a teacher, and they prompted me to have the aspirations of being a bank manager and from then complete a business degree and then progress to a leader in industry"*

Although Anthony didn't become a bank manager he discussed how the use of his knowledge in economics and in market research helped him progress through the ranks and how he moved through various roles including being a graduate trainee and marketing analyst, then securing his first sales and marketing director's role aged 29. Anthony's view on leadership centres on two things *"people and customers"*. Interestingly in all the accounts presented by the social actors Anthony was the only person to mention the word customer in his account on leadership *"in all the companies I worked for I've tried to work where they are people and customer oriented and progressive"*. Within his account Anthony gave an example of an incident where the treatment of people in an organisation he worked for clashed with his own personal value set and how that incident helped shape his own leadership persona

"In the early days and going right back to the beginning... so in the 70s there was a lot of animosity between leadership and workers, so the miners dispute, the car factories everyone, so I thought I could have had an influence on this... so it might have been a grandiose thought, but I did want to do something. I went to work as product manager and as a young graduate I was asked to attend a board meeting and we had lunch... we had wine, a three course lunch that was silver service, and next door was another dining room for the workers, and then another dining room for the blue collar workers... to get to those dining rooms you had to walk past and everyone was gawping at us and I was utterly embarrassed.. And that showed the state of the Industrial Relations at the time... so these people were building the trucks and doing the key jobs and they could see the senior management team being fed and watered in an ostentatious way, so this has had a big influence on how I do things differently". For

Anthony being fair and just at all levels of the organisation is important. He went to explain how he did this in the leadership roles that he's undertaken *"so when I joined an organisation, you would usually have people working in silos, but moving that on to an organisation that is based on openness and people working across functions .... So the sales team, the HR team, the finance team all working towards divisional or department goals, not the organisations goals".*

Within his account Anthony went on to discuss what he associated with being a leader *"well I could give you the text book response; setting direction, galvanising people to work together etc., but on a more personal level as I've worked with organisations it's really about energising people to work towards a common direction to achieve results what you set out to achieve. It's also about being a role model to inspire people...it's all about people and getting their buy in - its values based leadership... its team based, inclusive and being fair, having a vision, having a plan and reviewing ... so the two main things really are people and customers"*

In terms of how he developed Anthony also discussed the concept of strategy deployment as a methodology of developing the organisational culture *"so it's all about having clarity of goals, so having an approach of strategy deployment in place set by the board, then using inclusive techniques to bring people in to deliver on the strategy"*

In terms of the management literature Anthony's account has linkage to the work of Deming's (2000) 'Out of Crisis'. Deming's road map and step by step principles are set out in five key steps (Huczynski, 1986). Many of the principles of Deming were used by manufacturing companies and are based on the Hoshin Kanri planning cycle and by the 1990s many US and UK companies adopted as a standard practice. It has since been re-labelled many different names including strategy deployment, policy deployment, managing by results and strategic planning. An analogy for Hoshin Karin planning, is to think of the organisation on a journey towards a specific destination, with the planning cycle as a tool that helps to determine the final destination. An important step is creating breakthrough experiences. The idea is that by using this planning process organisations can breakthrough their current business paradigm and create a new one

that embraces beneficial change, through making sure everyone is aligned and are all heading in the same direction.

In Deming's five steps Anthony outlines how he consciously applied these in all the leadership roles that he'd undertaken, saying *"this has been a business philosophy of mine and I've used in all businesses I've worked"*. Steps 1 and 2 set out the purpose and the long term goals *"So it's having a vision, a plan and find out what's happening in the market place, competitors... it's all about having clarity of goals and having a review process, so having an approach of strategy deployment in place set by the board, then using inclusive techniques to bring people in to deliver on the strategy. So the next level of leadership would then work towards the objectives... then using a review process and cycle to constantly review this"*. Step 3, Evaluation of performance and removing management by fear *"I was introduced early on in my career to evolutionary coaching which is about being forwards based and not looking back. There's the horrible system in organisations called 'appraisal' which is a horrible word and a horrible system as its linked to payment, and you're judged by your boss and they hold a position of power.... so I was introduced quite early on in my career the idea of evolution coaching, so it's about future orientation always moving forward, so being positive and build for the future and put that into the work place"*.... Step 4 mobility of management *"I do this by continuous development, so lower and middle manager effectiveness... "*

Some commentators argue their unease about the Japanese approaches to strategy, with Mintzberg (2004) saying that strategic planning is to managers what Taylor's approach was to workers. It is analytical and very mechanical, it lacks creativity and can lead to a brain-washing totalitarian organisational culture. Mintzberg's view sees it as top-down deployment which prevents middle managers for example from adding their experience and ideas to the decision making process. Anthony in his account did make reference to a time when he had to take a totalitarian leadership approach that didn't include the middle managers voice *"there have been times where I've had to make some hard decisions, but it had to be sorted and reshaped and it was tough. So rough numbers you go from 1000 people to 700 people... we did it, it worked, it was successful as it was done quickly.... "*

Within his account Anthony did discuss being inclusive. The literature on inclusive and distributed leadership (e.g. see Gronn, 2008, Smylie, Conley and Marks, 2002), has become a popular 'post-heroic' representation of leadership, which has encouraged a shift in focus from the attributes and behaviours of individual leaders as promoted in the trait and transformation theories of leadership (Northhouse 2007), to a more systemic perspective, with leadership conceived as a collective social process emerging through the actions of multiple actors (Uhl-Bien, 2007).

In this view it is seen that leadership is seen as not being done to you, but the actions through which people contribute to a group or organisation (Bennett et al, 2003). Gronn (2008) suggests that distributed leadership offers a promise of a new 'unit of analysis' where leadership can be understood in a holistic sense rather than simply the aggregation of individual contributions. Gronn (2008) refers to the dimension of leadership in this model as being 'concerted action' as oppose to 'numerical action', so joint agency is important. The research on inclusive and distributed leadership has mainly been positioned in an educational context, rather than in a commercial one. Pearce (2003) suggests the issue is not vertical leadership or shared leadership but rather the issues are how leadership is most appropriately shared and how you develop shared leadership to leverage the capabilities of knowledge workers. Another issue to stress is the inherently political nature of leadership and the imbalances in the distribution of power and influence. Therefore the strategy deployment methodologies, and the inclusive nature of leadership, potentially could be at odds and rely heavily on people compliance in order for it to work.

Within Anthony's account he did discuss how he reflected when being in his leadership roles *"so I do spend time thinking what could have gone better.... so it's always about reflecting and recalibrating and changing as I go ... I also keep up to date... so every single year I've done something around leadership and as a leader... so I've taken a whole mix of formulas and used these within my business to develop leadership... "*

For Anthony the formulaic approach of using Deming's principles has become part of his leadership role persona and where the philosophy of Deming's working practices haven't aligned with the organisation Anthony has changed roles. Through continuous

development of himself and the use of a management guru Deming - Anthony suggested that this was the way in which he could develop a collective social process of continuous improvement and efficiency in the workplace, driving up customer satisfaction and quality. In his account Anthony seems to operate from the frame of the 'Leader of Controller' (Western, 2008) which aligns with the discourse of 'transactional leadership' about retaining the status quo through command and control mechanisms.

5.7 Leadership by Being Socially Included and Building Social Inclusion

In the following section I use the interview and biographical materials of Kristian in his role as Group Managing Director to show how leadership can be defined as building social inclusion. Kristian discussed how he had progressed through the ranks of the organisation, moving from the role of graduate and completing a Graduate Trainee Scheme, to Assistant Manager, Branch Manager, Regional Director, Managing Director and to the role that he undertakes now, that of Group Managing Director. Throughout his account he told lots of stories about the solutions he had developed demonstrating a sense of experimentation and quick-thinking on his part in the fast paced and dangerous environment of construction. He also outlined how he developed both personally and professionally and that the roles that have given him the greatest challenge and developed him the most are those that are difficult and uncomfortable: "*my biggest development is through dealing with difficult and uncomfortable situations*" and "*I've spent a lot of time in my career ducking and diving to get things done*".

In terms of Kristian's approach to leadership he says "*for me leadership is about facilitating ideas, for me it's about humility, integrity... for me it's about leading by example ... it's not about being dogmatic, it is very much about having a just culture, about fairness and about logic and fact over opinion... so to me it's about giving them context, so they work in the day to day, whereas I work in the future. So I need to work with them about what our current performance is, so I'll say we need to pull some levers here guys. But the point about vision is about headlines, around direction of*

travel, and then everything should hang off that, so if people understand the headlines they can work towards them. So it is about bigger picture thinking... so I suppose it's about balance... so I have a FD, who is very much in the detail and challenges me on stuff, which I want him to do, rather than me having to find where the issues are. So I encourage the challenge so when I go into branches with people I want their feedback so, when I was a branch manager I used to say "what dickhead is running this business", now I'm that dickhead, so please don't let me be one..... So I actively seek ideas... in fact I've never had a good idea in my life and I'm a serial plagiariser"

Kristian coming from a position of referent and coercive power (French and Raven, 1959) and sees his role as being one step ahead of the others in the organisation and by facilitating ideas from others by providing context setting for 'the guys'. He works in a masculine environment, with Kristian seeing leadership as creating a 'future desirable state'. In the leadership literature many scholars argue that communicating an inspiring vision of the future is essential for leaders to mobilise followers (Bass, 1985, Burns, 1978, Conger and Kanungo, 1988 and Shamir et al, 1993). Berson et al (2001) articulate that visions are defined as ideal, future-orientated images that focus on values and norms. Communicating an inspiring vision is a central element in the daily activity for some of the social actors, by using charismatic and inspirational communication tactics. McKee (2003), argues that if CEO's and Managing Directors want to inspire people they have to unite an idea with emotion and the best way to do that is through telling a compelling story. Kristian describes how he does this *"so we are now focusing on more specialist as a Civics and Drainage Distributor and that's the big message now and we've re-branded 15 branches to reflect this. So having that clear direction of travel gives a mirror for us to look into and make sure we are travelling in the right direction. We make sure that everyone goes away understanding what the big messages are"....* Within his account Kristian discussed how he learnt the skill of emotional storytelling when he saw it in practice by one of his line managers... *"I remember him standing on the stage at a staff conference in front of 1000's of people and saying "we have to stop making customers feel like knobs" and everyone was going you're so right, we have"*

In his role Kristian sees seeking the views of others and having a solid networking base within the organisation as being important and integral to his role. He is keen to portray a positive self-image and remain 'as one of the lads'. In his account he discusses that presenting a genuine front, is important for him *"so here is a bit for me that I can sit down in a forum with 18 MDs and you can genuinely see who's who and who is genuine or not...so some people are playing the game, saying stuff that people want to hear... so we underestimate who in the business is being genuine"*

In the leadership literature being genuine is associated with being 'authentic', where leaders attempt to change culture through 'taking the role of missionary... converting key personnel... institutionalising new rituals, symbols languages and heroes' (Ulrich, 1984). In terms of institutional rituals Kristian gave an example around health and safety of how he does this within his organisation *"I try and encourage bottom up communication and ideas... to set a different way of thinking for my senior team of Regional Directors to go out to come up with best practice in their regions for reducing manual handling injuries and make films on it, so what is great practice. If you think about Health & Safety historically has a really bad name with the shop floor, so historically it was a top down solution. So I asked my guys to go away and look at it. I then invited 6 yard foreman and 2 drivers to come and present the ideas and they were scored for each idea out of 10. So I wanted to make the point that what they thought were good ideas were not necessarily the best, it was getting the bottom up approach"*

For Kristian developing networks within the organisation through storytelling, working with others and to listen to and respond to their ideas and implement relevant solutions is important. Throughout Kristian discussed the importance of having a 'just culture'.   A lot of organisational behaviour literature relates to the interplay between environments that require a high level of health and safety and the associations with a blame culture. Szulanski (1996, 2003), proposes that for an environment to reduce its blame culture is to work on three factors; collaboration, knowledge-sharing and organisational learning, advocating 'joint problem-solving'. In his account Kristian gives an example where he applies these principles of working *" when I said to my senior team we are seeing lots of back injuries what are we doing about this... and the answer was well we need to do more training, so it was almost as if training was the solution*

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to everything... we came up with a plan to reduce manual handling by 75% over the next 5 years.. we made an investment of £1m in equipment on the back of what the guys were saying. So it served two purposes for me; we get solutions from the people doing the job and also you guys don't do the job so don't have all the answers. So that for me is about leadership, how you can get things done"

A no-blame culture therefore is one in which individuals do not fear repercussions from risk taking or problem identification and where individuals feel free to contribute to discussions and raise issues. The role of the leader in this environment is about being the rule-setter, but developing an environment that develops a two way communication.

Within Kristian's account he discussed not wanting to be on his own in his role implying that inclusion is a major aspect for him *"what I hate is being in the office and writing board reports.. it reminds me of doing my school homework, I leave it till the last minute and then try and avoid doing it by looking at my emails and stuff, but when I'm in a group my ideas flow and the whole piece that my energy comes from others and not from myself, so I can't sit on my own in a room"*

Developing hubs and forums of networks of people in the organisation, knowledge-sharing and often empowering the front line staff by building alliances has been the way that Kristian has developed an adhocracy organisation. Ultimately Kristian wants to be included amongst his staff, with the aim for him not to become the *"the dickhead at the top"* and has developed what Helgesen (2005) and Bennis (1968) have called an 'adhocracy'.

In Kristian's account he recites the fact that he wants to be seen as 'genuine' and 'authentic' and engages others through his acts of story-telling, providing rituals, building inclusion through getting others to come up with ideas and implements the strategy of 'joint-problem solving'. Kristian's account implies that he comes from a frame of 'Leader as Messiah', demonstrating 'charismatic' leadership through developing a compelling vision.

5.8   Leadership as Transformational Leadership in Practice by being the Captain

In the following section I use the interview and biographical materials of Mark, in his role as CEO of a National Energy Solutions, Contracting, Lighting and Telecoms Enterprise to show how leadership can be defined as being 'transformational'. Mark discusses his use of Woodward's (2005) four step winning framework as a form of motivation and emotional management (Hochschild, 1983) when performing the role of leader.

Within Mark's account of leadership he discussed his responsibility for a large team of staff and how he used the principles of transformational leadership. Within the literature the tenets of transformational leadership are about delivering organisational success through having 'charismatic visionaries', rather than people in suits; interestingly when I met Mark he didn't look like the stereotypical CEO - he wore blue jeans and a t-shirt with the motto 'Henderson's relish - made in Sheffield', which seemed to signal a place identity to Sheffield. Transformational leaders according to Jung and Avolio (2000) offer outstanding ability, being able to deliver a compelling vision and offer people intellectual stimulation (Hunt and Conger, 1999). Mark discussed the role he played as CEO as being 'centre stage' in an attempt to get members of his staff on board and enhance their team performance *"It's having the ability to manage, direct and enthuse people... and ultimately to get them to do what you want them to do... so where you have 500 people in different locations, you've got to communicate the business strategy and vision and you have and get them on board... so the main thing for me is not to alienate yourself from the team, so not to put yourself on a pedestal or ivory tower"*

Marks view aligns with Zalenzik's (1992) view on leadership where leadership requires using power to influence the thoughts and actions of other people and Mark's view was about using influence to get others on board, but also *'to get them to do what you want them to do'* suggesting an exertion of power. In the role as Chief Executive Mark had the authority to either deliver positive or negative consequences (Raven and French, 1959). He moved on to discuss how he aligns his vision of leadership to that of playing Rugby *"so the analogy I always give is the English Rugby World Cup in 2003; so you can*

have the best strategy and the best laid plans but those 15 guys on the field needed leadership on the field, so you can't have a managing director sat in his office, trying to manage his 500 employees from his office, you can't manage remotely. So part of it is having leaders throughout the organisation who are following your strategy and vision and communicating that"

In order to create the high performing team he also acknowledges that as part of the process of creating the high performance team the act of re-structuring the human capital of the organisation to perform as a team. In Mark's view of leadership he makes reference to the work on transformational leadership, where the view is that transformational leaders are able to influence followers by articulating a compelling vision for the future, arousing commitment to organisational objectives and inspiring commitment and a sense of self-efficacy among followers (Hoffman, 2011). Self-efficacy emphasises the role of observational learning, social experience and reciprocal determination (Bandura, 2004).

In his account Mark discussed how he developed self-efficacy amongst his team by working with them in developing the principles within his organisation provided by the Coach of England's Rugby Team, Clive Woodward, since turned business guru... *"one of the books that I've read is by Clive Woodward called 'Winning' which he wrote after the 2003 world cup and this is a fantastic book. I actually bought that book for all my managers and it is by far probably the best book written on leadership".* Clive Woodman's autobiography offers its readers a prescriptive four stage framework to creating a winning team: Talent, Teach-ability, Pressure and Will. Firstly, Woodward proposes that you need to start with talent, but talent on its own is not enough. Individuals have move into stage two of the process and become students. They need to learn and accumulate knowledge. He goes on to say that usually new students have a thirst to learn, but maintaining that thirst can become problematic and more experienced members can put a block on their learning. Woodward refers to those wishing to learn as being 'sponges' and those not wanting to learn as being 'rocks'. Thirdly Woodward states it's about putting people under pressure to have a 'warrior spirit', meaning that individuals are able to perform well at the critical moment and he uses the acronym 'TCUP' (thinking correctly under pressure), with the job of the leader to constantly put pressure on their teams to perform under pressure. The fourth stage

'Will' promotes commitment to win and at this stage it's about turning 'warriors' into 'champions', which is all to do with an individual's attitude they display.

In his account Mark related his role as CEO to that of Martin Johnson, the England Rugby *"So like Martin Johnson, who leads on the field, that's the position that I play in leadership"*. He moved onto discuss aspects of the implementation of the four step framework within the workplace... *"getting the right people on board is important and unfortunately as part of that process you generally have to go through a re-structure, so you only need one bad apple and they take an inordinate amount of time to deal with that one person and they are very disruptive... but people don't have the will to change...they have to move on"...* for stage 2 Mark discussed how he handed over the reins during a client meeting to one of his Directors *"so when I worked with Paul Hughes, the Commercial Director.. I'd say you know more than I do about the commercials, that why you're the commercial director, we are part of a team and I'm the captain, but we all have to succeed as a team. So again going into a meeting with a client having the ability to say right you're leading on this so I'm not going to bull shit myself through this. So the ability to pass the leadership baton to someone else and I think a lot of people in senior positions struggle with this... they have to be seen as head of the table, so they go into a meeting and they automatically sit at the head of the table and don't let anyone else sit there.."*

Within his account Mark made reference to sharing the leadership responsibility by teaching the commercial director the act of negotiation and taking the role of captain during a client meeting. Mark makes reference to being part of the team, but retains his status of being 'Captain' of the game, or being a hero manager and people advocate during the meeting (Gabriel, 2000). Within his account Mark made reference to the position of sitting at the table and the positions one can take to show power dynamics, often referred to as the 'power seat'. The literature makes reference to the power seat showing the power dynamics and who you are as part of the group. As children we often pick up on social cues to make sure we conform to the norms around us, with one of the cues being the power seat that can unconsciously designate who has the most authority (Williams, 2014). For those that want to sit at the top of the table symbolises that you are the leader and you are in control, for those rotating

the power seat signifies being part of the team and being there to nurture and let others grow and in Mark's case taking the role of 'hero manager' in this scenario.

Within his account he goes onto discuss the implementation of the winning four stage framework in a variety of settings *"so in all roles I've done this and it's only worked for me twice in (name of organisation) and (name of organisation). It didn't work for me prior to that when I first worked in London at (name of organisation) mainly because some people were at a similar level to me and they tried to undermine that process, but obviously I was not empowered to do anything about these two guys, so that is why I resigned. And then after (name of organisation) when I went to (name of organisation) you had people who just didn't want to make it work"*

Mark discussed how trying to apply Woodward's formulaic four stage framework did not always work for him in the realities of his working environments. Within the literature on transformational leadership, the ideology is that the transformation leader can rise above the mundane and be a source to followers providing enthusiasm and a sense of higher purpose suggesting the job is more complex and superior to that of the transactional leader (see also Bass & Riggio, 2006; Kouzes & Posner, 2007), but in Mark's account when trying to apply the simple four stage framework as proposed by Woodward was not always as straight forward a process as he had first hoped. Mark in his account moved on and discussed his approach to decision making, relating to stages 3 'pressure' and 4 'will' of the framework *"So despite the fact that I am Mr Arrogant at times I am a believer you need a group of people to have ideas, suggestions and plans, so yes 5 heads are better than 1. Ultimately someone has to make the decision, but you gather the intelligence and base the decision on that.... so sometimes it's a slowly, slowly, approach and other times you have to bang the table to get what you want."*

Huczynski (1993) suggests that 'management fads' are counterproductive, with their panacea approach often providing serious distraction from the complex task of running a company for managers and leaders. Mark in his account shares his disillusionment with understanding the term leadership *"I've been operating for a number of years in a leadership role and I don't think I really know much about it and I'm not even sure what*

it is... I am Mr Marmite, and yes I also think what you see is what you get. So that's one thing I've also tried to do, so what you see is what you get".

In Mark's account of leadership he utilises the metaphor of Rugby and has shown how he utilised the principles provided by business guru Woodward to set out for him a compelling vision to take forward the business. Mark also gave examples of where he had developed others offering people intellectual stimulation on the art of client negotiations, allowing them to perform the role of leader and letting them take the seat at the head of the table to be the 'Captain'.   Mark's account suggests that he comes from a frame of 'Leader as Messiah', by being the 'Captain' developing transformational practices. Through re-structures he ensures that he has the right people 'on the pitch', communicating the strategy and actions through his top team and by following Woodward's 'four step winning framework'.

5.9   Leadership through Text and Self-Belief

In the following section I use the interview, biographical materials and direct observational materials of Ray in his role as Chairman of a medium-sized IT business, to capture how he was deeply influenced by a particular text on leadership. Ray associated leadership with 'self-belief' and discussed the strategies he used to both influence himself and others. This means he rated the importance of Stephen Covey's (1989) '7 Habits of Highly Effective People', as the blueprint for everything he does - including his personal, social and role identities. As he said *"What you see is what you get... so I am who I am".* Ray explained the formula that he used with a team of Directors and Managers when using and applying Covey's 7 Habits in the workplace: *"I learnt early on that influencing was a fast track and happier way to getting things done and I have found a formula that really works. You start with the Chief Executive and build a team around them. They tend to be entrepreneurs and they need people around them, and it's important to be clear on what's expected of them, and a key to a high performing team they work hard to make each other high performing. I usually chair a*

board meeting once a month and then coach the managers below the Directors so they can push the Directors"

Ray outlines that his perception of leadership is inclusion and building a team. Within his account Ray also talks of creating a high performing team that have responsibility to hold each other to account, bringing in the concept of work ethic. In the role as Chairman of the organisation he has legitimate power (French and Raven, 1959) because he has been elected by others to undertake the role. Although he is not 'officially' in charge of the organisation Ray augments his leadership role and identity by supporting the chief executive and by coaching the managers to push the directors, or as Ray refers to it to make them 'high performing', and brings in his own expertise and skills of being a business coach to the role. Ray moved on to discuss how he was appointed to the role of Chairman *"The reason I became Chairman was that the owner is a 'self-taught business man', an entrepreneur, and we've known each other for about 16 years.... When XXXX first started out in business he needed some advice on how to run and develop the business... he sought advice from three people, Richard Branson, Sir John Harvey Jones and myself. XXXX did receive a letter back from Richard Branson outlining some general principles of new business and he had three telephone conversations with Sir John Harvey Jones that were ok and what I did was send him a book, which was the 7 habits of highly effective people by Dr Stephen Covey.... we then spent about two years working together before I finally committed to being the Chairman"* (Ray)

The business owner it seems saw 'heroic' and strong leadership as a key factor to grow and take forward the business and Ray was then brought into perform the role of Chairman by bringing to the role 'expert power' (French and Raven, 1959) in the form of having knowledge and skills to help the organisation grow and develop. Ray also takes the role of 'moral entrepreneur' (Becker 1966) by setting out for the organisation the rules of care, dedication, professionalism, respect and trust in the form of organisational values in his crusade to implement operating and behavioural principles that are also based on Covey's (1989) - a 'guru' writer who offers a process for social change, rather than individual change.

Covey's 7 Habits of Highly Effective People, a self-help book on business, is based on Mormon beliefs. The seven habits are to be pro-active; to begin with the end in mind; put first things first; think win-win; seek first to understand and then be understood; synergize and lastly sharpen the saw. 'Sharpen the saw' relates to keeping physically, mentally and spiritually refreshed through such things as exercise, reading, prayer and good work. Ray discussed how he keeps his saw sharp, metaphorically speaking "*I am disciplined in many aspects of my life, I practice Thai Chi every day and go on different leadership events every year to keep up with the latest thinking, I also enjoy coaching and I've been lucky in all the coaching I've had I've passed onto others*".

Of course Covey's ideas on 'character ethic' are not new with Aristotle proposing that we are what we repeatedly do. Excellence then is not an act, but a habit won by training and habitualisation; we do not act rightly because we have virtue or excellence, but we rather have these because we have acted rightly; these virtues are formed in man by his doing the actions (Kaplan, 2015). 'Excellence' then in Aristotle's and Covey's views are not acts but habits. Ray outlines that through prescribing to the virtues of the 7 habits will restore order in the IT business encouraging others to develop the habits in order to grow and develop as moral citizens, with the overall aim of driving the business to grow and be more effective.

In his biographical account Ray discussed the motivations to become a leader and outlined that through his mid to late career he had undertaken training through habitualisation and how a point in time triggered a change in his identity from being that of 'being stupid' to that of a 'young Arthur'. In the pseudo-historical literature Arthur is seen as a strong, central character, making him the dominant figure in the story (Crick, 2004). "*Before that time I was very ill and at age 7 I was really ill and my identity was 'I was very stupid' and the doctors and teachers told my parents I was a year behind for my age and I needed 10 hours sleep a night and I decided at that point so what's the point of working then…. I carried that with me for a long time and it was only when I was 28 I learnt that by doing you become I also found that by listening and by listening to others I learnt… at that time I was sent to do a course through the Industrial Society called the 'Ranch Leadership Programme' in Oxford. This really changed my life as I found people who thought the same as I did. I did that programme*

15 times and eventually ran it. I realised that the way I best learnt was having a Merlin beside me, being the young Arthur and having someone who can teach me something. So I've spent my life finding people who can teach me and then practicing what I've learnt, but I've become the Merlin now". (Ray)

It was through this 'enlightenment' experience that Ray was able to find the courage to be who he is, with enlightenment emerging from a person's self-incurred immaturity (Kant, 1784). Immaturity is the inability to use one's own understanding without the guidance of another. This immaturity is self-incurred if its cause is not lack of understanding, but the lack of resolution and courage to use it without the guidance of another; the motto of enlightenment is therefore 'sapere aude', or have the courage to use your own understanding. Through the repeated attendance of attending the leadership development programmes enabled Ray to have the conviction to be himself, becoming autonomous, he said *"I felt a new found confidence in my abilities and I met likeminded people, who for the first time thought like me".*

Ray also discussed within his account the value of work ethic by outlining that the team work hard to be high performing and gives an example of his practice with regard to his own work ethic *"I've kept my diaries since I've started work, so I know what I've done every day. Also when I became Chairman at 35 I started keeping A4 books and monitored myself every 15 minutes every day. This was written up in the Yorkshire Post. I have a clear idea on what I've done and I reflect on learnings that I've got from experiences".*

As Ray outlines through self-regulation, self-control and habitualisation he monitors his daily practices through his own reflexivity by undertaking the discipline of reporting his actions and on-going learnings. As Weber (1965) pointed out with the growth of modern industrial capitalism we see the work ethic spreading further with work becoming the pre-requisite of personal and social advancement, of prestige and of self-fulfilment. The ideas of a duty to work and to be dutiful in work can go beyond our rational attachment to a particular way of making a living and as Weber (1965) put it the idea of duty in ones calling prowls about in our lives like the ghost of dead religious beliefs and referred this to the protestant work ethic. The protestant work ethic

equates hard work with self-denial, with walking into the path of righteousness, with man being urged to advance with the practice of 'austere asceticism'. This was encouraged through developing habits of industry, sobriety, moderation, self-discipline and avoidance of debt. Therefore self-indulgence was considered not only as socially undesirable, but morally unacceptable, with Protestant injunctions to disciplined achievement re-casting the biblical doctrine of the calling, making all 'God's work' and turning the world, in effect, to a monastery.

As this faded the protestant ethic became the 'spirit of capitalism', providing a set of moral and psychological sanctions for moneymaking. Weber (1965) made the connections between the precepts and practice, stating that good works are the technical means, not of purchasing salvation, but getting rid of the fear of damnation, with Protestants then fleeing from the 'salvation panic' into frantic moneymaking schemes. In many ways the history of the Mormons, on which Covey's Habits are based, follows the classic pattern described by Weber and other sociologists of Christianity, with charismatic leadership and with the Mormon ethic developing into the Spirit of Capitalism.

The assumption behind the 'Mormon moment' (Mansfield, 2012) are that Mormons are especially suited for success in the brave new world of capitalism, with their self-discipline stemming from missionary work, with a strict code of personal morality strengthening their capacity to compete in the global marketplace, with their attachment to family and community being paramount in providing for them a form of protectionism. During my observation of Ray in practice he referred to himself as being the Daddy in his role of Chairman. Ray in his account talked fondly of his wife being his lifelong companion and how his own values of *"family, focus, integrity, exercise, enjoyable learning and being driven"* were all part of his identity. He also identified with 'becoming a leader' through his extensive community work.

Before attending the observation day with Ray, he sent me a detailed timetable for the day, which included meeting at 7.30am for a *"30 minute brisk walk"* before work commenced at 8am and a note saying that at 1pm *"Sarah, you can eat your sandwich"* and every activity he was involved in had a time slot, which implied that Ray followed a

prescriptive daily routine. During my observation of Ray he was performing the role of Chairman, which he had undertaken for 13 years. The role required him to attend monthly board meetings and to provide support and guidance to staff as and when required. During the day I observed scenes from both the front and back regions (Goffman, 1959). In terms of expressive equipment Ray pointed out company values which were written and located at the entrance lobby in the building, which were Care, Dedication, Professionalism, Respect and Trust. He explained how the values drove everything in the business.

During his interactions with others Ray used expressive body movements including kneeling at the side of people when they were seated at their desk showing reverence and always started the conversation by engaging in conversation about family related issues. During conversations of business related issues he always ended the conversation by saying *"what learning did you get from that", or "what would you do differently"* implying that he was engaging in social self-reflection with individuals to help them develop their on-going learnings.

Ray chaired the board meeting, which was attended by the business owner and the key management team. Ray positioned himself at the head of the table and the meeting followed a set and prescriptive agenda. The agenda was followed to the time set out and no deviation from the agenda items or timings took place. Time keeping was paramount to Ray and this showed in his strict timekeeping throughout the day, implying time was money. During the meeting he invited the participants to share good news stories. The meeting appeared as a 'single stated routine' (Goffman, 1959), with parity of discussion between the team members, which was conducted in a formal manner, with each member of the meeting taking turns to present their area of responsibility. This refers to Covey's (1989) 3rd habit 'put first things first' (self-mastery) through organising and planning through setting targets and the 6th habit 'synergise' (interdependence). After each update each member gave either a key learning Covey's 2nd habit, envision what you want in the future (self-mastery) or gave an update on what they would do differently, encouraging self and social-reflection, encouraging staff learn from their experiences to promote self-growth for the team members. Once members of the meeting had given their updates Ray summarised and played back

what he had heard seeking clarification and asked each member *"can I give any support"?* and asked *"has a contingency been thought through"?* He brought the meeting to a close by asking the team members to share a 'feeling'. His response was *'this feels like a period of stability'.*

I was invited to private back-stage meetings with various members of the board. The MD of the business referred to Ray as 'the daddy figure' and *"as 'the Daddy figure' and how approachable he is and that like a Daddy he gives people direction and advice".* During the conversation between the chairman and the MD they constantly referred to the business as close knit and run as a family. During these conversation exchanges the words 'trust and care' are referred to frequently by both the chairman and the MD. The company secretary and the wife of the business owner was referred to as 'mummy'.

During the observation Ray played the role of the 'Spotter' (Goffman, 1959, p. 147) and played a member of the audience during the day by providing as much information as he could about the up and coming board meeting to those involved in the board meeting. He also constantly asked staff to share good news stories at the start of conversations with him and he also shared a good news story about the business with them. He also encouraged staff to self-reflect by asking open questions such as 'what would you do differently?' and 'tell me more?'

During the observation Ray used 'dramaturgical discipline' through routine and habit and sticking to strict timelines. He also encouraged team members to rehearse their good news stories before the monthly board meeting. Ray demonstrated 'dramaturgical loyalty' by encouraging the team to update on their areas of responsibility. He made encouraging gestures during the meetings by giving a nod of the head and smiling. He also used verbal acknowledgements of *'well done'* and *'good show'* to acknowledge when someone voiced their ideas. Ray demonstrated 'dramaturgical circumspection' by minimizing risk of others by getting them to rehearse their good news stories in back regions before voicing their good news stories in the front region of the board meeting.

In Ray's account of leadership he presents a sense of seeing leadership as a social phenomenon, being driven through the 7 habits of highly effective people, with Covey's (1989) prescriptive text offering Ray a 'normative' account on how to be a leader. It is clear that Ray has high standards of himself, through his self-discipline and a deep sense of duty, being a role model and 'Merlin', encouraging others to follow in his footsteps. Rather than setting traditional 'rules', Ray underlies all his actions through the basis of morality, encouraging and driving forward the concept of interdependence. In terms of his personal achievements he has developed through habitualisation and has worked in the community including contributing to many community activities to raise the profile of industry. For example he has been a trustee of the Prince of Wales Trust, Common Purpose, TEC formation and many others. In terms of leadership discourse Ray's account implies that he operates within the discourse frame of 'Eco-leadership' (Western, 2008), which presents a strong emphasis on 'leadership spirit' and is a meeting of the 'Leader as Therapist' encouraging personal growth by developing the 7 habits of highly effective people and 'Leader as Messiah' by being visionary and a saviour moving people and place to a position of interdependence (Covey, 1989).

5.10   Chapter Conclusions

The narratives and social actions provided by the social actors of their lived experiences of leadership demonstrate that their identity and the leadership ideologies have been fashioned by themselves, through the exploration of their own alternatives to their practices of leadership, within their individual contexts. It is of no surprise that consensus of leadership in practice has not been reached given the fact that the social actors come from different types of societal places of work, often sharing accounts of their challenges in the role of being a leader. One thing that they do share though is that of the position of being a leader at a senior level and as we have seen leadership accounts presented by the social actors is in the eye of the beholder. A final point to emphasise is that the individual accounts reinforced that the social actors are not passive recipients of their environmental continuities. Environments do not simply 'happen' to people, shaping their behaviour in

some automatic way. The intervening process 'is the individuals understanding of each experience' Bee (1994, p. 502). Whilst the external continuity may be seen by others, it is only the individuals themselves who can ratify its existence through their own internal assessments of what is 'typical' for them.

The above accounts also bring to the fore the power-play and the social aspects of the day today life of the social actors, with group-orientated and guiding of others, together with the artistic and the self-expressive nature of their roles. During the previous chapter it was clear that the participants of the research were starting to develop their social identities. During this chapter there was a focus on 'leadership discourse' and this chapter showed how the practitioners of leadership in this study were not just transformative agents, but disciplined products of culture (Zoller and Fairhurst, 2007a) as they drew from linguistic repertoires that 'leadership discourses' supply to use language in very specific ways (Potter and Wetherall, 1987). As Marshak and Grant (2008) outline discourses can create and reinforce mind-sets that ultimately shape behaviour.

This chapter has shown how Giddens (1991) 'double hermeneutic' process was achieved in the thesis, with the double hermeneutic being a two way connection between the language of the social science of leadership and how the two way connection between the language of the laymen in the practical organisation of social life. Therefore this chapter has provided an account of applied social constructivism of leadership.

By taking an interactionist perspective to the study, the chapter has shown how the body is much more than a tangible, corporeal object, but becomes a vessel of meaning of great significant to the individual and society, a social object (Waskul and Vannini, 2006). From an interactionist perspective the body, the self and social interaction are ultimately interrelated. During this chapter the embodied practices of some of the practitioners were explored through the dramaturgical frame of Goffman (1959). It is clear that Goffman was aware of the significance of the body to identity, social order and emotional order. Goffman's dramaturgical framework provides a highly sophisticated way for understanding the body and the experiences of embodiment. The 'dramaturgical' body is therefore embedded in social practices 'the human body has to be constantly and systematically produced, sustained and presented in everyday life and therefore the body is best regarded

as a potentiality which is realized and actualised through a variety of social regulated activities or practices' (Turner, 1984, p. 24). From a symbolic interactionist perspective people do not simply 'have' a body - people actively 'do' a body. The body is fashioned, crafted, negotiated and largely ritualized in social and cultural conventions and this was evident in the social practices of the practitioners of this study.

Chapter 6: Theme 3 - Dynamics of Leadership

6.1   Introduction

As set out in the research strategy when undertaking a 'pragmatic' or 'syntagmatic' approach to understanding the phenomena under study it is important to further understand the key issues of the subject being studied and to understand the lived experience and tasks of the practitioners. In this study the practitioners and their lived experiences are central to the study and the second objective of the research was to explore individuals' personal, social identities and personas in their professional contexts as leaders.

In the previous chapter the dominant discourses of leadership came into play in the language, narratives and practices of the social actors and I discussed that it is through the discourses available to us, and through our shared narratives and practices, that our identities are constructed. Aspects including education, occupation, ethnicity, gender, age, possessions and the presentation of the self through our clothing and symbolic artefacts are intertwined together to create our identities. It is through the narratives and the discourses available to us, and the social expectations that they bring, that reshape and reconstruct our on-going identity development. Therefore identities are pliable and are socially constructed and are not something that comes from within (Burr, 2015).

In this chapter liberation of the social actor's 'inner theatre' comes into play. An actor's inner theatre helps illuminate the major themes that drive behaviour (Kets De Vries, 2004, 2007). Kets De Vries (2006a, p. 12) defines inner theatre as 'the stage on which the major themes that define the person are played out'. So our 'inner theatre' are the scripts that determine our way of interpreting the world and what influences how we make meaning out of experiences, what we value and how that helps shape our behaviour and actions.

As individuals throughout our careers we are involved in a continued learning process (Dixon, 1999, Argyris 1999, Revans, 1983) that includes traversing life cycles where

professional and personal identities interconnect and diverge, with individuals being socialised with a set of identities prior to coming into the workplace, with identities modified once our careers progress and work commences. Professional expectations embedded within certain professional positions define 'who we are' as role holders of those professions. Those in leadership roles engage in multiple personal and professional roles that form their identities. Unlike some professions - like law or medicine - there isn't a universal set of standards for those charged with being a leader. There are many forms of leadership development options and 'fads' available to help with the socialisation processes of moving into the role of being a leader. This was touched upon and presented in the discourses of leadership in chapter two and in particular the use of 'Management Gurus' in leadership (Huczynski, 1996). As Walter (1979) suggests the validation of self through career success, material accumulation, and the confirmation of 'significant others', has become a new and highly influential 'religion', with a move from ascription to achievement in the Western world.

Goffman (1951) offers an interesting view on occupations, suggesting that occupational symbols are often associated with having the right credentials to perform a role, which are often governed by authorities. These include our work history and associated training to verify that we can perform certain roles. In the case of leadership there isn't one set of credentials that are in place to validate 'leadership', with some of the social actors 'evidencing' and 'legitimising' their credentials in different ways to perform the role of leader. These are set out in the themes below. Drawing on illustrative examples from the social actors, and relevant theories that inform these topics, in this chapter attention will be paid to the dynamics of leadership, which includes organisation fit and personal values; the socialisation processes and implications for role performance; and the importance of status markers. This chapter therefore presents the beneath the surface aspects of performing the role of being a leader and how the discourses of leadership, and associated obligations and expectations (Goffman, 1956), have contributed to the shaping of the identities of the social actors. In this chapter attention will be paid to both the 'front stage' and 'back stage' aspects of being a leader and how this manifested itself for the social actors in

this study. Rarely do we see the 'back stage' positions of leadership presented in leadership literature.

6.2   Personal Identities, Values and Organisational Fit

In their accounts a number of the participants discussed what was important for their personal identities throughout their careers. Anthony, Ivan and Ray associated values as being important factors for their social order

> *"Values are important to my identity... (Anthony)*

> *"Values are important as they not only shape who you are personally, but who you are professionally" (Ivan)*

Ray added a slightly different take, adding in the role of significant others

> *"Values are extremely important and it's also important for me to have a role model and this is my driving force for my personal identity" (Ray)*

For Ray, his personal values, have been his main motivator throughout his career, implying that they are very much at the core of his identity. Where alignment had not been met between his personal values, and the expected social and organisational values, he has ended his contract of employment

> *"When working for a ceramics manufacturer I wasn't able to do exactly what I wanted to do, so I made some mistakes there and I never really got inside that company, I was only on the edge of that company and my identity was not the same as the company; the organisational identity was not right. I've recently been doing some work with a Government organisation and this does not fit my values either, so that's come to an end as well" (Ray)*

Goffman (1951) brings to our attention the concept of 'moral restrictions' which goes beyond the economic contract for a person in employment, with the employment contract for some individuals set by their inner moral barometer. Anthony also discussed the ever shifting sands of being in a leadership role, but for him to maintain a degree of inclusiveness throughout his career was paramount, instead of adapting an

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autocratic approach, implying that his 'inner moral barometer' (Goffman, 1951) came into play

> *"Leadership is about continually changing and always growing and to think about how you go about doing things. So I'd never move from being a values based inclusive leader to an autocrat, I could never work like that, but it is changing to the situation" (Anthony)*

For a number of the participants personal identity and association with organisational fit have come into play during their careers. For Louise throughout her roles in education she was clear that she would only join an organisation where the fit was right for her. She inferred that the corporate identity had to have alignment to her personal identity, to ensure that she could perform the role of being a corporate citizen

> *"In terms of my personal identity I would only work at an organisation where the place feels right. So I'd always ask do I fit with the vision and I have to align to the corporate identity" (Louise)*

Charles on the other hand articulated where he had encountered some negative experiences throughout his career working in certain types of organisations where on the surface they had presented a positive image for the outside world, but presented a very different value proposition for its employees in the inside world

> *"In terms of personal identity I've worked in some organisations where the image, culture and brand values have been fabulous... very professional, high quality, customer focused and caring, but the reality in the engine room was totally different and I didn't like that.. so I've felt uncomfortable in some places I've worked. In fact I've worked for some companies where they were very strict with employees, being very harsh and poorly paid... so there are some organisations that I've not liked working for" (Charles)*

Kevin discussed a time in his early career where he was quite taken with the rituals and stories told about the heritage of the organisation that he worked for, creating for him a sense of stability, but he quite quickly realised the stability was in his perception,

holding back the organisation and it was not progressive enough in his view as an enthusiastic graduate

> *"So as a graduate I joined an automotive company and they told us about the stories of the heritage, the history and initially this was addictive and it made the place feel solid, but quite quickly I thought this was an anchor that held us back. I did find it quite restrictive, so I found a culture clash, I'm a Geordie so was quite excited and I didn't like the people there as they were very staid - so there was clash on what they wanted me to be" (Kevin)*

In Mark's account he made reference to spending time in his early career in the police force and how an incident that happened during his time as a Police Constable made him question the wider ethos of working in an environment that he had deemed on the surface as being collegial and socially supportive, but behind the scenes in his view was deemed fractious

> *"At aged 19 I joined the police force, which was a great development process, very regimented, very strict and I did really well.... when I finished I went back to XXXX Police Station and realised it wasn't for me. The thing that everyone thinks about the police force is that everyone sticks together, but for me this wasn't the case and it doesn't happen that way. So if there was an issue people dropped you like a hot brick and something happened, which I was disgusted about so I ended up leaving. It was very fractious, looking after number one, so very two faced, it does portray an image that everyone is watching out for everyone's backs, but that wasn't the case, so I left and went back to work for my dad" (Mark)*

Within their accounts some of the participants described that there have been points in their career where consideration of their personal identities versus organisational fit have come into play, with personal identity for some of them emphasising a sense of autonomy (Hewitt, (1989), for others them having to tow the organisational party line and for some realising it was a time to move on to progress their careers. The literature on personal identities as outlined by Dutton et al, (1994) and Dukerich, Golden and Shortell (2002) suggests that individuals choose to work for organisations where the key features are central to their identity. In many cases in this study the social actors recognise the tension between who they are, and what they were asked to be, which brings into play freedom versus control.

Given the complexities of identity, organisational employment often creates situations in which the employee does not know or understand the expected roles, creating incongruity between the individual's behaviour and the organisational expectations. Emerging workers and leaders often therefore feel the need to align their behaviour with the expected norms and accept the influence of what is expected of them (Kelman, 1958). Given organisations are structured ordinarily on strategic goals executed by occupational functions; individuals are encouraged to define themselves based on fulfilling the terms of their occupation (Ashforth and Mael, 1989). Organisations also institute a variety of ideas, beliefs, emotions and values to influence and regulate individual behaviour by executing rewards, reminders and reprimands so that individuals behave in a way certain that may at times be at odds with a person's personal identity (Alvesson, 2001). Individuals therefore try and manage the incongruent identities by managing the situation and managing roles (McCall, 1987). As individuals weave in and out of their leadership, and other duties, they can struggle to maintain a 'true' identity and may exit their roles (Withey and Cooper, 1989). Identity therefore is deemed a product of discourse, role definition and personal narrative as the individual searches for meaning and integration of self within their given context in a 'game' of negotiation.

6.3 Socialisation into being a leader, including induction, training and development and the role of significant others

A number of the social actors throughout their careers discussed both the direct and indirect situations and experiences that they had that they associated with leadership and the implications of these experiences for perceived impact on their identities. Within their accounts the social actors discussed various aspects of being socialised and inducted into their roles and Kristian questioned what induction processes there were for such roles in his context in the construction industry

> *"So there is no induction to these roles, so my start point has always been I don't have all the answers, well how can you, you don't get an induction book and when you're paid what you are paid you have to get on with it... so when I was promoted to MD, this is a £300million business and this was my first*

*Managing Director role and I thought shit what does a Managing Director do?
So the induction was literally and this tells you the kind of person I am... so I
went to this hotel in London and the CEO pulled out a document which was the
XXX strategy document and he said "I want you to run this business" and my
response was "are you sure". He gave me 2 days to think about it, so I rang my
best friend in XXX to ask his opinion and he said "don't be a fucking idiot, if you
are going to get the sack you'd rather get the sack as an MD, than a RD". So I
went back and said yes I'll take it and I remember the first day and I was sat
there and I didn't really know much about XXX and emails came winging in and
people asking 'what do you want to do on this and that' and I thought shit I've
got decision paralysis, what do I do, but you can't show that" (Kristian)*

Within his account Kristian discussed how he secured his first Managing Director role
in the organisation that he has worked in throughout his career. In the account
Kristian describes the process of his appointment to the role and the fact that he
went to meet the CEO and was presented with the organisation's strategy document,
symbolising a shift to being a 'strategist'. This signified accomplishment and authority
of passing over the strategy for Kristian to run the business, providing for him status-
esteem (Goffman, 1951). Then on performing the role of Managing Director he
quickly realised that the strategy that had been passed down didn't have all the
answers.

In contrast Louise discussed her experience in the educational sector of being
inducted to her leadership role by completing a leadership development programme
including use of a psychometric test based on the archetypes of Carl Jung (1951),
which is based on psycho-analytics. 'Temperaments' are typically discussed on
development programmes to enable individuals to further understand self and others.
The aim is to increase self-awareness, in the form of further understanding
temperaments, their associated 'colour energies', and the associated stereo-typical
behaviours

*"When I moved into my leadership role at XXXX I was given some formal
support and attended a leadership development programme. I found the
coaching particularly useful. I had a psychometric test done as well and it
looked at your unconscious and conscious behaviours - I'm a red (choleric)
through and through, when I had it tested I was red-blue (melancholic), so the
completer-finisher came in when working within the NHS, so I had to adapt. So*

I'd shifted my energies from being a shouting red to more blue. In my Deans role now I'm more red (Choleric) as I now have people that do the blue. So there are times when I'll want to write that paper, but tell myself no actually it's not my job and get someone else to do it" (Louise)

Historically the concept of temperaments, or colour energies as they are presented today, originate from the Greek physician Hippocrates, emerging approximately 400BC. Hippocrates created the concept that individuals have an innate temperament, which has interrelations with our bodily fluids, or humours, which relate to aspects of the body, with the choleric individual having a 'predominance of yellow bile, who is irritable and quick to anger, with the melancholic individual with predominant black bile is sad and anxious' (Rothbart et al. 2000). People with a choleric temperament are thought to be extroverted, active, histrionic, hot-headed, ego-centric and are exhibitionists, whereas people with melancholic temperaments are introverted, anxious, worried, serious and suspicious, so come from opposing positions. Louise in her account discussed that in her role as Deputy Vice Chancellor she operates more from a Choleric position, where she is able to be extroverted, active and an exhibitionist.

Kevin, discussed his experiences of working with an executive coach and completing an Institute of Directors programme, which in his perception gave him the badge of being a Director

"In 2011 I had a lot going on in my personal life and also to support me in my new role I wanted to be the best that I could be and did one to one executive coaching so I do this once a quarter. So someone to talk through the knotty issues, as it's not always possible to do this with people in the business. So we also work with the growth accelerator a business coach to help sharpen our focus and this has had an impact on my leadership. Having been appointed as a Director I needed to fully appreciate what I needed to be as a director as I wanted to be a good Director and not an OK director so I completed the Institute of Directors certificate, then the Diploma and then am now qualified as a Director. I've also done the usual leadership things like 360 feedback and personality profiling" (Kevin)

In some ways the 360 degree feedback tool is similar to Foucault's (1995) notion of the 'Panopticon', or disciplinary power, which as a tool renders you visible to yourself and to others. As Foucault states 'he who is subjected to a field of visibility, and who knows it, assumes responsibility for the constraints of power; he makes them play spontaneously upon himself; he inscribes in himself the power relation in which is simultaneously plays both roles; he comes the principle of his own subjection' (1995 p. 202). It is argued by Foucault that industrial management has paved the way for a 'disciplinary society' and it seems that surveillance tools like 360 degree feedback are a way to promote disciplinary power for individuals or professional groups.

Kristian discussed the various senior management development programmes he completed, with a focus on strategic leadership and leadership styles and how he enjoyed the social side and the opportunity to have a 'great crack' and to also develop his self-awareness

> *"I've done senior management development within the business and that was a couple of days a month over a period of 8-10 months. It was a good experience to be there... I then did INSEAD, the two week international programme over in France which was great for an ex University graduate as it was like being back at Uni again and we had a great crack... then about a year ago I did something through Ashridge Business School, a business leaders strategic leaders thinking piece, so all really pleasurable experiences and how to think about being a leader and we covered lots of things including being a strategic leader and associated leadership types and these things have helped me a lot with my own development and those around me " (Kristian)*

Mark recalls how the person representing the MBA that he completed as being inspiration and someone he connected with and 'being down to earth' and a fellow 'Sheffieldier'. He discussed how the MBA was a driver for career progression to help with his status and occupational-esteem (Goffman, 1951). He also acknowledged this as an identity-symbolic event, with a change in this behaviour to that of being objective, questioning and opinionated

> *"So after getting my Chartered Engineer status I then thought about doing an MBA, so I'd heard about these MBAs so I needed to find out more about management, so I had a genuine interest in progressing.. so I was inspired to do an MBA and so XXXX came to the front of the classroom and spoke in a real*

down to earth Sheffield accent and said this is what I've done and said if you
really want to do an MBA then you can... It's about putting your mind to it. ...
one of the things it did for me was like buying tools to put in your tool kit, so you
can use the right tool when you're doing a task... it gives you an objective view,
you start to question, you can become opinionated" (Mark)

Ray discussed the array of development that he had done

> *"I attended the ranch leadership programme 15 times and eventually ran it...*
> *later in my career I graduated with my MPhil, and then became Master Cutler*
> *and an Honorary Fellow at XXXX University " (Ray)*

In their accounts Louise, Kevin, Kristian, Mark and Ray discussed their experiences of

undertaking formal leadership development training programmes, personality profiling

and executive coaching in terms of their induction processes into being a leader and

their perceived positive associations they had from those experiences, all standard

ways of being inducted into leadership positions. Alevesson and Willmott (2002) point

out that identity is a 'significant, neglected and increasingly important modality of

organisational control' (Alevesson and Willmott, 2002, p. 621) with leadership

development becoming an opportunity for powerful identity socialisation as described

by the social actors. According to the tenets of Foucault's panopticism, if discursive

devices can be effectively employed to control organisations or societies, then there is

no longer any need for an 'active agent' to display a more overtly coercive power, with

disciplinary power residing at all levels of the organisation or society.

Charles presented a different view on the leadership programme that he had attended,

describing Jungian theory as being a 'nonsense', preferring the work of De-Bono (1967)

and his work on creativity and lateral thinking

> *"I did go on a leadership development training event and to be honest I was*
> *more interested in some of the people who were there....ascribing colours to the*
> *brain is nonsense really, it does not really allow you to modify... I'd rather learn*
> *from those that do things differently to me, so when looking at a problem I may*
> *consciously approach it looking at something from another way. I know it*
> *sounds silly and stupid and we know about right brain/left brain... you create*
> *neural networks and those cover all sorts of things, so for example, I've taught*

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myself successfully to write left-handed to right-handed... so you don't have the fine motor skills, so with left brain I can be more creative... " (Charles)

In Charles account he brings in decision-making in terms of his experience of leadership development. Holmer-Nadeson (1996), based on Daudi's (1986) work which describes the concept 'space of action' that is used as an expression and desire for agency in the moment purport that it is this space that is effectively the decision-making space 'to be the subject that decides, as opposed to an object that is decided upon' (Holmer-Nadeson, 1996, p. 59). It is in that space that action offers the opportunity to identify and either accept and work with the dominant discourses, negate the dominant discourse, or dis-identity with the discourses on offer, or the 'managerial formulations of identity' (Homer-Nadeson, 1996, p. 50). The important thing here is that the agents do have choice; therefore identity regulation lies in the dominance of certain discourses.

A number of the social actors discussed the influence of significant others and the impact they had on them throughout their lives and their careers. For some of the social actors they identified with more mature male figures in their accounts

> *"The person that triggered me was the economics teacher... in addition was my Uncle, who out of my group of family and friends was the only one who had gone away from working in a factory... he was a Chief Town Planner, a Quantity Surveyor... after that it was the next trigger was my A-level economics teacher. I loved economics and I fell in love with it. The other really important person in my career was a guy who recruited me and he was an inspirational character and always has been... so he was an inclusive leader, having fun on the side and he was one of the key influences... so I think you do model yourself on who you meet along the way... as a consultant he was a big influence. So he took a lot of the rough edges of me as I'm very assertive and through coaching he made me into someone who was more sensitive and empathetic....well most of the time"*
> *(Anthony)*

Within his account Anthony discussed four important figures that he associated with who had helped him identify and develop his leadership identity One of the key people he made reference to was an Occupational Psychologist, or 'Management

Guru', and Anthony went on to say how he worked with him during his role as a Sales Director

> *"So at 29/30 years old I had people reporting to me who were much older than me.... so I used him to help, so before a meeting I would liaise with him and meet to discuss the situation and then I would have the meeting and then afterwards I would meet with him to reflect on the meeting.. So what went well, what could have gone better.... always feed forward... so it's always about reflecting and recalibrating, so a structured approach".*

For Anthony, then as part of his socialisation into his leadership role, working with a management guru to support in his role performance has been important.

. For Kristian, he discussed how he was inspired by a Chairman that was brought into the company from outside the organisation who presented a different style of leadership, moving from the norm of being 'autocratic and fuddy-duddy' to that of being 'authentic and inspirational'

> *"They bought in a new Chairman in and I've got to say of all the people I've worked for I was inspired by him and my energy levels went up another notch when working for him because he was so tuned in to how I worked, so finally someone who gets it. So completely different to the historic XXX style people who were very operational, controlling, cost driven, he was more big picture, vision, saw the issues and not afraid to call them out and I remember him standing on the stage at a staff conference in front of 1000's of people and saying "we have to stop making customers feel like knobs" and everyone was going you're so right, we have. But again someone who was extremely authentic, a religious guy who was happy to share that with everyone, so someone you could have a laugh with, someone who wasn't a fuddy-duddy, a really inspirational figure" (Kristian)*

Ivan in his account discussed how he had an inspirational figure at an early stage of his career who was a business man, who set out personal values of being hard working, which Ivan took on board

> *"I also think model from the best and take the best bits from your own role models and use them to help shape you, from my best friend and mentor (he was 11 years older than me) I learned the power of vision and goal setting and then working as hard as it takes to achieve them, he was not an academically*

qualified but he was one of the 'smartest' business people I've met and certainly the hardest working" (Ivan)

For Mark, his father had been an inspiration for him throughout his career and had offered Mark employment and a safety net in his earlier career whilst he was trying to establish what he wanted to do, enabling him to learn and grow

"My dad, who was from the East End of Sheffield and clawed his way up and he used to have a plaque in his workshop and it used to say 'Don't put your wishbone where your backbone should be' and I never understood that for years and then all of a sudden I did understand it, so I still remember that" (Mark)

Louise gave a different take on significant others during her career, with a degree of autonomy coming through in her response

"I guess because in a short period of time in 3 Universities I reflected on how the VC's work and their strengths and weaknesses and I know what mine are and how my behaviours impact on others. I also look at those in my career that have provided opportunities or quite poor advice. I watch how others operate around me, all people at different levels. I see how others are blockers and barriers... I've never had a specific role model in my career"

Charles also discussed how he looked at how others operated and approached their work

"There is not one person I've followed... but I see lots of behaviours in different people what I think are excellent so I've tried to model some of those. So I've got lots of role models if that makes sense... so a young guy in the business has really impressed me, so I try things that he does"

Cooley (1902) set the stage for the development of the self and the internalisation not only of the opinions of significant others, but also the incorporation of their affective reactions to the self. He specifically identified the internalisation of pride and shame and how these emotions might emerge not only in childhood but how they can be transferred into adulthood, often referred to as transgression. Cooley wrote that the adult 'is not immediately dependent upon what others think; he has worked over his

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reflected self in his mind until it is a steadfast portion of his thought, an idea and conviction apart, in some measure from its external origin. Hence this sentiment requires time for its development and flourishes in mature age rather than in than in the open and growing period of youth', Cooley (1902, p. 199). In Chapter 5 a number of the social actors discussed their espoused values and the links to 'Management Gurus' and in some of their accounts. Ivan also discussed the involvement with a motivational speaker, Nigel Reisner, who is focused on bringing happiness to the workplace, to help him increase his own self-esteem

> *"For the past 6 years I've worked with a coach, a guy who is external to our organisation, he does the motivational speaking circuit and that's been really good for me to have that external foil. Its allowed me to stand back and reflect and it also brings a richness to the conversation and brings in other organisations... so when you've only lead one organisation its challenging, so it's good to realise that others have similar challenges, as sometimes it's quite isolated in this role, so learning how others have responded to challenges is quite good and makes me think about things and he also gives me the feel good factor" (Ivan)*

As highlighted in the previous chapter, 'Management Gurus' have played a key role in influencing the social actors. Kevin for example used the model presented by Maslow to undertake a wholesale change programme in his organisation. As Watson (1986, p. 107) points out when discussing Maslow's hierarchy 'it undoubtedly has some basic credibility with those who read it - or read brief accounts of it in textbooks - as the hierarchy turned into a simple triangular diagram must have been drawn up on the blackboards of tens of thousands of management lectures and seminars over the years, not to mention possible hundreds of thousands of essays and examination scripts submitted by students of business and management'. Management gurus it appears therefore have provided some of the participants with 'status enhancement' (Goffman, 1959), enhancing for some of the participants their own self-esteem and gaining the esteem of others.

6.4   Leadership and Playing the Part

Many of the social actors made direct comparisons regarding their family and home lives, their leadership personas and having to play the part of being a leader, outlining that impression management was a big part of playing their leadership role. They also set out some of the tactics they used to help them perform the part. For Ivan he made a clear distinction between his home life and his work life, only displaying certain aspects of his persona in the workplace, demonstrating a conformist self

> *"I know that my life is split, very clearly into two categories, work is very much consuming and then there is my family life and there is a side to me that I have in work that I don't bring home... in leadership I think I've evolved and I've learnt stuff and had experiences and learnt on the back of them and adapted what I've needed to do and for me being a leader is work in progress really, so as we've got successful and more experienced as a business I've been more likely to take on board advice to help refine and reshape who I am and what I do, so it's and I are a 20 year work in progress, but sometimes you have make some tough calls in these types of roles..."*
> *(Ivan)*

He went onto discuss the tactics he used when playing the part of leader and how he used consistency through the good and bad times in order to retain commitment and engagement of his staff

> *"Over 20 years in business I've tried to approach success and failure in a similar way, so we've held our nerve and been pretty consistent with how we we've dealt with the massive highs and those few lows. I think consistency shapes culture, consistency is extremely important to ensure an organisation has integrity. Humans react to how they are made to feel through the whole things, so your actions are more important. So I'm not talking about consistency in terms of head in the sand with regards to direction, it's more about consistency with regards to behaviour if that makes sense" (Ivan)*

For Kevin he discussed the concept of situational leadership and how he has to adapt and change his style and approach on a daily basis, demonstrating a dramaturgical self

> *"The single biggest reflection here for me is adapting your leadership style so situational leadership for what you are faced with and I have to probably do this every day... after all the rubbish floats to the top and you have to deal with the*

challenging stuff and then the next day I jump out of bed, have a shower and come back at it fresh, so re-inventing myself daily and not taking it all personally" (Kevin)

He also discussed how he needed to maintain a veneer and not let his guard down to manage his image in front of others

> *"It's easy being a leader when the waters are calm but when you enter choppier waters it's much harder so that's where the personal resilience comes in and I'm very good at that. I'm not completely unflappable but I do it in private. I try and maintain a veneer, being measured, tough, but at times we are all human, but I do the flapping in private as it's not very inspiring doing that in front of people" (Kevin)*

In Kevin's account he presents himself as being 'physically present, but socially absent' (Ropo and Sauer, 2008) by maintaining a veneer of being 'measured' and 'tough'. In this view it is seen that the 'physical' is present in the leader, but the 'social' is distanced where the leader presents as an 'outsider'. In this approach the leader may be perceived as being 'critical' or 'unconstructive'. If the position of being 'critical' and not participating by taking an 'outsider' view then others may feel that nothing is 'good enough', with self-esteem of the group deteriorating.

Louise in her account discussed at playing at being a leader by demonstrating responsibility, being tough and being a mover and shaker, whereas at home she described herself as not being hierarchical, not being anything special, implying that her role as leader offers her status-esteem (Goffman, 1951)

> *"The differences are you have to demonstrate leadership and be aware of your role and responsibility in work. You've got to make tough decisions as a leader and I may be telling you about what I'm not like at home. I'm not hierarchical, I'm not special and I feel privileged in being in the role and you have to demonstrate a certain amount of gravitas and play at being a leader, you have to play that part. Outside of work I'm not like this at all... I'm not a mover or shaker... I am two very different people... in fact my sister in law says she cannot believe the job that I do" (Louise)*

Louise also discussed and gave an example in her account of how she and another senior colleague had rotated roles of being 'good cop' and 'bad cop' in order to perform their roles as leaders, suggesting coercive power was required. Louise also discussed that in her current role she was performing the role of 'good cop' in order to get those on side who would act as strategic change agents, demonstrating a dramaturgical self

> *"In every senior role you have to re-invent yourself to do your job, so sometimes you have to be bad cop and sometimes good cop - in my last role I was bad cop and the Dean was good cop, but I've now moved away from being bad cop to good cop in my current role because I'm relatively new" (Louise)*

In Louise's account she presents herself as 'physically and socially present' (Ropo and Sauer, 2008) in her current role. In this view it is seen that both the 'physical' and 'social' presence is strong, where people learn to work with each other. The task of the leader in this scenario is to help create the ways to work where everybody feels safe, but professionally challenged. In this approach leadership becomes 'constructivist'. In this frame the danger in this approach is that by staying both 'physically' and 'socially' close can open a possibility for a 'closed' entity, or that the group to become an inverted and closed community.

Mark in his account discussed how he had to develop a 'character' when in his role as a business leader that is opinionated so that others cannot catch him off guard, demonstrating a dramaturgical self

> *"So I am very opinionated and I believe I am right and I suppose as a business leader you do have to have a degree of arrogance... you can't be wishy-washy and taken off your path. So as you get further up the food chain you start to get more arrogant and you have to have a character that fits that and I believe that I am right and I know where I am going and where I want to be, which path to take" (Mark)*

For Mark it was about being the rule maker and performing his role to show distinction as 'being the boss' in order to stand up for himself when performing the role of leader, adapting performance strategies and presenting two faces; one 'Mr Nice Guy and Mr Helpful' for clients, the other 'Mr Arrogant' to those that worked for

him, proposing different value propositions dependent on which side of the fence people sit

> "When I moved into the role I knew I had to change very quickly... so as a rough arsed engineer I had to come up with a style; so I had to develop a number of styles actually, so on the one side I was dealing with civil servants and senior civil servants, so perhaps what I would call middle rank and on the other side sub-contractors, so had to deal with the client side so Mr Nice Guy, Mr Helpful and Mr Arrogant on the other side.... so I've been on each end of the spectrum... " (Mark)

In Mark's account he presents himself as being 'physically present, but socially absent' (Ropo and Sauer, 2008) when working with staff to avoid him being seen as 'wishy washy' by presenting himself as 'Mr Arrogant'. In this view it is seen that the 'physical' is present in the leader, but the 'social' is distanced where the leader presents as an 'outsider'. In this approach the leader may be perceived as being 'critical' or 'unconstructive'. If the position of being 'critical' and not participating by taking an 'outsider' view then others may feel that nothing is 'good enough', with self-esteem of the group deteriorating.

Frontstage (Goffman, 1959) Anthony and Kristian both shared how they adapted their identities when in the role of leader to fit with the social norms of their organisations, with Anthony taking on a different stance and presenting himself differently when in the office, implying a sense of demarcation of himself when among others, demonstrating conformist selves

> "In some senior roles I have taken on the mantle as you walk into an office and you have to present yourself in a certain way... so by nature the persona you have has to be different, but when I'm with friends, down the golf club I have much closer relationships with people so less of delineation. I am who I am but have learnt that in some organisations you have to behave in certain ways and that depends on the culture" (Anthony)

In Anthony's account he presents himself as being 'physically present, but socially absent' (Ropo and Sauer, 2008) by changing his approach in the workplace through demarcation due to cultural expectations.

Kristian discussed how his organisation had moved to being more corporate in their outlook as they had climbed the corporate ladder to become a FTSE 100 company. As a result Kristian has had to tone it down as being one of the lads and has had to become more politically correct and says that he is now aware of what's expected of him

> "I'm probably a bit less politically correct outside of work and I think over the years as I've moved into bigger roles I've probably stopped doing stuff out of work that I used to historically enjoy doing... I think it's down to time demands and being away from home. When I'm with the team I can be myself and sometimes I have to not be too much of myself as it could get me in trouble, so as I can be quite social and gregarious and sometimes my sense of humour can let me down. I know that since the business is becoming one of the FTSE 100 companies I've become corporate and my humour can be off mark, so I've changed in how I articulate myself in groups and am aware what is expected of me" (Kristian)

Due to the expectations of being a corporate player Kristian in this scene presents how he still shows 'physical' presence, but the 'social' is distanced with the change in role and organisational expectations (Ropo and Sauer, 2008).

Backstage (Goffman, 1959) Kristian demonstrated a dramaturgical self through rule breaking, in order to keep engagement of his followers

> "I remember that one of the first things I had to deal with was an example when I wanted to give someone a pay rise and I'd have to ring the CEO and ask his permission and he'd make me jump through hoops... so he'd be quibbling over 50 quid - it was minutiae, so it made me think what the fucking hell am I doing as Managing Director - you are expecting me to run a £300m business and I'm having to argue the toss over 50 quid and I thought how are you supposed to keep engagement like this... so what I do is do things under the radar, you fudge it" (Kristian)

Ray presented an incident from his earlier career when he described having to wear a mask to deal with the difficulty of dealing with mass redundancy and his associated emotions, implying that he felt he let people down, demonstrating a conformist self

> "I was headhunted at 35 for XXXX and became Chairman and this was a challenging time and I found the situation horrible, not a world I knew and people acted badly not according to my values... values are important to my identity. They are family, focus, integrity, exercise, enjoyment and learning... I had to make a decision to make 1000 people redundant and because of this I have worked to make sure this has not happened again. I try and prepare for things and make sure I am more in

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control. My core values were always there and one of my core values is respect, when making someone redundant that's really hard and I didn't have time to help people find jobs so therefore we were cutting their livelihood and in terms of my identity I had to put on a mask. By wearing the mask I was able to deal with that situation and I always thought what was best for the organisation, not for me or the people and it still hurts although it was a long time ago" (Ray)

During this scene Ray presented both 'physical' and 'social' absence (Ropo and Sauer, 2008). In this view leaders separate themselves from the followers by positioning themselves above criticism leading to social separation.

Charles spoke of being resilient, making good decisions, and including others to gain their views and opinions

"In these roles you don't always get a smooth glide all the time... so the great leaders are often referred to as military aren't they, they know that they can win the battle and keep going. So for me it goes back to resilience... but it can be quite lonely and certainly with my style it's about people having confidence that the decisions are good ones, the right ones for the organisation. I am a great believer in seeking people's views and opinions, so they don't have to sit in an office with the title director to have ideas. I am also happy to be challenged" (Charles)

In Charles account it seems that he is both 'physically' and 'socially' present, by offering others the opportunity to contribute their views and opinions (Ropo and Sauer, 2008). This is where both physical and social are strong and where people learn to work with each other. The task of the leader in this scenario is to help create the ways to work where everybody feels safe, but professionally challenged. Leadership becomes 'constructivist'. The danger in this approach is that by staying both 'physically' and 'socially' close can open a possibility for the 'closed' entity, or that the group become an inverted and closed community.

All of the social actors spoke about how they adapted their presentations of themselves (Goffman, 1973) in order to maintain a positive public image and to accomplish interpersonal goals with others with the social actors acting as social chameleons. As a result each of the behaviours that we communicate information about the self to those around is conveying a particular image of the self to an

audience, engaging in self-presentation (Goffman, 1973, Schlenker, 1980). Self-presentation is therefore an important social skill that enables us to accomplish our inter-personal goals. Although self-presentation is often associated with dissimulation (Buss and Briggs, 1984), other theorists have asserted that deceit is not a pre-requisite for self-presentation (Baumeister, 1982, Schlenker, 1985). Rather self-presentation usually consists of emphasising some aspects of the self while downplaying others (Jones and Pittman, 1982). The question of interest here is whether people tailor their self-descriptions in order to accomplish an interpersonal goal. Selective self-description has been a common medium for studying self-presentation and Jones and Pittman (1982) have labelled this self-promotion, in which an individual conveys the impression of competency. Ropo and Sauer (2008) dimensions of 'socially' and 'physically' absent or present have also shown how leadership can be understood to understand how leadership emerges in the process of sharing the leadership with others and how leadership is spatially constructed.

6.5   "Fancy Wheels" as Status Symbols and Social Stratification

During their accounts many of the social actors discussed status symbols. Status symbols provide the cue to discover the status of others and provide a mode of communication to signify a person's position (Goffman, 1951). In terms of personal possessions, notes from my field work recall conversations with Mark, Charles and Kristian about the motor vehicles they drove

> *"When I left my CEO role earlier this year and when I went into consultancy, I decided to treat myself to an Aston Martin Rapide S... do you know what one is.... well Aston Martin's are usually associated with James Bond (he laughs out loud), but I've gone for a k2convertible and it's the Rapide S.... it's an amazing car and does 0-60 in 4.9 seconds... in fact when I picked it up I drove to France and I did it in speed time and when I went to meet friends there, I knew I'd arrived" (Mark)*

When Mark told me about his car I reflected on a point he had made in his earlier account, where he gave the example of seeing someone in a position of authority in

'fancy wheels' and how that and the persons perceived lack of competence spurred him on to apply for a contract managers role. He went onto say

> "I have always loved fast bikes and cars as they are in a way for me a bit of escapism, so you get on the open road, put your foot down and get yourself away from things, it's also shows to other people that through hard work I've achieved something".

The possession of an Aston Martin for Mark therefore appears as both a status symbol of achievement, hinting that the car is a status-replacement for him since his resignation from his role of CEO.

When I arrived at Charles work premises he greeted me in the car park and we exchanged a brief conversation about cars - Charles -

> "Hello, you can park over there in the visitor spot... just over there right next to my car"... as I get out my car and after we exchanged pleasantries and he went on "yes, this is my car, it's an Audi R8"... "I respond with an admiring glance and engage in chit chat about it" - Charles - "well I've had it about a year and I have to say it is one of the best performance cars I have had.. it does a top speed of 197 mph", so really it's not even legal for the roads in the UK, but I manage to get out quickly at [name of] roundabout (he laughs out loud)" (Charles)

When I went to meet with Kristian, on our way to his office, he pointed out a poster on the notice board about a charity event that he and some of the staff were involved in - Kristian -

> "So this is the second year now that me and some of my team are driving around Europe to raise money for charity" - it's a great way to get away for a few weeks from the day to day and to have a bit of fun outside of the office and is great for profile raising as it's in aid of Charity..... yes, so there will be 8 of us doing it and I bought a car especially for it last year, one of the old classics that I had back in the day... it's an Escort RS turbo... they are really fast and given it's a corporate profiling event we've made the decision not to use new cars, but to use the old classics... in fact it's funny you say about having an Escort RS turbo... in fact I drive a Mercedes now so a complete contrast" (he laughs out loud) - I respond - "ah, that's something else we have in common, because so do I" - Kristian - "what a small world, what make is it? - I respond "it's an old classic CLK convertible" - Kristian - "ah right I drive a top of the range Mercedes G-Class".

In all three accounts the social actors highlight two things; one of status through possessions and one of escapism. For Mark it was 'about being on the open road to get away from things'; for Charles 'escaping at the end of the day' and Kristian spoke about was how he saw the charity trip as a 'great way to get away for a few weeks'. In all three accounts the social actors hint at the status symbols of their motor vehicles projecting the cultural expectations of their status of leader and of being at the top, or as Mark states 'he has arrived'. When discussing his ownership of a Mercedes Kristian implied a sense of one-up-man ship. Weber (1980) argued that power can take a variety of forms and a person's power can be shown in the social order through status, in the economic order through class and in the political order through their party. Wealth is seen as economic status, prestige, or what one person has over another and power in the ability of people or groups to achieve their goals.

All three social actors made comments on being able to escape, perhaps for a short time so that they can become what Becker (1966) calls an outsider. Turner (1995) discusses the notion of the 'identity quest' as a contemporary practice, with escapism providing an affirmation of individuation or a 'rite of passage'.

What was prevalent in their accounts was when the social actors discussed their outside interests and being in different roles and their perceived status of being a leader

> *"Interestingly outside of work I do genuinely enjoy anyone's company and I go to a boxing place what people would regard as rough, it's on XXXX and I enjoy that as much as anything else.. It's also like the running and marathon world, it doesn't matter if you're male, female, what age you are... it's a nice world without a status... so status goes out of the window..." (Charles)*

So for Charles he enjoys activities with others where he can 'be himself' and not carry the label of leader, implying that for Charles he associates his Group Managing Director role as carrying status, with him not being able to be himself.

Kevin makes a clear distinction between work and wearing a suit and being serious, whereas out of work he makes reference to wearing a rugby shirt and having fun

"I suppose I associate being at work as wearing my suit and then when at home I put on my rugby shirt....perhaps at work I am a bit more serious, out of work I'm much more fun, because you are different aren't you... so I see I am on the same seesaw but moving around to suit the situation, more reserved and serious at work and have more of a laugh outside of work" (Kevin)

Mark discussed his choice of language when in company with authority

"I do change myself with different people, so it depends on the company. So I go out with some friends and he's a top judge and he's married to a girl I went to school with. So when I am out with him I don't tend to swear, which is a revelation... but if I went out with other friends I'd call a spade a spade... when in work through you have to be careful as everyone hangs on every word you say" (Mark)

For some of the social actors they made distinct comments about the changes they made to separate out their personal identities from their leadership role identities. For Charles, it was about not having to worry about status in certain social environments and with Kevin he makes reference to the change in his dress associating 'suit with being serious' with his role of leader and 'rugby shirt with having fun' for his personal identity. Mark makes reference to his changing identity being dependent on the social company and the status of others and confirms this by the change and choice of narrative that he uses.

6.6   Chapter Conclusion

As set out at the beginning of the chapter to further understand the phenomena under study it is important to comprehend the key issues of the subject being studied and to understand the lived experiences and tasks of the practitioners. As this thesis has shown by working with individual actors contribution to leadership knowledge is not about proving existing theories, but to research the complex social phenomena by providing rich data and unseen insight (Bryman, 2004). As this chapter has shown the actors in this study collaborated to interpret and sense make their worlds around them and drew understanding of their realities through the hybrid production of presence

(Fairhurst and Cooren, 2007), where leadership may be seen in the network of both human and non-human entities.

In this chapter attention has been paid to a number of themes that featured as being important to the social actors in relation to performing the role of leader. Drawing on materials from the social actors in-depth interviews, life history biographies and direct observation days, the chapter presented how ambivalent it can be for the social actors to perform their roles as leaders and how they are not detached from their social and symbolic settings. This chapter showed that 'identity work' is a crucial aspect of processes of socialization (Ibarra, 1999). Many of the social actors in their accounts gave examples and illustrations of their occupational symbols (Goffman, 1951), which included their induction processes, attendance of leadership development programmes, often using these as a form of legitimizing, validating their credentials and differentiating themselves from others to undertake their board level roles.

Within their accounts many of the social actors discussed readjustments and tactics for playing the part, all opportunities for impression management (Goffman, 1973) and gave expressive examples for their self-promotion and adaption techniques (Jones and Pittman, 1982). Leadership and perceived status was another factor that came out of the discussions with the social actors with many of the social actors evidencing 'exclusiveness status' (Goffman, 1951) through symbolic artefacts, which helped further understand their perceptions of the status and differentiation to perform the role of being a leader (Weber, 1980). This chapter has therefore emphasized the ways in which 'materiality' was threaded into leadership by the actors through the socialization processes they undertook, by drawing on management gurus ideas and texts and the other physical objects they drew on. As Grint (1997) states 'naked, friendless, money-less and technology-less leaders are unlikely to prove persuasive' - hence the requirement for actors is to blend the 'linguistic' with the 'non-linguistic' to be seen as credible actors in legitimizing themselves in their roles to others.

What this chapter has highlighted is that the social interactions we are part of can influence and shape identity. Identity as demonstrated is a process of whom we are, who we want to be, and is an on-going development, with identity being the way that

we identify ourselves and present ourselves to others. At the heart of identity formation is social interaction and it is through social interactions with 'others and self' identities are formed, maintained and changed, in the form of a negotiation process. The work of Goffman (1959, 1973) as presented in this chapter reminds us that creating an identity 'as leader' and its implications for social action is an active negotiation process between others who tell us we are, or the labels provided by our narratives and cultures, and our continuous attempts to present who we think we are to others through role play. The illustrations presented by the social actors brought to the fore how the 'game play' developed when undertaking the role of being a board level leader. Social interactions are responsible for society and through it society can be formed, reaffirmed and altered; with leadership not existing in a vacuum as other commentators have often reported.

Leadership is therefore constructed through bodies as leaders relate to others in everyday situations. This relationship with others is not just a pure intellectual activity, but is intertwined with bodily and aesthetic experiences. This view is seen as leaders and followers become 'corporeal partners' in making leadership (Ropo and Sauer, 2008). Linking this to the 'discourses' available to us this makes this a subjective experience where leaders reconstruct their experiences, with sensing and emotions being central to knowledge creation. Ropo and Sauer (2008) are not suggesting that the 'cognitive', 'rational' and 'mindful' are absent in leadership, but argue that in addition corporeal, sensuous and experiential knowledge is also needed to further understanding leadership. They present the notion of social distance, with the focus of interest being on the physical distance of the body of the leader to followers and the physical and social presence and absence, which allows leadership to be further understood spatially and can help further understanding leadership interactions as played out in this chapter.

What this chapter has shown is that identity work processes involve more than just 'talk', but also the physical appearance and the selective association with other individuals and groups and the mounting of a credible 'dramaturgical performance'. As Brown (2015) remarks researchers have long sought to uncover identity work that seeks to understand how identities evolve and that there remains considerable scope

to further understand self-consciously constructed identities and social action. This chapter - together with the two previous empirical chapters - have provided a thread of understanding of the situated, historical and temporal dimensions of identity work in leadership.

By introducing 'things' into the study of leadership, this chapter has also shown how 'materiality' was draw on in relation to the actors 'social relations' (Cooren et al, 2012) and the implications for the actors social actions. The use of Goffman's (1959) 'dramaturgical frame' has sought to uncover and illuminate how leadership effects are materialized and embodied, with consequential implications for leadership identities. As this chapter - and the previous empirical chapters have shown - the actors reasoned and acted through their bodies in relation to their environments and that accounts of leadership identity would be incomplete without reference to embodiment.

Chapter 7: Synthesis, Conclusions, Contributions & Reflections

7.1   Introduction

As set out in the research methodology chapter the entire process of hermeneutics provides a framework in which the phenomena under study can be more deeply understood and provide interpretations of the social actors' meanings in terms of their self-identity drawing out perceived leadership experiences. In this approach further meanings can be drawn from the social actors in terms of their beliefs and taken for granted assumptions (Giddens, 1991), with the method being a journey of discovery. As set out in the research strategy visual route map this chapter will provide a synthesis by drawing together the findings from the previous chapters, providing a holistic perspective on the concepts of leadership and identity, which is referred to as the fusion of horizons (Gadamer 1983) and the hermeneutic circle (Riceour, 1984).

Figure 1.2 Research Strategy Route Map
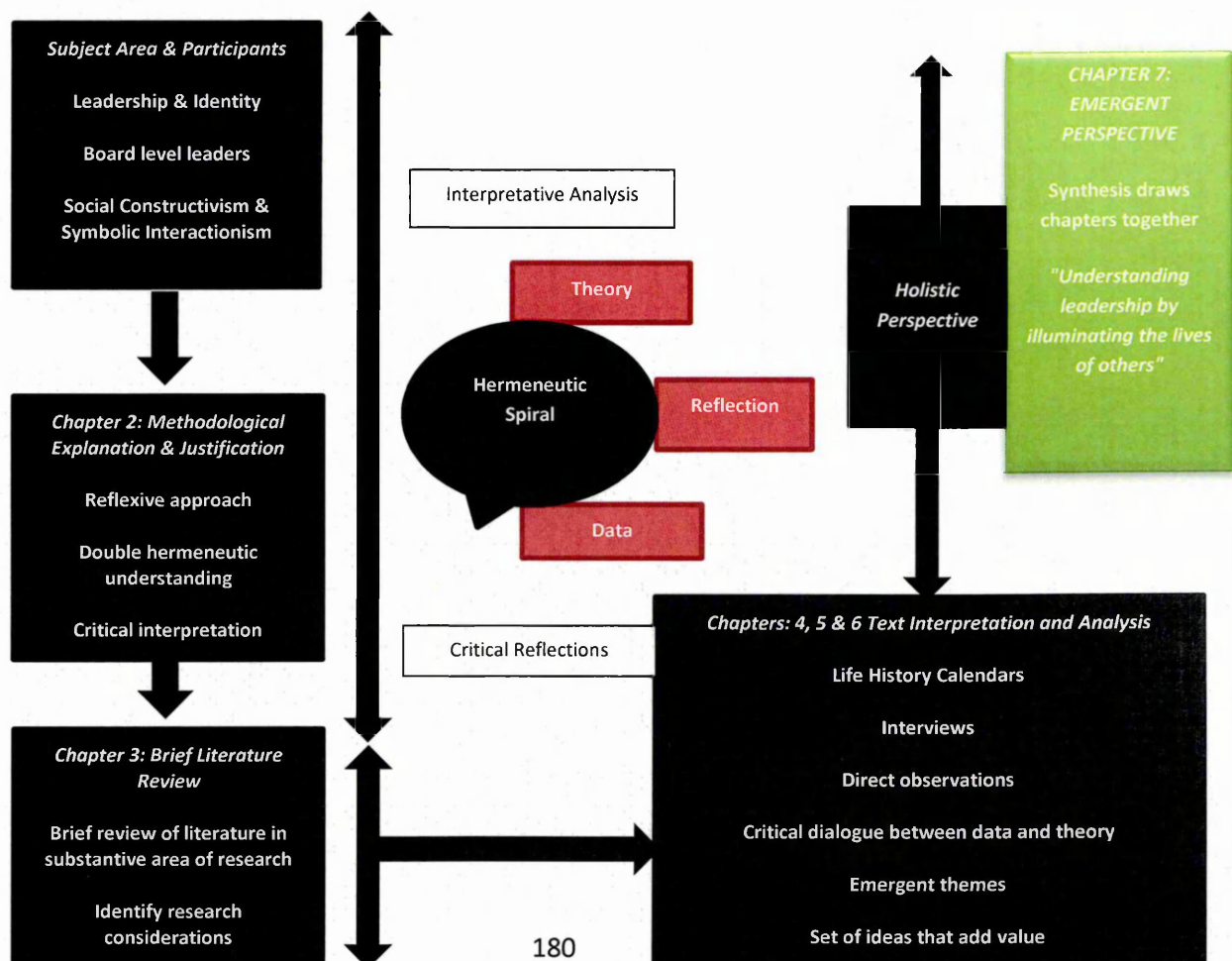
7.2 The research process

As set out in Chapter 3 a schematic illustration was presented to present how the research process was conducted.

Step 1:
Identfied literature, theories & discourses

Step 2:
Reflected on literature, theories and discourses to produce hunches

Step 3:
Sought practitioner opinions, including meanings in relation to the hunches. Kolb's (1984) 'concete experience'

Step 4:
Debate with literature, discourses & meaning for each of the social actors lived experiences, Kolb's (1984) 'reflective observation'

Step 5:
Hermeneutic understanding arose through reflective interpretation fror each of the social actors, bringing in new theories where appropriate, undertaking Kolb's 'abstract conceptualisation'

Step 6:
Synthesis of themes to produce holistic interpretation of the whole, producing Kolb's (1984) 'active experimentation'

Figure 2.2: The research process

The research process as outlined above included six stages and embedded within it is Kolb's (1984) experiential learning process as set out above. Firstly stage one of the hermeneutic research process was the pre-understanding stage. Stage 1 enabled me to develop intellectual pre-understanding in the areas of leadership and self-identity as presented in Chapter 3. Having reflected on the literature as outlined in the pre-understanding chapter I then developed a number of hunches, or areas for conversation with the social actors.

During step 3 I conducted the research process to further explore and understand the lived experiences and perceptions of the social actors with regard to leadership and self-identity, remaining open to the subjective understandings of the individual discussions, exploring what was important for the social actors with regards to being a leader, allowing me to report back on the social reality of the social actors.

Following the first stage of Kolb's (1984) experiential learning cycle, or having the concrete experience of undertaking the research for each of the social actors, I moved into the second stage of Kolb (1984) and reflected on what was coming out, bringing in new hunches as I moved through the process of researching each of the social actors lived experiences, allowing me to step into their shoes to find out what was important to them by using biographical accounts, in-depth interviews and direct observations.

In terms of developing my reflexivity on leadership the direct observations allowed me to view leadership as a social phenomenon. As Collins (2000, p. 37) commented 'in order to understand management, organisation and organisations, we must be prepared to exit the factory gate', so that we can locate work in organisations within the context of wider society. As Cunliffe and Jong (2002, p.4) point out 'reflexivity is a more complex and cognitive activity than reflection that problematizes the notion of social reality independently existing from the way we construct it'. It explores instead our ways of being in the world. Hence reflexivity presupposes the ability to break away from a frame of reference and to look at what is not capable of saying (Alvesson and Skőldberg, 2004). It is based on continuous interrogation of taken-for-granted belief systems, ideologies, discourses and practices in society. Therefore in this study

understanding the social actors lived experiences of leadership and self-identity were important to challenge my own taken for granted belief systems.

When nothing new was emerging from the research, I was then in a position to end the fieldwork and interpret the texts and data into themes as discussed in the previous chapters. A total of eight social actors lived experiences of leadership were the sample for the research. This formed part of Kolb's third stage 'abstract conceptualisation'. Finally the sixth stage was completed by synthesising chapters 4, 5 and 6, to produce the hermeneutic whole, chapter 7 and Kolb's 'active experimentation'.

The purpose of the final chapter therefore is to reflect on the research and the research process undertaken. In reviewing the thesis aim and objectives, the chapter draws together the threads of the central argument presented through the thesis, which has been to explore how leaders' identities are created over their professional careers, through discourse and other symbolic means. This is achieved by evaluating how and whether the research objectives have been achieved, together with highlighting the contributions to knowledge and practice made by the research. Within the research I took a consciously reflexive stance throughout the research process. Within the chapter consideration of the strengths and limitations of the thesis are presented. As part of the reflexive process this chapter also considers how my own self-identity has influenced the shape and direction of the research. The chapter also considers the possibilities for future research. Finally the chapter concludes with a self-reflexive account of my personal journey of undertaking the DBA.

The chapter therefore addresses the following objectives:

- To take a consciously reflexive approach throughout the research process
- To provide distinctive methodological, theoretical and empirical contributions

7.3   Analysis and synthesis of the research, key research findings and contributions

The central argument in the thesis has been to explore and understand further the lived experiences of those undertaking the role of a board level leader and the associated implications for how their identities are created over their professional careers. I approached the research from an interpretivist hermeneutic perspective which centred location of my pre-understanding. During the pre-understanding chapter I provided a synthesis of the existing literature from disparate literature bases. Existing identity related studies as presented in Chapter 3 highlighted how identity research work in studies of leadership beyond exploring leader identities from functionalist and discursive perspectives often on middle managers was under explored. This presented an opportunity for this research to explore leadership identity from a social constructivist and symbolic interactionist perspective for those undertaking board level leadership roles.

In the pre-understanding chapter debates about leadership and identity were presented and the positions of both leadership identity from a functionalist and post-structuralist perspective were discussed. In contrast to seeing self-identity as being stable and consistent held by scholars from a functionalist perspective (Goffee and Jones, 2006 and George et al, 2007), the research concurs with scholars from post-structuralist perspectives in that the social actors in this study had changing, opposing and sometimes multiple identities, which changed over time. In this study acknowledgment has been made that identity creation is not an individual endeavour, but is undertaken through shared meaning. The work of Goffman (1959, 1973) as presented in this study reminds us that creating an identity and its implication for social action is an active negotiation process between others who tell us who we are, or the labels provided by our narratives and cultures.

In Chapter 4 an overview of when the leaders perceived they became a leader was illustrated, with the social actors in this study providing examples that related to social experiences and encounters that they perceived as associations with leadership and implications for their leadership identities but at differing points in time in their life

course, bringing a temporal perspective to the research, through their subjective experiences. This brought to the research an added dimension of coherence, connecting the past and present working with the social actors to draw on the social actors lived experiences of leadership. By taking a temporal approach in the study, and situating the research in the historical context in which the social actors were embedded, provided original insight. Further details on the temporal aspects of the research will be discussed in the section on appropriate methodology and methods section below. The Chapter also highlighted Piaget's (1976) point that we are problem-solvers who self-construct experiences and build structures based on experimentation.

As Mead (1967) outlines the role of childhood play and games in establishing agents to assume the role of specific and 'generalised others' in relation to their 'self'. Therefore the agent (or the 'I') becomes known as the self (or the 'Me') by adapting the role of another towards their 'self'. They do this in the first instance literally by playing at being other people. Mead here is distinguishing 'reflexivity' - the process where the agent turns back upon the 'self' to become an 'object' of their own reflection and action. This shows how 'reflexivity' is achieved developmentally in the social world. The agent thus becomes aware of the 'self' by imaginatively taking the positions of others and this was evident in the accounts of the participants in all of the empirical chapters. Taking a social constructivist and interactionist approach to self in this study signifies how social agents are embedded in a range of networks and that relations with others form the basis of human reflexivity (Cooley 1902, Mead 1967, Waskul and Vannnini, 2006; Crossley, 2006).

The chapter highlighted how 'self-identity' and 'social identity' develops and continues to develop over the span of our life through socialisation temporally (Mead 1934, Harter, 2013). In addition to Mead, James (1902) discussed the self as subject, or the self as subject (I-Self) and the self as object (Me-Self), who becomes the Me-Self - Material Me, the Social Me, the Spiritual Me. In this chapter the social actors demonstrated both the 'Social Me' and the 'Material Me. Individuals learn the rules of the game through cultural and social expectations, bringing in implications for the social self.

The Chapter also emphasised the social actors desire to seek role-support, in the quest to develop an ideal-self by taking part in organised games in order to further develop their 'generalised other', or their understanding of the rules of the game of leadership. Vygotsky emphasised that from the mid-20th Century the importance of play and imagination in human development. One of the social actors in the study discussed in his account the use of an 'imaginary companion'. Vygotsky outlined that imaginary companions can aid in learning, including the development of appropriate social behaviour and thus acts as a scaffold to active social action (Klausen and Passman, 2006). This point also aligns to Ford et al (2008) position that the term 'leadership' brings 'performative' effects, allowing the space to for the identity of the social actor to develop.

Investigating leadership identity phenomena through an identity frame of the actor's autobiography has provided a novel conceptual framework. Early notions of identity had a tendency towards biological reductionism, with identity treated with stable qualities. Such views are now viewed as misleading (Somers, 1994). Contemporary scholars tend to conceptualise identity in processual terms, emphasising the role of language and discourse in formation of identity (Sveningsson and Alvesson, 2003; Watson, 2008). In this thesis the contribution from a realist and social constructivist perspective contributes by critiquing studies privileging solely linguistic practices to the neglect of non-linguistic practices. Of course identity is expressed through narrative and shaped by discourse as has been highlighted in the thesis, but it is irreducible to neither language nor body. As has been shown in the thesis social objects, including texts, exist independently of and prior to their identification by researchers (Archer, 1995, Sayer, 1992), with leadership identity that reduces identity to linguistic practices being incomplete. Actors cannot simply describe themselves as leaders, with other factors including other artefacts needing to be taken into account.

The thesis has made contribution to the literature by emphasising the historical, social and contextual perspectives of the actors and the emphasis on the subjective experiences of time. In Ricoeur's (1984, 1988) work he argues that narratives are not always deliberate and coherent, but also spontaneous acts of interpretation that are situated, contested and responsive performances that are temporally and contextually

sensitive. In other words we enact and modify existing narratives and create new meanings and narratives in the living moment by drawing on past events. Therefore this thesis has shown how the formation of the self continues in relation to the practical environment in which we are historically and socially embedded.

In Chapter 5 'Being a Leader' and 'Leadership in Practice' offers multiple and subjective interpretations of the term leadership. In the subjectivist paradigm, the world is viewed as pluralistic, interactive and embraces the view that all knowledge, and therefore meaningful reality, is contingent upon human practices (Golafshani, 2003). Therefore leaders 'espouse' their own 'theories' about the way the world works by conceptualising language to create and construct organisational life (Weick, 1995). The social world therefore needs to be investigated by how people use language, symbols, theories and discourse to construct social practices. (Giddens, 1984) states that social reality is only accessible through interpretative processes - namely the 'double hermeneutic'. As the analysis suggests reflexivity has helped shaped the experiences, strategies, philosophies and practice of the social practices of the practitioners of the study. The thesis has shown the importance of agency and culture in the reflexive accounts of being a leader. This brought into focus the Me-Self - Material Me, the Social Me, the Spiritual Me, with the participants stating their espoused theories, or goals, strategies or philosophies for performing their role of leader, with some implicitly distinguishing between the physical and the metaphysical world.

As highlighted by Watson (2008) our social identities refer to the roles we are committed to in society, which can be seen as a sub-set of personal identity, where we take on different personas or masks. As we saw in chapter 4 our social identities arise from our position at birth within society's distribution of resources and from identifying with particular social roles we invest in and become committed to. To achieve our social roles actors must meet the expectations of 'important others' associated with the role they wish to occupy. The role of leader is one such social role. Drawing on the work of Goffman (1959, 1963), and his work on 'face' has presented how social expectations and embodiment influence actors capabilities to accomplish a desirable social identity. Embodied practice in the social order in leadership prescribe for actors appropriate behaviours and appearances that reveal 'information' to others

about the social identity of role occupants (Goffman, 1959). To adopt and perform the social role of leader as was demonstrated in this thesis was for the actors to some degree to conform to the behavioural and appearance norms associated with the role to satisfy the role of others (Goffman, 1959).

Social roles and associated expectations therefore determine and influence self-identities and behaviour. As we saw in this thesis the actors in role as leader were reflexive and capable agents in their ability to interpret role requirements and act on them reflexively (Giddens, 1991). As this thesis has shown social identities are formed, in part, intentionally, through impressions we consciously make on others and in part by virtue of being embodied in a certain way. The actors as shown in this thesis were therefore able to perceive, reflect and act upon their bodies and transform their body image with the intention of achieving social identities. Such reflexive embodiment (Crossley, 2006) involves a range of both linguistic and non-linguistic practices to achieve sought-after social identities and their related benefits (Goffman, 1963).

In order to perform their social roles the thesis brought to the fore how impactful discourses can regulate our knowledge of the world, which played out in all the participants' monologues. In terms of the leadership discourses these came through in the monologues of participants who had taken the views and formulas of business and management 'gurus' and adopted their business approaches and ways of taking action, serving as a self-monitoring framework, acting as a form of social control. One of the social actors reported that his espoused values were the use of 'text' as his blueprint for leadership, highlighting the self is the text. Prevailing discourses therefore have implications for what we can and what we should do. Put this way therefore implies that power does not reside in a person but through our own self-monitoring processes, therefore what people perceive to be as 'leadership' and how to perform it is acted upon without practitioners realising the power of the discourse in which they sit.

Through discursive practice, language and discourse the study concurs with Giddens (1991), that a person's identity is the capacity to 'keep a narrative going'. Giddens (1991) reminds us how modernity offers us choice or shapes our attitudes and beliefs as to what 'genre' or type of 'social order' we use in our daily rituals, routines, habits

and practices. Giddens (1991) views self-identity as a reflexive organised endeavour designed to sustain coherent narratives in search for 'ontological security'. Ontological security is derived from maintaining routine, with routinisation providing stability of everyday existence. Giddens (1991) attributes this to a traditional society whereas society of postmodernism is distinguished by the lack of sense of security. In order to create a sense of ontological security it appeared that some of the social actors in the study developed routines, habits and practices prescribed by influential 'management guru's to provide ontological security.

The second objective of the study was *to explore individuals' self-identities, social identities and personas in their professional contexts as leaders by giving voice to the practitioner and observing leadership in practice.* The research also explored the social actor's interactions between selves and texts and interactions with others. Business leaders are often said to operate in a fragmented and volatile environment, which leads to a variety of demands. Leaders set the tone for their organisations, leading their employees forward to maximise their potential in a way to bring profitability and success. The leaders in this study created symbolic leadership identities. In Table 7.1 below are illustrative examples of how they enacted their symbolic selves in their roles as leader. Based on the work of Western's four discourses of leadership, as set out in Chapter 3, includes the different sources of authority drawn from the major theoretical leadership discourses as presented in Chapter 5 and 6.

It is worth noting that one discourse or leadership genre does not privilege another in this table. It is an illustrative representation of the different discourses in practice as espoused by the social actors, linking to theories of leadership. What is also important is that this illustration of leadership practice as discourses is not exhaustive. The columns represent the different approaches of leadership from a discourse perspective, with leader as controller providing the source of authority from above 'science', where the leader passes the authority down the employee pyramid to gain authority, derived from scientific rationalism, where employees are considered human assets, working as robotic machines, or 'cogs in wheel', often through incentives and coercion. The leader as controller takes a technical and rational view of the world thinking 'closed system' by controlling the internal environment to maximise efficiency. The machine

metaphor is prominent in organisational theory discourse and aligns with the functionalist paradigm (Alvesson and Deetz, 1996, Jackson, 2003)

The second discourse, leader as 'therapist' implies the leader draws on personal internalised authority and power gained through self-actualisation. Leaders translate management discourses and techniques from a humanist perspective, viewing employees as 'clients' to be healed and made whole through reparation at work, with a view to creating collaborative teamwork. Leaders focus on enabling autonomy and self-actualisation behaviours through motivation and designing job-enrichment opportunities.

The third discourse leader as messiah is where the leader embodies the organisational values and vision, developing a strong emphasis on culture. Employees learn to follow the leader to be more like them and identity is achieved through 'belonging' to the organisational brand. The leader acts as a role model and the leader leads the organisational community.

The fourth discourse eco-Leadership draws on a leader that is 'spatially' aware, focusing on networks and the ecologies of the whole system and leading with symbolic interventions. The leader gains authority from ethical and spiritual conviction, with employees being part of a network, with agency and autonomy, but part of an inter-dependent greater whole. The leader leads by distributing leadership through the network, making way for people to grow and develop.

Table 7.1: Discourses as Leadership Practice

(adapted from Western 2008 and McAuley et al, 2014)

Leader as Controller Discourse

The leader as controller discourse emerged from the modernist social movement which espoused to create an 'ordered and scientific world' in order to drive forward efficiency and effectiveness. To enable this 'leader as controller' operates under the principles of rationality, clear lines of authority, accountability and control, often drawing on the scientific principles of Taylorism (1911) and functionalism (Burrell and Morgan, 1979). This discourse can promote de-humanisation and dependency

Social Actor	Leadership Genre	Source of authority	Metaphor & type of system
Anthony (CEO, multi-national building products company)	Controller - Iron Cage Maximised production through control and procedures. Holds tensions between scientific progress and humanism. Dealt with this by passing on and teaching the principles of 'Deming' (1950, 1986) for others to learn, dispersing the regime, in order to retain the status quo by using coercive power (French and Raven, 1959). Employed occupational psychologist to coach him in how to be a leader and deal with difficult interactions with others	From above 'science' Authority passed down working principles from Deming, down the pyramid, with the techniques of management control gained from scientific rationalism.	Cogs in wheel, machine Ensures each individual, team, department works optimally, keeping to tasks, using coercion and dependency of the 'scientific way'. Takes technical and rational view of the world, thinks 'closed system' to control internal environment to maximise efficiency

Leader as Therapist Discourse

The leader as therapist discourse emerged and espouses to place the 'human at the centre' of the organisation. Born out of the human relations movement this work includes theorists such as Mayo, Lewin, Maslow, Frankl and Rogers. All theorists of this discourse focus on self-actualisation and personal growth, promoting individualisation, promoting discontent (Lasch, 1979). In this discourse people went to work 'to work on themselves' (Rose, 1990) developing a therapeutic culture and human radicalism (Burrell and Morgan, 1979)

Social Actor	Leadership Genre	Source of authority	Metaphor & type of system
Kevin, (MD, medium-sized orthopaedic manufacturing company)	Therapist Maximised production through increased motivation, using Maslow's self-actualisation principles, promoting personal growth of self and others. Managed relationships of a select few senior board members from different functions, using the principles of Maslow (1943, 1970) and positive psychology	Humanism Drew on personal internalisation, drawing on the principles of Maslow's hierarchy of needs (1943, 1970) gaining power through self-actualisation, through emotional management using coercive power (French and Raven, 1959), silencing techniques and therapeutic governance, developing a paternalistic overseeing. He advocated the use of 360 degree feedback and personality profiling tools, promoting identity control and regulation	Organism Principles of growth both personally and social, optimising growth for potential for a learning organisation
Ivan (Business Owner and	Therapist Maximised production through increased motivation and promoted	Humanism Drew on personal internalisation, gaining power through self-	Organism Principles of growth both personally and social,

| Entrepreneur) | personal, growth, team work, through a shared common goal, team spirit and comradery, by using emotional management tactics (Hothschild, 1983) | actualisation and collaborative teamwork, enabling others to share in the company success and profits, through emotional management and therapeutic governance. A paternalistic overseeing. Worked with a business guru and motivational speaker, Nigel Reisner, who focused on 'making people happy', to deal with motivational issues | optimising growth potential for a learning organisation

Managed relationships of all those that worked for him, drawing on personal values as business model principles |

Leader as Messiah Discourse

The leader as messiah discourse emerged espousing to transform organisational cultures to turn them into a 'better place for tomorrow'. Culture control and transformation of followers is the order of the day for the Messiah leader to produce company success (Collins and Porras, 2000, Peters and Waterman, 1982). Vision and mission pave the way, providing seductive influence promoting homogenous work spaces and cultures, potentially creating dependency. Promoting a shift from inertia to totalising monocultures (Kunda, 1992)

Social Actor	Leadership Genre	Source of authority	Metaphor & type of system
Louise (Deputy Vice-Chancellor, large teaching University)	**Messiah** Maximised production through belief in personal salvation, with her acting as the role model of the ideological corporate citizen. Working with a core team that showed potential, creating 'shared citizenship'. Distilling the strategy discourse into strategic documents and plans to share with others in order to disperse leadership throughout the institution, using reward power (French and Raven, 1959) to those that showed potential to become corporate players. Managed relationships between individuals, teams, across faculties and across functions through key strategic change agents, using principles of thought leadership, which is based on social values (Haydon, G., 2007)	**From beyond** Embodied self-leadership, modelled corporate citizenship. Used outsider information to provide the insiders with a brighter and prosperous tomorrow and to secure the institutions patch.	**Symbolic and cultural** Principles of growth both personally and social, optimising growth potential for a learning organisation

Created image of the ideological corporate player, observed the HE environment and created opportunities in diversification of portfolio, creating a culture of a better tomorrow. Puts faith back in business |
| Charles (Group MD, medium-sized engineering company) | **Messiah** Maximised production through belief in personal salvation, with him acting as hero manager, role modelling self-leadership through extreme physical activities, keeping calm and making rational decisions under pressure

Leads through connections and linking the network as group MD. Organisation was a network of dispersed leadership held together by strong culture of engineering expertise, demonstrating self- | **From beyond** Embodied self-leadership, modelled resilience and perceived success in business turnaround, providing others with a brighter and prosperous tomorrow | **Symbolic and cultural** Created image of the 'great man', observed markets, understood trends, saved and made money, created a culture of a better tomorrow. Puts faith back in business |

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Kristian (Group MD, multi-national building products plc)	**Messiah** Maximises production through belief in personal salvation, by providing joint problem solving and collaboration working conditions, promoting that he was the same as everyone else presenting a genuine front Leads through connections and linking the network through forums and hubs, where staff can share ideas and solutions, through network of dispersed leadership held together by strong culture based on health and safety	**From beyond** Embodied self-leadership, modelled being one step ahead, setting a vision for a brighter and prosperous new tomorrow. Communication through story-telling (McKee, 2003), via conferences and road shows to reach the masses, provided rituals and open space events for 'joint problem solving'	**Symbolic and cultural** Created image of the 'authentic and genuine leader', who understood the external market to keep one step ahead, sought ideas, created a culture of a better tomorrow through joint-problem solving. Puts faith back in business through building alliances and providing new opportunities
Mark (CEO, National Energy Solutions, Contracting, Lighting & Telecoms Enterprise)	**Messiah** Maximises production through belief in personal salvation, by providing a compelling vision of a winning team, being centre-stage, engaging others in team performance Leads through connections within business of those in senior roles, developing a network of dispersed leadership held together by strong culture based on team performance	**From beyond** Embodied self-leadership, self-identifying with Martin Johnson and basing his working principles on business guru and ex-coach of England's rugby team, Clive Woodward (2003). He sets a brighter and prosperous new tomorrow, sharing the leadership with those that want to play the game	**Symbolic and cultural** Created image of being the 'Captain', using a metaphor of Rugby, providing an instructional four stage winning framework for others to use. Puts faith back in business through developing a team performance culture

Leader as Reformer Discourse

The leader as reformer discourse has emerged in response to the exhaustion of modernity, including the consequences of the political, social and economic challenges of the 2000s. Those operating in a reformer discourse move from a position of dependence and interdependent to interdependence. It acknowledges the importance of human spirit, extending beyond financial gain, but paying attention to place, community and society, focusing on humanity and rediscovering mythos and to share stories (Žižek, 2012), creating spaces for others to flourish

Social Actor	Leadership Genre	Source of authority	Metaphor & type of system
Ray (Chairman, medium-sized IT company)	**Leader as Reformer** Maximises production through self-belief in personal salvation, through hard work, endeavouring to excel for self and for company vision. Seeks personal salvation and personal growth to become 'one', with him being 'hero manager' role modelling self-leadership through hard work and following the text, encouraging self-mastery and interdependence of others as 'moral entrepreneur' (Becker, 1966) producing moral agents	**From beyond** Transcendent and secular through morality, embodied the text of Covey's 7 Habits of Highly Effective People Leads through connections within business of those in senior roles, developing a network of dispersed leadership held together by a strong moralistic culture based on Covey's 7 habits of highly effective people	**Symbolic and cultural** Provides 'morality' through personal and shared values, using the rituals of Covey's 7 habits of highly effective people. Puts faith back in business by promoting social change through continuous growth, developing self-mastery and interdependence in company promoting a 'normative culture' Managed relationships of all

	Principles of growth both personally and social, optimising growth for potential for a learning organisation	those that worked for him, drawing on personal values as business model principles, demonstrating reverence

Chapter 5 has highlighted that leadership is the creation of action and an embodied activity. It was clear that each practitioner had a distinctive way of 'being-in -the-world' and that each practitioner was not a physical *tabula rasa*. Each practitioner as summarised above had a unique approach to leadership that reflected their own embodied identity, through the construction of a 'persona' (Waskul and Lust, 2004 and Watson, 2008). What was most striking in the social actors accounts was the take up and use of the management guru ideas probably because of their practical application and the perceived benefits derived from what the 'solutions' could offer them. It appeared that the management guru's ideas and formulas provided the leaders with legitimacy, a 'badge' and 'scientific solution' to differentiate themselves from others. It appears from this research that power is not possessed - it is exercised, or is a technique to be deployed.

The discourses in practice as presented above are not to present a 'right' or 'wrong' or a 'good' or bad' way of performing leadership but to help raise awareness, and as a way to act as a learning process of leadership understanding and to help us ask relevant questions to think about leadership discourses and how these manifest themselves in praxis.   The study therefore builds on Westerns (2008) view of leadership discourse and related metaphors of leader as controller; therapist; messiah and eco-leadership. Western's (2008) use of leadership discourses is purely conceptual in nature and thus 'ahistorical' and lacks cultural context. Western's (2008) use of leadership discourse fails to appreciate the socially constructed application of the leadership discourses in social action.

Therefore what this chapter has done is illustrate what discourse 'does', rather than what it represents, with the leadership discourses providing generative structures what can only be known through social-historical contexts. This chapter has shown how discourses manifested themselves in the everyday practices of the actors, which was explored by 'going beneath their surface (observable) and dealing in their (hidden) workings' (Pawson and Tilly, 1997). This chapter has provided an account of leadership

as practice and has shown how leadership identity is a lived and embodied practice, with significant implications for the actor's social identities.

In Chapter 6 the research has shown how the social actors adapted and changed their persona's (Watson, 2008) in response to their role obligations. Within their accounts many of the social actors discussed readjustments and tactics for playing the part, all opportunities for impression management (Goffman, 1973) and gave expressive examples for their self-promotion and adaption techniques (Jones and Pittman, 1982). Leadership and perceived status was another factor that came out of the research with many of the social actors evidencing 'exclusiveness status' (Goffman, 1951) through symbolic artefacts, which helped further understand their perceptions of the status and differentiation to perform the role of being a leader (Weber, 1980).

This chapter has bought to the fore that identities and people's subjectivity and construed understandings of who they are and desire to become are implicated and thus key to understanding and explaining leadership and how it is performed. In this chapter the term leadership brought into play the social actors questions of 'who am I' (Cerulo, 1997, Gergen and Gergen, 1988), through the discourses taking the form of narratives (Giddens, 1991) or other symbolic or dramaturgical performances (Goffman, 1967). In terms of identity and 'dramaturgical performances' the work of (Down and Reveley, 2009) present the case of 'Wilson' as a single case of a manager in the context of uncovered forms of identity work in terms of managing information disclosure (Goffman, 1963). This thesis adds to the paucity of understanding identity through 'dramaturgical performances' (Goffman, 1967) with the thesis presenting beneath the surface experiences of performing the role of leader and broadens and deepens understanding of how identity dynamics are performed by those performing the role of leader. This chapter has responded to the need to further understand self-consciously constructed identities and social action (Brown, 2015), thus creating further understanding on 'dramaturgical identity work'. This has been achieved by using the rarely combined narrative-biographical and observational methods. This combination is important because the nature of identity work remains the subject of

considerable debate (Musson and Duberley, 2007), with the fieldwork bringing to life the deeply theoretic processes involved (Watson, 2008).

As this thesis has shown the emergent identities of the actors in this study arose from their practical and social environments, with the actors investing themselves in and committing to the social role of leader in an attempt to convince others that they were legitimate actors in order to attain a leadership identity and the associated benefits. Leaders need to both 'fit in' with social norms as was prevalent in many of the actor's accounts and actions and to 'stand out' in order to influence and engage others. As the thesis has shown leadership identity cannot be reduced solely to linguistic performances. The dominant approach to leadership identity literature conceptualises identity as a dynamic process constituted by a range of narrative or discursive practices performed in relation to the social environment.

The social constructionist approach to leadership identity as has been shown in this thesis overcomes the mind-body dualism by challenging the existence of the self as a 'mind' and by arguing that the 'self' and the 'mind' are socially constructed (Crossley, 2006). This thesis has shown how the social actors narratively constructed and negotiated their identities in order to present themselves as legitimate and credible to others. Leadership identity has been shown in this thesis to be formed by the discourses and discursive resources, including the leadership discourse (Western 2008; Watson, 2009). In this thesis both the role and the social meaning of 'leadership' is dynamic and changes over time with the actors embodied practices contributing to their social identities. The neglect of the body in the leadership literature as outlined by other leadership scholars (see Lord and Shondrick, 2011; Ropo and Parviainen, 2001; Ropo and Sauer, 2008; Sinclair 2005; Pullen and Vacchani, 2013; Hawkins, 2015; Ford, Harding, Gilmore and Richardson, in press) has produced a disembodied conception of the leader limiting attention away from how leaders 'embodied knowledge' influences their social practices and how their identities emerge from them. Up until this point it appears that scholars have therefore failed to explore explicitly the 'materiality' of the body and its effects on leader identity. As the thesis has shown the 'things' we use to inform and shape leadership practice are useless objects without our interpretation of them and without them we could not facilitate

the creative ontological bringing about of our worlds. Materiality is after all not 'other' to our human world, e.g. discourses, cultures, histories and societies; it is part and parcel, co-inspiring and co-creative as has been shown in this thesis.

As outlined the historic and symbolic interactionist approach to embodiment aligns with Varela, Thompson and Rosch (1991) who state 'knowledge depends on being in the world that is inseparable from our bodies, our language and our social history - in short from our embodiment'. In a similar vein Ziernke (1991) argue that 'natural embodiment of the living system reflects and embodies the history of structural coupling and mutual specification between agent and environment in the course of which the body has been constructed'. Riegler (2002) also states how the agent's adaptation to its environment is their definition of embodiment. Therefore embodiment as we have seen in this thesis is the result or reflection of a history of the agent and their environment interaction. In the thesis this was achieved by combining Goffman's (1959) 'dramaturgical frame' and Watson's (2008) approach to self and social identities and by presenting findings from an interactionist perspective on embodiment leadership theory. This contribution adds to the paucity of research undertaken by leadership scholars who highlight how embodiment can illuminate further understanding of leadership (Lord and Shondrick, 2011; Ropo and Parviainen, 2001; Ropo and Sauer, 2008; Sinclair 2005; Ford, Harding, Gilmore and Richardson, in press).

By recognising both the non-linguistic and linguistic practices has provided new insight into the implications for embodied leadership identity. By including both linguistic and non-linguistic accounts has shown how both shape identity and in turn the influences on actor action. The third research objective was *to explore individual's self-identities, social identities and personas in their professional context* and I acknowledge that in the reflexive account presented above it appears that this objective has been achieved.

7.4   Appropriate methodology and methods

In this study by taking a reflexive hermeneutic approach has provided rich insight by opening up the unconscious motivations and multiplicity of identities, that are often silent in the positivist mainstream leadership accounts. Leadership is often presented as accounts that distil the 'essence' of leadership, producing universal terms. The first objective of the research was *to explore the dynamics of leadership identity creation using a hermeneutic framework; the third objective was to develop a reflexive understanding of leadership identity creation*. In order to achieve this I had to ensure that an appropriate methodology and methods were used to explore and interpret the lived experiences of the research participants. The design of the research has been appropriate to its aims of exploring how leaders' identities have been created over their professional careers through discourse and other symbolic means. Using a hermeneutic framework, and positioning the research from a social constructivist perspective, with its commitment to the notion of emergent social realities with others through language, culture and other symbolic means, is consistent to the concept of the thesis on exploring how leaders' identities are created over their professional careers.

As set out in the methodology chapter the study as firmly grounded in a hermeneutic methodology takes a subjectivist approach. Taking a subjectivist approach views reality as imagined and therefore a product of the human mind with humans being autonomous, giving meanings to their surroundings and are creative, with knowledge being personal and experiential. Therefore the research methodology and methods need to explore individual understandings and subjective experiences of the world (Cunliffe, 2011). To address this approach a hermeneutic study has been undertaken which takes the position of understanding people in their history and develops further an understanding of the values, culture and symbolic aspects of studying individuals or organisations and is used in a way to develop understanding or 'wisdom' (McAuley, 2014 p.367) about organisational life. The design method choices have therefore been selected to achieve this and the study utilises life history calendars, in-depth interviews and direct observation in its aims to achieve the thesis aim and objectives as presented above.

As set out in chapter 1 (Cunliffe, 2011) presents an overview of how 'subjectivism' is positioned in organisational research. The table below shows the adaptation and approach undertaken in this thesis.

Table 1.1: Research Approach to Subjectivism in Organisational Research

(adapted from Cunliffe, 2011)

Relationality — the nature of relationships	***Interactions*** Relationships are contextualized between people and their surroundings. People are reflexively embedded in their social world, influenced by and influencing discursive practices, interpretive procedures etc.
Durability — of society, meanings knowledge etc. across time & space	Social realities, meanings, discourses, knowledge are contextual: constructed yet experienced as objective and relatively stable. Perceived, interpreted & enacted in similar ways but open to change.
Meanings — what & where meaning is located	Shared meanings immanent to the 'artful practices of everyday life', to discourses and texts. Negotiated & specific to time & place.
Historicity — concept of time & progress	Time & place are subjectively experienced. Progress as a situated human accomplishment - potentially iterative, ruptured or hegemonic.
Mediation — the place of the researcher in the research	***Double hermeneutic*** Researcher embedded in the world, shaped by & shapes experiences & accounts, mediates meanings of actors. Experience in the world. Researcher as insider.
Form of ***knowledge*** — epistemology	***Pragmatic or syntagmatic*** Common sense knowledge — naturally occurring actions, interactions, conversations. Mundane activities. Non-replicable knowledge, situated validity. Macro and micro level focus.
Core ontological assumptions of research methodologies *(The nature of social reality)*	***Research as craft, rather than science*** Socially constructed realities, emerging, objectified, & sometimes contested in the routines & improvisations of people. Context is human action & interpretation. Reality as symbolic & linguistic meanings & interpretations. Contextualized in a social site.
Assumptions about human nature *(How we relate to our world)*	Humans as intentional & reflexive subjects, constructors & enactors of social realities within linguistic conventions or routines. Storytellers. Actors, interpreters, sense makers. Choosing linguistic resources, managing impressions.
Research approaches *(Philosophical/theoretical underpinnings)*	***Interpretivism*** Hermeneutic, constructivism & symbolic interactionism. Involved researcher. Interpretive procedures.
Research Methods	Autobiography through life history calendars; discourse & conversation

	analysis through in-depth interviews; symbolic analysis through direct observations.
Linguistic features of research	Roles, performances, stage, scripts, symbolic meaning, managing impressions, social practices.

The research has employed a unique combination of gathering and interpreting text methods on the temporal identity creation process. The use of the life history calendar to gather the social actor's perceptions and experiences of being a leader served multiple purposes. The first focused on exploring the aim of the research which was to explore the identity creation of the leaders over their professional careers. This part of the research was completed in private by the research participants before I undertook the interview. Taking a reflexive stance to the study Mead's (1934) 'I', the person's 'Me' the self is made through a persons understanding of themselves of their biography. Giddens (1991) describes this as the trajectory of the self. The life history calendar therefore enabled the participants to re-reflect on their own experiences, through revisiting and re-providing accounts of perceptions and experiences of leadership. This was then explored during the in-depth interview. In other words the research methods deployed in the study enabled the research participant to engage reflexively about the significance of their leadership experiences, therefore encouraging research participant reflexivity, enabling them to reflect upon a reflection.

The third method was that of direct observation, which enabled the research participants to present the 'self as artful creations' (Goffman, 1959), with the notion of this being the 'I' in interaction with others, which enabled me to observe the research participants in their own contexts, allowing me to further understand their scripts in practice. The observation day was also seen as 'observational learning' (Bandura, 1991), where I could learn from others as to what 'leadership' meant for them, using Goffman's (1959) dramaturgical categories of presentation of self in everyday life. I then used thematic analysis to draw meaning and themes from the text, which aligns to the social constructivist perspective. By undertaking the study in this way enabled the mind to be viewed as a source of rationality based in objectivity and the body as a source of experiences acquired through practice. Undertaking the research on these

two perspectives enabled me to see the two sides of the same coin; making together a whole composite of the person.

A further contribution lies in the approach of bringing into the study the concept of 'temporality' in the form of 'subjective time' (Gadamer, 1984, Riceour, 1983). This was deployed in order to open up new ways of thinking about experience and sense-making of leadership. This contribution responds to Brown's (2015) call that an important element of identity work is the temporal dimension and that theorizing about time is relatively rare. Alvesson (2010) identifies that scholars should provide people with a sense of temporal coherence connecting past and present and to pay attention to the historical context in which they are embedded (Baumeister, 1986). In most studies of organization time is usually dealt with in an objective and implicit way, providing a chronology of episodic linear events that exist regardless of those experiencing them (Cunliffe, Luhman and Boje. 2004). From a social constructivist perspective (Alvesson and Karreman, 2000; Berger and Luckmann 1967; Watson, 1995) views of 'self', others and organisational life emerge in our moment-to-moment encounters. From this perspective there is an assumption that we make sense of what is going on through spontaneous narrative acts of consciousness (Ryan, 1992) by interpreting and constructing social realities in and through narratives enacted in many moments of time (duration) and across many contexts (spaces).

In Ricoeur's view self-identity should be viewed as a narrative or autobiographical identity, with subjectivity being 'neither an incoherent series of events nor an immutable substantiality, impervious to evolution' (1991, p. 32). The concept of narrative or autobiographical identity as the findings have shown in this thesis is that unity of a narrative allows us to address the question of who we are. From a subjective perspective time is the experience of duration because its measurement is influenced by human experience. Using the methods of autobiography and direct observation has enabled analysis of the 'mimetic' content of the actors. From the 'mimetic' perspective the storylines and characters are seen to mimic or reconstruct reality. The findings in the thesis are therefore a way of establishing the link between the content of the stories of the actors and leadership.

Ricoeurs position on time highlights the importance of context and time in the form of narrative performances. Gubrium and Holstein (1988, p. 165) state that 'as texts of experience, stories are not complete prior to their telling but are assembled to meet the situated interpretive demands'. This implies that the performance of the narrative takes places in practical circumstances (contexts and spaces) and in particular moments (time) in which meanings may vary. Ricoeurs 'mimesis' also occurs across past, present and future time contexts, which results in multiple threads of earlier narratives. In this study this was achieved by the actor's autobiographies where they were able to provide interpretations of reflecting on reflections. By reflecting on past events and by emphasising the 'performative' effects of leadership with mimesis 1, 2 and 3 relating to the empirical chapters 4, 5 and 6, thus completing the hermeneutic circle as presented above.

Table 7.2 below provides a summary of how the 'hermeneutic circle' was achieved in this thesis

Table 7.2 Ricoeurs (1984) Threefold Mimesis
Mimesis 1 (M1)
Narratives are embedded with an implicit pre-understanding of a societies meaningful structure, symbolic selves and temporal nature - chapter 4
Mimesis 2 (M2)
Narratives mediate between a 'pre-understanding' or mimesis 1 and a 'post-understanding' of mimesis 3 - which is accomplished as • Individual events combine into a whole story that • Produces an endpoint from which the story can be understood as a whole and • In providing a beginning, middle and end, the whole story is understood as flowing from the past towards the future
Mimesis 3 (M3)
Narratives are the intersection of the world of the researcher and the world of action. They involve the re-creation of 'pre-understanding' to 'post-understanding' of a society's structures, symbolic systems and temporal character. The hermeneutic circle - the parts make the whole - enables us to see a temporality of social experience.

As set out during this chapter the synthesis of Chapters 4, 5 and 6 have produced the whole as set out during the synthesis of the three chapters, which presented a beginning, middle and an end.   As outlined time according to Ricoeur (1984) can only

be understood and gain meaning through narrative and leaves us with a means to gain the grasp of human experience of time, providing a 'narrative knowledge'. Through seeking multiple interactions of leadership at different points of time and in multiple contexts has provided an explanation of the temporality of social experience. This was achieved my presenting a narrative plot which was achieved through the life history calendar. Secondly through focusing on multiplicity across past and present contexts by weaving together meanings between the chapters presented the pre-understanding to move into a position of post-understanding. As this thesis has shown the leader's identities were not always changed through their organisational lives, but informed through other social and cultural experiences and the associated societal norms and embodied practice. By taking this approach to understanding leadership has focused on the actor's sense of experiences and identity in moments of time and space, providing valuable insight to the temporal dimension of identity work (Brown, 2015).

7.5   Reflections on the research

As I stated in Chapter 1 I wanted to undertake research where I could learn from others and one in which I could take a reflexive approach, with the aim of challenging my own taken for granted assumptions, in order to become a more informed and better practitioner. The use of the research methodology and chosen methods I believe have helped challenge my own taken for granted assumptions. By using life history calendars and by taking an inductive approach to the research has given me a greater understanding of what it is to be a leader. My own interpretation and understanding of linking identity to leadership and how the concept of being 'performative' is presented in Chapter 1. I wanted to understand how this thing we call 'leadership', and what is taught in Business Schools, played out in the social actor's real worlds. By taking an open and sympathetic approach and by being true to myself during the research process I wanted to put forward an open and sympathetic recognition of what this thing 'leadership' meant to the social actors in this study.

Reflecting on this has made a significant impact on how I now not only see the world, but how this thing called 'leadership' is developed in pedagogy - this is discussed

further in the contributions to practice section. In terms of doing things differently with regards to the research study I would have given myself more time in between interviews and observations. It was a challenge to complete all the field work and associated transcribing in the timeframe I allocated myself.

By undertaking this unique enterprise of interpretation and translation I concur with (Denzin, 1987 and Miller, 1991), that the self is generated through rhetoric and story-telling by oneself, or others (Adler and Adler, 1991) and that the self is not biologically given, but created from social demands and responses to those demands (Wiley, 1991). On reaching conclusion of the synthesis the aim of the study was not to generalise for others the meaning of leadership, but for this to be a beneath the surface investigation of what goes on the lives of those performing the role of leader by exploring how leaders identities are created over their professional careers. By taking a pragmatic approach to social life I concur with Fine (1993), symbolic interaction has triumphed gloriously and most certainly for me provided reflexive and thought provoking insight into the 'sciences of the spirit' (McAuley et al., 2014).

7.6   Strengths and Limitations of the Research, including Future Possibilities

In order to achieve a purposeful piece of research my research design choices included myself as a 'tool' in the process and I believe that my role in this process has been a key strength to the study. Acknowledging and utilising my own presence in, and actions influencing, the research have required me to be aware of my own identity within the research process, which was particularly important given the thesis was on the subject of identity and leadership and its appreciation of the self as reflexively constructed (Giddens, 1991). In acknowledging that my identity has influenced the methodological and empirical outcomes of this research I have discussed the influence of my personal and empirical interests in Chapters 1 and 2.

I used three methods and one process as outlined above in order to bring credibility to the research and to help strengthen both the exploration and interpretation, bringing a unique richness to the research. As described in the research methodology chapter

the interpretation process was conducted line by line, with each comment put forward by the social actors adding something new to the research, providing insightful interpretations, both in part and as a whole. The use of the biographical life histories and in-depth interviews allowed for differing points of view to be presented and contextually driven by each of the social actors, exploring them as 'whole' person and not just what leadership meant for them 'today'.

The openness of the social actors provided an in-depth exploration of their lived experiences, rather than approaching the research as a detached academic process. By undertaking a staged approached between the three methods of research I also provided the participants an opportunity to engage in their own reflexivity by completing the life history calendar initially before the in-depth interview took place and by sending to them a copy of the interview scripts for comments and an opportunity for them to further reflect upon their reflections following the interview. The direct observation enabled me to spend a day in the life the leadership practitioner and produced further insightful data, from a perspective of social interaction with others, which has been interpreted in the empirical Chapters.

The research was representative of eight board level leaders and this presented the opportunity to approach and collect inductively ground data, facilitating an emerging understanding informing the leadership discourse by providing insight into the perceptions and experiences of the individuals as being leaders and their leadership practices. Seeking to find their voice and getting beneath the surface has provided potentially distinctive empirical contributions, which is a rare thing in the often clinical world of leadership research.

In terms of future possibilities the research has presented a number of possible contributions to both knowledge and practice that could be taken forward into other avenues.

7.7   Contribution to Practice

I have argued throughout the thesis that when working with humans they should be viewed as 'whole persons' and not as partial entities. The crafting and creating of this thesis as the outcome of the research process in which I have engaged has been a major part of the crafting and re-crafting of my own identity, both as a researcher and practitioner. The completion and crafting of this work will continue to contribute to the many stories that I have shared and told with others and will continue to tell about my becoming a researcher and a research informed practitioner. As I am in the transition into different and ongoing roles it is appropriate to conclude the thesis with some highly significant and emotional identity events which have occurred whilst completing the final draft of the thesis and its implications for my own self-identity. The following extracts are from my reflective journal and relate to my roles as researcher and practitioner

> 26/2/16 8pm - what a week... returning back to work after 4 months on sabbatical has given me the thinking space to re-evaluate what I want to spend my time on and it certainly isn't filling people's heads with the functionalist and ideological concepts of leadership.... sitting in the meeting today with my colleagues made me realise how out of place I feel in the role I am undertaking.... I feel trapped in a world that is trying to commoditise the 'essences' of leadership ... I now feel like I am living in a parallel universe, with all this talk of leadership, followership, measurements, return on investment, KPIs... what are they talking about... these are human beings we are referring to.... when I put my point across it is has been met with resistance, with comments like *"oh Sarah don't starting burning your bra"* and *"you need to add more data to your research as eight research participants isn't enough really is it?"*, made me realise how embedded in their social views some of my colleagues are and how un-reflexive they are. On a positive note though I was encouraged by one of the new readers and by my Director of Studies to submit a development paper on my research to an external academic conference.... if being a researcher is to write and talk about something you think is interesting and you are passionate about, then I need to re-focus my attention to something that I think others will be interested in...

> 28/2/16 9.15pm... this weekend has been focused completely on writing the development paper, whilst trying to balance being a mum and wife... not easy... but it's certainly given me focus and been worth the effort... so its brought to my attention the importance of 'consciousness', the need to really focus, to read the context, the situation and the dynamics of what an academic conference is all about... this is what they must mean when they talk about

sense-making.... this has made me realise that I need to spend more time on what is actually important to me....

22/04/16 7pm... this week has been the first time since the sabbatical that I have undertaken a block week of teaching and for the first time I took a leap of faith and undertook the teaching from a constructivist perspective using some of the principles that I have learnt from undertaking this research and I applied these in the classroom.... this is what they must mean by 'flipping the classroom'... not a hint of transformation leadership, Myers-Briggs personality profiling, or ECR in sight, instead the teaching sessions focused on social, political and economic perspectives, evolution of organisations, together with working with the participants to further de-construct their work place policies, story-telling and the sharing of the participants key challenges in undertaking their roles..... exploring organisational culture and understanding the important artefacts and scripts for the participants.... and exploring self and social identities.....

23/4/16 4.45am... I can't sleep... I feel on top of the world... receiving the feedback from the participants this week was awesome..... comments like 'this is the best module we've had so far' and 'the tutor was encouraging, enthusiastic and stimulating' was well worth the effort and moving out of my comfort zone.... for the first time I felt I owned the material and was not just presenting things out of books.....

25/4/16... today I received an email from the conference track chair to say that my development paper had been accepted...yippee...... I feel affirmation and excitement and can't wait to further refine the paper and present it at the external academic conference in September... at last I am on the road to becoming a researcher.....

Revisiting these diary extracts on completing the final write up of the thesis has made me realise the personal identity struggles and changes that I have gone through personally and how these important stories have helped in the de-constructing and re-constructing of my own identity as research and practitioner. By undertaking the teaching as 'lived experience' (Dewey, 1933) I felt like for the first time I had delivered a meaningful and 'authentic learning' experience. Studying for a DBA has allowed me to critically appraise my professional practice and re-evaluate my own contribution to working, with this experience challenging my own taken for granted assumptions as a leadership and management practitioner, in both what I teach and how I teach it. My contribution to practice also adds more broadly to challenging thinking on how formal leadership education is designed and delivered within confines of the dominant

leadership discourses in the domain of leadership development. Leading on a re-validation of a higher apprenticeship degree in Business and Management and a MA in Leadership, means that I can influence on how these programmes of study are designed and developed, taking into account all that I have learnt from undertaking this research journey.

Historically the programmes of study we typically deliver in Business Schools to those in leadership and management roles are often presented emphasising the technical aspects of managing and leading and are often content driven to such a point that the aspects of reflection, critical thinking and reflexivity skills are often promoted as 'add-ons' to do only do if people have spare time. Another perception is that these crucial aspects of learning and development are often seen as 'unproductive', 'a waste of time', or 'naval gazing' activities. I think that there is a special opportunity to make it a talking point, rather than a moaning point, and I think a major issue is that it is presented as a form of self-reflection or self-reflexivity and as a form of conscious awareness raising based on an individual's assumptions, beliefs and perspectives, typically from a position of Schőn (1983, 1987), that informs how one acts and thinks. It is therefore my role to dispel this perception by developing a 'sociological' imagination in practitioners, in the concepts of reflection, critical thinking and reflexivity and put forward these critical concepts in an engaging, stimulating, empowering and in a relational way and I certainly would not be proposing a 'sociological' competency framework. Instead attention will be paid to developing programmes of study that promote knowledge exchange, develop learning collaboration, explore people's identities, open space events and the sharing of best practice principles and most importantly to consider the person as a whole.

As Collins (2000, p.37) comments 'in order to understand management and leadership we have to be prepared to exit the factory gate'. By using a more exploratory, relational and interrogative approach to the study of leadership and management pedagogy I believe will sensitize future managers and leaders to the complexities and ambiguities of organisational life and the political nature of management and leadership, that is context dependent, rather than just teaching the 'essence'. The materials collected for the leadership discourses as part of the hermeneutic synthesis

of leadership in practice could act as case study material for individuals to use as working examples and a way to explore their own leadership discourses.

Encouragement of observing others in practice and using interpretative resources could also act as a point of reflection for the practices of practitioners. As I have pointed out within the thesis the on-going dialogue with self and others to unveil assumptions and ideologies underpinning leadership discourses and practices is a worthwhile and insightful activity, ensuring we develop the skills to become critical reflexive practitioners. Gaining new insights into my own practice, I suppose could also be considered the 'double hermeneutic' in action. Going forward I will evaluate the existing leadership offer to include understanding of leadership and identity issues and how to work with individuals to more practically move theoretical leadership training into positive management practice. By taking a more holistic view of how leadership and identity issues might influence practice is something that can provide reflexive points for those performing leadership roles.

7.8   Qualitative Rigour and Credibility of the Research

As part of the conclusion, and in ensuring quality in interpretive research, there is a need to consider key markers of quality in qualitative research (Lincoln and Guba, 1985). Tracy (2010) provides an eight-stage framework as a set of criteria that conceptualizes that qualitative rigour has been undertaken within a research study. As Tracy (2010) sets out the following criteria act as a shorthand to evidence the core values of the craft of qualitative research. The criteria acts as a 'common marker of goodness' without trying to restrict the markers to specific paradigmatic practices, offering researchers flexibility depending on the goals of the study and the preferences of the researcher. Summarised in Table 7.3 below are the 'Eight Criteria for Excellent Qualitative Research' as proposed by Tracy (2010). The table provides an evaluation of how the criteria markers have been actioned and evidenced within the research study.

Table 7.3 Eight 'Big Tent' Criteria for Excellent Qualitative Research (Tracy, 2010)

Criteria for quality (end goal)	Various means, practices and methods through which to achieve the criteria	How and where evidenced in thesis
Worthy topic	The topic of the research is ▪ Relevant	As outlined in Chapters 1 & 3 little attention has been paid to exploring identity creation of board level leaders and how identity pressures may manifest themselves in those performing the role of leader. Studies on leadership identity have focused at organisational level and taken a post-structuralist or functionalist perspective. These studies have not taken into account the 'whole' person perspective situated in their historical contexts.
Worthy topic	• Timely	This study responds to Brown's (2015) call for the need for research on identity to take into account self-consciously constructed identities and social action. This study therefore responds to this gap by taking a social constructivist and symbolic interactionist perspective of identity and leadership, using the methodology of the double hermeneutic.
Worthy topic	• Significant	In addition to the above point on timeliness the research methodology of hermeneutics, and the research methods utilised in the study to explore the phenomena of leadership, present a unique perspective in further understanding the concepts of 'self' , 'discourse' and 'embodied identity'. The study highlighted how the participants drew on their 'physical' and 'metaphysical' worlds and as part of the interpretations the study reflected on and included textual and other material artefacts - both objects and texts - which enabled the researcher and researcher to be dynamic. In particular the study also highlighted how influential 'management guru' ideas and formulas have been for some of the leaders in the study.
Worthy topic	• Interesting	Brown (2015) outlines that an important element of identity work is the temporal dimension and that theorizing about time is relatively rare. Alvesson (2010) identifies that scholars should provide people with a sense of temporal coherence connecting past and present and to pay attention to the historical context in which they are embedded. By utilising the method of life history calendars this study presents empirical insight into the temporal identity creation of board level leaders including key motivations and desires for wanting to be a leader. Many of the participants made reference to childhood experiences and the implications from these experiences for decisions made in adulthood on how they had approached their role as leader and how they had conceptualized leadership for others.
Rich rigor	The study uses sufficient, abundant, appropriate and complex • Theoretical constructs	The use of Western's leadership as discourses as a 'theoretical construct' enabled both a micro and macro level perspective to be presented in the research, or in Goffman's (1986) terms the 'interaction order' where the individual interacts with the 'macro' to present their social order.

		In order to interpret the interpretations of the participant's multiple subject areas were drawn on including childhood development, cultural studies, religious studies, socio-psychology, sociology and philosophy to further interpret and make sense of what leadership meant for the participants in the study.
Rich rigor	• Data and time in the field	By taking a 'multi-modal' approach to the research data/text was drawn from various sources. There were time delays between each of the data/text collection points, enabling the research participants, and the researcher to reflect on each aspect of the data/text collection. For each participant the in-depth interview lasted between an hour and a half and two hour. For some of the sample a range of direct observations were undertaken ranging from four hours through to eight hours.
Rich rigor	• Sample(s)	The sample consisted of eight board level leaders, all coming from differing contextual backgrounds, who were all experienced board level leaders.
Rich rigour	• Context	At the time of conducting the research all of the participants were UK citizens, with some spending time during their careers outside of the UK. The participants came from a variety of sectors and industries offering diversity in sample.
Rich rigour	• Data collection and analysis processes	In additional to the eight completed life history calendars, the in-depth interviews produced a total of 35909 spoken words, which resulted in 56 pages of transcriptions. The direct observations resulted in 24 pages of field notes. In addition as researcher I kept daily reflective logs throughout the study resulting in the production of 6 x A4 notepads. This was not only to reflect on the research journey, but to also consider the impact of the journey on my professional practice. When I sent the life history calendars to the participants for completion I did not set a deadline and left it up to the participant to contact me when they were ready. In terms of the direct observation I left it down to the participant to decide what I could observe. The data/text set was reviewed on three occasions. Each time after each method had been completed for each participant, then again as a full set of data/text sets at the end of the research process for each participant.
Sincerity	The study is characterised by • Self-reflexivity about subject values, biases and inclinations of the researcher(s)	The research took a consciously reflexive stance. As part of the methodological selection it was important that I included my own 'pre understanding' on the subjects of identity and leadership. This was undertaken for multiple reasons including challenging myself as a practitioner of leadership education and to ensure that the research remained close to the perceptions and lived experiences of the actors in the study. My own strengths and shortcomings have been declared within the thesis at various stages.
Sincerity	Transparency about the methods and challenges	Through completing on-going reflective logs I was able to keep additional recordings of the trials and tribulations of

		being a researcher. Some of the notes made of my own 'lived experiences' are shared within the thesis. Throughout the study I made clear that this was a new journey for me and that there is potential in the future to produce an auto-biography in order to share this experience with other early career researchers. In terms of transcription I undertook all of the interview and field note transcription myself, with the aim of staying as close to the participants spoken words.
Credibility	The research is marked by • Thick description, concrete detail, explication of tacit (non-textual) knowledge and showing rather than telling	The research brings together the experiences and perceptions from those in the study in multiple ways. Firstly a temporal perspective is presented. Sharing lived experiences the actors in the study all presented experiences that they had encountered at various points in their life course. They shared both accounts and experiences about their 'private' and 'personal' selves. Secondly actors then reflected on these contextual experiences by sharing further insight during the in-depth interview. As part of this process the actors shared their 'tacit knowledge' about how they had utilised the ideas of management gurus in order to perform their role as leader.
Credibility	Triangulation or crystallization	Crystallization was achieved by collecting different types and sources of data (multi-modal). The idea of collecting the different types and sources of data was not to present a 'single truth', but instead to open up a more in-depth understanding of leadership and identity. The actors were able to reflect on the various aspects of the research process and the life history calendars and in-depth interview transcripts were shared with the actors to ensure that their spoken words and meanings remained in-tact. The direct observations using Goffman's 'dramaturgical framework' gave background to the 'performative' effects of leadership.
Credibility	Multivocality	The sample of participants in the research came from different sector and industry backgrounds, which enabled the research to provide diversity in leadership approaches and interpretations. The methodological approach of the double hermeneutic ensured that *verstehen* of social practice and action from the participants point of view was achieved. The time in the field ensured that sufficient time was spent with each of the participants to seek out their voice. The direct observations included discussions with others in the leader's organisations, ensuring that multiple voices were heard.
Credibility	Member reflections	Following each of the stages of the research process I shared with each participant a copy of the individual transcripts so that the participants could ensure that the interpretations had remained in-tact.
Resonance	The research influences, affects, or moves particular readers or a variety of audiences through • Aesthetic, evocative	In order to achieve '*aesthetic merit*' the research included the personal narratives of the actors and their story telling around becoming and being a leader. Within their accounts of becoming and being a leader the actors shared their personal experiences and in some cases provided moving accounts of where childhood

	representation	experiences had played a part in their motivations for becoming a leader. In the 'dynamics of leadership' chapter the actors spoke of their identity challenges and gave private accounts of how these experiences had had an impact on their social experiences and identities. In order to interpret the interpretations of the participant's multiple subject areas were drawn on including childhood development, cultural studies, religious studies, socio-psychology, sociology and philosophy to further interpret and make sense of what leadership meant for the participants in the study.
Resonance	• Transferability and naturalistic generalizations	In order to achieve *'transferability'* and *'naturalistic generalisation'* the use of Western's leadership discourses aimed to provide eight case study examples of those in board level leader roles. The four 'typologies of leadership' can act as reflexive accounts to other practitioners of leadership to help situate their own cultural and socio perspectives, in order to challenge their ego and socio-centrism to further enhance professional practice.
Significant contribution	The research provides a significant contribution • Conceptually/ theoretically	As outlined in Chapters 1 & 3 little attention has been paid to exploring identity creation of board level leaders and how identity pressures may manifest themselves in those performing the role of leader. Studies on leadership identity have focused at organisational level and taken a post-structuralist or functionalist perspective. These studies have not taken into account the 'whole' person perspective, nor have they focused on 'self' and 'discourse' and what discourse does in terms of identity creation. By taking a social constructivist and symbolic interactionist perspective this study adds a new perspective to existing studies that have paid attention to leadership identity. This therefore adds to the both the functionalist and the post-structuralist perspectives of leadership and identity. The study has brought to the fore a temporal, social and historical dimension which was missing from previous accounts of leadership and identities studies. The study highlighted how the participants drew on their 'physical' and 'metaphysical' worlds and as part of the interpretations the study reflected on and included textual and other material artefacts - both objects and texts - that the participants used to sense-make and enact their leadership roles. In particular the study also highlighted how influential 'management guru' ideas and formulas have been for some of the leaders in the study.
Significant contribution	• Practically	This study was completed as part of a DBA, where the researcher sought to contribute to both knowledge and practice. This was significant given I am a practitioner of leadership development. This study challenges the taken for granted assumptions in that it demonstrates that for the leaders in this study that leadership is a 'social construction' and that the meaning of leadership is developed and brought to the fore through shared meaning with others through acts of human interpretation and performance. This challenges the common approaches to how leadership and management

		development programmes are often created and delivered, taking an individualist view. Through professional networks the findings from the research will be shared and where possible prompt change and policy change.
Significant contribution	• Heuristic significance	Building on the practicality of the research the approach to undertaking the research has potential to be labelled as 'novel'. The use of undertaking a qualitative study using a pluralistic approach enables the research approach to be transferred to other settings including research and practitioner audiences.
Significant contribution	▪ Methodologically	In addition the approach to the study offers a new and unique perspective by utilising the methodological framework of the 'double hermeneutic in action' exploring ' knowledge' and 'knowledge in use'. Using this approach enabled the theoretical findings to be discovered, which gave implications for the participant's social self, material self and spiritual self. The methodologically also situated the participants in their socio and historic contexts. Using this methodology also challenged me as a leadership practitioner.
Ethical	The research considers ▪ Procedural ethics (such as human subjects) ▪ Situational and culturally specific ethics ▪ Relational ethics ▪ Existing ethics (leaving the scene and sharing the research)	As presented in Chapter 3 ethics for this study were set up and deployed in multiple ways. For example all names and associated organisations have been anonymised. All data drawn from the study has been located in a personal and lockable draw in the researcher's place of work. I have remained respectful to the research actors and maintained a consciously reflexive stance throughout the research. Ethical considerations have been drawn on regarding the worthiness of the project; informed consent; harm and risk; benefits; honesty and trust; privacy, confidentiality and anonymity; and integrity and quality as presented in Chapter 3.
Meaningful coherence	The study ▪ Achieves what it purports to be about	The use of unstructured discussions to allow the voices of the actors and were not led by questions. This was achieved through the use of life histories to get background of the actors. Creation of three themes to move forward with the hermeneutic analysis resulted in an exploration of those themes remaining true to actors' voices and drawing on theory to explore further. The final spiral revisited to look at the whole to revisit the questions stated within the introduction have been presented in the final chapter.
Meaningful coherence	▪ Uses methods and procedures that fits it stated goals	In terms of plausibility this goal was addressed by the use of life histories and the original actors' quotes in the text and evidence of the relation to the three themes. The direct observations enabled to view the leaders in practice. The study drew on a multi-modal perspective adding depth to understanding of leadership and identity.

| Meaningful coherence | ▪ Meaningful and interconnects literature, research questions/foci, findings and interpretations with each other | A key strength to the study as outlined above is achievement in 'crystallization' - meaning that the study sought to take a pluralistic perspective by utilising various perspectives to create new understanding on the subjects of leadership and identity. This was achieved by providing multiple points on where the actors could reflect on their perceptions and interpretations on leadership and identity. Drawing on many diverse subject areas enabled further insight to be gained on the subjects of identity and leadership discourse.

Utilising the work of Goffman in the direct observations aspect of the research presented an opportunity to consider how the role of leader was seen as 'performative' bringing into the mix 'embodied', 'materiality' and 'creative dimensions' to the research. As the thesis has shown our being in the world is inseparable from our bodies, our language and our social history and it is our adaptation as agents to our environment that has implications for our identities. |
|---|---|---|

7.9   Personal Reflections

So here we are at the end, or should I turn that on its head and see this as just the beginning. At the beginning of the DBA I spent a good part of it with my head in the clouds, spending time thinking about thinking, rather than doing, but as I look back I now realise that in order to be a doer, you firstly need to be a thinker and the two come as a pair. We live in a world of 'doing' and it's been a unique and empowering experience to be able to stop, call halt and think about the world from a different perspective. Choosing a topic like leadership has not come without its challenges, due to enormous breadth and scope it covers it took me an inordinate amount of time to grapple with it understanding the different perspectives and angles. Once I had managed to get an understanding of the sheer volume of leadership material I put my 'stake in the ground' and fundamentally knew I wanted to carry out research that was representative of people doing it and something that would challenge me. That then added a whole new dimension on learning about identity and social theory. In terms of challenges along the way I failed one of the modules, which was a massive blow to my confidence and at the time and I remember reading the feedback from the tutor which said *'Sarah, your topic is of contemporary interest and it is laudable that you propose to*

consider temporal longitudinal aspects of leaders identity formation, but your ideas are flawed and I would suggest you re-consider your approach. There is nothing wrong by the way in doing a straight forward survey-based study, which will still help you achieve your doctoral studies'.

In a way this 'set' back made me even more determined and driven to do what I had set out to do and not settle with a survey-based study as this would have not stretched or challenged me. I again grappled with my area of focus and passed the re-submission and this also reminded me that the DBA was a journey and an opportunity to develop new skills along the way and in a way failing that assignment took me from a position of 'just good enough' to producing 'the best I possibly could'. This also reminded me of what our students must go through if they are referred in an assignment. The way that the feedback was sent to me was by email, which I found was so impersonal, so following this experience I always make sure that students are contacted on the programmes of study I am involved in to talk through with them in person if they have to re-work any of their assignments.

By undertaking the research in the way I have has stretched and challenged me way beyond my expectations. I have learnt about so many new subject areas including philosophy, childhood development, identity development, socio-psychology, sociology, aspects of psycho-analytics and aspects of cultural and religious studies, I've also learnt a lot about me. The biggest plus and take away though in this research journey is the fact that I have been able to learn so much from others. As I said at the beginning of this reflection this is only just the start and there is still a lot to do in taking forward this research and the key learnings and actions gleaned from it into other avenues. I hope that you have enjoyed reading this 'artefact' as much as I have in the creation of it.

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Life History Calendar

Date:	Time:	Place:	Interviewer:	Date Transcribed:

Year	Age	Jan-March	Apr-June	Jul-Sept	Oct-Dec	Historical Context
1966						England won World Cup
1967						British pound devalued by 14%
1968						Martin Luther King assassinated
1969						Neil Armstrong 1st man on the moon
1970						Edward Health elected Equal Pay Act
1971						Decimal Currency adopted
1972						Bloody Sunday Miners Strike Terrorism at Munich Olympics
1973						Energy Crisis
1974						Harold Wilson elected Watergate Scandal
1975						Movie – Jaws released
1976						Heat wave Callaghan new PM
1977						Elvis and Chaplin die
1978						Test tube baby born
1979						Margaret Thatcher elected
1980						John Lennon dies
1981						Royal wedding of Charles and Diana Botham's Ashes
1982						Falklands War
1983						Margaret Thatcher re-elected
1984						Miners Strike Torvill & Dean win Olympic Gold
1985						Live Aid
1986						Royal Wedding of Andrew and Sarah

1987						Thatcher re-elected Black Monday
1988						Lockerbie Bombing
1989						Fall of Berlin Wall Hillsborough Disaster
1990						Mad Cow Disease Thatcher resigns
1991						Gulf War
1992						John Major elected
1993						Jamie Bulger murder Waco Tragedy
1994						Channel Tunnel opens
1995						Barings Bank fails OJ Simpson Trial
1996						Dunblane Masacre Charles and Di divorce
1997						Tony Blair elected Lady Diana car crash
1998						Good Friday agreement
1999						Min. Wage introduced Y2K panic
2000						Millenium Dome Dr. Shipman
2001						Foot and Mouth 9/11 Tragedy Blair re-elected
2002						Common Wealth Games Manchester Brazil win World Cup
2003						War in Iraq Space Shuttle explodes
2004						Asian Tsunami
2005						London Bombings England wins Ashes George Best dies
2006						Amish Tragedy USA Saddam Hussein hanged Age Discrimination Law
2007						Madeleine McCann disappears Terrorist Attack on Glasgow Airport
2008						Obama elected Woolworth goes into administration
2009						Michael Jackson dies

2010						Cameron/Clegg coalition Equality Act Student demonstrations and occupation of Millbank Kate and Wills marry
2011						Egyptian Revolution/Tahrir Square/Arab Spring continues Death of Colonel Gaddafi London riots
2012						Olympics Queens Diamond Jubilee
2013						Prince George of Cambridge is born Margaret Thatcher dies
2014						Scottish Independence Referendum

Appendix 2: Life History Calendar

Date:	Time:	Place:	Interviewer:	Date Transcribed:

Year	Age	Jan-March	Apr-June	Jul-Sept	Oct-Dec	Historical Context
1966						England won World Cup
1967						British pound devalued by 14%
1968						Martin Luther King assassinated
1969					Nov 21 BORN !	Neil Armstrong 1st man on the moon
1970						Edward Health elected Equal Pay Act
1971						Decimal Currency adopted
1972						Bloody Sunday Miners Strike Terrorism at Munich Olympics
1973						Energy Crisis
1974						Harold Wilson elected Watergate Scandal
1975						Movie – Jaws released
1976						Heat wave Callaghan new PM
1977						Elvis and Chaplin die
1978						Test tube baby born
1979						Margaret

						Thatcher elected
1980						John Lennon dies
1981						Royal wedding of Charles and Diana Botham's Ashes
1982						Falklands War
1983						Margaret Thatcher re-elected
1984	14		Travelled the country each weekend (March – Nov) as part of a motor racing team (short circuit) from 1984 – 1991			Miners Strike Torvill & Dean win Olympic Gold
1985						Live Aid
1986	16		Left secondary school – Dads business went bust	Family home repossessed Started sixth form college		Royal Wedding of Andrew and Sarah
1987	17	Jan - Left sixth form college Feb – got a job at CIS Manchester – accounts clerk in mortga				Thatcher re-elected Black Monday

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		ge depart ment			
1988	18		Left CIS to take telesales job selling advertising for a national agricultural newspaper		Lockerbie Bombing
1989	19	Promot ed to Field Sales rep – compa ny car !		Our Motor racing team wins world championsh ip – my best friend and mentor is driver	Fall of Berlin Wall Hillsborough Disaster
1990	20	Motor racing trip to New Zealan d	Leave advertising to work for a friend who is setting up a printing business	Disaster – the guy running it has no idea –	leave after 6 months without a job to go to as can't continue to take friends money. ! UNEMPLOYE D !	Mad Cow Disease Thatcher resigns
1991	21	Take commis sion only job selling office furnitur e within photoc opier busines		Branch manager recognises that office furniture business needs operational managemen t – given office furniture manager job		Gulf War

Year	Age					
		s to avoid having to sign on ! – meet Andrew Burns (salesman also)		to manage major sales generated by Andrew Burns		
1992	22					John Major elected
1993	23	Business relocates to Manchester – merges with another branch, seniority removed	Race my own car and win feature race		Business re-structured – managers fired !	Jamie Bulger murder Waco Tragedy
1994	24	Promoted to Branch Manager				Channel Tunnel opens
1995	25			Management buy out of Manchester branch – XXXX & me 50/50	Win 2 major contracts that provide platform for all future success.	Barings Bank fails OJ Simpson Trial
1996	26					Dunblane Masacre Charles and Di divorce
1997	27			Buy 1st house – Chorley, Lancashire		Tony Blair elected Lady Diana car crash
1998	28					Good Friday

						agreement
1999	29		Best friend and mentor killed in motor cycle accident – Man Utd win treble !			Min. Wage introduced Y2K panic
2000	30	Rebrand business to XXX	Get married		Launch Audio Visual division	Millenium Dome Dr. Shipman
2001						Foot and Mouth 9/11 Tragedy Blair re-elected
2002		First Child born -			Launch consultancy	Common Wealth Games Manchester Brazil win World Cup
2003						War in Iraq Space Shuttle explodes
2004		XXXX consulting scrapped	Business makes a small loss for 1st time			Asian Tsunami
2005			Daughter born June - Move to Nottingham			London Bombings England wins Ashes George Best dies
2006						Amish Tragedy USA Saddam Hussein hanged Age Discrimination Law
2007						Madeleine McCann disappears Terrorist Attack

						on Glasgow Airport
2008					Downturn in business	Obama elected Woolworth goes into administration
2009		Sell audio visual busines s XXX to XXX	Have to make 10 people redundant – worst experience of business career			Michael Jackson dies
2010						Cameron/Clegg coalition Equality Act Student demonstrations and occupation of Millbank Kate and Wills marry
2011			Business levels return to positive levels		Business downturns again !	Egyptian Revolution/Tahrir Square/Arab Spring continues Death of Colonel Gaddafi London riots
2012			Have to make a further 6 redundancies – shit!	Worst year ever Big losses Dark time	Business comes back to life in a two week period before Xmas	Olympics Queens Diamond Jubilee
2013						Prince George of Cambridge is born Margaret Thatcher dies
2014			Open London office			Scottish Independence Referendum

An example of the transcript reading to inform coding

<u>1st reading</u>

- We are all leaders
- 'Be there' and 'listen'
- Mind over matter
- A state of mind - we can do anything
- I've spent my life finding people who can teach me and then practicing what I've learnt

<u>2nd reading</u>

Personal Identity

- It's important for me to have a role model and this is my driving force for my identity

Professional Identity

- My professional identity was one of a machine, leadership is one of an art not a science

Leadership Identity

- Wearing a mask I was able to deal with a difficult situation and do what was best for the organisation, not for me or the people

Organisational Identity

- In all organisations I have had to clarify their purpose and their values and I do this by creating values with the teams, so it's important that everyone knows who you stand for and the associated behaviours. I find out from people what their values are, so I see it as a co-creation of organisational identity.

Organisational Identities vs. Personal Identities

- When working for a ceramics manufacturer I wasn't able to do exactly what I wanted to do, so I made some mistakes there and I never really got inside that company, I was only on the edge of that company and my identity was not the same as the company; the organisational identity was not right. I've recently been doing some work with a Government organisation and this does not fit my values.

Pre-formative Years

- Aged 7 I was really ill and my identity was 'I was very stupid' and the doctors told my parents I was a year behind for my age and I needed 10 hours sleep a night and I

decided at that point so what's the point of working then. That stayed with me until the age of 28.

Becoming a leader

- *"Becoming* a leader crept up on me..... there is no 'ah' point but you realise where you've come from when you look back. It wasn't just being the chairman of the XXXX group but in 1986 we had over 6000 events running in Sheffield and this was listed in the Star and then it's when people came to me that I realised I was a Merlin".

Being a Leader

- *My* leadership style is values based
- *Being* inspirational, a role model so that people follow you
- *My* core values are always there and one of my core values is respect
- *My* identity now is one of observer and I've become the Merlin and it's only when people started to come to me that I realised I had become a Merlin
- Stephen Covey

Dynamics of leadership

Changing identities

- By wearing a mask I was able to deal with a difficult situation and do what was best for the organisation, not for me or the people

<u>3rd reading</u>

- Discussed childhood and implications for identity in later life
- Values are important - mentions numerous times
- Discusses importance of learning
- Discusses importance of sharing leadership
- Merlin
- Discusses implication of Stephen Covey

Links to literature

- Childhood development
- Leadership discourse
- Values based is important
- Personal and social identities

Data Extract	Initial Codes
My professional identity was one of a machine, leadership is one of an art not a science (Ray)	1. Professional identity 2. Leadership identity
By wearing a mask I was able to deal with a difficult situation and do what was best for the organisation, not for me or the people (Ray)	1. Changing identity 2. Leadership identity

Example of mind mapping of themes
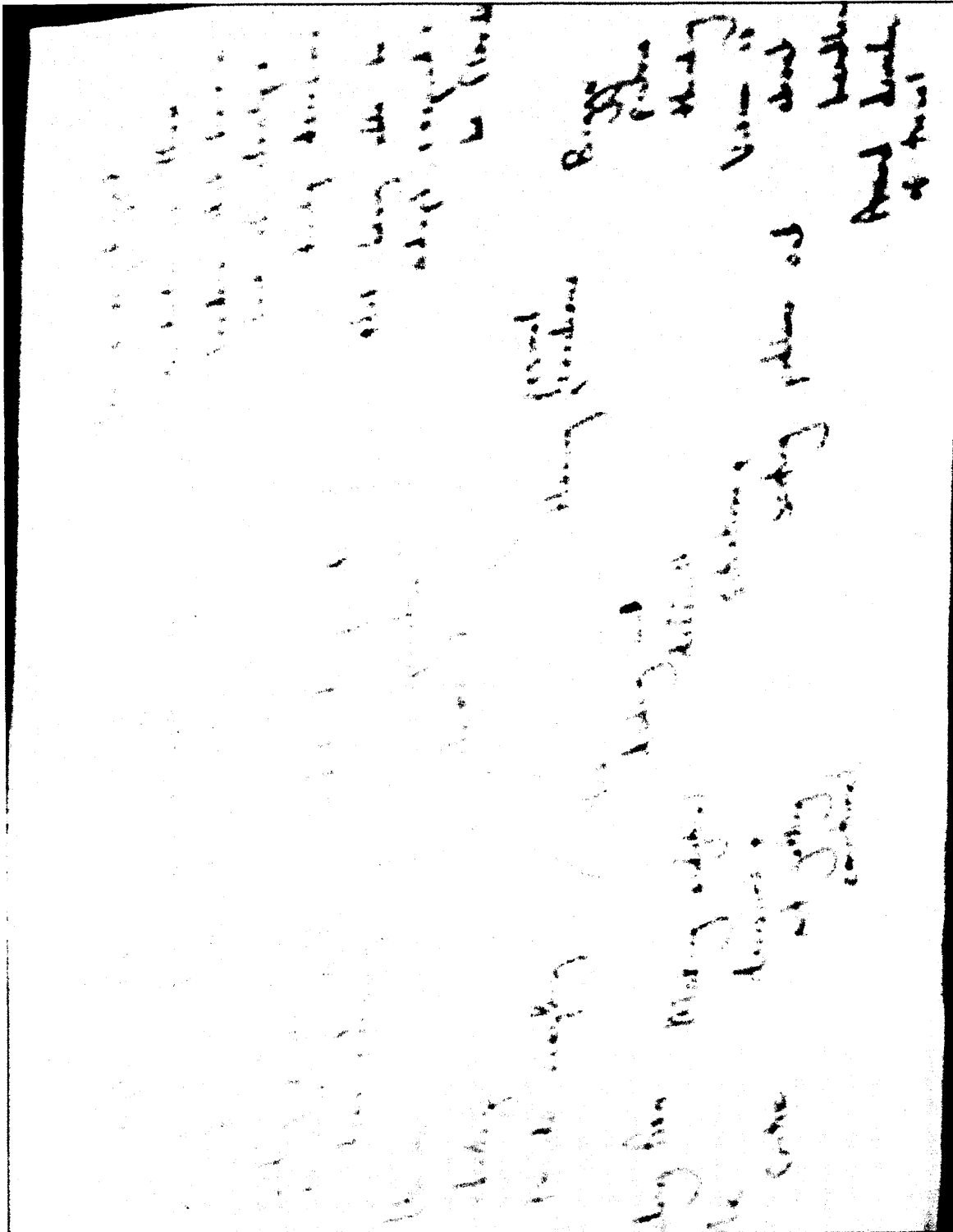
Research Themes

Theme 1: Becoming a Leader

- Pre-formative years
- Emergent
- Trigger Point

Theme 2: Leadership in Practice

- Influence
- Dealing with pressure
- Communicating a vision or future state
- Developing others
- Role modelling
- Leadership approaches
- Creating cultures

Theme 3: Presentation of Self & Personal Identity

- Personal Identity
- Professional identity vs. leadership identity
- Becoming a leader and changing identity

Theme 4: Interaction with Others & Social Identity

- Situational Persona - back stage - multiple identities
- Creating Organisational Identities - front stage
- Implementation of Organisational Identities - back stage
- Organisational Identities vs. Personal Identities - back stage

Theme 5: Role Models

- Pre-formative years
- During career progression
- Whilst being a board level leader

APPENDIX 7: Mapping of the Four Leadership Discourses (taken from Western 2008)

Leadership Discourse	Controller	Therapist	Messiah	Eco-leadership
Vision/aims	Iron Cage	Motivate to produce	Culture Control	Holistic and Sustainable
Source of Authority	*From above 'science'*	*From within 'humanist'*	*From Beyond 'charisma'*	*From inter-dependent*
	Leaders gain authority from position power and scientific rationalism	Translated into management discourse and techniques	Leader embodies the company values and vision,	Inter-dependent and connectivity. Gains authority from ethical and spiritual conviction, utilising secularised or transcendent authority
Perceptions of Employees	*Robots*	*Clients*	*Disciples*	*Actors in a Network*
	Employees are human assets, working as robotic machines 'cogs in wheel'	Employees are clients to be healed and made whole though reparation at work	Employees learn to follow the leader and learn to be more like them. Identity is belonging created by within a community of believers	Employers are part of a network, with agency and with autonomy, yet also part of an inter-dependent, connected greater whole
Leads What?	*Body*	*Psyche*	*Soul*	*Network*
	Focus on body to maximise efficient production, via incentives and coercion	Focuses on the psyche, on motivation, designing job-enrichment, enabling autonomy and self-actualisation behaviours	Followers align themselves to the leaders vision - a cause greater than the 'self' - the organisation. The leader acts as role model	Leader leads through paradox, by distributing leadership through the network, making space for leaders to flourish
Organisational Metaphor	*Machine*	*Human Organism*	*Community*	*Eco-system*
	Leader takes a technical and rational view of the world, thinks closed system. Controls internal environment to maximise efficiency	Creates conditions for personal and team growth, linking to organisational growth and success	Leader leads the organisational community. Emphasis on strong culture - the organisational brand before the individual	Leads through connections in a network. Organisations are inter-connected networks; eco-systems connected to the wider-system