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The Power of a Lollipop

Real, Good Leadership in Action

J'vous ai apporté des bonbons...

Un leadership juste et authentique en action

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Résumé de la thésis

Cette thésis a été écrite en anglais. Nous commençons par un résumé en français suivi d'un résumé en anglais. Comme le résumé en français est une traduction du résumé en anglais, d'une part, il est possible qu'il y ait dans le texte français quelques éléments pas totalement exacts, et, d'autre part, nous avons à quelques occasions mentionné le terme anglais (entre parenthèses et en italiques) lorsqu'il n'y a pas d'équivalent exact en français. Pour bien comprendre ce qu'on souhaite exprimer, le lecteur, la lectrice, se référera au texte en anglais.

Cette thésis présente l'histoire du bon leadership - l'histoire de ce qui fait qu'un leadership est bon. Cette thèse est née à partir d'une histoire dans laquelle il y a des sucettes (lollipops en anglais, d'où le titre), elle s'est développée initialement à partir de l'expérience personnelle que l'auteur a eu du leadership, une expérience très ancrée, enracinée, dans le monde du praticien. Le premier thème de la recherche était de voir si on pouvait trouver, à partir d'histoires concernant "le bon leadership", les fondamentaux ou les construits qui permettent à un bon leadership d'être pratiqué ("énacté" pour reprendre un terme de Weick), et qui permettent à ce leadership d'être efficace au delà des contextes, des cultures et des types d'organisation. Ce n'était pas une quête naïve pour une théorie générale du leadership - d'autres ont écrit de façon bien plus éloquente dans ce domaine (Goethals, Sorenson, 2006) - mais plutôt une tentative pour prendre la richesse des savoirs du monde académique, et la confronter à la réalité quotidienne du praticien pour voir, en partant d'expériences du bon leadership, si on peut obtenir quelques réponses à la question de recherche qui est posée. Était-il possible de trouver quelques fondamentaux du bon leadership qui soient universels? Et est-ce que même de tels fondamentaux universels existent? Ce sont entre autres ces questions qui m'ont ramenées à l'Université.

La littérature sur le leadership est saturée de définitions multiples et d'une masse de connaissances, et pourtant on peut constater qu'il y a de plus en plus d'échecs du leadership dans nos organisations et dans nos institutions. Donc pourquoi y a-t-il un sentiment de désillusion avec les théories et les recherches sur le leadership? Pourquoi quelque chose qui est à la base un phénomène naturel est-il devenu si difficile à expliquer? C'est ce qui a été la motivation qui m'a poussée à mettre ensemble le monde académique et le monde de la pratique pour voir quelles réponses - à supposer qu'il y ait des réponses - pouvaient être données à la question de savoir ce qui fait qu'un leadership est un bon leadership? Qu'est-ce qui fait qu'un leader est la bonne personne au bon endroit au bon moment? Qu'est-ce qu'on peut prendre dans le monde académique, qui aide les leaders d'aujourd'hui dans leur monde de la pratique? Telle est la motivation de notre recherche. Mon idée est simple: si on peut reconnaître instantanément le leadership, et si on peut reconnaître le bon leadership quand

on en fait l'expérience, alors on peut sûrement identifier les fondamentaux ou les construits de ce "bon leadership" d'une façon qui puisse être écrite, partagée, enseignée, et, ce qui est le plus important, d'une façon qui puisse être mise en pratique.

Pour conduire cette recherche, nous avons adopté la méthodologie qui consiste à collecter des histoires: des histoires réelles de bon leadership qui sont racontées sans imposer a priori de cadre, qui sont racontées sans biais, de façon à ce qu'elle contiennent simplement les éléments que racontent les personnes qui ont vécu ces histoires. Donc cette recherche commence par un cadre ouvert, mais solide d'un point de vue académique, de façon à répondre aux critiques souvent faites, critiques qui disent que la littérature de recherche de ce domaine est fondée sur des hypothèses limitatives qui pour l'essentiel reflètent la culture occidentale (House, Aditya, 1997).

Le voyage que nous avons fait pour définir la question de recherche et pour voir si à cette question il y a une réponse est décrit ici en quatre parties:

La Partie 1 explore les théories du leadership qui ont été développées dans le monde académique depuis qu'on a commencé à étudier la question. Cette présentation des théories est faite de façon chronologique, en détaillant et en expliquant le contenu de chacune d'elle. Cette première partie traite aussi de divers aspects du leadership dont on pense qu'ils ont une influence importante sur toute discussion sur le leadership: le contexte, la culture, les leaders et les suiveurs, le pouvoir et la présence, ainsi que le débat qui oppose leadership et management.

La Partie 2 présente en détail le processus de la recherche et la méthodologie. Il décrit le choix de la méthode de recueil des données sous la forme d'histoires racontées par les personnes interviewées, il décrit le processus de recueil des données et le protocole de codage. Il détaille les deux dictionnaires des thèmes utilisés dans la recherche: le Dictionnaire des Thèmes sur le Bon Leadership et le Dictionnaire des Théories du Leadership.

La Partie 3 présente en détail les résultats de la recherche qui viennent de l'utilisation des deux dictionnaires des thèmes. Il discute en détail des 23 thèmes du bon leadership qui ont été identifiés à partir du processus de codage, et il organise ces résultats sous la forme d'un modèle en trois niveaux: l'individu, le groupe, et le contexte. Il définit le bon leadership comme un leadership qui agit et qui interagit, à chacun des niveaux que sont l'individu, le groupe, et le contexte, un leadership qui gère les différents aspects inter-reliés à chaque niveau. À travers cette discussion, nous présentons un Modèle du Leadership (*Framework of Leadership*). La validité du modèle est renforcée par la discussion des trois thèmes en

relation avec les 5 principaux attributs du bon leadership qui ont émergé de l'analyse des entretiens. La Partie 3 se poursuit par une discussion des données de la recherche en relation avec les théories du leadership qui sont présentées dans la Partie 1. Cette discussion nous permet de remettre en cause (*challenge*) une partie des théories en présentant un Tableau plus pertinent des théories du leadership sur lesquelles de futurs praticiens peuvent fonder leur activité.

La Partie 4 retrace le voyage que la recherche nous a conduit à faire depuis la théorie jusque la pratique. Il réexamine les facteurs d'influence qui ont été discutés dans la Partie 1, et discute des implications de la recherche en utilisant la notion de "présence du leader", et en abordant le débat qui voit une opposition ou un contraste entre le leadership et le management. La validité des résultats de la recherche est ensuite testée en comparant le Modèle du Leadership (*Framework of Leadership*) à quelques verbatims sélectionnés dans les entretiens, et en comparant ce modèle à des listes d'attributs du leadership qui ont été publiés dans cinq ouvrages connus. À tout ce travail, nous ajoutons la présentation d'un ensemble d'attributs fondamentaux du bon leadership, que nous définissons à partir d'un codage additionnel des données de la recherche.

Enfin, nous présentons les implications de cette recherche en ce qui concerne le bon leadership.

Dans l'ensemble, cette recherche présente donc un riche ensemble de résultats:

- 23 thèmes qui définissent le bon leadership, et qu'on peut considérer comme des principes auxquels un bon leader doit s'attacher,
- 6 caractéristiques fondamentales qui ont émergé des données, et qui doivent se retrouver dans les actions d'un bon leader,
- un modèle de ce qu'est le champ du leadership, avec ses trois principes, qui sont la présence, la profondeur et l'enracinement. Ces principes sont aussi des guides, et nous les proposons comme une définition du champ du leadership qu'un bon leader doit avoir avec lui.

L'ensemble de ces éléments peut être considéré comme le produit de l'analyse des données de la recherche, qui décrit ce qu'est le bon leadership tel qu'il est pratiqué (*enacted*) dans la réalité.

Cette recherche montre que le leadership est une tâche complexe: il a de nombreuses facettes qui toutes jouent un rôle dans le résultat. Les trois niveaux qui sont définis dans ce que nous appelons le Modèle du Leadership (*Framework of Leadership*) (c'est-à-dire

l'individu, le groupe et le contexte) montrent ce qu'est le fonctionnement multi-niveaux du leadership qui mobilise les 23 thèmes du bon leadership.

Le thème de l'action est sous-jacent à l'ensemble du travail puisque, sans l'action, aucun de ces principes n'a de valeur.

Un quatrième codage nous a donné les 6 fondamentaux du bon leadership. Ces fondamentaux peuvent être considérés comme des facteurs sur lesquels repose le leadership, en ce sens que lorsqu'ils sont présents, ils conduisent à l'apparition de ce qui est perçu (*experienced*) par les autres comme un bon leadership. Ce sont ces fondamentaux qui font que les bons leaders sont exceptionnels.

La recherche définit aussi la notion de "champ du leadership". Cette idée définit trois *énergies* dont les bons leaders ont besoin pour avancer. Le terme "énergie" est utilisé avec précautions, mais il nous permet de recourir à une métaphore tirée du domaine de la physique pour expliquer les choses. L'énergie peut être définie comme une propriété qui représente un potentiel de changement, et un champ comme la capacité de transmettre une force d'un point à un autre. D'Aristote à Einstein en passant par Newton, tous ont reconnu le fait que "tout objet de l'univers exerce une force gravitationnelle sur chacun des autres objets" (Baker, 2007). Lorsqu'on met ceci en parallèle avec l'interaction humaine, ceci signifie que chaque personne ressentira la présence de chacun des autres. Ce champ est, dans la réalité, présent dans toutes les interactions humaines, bien que nous n'en soyons pas souvent conscients. Les leaders sont conscients de l'effet que leur champ énergétique a sur une situation, et ils peuvent utiliser ceci de façon consciente pour mettre en œuvre (*to enact*) les principes du bon leadership.

Dans la modélisation de ces trois résultats de recherche, nous proposons le *Lollipop Model of Good Leadership*, un modèle basé sur les résultats de la recherche. Le *Lollipop Model* présente une vision du leadership qui est complète car elle couvre tous les aspects de ce qu'est le bon leadership.

- d'abord, ce que les bons leaders doivent faire, les principes qu'un leader doit mettre en pratique (*to enact*) dans ses actions,
- ensuite les raisons qui sont sous-jacentes au bon leadership, les pourquoi qui sont liés aux actes du leader,
- et en troisième lieu comment se comporter, comment maintenir (*to hold*) un bon leadership, le champ du leader, que les leaders amènent avec eux.

Le Lollipop Model du bon leadership



¹Le soi: authenticité, communication, confiance en soi (*confidence*), courage, décision, empathie, justice (*faimess*), honnêteté, savoir/intelligence, énergie positive (motivation/inspiration/humour/chance), respect, confiance (trust), valeurs

Donc le modèle ne donne pas seulement les éléments de chaque facette. De façon plus importante, il offre une vision à 360° de ce qui fait qu'un leadership est bon, de ce qui fait qu'un leadership est perçu comme bon par toutes les personnes qui sont impliquées dans la situation. Par conséquent, les implications du modèle sont substantielles:

- le modèle nous propose un ensemble de fondamentaux qui sont à la racine de ce qui fait qu'un leadership est bon. Bien que cette liste ne puisse pas être considérée comme définitive, c'est une liste qui est équilibrée, et qui peut être mise en pratique (*enacted*),
- le modèle offre un ensemble de principes ou de thèmes qui sont reliés au bon leadership, en ce sens qu'un leader doit s'assurer qu'ils sont présents pour pouvoir agir comme un bon leader,
- le modèle offre une définition du champ de la présence du leader, le champ qui garantit que le leadership qui est "agi" peut être perçu et partagé.

La force du modèle vient du fait que le modèle donne une image complète de ce qui compose un bon leadership. Comme nous l'avons vu plus haut, cette vision remet en

question (*challenge*) les auteurs à la mode qui réduisent le leadership à une courte liste d'ingrédients essentiels. La vision qui vient de notre modèle est différente: le modèle montre la nature complexe de ce que ça signifie d'être un leader, la connaissance de soi que ceci exige, la profondeur que le leadership exige, la vision qui est nécessaire, ainsi que le partage avec les autres et le respect des autres, tous les éléments qui sont à la base à partir de laquelle le bon leadership peut être mis en pratique.

Le modèle présenté plus haut est donc la formulation des résultats de la recherche sur le bon leadership. Il présente une réponse à la question qui a été posée au départ: y a-t-il des fondamentaux ou des construits qui permettent de mettre en pratique (*to enact*) le bon leadership, et qui permettent au bon leadership d'être efficace quels que soient les contextes, les types d'organisation et les cultures. La réponse à cette question est oui, et cette réponse peut être modélisée.

Bien que l'analyse de la littérature ne soit pas le thème central de la recherche, il fallait en fin de recherche revenir sur cette littérature. Le processus d'analyse des données conduit à remettre en question (*challenge*) certains des choix effectués dans les phases initiales de la recherche. Ceci a permis la construction d'un tableau des théories du leadership qui donne aux chercheurs quelques clés pour centrer leurs efforts de recherche dans des directions qui puissent avoir des implications pratiques dans la réalité des praticiens du leadership.

Si le leadership est un acte "après lequel le monde est à la fois meilleur et différent, c'est-à-dire que vous conduisez des gens dans de nouvelles directions, pour résoudre des problèmes et faire en sorte que de nouvelles choses arrivent" (Moss Kanter, 2002), alors le modèle de leadership proposé à partir de cette recherche pourrait offrir une voie permettant de réaliser ceci dans la pratique quotidienne.

Les histoires qui ont été racontées à l'occasion de cette recherche montrent que le bon leadership est une profession plutôt humble si elle est bien pratiquée. Certaines recherches tendent à indiquer que le leadership arrive souvent à des moments de hasard qui sont exploités d'une façon qui consolide la vision en action (Brown, 1996).

Bien que certains auteurs affirment qu'on a besoin d'une nouvelle dynamique du leadership pour faire face à la complexité des environnements organisationnels d'aujourd'hui (Marion, Uih-Bien, 2001; Osborn, Hunt, 2007; Uih-Bien et al, 2007), notre recherche montre plutôt que le bon leadership est un acte qui reste inchangé en dépit des changements qui affectent la complexité de l'environnement et la complexité de l'organisation. Le *Lollipop Model of Good Leadership* qui a été construit n'est pas affecté si on varie les niveaux des technologies ou des contextes ou des cultures. Le bon leadership semble offrir une stabilité autour de

laquelle des aspects comme l'incertitude, la complexité et les changements des environnements semblent être gérés (*managed*) assez bien pour que les équipes soient capables de les affronter (*to be able to deal with them*) dans le cadre normal de leur travail.

L'une des idées défendues ici est que le bon leadership prend place à trois niveaux: l'individu, le groupe et le contexte. Cette idée tend à s'accorder avec Drath et al (2008) quand il dit que l'ontologie couramment utilisée (celle qui décrit le leadership comme composé du leader, des suiveurs et de leurs buts partagés) présente une vision réductrice du leadership. Le modèle présenté ici est proche de cette ontologie, mais il inclut les 23 thèmes comme les composantes de base du bon leadership.

Peut-être que ce qu'il y a de plus intéressant, c'est la capacité potentielle du modèle à apporter des effets positifs par delà les cultures. Ceci peut dans une certaine mesure répondre à ce que beaucoup considèrent comme un échec des théories traditionnelles du leadership: leur incapacité à tenir compte de la culture. Dans notre modèle, la culture est un des facteurs. Mais ce n'est que l'un des 23 facteurs, et les 22 autres ont une validité qui existe par delà les différences de cultures. Ceci pourrait vouloir dire que le modèle de leadership que nous avons construit est valide par delà les cultures.

Nous avons mentionné le fait que l'une des raisons pour lesquelles les théories du leadership ne réussissent pas à avoir un impact positif sur la réalité des praticiens, c'est que beaucoup d'entre elles ne tiennent pas compte de la complexité des organisations d'aujourd'hui. La présente recherche semble indiquer que la complexité n'est pas un facteur qui détermine ce qu'est un bon leadership. Si on prend l'avis des physiciens qui disent que dans la complexité et le chaos il y a une subtile forme d'ordre (Briggs, Peat, 1990), peut-être le bon leadership agit comme, et propose d'être, le point singulier autour duquel cet ordre peut se former.

L'un des éléments de surprise de cette recherche a été l'absence du pouvoir comme élément du leadership. Personne n'est assez naïf pour croire que le pouvoir, l'autorité et l'influence sont des éléments qui sont toujours bien utilisés. Il est assez facile d'en faire de mauvais usages. Mais la recherche semble indiquer que le bon leadership est utilisé de façon telle qu'il n'est pas perçu comme l'exercice d'un pouvoir, mais plutôt, comme de "l'empowerment".

Il y a plusieurs implications pratiques de cette recherche sur la discussion concernant le bon leadership:

1. il y a une grande validité à faire des recherches sur le bon leadership; ceci permet d'obtenir des données qui permet la construction d'un modèle de bon leadership

2. il y a une grande validité dans la méthode de recherche qui s'appuie sur des histoires racontées par des interviewés
3. les résultats qui viennent des données collectées à partir du site ont clairement moins de force et de profondeur que ceux qui viennent des méthodes qualitatives traditionnelles utilisant les entretiens de face à face; donc on peut mettre en garde ceux qui souhaiteraient effectuer une recherche basée uniquement sur des données venant d'un site
4. la difficulté qu'ont eu les interviewés à trouver de "bonnes histoires" mérite des recherches plus approfondies, compte tenu des commentaires constants que nous avons eus venant d'organisations différentes et de cultures différents; la question ici est: comment se fait-il que, d'un côté, les leaders font de leur mieux, mais que par contre une grande partie de ce qu'ils font est perçu comme étant de piètre qualité?
5. les théories du leadership venant de recherches académiques sont plus utiles quand on les organise comme dans le tableau 8 que quand on les organise comme dans le Tableau 1; ceci a des applications importantes en ce qui concerne le champ du leadership
6. le *Framework of Leadership* et le *Lollipop Model* qui ont été proposés dans cette recherche ont de la validité scientifique; si on peut formuler ces résultats de recherche sous la forme d'un enseignement, on aura une preuve supplémentaire de la possibilité de l'utiliser dans le monde réel des praticiens
7. le *Framework of Leadership* sera encore approfondi si on ajoute les fondamentaux identifiés dans la présente recherche, ces fondamentaux qui garantissent que le leadership est bon; ceci permet donc au praticien de ne plus avoir à prouver que son leadership est bon en s'appuyant uniquement sur des justifications venant de l'éthique et de la morale : le praticien peut s'appuyer sur un ensemble d'éléments mesurables qui, par défaut, donnent un bon leadership.
8. le *Lollipop Model of Good Leadership* a de la validité scientifique. On peut donc répondre de façon positive à la question de recherche: oui il est possible de définir un modèle du bon leadership qui peut être mis en pratique (*enacted*), et qui peut être efficace par delà les contextes, les cultures et les types d'organisations. Le potentiel de ce modèle mériterait des recherches plus approfondies, pour s'assurer de la cohérence et de l'adéquation complète. Les aspects du "champ du leadership", tel que présenté dans ce modèle, méritent aussi des plus amples recherches pour renforcer sa validité pour la réalité des praticiens.

On peut considérer que les huit points ci-dessus constituent les implications de la recherche.

Les histoires de leadership racontées par nos interviewés couvrent une myriade de contextes, de situations, de moments et d'époques, de types d'organisations, et d'approches du leadership. Mais ces histoires ont toutes un point commun: la figure d'un leader qui est apprécié parce qu'il est perçu comme authentique et véritable; des leaders qui sont réellement présents pour eux-mêmes, pour l'équipe, pour le contexte, pour la vision; des leaders qui ont forgé la façon dont tous ces éléments évoluent dans le temps.

Cette recherche sur le bon leadership apporte des résultats significatifs qui peuvent être modélisés. Nous pensons donc qu'elle est une contribution au corps des connaissances sur le leadership. En étudiant le bon leadership, nous sommes parvenus à construire un modèle qui montre la structure du bon leadership et les principes qui sont nécessaires pour garantir que le résultat est, dans la réalité, bon pour l'ensemble du groupe des parties-prenantes. À travers une analyse plus approfondie des thèmes du bon leadership ont émergé les fondamentaux et la notion de champ du leadership, ce que nous avons appelé le *Lollipop Model*. Nous pensons que les modèles présentés dans cette recherche ont de la validité en pratique. Ils peuvent être montrés, expliqués, on peut bâtir sur eux et ils peuvent être mis en pratique par tout le monde, à tous les niveaux, dans tous les contextes.

Comme les notions de culture et de contexte sont intégrées dans ces modèles, ils deviennent des éléments explicites qui sont à gérer comme les autres. C'est pourquoi nous considérons que le *Lollipop Model* est un modèle du bon leadership qui est applicable et efficace dans tous les contextes, les cultures et les types d'organisations.

Dans ma quête du bon leadership, j'ai trouvé quelque chose de puissant : ce que les personnes considèrent comme étant le bon leadership. L'acte qui consiste à offrir un bon leadership est un acte qui consiste à être présent, à être enraciné dans la réalité du contexte, un acte qui consiste à rencontrer chaque individu d'une façon réelle et à partager quelque chose.

Les leaders qui sont réellement bons ne sont pas souvent les personnes qui parlent le plus fort, les personnes les plus visibles. Ce sont celles qui ont des équipes de grande qualité, ceux qui se préoccupent des personnes et de la situation à 360°, dans les éléments internes aussi bien qu'externes. Ce sont ceux qui sourient le matin parce qu'ils savent qu'ils sont les créateurs de ce bon environnement; ce sont ceux qui accordent de la valeur à ce qui est nouveau; ce sont ceux dont les équipes demeurent solides quels que soient les changements qu'elles ont à gérer; des équipes où le mot "épuisement au travail" (*burnout*)

n'est pas nécessaire; là où le pouvoir est utilisé de façon sage, là où le temps et l'espace sont présents et appropriés.

Le leadership n'est pas un acte compliqué, mais c'est un acte très exigeant. Il demande l'honnêteté la plus totale, la clarté de pensée, de vision, de service; il demande du respect, de la communication et de la transparence; il demande qu'il y ait de la confiance et que cette confiance soient gagnée; il demande que le leader se préoccupe avec soin (*care*) de la vision, de l'équipe et du contexte; il demande de l'humilité, de la capacité à écouter et à aider les autres à se développer; il demande beaucoup de travail et d'énergie.

Si le leadership est aussi simple que nous venons de le voir, alors pourquoi le monde des organisations ne s'en est-t-il pas encore aperçu? Dans notre époque où les chartes du management, les codes de conduites, les codes d'éthique et la formation au leadership sont présents dans tout le monde de l'organisation, pourquoi les bons exemples de leadership sont-ils si rares et si difficiles à obtenir? Ici, nous en présentons 52. À partir de cette collection d'exemples, nous avons décanté un peu de savoir, de sagesse et d'expérience, qui nous conduit dans une direction assez simple et plutôt humble.

Peut-être est-ce que ceci est une partie du problème: le leadership - celui est de la bonne sorte - est une profession assez humble. L'humilité est peut-être la dernière des qualités qu'on s'attend à trouver, et c'est une qualité qui n'est pas souvent présente dans les leaders qui ont tendance à être promus.

La théorie du leadership actuelle, et la pratique du leadership, sont construites sur les fondations d'une théorie du leadership qu'on peut appeler celle des grands hommes, ou des grandes femmes. Ceci est couramment rencontré dans toutes les discussions sur le leadership. Peut-être faut-il changer nos racines et nos construits théoriques. C'est pour cette raison que nous avons construit un tableau des théories du leadership qui reflète cette réalité des praticiens. Peut-être est-il possible, à partir de ceci, de mieux intégrer les enseignements qu'on tire de notre voyage de recherche.

Notre recherche a produit des modèles scientifiquement valides et empiriquement fondés; nous défendons l'idée que ces modèles ajoutent aussi à la littérature de recherche d'une façon qui est réelle et positive, et d'une façon qui débouche sur des implications pratiques pour les leaders d'aujourd'hui et les futurs leaders. Il existe effectivement des fondamentaux et des construits qui permettent à un bon leadership d'être mis en pratique.

Executive Summary

This thesis presents the story of good leadership – the story of what makes leadership good.

It was born in a story about lollipops (hence the title) and grew out of the researcher's own experience of leadership, very much grounded in the practitioner world. Its primary research theme was to see if we could find, through stories of good leadership, the underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types? This was not a naïve quest for a general theory of leadership – others have written far more eloquently on that search (Goethals, Sorenson, 2006) but rather an attempt to take the wealth of knowledge available from the academic world and match it to the everyday reality of the practitioner in order to see if - through the real experiences of good leadership - we could get some answers to the research question posed. Was it possible to find some underlying fundamentals of good leadership which could be universal? Did they even exist? These questions led me back to University.

The leadership literature is saturated with multiple definitions and a mass of knowledge, and yet we see an increasing amount of leadership failure in our organisations and institutions. So why is there a growing sense of disillusionment with organisational leadership theory and research? Why had something which is basically a natural phenomenon become so difficult to explain? This was the motivation behind bringing the practitioner and academic world together to see what answers, if any, would come out of the question I posed of what makes a leader good. What makes them the right person, in the right place, at the right time? What sense can we find in the academic world to help leaders in today's practitioner world? This is the motivation for this research. My idea was simple – if we can recognise leadership instantly, and recognise good leadership when we experience it, surely we can capture the underlying fundamentals or constructs of this “good” leadership in a way that can be written, shared, taught and most importantly put into practice.

In order to carry out the research, the methodology used was the collection of stories; real experiences of good leadership told without frame or bias as to what they should contain but where people simply retold these moments from their own experience. Thus this research set out with an open, but academically solid, frame in order to be able to answer the criticism often aimed at this field that its literature is based on limiting assumptions, mostly reflecting Western culture (House, Aditya, 1997).

The journey towards the research question and to seeing whether that question had an answer is described in 4 parts. Part 1 explores the theories of leadership which have been developed in academia since the start of the study of leadership. It traces the development of these various theories over time, in a chronological order, introducing and explaining each theory. This first part also deals with various aspects of leadership which are felt to have an important influence on any discussion of leadership, namely context and culture, leaders and followers, power and presence and the debate on leadership versus management.

Part 2 presents the research process and methodology in detail. It describes the choice of storytelling as the research method used, the process of data collection and the coding protocol. It details the two dictionaries of themes used in this research - Dictionary of Themes of Good Leadership and the Dictionary of Leadership Theories.

Part 3 presents a detailed narrative of the research findings for both dictionaries of themes in detail. It discusses in detail the 23 themes of good leadership defined through the coding process and brings these findings together by modeling the 23 themes under three headings of self, group and context. It defines good leadership as being leadership that acts, and interacts, at the level of self, group and context and which manages the related aspects at each of these levels. Through this discussion a *Framework of Leadership* is presented. The model's validity is strengthened by discussing these 23 themes in relation to the top 5 attributes of good leadership given during the interviews. Part 3 then goes to discuss the research data in relation to the leadership theories as presented in Part 1 and challenges some of the current thinking by presenting a more appropriate table of leadership theories upon which future practitioners can base their work.

Part 4 traces the research journey from theory to practice; it re-examines the influencing factors discussed in Part 1 and discusses the implications of the research data in relation to the earlier discussions, particularly in terms of leadership presence and the leadership versus management debate. The validity of the research findings are further tested by comparing the *Framework of Leadership* to some selected interview transcripts and to similar tables of attributes published in the research of five well-known leadership authors. This work is added to by presenting a set of underlying fundamentals of good leadership which are defined through an additional coding of the research data, in addition to the emergence of the idea of a leadership field.

Finally the implications of this research for good leadership are presented. In terms of looking at good leadership, the research findings presented in this thesis offer us a rich array of results:

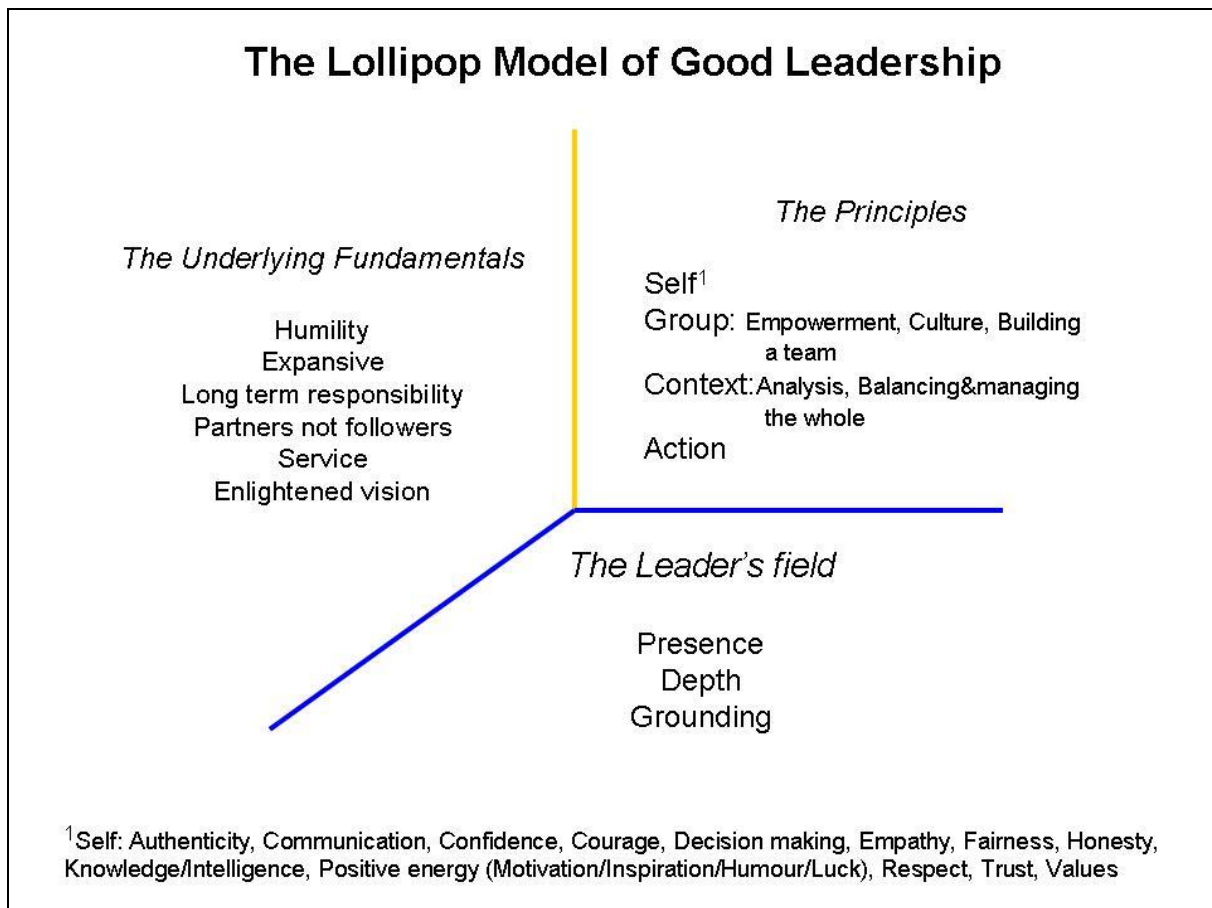
- 23 themes of good leadership have been presented and which we can consider as principles which a good leader has to hold;
- 6 underlying fundamentals have emerged from the data which must permeate the actions of a good leader;
- The leadership field - 3 guiding principles of presence, depth and grounding which have been put forward as a definition of the leadership field that a good leader must carry with them.

These together can be considered the outcomes of the research data analysis which describe what is good leadership as it is enacted in reality.

This research shows that good leadership is a complex task; it has many facets which all play a role in the outcome. The three levels defined in what is termed the *Framework of Leadership* (that of self, group, context) show the multi-level functioning of leadership which models the 23 themes of good leadership. The theme of action underpins the model, as without action, none of these principles are worth anything. A fourth, more alternative process of coding gave 6 underlying fundamentals of good leadership. These can be considered as factors which underlie leadership and which, when present, lead to good leadership being experienced by others. These are what make good leaders exceptional.

The research also defines the idea of a leadership field; this idea defines three energies which good leaders need to move with. The word “energy” is used with some caution but allows the use of a physics metaphor to explain. Energy can be defined as the property of something which dictates its potential for change, a field, the ability to transmit a force by distance. From Aristotle to Newton to Einstein, all have acknowledged the fact that “every object in the universe exerts a gravitational pull on every other” (Baker, 2007) which means, if we parallel this to human interaction, each person will feel the other’s presence. This field is in reality present in all human interactions, though we are not often aware of it. Leaders are aware of the effect their energy field has on a situation and can consciously use that to enact the principles good of leadership.

In modelling these three research outcomes, the *Lollipop Model of Good Leadership* is drawn based on the research results.



The Lollipop Model presents a view of leadership which complete in the sense of covering all the aspects which make up good leadership. The model shows three facets which make up good leadership. Firstly what good leaders have to do, the principles which a leader has to enact in their leadership; secondly the reasons underlying good leadership, the why of the act of leading; and thirdly how to be, how to hold good leadership, the leader's field of presence which they bring with them.

Thus the model gives not just the elements of each facet, but more importantly offers a unique 360° picture of what makes leadership which is good and which can be experienced as being good by all involved. Thus the implications of the model are substantial:

- The model offers a set of underlying fundamentals which make leadership good. While it cannot be considered to be the definitive list, it is one balanced list which can be enacted.
- The model offers a set of principles or themes of good leadership which a leader must ensure are present in order to act as a good leader.

- The model offers a definition of the leader's field of presence which ensures that the leadership enacted can be felt and shared.

The strength of the model comes from this complete picture it gives us of what makes up good leadership. It challenges the fashionable leadership authors who can bring leadership down to a few essential ingredients as we have mentioned earlier. Rather it shows the complex nature of what it means to be a leader, the self-knowledge it requires, the depth it demands, the vision it must hold and the sharing with, and respect of, others which is the essential basis on which good leadership can be enacted.

The model presented above is thus the formulation of the research findings on good leadership and presents an answer to the research question posed of whether there were underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types. The answer is yes, there are and this answer can be modelled.

While not the main focus of the research, the depth of academic review of leadership theories presented in this research begged for some feedback. The process of data analysis has challenged some of the choices made in the initial research stages and allowed the construction of a table of leadership theories which gives current leadership researchers some keys in where to focus research efforts which can have a practical implication in the practitioner reality of leadership.

If leadership is about an act "which leaves the world a better and different place, that is you lead people in new directions, to solve problems and make new things happen" (Moss Kanter, 2002), then the leadership framework and model put forward from this research could offer a potential way to do that in everyday practice. The stories told from the research show that good leadership is a rather humble profession if done well. Some research has tended to indicate that leadership often comes down to moments of chance which are exploited (Brown, 1996) in a way that consolidates a vision into action. While writers would argue that a new dynamic of leadership is required to meet the complexity of today's organisational environment (Marion, Uhl-Bien, 2001; Osborn, Hunt, 2007; Uhl-Bien et al, 2007), this research shows rather that good leadership is an act which remains steady in spite of the changing level of complexity in the environment or in the organisation. The Lollipop Model of Good Leadership which has been built is not affected by varying levels of technology or contexts; it would appear to remain steady across contexts and cultures. Good leadership seems to offer a stability around which aspects like uncertainty, complexity and changing environments seem to be managed well enough for teams to be able to deal with them in the normal course of work.

The idea that good leadership takes place on three levels of the self, the group and the context, would tend towards agreeing with Drath et al (2008) who state that the current leadership ontology (made up of leaders, followers and their shared goals) narrows the view of leadership unnecessarily. The framework presented here does keep a very similar ontology but holds the 23 themes as the basic tenant of good leadership.

Perhaps most interesting is the model's potential ability to be beneficial across cultures. This may go some way to address what many consider as a failing of traditional leadership theories to take culture into account. While culture is a factor, it is but 1 of 23 and the others hold across cultural differences. This would imply that the leadership framework which has been built can be valid across cultures.

We have mentioned that one of the reasons put forward for leadership theories failing to have a positive impact in the practitioners' reality is that many of them do not take into account the complexity of today's organisations. This research would indicate that complexity is not a factor in determining good leadership. If we take the physicists point that within complexity and chaos there is a subtle form of order (Briggs, Peat, 1990), perhaps good leadership acts as, and offers to be, the point of singularity around which that order can form.

One of the surprising outcomes of this has been the absence of power as an element of leadership. No one is naïve enough to think that power, authority and influence are always used well; they can as easily be used badly. But the research seemed to indicate that good leadership used it in such a way as for it not to be felt as power but rather empowerment.

There are a number of practical implications of this research for the discussion on good leadership. In terms of looking at good leadership, the research finds offer us a rich array of results:

1. The validity of researching "good leadership" is high; it gives a set of data that can focus on this aspect of leadership and shows some clear results enabling a modelling of good leadership.
2. The validity of using storytelling as a research method is high.
3. The strength and of the research data coming from the website is clearly weaker than the depth that can be extracted from the traditional qualitative research method of the one-on-one interview. It poses a warning of caution for those who would use this method as the only source of research data.
4. The difficulty for people to find "good stories" of leadership merits further research due to the consistency of comments which came from various types of organisational

setting and cultures. This is merited in order to understand why, when the majority of leaders do try their best, so much of what they do is “experienced” as being poor.

5. The theories of leadership which continue to be the subject of academic research may find more value in using a table of leadership theories as presented in Table 8 rather than that of Table 1. This would allow a great practical application to the practitioner field.
6. The *Framework of Leadership* and the *Lollipop Model* which have been proposed in this research have scientific validity. The ability to be able to formulate this research into a teaching package will be further proof of its use in the practitioner’s reality.
7. The *Framework of Leadership* which is further developed in by adding the underlying fundamentals defined in this research actually ensures that leadership is good thus allowing the practitioner to move away from a reliance on ethics and morale justification to an actual set of measurable elements which, by default, gives good leadership.
8. The *Lollipop Model of Good Leadership* has scientific validity. The research question posed can thus be answered positively, that yes it is possible to define a model of good leadership which can allow good leadership to be enacted and be effective across contexts, cultures and organisational types. Its potential would merit further research in the field to ensure coherence and a complete match. The aspect of “leadership field” as presented in this model also merits further research to strengthen its validity for the practitioner reality.

These eight points made above can be considered to be the implications of this research.

The stories told within this thesis cover a myriad of contexts, situations, moments in time, types of organisations, and ways of leadership. But common throughout has been the figure of the leader appreciated for being genuine, for being true, for being authentic; of leaders who were really present to themselves, to the team, to the context, to the vision and who shaped how all of these evolved over time.

This research into good leadership gives significant results which can be modelled and thus is felt to be a contribution to the body of knowledge on leadership. By studying good leadership, we have managed to build a framework to show the structure of good leadership and the principles that are needed to ensure that the result is in reality good for the whole group of stakeholders. Through further analysis of the research findings in terms of the themes of good leadership, the underlying fundamentals and the idea of leadership fields, a

model of good leadership has emerged from this research, which we have called the Lollipop Model. The framework and model presented in this research are felt to have feasibility in practice. They can be shown, explained, built upon and put into practice by anyone, at any level, in any context. By integrating culture and context into the model they become explicit and thus become simply other elements to manage. Thus the Lollipop Model could be considered to be a model of good leadership which is applicable and effective across contexts, cultures and organisational types.

In my search for good leadership I found something powerful – a reflection of what people consider good leadership to be. The act of offering good leadership was the act of being present, the act of being grounded in the reality of the context, of meeting each individual in a real way and sharing something.

The really good leaders are often not the most vocal, not the most visible. They are the ones who have the great teams, the ones that care in a 360⁰ circle, internally and externally; they are the ones who smile in the morning knowing that they are key creators of that good environment; they are the ones who value the new; they are the ones whose teams remain solid whatever the changes they have to manage, where the word burnout is not needed, where power is used wisely and well and where time and space are present and appropriate.

Leadership is not a complicated act but it is highly demanding. It demands utmost honesty; it demands clarity of thought, of vision, of service; it demands respect and communication and transparency; it demands trust and the earning of it; it demands care of the vision, of the team, of the context; it demands humility and the ability to listen and to help others grow; it demands hard work and energy.

If good leadership is so simple, why has our organisational world not quite yet figured it out? At a time when management charts, ethical codes of conduct, leadership training are present all over the organisational world, why are the good examples of leadership so rare and so difficult to find. Here we present 52. From them we have decanted a little bit of wisdom, of knowledge and experience that points us in a simple, rather humble direction.

And perhaps that is part of the problem. Leadership – the really good kind – is a rather humble profession. Humility is perhaps the least quality which one would expect, and certainly not often mirrored in the type of leader that tends to be promoted. Today's leadership theory and practice is built on the foundations of a theory of leadership still known today as the great men and great women. The tracing of the development of leadership theory shows that this is common to all leadership discussions. Perhaps our roots need to change and our theoretical constructs need to be reconstructed with something new; for this

reason we have constructed a table of leadership theories to reflection this practitioner reality. Perhaps from there, the learning which this research journey offers can be better integrated.

Good leadership takes courage, demands investment and in turn offers rewards to those with the courage to take that path of leadership. In the end, this work offers 23 themes or constructs of good leadership, 6 underlying fundamentals, a definition of the leadership field and most importantly a model that offers a picture of a real kind of good leadership that can be used, discussed, taught, put into practice. At the end it offers something I can live by; it offers a way of looking at leadership which is real, is tangible and a model of what real, good leadership should be.

The Lollipop Model presented is thus the formulation of the research findings on good leadership and presents one model of what is real, good leadership in action. It is an answer to the research question posed of whether there were underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types. The answer is yes, there are and this is modelled in the Lollipop model. This model is felt to offer a leadership which is real, that has real impact for real people with real outcomes, and that makes real business sense. It is argued that this model adds to the leadership research field in a real and positive way, with practical implications for current and future practitioners. The initial research question was to see if there were underlying fundamentals or constructs which allows good leadership to be enacted. The Lollipop Model of Good Leadership is the evidence-based answer which this research work offers to that question.

Prologue

When I was 23 years old, I got my first real job. I was posted to the Former Yugoslavia as Deputy to the Relief Coordinator for the International Committee of the Red Cross (where I will work today). It was 1992 and war was raging. In the relief programme we managed a huge budget, a caseload of 900,000 beneficiaries, and a team of over 100 expatriates and 1,000 national staff. I had no experience of the humanitarian world, nor relief experience, or in fact any kind of real work experience. I had a business degree in my pocket but my most useful leadership skills turned out to be those I had learnt as a professional clown.

The operational headquarters for the Former Yugoslavia was in Zagreb and had a staff of about 200 people. It was a multi-cultural setting with over 40 different nationalities, not to mention our own national staff coming from all three communities that were at war. There were periods when the problems of work, stress, security, management issues and the like weighed heavily. This brought the atmosphere down, created tensions and increased all the problems of work, stress, burnout etc.

When things were bad, I would take a giant bag of lollipops and go through the office building, into all the offices - from the directors to the tea-ladies - and offer to each person a lollipop. 200 adults with multi-coloured lollipops in their mouths changes a lot of things. The tension broke, people could breathe again, more work was done more fluidly, people talked to each other, problems didn't fester, and the organisation was a healthier place for a while.

What was it in this small act that could change so much, and what could we learn from it? That was the question I asked myself 17 years later, now a senior manager at the headquarters in Geneva, while walking to work on a quiet spring day. The story raises many questions - why in the act of handing out a lollipop there could be found the soft skills that kept an organisation together, an emotional intelligence built collectively in a non-threatening way, a cohesion given to teams and the creative space opened to move forward in a better way towards a goal. Why, through an interaction at an individual level, was there a change in the environment both at an individual and collective level? What was it that made it an act of good leadership and why could good leadership move so much?

These questions led me back to University.

Introductions

Introduction (the non-academic version)

Leadership - an elusive topic it would seem when one first delves into the vast quantity of literature available in the academic and practitioner world. We seem to have on one hand mystified and, on the other hand, raised to academically superior levels of intelligence a natural phenomenon – that of leading. Throughout time there have been leaders who have founded or managed and or led households, cities, countries, businesses, armies, religious groups, political groups, scientific fields, artistic fields. The famous ones are names well known, but there been equally great leaders whose talents are known only to those they served.

What unites them all is that they have stepped into, and have agreed to assume, a role – that of a leader of people, a leader of a situation, a leader of a time, a leader within a context. They have embodied the role in such a way as to make it real for those around them (those that academia refers to as the stakeholders, primarily the followers). They made their leadership real in a time and a place that connected them to people and events in such a way as to influence their evolution.

So much is written on the topic of leadership that it boggles the mind and ultimately confuses the reader. This thesis takes on the challenge of delving into the heart of leadership; into what is the heart of a leader and what is it that makes a leader a good one and not a bad one. For we cannot say that leadership is by definition good – there have been many brilliant leaders who have led their followers to their destruction. It is important not to naively think only of those who one could say are the “good bad guys” like Hitler, Mussolini, Pol Pot; but one could – and should - add the brilliant business leaders who burnout their staff, destroy the environment, destroy economies in the search for bigger profits for their shareholders (which always includes themselves).

They say times are changing. The global economy, the information technology revolution, climate change and the need for environmental sustainability are named as the biggest influences on organisations today. An additional influence emerging is that the leaders who must emerge in all sectors of life should be different; that their success will be judged not just on the profits they make but will include in the future the wellbeing of those they work with, the environment within which they work, the organisational sustainability and the legacy they leave behind for future generations.

My reason for undertaking a PhD was not an academic one but rather came from this practitioner motivation – how can leadership serve this new organisational reality? The lollipop story held for me much power; it was after all one of my stories. It was an act that took into account the people around me, the context they were in and, even if it was an individual act, it produced a new collective reality within the organisation. It allowed me to connect; it allowed me to serve the situation, and the people in it, in that moment in time. So what was it that I did so naturally? Could whatever “it” was be defined as leadership and could it be reproduced? What was the power of the lollipop? What would be the “lollipop” acts of others? Was it good leadership? What is good leadership?

My own experience of studying leadership and reading its academic literature has not been very magical. The myriad of articles and the very wealth of knowledge that currently exists serve to confuse something which my instinct told me should be simple. In fact the most inspiring reading among the many articles and books read in academia, took me on a journey back almost 100 years to Mary Parker Follett. No-one I had read about, or been taught about inspired passion in me, but she did. I found that intriguing. Reading her work showed me just how little of what is written about leadership today is “new”. How have we lost the simplicity?

This is the challenge posed in this paper – to see if we can find again the simplicity of good leadership: what does “being of good service” mean in leadership today; what defines good leadership and are there underlying fundamentals of good leadership? Why, when we recognise good leadership instantly, has it become so hard, or so complicated, in academia to explain? What was the power of a lollipop? What was the power that made a simple, totally non-work-related act, an act that embodied the essence of connection that leadership makes and that makes leadership which matters? These questions led me back to university to look and see if someone had found an answer.

Academia is a funny place for a practitioner where two very different worlds meet, one a world of knowledge built on knowledge already proven and the other a world where experience is built on experience, and knowledge - if any – is discovered along the way almost by accident. The objective of this thesis is to bring these two worlds together and to see if it is possible to capture the underlying fundamentals of good leadership using the knowledge of both these worlds.

It is said that every true leader must first make an inner journey, this will be mine.

Introduction (the academic version)

Leadership has been studied since antiquity (Bass, 2008; House, Aditya, 1997). Theories abound, though all too often the academic, and more especially the practitioner literature, tries to limit leadership theory, and indeed leadership itself, to a few common dimensions (Kets de Vries, 2003). Often the leadership literature in general is “based on a limiting set of assumptions, mostly reflecting Western industrialized culture” (House, Aditya, 1997:409). The multiplicity of leadership models shows that there is no one grand theory (McElroy, 1982) and yet such a theory is still sought today (Wren, 2006; Harvey, 2006(a)). Despite the generation of hundreds of thousands of books and articles, for many leadership theory still lacks a comprehensive paradigm which is intellectually compelling and emotionally satisfying (Meindl et al, 1985). Added to this is the mixing of management and leadership theory which is one of the great theoretical debates of the academic literature in this field - are they the same, different, independent or interdependent (Zaleznik, 1977); many would write that one can't exist without the other (Kotter, 1990; Mintzberg, 2001; Toor, Ofori, 2008). The theoretical debates on leadership, and the ideas which this debate generates, continue unabated.

Today we work in a global environment. Technology, namely the web, has managed to do what ideology has not in creating a global community (Bennis, 2006). Leaders must act in this increasingly global, complex, multi-cultural and interconnected context (Maak, Pless, 2006). Some would argue that much of leadership thinking is failing to recognise that leadership is not just a question of top-down influence but rather that it must be integrated in a dynamic context where there are an unlimited number of interactions possible (Uhl-Bien et al, 2007) and where social responsibility and respect for all the stakeholders (including societal and environment impact) is becoming a norm (Capra, 2003; McDonough, Braungart, 2002). The talk of paradigm shift away from formal hierarchies (Gobillot, 2007), calling for leadership to be more connected to the stakeholders, seems in one way rather “old hat”. But why do we not seem able to position ourselves in this new contextual reality with any ease? So many writers in the leadership literature speak about the twenty-first century in which old stable, predictable systems are being replaced by uncertainty, non-linearity and chaos (Karakas, 2007). And yet change has always been present, and those in each time period have always seen it as fast and unpredictable. This begs the question of whether we really are in a paradigm shift for the first time or whether we just have better words and more examples to describe it - leaders of organisations when steam engines were introduced or during World War II probably thought the paradigm shift happened back then.

There are still over 350 different definitions of leadership in academia today (Carver, 1989) and more books and academic material on the subject than it is humanly possible to read. This means that any study of leadership takes place amidst a wide-ranging mass of knowledge and theories deriving from a whole realm of competing theories, ideas, ideologies and gurus who have it all figured out. Indeed there are probably as many definitions of leadership as there are writers on leadership. Leadership is a complex, multi-dimensional process. Northouse's definition – that leadership “is a process whereby an individual influences a group of individual's to achieve a common goal” (Northouse, 2007:3) - may be largely agreed upon but it leaves open the place of context. Leadership involves relationships, it is not static and thus it is influenced by as many factors as are in the context within which it takes place. This dimension is important to the success, or otherwise, of leadership. Taking all this into account, it is not surprising to find a corresponding complexity in the leadership literature.

Despite this complexity, we seem to know leadership when we see it or experience it. If leadership is so intuitive and instinctive that we know good leadership straight away, why is there so much complexity in writing about leadership? Hundreds of books are written and millions spent every year on consultation fees devoted to leadership development (Moss Kanter, 2000). So why is there a growing sense of disillusionment with organisational leadership theory and research? This malaise, which started in the 1980's (Conger, Kanungo, 1994), seems to have followed us into the new century. With all the leadership research, training and development that have been done, the question remains as to why we are experiencing an alarming rate of leadership failures in industrial, social and national organisations (Mathews, 2006)?

Regardless of the context or the speed of change or the complexity of the organisation, leadership does matter. Leaders are not like other people (Kirkpatrick, Locke, 1991) and there remains a highly romantic view of leadership which continues to be prevalent across all social settings (Meindl et al, 1985). But what makes a leader, and more importantly what makes a leader good? What makes them the right person, in the right place, at the right time? What sense can we find in the academic world to help leaders in today's practitioner world? This is the motivation for this research.

The research question which this thesis poses is a simple one - what are the underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types? It attempts to define what elements are in the act of leadership which make it real and make it good i.e. which makes it touch people, move people, change environments, change energy, make situations evolve, help people

and organisations grow and develop. “Research depends on ideas, and valuable research comes from ideas for really new questions and hence new hypotheses. Experienced scientists would agree with Taylor’s (1959:172) contention that worthwhile ideas do not come full-blown in all their glorious maturity out of an empty void. The process of getting and developing ideas is undoubtedly a confused mixture of observation, thinking, asking why, cherishing little unformed notions” (Lundberg, 1976). My idea was simple – if we can recognise leadership instantly, and recognise good leadership when we experience it, surely we can capture the underlying fundamentals or constructs of this “good” leadership in a way that can be written, shared, taught and most importantly put into practice.

The journey towards that question, and seeing whether that question had an answer is described in 4 parts. Part 1 of this thesis sets out to explore the theories of leadership which have been developed in academia since the start of the study of leadership. It traces the development of these various theories over time, introducing and explaining each theory. A discussion on this body of work and its implications for the practitioner is then presented. This first part then goes on to deal with various aspects of leadership which are felt to have an important influence on any discussion of leadership. These aspects are leaders and followers, context and culture, power and presence and the debate on leadership versus management. Part 1 finishes by framing the research question of this thesis and setting out the research agenda.

Part 2 presents the research process and methodology in detail. It describes the choice of storytelling as the research method used, the process of data collection and the coding protocol. It details the two dictionaries of themes used in this research, namely the dictionary of themes of good leadership and the dictionary of leadership theories. Part 2 describes the construction and evolution of the dictionaries of themes used to code the research from the initial dictionary to its final form.

Part 3 presents the research findings for both dictionaries of themes. It gives a detailed narrative description of the research findings and aims to bring together these results into a logical framework. It does this by modeling the research findings of the 23 themes which were defined from the dictionary of themes of good leadership into a framework creating a “lollipop” model of good leadership. It then goes on to discuss these 23 themes in relation to the top 5 attributes of good leadership given during the interviews. This allows the research results to be tested in relation to a different set of research data, thus strengthening their validity. Part 3 then goes to discuss the research data in relation to the leadership theories as presented in Part 1. It challenges some of the current thinking in terms of leadership theory

and presents a more appropriate table of leadership theories upon which future practitioners can base their work.

Finally, Part 4 traces the research journey from theory to practice. It re-examines the research data and draws out 6 underlying fundamentals of good leadership which sit alongside the 23 themes which have emerged from the research. Part 4 continues by re-examining the influencing factors discussed in Part 1 and discusses the implications of the research data in relation to the earlier discussions, particularly in terms of leaders and followers, leadership presence and the leadership versus management debate. The validity of the research findings are further tested by comparing the “lollipop” model to some selected interview transcripts and to similar tables of leadership attributes published in the research of five well-known leadership authors. Finally the implications of this research for good leadership are presented and some conclusions are drawn.

PART 1: THE EXISTING KNOWLEDGE ABOUT LEADERSHIP

Introduction to Part 1

Part 1 traces the historical development of leadership theories. As with any research path, there is a richness of work and knowledge already amassed so it is important for any academic work on leadership to respect this past, to respect the knowledge that is already available. This is important, as knowledge is built from what we already know and to ignore the richness of the past would be folly indeed. The development of each of these various theories over time is introduced and explained in their (as close as is possible) chronological order.

Part 1 then goes on to trace the reality of leadership in the practitioner's field in terms of the leadership theory by looking at the some of the practitioner material available and some of the trends which are emerging. It then discusses some of the major influencing factors on leadership and the act of leadership, namely (1) context and culture, (2) leaders and followers, (3) power and presence and (4) the academic debate on leadership versus management.

1. The Theory of Leadership

This chapter traces the leadership theories which are present in the academic world. It presents a chronological order of development of these theories and presents a table of leadership theories which has been built through this research work.

1.1 Researching Leadership Theory

In researching leadership theories, there is no shortage of material, articles and books which outline the history of leadership theory development (Bolden et al 2003; Northouse, 2007; Bass, 2008; and almost all the articles in this bibliography on leadership). This phenomenal amount of literature reflects the vast array of different approaches being aired (Storey, 2004) as well as the wealth of knowledge which exists. There are “trait, behavioural, situational and attribution theories [...] visionary, ethical, charismatic, and transactional versus transformational” theories (Abramson, 2007:115). Classical leadership theories have evolved through the 20th century from personality based, to behavioural to context based theories (Nahavandi, 2006). The majority of the literature seems to agree on the main developments in the history of leadership theory. This evolution is the background and roots on which any work on leadership today must set itself.

While the wealth of information is great, and many of the writings present coherent themes, there does not appear to be a single, exhaustive list of the major theories of leadership. To date, the most comprehensive work in this field is Yukl’s review of managerial leadership (1989) and House and Aditya’s review of leadership theories (1997). Thus, in order to better understand where the development of leadership theory stands today, the first challenge of this thesis was the creation of a coherent (as possible) outline of the theories of leadership to date. The choice of a chronological order has been made because it is well known that existing knowledge influences knowledge being developed. This was needed to allow the wealth of academic knowledge to be placed in the reality of the field later on in this research. An historical chronology offers the most realistic setting to review the development of leadership theories.

1.2 The Classic Leadership theories

Table 1 outlines these leadership theories applicable to the field – as I have collected them - in a chronological (as much as is possible) order. This is the researcher's work based on the many readings which are listed in the bibliography.

Leadership Theory	Outline description	Main writers
Great Man	The original leadership approach of leaders being born not made. Those certain individuals have exceptional qualities and are destined to lead. The situation brings out the leader.	
Trait	People have certain natural traits which are more suited to leadership. Leadership traits can be listed. It is the combination of the right traits which makes a leader.	Stodgill, 1974
Behavioural	Leaders are made and not born. Leadership can be defined into certain behaviours which can be learned and developed	Skinner, 1967 Bandura, 1982
Situational/ Contingency	Situational theory sees leaders adapting their styles to the context and development level of their followers. Contingency theory proposes that it is situational factors together with the leaders style which determine the success of a leader.	Fiedler, 1964 House, 1974 Hersey, Blanchard, 1972
Path-Goal Theory	The successful leaders create structural paths which help followers attain their work goals	House, 1971
Charismatic	The personal charisma of an individual creates an intense emotional attachment for their followers.	Weber, 1947, House, 1977 Conger, Kanungo, 1994
Transactional	Emphasis is placed on the leader-follower relation. It is the transactions (reward, punishment) which are the best way for leaders to motivate the performance of their followers	Burns, 1978 Bass, 1985
Transformational	Leadership is based on the sharing of a vision which motivates and directs the followers	Burns, 1978 Bass, 1985
Cognitive	Leaders who by word or personal example influence the behaviour, thoughts or feelings of their followers	Gardner 1996
Servant	The leadership role is most successful if they serve those they lead	Greenleaf, 1977
Authentic	That the root of any leadership theory is the need for a leader to be authentic, to be self-aware.	Avolio, Gardner, 2005
Complexity	Leadership takes place in a system of complex interactive dynamics has three entangled roles (adaptive, administrative, enabling) which reflect the dynamic relationship between organisational functions and context	Uhl-Bien et la. 2007
Cross-Cultural	Leadership which takes place in a multi-cultural setting or across national boundaries	
e-Leadership	Leadership which takes place in a AIT (Advanced Information Technology) environment where leadership influence occurs across a range of AIT media	Avolio, Kahai, Dodge, 2001

Table 1: Chronological development of Leadership Theories

Each of the theories presented in the table is outlined in detail in each of the paragraphs below.

The **“Great Man” theory** is most commonly identified as the original leadership theory and held sway up to the mid-20th century (Cawthon, 1996). The core fundamental idea in this theory is that leaders are born not made (Callan, 2003). Though left a little on the sidelines today, it is still one of the theories that most captures our imagination of leadership. We all can give examples of great leaders. The fact that the majority of answers would be examples that are male, mainly military or western business leaders – Napoleon, Henry Ford, Churchill, Bill Gates, Steve Jobs, Walt Disney - is an interesting reflection of where the majority of

leadership works sits culturally even today. It was considered that a great man could change the fate of something, even on a large scale, such as that of a nation (Wrightman, 1977). Jennings (1960) adds a very important time dimension to this theory by claiming that “the great man” had the right traits for the right time in history, implying that the same traits at the wrong time would not produce “the great man”. One of the problems with this theory was that it had no distinction between good and evil (Heller, 1997). An interesting argument was put to me in a discussion that the fall of this theory coincided with the end of the Second World War. At this time government and the military had lost many leaders and urgently needed to find or grow new ones. Thus leadership thinkers had to open the conceptual framework to the idea that leaders could be developed. One could argue that, looking at the American business/political leaders of the 1920’s and the high number of women in significant positions of power, that this change in reality began after the First World War (Drucker 2003).

The **trait theory** approach was the first significant move away from the Great Man theory. It rose out of the study of the leadership characteristics or traits which differentiate leaders from others. Essentially it aimed to develop the list of key characteristics or traits which could be used to define successful leaders. Despite lengthy and numerous amounts of academic research, no one set of traits has ever been agreed upon and the research has been rather inconclusive (Bohlen, 2003; Mullins, 1999). Stodgill’s listing of key leadership traits and skills (Stodgill, 1974), often seen as the foundation of this research line, still holds true today. Many of these traits still emerge in current leadership writings and can still be found in the majority of the recruitment criteria used today. However traits are difficult to agree upon and researchers on leadership often ended up with long lists which contained a high degree of subjectivity (Mullins, 1999). Leadership theorists were forced to look elsewhere, directed in a way by Stodgill himself who suggested that trait study should be integrated with situational demands (House, Aditya, 1997).

Behavioural leadership theories developed out of dissatisfaction with the trait approach and moved away from trait theory in that they considered that leaders are made and not born. These theories put forward the idea that leadership can be defined into certain behaviours which can be learned and developed (Bandura, 1982; Skinner, 1967). The behavioural theorists were the first to clearly put forward a case for the fact that leadership can be learnt and that it did not rely on any inherent talent. This theoretical approach became the springboard for the numerous studies, which we continue to see today, about what leaders actually do (Kotter, 1990). Out of this research came the identification of two broad classifications of leadership behaviours – task and person oriented behaviours (House, Aditya, 1997). The assumption of this theory, that there were universally accepted and

effective leadership behaviours, has caused its acceptability to decline due to the lack of consideration given to context.

The ***situational or contingency theories*** focused on the need to look at context and claimed that effective leadership is contingent on the situation (Callan, 2003). The idea that different leadership behaviours or skills are needed in different contexts today seems rather common sense but Fiedler's work in the 1960's broke new ground. Fielder put forward that there is no one best way to lead, and that the choice of leadership skill set, behaviour and style would be impingent on the situation (Fiedler, 1969). Essentially it considers that performance is contingent on the interaction of the style of leader and favourability of the situation for the leader (Mitchell et al 1970). Fielder defined three key aspects – leader-member relations, task structure and power – which would condition leadership choice of skill and style (Fielder, 1969). This theory believes that the “type of leadership behaviour which will be most effective is contingent on the favourableness of the task situation” (Sadler, 2003:77). A particular form of contingency theory, known as situational, focused on the point that leadership style is a function of the situation (Hersey, Blanchard, 1988).

The ***path-goal theory of leadership*** attempted to address the mixed results of leadership research in the 1960's which showed an unclear relationship between structure and the satisfaction of followers (House, 1971). It clarified the relationship between structure, performance and job satisfaction and the context of the type of work carried out (routine versus non-routine tasks and satisfying versus non-satisfying tasks). Path-goal theory argues that the leadership style used is altered depending on the followers' need of clarity about what the goals/expectations are, or how to get to them (the path). Thus leadership becomes a calculation of style appropriate to achieving the goal along a defined path (Plowman et al, 2007). Essentially it advanced the work of the situational/contingency theorists by developing the practical application of a leadership approach to goal achievement.

Individuals who exercise ***charismatic leadership*** can be defined as leaders who “by force of their personalities are capable of having profound and extraordinary effects on followers” (House, Baetz, 1979:399). It is a theory of leadership that has gained much public admiration. Followers are attracted to charismatic leaders and this theory typically characterises leadership as a role that is granted by devoted followers rather than a given position. In essence, “charismatic leaders differ from other leaders by their ability to formulate and articulate an inspirational vision and by behaviours and actions that foster an impression that they and their mission are extraordinary” (Conger et al, 1997:291). Charismatic leadership is said to have three core aspects – envisioning, empathy and empowerment (Choi, 2006). Charismatic leadership is in fact value-neutral i.e. it makes no distinction

between good or bad, ethical or immoral leadership (Howell, Avolio, 1992). A truly charismatic leader can lead followers to war (Hitler), heroic self-sacrifice (Jeanne d'Arc), cult beliefs (Jim Jones), peace (Mandela, Gandhi), or service (Mother Teresa). It is the ethical use of their power and the aspect of service (i.e. the wish to contribute to the welfare of others) that marks the outcome difference of a "good" charismatic leader. Research has shown that while charismatic leadership is clear in the leader-follower relationship at an individual level, it is less clear at the leader-group relational level (Seltzer, Bass, 1990). Charismatic leadership is a much discussed aspect of leadership, however its elusive nature has meant that its study is conspicuously absent from research data (Conger, Kanungo, 1987).

Transactional leadership theory deals with the role of "reward" (e.g. pay, promotion, etc.) as a motive for achieving results and "punishment" (e.g. loss of salary, demotion, loss of position) as a motive to ensure adherence to the goal to be achieved. The transactional leader is a leader whose actions take place within the existing organisational system or culture and who makes no effort to change that system (Waldman et al, 2001). They recognise the actions their subordinates must take in order to achieve outcomes (Bass, 1985) and develop agreements with them which make clear what they will receive if they do something right and what will happen if they do something wrong (Bass, Avolio, 1993). By default this approach acts to strengthen the existing structures and culture within an organisation. The leader's role is to make the goal clear and to select the appropriate rewards to ensure motivation towards that goal (Sadler, 2003).

Transformational leadership inspires followers to do more than they would have expected to accomplish (Bass, 1985). This theory was first put forward by Burns in the 1970's and was elaborated on by Bass in the 1980's. Since then it has gained enormous popularity both in academic and practitioner circles (Brown, Keeping, 2005). It can be defined as the process of engaging commitment in a context of shared values and vision (Sadler, 2003), or the aligning of the interests of the organisation and its members (Bass, 1999). For Burns this differed from charismatic leadership which inspired and motivated but did not necessarily transform and change; charismatic leadership is an inherent trait whereas transformational leadership is a behaviour that can be learnt (Tichy, Devanna, 1986). Transformational leadership is said to have four components – idealised influence, individual consideration, intellectual stimulation and inspiration (Bass, Avolio, 1990; Avolio, et al, 1991). It is a leadership theory that involves maximising mutual interest and restraint in the use of power (Sadler, 2003). Transformational leadership was, and is, seen as leadership which broadens and elevates the interests of the follower, and that generates awareness and motivation towards the purpose and mission of the organisation. It is a theory of leadership which brings the group

purpose above individual needs for the attainment of a common goal (Seltzer, Bass, 1990). Burns sees the leader-follower relationship as a two-way transforming possibility, in which leader and follower are transformed by the interaction.

Cognitive theory comes from the cognitive science approach, and its contribution to leadership theory is to look at how both leaders and followers think and process information. Leaders, it is suggested, achieve effectiveness through the stories they relate and embody (Gardner, 1996; Boal, Schultz, 2007). The cognitive approach looks at how leaders think, and how their behaviour is determined as a response to the information they receive (Wofford, 1994). Its contribution is rather recent and potentially can help leadership theorists explain how leaders and followers understand and process information and use that to make decisions (Avolio et al, 2009). This potential is felt to be yet explored as leadership theory per se.

The idea of **servant leadership** was first put forward in the 1970's by Robert Greenleaf and it has gained a rather impressive following. His key idea was that the leader was first a servant. "The servant-leader is servant first...It begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead" (Greenleaf, 2002:27). Greenleaf argued that this view lifts leadership above the division of concepts, language and practice and allows leaders to bring people and organisations together towards a common goal. He proposes leadership that contains a depth of commitment to all the stakeholders. The servant-leader shares leadership, displays authenticity and builds a community within the organisation's members (Washington, 2007). While idealistic, the concept has gained increasing momentum due to the fact that it encompasses an ethical and ecological stance which is sustainable. It is a leadership that is aware that the end and means are inseparable and that we live in a world of relationships (Covey, 2002). While measurement of servant leadership is (and will always be) problematic, it is felt that this is a construct of leadership which has a place in the current organisational reality (Melchar et al, 2008).

The concept of **authenticity** is rooted in the commonly heard phrase "to thine own self be true" (Avolio, Gardner, 2005). Authentic leadership is commonly agreed to encompass balanced processing, internalised moral perspectives, relational transparency and self-awareness (Avolio et al, 2009). It encompasses two aspects; that of "owning ones personality" and of acting in accordance with that "true self" (Gardner et al, 2005:344). It arose out of a post-Enron need of responsible leadership i.e. the leader taking responsibility for the moral obligations of the organisation (Novicevic et al, 2006). Authentic leadership is defined on the basis of a leader's self-concept and of the relationship between that self-

concept and their actions; authenticity is seen as an attribute rather than a value or a style (Shamir, Eilam, 2005). Leaders may be authentic transformational leaders or inauthentic. Authenticity is proposed as a root construct of leadership (i.e. a construct that is not confined to a particular leadership style) although further research is needed to see whether it is a basis of good leadership regardless of participative, directive or inspirational leadership styles (Avolio et al, 2009). While important, the discussion on authentic leadership still lacks focus on the role i.e. to be authentic to oneself is one thing, but that alone is not enough; a leader must also authentically fill a role.

Proponents of **complexity leadership theory** put forward the idea that in the reality of today's organisational contexts, leadership theory must evolve in order to take into account complex adaptive environments (Marion, Uhl-Bien, 2001; Lichtenstein et al, 2006). Its proponents argue that much of the above leadership theory is based on top-down, bureaucratic paradigms (Uhl-Bien et al, 2007) and this is not effective in the current context of knowledge systems. "Complexity examines the clustering of ideas and people and what happens when these clusters interact" (Marion et al, 2005:617). Complexity leadership theory views leadership as an interactive dynamic system, of unpredictable agents that interact with each other in complex feedback networks which produce adaptive outcomes (Uhl-Bien et al, 2007). With this theory the unit of analysis is not the leader but the situation in which the leader operates; the relationships are not defined by their hierarchical position but rather by their interactions at all levels. It attempts to address the issue of leadership theory needing to be "embedded in complex interplay of numerous interacting forces" (Uhl-Bien et al, 2007:302). The framework for complexity leadership theory is made up of three leadership roles which are entangled (i.e. constantly interacting together). These are (Uhl-Bien et al, 2007):

- administrative leadership – the actions which take place in formal managerial roles and that plan and coordinate the organisations activities
- adaptive leadership – the interactive dynamic that emerges from the relationships in a context and which produce adaptive outcomes
- enabling leadership – actions which foster and enable new adaptive outcomes to emerge

The appropriateness of this approach to leadership is reflected by the numerous research articles published and even the special issue which the Leadership Quarterly journal dedicated to the subject. Its proponents argue that its call for a deeper understanding of leadership and the context within which it takes place is a necessary basis in order for leadership to advance (Osborn, Hunt, 2007).

Cross-Cultural leadership theory has not been adequately defined as a leadership theory. There is a definition offered by House et al (1997) asserting that expected, accepted and effective leadership behaviour varies according to the culture within which it takes place. They put forward the idea that effective leadership is contingent on culturally endorsed implicit theories of leadership (House, Aditya, 1997). While this could be a theory of leadership, it remains rather focused on national culture rather than being truly cross-cultural. That culture is a key moderator of context is widely accepted (Walumba et al, 2007). Many studies have focused on leadership styles in, and across, cultures (Joynt, Warner 1996; Graen, 2006; Project GLOBE, House et al, 2004) again mainly in relation to national cultures. In fact it is often the case that researchers are simply applying a cultural lens to extant leadership theories (Dickson et al, 2003) driven by the need to understand what kind of leadership is effective in different cultures. This has limited the study to equate “culture” to “national identity” (Holmberg, Akerblom, 2006) and much of the reference ground-work goes back to that of Hofstede (1991), which while seminal, remains much criticised for its overly simplistic dimensional conceptualisation of culture (Dickson et al, 2003). It is well documented that leaders must face the increasing challenges of managing diverse workforces created by today’s globalised environments, which increasingly finds globalised workforces within single organisational structures (Chrobot-Mason et al, 2007). There is an increasing need to develop this aspect of the study of leadership in multicultural contexts which are often the reality of today’s organisations. Avolio et al (2009:438) even identify the concept of “global leadership” as the term incorporating an increasing research field aimed at identifying leadership which is effective across a variety of cultures i.e. a true cross-cultural leadership theory.

E-leadership is a term that has grown out of the changing nature of the workplace and the increasing presence of Advanced Information Technology (AIT) as a determining factor of the working environment. It focuses research on leadership taking place in high technology environments, technologies which help leaders to monitor, plan, take decisions, share and control information; E-leadership is defined as “the social influence process mediated by AIT to produce a change in attitudes, feelings, thinking, behaviour and or performance with individuals, groups and/or organisations” (Avolio et al, 2000:616). Context here is a key construct as technology is both a cause and consequence of the structures in organisations (Weick, 1990). E-leadership is defined by this new AIT context; it can be enabled or completely undermined by the AIT introduced (Avolio et al, 2000). The question remains – is it a leadership theory or is it a contextual influence on how leadership takes place? However the increasing number of examples where interactions are mediated by technology would

imply that these situations require a specific leadership theory as all the models mentioned so far implicitly imply face-to-face interactions.

1.3 Other leadership theories

Naturally there are more than the fourteen theories of leadership. In terms of academically accepted theories, and ones which have a substantive research basis, there are a number of other theories which have not been included in Table 1. The theories which have been excluded from Table 1 are:

- ***New-genre leadership*** which can be defined as a mix of charismatic and transformational leadership theory with a focus on leader behaviour, visioning, inspiring, ideological and moral values. It looks at leadership “emphasising charismatic leader behaviours, inspiring, ideological and moral value as well as transformational leadership” (Avolio et al, 2009:428). It is a rather wide mixture of transformational and charismatic leadership theories in a context-bound condition. This mix is felt to offer more complexity rather than simplicity to leadership research.
- ***Leader-member Exchange*** (LMX) - In LMX theory leaders develop different exchange relationships with followers and the quality of these relationships influences the outcome (Graen 1976, Graen, Uhl-Bien, 1995). It sees that the relationship between the leader and follower holds the key to the quality of the outcome of the leadership act; the more effective the relationship or exchange, the more effective the result. The literature has focused exclusively on the consequences of LMX relationships (Avolio et al, 2009). While it is one of the few theories of leadership focused on leader-follower relationships, it is transactional in nature. The research into LMX generally has taken place in a closed social system (Gehani, 2002) while leadership frequently takes place in an open system. LMX has demonstrated the benefits of high quality leader-member relations but some would argue that there is still relatively little understood about what happens within those relationships (Uhl-Bien, Maslyn, 2000). These aspects are seen to limit its practical use. LMX is felt rather to be a view of leadership which emphasises leader-member relations and their quality (Atwater, Carmeli, 2009) rather than a leadership theory per se. This is clearly shown in the work of Henderson et al (2009) who take various leadership theories and apply them to the LMX model to show how different theories result in different leader-member relationships which would seem to imply that it is not a leadership theory but rather a way of modelling leader-follower relationships. LMX research, while significant, has been rather modest in resulting correlations between leader and

member reports and their implications for outcome of LMX (Cogliser et al, 2009). Some would even go as far to say that there is a construct validity problem with the results from LMX studies (Schriesheim, Cogliser, 2009). For these reasons LMX has been placed here rather than in the main table.

- **Shared leadership theory** – a leadership theory where the members collectively share the leadership role. While writers as early as Follett (1924) have advocated for shared leadership, there is still little agreement on its definition (Avolio et al, 2009).
- **Spiritual leadership theory** can be defined as “comprising the values, attitudes, and behaviours that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry 2003:694). Fry bases his concept on a definition of leadership as a motivation to change. Zohar even takes the idea one step further to promote the idea of spiritually intelligent leadership defined as the “power a leader can unleash in individuals or organisations by evoking people’s deepest meanings, values and purposes” (Zohar, 2005:46). Research has shown that there is considerable overlap between leadership values and those espoused by spiritual teachings (Reave, 2005). Some would argue that this paradigm adds a missing piece to the leadership literature, that of a sense of calling or service (Avolio et al, 2009) linking to something deeper than material returns. On the other hand, this leadership theory, by default, brings the leader into a central role in an individual’s life whereby their practice of spiritual growth is directly influenced by the leader. Poole (2009) sees the organisational competitive advantages that the focus on spirituality in the workplace would bring (higher commitment, motivation, engagement, performance) but one is left wondering as to whether this is really spirituality or just effective leadership practice. The question is still open as to whether this is another “fad that runs its course” (Dent et al, 2005:647).

The four theories discussed here have been excluded from Table 1 for one of three reasons - (1) their addition to the literature is partial and covered in other theories, (2) their theory basis is as yet unclear in terms of applicability to leadership, or further research is still needed to clarify their definition, (3) they are a mix of other theories which are already taken into account separately.

1.4 Summarising Leadership Theory

Fourteen leadership theories are listed in Table 1, representing the range of leadership theories found, and widely accepted, in academia. The additional four theories mentioned

section 1.2 have an academic research basis (some rather considerable) and yet are theories which are not fully accepted. Together these theories represent the wide variety of views on leadership and all have been substantiated by considerable research.

The subject of leadership skills has also received much attention in the leadership literature. Mumford et al (2007) describe the various conceptualisations of leadership skills in terms of cognitive, interpersonal, business and strategic. Typically the cognitive skills are linked to the underlying information processing which occur within the individual (Lord, Hall, 2005); interpersonal skills are those linked to the interaction with others. The aspect of leadership skills will not be further developed in this thesis. Leadership theories, by their nature, imply the use of specific skills and these are defined by the theory, context and nature of the leadership being applied. Thus they are not considered to be an underlying fundamental of leadership. The same logic has been applied to the subject of leadership styles. Style is personal, and can be culturally orientated (Sadler, Hofstede, 1976) and, like values, is unique to an individual (Nahavandi, 2006). Style is a way of putting good leadership into practice and not considered as an underlying fundamental.

This chapter has thus attempted to put into a logical frame the wealth and depth of the knowledge we have today on leadership theory. As mentioned in the introduction, this wealth and depth of knowledge is perhaps one of the very problems of this field. We have seen in this chapter various leadership theories covering all aspects of leadership. Together what they give us is a framework for looking at leadership in the reality of everyday experience, the practitioner's reality. This will be the subject of discussion in the next chapter. These leadership theories also provide one of the bases for the research design for one of the dictionaries of themes used. This is discussed in detail in the introduction to Part 2 and in chapter 10.

2. Leadership theories in practice

We have seen in the chapter above, the depth and width of leadership theory. This chapter will focus on the practitioner's reality in the field in terms of leadership theory. It looks at the some of the practitioner material available and some of the trends which are emerging within this area.

The systematic study of leadership in the social sciences which began at the turn of the 20th century has led to no shortage of theories developed in the last 100 years. And alongside these main theoretical points of view (one could call them the "proper" scientific research and theories), there is no shortage of other leadership theories and approaches in today's organisational environment. These could be called the "popular" writers who put forward ideas like *4 C's of Leadership* (Raelin, 2004), the *Seven Ages of the Leader* (Bennis, 2004), or *Level 5 leadership* (Collins, 2005), *5-D Leadership* (Champbell, Samiec, 2005) or *Exemplary Leadership* (Strozzi-Heckler, 2007) to name but a very few. One can read leadership lessons from Attila the Hun, from Jesus, from the Tao, from the Bhagavad Gita, or from Shakespeare's Henry V (Champbell, Samiec, 2005; Wess, 1990; Briner, Pritchard, 2008; Roka, 2008; Heider, 2005; Olivier, 2003). There are the idea gurus like Goleman (1996; 2001) who argues for "emotional" or "primal" leadership. There are the academics proposing new streams of thought - Pitcher (1997) proposing "artists", "craftsmen" and "technocrats"; Gardner (1993) proposing 14 attributes of good leadership, Mathews (2006) proposing a Leader Relations model. Bennis writes on becoming a leader while Follett describes leadership as the ability to take advantage of the power and the leader role existing in the system, who speaks of "power with" rather than "power over" those being led (Bennis, 2009; Follett, 1924; Fox, 1968; Millar, Vaughan, 2001). And there are more prescriptive leadership ideas like Covey's "people-centred leadership" operating with "7 habits" or his more recent "principle-centred leadership" (Covey, 1990, 1991), or Kets de Vries' three leadership aspects of knowing oneself, controlling oneself and connecting with others (2001). One could go on with similar examples for several more pages.

Any reader of articles on leadership is not just faced with this vast array of theories, but must also deal with a wide range of key aspects of leadership without which the theories have no base. A leader is said to need character and the courage to exercise good judgement; that without this they cannot be a leader (Tichy, Bennis, 2008); on the other hand, the most important task of leadership would appear to be to anticipate crisis (Drucker, 1990); a leader should be someone who is willing to step forward to help, someone with a genuine concern for what is going on and the courage to step forward and help (Wheatley, 2005); while others

group leadership qualities around adaptive capacity, engagement with others through shared meaning and integrity (Thomas, 2008). The relational aspect of leadership has been closely examined from all angles (Wheatley, 2006) with an increasing number of studies looking at the effect which a leader has with regards to the relationships to all stakeholders. Such studies concentrate on aspects of the theories mentioned above - the charismatic and transactional elements (Waldman et al, 2001), transformational elements (Burns, 1978) or relational aspects (Mathews, 2006) or the concept of servant leadership (Greenleaf, 1997; Wheatstone, 2002).

The list of theories and ideas about leadership is indeed endless and it could be said that all of them present various aspects of leadership. One could argue that the leadership literature is limited by its strong reflection of research evidence based on western leadership assumptions (House, Aditya, 1997). This is one of the key problems in today's leadership literature. While many writers converge around three key leadership elements of general intelligence, specific knowledge, way of being/presence (Carver, 1989; Kotter, 1990; Halpern, Lubar 2004), there is no one defining theoretical winner that presents an idea of leadership that can be applicable across contexts. Leadership after all is a living experience that envelops leaders and followers alike (Wheatley, 2006). Leadership has moved from the rather universalist approaches to the more situational approaches which maintain that leadership effectiveness is dependent not just on the leader but also on the followers and the context. Despite the quantity of research on leadership, there is no clear paradigm or universal theory on leadership which anyone agrees on.

Today, an important trend seems to be emerging from the literature of the need to take a more holistic, or "all stakeholders" view of leadership. The theories presented in Table 1 outline a rather individualistic frame, focusing on the leader. Increasingly, a school of thought is emerging which looks at leadership from a more holistic perspective with a shift in focus from the leader as an individual to the leadership role that organisations need to develop at all levels and not just at the top (Bolden et al, 2003; Avolio et al, 2009). This is much broader than the notion of shared leadership put forward sometimes as a theoretical point of view. This idea rather points to the need for leadership at all the multiple levels of organisations. It invites leadership studies to look wider than just the individual leader and look at the integrated aspects of leader, follower and context (Yammarino et al, 2005).

But how do we integrate this myriad of leadership elements which have been outlined above into an organisational setting that sits in the reality of the complex contexts of today's environment? Leadership occurs in a context, though "context is not deterministic but creates a framework in which agency occurs and perhaps even structures" that context (Wren, Faier,

2006:208). Many writers suggest that this question implies the need for a new organisational dynamic in such a context and that this implies that a new dynamic of leadership is also required (Osborn, Hunt, 2007; Uhl-Bien et al, 2007). This trend in leadership studies, that leadership must take place in the reality of a context, that the role has to fit the person, the task, the expectations (Drucker, 1990); and that the role has to fit the context is well accepted. Leadership is a societal phenomenon and must thus be placed in its context, be that social, historical or cultural (Nahavandi, 2006). Leadership is dependent on the context and context is established by the relationships created (Wheatley, 2006). A leader alone, without interactions with people or a shared context with those people, cannot exist as a leader.

A second trend emerging in leadership studies is the need created by globalisation. The increasing global economy, global organisations and cross-cultural workforces are calling for a fundamentally different kind of leader (Sadler, 2003). Managing complexity all at levels is recognised as being the norm. Flexibility, empathy, values, ethics, sustainability, vision, service are all words which are replacing the autocratic styles of the top-down, directive order-giving leader. Increasingly the intangible aspects of leadership (values, vision, ethics and empathy) are said to be required behaviour, required of leaders by their followers (Nevins, Stumpf, 1999).

The interconnectedness that exists in all systems shows us that we must change our thinking from disconnected fragments to a more interconnected whole (Briggs, Peat, 1999). Leaders are connectors – they connect context, followers, organisational goals, energy. This is mirrored, for example, in the work of Pitcher (1997) who puts forward the argument for a leadership which must take place within a context; of real people and real organisations; where roles are crafted to meet the context and are not narrowly defined into tasks that can be taught irrespective of the context in which they are performed. She, like others, speaks of a leadership which is alive and lived, that meets the real world, in a real way. Organisations are entities which make deliberate efforts to manage the “energies” available (be they human or material) to meet a common goal (El-Meligi, 2005). Follett describes leaders as those “who can liberate the greatest amount of energy in [their] community” (O’Conner, 2000:178). This understanding of the “real world, in a real way” is precisely what is important in leadership and why leadership is important. Thus one could argue that a third trend in leadership studies must be the increasing focus on this “interconnectedness” and the role of the leader as a liberator of energy to meet the reality of the context.

Eighteen theories in all have been outlined, which have behind them enough research to fill a few libraries. But what impact have they had in the practitioner world? The discussion above,

both of the traditional leadership theories and their more practitioner-based off-shoots, shows just how wide the field is.

And here is perhaps where part of the trouble starts - despite all the research and knowledge available on leadership, not much has changed in the practitioner world. Some would say that the problem of the study of leadership is not that it is too lightweight as a discipline but rather it is too heavy (Ciulla, 2006). Leadership in the practitioner's reality, by its nature, forces us to tackle universal questions about human nature, free will, and human interactions. This is why the leadership field is as complex as it is, and why complex theories are developed in the attempt to capture all the elements which we have discussed up to now.

If leadership studies must indeed focus on this interconnectedness and this role of leadership as the liberator of energy to meet the reality of the context, then it is important to look at how this role can be fulfilled. And this gives us our first direction in terms of the research on what makes good leadership, leadership that is experienced as being good by those who are present in the context.

In order to frame appropriately the research question, it is necessary to look further at this question of context in order to understand its influence, if any, on leadership.

3. Leadership, context and the challenge of culture

This chapter focuses on the aspect of context in which leadership takes place and the influence this has on the act of leadership. It discusses the element of context, and particularly that of culture, and looks at how context challenges leadership today.

3.1 Leadership in context

Context is a basic element which must be taken into account when considering leadership (Wexler, 2005). There are some who would go as far as saying that the importance of context is about the only thing on which leadership theories and theorists would agree (Kellerman, 2001). Context can be defined as that which provides constraints on or opportunities for a particular behaviour or attitude in organisations (Johns, 2001). Leadership does not take place in a vacuum but is embedded in a social setting (McElroy, Shrader, 1986; Porter, McLaughlin, 2006; Hunt et al, 2009). However there is little theory or evidence concerning applicable leadership theory or behaviours in various organisational contexts (Masood et al, 2006). While it is fully accepted that different organisation variables (size, context, culture, goal, strategy, technology, proximity etc.) require different types of leadership at different times (House, Aditya, 1997) there are few concrete answers in the academic literature to help the practitioner and much of the research literature leaves one with “if” this context “then” this theory type of answers.

It is accepted that the context within which organisations operate has become more complex. This implies the need for a deeper understanding of leadership in a context reality (Osborn, Hunt, 2007). Indeed there is a growing acceptance that leadership theories need to be embedded in their social setting (McElroy, Shrader, 1986) for them to be effective and that the importance of understanding context is crucial for leaders (Mayo, Nohria, 2005). The following sections look at the need to understand context in general and specifically tackle the issue of culture within context.

3.2 Understanding context in general

We can look at understanding context in relation to the specific scientific thoughts of the day. Newton’s laws pervaded all scientific Western thought (Einstein, 1934) and together with Frederick Taylor, both are said to have influenced organisational structures and thinking right up to the present day (Draman, 2004). This mechanistic approach was the dominant worldview. Organisational theories and design have largely mirrored the working of the

mechanical age of Newton – with functions, roles and organisational charts and processes, each part being separately identifiable and potentially able to work without interference (Wheatley, 2006). Newton's legacy was the idea that everything in the universe was predictable just like the workings of a clock (Gribbens, 1995). More and more it became clear that the influence of neither the individual nor the context fitted either nicely – or predictably – into this neat mechanistic organisational design (Weber, 2005; Levin, 2005).

Today it is commonly accepted that the Newtonian view of the world has evolved and that, among other theories, the insights of physics, giving a quantum view of how the world functions, has aided this evolution (Bradley, 1999; Guerrini et al, 2004). This new understanding of reality means that subjectivity is always present and that the very act of observing changes the outcome. Chaos theory – as first described by Poincaré - shows how a simple system can explode into shocking complexity through the feedback of non-linear systems. He was followed, a few years later, by Max Planck who discovered that energy comes in small, discontinuous packets called quanta. Then Einstein formulated relativity. David Bohm theorized that the universe must fundamentally be indivisible; therefore all things must be linked in some way (Briggs, Peat, 1989). Heisenberg's principle of uncertainty posed the unquestionable reality that a system cannot be observed without affecting the system. He showed that as we look at one particular part of a system with more attention, the other parts get less attention thus the more we look at one aspect of the system, the more we miss its globality, thus we can never know a system perfectly. These were the foundation of the complexity theories that have abounded in organisational literature since the 1980's and which have challenged the linear mechanistic view (Plowman et al, 2007).

But much earlier organisational writers had already intuitively grasped these ideas. Follett was firm believer that observing an event changes its nature; that the simple fact of observing someone doing something changed what happened (Follett, 1924). This change, Follett argued throughout her theories, was due to the interconnectedness of people and events. Around the same time Einstein wrote agreeing with this idea - "the belief in an external world independent of the perceiving subject is the basis of all natural science. Since, however, sense perception only gives information [...] indirectly we can only grasp the latter by speculative means. It follows from this that our notions of physical reality can never be final" (Einstein, 1934:40). Einstein and his theory of relativity put forward the principle that everything in existence was moving in relation to each other – this meant that observations and analysis were all relative to the point at which they were made (Weber, 2005). Follett (1924) paralleled this in saying that the context in which organisational science looked at events was paramount in the understanding of events. Einstein viewed the perception of reality as being relative to an individual's position and the interrelations with the surrounding

environment (Einstein, 1916). This was similar to Follett's view that the individual experience of reality dictated the definition of reality for the individual (Follett, 1924). She spoke about seeking "reality in experience" and that "experience may be hard but we claim its gifts because they are real" (Follett, 1924:302).

Context interacts with the enactment of leadership and task complexity to producing differing outcomes in both process and performance (Hunter et al, 2009). As we have seen from our discussion above, context is an ever-present force which exerts a field of influence over leadership. Therefore leadership must be considered as taking place in a specific context and in turn that context influences the type of presence, behaviour and action that a leader must have. Leadership emerges in social settings which have a dynamic impact on the leader and the eventual outcomes of the leadership process (Nahavandi, 2006). This is why context is crucial.

3.3 Context as a field

In physics, fields are the way in which forces are transmitted across distances (Baker, 2007). Physics defines a field as a force emitted by a single charge which exists irrespective of the whether another charge is brought in to feel its effect (Capra, 1982). Einstein called the field concept one of the most psychologically interesting events in the development of physical thought (Einstein, 1961). Heisenberg showed with his uncertainty principle that the very act of observing a particle changes it, therefore the precise knowledge of something can never be known. This means that, simply put, one can never really know the whole of reality, as reality is in movement. Physicists speak of "quantum uncertainty" (Gribben, 1995) that is, the random interconnections that happen but cannot be predicted. Stated another way, we can only know where we have been by observing it; but the very fact that an observation is made influences the reality and thus its future outcome can no longer be predicted. Heisenberg's principle posed as an unquestionable reality the fact that a system cannot be observed without affecting that system. He showed that as we look at one particular part of a system with more attention, the other parts get less attention thus the more we look at one aspect of the system, the more we miss its globality. Therefore we can never know a system perfectly. Organisational science has for years been based on the concept of "observability". Typically, in organisational science, a theory was constructed, a hypothesis designed, an observation made and generalisations deduced from the observed results.

Physicists offered to us the image of the universe "as an undivided whole in which any analysis into separate and independently existent parts has no fundamental status" (Bohm, 1980:221). What if we were to imagine context as this field, a field in which relationships

happen? It is the challenge already taken up by the protagonists of complexity leadership theory, and in a different way by those of servant leadership. Both integrate context, its effect on leadership and how it is affected by the relationship which leadership creates. Therefore in the design of the research, we will ensure that this concept of context in terms of a field - and its subjective nature – will be taken into account in the later discussions.

3.4 Context and culture

One of the greatest difficulties in the review of leadership research has been finding a practical place for the role of culture. Culture – be it national or organisational – is often presented as a separate topic, a separate research field. It is this author's opinion that culture is crucial to the individual's experience of reality and is a defining part of context as "leadership is a human phenomenon that is embedded in culture" (Ciulla, 2008:393). Culture can be defined as a meaning system which is shared between those who speak a particular language, in a specific geographical region and at a specific historical period (Triandis, 1994, 2000). There are over 160 different definitions of culture (Darlington, 1996), though Kroeber and Kluckhohn (1952) offer one of the most comprehensive as consisting "of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action" (cited in Alder, 1997:14). This definition shows the range of influence that culture has on all aspects of human interaction. Culture can be thus seen as a series of rules and methods which have evolved and which nations or organisations use to deal with reality and define how they experience it (Trompenaars, Wolliams, 2003). It is a feature of life that often operates at an unconscious level so that we are not consciously aware of its nature or effect and which creates unconscious "norms" which are only norms for those within the culture (Triandis, 1982). After much discussion, the GLOBE project defined culture as "shared motives, values, beliefs, identities and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations" (House et al, 2002:5).

The reality of today's organisational environments means that cultural aspects and understanding must be placed high on the agenda. The reality, not just of the global economy, but of the increasing mix of nationalities within even single organisations in the same country means that cultural diversity must be managed. The two levels of influence on leadership theory of culture are national culture and organisational culture. National culture –

in relation to leadership theory – was first put on the map by the work of Hofstede (1980). The dimensions which Hofstede laid out were the first major research parameters to understand cultural influences. He set out four dimensions – individualism-collectivism, power-distance, uncertainty-avoidance and masculinity-femininity – which differentiated cultures (Hofstede, 1980). Hofstede showed that different nationalities have different perceptions of all sorts of things from time, social space, distance, authority, group relations, the place and role of men and women, the need for hierarchy etc. etc. Since then the study of national culture in organisational science has become more mainstreamed and probably, one could argue, more manageable and this seminal work has led to the emergence of the idea of cultural intelligence, defined as the ability to transcend cultural limitations (Elenkov, Manev, 2005). Leadership theory can be positively augmented by this concept as it places an emphasis on the leaders' need to understand and proactively deal with cultural influences.

Hofstede (1981) defines culture as "collective mental programming" which is one level of three levels which he defined as universal, collective or individual mental programming. The universal level is that shared by all human beings - the biological operating system. The collective level is the mental programming shared with some others - for example language, dress, values. The individual level is unique to each person - it is individual behaviour which can differ even within the same collective group. Hofstede (1981) identifies value as a key construct within culture. Kluckhohn (1951) defined a value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action". Hofstede makes the interesting remark that one of the problems of dealing with the concept of value is that "man is at the same time both the source of values and their instrument".

Both Trompenaars (1993) and Hofstede (1981) put forward the idea that each society has a different culture which arises from the ecological factors which influence their value systems and thus the societies institutions. It cannot be said that every member of a particular society will adhere to all the cultural norms. Rather we can say that national culture describes the norms, values and institutions which most of the population share (as Trompenaars (1993) asserts in his idea of normal distribution). Hofstede (1981) does allow for a circular influencing of factors - the results of the development of culture do feedback and thus culture is not static, but changes and evolves over time. These circular feedbacks influence an organisation as it has to deal with the outcomes which they create within an individual.

We can say that national culture is a self-regulating system where the values and institutions within a society are created by societal norms. As one reinforces the other, these systems tend to be stable over time. However it is worth mentioning at this point the speed of change

faced by cultures in the latter part of the 20th century. For example there is a growing number of examples of what could be called "cultures in shock". If we look at Rwanda in 1994, the "societal norm" changed overnight when the value system of the Hutu population changed to one of murder, and led to the killing of over one million Tutsis. Cultures in conflict or cultures under pressure can pass through a number of stages of Hofstede's evolution pattern overnight. From time to time cultures experience "shock" which radically changes key elements of that culture. For example, East Germany, with the fall of the Berlin wall, changed overnight from a communist culture and moved in the direction of a capitalist culture.

Organisational culture mirrors the structures of national culture in that it too is made up of dimensions which can be explicit and defined. Research has shown that the culture of an organisation is influenced by the national culture where it belongs (Ofori, Toor, 2009). An organisation's culture can be defined as a meaning system which is shared between those who work within the organisation at a specific historical period; it is a series of rules and methods which have evolved and which organisation's use to deal with reality and define how they experience that reality. Organisational change, innovation, evolution, conflict, power, ethics, values all occur with the cultural context of an organisation (Elenkov, Manev, 2005; Grojean et al, 2004; Takamine, 2008; Triandis, 1994, 2000, 2003; Trompenaars, Wolliams, 2003). While an organisation's culture "develops in large part from its leadership", the culture of an organisation also affects the development of its leaders (Bass, Avolio, 1993:112).

It is clear that there are two extreme points in the culture debate related to leadership theory. The "culture-free" position holds that there are no barriers to transferability of any technique or practice from one country to another. The contrary view is that culture is of ultimate significance in the shaping, or even determining, of the attitudes and values of the population and thus would affect leadership practices. Kirkbride et al (1989) put forward the idea that rather than these being two separate extremes, they are in fact two ends of a continuum and that the most useful theoretical and practical position is somewhere on the mid-point of that continuum. This point is mirrored by the results of the GLOBE studies which have shown that leadership behaviours can be either universally desirable/undesirable or contingent of the culture within which they work (Nahavandi, 2006).

As the GLOBE study shows, culture affects leadership attributes, behaviours and practices (House et al, 2002). National culture will typically push leaders to mirror the acceptable attributes, behaviours and practices of the national culture in order for them to be acceptable. This is a key outcome of GLOBE. But can there be common underlying fundamentals of leadership which are common across cultures? The author's experience of working in some

26 countries would both agree with the GLOBE outcomes that national culture is mirrored in organisation settings, but only sometimes and only in stable situations. The author's experience has shown that there are rather more basic leader attributes which are common across cultures, especially so in times of change and complexity. This hypothesis - that there are basic leadership attributes which can be common across cultures - is considered in the design of the research. In order to look further at the influence of culture, it has been a deliberate choice to ensure that 90% of the research data comes from those who have lived and worked abroad and in international, multi-cultural workplace settings.

3.5 The challenge of context to leadership

Everyone agrees that context matters. Organisations, and their leaders, acknowledge that they must keep abreast of the context and culture – both internal and external – within which they sit (Phelps et al, 2007). Thus understanding the context within which organisations operate is paramount not just to organisational success but to the success of the leader within that context. Context is ever changing – “we can never understand the total situation without taking into account the evolving environment” (Follett, 1924:69). Uncertainty can be seen as an objective characterisation of any environment and can be defined in relation to an individual's perceived inability to know the direction in which change may happen and the impact that change will bring (Milliken, 1987). The importance of the role of the leader in uncertainty is to reduce stress by showing how uncertainty can be turned to opportunity and success (Bass, 1985). This creative use of context is one of the leadership challenges of today. This challenge to the practitioner is clear - “behaviour is not a function of environment but a function of the relating of behaviour and environment.....a function of the relation between self and the environment” (Follett, 1924:71-2). Thus the context and its influence are ever present. The difficulty is exactly in the almost indefinable, ever changing aspect which is context.

Within leadership theories, the effect of context is perhaps not as dominant as it should be. We have discussed here the challenge that context and culture place on organisations and on leaders though its reflection in the leadership literature is, perhaps by default, often circumstantial. Little is written on whether there are some underlying fundamentals of leadership which can be common to leadership across contexts and cultures, which is experienced as a disadvantage by the practitioner. Additionally, while all theories have their advantages and disadvantages, there is also the contextual aspect of “being in the right place at the right time”. An example of excellent leadership often quoted is Winston Churchill. He was the right leader in the right moment. What he offered was right for the context of the

time. He was not a great leader before or after the war, but he was perfect during. One could borrow the idea of contextualism, first put forward by Stephan Pepper in the 1940's. It is adopted in this sense to mean placing that which requires an explanation in a context (Wexler, 2005). Its use in terms of leadership is important as it is by placing leadership in context that it becomes possible to define the type, style, behaviour, the appropriate theory or more simply put *how the leader must be and act*.

Therefore contextualism must be grounded in any leadership theory in order for it to be applicable in the reality of the organisation and the individuals working within it. Leadership theories are also a product of the culture they come from. The vast majority of references in leadership theory are male and Western (Nahavandi, 2006). This is generally considered to have put a dangerous bias into our current academic literature. Culture is something that is shared, that is passed on from one generation to the next and shapes an individual's perception of reality and behaviour towards that perceived reality. Just as we have said in the earlier section, it is the individual's experience of reality which shapes their actions and behaviour. Context and culture therefore are two of the main shapers of that reality that give form and understanding to the experience of reality. Values can be defined as "desirable states, objects, goals or behaviours transcending specific situation and applied as normative standards to judge and choose among alternative modes of behaviour" (Schwarz, 1992:6). Values are culture influenced and transmitted (Lord, Hall, 2005) and, as we have seen above, become part of the complex influence which culture has on context. The leader must take these elements of context into account in order to be effective in their interaction with their stakeholders.

As we have seen from this chapter, context is an element within which leadership must place itself, which leaders must acknowledge, understand and work with in order to get their message understood, their analysis correct and to adapt their vision accordingly. The impact of context calls on leaders to adapt how they are, to adapt their ability to listen, observe and analyse, to adapt their behaviour and the way they frame their communication. As with culture, the research approach here will allow us to see the impact of context on leadership and this will be further discussed with the research findings.

4. Leadership and its influences

As we have seen from the preceding chapters, the academic and practitioner information which is available regarding leadership is vast. The discussions which are born from this material are equally vast but three main influencing factors emerge which are tackled in more detail in this chapter before moving deeper into the research on good leadership. These influencing factors are leaders and followers, power and presence and the academic debate on leadership versus management. These three subjects are considered to be crucial influencing factors in any consideration of the act of leadership.

4.1 Leaders and followers

Leadership always takes place within a relationship – there must be leaders and followers for leadership to first exist (Hollander, 1992; Howell, Shamir, 2005, Kellerman, 2007), as “leadership begins when two parties meet” (El-Meligi, 2005:16). At its simplest, leadership is a tripod made up of leaders, followers and a common goal (Bennis, 2007). Thus leadership theories cannot be discussed without a mention of those whom leaders lead. Despite the term “follower” appearing in many of the theories mentioned in Table 1, until recently there has been a surprising absence of discussion into the impact of followership on leadership (Avolio et al, 2009). In reading the leadership literature, one could think that followers in fact matter little (Kellerman, 2007), however the impact of followers can be, and usually is, substantial and some would criticise the leadership literature for being too leader-centred (Howell, Shamir, 2005). If one was to use the metaphor of Heisenberg’s principle of uncertainty - of there being a crucial interrelationship between subject and object - we could say, in our organisational vocabulary, that the same crucial relationship exists between leader and follower.

Freud and Arendt in their respective writings spoke much of the follower (Kellerman, 2001) and of the reasons people follow. In this section we discuss this aspect in terms of “interrelationship” rather than “leader-follower” as it is felt that this dynamic relationship is better expressed in this way. Leaders must build on this interrelationship in two ways – through the quality of their staff and through the demands they make of them (Drucker, 1990). Some would even say that “the essence of leadership is through influence, and it is through its influence on followers that leadership may be best observed” (van Kippenberg et al, 2005:496). Leadership is an interactive relational process so, naturally, the place and role of the follower and impact of leader action on followers has recently found increasing space

in academic research on leadership (Hellend, Winston, 2005) in the view of organisations as communities which function together (Mintzberg, 2004). This implies that the relational aspect of leadership takes prime focus. Follower commitment has to do with the quality of the relationship (Moss Kanter, 2002) as much as anything else.

It is agreed that leadership effectiveness has as much to do with the quality of the followers as it does with the quality of the leaders (Shamir 2007, cited in Avolio et al, 2009). Followers are increasingly seen not as passive employees who follow orders, rules and tasks, but rather as co-creators of the act of leadership. They have an important role to play in supporting the leader to manage the organisation and in the very act of giving the leader the position to lead. The intelligent leader does not want followers, but rather co-creators serving a common purpose. Good leadership creates community (Mintzberg, 2004) where leaders and followers are in fact both following an invisible leader – the common purpose, vision or organisational goal. Follett (1924) introduced the notion of followship by saying that if “followers must partake in leadership, it is also true that we must have followership on the part of leaders. There must be a partnership of following” (Follett, 1924:255). The strength of this argument is that it challenges both the leader to be both leader and follower: to listen and hear what is said. “Quietism, in a more pious age called the sin of silence, often costs organisations – and their leaders – dearly” (Bennis, 2003:180). The energy that can be released from “followers who tell the truth and leaders who listen” cannot be underestimated (Bennis, 2003:179). Leadership is tangled in a web that covers the leader and the follower (Kellerman, 2004) and the intricacy of this web of relationship is exactly why the leader-follower relationship is so difficult.

Thus we continually see the reflection of the importance of this interrelationship throughout the discussion of leaders and followers. This is as far as we shall take the issue of leaders and followers in this research. Based on this discussion, it was decided that during the research process we would look at leaders and followers as individuals, without making a difference to their roles, exactly because of the level at which this interrelationship exists. This research will therefore use each of them as offering different, but importantly complementary, view points when discussing “good leadership”. We ground this decision in Follett’s view of a partnership of following (Follett, 1924) and feel that the research based on this partnership can give richer results than if we analyse each individually.

4.2 Leadership – Power and the Force of Presence

The leader as the symbol of power is a model which is disappearing (Tromenaars, Voerman, 2009). And yet power and the force of leadership presence is still a much discussed, and

rightly so, topic. In this section we will discuss power as it is seen in relationship to leadership and the topic of leadership presence.

“Every body continues in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed upon it” (Newton, 1687:1). Gravity – the force which compels change; “in business we are always passing from one significant moment to another significant moment and the leader’s task is pre-eminently to understand the moment of passing. The leader sees one situation melting into another and has learnt the mastery of that moment” (Follett, 2003:170). This is the gravity a leader brings to a situation; this is the act of presence. Gravity is that unseen force, unnoticed until an object is placed within its field; then its effect can be observed. The presence of a leader is similar; it is unnoticed until an object is placed within its field. Using this idea, the field of influence a leader has is the extent to which their presence can be felt and has an influence on the people and events surrounding them.

The leader sees the evolving situation and must apply their wisdom and judgement not to a stationary situation but to one which is constantly changing. This insight shows leadership as something which is much larger than predicting the future – it is rather the creation of the future. The good leaders therefore are the ones who make the decisions for the future that is evolving and not just the present situation (Follett, cited in Graham, 2003).

Leadership of position gives authority but can not always be considered real leadership; leadership of personality brings individualism but does not necessarily create a team. Leadership needs to combine the practical aspects inherent in the act of leadership with a knowledge of the context and an ability to grasp the whole situation, to see trends and to unite them whilst organising the experience of the group together for a common purpose.

4.2.1 Leadership and Power

Power is inherent in leadership discussions, with leadership sometimes seen as the amount of power held by the leader (Yukl, 1989). Power is an important and natural part of leadership and thus an integral part of any study of leadership. Power can be defined as the “ability of one person to influence others or exercise control over them” (Nahavandi, 2006:103) and has been distinguished into six ways of achieving this – reward, coercion, legitimacy, expertise, information and reference (Harvey, 2006). Each of these are ways in which the leader can “take power” over a follower. Leadership “power” is an important influencing factor in any leadership relationships at all stakeholder levels. Often it is considered inherent in the role. This is an old issue.

Follett challenged leaders of the day in her 1924 book which she ended by saying "what I have tried to show in this book is that the social process may be conceived either as the opposing and battle of desires with the victory of one over the other, or as the confronting and integrating of desires. The former means non-freedom for both sides, the defeated bound to the victor, the victor bound to the false situation thus created-both bound. The latter means a freeing for both sides and increased total power or increased capacity in the world" (Follett, 1924:301). Follett's reference to "power" is the one of the strengths of her theoretical and practical richness. Agreeing with this, Greenleaf (2002:24) puts forward that power is only truly granted by the follower to the leader "in response to, and in proportion to, the clearly evident servant stature of the leader".

There is a dark side to power, "power over" as Follett would call it. Just as power allows leaders to influence well, it can also be abusive. Power, no matter how legitimately used, can be experienced as abusive and increase the distance between leaders and followers, thus risking the separation of leaders from the reality of their organisation and its context (Nahavandi, 2006). Causes of power abuse often stem from personal attributes of the individual leader, but can also be influenced by an organisational culture which tolerates such abuse (Toor, Ogunlana, 2009).

There exists a paradox when talking about leadership and power. Leadership can be good or bad, power can be good or bad; leadership can be good but mixed with a bad use of power it becomes abusive. Power-with comes from respecting the circular relations wheel that Follett sets out. It comes from the presence which the leader can bring. The presence of the leader exerts a power, which like gravity, pulls an organisation, and its people, in a certain direction. When the type of presence exerted is in congruence with Follett's "power-with" view, there is naturally present a level of respect from the leader of the relating and the relationships. Thus any consideration of leadership power must be put into the perspective of the presence which the leader carries and shares.

4.2.2 Leadership presence

Leadership presence has been defined as the "ability to connect authentically with the thoughts and feelings of others, in order to motivate and inspire them towards a desired outcome" (Halpern, Lubar, 2004). The idea of leadership presence puts forward the argument that just because someone holds the title or role of "leader", it does not mean that others will follow them automatically. It is the presence that a leader holds which creates the impact a leader has. Presence includes the ability to influence and the ability to move people. Jones (2003) puts forward the argument that in an ever-changing and accelerating world, the

new challenge for leaders is to be present in the moment and move from there rather than from information stored in memory.

Presence comes from within (Halpern, Lubar, 2004); it is a state of being which determines external behaviours. It is unique, and when honest, it is powerful. Leadership presence cannot be linked to charisma – presence implies an authentic being, charisma often implies the ability to lead people blindly in a certain direction. Leadership presence means being present, being true to the self and being able to lead (Bell, Patterson, 2005).

Leadership – no matter how it is defined – has one common element – it is a role held by an individual. As an individual, the leader embodies their role through the presence s/he has centred in that role. Leadership presence is all about relationships and interrelationships which take place at a moment in time. Science has shown us that there is no such thing as a neutral position – “our affect has an effect” (Gunn, Gullickson, 2005:8). Leadership is dependent on the context and context is partly established by the relationships held. A leader must be present to both the context and the relationships in order to understand the reality of a situation. In understanding this, the leader is then well placed to influence and lead.

Leadership presence effects mood. We have all experienced at one time walking into a room and sensing the mood. It's something we can all do. Indeed we have all experienced someone walking into a room that we are in and the mood changing perceptively. Mood is something which everyone “understands” but is rather ill-defined in the academic world (Luomala, Laaksson, 2000). From the many definitions we have chosen that of Gnoth et al (1999) who define mood as “complex affective states without a specific target that are pervasive in their effect. In other words, moods are both states and responses to previous experiences that affect future behaviour and experiences”. Mood affects how we relate to experiences, the environment and how we appraise situations (Pribram, 1970; Thayer, 1989; Lazarus, 1991). In organisational sciences, it is well accepted that mood influences cognitive activity and behaviour (Choen&Andrade, 2004). Sy et al (2005), in their study of mood and leadership, showed that a leader can effect the mood of a group. They conclude that mood plays an important role in the leadership process and argue the importance of taking on-board the aspect of affect in any leadership model. Bono and Ilies (2006) show a positive link between the emotion of a leader and the mood of the follower. We can parallel this back to the earlier concept of “field” and that leadership presence exerts a field which effects those with whom they come into contact.

Presence is not some strange skill that a leader learns – it is something we all carry with us, it is how we are in ourselves and the atmosphere we bring with us as we move and interact with others. Equally we are each responsible for the mood we carry and must be aware of

the effect that has on the mood around us. Leaders have an extra responsibility in this respect. Many leadership writers talk about the famous “it” – what great leaders have that make them different from ordinary managers. The literature would argue that the “it” factor is in fact a leader’s ability to be present and to influence and manage mood. Knowing how to listen to mood, to differentiate between constructive and destructive moods, to know the moment to intervene and how to intervene are important for the leader to be able to shift the mood of a team back to something useful; this may be even considered essential for a leader. To do this in harmony with the vision/strategy of the organisation is the leadership presence that good leaders embody.

4.2.3 *The right use of power - leadership and presence*

Power is complex. It is quantitative and qualitative, subjective in terms of perceptions and feelings as well as measurable in terms of money or position (Burns, 2006a). Empowerment involves “sharing power with subordinates and pushing decision making and implementation power to the lowest level possible” (Nahavandi, 2006:119). Through empowerment, power and influence are shared throughout the organisation which acts as a balancing force to leadership power.

In conclusion of this section, we can refer to Follett’s description of power which brings to leadership the sense of the importance of the presence of the individual brings. It is the presence that an individual holds which, like gravity, affects the experience of the context and the quality of the relating. One often hears the phrase describing people “gravitating” around a leader. This is exactly the force of presence this leadership field which, while perhaps being un-measurable, influences the interrelations between leader, follower and their context. Leadership power and presence, as seen above, have a great influence on leadership and on whether it is seen as being good or bad. These elements will be part of the research data analysis in order to look at their influence in the reality of today’s organisational structures.

4.3 Leadership versus management

Leadership and management - are they the same? are they different? – has been the topic of endless academic debates. The reason we take this up again here is that in the practitioner’s reality these two tasks/roles seem to be increasingly interlinked. The aim of this section is to present the debate around this topic, which then will be discussed further in Part 4 with the help of the research data related to this thesis.

Leadership has been defined as being entirely separate from management (Zaleznik, 1977; Kotter, 1990; Bennis, 2009) – the leader being someone who can move people to act in ways that create the world people will live in (in big or small ways) and the manager being someone who uses a set of learned skills to implement a task or sets of tasks with a group. This view has been mirrored by “popular” writers in the management field like Handy (1992), Covey (1997) and Robbins (1998).

Einstein once said that “management works in a system; leadership works on a system” (from “Remember this” an article in *Management Today*, Oct 2004:19). Still today there are several streams of thought when it comes to the question of how management and leadership fit together. One places leadership as one of the competences within a range of management competences; another sees them as separate but related concepts which stand side by side; a third sees the two overlapping i.e. managers do a bit of leading and leaders do a bit of management (Cuningham, 1986; Bennis, Nanus, 1985, Sadler, 2003). Kotter (1990) sees management as dealing with complexity while leadership is dealing with change. In today’s organisational reality, managers perform leadership roles and leaders perform management roles (Toor, Ofori, 2008). But it is clear that not all managers are leaders and inversely not all leaders are managers (Sadler, 2003). Some even create more confusion in this debate by talking about managerial leadership (House, Aditya, 1997; Hunt et al, 2009, Yukl, 1989)

In the debate on the difference between management and leadership, we can begin by looking at their definitions. As we have seen from the preceding chapters, there is no one agreed definition of leadership with theorists tending to define leadership according to their individual perspective (Yukl, 1989). On the other hand the definition of management is more or less straightforward and is defined (according to Daft, 2003) as “the attainment of organizational goals in an effective and efficient manner through planning, organizing, leading and controlling organizational resources” (cited in Toor, Ofori, 2008:64). These functions of management are more or less agreed upon whilst those of leadership are much more widely dispersed in many theoretical branches. Leadership can be said to be relational whereas management is process orientated; managers on the other hand focus on the present, maintain status quo, implement, remain aloof from those they manage and use positional power while leaders focus on the future, create change, create culture, establish an emotional link and use personal power Nahavandi (2006:18).

The majority of academic writers would agree that leadership and management are interrelated, each performing similar functions at particular times. As Kotter (1990) put it – there is leadership in management (the motivational part) and management in leadership

(the implementation part). The business literature however has a tendency to see leadership as superior to a more basic functioning of management (Zalenik, 1977) which must be challenged (Toor, Ofori, 2008). The increasing complexity currently facing organisations means that leaders must be able to manage well, and managers must be able to assume leadership roles when necessary. Leaders offer vision, but vision without structure leads to chaos; equally structure without vision leads to declining organisations in the long run (Capowski, 1994). However, even if these two functions combine at times in the same role-holder, as roles they are distinct and different.

As can be seen from above, confusion abounds and one wonders if this a debate that has gone slightly stale? To say that managers are administrators and that leaders get organisations, and people, to change (Maccoby, 2000) seems to be a bit “old hat”. The reality that the practitioner works within today is one where the manager/leader role is often combined. There are simply no leaders who don’t manage, and I would be hard pressed to find a decent manager who doesn’t lead. Is it perhaps useful in the future to consider the idea of leadership for today’s organisations as one where the leader is architect, coach and manager of their organisation’s vision? Leadership and management processes are different but do not necessarily involve different people, so where should the debate be focused? We shall return to this in Part 4 to see if the research data collected in the field can help illuminate this question.

5. So where to from here?

In this chapter, we look at the implications for the practitioner of the vast amount of theory presented in the previous chapters. It aims to lead the reader into the research process which is detailed in Part 2.

5.1 Order out of Chaos?

Rossabeth Moss Kanter defined leadership as something “which leaves the world a better and different place; that is, you lead people in new directions, to solve problems and make new things happen” (Moss Kanter, 2002). Others talk about the “right stuff”, saying that “whether leaders are born or made or some combination of both, it is unequivocally clear that leaders are not like other people....it would be a profound disservice to leaders to suggest that they are ordinary people who happen to be in the right place at the right time. Maybe the place matters, but it takes a special kind of person to master the challenges of opportunity” (Kirkpatrick, Locke, 1991:59). Some write about synchronicity (Jaworski, 1996) and that leadership often comes down to moments of chance which are exploited (Brown, 1996). Many writers argue that a new dynamic of leadership is required to meet the complexity of today’s organisational environment (Marion, Uhl-Bien, 2001; Osborn, Hunt, 2007; Uhl-Bien et al, 2007). One of the reasons put forward for leadership theories failing to have a positive impact in the practitioners reality is that many of them do not take into account the complexity of today’s organisations. Some would argue that this itself is too narrow a view and rather it is the complexity of today’s organisation combined with the rate of change and the interacting dynamic between the two which creating a reinforcing cycle of movement (Hoverstadt, 2008) which leadership has to manage. But if, as the physicists have proven, there is a subtle form of order within complexity and chaos (Briggs, Peat, 1990), can our leadership theories bring us to finding that point of order?

Drath et al (2008) go so far as to argue that the leadership ontology to date (made up of leaders, followers and their shared goals) creates unnecessary limitations due to the complexity of current contexts. They argue that the future leadership ontology should rather look towards the leadership outcomes of direction, alignment and commitment (Drath et al, 2008:636). This, to the practitioner, is close to the heart of producing a real and useful impact. The fact that such ontology can, according to the authors, integrate across cultures is beneficial and goes some way to address the failings of traditional leadership theories. The

most interesting idea comes from the fact that theory and practice become inextricably intertwined.

Over and over again, the writings on leadership in recent times increasingly touch on the idea of sustainable leadership, leadership that exists not just in relation to organisational goals and profit, but to the staff wellbeing and to a wider community of stakeholders. Avolio et al (2009) show in their review that several trends are evolving in today's leadership literature which take a more holistic view. Moss Kanter takes the idea of "transforming giants", business leaders and organisations who focus on sustainability at all levels where social contributions are a starting point rather than an afterthought (Moss Kanter, 2008). This new focus in organisations will call on leadership which fosters adaptation, embraces complexity and disequilibrium and generates and recognises real leadership at all levels of an organisation (Heifetz et al, 2009). Thus the leader of the future will move more as a team player and their effectiveness will come "because they can subjugate their egos for the collective good and see the extraordinary when most see only the ordinary" (Hill, 2004:125).

That "genuine leadership is deeply personal and inherently collective" (Senge, 2002:359) is without a doubt. Those proponents of authenticity would say that leadership can be as simple as Shakespeare's famous words of "to thine own self be true"? (Hamlet, 1/3/1.78). Every religion, every leadership guru has an equally inspiring phrase of knowing oneself. Perhaps Shakespeare got it nearly right! Presence implies authenticity – to thine own self be true – this is an important element. But presence also implies the ability to integrate the surrounding connections, to be able to summarise and synthesise these connections so that they can both be taken into account and given a meaning that is shared. Thus presence becomes an intensity of being, and a leader becomes an integrator and sense-giver to the world around.

5.2 Is it all about timing?

Perhaps for every leader there is a season and perhaps there is a leadership lifecycle, just as organisations have a life cycle – the leader of the start-up business may not be the same as the leader of the multinational. Ward puts forward the idea that the lifecycle of organisations through creation, growth, maturity decline needs to be paralleled by changing leadership abilities of the creator, the sustainer, the transformer and the terminator (Ward, 2003). This idea illustrates the importance of the tripod (Bennis, 2007) discussed earlier (made up of leaders, followers and a common goal) to leadership; that the leadership needed is affected by differing contexts, implying differing relationships at different times. Yet Kirkpatrick and Locke (1991) argue that leadership is more than just the right person in the

right place and time, but it is about seizing the opportunities that the space, time, and place offer.

So what makes leadership work? Can there be some underlying fundamentals of leadership which are present no matter the context in which the tripod is situated? As we have seen, and as it is reflected in the literature, context is constantly changing. Drath et al (2008) put forward the idea of holism, the idea being that the whole is greater than the sum of its individual parts. If leaders in all sectors of life must be different, if success must include the wellbeing of those they work with, the environment within which they work and organisational survival; if the legacy they leave behind for future generations must be sustainable – what should be the underlying fundamentals of good leadership? If multi-cultural settings are increasingly common in organisations, are there “culture-neutral” fundamentals of leadership which make leadership good and which can be common across cultures? What is the power of a lollipop? Are there leadership acts which embody the essence of good leadership? What are the stories people tell of good leadership? If influence is a key element of leadership and if one considers that much of the key interactions happen between peers rather than the formal leader-follower interaction (Lichtenstein, Plowman, 2009, Yukl, 2006), it would seem realistic to assume that the experience of leadership is influenced by the shared experience of that leadership among peers. One way to find that shared experience is to have people tell their story.

Larkin (2010) offers an interesting phenomenological view of leadership and the recognition of the subjective nature of the knowledge created. While many leadership theories are based on the assumption that leadership itself, in what in phenomenological terms can be termed “wholes”, Larkin argues that leadership lies rather in the intertwining of leaders, followers, context and purpose. She coins the idea of the “leadership moment” which identifies the leadership acts which occur in order for there to be an experience of leadership. What this thesis is searching for are these “leadership moments”. Leaders must interact with followers; they do so in a context; and they bring a purpose to the interaction. It is only when all these aspects come together, or intertwine, that we see or experience leadership. So what are these moments when good leadership is expressed? And how are the stories told about them?

Phenomenology, first put forward by Husserl at the turn of the last century, encourages the study of a phenomenon in the actual circumstances in which it exists. Taking this approach to leadership, it calls on leadership to be studied in the circumstances in which it arises. Our perception is coloured by how we are positioned, or the relationship we have to a certain event. In studying leadership, we are by default studying the perception of the leader and the

act of leadership. Any study must take this into account if it is to have an impact in the practitioner reality.

Any model of leadership must ensure a leadership which takes place in a centred, bounded reality. But can we capture it? By trying to put good leadership into a box do we lose the full picture? Are there some underlying fundamentals which are common to the experience of an act of leadership that is considered to be good?

The journey to answering this question began by defining the research question and by asking people to tell stories about these leadership moments, these moments when leadership worked and when the experience was good. This journey is described in detail in Part 2.

PART 2: THE RESEARCH QUESTION AND PROCESS

Introduction to Part 2

The second part of this thesis looks at the definition of the research question, the construction of the research methodology (including the construction process of the two dictionaries of themes) and the research process.

It starts by defining the research question and continues with a discussion on storytelling as a viable research option. It details the data collection process and makes some comments on the information collected alongside the actual interviews in the chapter titled “A surprising turn of events”.

There is a detailed description of the building of the first dictionary of themes regarding good leadership, from the initial to the final version. The results of the coding using the initial dictionary of themes are outlined as well as a detailed explanation of the construction of the final dictionary of themes. The process of re-coding all transcripts according to this final dictionary is described, as well as the results for the double-coding which took place.

The second dictionary of themes relates to the leadership theories explored in Part 1. The aim of this work was to see if the leadership theories presented in Part 1 found either direct or indirect occurrence in the stories of leadership told by people. Its value and interest was to see if any of the leadership theory work was actually reflected in people’s stories and experience of leadership.

All the details containing the various dictionaries of themes, data analysis tables and biographical information of respondents can be found in Annex 1; Annex 2 contains the detailed coding for the two dictionaries of themes (on good leadership and leadership theory), whilst Annex 3 shows the detailed double-coding results. Annexes 4 and 5 contain the full original transcripts; Annex 6 sets out the coding for leadership theories, and Annex 7 shows the details of the interview protocol and research website which was constructed for this work.

6. The Research Question

This chapter sets out the research question for this thesis and details the research methodology.

6.1 Defining the Research Question

The question which this thesis attempts to answer is what are the underlying fundamentals (if any) of good leadership? Beyond leadership theory, styles and attributes is a woman or man trying to do a job. It is a role that has been taken since the beginning of time. So the problem for me was why, in the multi-billion euro industry that leadership theorists profit from, do we suffer from so much poor leadership in our organisations, institutions and groups?

Taking into account all the knowledge summarised in Part 1, it seems that the volume and complexity of the subject has led to some state of confusion in the leadership field. Why has no-one yet been able to agree on the key underlying fundamentals or constructs that could embody good leadership in a form accessible to the practitioner? Working in a multi-cultural organisational environment, across more than 80 national cultures, and in various types of contexts (war, post-conflict, transition to peace), I wanted to see if a construct of leadership could be found which was horizontal i.e. that was effective across these various elements of culture and context.

Too often I found in academic research (by its nature) a silo approach to one specific aspect applicable to one specific culture or context, or organisation, or the current state of knowledge. The fact that there was so much knowledge without much practical application left me disturbed. Today's practitioner reality made me challenge the academic approach of studying one aspect of leadership, and pushed me to the more axiomatic course of attempting to see if the underlying fundamentals of good leadership could be captured in a way that could be applicable in the reality of today's organisational field.

Thus the research question posed is:

What are the underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types?

This is not a naïve quest for a general theory of leadership – others have written far more eloquently on the search for a general theory than I could (Burns, 2006; Ciulla, 2006). It is rather an attempt to take the wealth of knowledge available from the academic world and

match it to the wealth of experience available in the everyday reality of the practitioner world and to see if through the real experiences of good leadership we could get some answers to my question.

It was Larkin's idea, as described in Part 1, of "leadership moments" (Larkin, 2010) that led to the idea to research whether there were some underlying fundamentals of good leadership which could be universal by using the idea of storytelling, where people retell these moments from their own experience.

The use of storytelling is a conscious choice. Storytelling by its nature is an expression of the experience of a moment in time. It frees the interviewee to tell what was important for them, rather than answering a specific set of questions. What I sought were the elements that comprised a moment of good leadership without colouring the research with a predefined set of questions. This choice of the use of storytelling as a research medium is discussed in more detail in Chapter 7.

The use of the term "good leadership" is not accidental. Here the word "good" refers to both ethics and competence. These two senses of the word good – morally good and technically good or effective – form a logical conjuncture (Ciulla, 1995:13) where leadership is practiced i.e. leadership is seen as being enacted when people see there is both effective work done and morally ethical behaviour over time. It has been a conscious choice in this paper to focus on leadership that means something to people; leadership where people think "yes, that's good" without defining what good means. This choice has been a conscious one, as it is felt to bring us closer to describing if there are underlying fundamentals of leadership.

In all of the above, the focus has been on the positive side of leadership; the positive traits, behaviours, relationships. Less attention has been paid to the darker side of the leadership debate – the effect of negative traits, behaviours etc. of leadership on followers and organisations. The research into this area has often found that wrongful use of power, poor communication and lack of experience are key factors which make leaders appear to be incompetent or ineffective (Kellerman, 2004; Toor, Ogunlana, 2009). Power, authority and influence can as easily be used as badly as they can be used well. Ineffective leadership is present in many organisational settings. The leadership literature has an inherently positive slant (Kellerman, 2004) which hides the basic fact that the same leadership skills, attributes and theories can as easily be used in a manipulative fashion for the benefit of the leader as they can be in a respectful way for the good of a collective.

All these choices will be developed later in the methodology chapter which follows.

6.2 Methodology

In the journey to define how I was to research the question above, and in the journey through writing on the leadership theories already published, the idea came to take a somewhat back-to-front approach to the research. Instead of trying to frame leadership into a “conceptual box” (Daft, Lewin, 1990:3), the research question posed above allowed the researcher to place leadership in the middle of the reality of the individual and to see what happens; to try and capture the phenomenon without a “box”. The wish to look at “good” leadership rather than leadership in general also had implications on the choice of research question. This meant leaving the results open to building their own frame. Leadership takes place in an interconnected system, its reality built in the individual experience of the event. The choice of storytelling allows an approach which leaves that interconnectedness in place, in context.

So the research was based on one main question, with two additional questions which would also serve as control questions:

- Tell me your story about an act of leadership (however great or small) that has made you think “yes, that’s good”. Tell me your story whether you were the leader or whether you experienced it; tell me about how it happened, where it took place and the context within which your story took place
- Two additional questions were put to each participant in the research. Firstly to choose 3-5 words or phrases which, for them would describe good leadership. Secondly, to tell the story about their proudest moment of their own leadership. These questions, as well as providing valuable research data, in a way also acted as control questions in the sense that the information gathered from the other experiences allowed a match to be made to see if there was consistency across the difference stories which resulted in the same data.

This research choice is a challenging one. By not defining the frame, the risk was to finish with a large quantity of information that would be un-analysable. By having one main question, the space was open to a large field of stories. The potential to enhance the understanding of good leadership however was felt to outweigh the possible risks linked to the control of data. This choice avoids breaking leadership research into smaller and smaller pieces and in doing so potentially missing the understanding of the whole (Calas, Smirich, 1988 cited in Ciulla, 2008). Storytelling has been chosen as the medium for the research in the form of a non-structured interview. Storytelling as a viable research method is discussed

in further detail in Chapter 7. The outline of the data-collection process and the risks involved are detailed in Chapter 8.

By approaching the research in this way, this thesis attempts to address some of the typical problems faced in leadership research whereby assumptions are built into leadership research by the researchers and thus colour the outcomes of the research (Hunter et al, 2007). By not pre-defining any leadership assumptions, including that of a definition of leadership, or of good leadership, the aim was to ensure that participants in the research speak about real experiences of leadership. Any research in leadership must include the levels of leader, follower and context. By incorporating and remaining open to these multiple levels, this research tackles the typical criticism of leadership research that “relatively few studies in any of the areas of leadership research have addressed levels-of-analysis issues appropriately in theory, measurement, data analysis and inference drawing” (Yammarino et al. 2005:10).

There has been a conscious choice of the part of the researcher to focus on positive stories. Hunter et al (2007) criticise the field of leadership research for focusing too much on the positive side of leadership and not enough on “bad” leadership or the effects of ineffective leadership or leadership mistakes. They quite rightly point out that “leaders are not infallible and must be viewed as imperfect for the full picture of leadership to be gained” (Hunter et al, 2007:438). However the choice is made here to look at the underlying fundamentals of leadership that have a positive impact on the individual, arguing that it is when these underlying fundamentals are not present that “poor”, “bad” or “wrong” leadership takes place.

This approach is subjective in nature, in that it calls for each individual participating in the research to “tell a story”. The story, as a form, is a construct influenced by the individual and thus subject to that individual’s interpretation of the events around them. Here we would argue that this is the very element which gives this research method its potential. Knowing what good leadership is, and – more importantly - how that meaning is constructed, experienced and shared should enable the construction of an answer to the original research question i.e. what are the underlying fundamentals or constructs which allow a leader to act and be effective across contexts, cultures and organisational types.

This approach also aims to tackle one of the fundamental problems of leadership research, that of treating managers as synonymous with leaders (Toor, Ofori, 2008). Many leadership studies make their choice of subject on the position of the individual in the hierarchy (e.g. a senior manager is chosen for interviewing as a leader where it is their position which designates their participation through their management profile). Despite all the theoretical work on the management versus leadership debate (which has been summarised in Part 1)

this “by default” choice of subject leads to a bias in the research. The choice of research method in this thesis avoids this problem as we are asking participants to tell stories of leadership experiences without reference to the hierarchical position of the leader in the story.

7. Storytelling as a viable research method

In this chapter, we look at storytelling as a viable research method.

A story is an organised discourse which tells of an event, what the characters did, the context in which the event took place and the outcome of the event (Ralston et al, 2003). Storytelling is an oral tradition, one that has been always with us, that is common across cultures, and which today, even in this technological age, is still a tradition which lies at the centre of how we communicate (Guber, 2007). And that is why storytelling as a research methodology is appropriate to the study of leadership.

The act of leadership can only take place if it is experienced by someone else (known in academic terms as the stakeholder, usually the follower). It is this experience that makes the leadership act a reality, and it is this reality for which we are looking. If we can discover ourselves and reveal that self to others through the stories we tell (Shamir, Eilam, 2005), it is therefore a plausible parallel to be able to understand leadership through the stories told by both leaders and followers (Billsberry et al, 2005; Daft, 1983; Lieblich et al, 1998).

Stories are an expression of events and relationships as perceived and experienced by an individual and thus are an individual's interpretation of their own experience of reality (Widdershoven, 1993). This construction of reality through stories has more to do with meaning than with fact (Shamir, Eilam, 2005). What is important is what people tell i.e. their reality rather than a scientific description of the organisation, event or its context. Thus it is the act of storytelling which "permits researchers to examine perceptions that are often filtered, denied or not in the subjects consciousness during traditional interviews" (Hansen, Kahnweiler, 1993:1394). Some would say that storytelling is the most important and uniquely human process we have (Baskin, 2005). It is the process by which we sort out the world around us and give meaning to our experience. "While thinking is certainly a complex activity, it may not be quite as complex as many believe. There are some essentially quite simple mechanisms that underlie an important part of the process of thinking. Thinking depends very much on storytelling and story understanding" (Schank, 1995; cited in Down, King, 1999). While Schank wrote in terms of intelligence, his construct relative to stories has been accepted in social science research (Down, King, 1995).

It is argued here that storytelling is a viable means of academic research. Stories are "a fundamental way through which we understand the world" (Berry, 2001). They are a mirror of our understanding of ourselves and a mirror of how we construct our understanding of reality. Stories are valuable not only in how they are told but also in how they are retold (Brown,

Duguid, 2000) and many authors would argue that this re-telling is crucial to organizational culture and leadership development (Ready, 2002). Stories serve as points of interaction and also as ways of making sense of events.

Storytelling is close to sensemaking which is defined by Weick et al (2005:409) as involving “turning circumstances into a situation that is comprehended explicitly in words and that serves as a springboard into action”. In this thesis, we side more with the wider aspect which storytelling gives as a research setting. Stories capture the “tacit knowledge or emotional component of knowledge” (Boal, Schultuz, 2007:419). Within organisations, storytelling “is the preferred sense-making currency of human relations among internal and external stakeholders” (Boje, 1991). It is in the creation, telling and retelling of stories that individuals share their reality and they connect that reality with others through the simple act of telling their story.

Storytelling as a research method is not perfect. Language and the stories used are inevitably told to the advantage of the storyteller (Moch, Fields, 1985) which means that any analysis carried out on the stories told must also ensure that the context of the storyteller and their intentions are known. This is the reason for choosing a non context-specific field. By this I mean that the stories gathered in a way which allows the storyteller to choose the context. This should minimise inference of intention by neutralising the context. While not perfect, it is argued that the use of storytelling creates an initial triggering event for the respondent that is largely free from influence of the research or researcher (Billsberry et al, 2005). The fact that the respondents do use their own language ensures that they convey their own sense of their reality. Stories have an essential characteristic of coherence, otherwise they cannot be told (Ibarra, Lineback, 2005). They help us make sense of the reality around us and the actions of others and they shape the construction of our identity (Bird, 2007). They are a way of sharing an individual’s personal experience – the challenge is to catch the meaning of the story as it emerges. As Ardent (1968:22) shows “no philosophy, no analysis, no aphorism, be it ever so profound, can compare in intensity and richness of meaning with a properly narrated story” (cited in Kateb, 2002:330).

There is a proverb that says “one story is good until another one is told” (late sixteenth century). Stories are an individual’s own verbalisation of their experience of reality (Shamir, Eilam, 2005). That is the strength which this research method offers to this thesis. Leadership is not just an act which stands alone, it is an act experienced by the leader, by the follower, by the stakeholders within a context. The story is an expression of the reality of that moment. An individual’s story may change with experience, over time, but in the moment of telling, it represents the current experience of meaning and reality. We pass through

history via stories, find meaning through stories, but have yet to find a good leadership story that satisfies our need and that we can share.

The lollipop story in the prologue started the journey of this thesis. Based on the arguments in favour of storytelling as a valuable research method presented in this chapter, it seems to provide a natural fit to the research journey towards good leadership.

8. Data collection– a form of internet blogging and unstructured interviews

This chapter sets out the data collection method used in this thesis. It details how the data was collected, from whom, and gives some interesting observations made during the data collection process.

8.1 The data sources

Two principle sources of data collection have been chosen – the typical interview method common to most academic qualitative research and an internet website/blog. I am not an internet freak, far from it. But someone said to me once that I should start a website for the lollipop story; after all, most of the world seems to communicate in this fashion. I was intrigued. Collecting qualitative information in a written form is an intriguing challenge, and I felt it would make an interesting parallel to information that is collected face-to-face. While some would challenge that the written story is not as fluid as an oral story, I would argue that the very fact of writing something down means that the structure and forcefulness of the story may be even stronger.

The choice of two data sources has been motivated by:

- The interview method is a standard and accepted part of academic research. Thus the material gained (once the quality is ensured) is easily acceptable and can historically be matched to similar research methods. Thus the results have academic validity.
- The website method, as far as the author is aware, has not been used for a qualitative research data gathering. It challenges various aspects of typical research methods mainly with regard to the quality of the input, as the “interviewee” is in no way directed by the “interviewer” and has the freedom to go in any direction their interpretation of the question takes them. It also places a challenge on an idea of confidentiality – that individuals are influenced in what they say depending on the level of confidentiality. This research website addressed the issued of confidentiality in three key ways. Firstly the website provided a way of submitting a story in a confidential manner. Secondly, the question asked is a positive one; the stories being asked for are of good leadership thus there is no danger to the individual story teller of a possible backlash from the characters involved in the story. Thirdly, we live in an internet world, a world that has become interconnected through the use of internet. The number of blogs today reflects the very changed attitude towards privacy of information both personal

and professional. It has the advantage of taking the potential reach to an audience much wider than any traditional research method, and but this is also its challenge in terms of managing that information.

8.2 The choice of one question but 2 possible story lines

After much consideration, the choice of the research question has been specifically left open to gathering stories in which the individual is either telling a story as a leader or as a follower. This data coming from both points of view was felt to be extremely important. Despite the multitude of leadership research, followership has been largely overlooked – if one looks at the production of books on the subject, there are over 17,000 books on leadership and only 3 on followership (Dearlove, Coomber, 2005). And yet confining the research only to stories from the followership point of view would potentially lose valuable knowledge and insights.

The choice of only three questions in the interview guide is driven by the wish not to colour in any way the interviewee's narration of their experience of leadership, nor what – for them – were the vital elements. This choice of unstructured, autobiographical interviews is made with the aim of giving the space for the implicit meanings of individual stories to emerge.

The data collection was broken down into three parts

1. Descriptive data on the individual – age, sex, years of work experience, current position profile, organisation profile
2. The main research question (around the story of good leadership)
3. Directive question on a maximum of 5 words/phrases to describe good leadership

All three parts were done in both face-to-face interviews and as part of the leadership research website (www.leadershipstory.org) especially created for this thesis called “The Story of Leadership”. A full description of the interview guideline and the website design and content can be found in Annex 7, along with the full transcripts and Annex 4 and 5.

To find other people's leadership stories became a passionate adventure into the stories of leadership for all sorts of people, in all different walks of life. This was aided by a rather large personal network that spanned a number of continents.

8.3 The Interviews

The interviews were conducted between December 2009 and April 2010. All interviewees received information on the research beforehand (see Annex 7) and more than 50% had

visited the website prior to the interview. In total 31 interviews took place with 5 interviews discarded after transcription and analysis as they did not meet the criteria of “telling a story” (they gave ideas about leadership but the interviewer could not through the interview elicit a story from them). The breakdown was distributed into 16 male and 10 female respondents from 12 different nationalities. All held senior management positions or above. All but 2 have lived and worked internationally. The full biographical details can be found in Annex 1:4.

8.4 The stories from the website

The stories were gathered on the website www.leadershipstory.org which had specially been designed for this research. In total 26 stories were collected. The breakdown was distributed into 10 male and 16 female from 11 different nationalities. These stories came from individuals in all categories of work experience. All but 4 have lived and worked internationally. Again, the full biographical details can be found in Annex 1:4.

8.5 A surprising turn of events

The one thing that I had not imagined when launching this research was to find that it was hard for people to come up with stories of good leadership, or to find people who had memories of good leadership experiences.

Typical among the comments I heard when explaining my research were the following - “but I don’t have any stories about good leadership” from someone in their 50’s who has worked all their lives; or “my initial reaction is that I have not experienced great examples of leadership in my own career and have probably offered pretty uninspiring leadership myself” from a senior partner in a famous law firm; or “good stories.....they don't come readily to mind” from a senior manager in an international organisation; or “pour ma part, je n'ai jamais vécu, je crois, de situation de leadership...”¹ from a scientist who has worked for the last 30 years at cutting edge research. From nearly everyone I interviewed the same comments came - that if I wanted stories of bad or poor leadership, they would be easy to recount and endless in number; to please leave them time to think of some good stories before scheduling the interview. Some even refused the interview because the question was too hard. A senior manager of 25 years experience said “I did not experience much of leadership in my previous positions. Not even in my current position”.

¹ Translation: for my part, I think, I have never lived an experience of leadership

Such comments, and the continual manner in which they came, left me somewhat disturbed. One comment from a senior director with more than 30 years experience about leadership was that leadership "is a beautiful theory, you can read a lot, and of course nowadays it is very fashionable to talk about emotional intelligence ... I said real good leadership I did not fully experience, I did hardly experience, I mean that. I never did find this kind of complete personality" or someone else who said "you could have a good analyst, you could have a good, a brilliant decision maker, you could have a good team worker but I hardly found all the positive ingredients in that one person. There was always lacking something" said by a director of an international organisation.

Why was good leadership such a difficult thing to find in the real world? Was leadership a thing that in reality was an ideal, but which could not be found? Another interviewee (a CEO) said "I've been thirty years now in business and thinking about all the bosses I had and there wasn't a leader among them. And the ones I admire generally ended up letting me down because their ego took over". Why did this disappointment seem to be repeated constantly by the people from various fields with whom I spoke? Why did the difference in nationality (12 different nationalities were interviewed) make no difference to these kinds of replies?

The website received similar comments. The advertising of the website went out to over 3,000 people, and it was a struggle to get the small number of stories figuring in this research paper. Many friends and colleagues promised to add stories but again the question of it being "too difficult" came up over and over again. While one can argue that filling in a form is a lot less inspiring and less conducive to gathering information than an interview setting, however the comments which can back to me were the same as those above. One person wrote "When I actually started to think about leadership – good leadership, true leadership, I was somewhat amazed at how little real leadership I had experienced in my life. By that I mean someone who can inspire, motivate, teach - someone that can make things happen".

Why then do people have so few stories of good leadership? Why does the workplace seem so void of people who have good experiences of leadership? What is failing in our definition of leadership, in our relationship to leaders, in our experience of leadership in the workplace that leaves so many people feeling let down? But that was the interesting challenge of doing the research in this way, in looking for stories of good leadership, and there are 52 stories in this research as illustrations. One senior medical person said "I have many times I think experienced other people as very good leaders". There was hope!

9. Coding protocol

The aim of this chapter is to describe the coding protocol used in this research.

According to Basit the analysis of qualitative data is a "dynamic, intuitive and creative process of inductive reasoning, thinking and theorising" (Basit, 2003:143). Coding is a crucial part of qualitative analysis in order to make sense of the data being gathered. There are two principle aims in the building of the coding protocol for this research. The first is to extract the wealth of information from the interviews and stories and put them into a semblance of order. This is done by building the dictionary of themes in an ongoing cumulative manner i.e. the starting list is augmented by the interview transcripts to create the final coding. The second is to see if it is possible to develop an inductively derived theory about the phenomenon of good leadership which can emerge from the research data unhindered by any preconceptions or biases of the researcher.

The coding protocol defined two dictionaries of themes that are used in this research. Firstly a dictionary of themes looking at good leadership in order to analysis the research data from the view of the research question. This process is detailed in Chapter 10. Based on the academic review of the leadership theories presented in Part 1, a second analysis of the research data was carried out to look at the aspect of leadership theories and their relevance in the stories told about good leadership. This is detailed in Chapter 11.

The starting list of themes for the Dictionary of Themes of Good Leadership was built from the literature on leadership which has been reviewed in Part 1, together with the first five interviews carried out. The final list of themes was built in an ongoing manner following the review of each of the transcripts as interviews were completed and coded. This approach borrows its theoretical foundation from grounded theory (Glaser, Strauss 1967) in that it builds the coding dictionary in parallel to the research data, allowing for the incorporation of new data along the way. Grounded theory methodologies can be defined as methodologies which "inductively derive frameworks by directly studying the phenomenon of interest. There are distinct advantages to grounded approaches. By coding and categorizing data at a level of analysis closely associated to the phenomenon, the resulting framework 'fits' the reality of the phenomenon. In turn, because the framework fits, it has a high degree of practical usefulness" (Gilliland, 2003:57). This means that the thesis respects the precepts of grounded theory (Thomas, 1998; White, 1998), namely:

- an hermeneutic analysis which breaks down the text into themes which are explored and interpreted

- a content analysis which examines the words/concepts used
- a grounded theory analytical approach which makes a line by line analysis with a constant comparison with the coding dictionary
- a phenomenological approach which identifies themes from participants stories

The approach in this thesis thus takes grounded theory from a more constructivist approach, agreeing with the arguments put forward by Charmaz (2000) in recognising that the researcher is not neutral in the research process. Thus the process of allowing the building of the coding tables to emerge from the results seeks to minimise this influence. One aim of this work is to see if it is possible to develop an inductively derived theory about the phenomenon of good leadership. This thesis has not built the theory *a priori* but rather its aim is to allow any potential theory to emerge during the data collection and analysis process. The various evolutions of this dictionary are presented in Annex1:1, while Annex 1:2 presents the dictionary related to leadership theories.

10. Coding the Research for the 1st dictionary – Themes of Good Leadership

This chapter looks at the coding of the research for the first dictionary of themes - the Themes of Good Leadership. It describes in detail the coding process from the first to the final version of the dictionary of themes.

10.1 An overview of the process

Coding stories is not an easy task. Stories, by their very nature, are moments in time retold by the teller, and they don't lend themselves naturally to the very academic process of coding. Though adding difficulty to the task, this was a conscious choice. A story brings a relating of an experience unfiltered by questions which, no matter how well defined, do structure in some way the response to the question. Leadership is something which is experienced in the reality of everyday life and it is the reflection of that experience of the reality of leadership which is sought in this research.

The coding process was built into 2 rounds of coding as outlined below:

- An initial dictionary of themes was built
- All interviews were coded into this dictionary which was expanded when new themes emerged from the transcripts being coded which had not be included in the original initial dictionary
- The resulting coding table was analysed and rebuilt into a final dictionary of themes
- All interviews and stories were coded again according to this final dictionary of themes
- Where there was insufficient information or information that was not clear, both interviewees and website participants were re-contacted for clarification
- 5 interviews were double-coded as a control of the quality of coding (this is detailed in Chapter 12)

A more detailed description of this process is described below. In total there are over 320 pages of transcripts in Times Roman type size 12 which equates to just over 12 pages per interview, equivalent to approximately 1h 15 minutes of interviews. This can be considered to be appropriate for the quality and depth of the research data.

10.2 Round 1 - Building the first dictionary of themes

This first draft of the dictionary of themes was built using the key themes of leadership from the theory section. These were selected by the researcher and then were added to through the reading of the first five interviews that had been completed. In the initial dictionary, 34 themes were defined. This table can be found in Annex 1:1.1.

All 26 interviews were coded according to this initial dictionary of themes. Each line of the interview transcripts was analysed and coded according to the dictionary of themes. Each time a theme of leadership arose which was not covered in the dictionary of themes, a new line was added to the dictionary. At the end of this process, the coding table contained 45 themes. This can be seen in Annex 1:1.2 with the original themes in black and the themes added as the first round of coding took place in red.

This produced 26 coded tables, one for each interview (which can be found in Annex 11). As the coding progressed, the dictionary of themes was adjusted to include aspects which had not yet been defined (as described above). It became clear during this first round of coding that in order to create a viable final Dictionary of Themes of Good Leadership, the dictionary of 45 themes would have to be re-edited into a final, more appropriate version.

As the dictionary of themes clearly needed review, it was decided at this stage that the stories from the website would only be coded according to the final dictionary of themes and that the interviews would all be re-coded under this final dictionary as well.

10.3 Round 2 - Building the final dictionary of themes

Each of the individual coding tables which had been made in the first round of coding were summarised and analysed. The objective was to see if there was a match between the information in the transcripts and the themes that had been defined in the dictionary of themes as it stood at the end of the first round. This important summary can be found in Annex 1:1.3.

Of the 45 themes defined at the end of the first round of coding, four themes found no match whatsoever. These were managing uncertainty, the distinction between leadership and management, power and common sense. 15 categories had only 1 response out of the 26 interviews while a further 22 had 3 or fewer responses. On the basis of this, it was obvious that the coding table needed a certain amount of refinement and clarification of definition. This led to a process whereby each of the 41 remaining themes (after the 4 themes which had no corresponding information were dropped) were looked at in terms of definition of the

theme and the logical sub-themes which they incorporated. This work created the final dictionary of themes against which the interviews were again analysed as well as the stories from the website.

This process of analysis and the changes made (themes added or dropped) is described in detail below. From here, the final dictionary of themes was constructed which contained 23 themes. These 23 themes, their corresponding sub-themes and definitions can be found in Annex 1:1.4. This final dictionary of themes was then used to re-code all of the interviews, as well as the stories from the website.

10.4 The themes that were changed between round 1 and the final dictionary of themes of good leadership

At the beginning of round 1, the dictionary of themes had 34 categories; by the end it had 45. In the analysis of the responses (detailed in Annex 1:1.3), several interesting factors came out - the most notable of which was that four themes had no corresponding factors occurring within the research data. These were managing uncertainty, leadership versus management, common sense, and power.

10.4.1 The themes that were added

Eleven new themes were added. These were credibility, delegation, respect, balance or managing the whole, empathy, knowledge, service, inspiration, luck, managing change and relationship. Two sub-themes were also added. These were “opening new possibilities” under the theme of space, and “empowering the organisation/group as a whole” under the theme of empowerment.

10.4.2 The themes that were dropped

Managing Uncertainty: The fact that managing uncertainty did not arise in any of the interviews as an important aspect of good leadership was a surprise to the researcher. So much of leadership discussion takes this aspect into account, particularly the complexity theories of leadership that for it not to be mentioned at any stage left open some questions. Was uncertainty simply not important, or rather – as the research only focuses on good experience of leadership – do good leaders manage uncertainty in such a way that it is not an issue? Is a theme of good leadership the actual taking away of uncertainty in a situation? One may be able to say this if the interviews only covered stories from followers, but as there is a fairly even spread of stories from both followers and leaders in the interviews, the fact that managing uncertainty did not arise in any of the transcripts or stories means that either it

is not an important aspect of good leadership, that it is enmeshed into other themes, or that good leaders manage uncertainty in such a way as for it to be safe/secure for others. For example if a leader presents a clear vision, a good analysis of the situation, a real presence, good organisation, good communication, builds real teams etc. etc does this diminish the influence of uncertainty of the situation to the point of it becoming a non-issue? On the other hand, could uncertainty now be such a part of the daily working environment that it no longer becomes something unusual? As there are no references to managing uncertainty in the research data, and taking into account the fact that managing uncertainty is considered to be a key aspect of leadership (Ng, 2009), the researcher considers, based on experience, that the probable reason for this is that if good leadership is present in the other themes outlined, then this by default manages the aspect of uncertainty.

Leadership versus management: This was added to the dictionary of theme as a bit as a challenge by the researcher to see if people made the distinction or mixed the two. They did not. None of the interviewees focused on the day-to-day management tasks and all clearly had their own concept of leadership. In the classical academic debate caught so well in Zaleznik's title over 30 years ago "Managers and Leaders – are they different?" (Kaleznik, 1977), so much is still written about this topic. Personally I stand with those for whom "leadership" and "management" comprise two different groups of tasks, but who consider that leaders must manage, while managers must also lead the teams they manage. The non-response to this theme seems to indicate that the research data shows that this is not an issue for consideration when looking at good examples of leadership as respondents were clearly able to differentiate a leadership story from other aspects of management.

Common sense: This was a theme added by the researcher as experience shows that it is a quality frequently used. However there was no mention of this in any of the research data so it was dropped.

Power: The fact that the word "power" was practically not used (and found no match in reference to the definition of the theme of power) once in over 300 pages of transcripts was rather interesting. Is this a reflection of the fact that the research focus is on good examples of leadership? Perhaps it is the reflection of Tromenaars and Voerman's (2009) argument that the leader as the symbol of power is a model which is disappearing. Does good leadership automatically imply a "good" use of power in such a way that the trust and respect and real leadership present in the situation means that the power of the leader becomes a non-issue for both the leaders and the followers? Is this a reflection of Follett's "right use of power" as we have discussed in early chapters?

Whilst all four themes are discarded in the construction of the final dictionary of themes, they will be retaken again in the final analysis. The lack of response perhaps says as much about good leadership as a few responses in the research data.

10.4.3 Changes that were made

The following commentary indicates the changes made from the dictionary of themes at the end of round one and the final dictionary of themes:

Analysis: The sub-theme of analysis termed “seeing the big picture” in retrospect was felt to mirror the theme of “globality” under “vision” so these 2 themes were merged under “vision”.

Being positive: This theme was moved to become a sub-theme of positive energy. It was felt to be more appropriate under this theme.

Choices: The section on “giving choices” was altered to better fit the reality of the data. The initial idea had been to look at whether within the act of good leadership, one theme was the ability of the leader to give choices in a situation, and then support those choices or whether the leadership was more of a directive or authoritarian nature. Further into the analysis of the research data was one theme added which was that of “balancing or managing the whole”. It was decided to group these aspects together to reflect how good leadership balanced the managing the whole of the organisation. Within that balancing is found how choices are made, instructions given and how change was managed.

Collective good: When this theme arose in transcripts, it invariably was linked to a sense of service whether internal to the organisation, its people, its mission or to the external environment. Thus it was moved to “service”.

Communication: The final dictionary features a change of language in this section to offer a clearer focus on the communication flow in sub-theme 1 (looking at the kind of communication taking place). Sub-theme 4 (being clear/giving clear instructions) was moved to the theme of “balancing/managing the whole” as it was felt to better reflect the reason for the communication rather than the quality communication itself. Closely linked to the communication flow and its quality, is the basic fact of sharing information. The old cliché of “information is power” often echoes around the walls of leadership discussions but in this research the sharing of information appears to be a minor issue, explained by the fact that if the quality of the communication flow is present, information is by default shared. Hence these 2 aspects were merged.

Consistency: Was moved as a sub-theme of confidence, as consistency was seen to inspire confidence.

Credibility: Was integrated into confidence in terms of consistency shown over time.

Delegation: In the initial table this was a theme in itself but after study it was felt to be better reflected under theme 4, sub-theme “giving clear instructions”.

Empowerment: The sub-theme of “seeing individual qualities and developing them” was seen in hindsight to mirror totally that of “developing your people” under “team”; the latter seemed to be a more appropriate location for this theme.

Humour: Was moved to become a sub-theme of positive energy to reflect the information given that humour was linked to the positive energy which a leader brings into a situation.

Inspiration: Was moved to become a sub-theme of positive energy as it was felt to more naturally sit under this theme.

Intelligence and knowledge: These two themes were merged. Intelligence can be defined a mental ability, a power of learning, a quickness of understanding while knowledge can be defined as knowing, as the acquaintance with facts (Oxford English Dictionary). These two aspects reflected in the transcripts were found to be used together – knowledge without intelligence was incongruent in leadership.

Listening: In the initial table this was a theme in itself but in light of the research data it was felt to be better reflected as a sub-theme under communication.

Loyalty: Was moved to a sub-theme of confidence as this reflected more precisely the fact that loyalty was linked with confidence and consistency in the leadership.

Luck: Was moved to a sub-theme of “presence” as it was carried in the presence of the leader.

Managing change: This was moved to become a sub-theme of “balance/managing the whole”.

Motivation: Clearly respondents felt that motivation was an important factor of what a leader brought to a situation. As it reflected the energy a leader brought, it was moved to a sub-theme of “positive energy”.

Organising: This entire theme was changed. Initially this theme was looking to the more “management” side of leadership defined as the organising and giving of structure to the

vision being set out. These were merged into the themes of “team” as the ability to organise or structure work reflected a common sense of purpose in the way of working together.

Prioritisation: This was moved to “decision making” as it was felt that making priorities is essentially an act of decision making.

Quality Control: This was merged under how the leader takes responsibility for the team and their work.

Relationship: This theme had looked at whether there was a real relationship between leader and follower. This was felt to be more appropriate under the theme of presence so was moved to this theme.

Resources: This had been added to the original list as a feature of good leadership, which was a new idea. In the subsequent analysis of the interviews, it was felt that this aspect would be more appropriate if it was integrated under “empowering the organisation as a whole” as a sub-theme of “empowerment”.

Responsibility: The third sub-theme under responsibility looked at the whether the leader gave appropriate responsibility to others. This section was merged with that of “giving choices” under theme 4. It was felt that the giving of choices and the appropriate responsibility to carry out those choices fitted together.

Support: This theme was originally defined in terms of the support that followers felt from their leaders. In the analysis of the responses, it was seen that the idea of giving support to staff was inextricably linked to the giving of choices and the delegation of appropriate authority which meant that followers felt supported. Thus this theme was moved to the theme “balancing/managing the whole”.

Team: The sub-theme of “coaching” was merged with the leadership role of developing a team, as the coaching role in fact was crucial in terms of the leader’s ability to recognise individual skill and to develop it.

Time and Space: The idea of being present and giving time and space to others was moved to the theme “presence”. The replies showed that this theme was directly linked to the presence which a leader had and brought to a situation.

Transparency: In the initial table this was a theme in itself but after studying the transcripts, it was felt to be better reflected as a theme of fairness.

Sense as a sub-theme of Vision-: This sub-theme was integrated with the sub-theme vision.

These make up the changes which were applied to the dictionary of themes at the end of round 1, in order to create the final dictionary of themes. By building the dictionary of themes in this way, the reality of the data was able to influence, as directly as is possible, the construction of the dictionary.

10.5 The final dictionary of themes

Based on the analysis outlined above, the final dictionary of themes listing the themes of good leadership was as follows:

	Themes of Good Leadership
1	Action
2	Analysis
3	Authenticity
4	Balance / Managing the whole
5	Communication
6	Confidence
7	Courage
8	Culture
9	Decision making
10	Empathy
11	Empowerment
12	Fairness
13	Honesty
14	Knowledge / Intelligence
15	Positive energy
16	Presence
17	Respect
18	Responsibility
19	Service
20	Team
21	Trust
22	Values
23	Vision

Table 2: The 23 themes of Good Leadership

This dictionary gives us our first glance at the themes of good leadership emerging from this research. Based on the final dictionary of themes as outlined above (the full dictionary and its corresponding definitions can be found in Annex 1:1.4) all the transcripts from the interviews and the stories from the website were coded into this dictionary. These results of the coding can be found, in full, in Annex 2.

11. Coding the Research for the 2nd dictionary – Leadership Theory

This chapter details the coding work undertaken for the second dictionary of themes focused on leadership theories.

11.1 Coding Leadership Theory

Based on the theoretical work presented in Chapter 1 on leadership theories and the further discussion which took place in Chapter 2 regarding these theories in practice, it was felt by the researcher to be of value to use this theoretical data in juxtaposition to the research field data to find the real place and use of leadership theories in the field. This meant the construction of a second dictionary of themes which was built on the basis of the leadership theories presented in Chapter 1 of the research. This dictionary can be found in Annex 1:2.

The aim of this round of coding regarding leadership theories was to see if, within the reality of people talking about good examples of leadership in practice, there was any reference that could be linked to one or other of the main theoretical concepts of leadership which had been outlined in the theory section and listed in Table 1. Its value and interest was to see if any of the leadership theory work was reflected in reality in terms of speech or of use of concepts. This was also motivated by the fact that 43 out of the 52 respondents were senior people within their organisations and therefore had been exposed to high-level leadership training and development and thus various theories of leadership. The objective of this coding was also to see if there could be a validation (or indeed invalidation) of the choices which had been made in terms of the various theories which had been included and excluded from Table 1.

11.2 The dictionary of themes of leadership theory

The full dictionary of themes for leadership theory can be found in Annex 1:2.1. It traces exactly the leadership theories presented in Table 1 which was built from the study of the leadership literature and builds questions, based on each theory, with which to analyse the interviews.

The coding process entailed coding each of the interviews to identify references to leadership theories which have been described in the theoretical part of this research. This was done by reading the transcripts (see Annex 6) and marking each of the aspects of

leadership theory that appeared. These were coded into direct and indirect references. The full summary results can be found in Annex 1:2.2.

After initial work on coding the stories from the website, it was found that there was not enough information to code them to a satisfactory degree. Rather than presenting results which showed the appearance of no leadership theories (of the first 10 stories coded, no results were found), it was decided only to focus on the transcripts from the interviews for this coding.

The discussion regarding the implications of this research data are discussed further in Part 3.

12. Double-Coding of the research

This short chapter describes the double-coding process, which aims to strengthen the validity of the research data presented in this thesis.

A double coding was undertaken in order to assess the validity of the coding process. The coding undertaken by the researcher was double-coded in two stages. The first was to take one interview and undertake a double coding. This was done by the professor supervising this thesis. Then a random selection of 4 interviews was given to another individual along with the dictionary of themes in order to undertake a double-coding. This job was undertaken by a holder of a PhD who is currently Director of Human Resources for a large state organisation.

The following table shows the summary of the results of the double coding.

Interview Number	Items matching	Codes matching
2	81%	80.6%
3	83%	80.95%
5	81.2%	83.9%
13	82.4%	80%
26	83.3%	81.5%

Table 3: Results of the Double Coding

The complete results of this double-coding can be found in Annex 3. From this we can conclude that the coding of the research is at an acceptable level.

PART 3: RESEARCH RESULTS – BUILDING THE FRAMEWORK OF GOOD LEADERSHIP

Introduction to Part 3

Part 3 looks at the research results and aims to bring together the information gathered into a logical framework.

It starts by discussing, in detail, the research findings under the 23 themes which were defined from the Dictionary of Themes of Good Leadership. Based on this discussion, Part 3 then sets out to build a landscape map of the research findings and presents this idea in detail in what is termed “the lollipop model”.

It then goes on to discuss these 23 themes in relation to the top 5 attributes given during the interviews. This allows the research results to be tested in relation to a different set of research data, thus strengthening its validity.

Part 3 continues by discussing the results of the research data in relation to leadership theories as presented at the start of Part 1. The research results challenges some of the current thinking in terms of the applicable leadership theory in today’s organisational reality and presents a more appropriate table of leadership theories upon which future practitioners could base their work.

13. The Key Themes of Good Leadership - The Results of the Coding process

This chapter discusses, in detail, the results of the coding process. These results are discussed under the 23 headings in the final dictionary of themes, ordered alphabetically.

Each quote is presented with a number representing the interview, or when that number is preceded with an “s” representing the story from the website. The second number represents the line number from the transcript. These transcripts can be found in Annexes 4 and 5 (for those marked with an “s”). The full coding results can be found in Annex 2.

Note: for the sake of fluidity of reading, word repetitions or word fillers (such as “like”, “you know”) have been removed in this chapter from the quotes.

13.1 Action

As the first theme of good leadership, action was described as whether the leader brought the right ingredients into a situation in order to drive things forward, in order to ensure action towards the agreed result. The belief that good leadership “entails the term action” that “you have to move forward” (2:57) was a critical aspect. Whilst leadership certainly has analytical qualities, it must go “beyond a pure analytical capacity. That out of a problem analysis is formulated a strategy for action” (3:80). Good leadership brings a constructive approach and an action outcome - “if there is a problem, fine. If it hits us, what’s next, let’s get out of it” (26:147). Action seems to encompass the idea of leadership which is focused, which has movement, which moves vision, ideas, organisations, groups forward. In this respect it is fundamental to any kind of good leadership.

13.2 Analysis

Under analysis, two sub-themes were found – that of the ability to analysis a situation and the ability to open up new avenues, choices through the analysis of future possibilities. From replies it is clear that leaders are expected to have a capacity for analysis. It is seen as an essential capacity for the creation of an appropriate vision, for making a decision, or for an ability to see “what is the most appropriate thing or what is required in this situation right now” (18:17). It is seen as an ability to spot key issues and potential risks (s23:6). Leadership is not just about the analysis of the situation directly in view, but is seen as something wider “Leadership isn’t about what you are expected to deliver within your role. It is about taking fuller responsibility when your skills and your perspective let you see things others can’t; it is

about assessing the risks and possibilities; it is about communicating effectively what you see; and designing with others a way forward.” (s2:26). This shows analysis as a starting point which weaves with many of the other themes to make a good leadership act. We will return to this idea later.

13.3 Authenticity

Authenticity is looking at whether the leader is genuine in what they do and say and whether their actions are in line with how they present themselves. Authenticity, as we have presented in Part 1, encompasses two aspects - that of “owning ones personality” and of acting in accordance with that “true self” (Gardner et al, 2005:344). Many of the aspects raised here were around “showing your human side” (1:175), of living what and who you are. “You have to really, to be, to live what you are asking the others to be” (5:89), “to have the generosity of spirit, if you like, and the courage to do that” (9:90). Leadership “can never be phoney, people are not stupid” (26:138).

Throughout the stories told in this research, leaders were not those that knew it all, or were brilliant – they were those that were real, authentic, congruent with what they did and who they were. What shone through was an “ability to be curious about oneself and to develop one’s sort of skilful selfhood” (19:204). The ability of leaders to be real, to be able “to put oneself to the question” came up over and over again. “I think that quality of being able to put oneself to the question, neither indulging in narcissistic self-doubt, nor sort of blithely going through life regardless of one’s impact” (19:211). It is the ability to question oneself but remain committed.

“It’s the authenticity. So people understand and have a reliability around what they see and do and they understand that decisions are taken for very pragmatic reasons” (18:42). Being real, having strengths and weaknesses, knowing the self and being congruent with that self, no matter what leadership “style” is used – that seems to represent people’s experience of authenticity in good leadership.

13.4 Balance / Managing the whole

Naturally in any leadership role, there is work to be done. This we have termed this “balancing or managing the whole”. Key in this theme is the idea that there are two intertwined aspects of leadership – that the leader must give direction (which we will discuss further under the theme of vision) and in doing so the leader must balance the needs, objectives, outcomes, resources for all aspects of the organisation and its staff.

13.4.1 Managing the whole

In the responses to this theme, two factors emerged – that of balancing the whole and that of the courage to do so. “Life itself is profoundly out of balance most of the time, but what you can do is redress, and that’s what you’ve to be always trying to do. Where is the system weak, how can I strengthen it. Where is it strong, how can I empower it” (4:140). This quote captures the very nature of the question of the balancing role of a leader. Good leaders seem to be able to balance the resources they have with the work at hand - “good leaders move always that there’s enough. Like there is enough for the team. They don’t generally move that there is a world where there is a huge amount of scarcity. Even when resources are scarce, good leaders move like there’s enough” (13:73). The balancing of the resources and the needs is a leader’s role. In the comments attached to this theme one finds not just the balancing that the leader does in organisational terms but of the follower’s place in that balancing act. Terms used contain words like trust, confidence, empathy, motivation, availability, open-mindedness, time, clarity. Leaders are called here to take responsibility - “its about taking fuller responsibility when your skills and your perspective let you see things others can’t; it is about assessing the risks and possibilities; it is about communicating effectively what you see; and designing with others a way forward” (s3:26). The results reveal the continual presence of the idea of seeing the “big picture” and acting accordingly – “he was a courageous leader – he implemented change, looking at the bigger picture, and he truly seemed to believe in the need to do the best thing for the organisation, rather than the best move for his own career” (s18:25).

13.4.2 Giving choices

From reading the transcripts and listening to the stories being told, a theme which emerged was that of the need of followers to feel like they are given choices in a real way, the need to feel that they are a participant in the evolving work being undertaken. Being involved “gave us ownership of our part and a feeling of involvement in the finished product” (s12:16). The feeling of being part of something was seen as important. Leadership inspires and one aspect of leadership that falls into this category is that of the expanding of the width of choice/possibility which an act of leadership can offer – “because [what he said] gave me the most choice possible....it gave me a clarity of sight looking at my options, that I hadn’t had before he said them” (13:20). Good leadership that gives choices also gives vision and insight and clarity and can help the organisation evolve. Good leadership offers “the capacity to build stories for the future that gives people choice and possibility” (13:94). Good leadership, this research shows, offers wider and bigger choices.

13.4.3 Being clear/giving clear instructions

The giving of clear instructions facilitates the leadership process. A good leader “knows how to delegate and to whom to delegate” (2:65). Clarity comes by having a common understanding of the “methods that you work on, the steps you take, the methodology of work that is understandable, is I think an agreement of leadership” (6:51). This clarity also gives the space then for the individual to go about their work – “first he put me in the frame, he put when he would like to know, when he should know and when he suppose not to know. And that made me a lot of space” (20:17). Being clear about instructions also, by default, means that there is clarity around what is acceptable and unacceptable. It gives focus and direction, and interestingly gives space to grow and evolve.

13.4.4 Managing change

Managing change seems to be a common theme in so many articles that discuss anything to do with organisations. “Nobody embraces change in my experience. They don’t come into work and say “oh fantastic we’ve got some more change, I really like change, that’s great because I don’t know what’s going to happen”. Change comes along and people get very, very nervous about it” (11:68). This statement reflects much of the reality of what people think about change, hating it and seeing it as something dangerous, frightening and tough to handle. And yet in the stories told, comparatively little was mentioned about managing change. It was mentioned in 3 stories out of 52. This is especially noteworthy as many of the stories told (over 50%) took place in fast-changing or emergency type contexts. Did it simply not occur in the stories or do good leaders manage change in such a way that it is not a big issue (this would parallel the thoughts presented in Chapter 10 on the theme of managing uncertainty which was dropped). Perhaps good leaders realise that change is not something that happens punctually but is rather something that is simply continuous and part of the normal working life and thus manage it in a normal way. Good leadership perhaps acts in terms of bringing “people together and talking about the change, talking about how you manage change, talk about how people react to change. And you’re going to get change champions throughout the organisation” (11:86). It is that act of integration, of bringing together rather than imposing that seems to work for people. “When you want to make a serious change it is vision and then rigour and collaboration” (18:120). Good leaders seem to be able to make the managing of change a normal part of their leadership.

13.5 Communication

Two themes of communication came out of the coding process - the communication flow, and listening.

13.5.1 The flow of communication

For communication flow, results showed that an importance is placed on the communication flow between leader and follower, both in terms of the existence of such a flow in both directions (leader to follower and follower to leader) and the quality of such communication.

Communication is a necessary part of leadership, one which brings leadership into reality – “leadership is also to be able to talk to people; to be able to talk to people of different backgrounds and of different hierarchical levels. So that people feel in a way concerned” (6:126). It is the method by which leadership is shared – the leader’s role being to “communicate very clearly, openly, honestly and frequently about what was happening both a communication to groups of people but also to individuals. So just [being] very honest about where we’re at, why changes were going to happen and how we were going to go through those changes” (11:17). Clear communication, the articulation of vision was seen as being not only important but vital. “Communication is enormous, it’s enormous that ability to inspire” (12:30).

The quality of communication exists in not just the message but in how that message is shared, how the communicator respects those with whom they are communicating, how the communication is lived. The leader is “several beings at once, he is in a way a scout and he must anticipate what will happen next and what this team.....will be doing next in order to, be performant in an environment that is developing. So it is this scouting and this anticipating role that this leader has to have and at the same time he must be a translator and in a way translating this in relation to the present position where the team is at” (21:102). Communication flow calls for a leader to have “an intuitive understanding of people and communication, beyond what can be learned from textbooks and dictionaries” (s14:18). Above all it calls for quality in open, honest, respectful and competent communication. Communication undertaken by leaders has a role in the sharing of vision and the giving of direction; communication is about “convincing people that this way, it is a good way, it is a sure way, he can be trusted that this is the good way to go and sometimes you have to listen to people’s hesitations and fears about this, maybe seemingly, not unreasonable but, uncommon unknown future to which the leader wants to lead the team” (21:107).

The quality of the communication is based in respect - “good interpersonal communication in terms of respect. I think it’s a lot about respect” (3:26). When that respect is present in the communication, the research showed that the flow seemed to be present and appropriate.

13.5.2 Listening

I once read that listening is “key for leaders who would be heard” (Hesselbein, 2006). Good leadership, from the research, seems to “take a fair bit of listening” (4:233). Good leaders need to “first to have a listening capacity” (2:117) in order to begin to embody the role of leadership. Good leadership demands an “approach of appropriate consultation” (9:158) and listening is the way to get there. Good leaders not only listen but they “facilitate people also to listen to each other” (4:234). Listening shows respect and empathy; its allows the leader to know their staff, to know their capacities – “good listening, yes, because you need also a lot of empathy to know well the group, to know well your clients, to know well the team with whom you work, so you need to know, to listen to them and to know them well in order for them to follow you” (14:42). Listening is not an odd skill which a leader sometimes uses, but one which must be constantly present “if leading is a daily practice, I think the ability to listen I think would be a paramount quality or attribute or practice” (19:191).

As we are starting to see, each of the themes of leadership weave together – the leader “must really know facts, must know the situation and this is what I mean to listen a lot. For me, one of his focuses is to listen (a) to give a voice to the others and (b) to listen, to say yes what these people are saying is also something and to see how we can come together and then at the end say fine, that’s it, this is the line and I stick to it” (26:86). We weave further – “which leads us straight to the quality of listening, intuition and trustworthiness. We knew we could trust him because he would listen to each of us, carefully weighing up all the business factors, using his acumen and experience, and human factors before making a decision. You knew you could count on him to help out, solve problems, to make the right decisions” (s14:131). Listening presents itself in this research as a linking skill, linking the leader to their people and vice versa.

13.6 Confidence

The theme of confidence has two sub-themes – the confidence that a leader carries which allows them to inspire confidence in others, and their consistency, credibility and integrity over time which allows others to be confident in them.

13.6.1 *Being confident and inspiring confidence*

This section looked at whether the leader was confident and in turn inspired confidence in others. This can be considered a major theme; what I mean here is confidence that the leader inspires in the sense of needing to know and understand what the task is, what is its purpose, to know the context, to know what you are leading and whom you are leading (8:69). Leaders who understand their “role within that, and to have the confidence that [their team] have the gifts and qualities necessary to be able to exercise that task towards that purpose” (8:72) seem to inspire confidence in others. Confidence covered a range of aspects like belief in others (4:111), allowing mistakes (17:48), having more to offer than perhaps what is needed at any one moment (23:66).

Confidence was often instilled by the confidence offered by the leader to others – through “the way she allocated appropriate tasks and once instructed allowed a level of independent management” (s9:18). Confidence inspires trust – “if you accept the knowledge of the one who leads you, the professionalism and you see and feel that it matters to him, that you matter to him and he wants to achieve the goal together with the group and not alone and that’s probably what gives you the trust to follow” (5:41). The self-confidence a leader shows emerged as an important factor. Leadership emerges through confidence both shown and given “why was he the unofficial leader? I guess he was the best at the things that counted” (s8:19). Increased confidence came from people being “clear about where they stand, trusting that what is necessary is being done” (s17:20)

13.6.2 *Consistency and credibility*

Good leaders, it was shown, needed to be credible and to stay credible over time. Leadership became credible when the “full weight of the responsibility over time” (3:133) was assumed. Consistency meant that there needed to be substance and coherency over time – “you are rigorous about the values that you hold to and that you hold you and your team to the same set of values and that it’s consistent and seen to be consistent over time” (13:95). Good leadership demands that leaders are “completely aligned and consistent in everything that they say and do. And that’s, that’s another dimension of this it is the consistency of words and actions” (18:40). It was that consistency in the confidence in a leader that inspired loyalty (23:104). Consistency is also reflected in decision making that “once you have decided, then you have to stick to it” (26:114) and in sound judgement, that the leader has a sense of “knowing what is right” (s6:3). Again we see here the interweaving mentioned earlier which themes of good leadership inevitably seem to present for the whole of “good leadership” to work. We shall come back to this point in Part 4.

13.7 Courage

Leaders need courage. “A leader is not necessarily the guy who is an academic, a intellectual, but somebody who has the brains and the courage to analyze and then say yes or no, make a decision” (2:58). Leadership fundamentals were seen as the “generosity of spirit and courage which are critical factors in leadership” (9:93). Courage is both the ability “to do what is right and the ability to instil in others a desire to do what is right” (s6:4). This was seen in a leader’s ability to be something more - “he was a courageous leader – he implemented change, looking at the bigger picture, and he truly seemed to believe in the need to do the best thing for the organisation, rather than the best move for his own career. He had a backbone and did seem to understand people, his staff in particular” (s18:25). Courage in leadership was seen in “the courage to uphold our values of respect and congruence above the desire to continue delivering this substantial contract” (s19:18). Courage is said to be the leadership characteristics that informs and strengthens all other (Treasurer, 2009).

13.8 Culture

Culture is a much discussed aspect of leadership – to quote one interviewee “since you succeeded in a mission let’s say in Asia [you can’t assume] that you just can apply the same “schema” as such in Africa or Latin America” (10:122). The local environments, the cultural environment, the organisational environment, the team diversity all have an impact on leadership. Any work undertaken “must be adjusted to the countries” in which the leadership takes place (15:39). This calls for “different skills, different things in how you motivate the people or how you get the things done because they completely think differently” (15:44). It sounds basic common sense but is a much debated topic. There is a long “overdue recognition of cultural diversity in its broadest sense and the fact when we use particular terms or particular language they’re replete with assumptions that are always interestingly questionable” (19:246). As the world becomes a smaller place, the differences of national culture and geographical location are being increasingly felt and an increasing amount of attention is thus being duly paid. No one today would argue that cultural context doesn’t matter. “Our history and cultures are unavoidably present and influential in our experiences and practices today” (s5:71). The theme of culture requires that leaders ensure that “their practice, prescription or direction, as leaders is grounded in informed practice and is reflective of our shared and collective historical and social experience” (s5:76). Leaders must integrate this as a daily practice within organisations.

13.9 Decision making

Good leadership, the research shows, involves good decision making. Two themes were looked at here in terms of the ability to make decisions and the ability to make priorities in terms of setting and managing the decisions made.

13.9.1 Ability to make decisions

Leadership is not an academic exercise but rather needs someone able to “make a decision” (2:59). Good decision making in leadership seems to ideally require the inclusion of opinions and views of the team in the decision making process – “[this leader] took decisions, executed them, took decisions I should say after extensive consultation or appropriate consultation I should say, not always extensive I suppose but after appropriate consultation” (7:92). The idea of “appropriate consultation” came up many times. It captured the balanced view of good leaders as real decision makers who have the ability to consult others in the decision making process – “the role of the leader in terms of reaching decisions, that’s very important. Also that team members can come with solutions and discuss and that a final decision is reached together - that is very important” (10:256). Another key aspect is the communication of that decision – “once you take the decision you have to clarify it in a very simple words, telling them, yes I know some people will not be happy of it but this is the decision for this and this and this and this. There will be always another opinion, there will be always some people will be against, there will be always some people you cannot satisfy and that the reason why the decision process has to be clear to everybody why there must be a decision because they will be different and so for me, prepare the ground, talk to the people, explain to them what you want to do and when you tell the decision everybody will understand” (20:153). It is clear that decisions must be understood: “I remain convinced that the «readability» and consistency of decisions are vital themes of leadership” (s16:47). Decision making, the research shows, is in part about the ability to actually make a decision but it is also about the ability to make the decision in a way that is understood and appropriately inclusive and is also about the ability to communicate that decision so it is understood.

13.9.2 Ability to make priorities

Equal in importance in good leadership to the making of decisions, is the action which those decisions require. “Ensuring that decisions are executed and put into effect efficiently and quickly, appropriately” (9:153) is as important as making the decisions in the first place. “The ultimate leadership was that [the decision] was executed on time with all the parameters’ and

it was a successful execution” (7:106). Especially in times of crisis, the importance of both decision making and its implementation become more crucial in leadership – “it was very necessary to take very quickly, to give orders, instructions, advice very quickly and for me what was important was the sense of priority to see how in fact is the most important, to figure out their competences and to fixed priorities” (17:44). The fact that decisions are not only taken but put into effect – “to always give not only the impression but the guarantee that you are following up what is done, when you have decided/taken a decision” (17:148). The research would seem to indicate that the ability to make priorities is actually a reflection of the ability to put decisions into action.

13.10 Empathy

Empathy can be defined as the ability to identify oneself with others. It emerged from the research as a major aspect of good leadership. Empathy is seen in the ability a leader has to look at their team and see what they are able to do and what their potential can be (5:14). Empathy is linked to listening in that if you don’t listen, you cannot hear what is happening around you – “good listening because you need also a lot of empathy to know well your group, to know well your clients to know well the team with whom you work so you need to know, to listen to them and to know them well in order for them to follow you” (14:42). Throughout the stories, one recurring theme of good leadership is the quality of relating to others. “There’s an aspect of love about it as well, that unless you have a positive regard for the people that you work with and a positive regard for the people you serve then you can’t really exercise good leadership because then your leadership turns into an authoritarian thing or oppressive thing” (8:204). Empathy was about being present to the people around, about sharing in a way that was felt – “in her soft, simple, loving way, she took everything in hand” (s1:12). Sometimes leadership, especially in times of crisis, needs to have that level of empathy to take in hand the work which has to be done and to carry the group through the difficult times.

13.11 Empowerment

Three sub-themes represent empowerment – recognising individual uniqueness, empowering others, and empowering the organisation as a whole. The three sub-themes of this theme start with the recognition of the individual which is the basis of the ability to empower others and thus the organisation.

13.11.1 *Recognising individual uniqueness*

The essence of good leadership would seem, from the research, to entail the ability to “see people as whole human beings” (s3:5), that “part of being a great leader is knowing and understanding the skills of those that you work with” (s15:11). Recognising individual uniqueness, and being able to empower that, is one of the markers of good leadership. Good leaders were seen to be the ones who trusted, who encouraged – “these would be people who trusted me and encouraged me to move ahead and to take risks for myself but also for them. Who would give me the credit and who would be watching but who would be watching d’une manière bienveillante²” (3:53). They were leaders who were capable of being present with their staff - “to really peer what they are doing, [to] participate with them, help them, and go with them” (7:36). This was particularly evident when it came to junior staff and the ability “to recognise their skills and talents and give them the opportunity to use them” (9:35). The recognition of individual uniqueness was seen in the leader’s ability to judge people, to see what they were capable of doing or when support or guidance was needed. Good leaders see the people who work with them and for them as whole human beings, and that their workplace is a part of a whole tapestry of life which people are living (13:97). One of the qualities necessary for good leadership “is to be able to understand the other one, to know them, to try to estimate their competence” (17:38). Good leadership brings something to the individual and that can only be done when the leader actually recognises the individual - “I was blessed to have a leader who guided and supported me through the learning process without micromanaging me and when I asked to be allowed to fly he was able to do this.”(s15:13). This theme shows the importance of the individual relationship between leader and follower. In each of the stories, this aspect of a real individual relationship, no matter how slight, is present. Good leaders seem to be able to manage to create this feeling of individual relationship no matter how big the team.

13.11.2 *Empowering others*

As a direct follow-on from the recognition of each individual is the “empowering” of that uniqueness. Empowering others is literally giving the power to others. This implies the giving not just of responsibility but also the giving of the authority to use this responsibility. If we bear in mind the fact that the theme of “power” in the first draft of the dictionary of themes did not find its place in the final draft, it is interesting to see the importance placed on the theme

2: translation: “in a benevolent manner”

of empowerment in the explanation of good leadership. Good leadership, it seems, is not just about the recognition by the leader of the qualities and capacities of their followers but is about the power that they invest in their followers to carry forward the vision. In this section is a belief which leaders bring “that everybody matters” (4:79).

It is the natural continuation of the section above - once individual uniqueness is recognised, and their strengths and weaknesses are known, it is then that the leader has a role of trying to “integrate these strengths on the right spot and give [them] meaning and importance” (5:79). The fact that leaders offer a learning space to their followers was a reoccurring factor in the research results. Empowering others means believing in them, deciding “before you begin working with the group what your belief in the group is and do you in fact believe that this group has the capacity to do what it needs to do and if not what does it have the capacity to do and where can it get the help to do what’s outside its own capacity” (4:88). This ability to encourage individual development was seen as a major aspect of good leadership.

Empowering others is also about the capacity to create leadership within a group - “also the capacity to create a team, a leadership team, to draw people in to the leadership process and to recognise the gifts of those people, to encourage the gifts of those people, to help draw out and develop the gifts of those people, so that within their leadership, leaders were being created” (8:23). It is the empowerment role that a leader has to create within the space they hold. This role has within it both the giving of power to others to act and the freedom to exercise their roles, their own judgement and skills and at time make mistakes. Such leaders give their staff a wider territory to act within, stretching their capacities and ensuring their growth. But the challenge “has to come in a way that suits the person and suits the moment. You know it’s kind of intuitive, a kind of sensitivity about this is new information, am I offering it at a time where it will be creative rather than destructive” (19:89). The key seems to lie in the leader’s ability to challenge their staff while at the same time trusting them (1:16), of offering the power and the space to exercise that power.

13.11.3 Empowering the organisation/group as a whole

Empowering the organisation or group as a whole was a theme added through the coding process. Its importance became evident as good leadership did not just focus on the individuals or the vision of the organisation, or the objectives in separate bits of the organisation but rather had an important role in balancing and managing the “whole” as was discussed under theme 4. As already mentioned we describe the “whole” as the needs, objectives, outcomes, resources for all aspects of the organisation and its staff.

Good leadership always holds a challenge to others - “what she did was challenge us to stand in a different part of the world and see how we would see things from there and to go into different kinds of situations where the knowledge we already had wouldn’t serve us well and you had to find a new way – “she believed strongly, you see, in the fact that if you throw in your lot all the time with the same people.....you won’t learn anything new (4:210). Good leadership, the research seems to show, is about service and serving the “whole” – “leadership is about service, it’s not about being looked up to as the leader, but it’s about actually putting yourself in that place where you become the one who serves” (8:201). It is pushing the “whole” forward – “as much as leadership is about myriad things, if one aspect of it at least is sort of holding on to a vision of what somebody is capable of, that’s more stretching than their own vision if you like and almost insisting that they start to explore beyond their own limitations by being fully a person, fully an adult, fully responsible. Whether that’s at the individual level or at the group level” (19:39). It is about addressing the needs of the whole as they arise and thus “leadership is eliciting great performance when teams, when organisations, when social groups or whatever are working well, and I am a bit like Lao-tzu about it and they think they did it themselves” (19:99). The research would indicate that really good leadership empowers whatever space, and the people therein, for which the leader has taken responsibility.

13.12 Fairness

Fairness emerged as a major theme of good leadership. Within this theme are the aspects of fairness (is there a perceived fairness in the leadership and a sense of justice) and linked to that is the aspect of transparency (is there transparency in the leader’s way and in their decision making). The perception of fairness in leadership was a reoccurring theme in many stories. Leaders need to be convincing towards their staff in that they apply the same rules to everybody (1:145). Leaders have a role to address “the imbalances in the situation” (4:136) and to find the best strategies for what needs to be done. Good leadership is about taking those that work with them seriously - “to look backwards, to take your team and your people serious – to be very transparent, and open and fair” (5:90). This idea of fairness permeates many of the stories, but fairness in a balanced way – “fairness doesn’t mean everybody gets the same, but rather that everybody gets what’s right for them in their own terms. This means that people had to trust him to know what was right for each staff member” (14:128). Leadership needs to be “seen to be fair at all times” (s26:2) – the research shows that this gives leadership both strength and position. Good leadership demands that “the person is always honest and transparent about how to go about business” (6:107).

13.13 Honesty

Honesty in leadership turned out to be a surprisingly minor theme. Here I think, as mentioned for themes like power, we find little response because by definition we are looking only at stories of good leadership. It is clear that leaders are expected to “always [be] honest and transparent about how to go about business. Not necessarily a focus always on admitting errors but simply be honest about good things and about bad things” (6:107). Honesty seems to be, however, an important aspect when describing good leadership “I think if you’re trusting and you’re honest with people generally everybody gets it and they come back and are just as honest with you as well, which is really important” (12:177). Here lies the integrity of a leader, in the honesty in their actions.

13.14 Knowledge / Intelligence

This theme looked at whether the knowledge and intelligence displayed in good leadership was important. The research seemed to indicate that this is the case. People valued leaders who were skilful, knowledgeable and capable. “A leader cannot be leader without knowledge, one would say even in-depth knowledge” (s6:113) and there were often “leaders who weren’t named leaders and they were wonderful” (4:146) because they had this knowledge and intelligence. Good leaders were seen to be highly intelligent and extremely competent in their area of work (9:224). True leadership “is connected to a recognized competence, but a competence which is recognized by all” (24:50). Knowledge was seen to give leaders validity and a foundation from which to lead. Leaders have to have “the ability to very quickly grasp the essentials of what you are saying of a point, very quickly. And also the, and this is the gift, [ability to] go very quickly to the main, to the core of the issue, to the core of the problem” (23:90). It is this ability to bring experience, intelligence and knowledge into a situation which gives leadership its grounding, its gravitas.

13.15 Positive energy

The theme of positive energy is one which found a passionate response in the stories told. Together with presence (the following theme which will be discussed below), positive energy was a foundation theme in the “good” of leadership stories. For the analysis of this simple, yet complex, theme four sub-themes emerged from the analysis of the transcripts which it was felt merited analysis – these are motivation, inspiration, being positive, and a sense of humour.

13.15.1 Motivation

Good leaders need “show the motivation and to put motivation into action” (1:174). What clearly came through the research was not just the leader’s ability to motivate, but the importance that this had in a team. Motivation seemed intrinsic to leadership – “this is why the concept of leadership is so powerful. It creates intrinsic motivation to follow, to give and to sacrifice, which in turn leads to the action of striving towards goals in a more committed and dedicated way, which invariable leads to the achievement of great things” (s2:47). People spoke about the “way we felt that he had some fire in himself and this was sufficient and that was contagious” (6:96) or that “if she told you - you had done well, you knew you really had done well and there was something special about that - you worked hard to gain it” (s9:26). The personal motivation which a leader brings to their own jobs, the research showed, seemed to get reflected throughout the whole organisation, it seems to catalyze the attention and energies of the group and give power to the direction taken.

13.15.2 Inspiration

“The leader’s inspiration encourages them to give more, perform better, sacrifice more in the pursuit of their goals or ideal. This could be dedicating one’s life to religion, putting one’s body on the line for their team (Brian O’ Driscoll [the Irish Rugby captain] is a perfect example of this), or finding the motivation, energy, and willpower to overcome a huge deficit (such as Liverpool coming back from 3-0 down at half time to win the Champions League in 2005)” (s2:42). Inspiration catches the imagination, it inspires people in a direction, it brings passion; the leader through their words, actions, attitude and power inspires others. It creates energy and movement. People want to be inspired; they want in turn to find their work inspiring. It is perhaps one of the most powerful aspects of leadership and one of the most terrifying if used for improper ends.

13.15.3 Being positive

Throughout the research emerged the idea of the positive role a leader plays “leading people in a hopeful way” (4:267).. The leader is a role model; the attitude, energy, determination, enthusiasm, passion a leader brings affects the whole organisation. To bring a positive attitude to the daily work, to the things that have to be done, to the way objectives are set and goals achieved was a theme of good leadership. This “positiveness” of a leader, the research showed, was infectious and brought energy into the system.

13.15.4 A sense of humour

One interviewee summed up the need for this theme perfectly saying “while I always thought work is important and serious, we as persons are not” (26:193). A sense of humour is needed no matter what the occasion, and funnily enough more needed when things are going wrong as opposed to when things are going right. A sense of humour is about meeting the context of the workplace in a real way and at the right level - “he had humour – he made 12/14 hour days bearable! You knew when he was in the building as he had the ability to lift the mood of the troops – his loud laugh making you feel that, through tired blood shot eyes, you could still have a laugh!” (s18:22). It is about the leader’s ability and indeed responsibility to intervene and the way in which that is done. “There’s always a sense of play, but I don’t mean it light-heartedly, I mean play as in a sense of joy in what you do and that a bit of silliness is not out of line, that there’s humour. But in the sense of play and fun and humour, but not in a way that cuts anyone down but in the way that it lightens the environment that it can help shift perspective” (13:102).

13.16 Presence

Perhaps this is one of the most important themes to emerge from the research. This theme looked at the presence a leader carries and how that presence is felt, and how it affects a context. It has four sub-themes – individual presence, leading by example, time and space, and luck.

13.16.1 Individual presence

The individual presence of a good leader inspired many words of description – assertiveness, intention, involved, charismatic, committed, accessible, support. These were descriptions of leaders who meant something – “The more contact I had with his method of working, the more I found it a challenging experience, stressful, but somehow positive. He had an enormous charisma and I found that the way he led his theatre team to operate on the most hopeless and difficult cases provided those of us who could stand the pressure with a huge amount of satisfaction in being able to rise to the challenge” (s20:33). Leaders who displayed an individual presence, took on an aura of power around them – “they were people who exuded a kind of calm, in what at times was quite a kind of chaotic venture, but there was a sense of a calmness in the middle of it” (8:25).

Presence affected the space in which the leader moved - “the way that he just walked into the office, and the first time, the first day and every day and the way he was with people

throughout, just made everybody feel very calm and confident and were with him. And it was what he said but really it was just the way that he sort of wore the mantle of responsibility” (11:109). Throughout the stories, it was not a “big personality” type of presence that was shown, but rather a presence of someone who is very at one with themselves, who seemed to understand the people and the situation and ensure a calmness that spread around the organisation even in times of crisis. Together with presence is woven the themes of humility and respect and “a lot of charisma combined to a lot of personal intelligence and a huge, human sensitivity” (22:100), these are the leaders who show leadership no matter what the situation, or what the risks.

Presence, the research showed, is fundamentally about being congruent with yourself – “that you [as a leader] have a strong sense of what it is that you are leading, the intention of what it is that you are leading and that’s embodied in you, as you walk, as you speak, as you interact with people, as you make offers; that intention is in your body and its clear for everybody to see. I think that’s one of the things that make people attractive as leaders, fundamentally” (13:90). Leadership presence is a force to be reckoned with and has an impact - “if you’re serious about wanting to be a good leader then you have to be very aware of the impacts that you make on everyone throughout the organisation” (11:119).

13.16.2 *Leading by example*

To lead by example, to walk the talk! Cliché’s perhaps but as this research seems to indicate, still fundamentally true. “I believe that leadership often requires an ability to stimulate ideas, to show the way forward by example and, above all, to remain resolute and persevere despite the difficulties. I like the German expression which says you need to be “long on breath”, implying that leadership is not a sprint but a marathon that has to be run time and time again!” (s16:30). The example that a leader actually gives must be congruent with who they are and what they are asking of others – “I think the example is very important - to live what you want the others to live also. You have to really live what you are asking the others to be” (5:89). Leading by example sets an example for others in doing their jobs - if the example is good, it will be amplified; the reverse is also true. The exemplarity is shown in the “perseverance, determination and in a way the belief to achieve the objective against everything that tells you no this is not going to work, and a sense of purpose every day are ingredients of leadership” (6:46).

Common among respondents was the fact that the most inspiring leaders have been people who led by example, people who were happy to help when the workload was heavy and those who were happy to share their knowledge and experience. Such leadership is often

found “in small gestures, day-to-day ones that sometimes go (almost) unnoticed” (s7:12). Leading by example is a very real, touchable aspect of leadership - “I would have said [this] about my first charge nurse on my first ward who showed by example, always had time despite, as I remember, being so busy, overwhelmed and overworked - but she was not a soft touch so she told us if we were not up to scratch but in a way that helped - not put down” (s26:19). Again here we find also the real and touchable relationship between leader and follower in the stories of good leadership. “At no point did she position herself as the point of referral facing us. She was going the same way as we were, but paving it for us. Not a general ordering its troops but an inspiring soldier like us, a bit braver, less self centred, more ready to serve. Sharing, inspiring, daring, another kind of leader; one who has no followers but partners” (s1:24). Walking the talk but inspiring along the way. Presence allows something more, leadership that has no followers but partners.

13.16.3 Time and Space

This sub-theme was aimed at looking at whether leaders gave time and space to their staff. While minor in terms of the number of responses, it was felt that it was exactly this giving of time and space which allowed leadership presence to exist and leadership to take place (1:43). “Your attitude should be such that people can fall back upon you if you need. So it’s like a rock, you sometimes need advice so the person should radiate this, this availability” (23:7). Giving time allows the space to be created to understand what is happening or what needs to happen. It is here that the listening can take place and relationships be formed. It is an investment on the part of the leader, but it is the foundation for allowing a lot of the other themes we have mentioned to take place.

13.16.4 Luck

This was a theme that was added through the first round of the coding process. While it had few respondents, it just sounded right. I was reminded of my own experience of a senior member of staff I once had in the field who was in charge of security. His job was to go around the offices and ensure their security measures were in place. He was a retired senior military officer, had a brilliant military leadership career, but he had no luck. Every time he set foot in one of our offices, the number of security incidences increased – mines, bomb blasts, shootings, you name it – to the point when the various offices started refusing to accept his missions. Great leader, no luck! So when it was mentioned, “luck” seemed to me to be important. It’s simply a fact that you have “people with luck and then people without” (10:154), that there is “a certain theme of luck is there no doubt but you can’t choose your team very often, you come into a situation and find people there and of course there is an theme of

luck” (26:206). That luck is embodied in the presence that an individual carries with them and in the outlook they bring to events. Perhaps there are those who can create their own luck, some perhaps are just lucky, but those who are unlucky are unlikely to be leaders.

13.17 Respect

It comes as no surprise that the theme of respect should be a key theme in good leadership. Leadership is “a lot about respect” (3:26), some would say it’s even the most important word in leadership (8:56). Leaders have both a role in respecting those around them, but also in inspiring respect for all and from all within the context. Respect appears in all aspects of the relationship between leaders and followers. It can be about the respect for their engagement – “respect for everybody who shares the enterprise of which you are a leader. Most people choose their enterprise whether it’s a religious congregation or a school career or whatever it is because they want to do good. So profound respect for the good they want to do and can do” (4:229). It can be respect in terms of managing their performance “I think there must be huge respect for individuals and obviously there are times when individuals may need to be confronted about something or other, non-performance of some kind, or difficulties of some kind and I think a leader needs to be capable of doing that as well. But that can be done in a respectful way, recognising the individual’s difficulties whatever they may be and trying to come up with some way of addressing them” (9:188). Or simply respect in terms of communication, in terms of how people are brought together and interact together. Leadership can be seen as “a sort of coordinating function, a coordination of other peoples, and an ability to perhaps pull in the right people and use their talents in a way that respects them and sees their relationships independent of their relationship with me flourish and see them acting in concert” (19:174). This coordination must be based in respect in order for it to work. Respect is a generosity of spirit, a motivating with care and came out of the research data as a basis for the good stories.

13.18 Responsibility

Leaders take on responsibility at a number of different levels. They have a responsibility for themselves, for how they are and for what they are leading; they have a responsibility to and for the team, and they have a responsibility for the quality and control processes to ensure objectives are met as set out in the vision of the organisation. Hence three sub-themes are found under responsibility to reflect these levels – responsibility for the self, responsibility for the team and quality control.

13.18.1 Responsibility of the self

Responsibility towards the self is mentioned in much of the academic literature as an important theme of leadership, especially by the proponents of emotional intelligence (Goleman et al, 2001) and authentic leadership (Novicevic et al, 2006). Like some of the interrelated themes above, the issue of self-knowledge is present here. The "true sign of a good leader [is] knowing yourself" (s15:16). However the responses in this section rather focused on the idea of responsibility of the self, rather than responsibility to know the self. The difference is startling. Good leadership would seem to involve the taking of responsibility in terms of carrying the responsibility for ones action "all the way" (3:87). By this is meant that good leaders are measured by their "capacity not to walk away from [their] history" (3:91). This crucial difference seems a much more grounded ability than the clichéd (if important) "know thyself". The research seems to indicate the importance in good leadership of taking responsibility in a real way, of the "self's" actions and their consequences.

13.18.2 Responsibility for the team

By far the main theme in this section is that of leaders taking responsibility for the team. Leaders show "responsibility in a positive way; a good leader should always back his people" (2:53/119). Part of the responsibility of leadership is to ensure that there is justice in the system. This means that the leader has a role to challenge and take responsibility not just for what is working but equally important is the taking of responsibility for what is not working (4:125). Leaders must take responsibility for their teams - "to look backwards, to take your team and your people seriously" (5:91). Good leaders actively take responsibility for the members of their teams - "you have to take the responsibility on you if you are the leader.....that's part of leadership" (5:99). The leadership act is not only one of taking responsibility for the team as individuals but taking responsibility for the collective overall good of the team. With this responsibility go words like trust and confidence. By taking a leadership role, a person automatically also takes on the accountability for what they are the leader of. "Leadership is about being in community and being responsible (able to respond) for the greater good of that community" (s3:29). Good leaders accept that they have a responsibility at all levels of the organisation and for all aspects of its work, its people and the outcomes.

Taking responsibility for the team impresses followers - "I'll never forget that she took responsibility for her actions and didn't place the blame elsewhere. That's leadership. Being responsible for the decisions you take and giving credit to others when it's due" (s24:20). Leadership comes with principles about taking responsibility for the teams and not blaming

someone else “that it’s a responsibility to look after that rather than just to blame. As a senior person you are responsible for a team” (13:69).

13.18.3 Quality control

Quality control is a minor, but important, element in taking responsibility for the team. If good leadership ensures that there is "justice in the system" (4:126), then the quality control is making sure that there is an output relative to the quality of the inputs. Leadership is also needed around the team’s “capacities and their delivery, their output” (21:115). The leader must ensure that those members within the team deliver a quality of work which reflects the vision and direction set. If this is not the case, then there is a problem not only of output but also of perceived fairness.

13.19 Service

The theme of service comes from the view that good leadership entails being of service to a wider vision, purpose or group of stakeholders. Here this theme looks at whether there is a sense of service in good leadership and whether this is a sense of service to the collective good i.e. is there a consideration of the collective good present both internally and externally of the organisation, and does the leadership show a responsibility towards that collective good? Good leadership was seen incorporating a sense of service; as being in “service not just of people but in service of the purpose, in service of the aims, service of the goal” (8:224). A sense of service in leadership is “to have the generosity of spirit and the courage” (9:90) and to lead in that way. Leaders with a strong sense of service “inspire people to make efforts to improve life for others....most people who are lucky enough to find themselves being led in this manner, consider themselves blessed and can see the wisdom in putting the needs of others above their own” (s11:44). Rather than being seen as a sacrifice, this sense of service leads to becoming something bigger and better than before - “you make sacrifices on behalf of that [goal or vision] but somehow in making the sacrifices you know that you grow yourself and you find life yourself, you think that you’re sacrificing yourself, your life but in fact you discover you’re the one who’s gained” (8:228). Such leadership shows us “the age old urge of humans, needing to be led towards the light – where some of us then choose to turn our back to the light and allow the light to shine through us, illuminating the way for those who follow. This is the highest example of leadership, and while it is universally recognised, it often requires few words” (s11:84). The idea of service carries through many of the stories of good leadership, the idea that the leader is there to serve the team, to be there to support, to guide, to lead. “Leadership is about being in community and being responsible

(able to respond) for the greater good of that community” (s3:29). It is an ability to see what is right for the collective whole, the actions taken, the products made, the impact of the organisation – “their motivation is doing what they know is the right thing, despite the cost to themselves” (s11:52). This, it seems, is leadership that inspires.

13.20 Team

The theme of “team” came out as one of the major aspects of good leadership. Interestingly the results showed that it wasn’t just the aspect of building a team that was important but equally important were the aspects of a leader being able to see the individual qualities of team members and being able to grow and develop them, the giving of the team a common sense of purpose/direction and working as a team.

13.20.1 *Creating and building a team*

It comes as no surprise that creating and building a team is an important theme when looking at good leadership. The aspect of team spirit came out in almost all the stories collected. Creating and building a team takes time, it is an investment on the part of a leader. “His decision was that we’re going to have time for that, we’re going to have the space for that and we will work together and he had a very good hand in choosing who was working together with whom. Not necessarily the people who always matched the best. But that also helped afterwards” (1:47). Building teams has an aspect of leadership foresight in choosing the right people to work together, in making the right “mixture” so that it works well. Good leaders recognise that the power to get things done lies in the team and not in themselves - “an important aspect [is] to recognise that it’s not me it’s the team” (3:22). Good leaders empower what they build and this is what gives the team strength. Good leaders see the value in bringing people together and that because of this, the organisation becomes stronger. But bringing people together is not always a simple thing; conflicting interests within groups have to be balanced as do the individual’s strengths and weakness, so good leadership becomes a lot about “team building and group dynamic work” (5:82) and the time and investment made in making that work.

Building a team must be based on respect; leaders must have “respect for everybody who shares the enterprise of which you are a leader” (4:229). Good leaders create leaders within their teams – “the capacity to create a team, a leadership team, to draw people in to the leadership process and to recognise the gifts of those people, to encourage the gifts of those people, to help draw out and develop the gifts of those people, so that within their leadership, leaders were being created” (8:28). Good leaders know their people, have an ability to listen,

to know their capacities and build on them. Good leaders create the setting, they “think in terms of team and in terms of individuals forming the team and I think you can have an ambition for the team but you can only reach that ambition by recognising the potential and the strengths of the members of the team” (21:84). It’s a constant and fluid relationship. “I read once an article a typically American one about walking around. And I thought it was totally silly. But then I discovered, actually it’s not silly at all. Just to go - I would have some free time and I would go on the 2nd floor and just say hello or I had a small problem and I took that as a pretext to go up and see somebody and have them explain and then we chatted away for 10 minutes. And that was much more than any team building exercise or what have you, that they felt they were, I was close to them” (26:167). Leadership transforms a group of individuals into a team – “good leadership in principle is if it’s worked as a team” (15:9). Leaders “spend some effort and energy creating that team at the relational level, building them into an effective unit with strong relationships and a sense of common purpose” (19:162). It is their investment that creates the ability to build a team.

13.20.2 *Seeing individual qualities and developing them*

Good leaders seemed to have an ability to “analyse the human nature of a person and to know the weakness and strengths of somebody and then to adjust the activities the duties, the tasks to that profile” (2:66). We have already seen from the sub-theme above how vital this aspect is in building teams. Recognising and being able to develop qualities of the people in a team is based in trust; it means trying “to really be able to form a team and look after this team and give them the impression that you want to go somewhere together with them...to be very inclusive... to develop someone’s personality, and their creativity and all the things they know to do” (5:50). Good leaders are educators – “a good leader should, to his utmost extent, try to educate in a positive sense, educate his team. What I mean to say is that a leader can only be a person who is ready and prepared to bring people up in their positions and to give them the necessary background, know-how and coaching for them to become a leader one day” (2:119). Under good leaders, followers develop their skills, their autonomy, and their knowledge – “you grow in confidence, you grow in your ability maybe to present or to do whatever and that there should always be learning for everybody in every team” (7:68). A good leader “sees the qualities of his people, and also how to use the quality of his people in the best way” (15:10). A good leader “always tries to recognise and acknowledge and encourage their [staff’s] strong points and rides on them and lets them feel that this is appreciated and important for the achievement of the common goal” (21:91). Good leaders, it appears from the research, are good teachers able to explain and demonstrate what is needed - “she always searched for potential uses and never hesitated to

push persons to discover themselves. She did it skilfully by understanding her colleagues' potential and limits and by acting accordingly" (s21:32). Good leaders address underperformance is addressed and manage it – "when I see people under performing, there can be different reasons for that; one is that maybe they don't believe in their own potential so it would be working on that persons confidence, creating an environment where that person can try out things without having to fear that an eventual failure will result in a disaster. It can be also when people are under performing there can be a problem of lack of motivation or it can be a personal problem. So I think you have to be, as a leader, very close to the members of your team, you have to know them and you have to be somewhat intuitive also about it" (21:116). Real investment by the leader at this level leaves followers with a certain sense of satisfaction, a sense of growth, indeed a sense of gratitude (s1:17). "But along with all the wonderful people skills he had, he had one further attribute that I believe is key to a good leader – I learnt from him. I learnt how to do my job better – this man knew his stuff and was happy to pass on his knowledge" (s18:28). Real leadership, the research shows, is demonstrated when followers experience this investment and have the space and support to grow and develop themselves which ultimately benefits the whole organisation.

13.20.3 Common sense of purpose/direction

Within teams, an important theme that came from the research was the factor of giving the team, once formed, a common sense of purpose of direction. If this common purpose or direction for the team is not understood and shared, then the goal cannot be reached. It appeared that it was the leader's role to create this, to create the conditions whereby the team knew in which direction and for what purpose they were working.

The common goal is not a given from the beginning - "when you speak of a common goal it is also something that you must as a good leader work on permanently [in order for it] to be common and shared" (21:94). Good leadership was described as "not a watch dog, but I would say rather a shepherd dog who must make sure that all people are on board and the team is moving in a more or less synchronised way, not that you lose people because of different reasons you can lose people, but here I'm speaking mainly about their identification with direction of the goals of the mission you have as a team" (21:110). Leadership "involves setting an example that makes others want to follow. Leaders pursue a goal or ideal with such passion, clarity and determination that others become inspired and actually want to follow in this pursuit" (s2:30). Good leaders have many ways of sharing the common purpose with their teams. "I think a good leader is someone who knows where the team is heading, but allows them to be involved in how you get there" (s12:24). Here communication and example are key - the research shows that if team members can be inspired at the same

time, everyone benefits. It is the art of getting to know the strengths of each of the team and trying to integrate these strengths towards a common goal, in the right way, at the right place and give them meaning and importance; it is the “ability to create the conditions where people can [invest their energy] in the best way possible” (4:232).

13.20.4 Working as a team

If the three sub-themes listed above under this team are present, by default the team should be able to work together. This theme keeps its place by the fact that the research shows that working together as a team includes both the roles of the leader and the followers. It is together, at the combination of these two levels, that real team work takes place - “the leader is not alone; the leader should always be within a team” (2:70). Leadership is a constant process of backing a team, supporting and guiding them, giving space for success and failures and moving forward from there. This two-way process is fluid – it involves making “all those involved at key positions reassured that what they were doing was in line with the overall planning, was essential and that they could trust me in terms of also putting into question what they were doing or that I would not just come down and do it at their place but really work it through with them” (3:36). The leader has the responsibility to ensure that this takes place.

Leadership can be seen “as a sort of coordinating function, a coordination of other people, and an ability to perhaps pull in the right people and use their talents in a way that respects them and sees their relationships independent of their relationship with me flourish and see them acting in concert” (19:174). Good leaders know that there is strength in numbers - “if I have this much wisdom, you have another part and all these things are brought together, you get quite a lot of wisdom - to get their impact but to make them also responsible and accountable” (26:36). They build teams that work fluidly together. “It’s very important to look at whom you are leading, you have to look backwards not just upwards to the mountain and just run up but you have to look that you take your people with you” (5:34). It is that 360 degree view that takes in all the interacting members of the team that good leaders use to ensure that they work as a team. It is a process of “harnessing the best hopes and the best vision in a group” (4:28) and bringing it towards the purpose or direction that has been defined.

13.21 Trust (major)

“A leader is not necessarily to be loved at all, is not to be admired. A leader is to be trusted” (2:63). Trust, this research shows, is an essential element for good leadership, for leaders

that are good and seen as being effective. Good leadership is a process of trust – a leader has to be trusted, and in turn has to be able to trust and give trust to their followers. Good leadership builds trust - “all I brought in that first year was a few workshops and staff times to build up our own sense of ourselves as a group of people, as a community of people and to build our sense of trust and hope” (4:102). Trust was seen as a basis for building motivation and being able to move together towards achieving a goal “trust from the one who is led to the leader but also vice versa, also the leader has to trust the ones that he leads that they come and they want to come and that he can motivate them and that together they can achieve the goal” (5:36).

Trust was also spoken about in the research as a basic fundamental of leadership – “trust is really a fundament of leadership because if you ask something from somebody you have to trust him afterwards that he will be able to do it and in the framework of the rules which are existing, you have to leave him the liberty to do it as he wants to do it because otherwise he will be de-motivated and it will not be a good work. So I think until you have been deceived, you should trust. Not the other way round because, this can be very hard because sometimes you can be deceived and then you have to take the responsibility on you if you are the leader, of course. But I think that’s part of leadership” (5:94). Indeed, good leaders seem to show an extraordinary level of trust in their followers, in their teams. That trust builds the space in which people can grow and expand; it brings teams together. It is also demanding of the leader and demands a sharing of power in a fundamental way.

Leaders have to make sure that people can trust them in terms of their integrity and “that they really can trust 100%” (7:122). This is gained over time and as such is fundamentally intertwined with the theme of respect and the leader’s ability to build a team – trust comes in the form of the “ability that once the key people had been identified to trust, to really trust them and for that they would know that they were being trusted” (8:166). Leadership was seen to be given to people who could be trusted and who proved that trust over time. “We knew we could trust him because he would listen to each of us, carefully weighing up all the business factors, using his acumen and experience, and human factors before making a decision. You knew you could count on him to help out, solve problems, make the right decisions” (s14:131). Leadership that was trusted “increased confidence because people were clear about where they stood, trusting that what is necessary is being done regardless of how unpalatable that was” (s17:20). The research seemed to indicate that leaders who were trusted led teams through change in a more appropriate way.

13.22 Values

“You need to be a role model for something, you have to stand for values, you have to be recognisable as something” (1:171). Leaders represented a certain number of values – those values needed to be explicit; they can then be seen by followers as attractive (or not, though as here the focus is on good stories, they were, by default, attractive). People tend to be instinctively drawn to people with similar values – “so shared values [are] important. You can certainly be a good leader by having a lot of charisma ... but I think that people will look at you with a certain set of values that is a constant, for which they are appreciating you. So I think that one of the keys to good leadership is that people know the environment and know the values they should stick to and they should work for” (7:220). Many of the replies underlined the fact that leaders must be rigorous about the values that they hold and that they hold their team to the same set of values and that there is consistency over time.

13.23 Vision

Vision is one of the major themes within leadership writing. It is a major role attributed to leaders, so it is no surprise that this research mirrors that fact. The theme of vision was broken down into three sub-themes, that of vision, direction and globality. These are each discussed below. Vision turned out to be one of the biggest themes in the analysis of the responses. Vision, it would appear from this research, gives direction to the act of leadership.

13.23.1 Vision

This sub-theme spoke of good leadership which offered clarity of sight, clarity of the goal to be achieved. It also incorporated the question of whether the vision made sense to those with whom it was shared. “The key word for leadership is vision, you have to have a vision to know where you go and you have to be able to communicate [that vision]” (23:5). Good leadership must bring “clarity of vision ... that the person knows where they want it to go, the consistency is vital as well that they always react in the same way to the smallest problem to the biggest problem” (11:124). The offer that a leader makes is one of being able to formulate and share a vision of how the future could be, will be, and the belief that there is potential around the team to get there. That process of being able to communicate the idea, to show the vision is central to good leadership; it must build a vision, and be able to give a sense of the route to achieve that vision. Vision is communicated when a leader manages to “inspire around a future, where we might go and how great we can be and how much potential we have” (15:39).

The ability of a leader to create, hold and share a vision is their ability to see where in the future the team or organisation should be and to be able to formulate how to get there. Real vision has a role to expand horizons – “I think some people think the leader’s role is to protect the system..... but [the leader] should be reading the signs of the times wherever they are and expanding our horizon” (4:178). It is that clarity of vision that gives leadership power and strength. But vision alone is not enough – “what impresses me, consistently impresses me, is when a leader has a very clear vision but then they line up all of their actions behind that vision” (18:4), when the road map is clear and when the roles of each are clear. Good leadership is about having a “strong vision, sharing it and organising” around it. (21:149). Good leaders have the “end goal in sight” (s12:4), they move with this vision in sight and all their actions are consistent with that vision.

Any vision must make sense over time - “there have to be ways to keep sharpening up that vision. People’s vision gets tired and one of the most rewarding things about any of the leadership things I’ve been a part of, have been the moments when, as a result of a workshop or meetings or whatever, that you can see it happening in front of your eyes you know that people are getting excited again about doing what they’re doing or being where they are” (4:235). So good leaders continually demonstrate this ability to keep energy in the vision and to continually motivate others towards that vision.

13.23.2 Direction

Vision alone, it would appear from the research, without a clear direction was not enough. Direction is the way of getting to the vision - the roadmap, the giving of instructions on how to get to the goal. “What I expect from a leader is to give clear instructions, to be able to make quick decisions and to take responsibility. All goes hand in hand” (2:30). Leaders must make sure that “the full team is aware of which direction you want to take, which decision you want to take or have taken and explain it” (2:111). Direction was seen as the complement to “giving them a vision and being inclusive and making a team and going together to this goal” (5:59).

A leader was seen as being “a person who can show direction. He has a capacity to show we want to go in this direction, he also has a capacity to say no we don’t go in [this other] direction” (6:105). Leaders were those who gave vision a “shape and direction” (8:62). To take an organisation in an agreed direction necessitates decision making, clarity, clear objectives and good organisation in order for a vision to be achieved. “It’s about being very clear where you want to go and what are the choices that you make, at every decision point to support getting there, even though it may not be the easiest and even though it’ll take you

more time to get to where you want to go” (18:32). If a leader wants people to go in a certain direction, then “they have to know that direction, they have to identify with that direction, because otherwise it just doesn’t work” (21:99). Clarity and good communication are the leader’s tools in sharing direction.

13.23.3 Globality

Globality is defined as the ability to see the big picture, the whole context, and to take these elements into account in the creation of vision. It is perhaps the more reflective side of vision. Good leaders are people who can “be some way contemplative, some way reflective, able to stand back and have quiet time and process what’s happened and separate what’s at the core from all the peripheral stuff, so that you don’t go back in the next day with your agenda much smaller than it should be” (4:246). Good leadership calls for someone “who has the brains and the courage to analyze.... to be clairvoyant, to analyze well what is in front of you, in terms of problems, challenges, risks. That you can make yourself a picture, that you map the field ahead and that you then put the road in there” (2:58) and then move forward.

Good leaders “can always see a bigger territory and a bigger picture and bigger possibilities than the people you are leading. And that you yourself are in a community that helps you do it...that keeps you broadening and widening and growing” (13:109). This ability to expand horizons is essential where the leader has a responsibility to “be reading the signs of the times wherever they are and expanding our horizon” (4:179). It is that depth and clarity of vision that gives leadership power and strength. This aspect of globality means that leaders “know where they need to go and they don’t just look at the business themes, or the process changes, or the tasks that need to be completed, they look at each decision within the context of what is most important to achieve that vision and how to ensure that people maintain trust” (18:6).

A good leader “is several beings at once, he is a scout and he must anticipate what will happen next and what this team and this delegation or this whatever will be doing next in order to be performant in an environment that is developing. So it is this scouting and this anticipating role that this leader has to have and at the same time he must be a translator and in a way translating this in relation to the present position where the team is at” (21:102). Globality of vision, i.e. the ability to see the whole of the context and the place of the defined vision within that context, is essential. It is this depth that creates the viable action in order to continually looking forward. Leaders are “those people who’s horizon is always expanding and spiralling and so that you begin then to ask the questions, who else is trying to do some of the things we’re doing and who can we work with rather than the old question, to no longer

believe that we should be just protecting an institution but that we should be reading the signs of the times wherever they are and expanding our horizon” (4:165). Good leaders continually expand the horizons of their teams, those they work with and of the vision they hold. “Of course its clarity of vision, of course there must be a political or general analysis of what is possible. I think today’s leader must be, must have, a certain vision but it must be an enlightened vision and not just a great idea” (26:84). And therein lies the difference and why it is important that the sense of globality is always present - “amid general panic, the leader must keep his cool, never give up, and be tireless in his search for solutions. The leader never loses sight of the bigger picture” (s14:139).

13.24 The 23 themes of Good Leadership – an interim summary

The 23 themes of good leadership which have been described in detail above make up the results of the data analysis from the 52 interviews and stories told according to the Dictionary of Themes of Good Leadership. All 23 themes are clearly themes of good leadership and their validity will be further discussed in Chapter 15.

But what do these 23 themes of good leadership offer us? In order to answer this question, the following chapter will look at what this data offers in determining if there are underlying fundamentals of good leadership and whether these themes can be modelled into a useful framework.

14. Building of a landscape map of the results according to the research

This chapter sets out to build a landscape map of the results from the analysis of the data which has been presented in detail in Chapter 13 and as a result presents the *Framework of Good Leadership*.

14.1 Putting a framework on the research results

The research set out to look for stories of good leadership; by default it meant looking for “good experiences” of leadership and not necessarily effective leadership *per se*. Leadership that was real to the person who was telling the story, leadership that was experienced as being good leadership. In all the stories collected good experiences of leadership gave, in effect, good and effective leadership - an interesting point! And so in the analysis of the interviews and the stories, the challenge that was set at the beginning of the research - of seeing if a set of underlying fundamentals or constructs of good leadership could be found – started to take form and from the discussion of the research data that has taken place in Parts 2 and 3 of this thesis, the challenge in this chapter is one of seeing if a landscape map (Endrissat et al, 2005) of good leadership could be built.

This research started with a story about lollipops and has journeyed through the stories of many others, in many places and through many contexts around the world, stories of good leadership.

From analysing the data gathered, 23 themes of good leadership were found. As a reminder, these are:

Themes of Good Leadership			
1	Action	14	Knowledge / Intelligence
2	Analysis	15	Positive energy
3	Authenticity	16	Presence
4	Balance / Managing the whole	17	Respect
5	Communication	18	Responsibility
6	Confidence	19	Service
7	Courage	20	Team
8	Culture	21	Trust
9	Decision making	22	Values
10	Empathy	23	Vision
11	Empowerment		
12	Fairness		
13	Honesty		

Table 4: The 23 themes of Good Leadership (repeated)

In studying these themes, and in placing them in the context of the stories told, there appeared to be three categories into which these themes fell, which represented the various levels on which good leadership appears to operate. These three categories or levels of good leadership are:

- Self – the leader as a person and the qualities they hold
- Group – the group of people that the leader brings together and is responsible for
- Context – the vision which is formulated and held in a particular context

This is a useful starting point to build on through this discussion to see if in fact we can build a landscape map of good leadership. These three levels are the foundations upon which the act of leadership must solidly construct in order to be experienced as good leadership. The research would appear to show that leadership must be present at all three levels in order for good leadership to actually take place.

Table 5 below describes the definitions of the 23 themes of good leadership in the Dictionary of Themes and attributes them to the three levels upon which good leadership should be constructed. One may notice from the list that one of the themes is missing in the list, that of action – this is because action falls (or underpins the elements) at all three levels. Action is defined as the ability of the leader to bring the necessary energy into a situation to drive things forward, to move something towards a result. This definition is needed at all three levels, as without action the most authentic self, the best team or the brightest vision is actually worth nothing. We will discuss this point later as we build the model for these 23 themes.

The methodology used for making this attribution in terms of where each theme fits related to the definition of the three levels has been to re-analyse the detailed descriptions of the themes which the research data provided in Chapter 13 and to make a judgement, based on the data; it is also added to through 20 years of professional experience. This can be paralleled to the lollipop story at the beginning. It was an act that encompassed the self (the presence to act), the group (the act of giving) and the context (the space in which the act took place and which the act affected, and changed).

Level	Detailed attributes	Explanation
Self	Authenticity	Leadership which is authentic in what is said and done
	Communication	Leaders as responsible to ensure a flow of communication in all directions
	Confidence	Leadership which inspires confidence
	Consistency	Leadership which is consistent over time
	Courage	Leadership which demonstrates courage
	Decision making	Leadership in the making of priorities and the taking of decisions
	Presence	Leadership which is experienced, that is shown by example, that creates and gives time and space
	Empathy	Leadership which shows empathy
	Fairness	Leadership which demonstrates fairness and transparency and ensures a sense of justice
	Honesty	Leadership which demonstrates genuine honesty
	Knowledge/intelligence	Leadership which demonstrates knowledge, intelligence, competence
	Positive energy: motivation/inspiration/humour/luck	Leadership which brings positive energy in their presence; energy which motivates, inspires; leadership which brings a sense of humour to the workplace; the leader's innate force that seems to operate for good in an individual's or organisation's life, as in shaping circumstances, events, or opportunities
	Respect	Leadership which embodies the respect for all
	Trust	Leadership as an act of trust between leader and follower
	Values	Leadership which has a clear and appropriate set of values
Group	Empowerment	Leaders recognising individual uniqueness, empowering it and empowering the organisation to evolve
	Culture	Leadership which adapts to cultural differences
	Responsibility	Leaders who take responsibility for their actions and the actions of the organisation in short and long term
	Building/developing/working as a team	Leaders as builders, developers of teams, as coaches; leaders giving a direction and common sense of purpose to the team
Context	Vision	Leadership as giving clarity and sight to the goal which is to be achieved, of giving direction to the whole enterprise being undertaken; Leadership as the focal point for the ability to see the big picture, to bring on board all the elements of the surrounding context
	Service	Leadership as service to all stakeholders and ensuring the integration of that into the vision and context
	Analysis	Leadership as the analyst, ensuring that the globality of the present context is taken as well as the future possibilities
	Balancing/managing the whole	Leadership as responsible for the management and balance within the whole enterprise – balancing needs of the business and the staff, the giving of choices, instructions, and managing change

Table 5: The 22 themes of Good Leadership attributed to the three levels of leadership

We begin to see from Table 5 the enormity of the task of good leadership and the many elements which have to be managed and taken into account by a good leader. In order to see more clearly how these elements interrelate, the following sections aim to build a landscape map in order to be able to structure them into a potentially useable model.

14.2 Building the research results into a Framework of Good Leadership

Why do we aim to build a framework from the research results? Experience shows that if data can be modelled (i.e. drawn), it can ensure to a greater degree its coherence in terms of concept and also make it more “shareable” with others.

If we re-take the three levels into which leadership needs to be structured which have arisen from the discussion above, they can be represented in the following diagram.

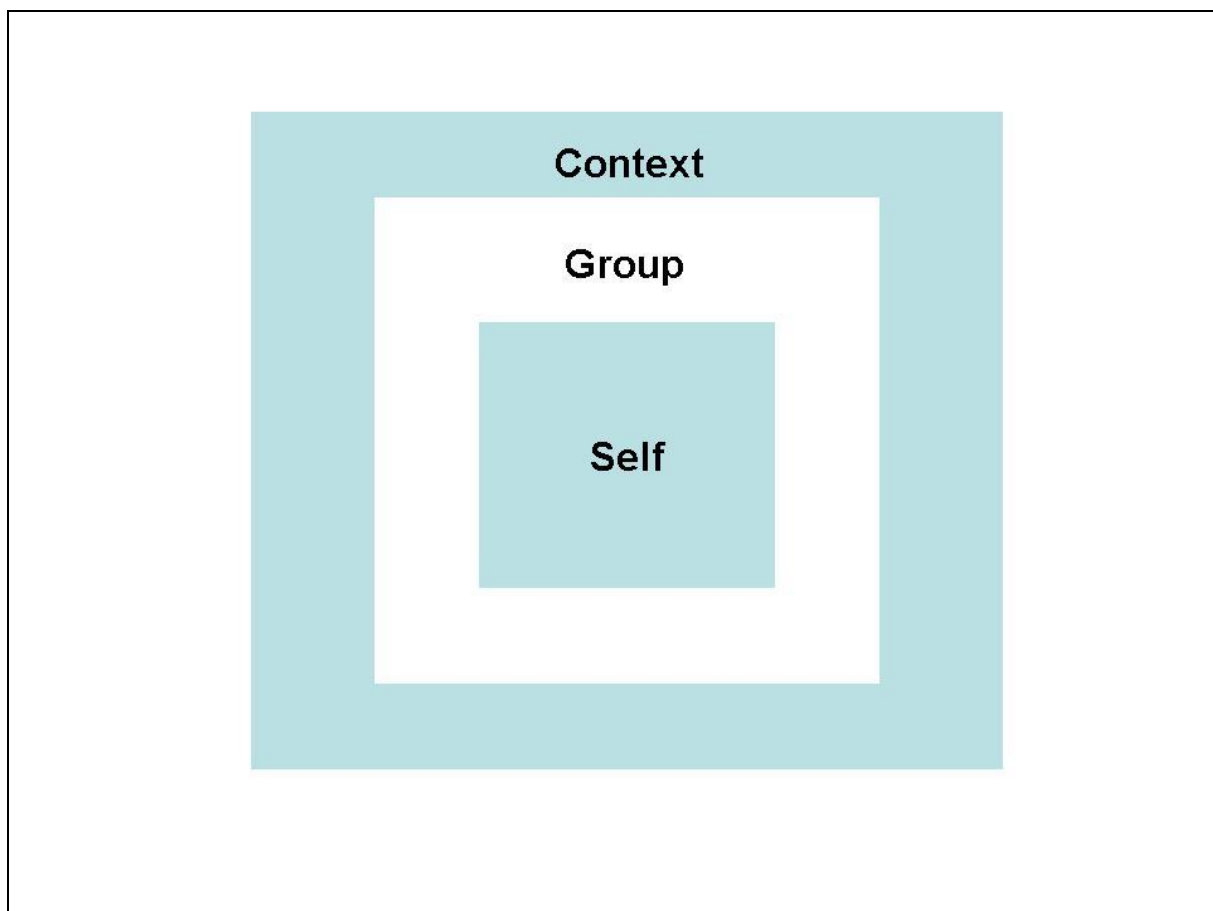


Figure 1: The Framework of Good Leadership, Step 1

Figure 1 shows the self at the centre of the framework. Any act of leadership starts with the individual taking on the role and all of the elements they must hold; this we have termed the “self”. Surrounding this inner level is the level of the group, those that the leaders brings together to fulfill the vision. The third level is that of context which here we give a wider definition in terms of vision placed, defined and managed within the context.

Figure 2 continues to build this framework; the lines between each of the boxes represent lines of communication, of respect and of service. These lines both offer form and structure to each of the levels and by doing so allows them to act as filters through each of the levels and with the context as a whole. These three aspects (communication, respect and service) permeate all levels of leadership – they must be part of the leader, they must be part of the team and they must be part of the vision and held within all aspects of the context. Some would argue with saying “they must” by saying that these are not foundations of leadership, that they are elements which can come into leadership. This paper argues that they are essential fundamental structures to the three levels being able to interact and so become real in terms of leadership. This is irrespective of whether the leadership is good or bad. For leadership to be real there has to be an individual holding the role (self), there has to be a team, a group of people who are following (group), and there has to be a vision, somewhere to go within a context (context). It is communication that allows this to take shape, it is respect (in the good or feared sense), that brings it together and it is a sense of service (again good or bad) to the vision that holds everything toward the vision.

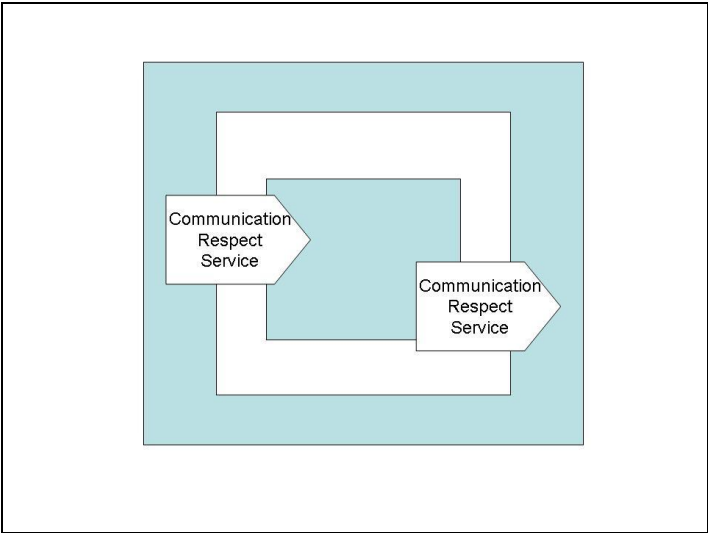


Figure 2: The Framework of Good Leadership, Step 2

History judges dictators poorly but their leadership, from a purely leadership theory point of view, was often powerful. No matter whom you bring to mind, they each had great communication skills, respect for the vision they had and in a sense for those who chose to follow them without question, and a sense of service, again to the vision they had. The difference between good and bad leadership lies in the ethics and moral justification which the leader espouses and which gives momentum to the leadership. Just as a sword can be used to protect or kill, a pen can be used to write well or for evil ends, so too leadership being good or bad is a choice of how the skill is used.

Taking the same structure as presented in Figure 1, Figure 3 builds on it by placing each of the themes which have emerged from the research into the structure. This is based on the attribution made earlier in Table 5. In the central box, or first level, containing the “Self” we find the authentic self and the presence that a leader brings with them.

The second level is that of the group, the people involved with the leader. This is where the actual act of leadership becomes apparent. Here we find the leadership acts of creating and building a team, of developing the people within that team, of working together as a team. This level contains the act of empowerment, of the leader empowering those with whom they work. It is where the leader takes the responsibility for how the act of leadership unfolds. It is where the aspects of culture are played out in a real way. It is in this level that the act of leadership has the strongest interaction.

The third level is that of context. Context here is defined as the setting within which the leadership takes place. This is embodied by the elements of vision, service, analysis and balancing/managing the whole. It is here that the leader’s key role of balancing and managing the whole takes place. It is in this level that the act of leadership incorporates the creation of vision, of goals, of objectives; it is here that the leader has a role in analysing the context so that the vision and direction match the reality of the context. From the research we have seen that the aspect of service is a responsibility which the leader should hold for the leadership to be considered good. In the framework we have linked it to vision, as if service is built at this level it can be effective throughout the enterprise being undertaken.

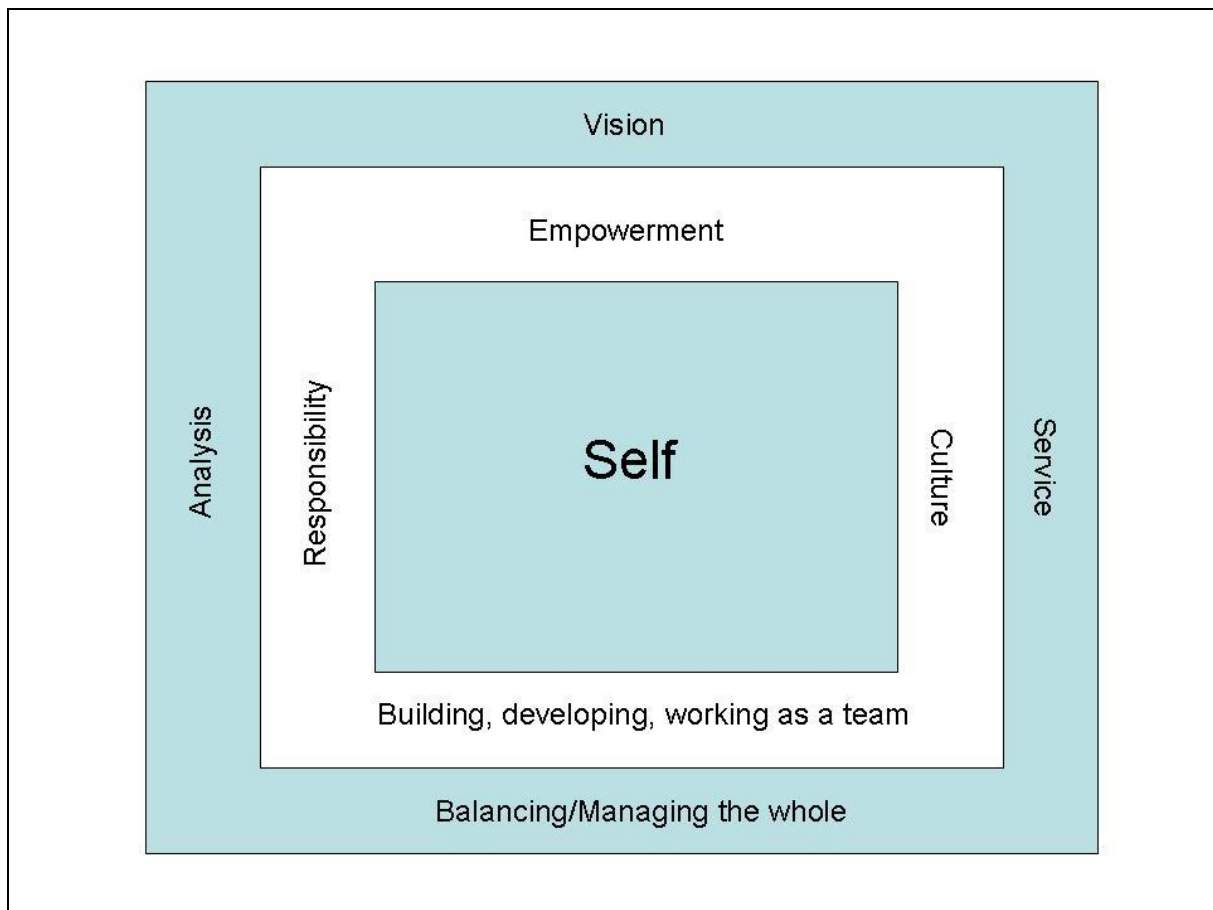


Figure 3: The Framework of Good Leadership, Step 3

The research - purposefully – was designed to be open, to get people to tell good stories and by having that as the only framework, seeing if there were some underlying fundamentals of good leadership, of leadership that is good. By building from the research in this way, the risk was to arrive at no conclusion. However (and to the relief of the researcher I would have to admit) there does seem to be some basic elements which make up good leadership. They are numerous (23), yet relatively simple. Figure 3 above gives a structure for the framing good leadership. As mentioned earlier, it also in a way starts building safeguards into leadership theory which can answer the point made earlier in terms of what makes leadership that is good. It does this through the presence of certain attributes like responsibility and service and yet, as we have discussed earlier, the difference between good and bad leadership will continue to lie in the ethics and moral justification which the leader espouses and which gives momentum to the leadership. By focusing this research on stories of good leadership and good experiences of leadership, irrespective of whether the story has been told by the leader or by the follower, it seems to confirm that we have

inadvertently found a number of elements which allows us to build a landscape map of “leadership that is good”.

Figure 4 details the elements which fall into the definition of the self of the leader, which have been described in detail in Table 5 above.

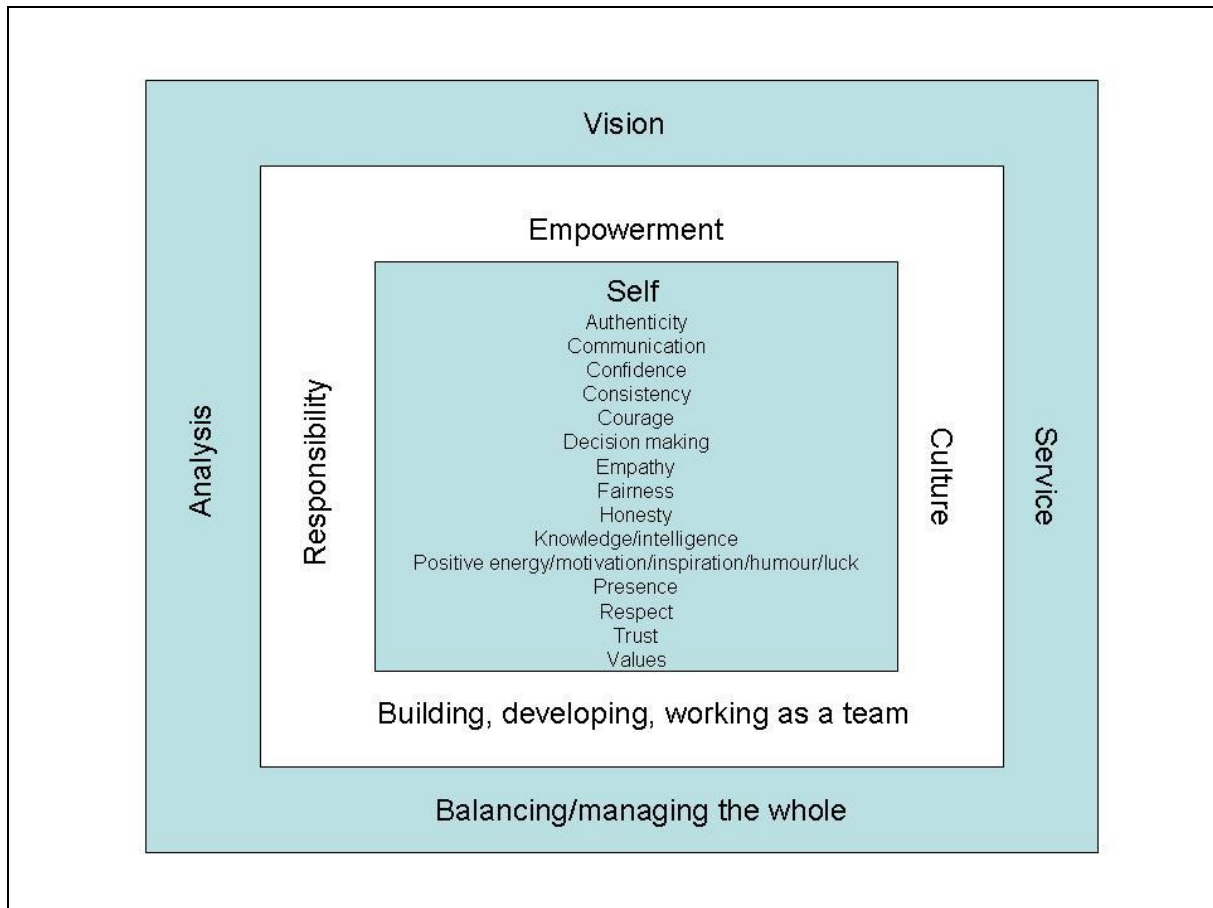


Figure 4: The Framework of Good Leadership, Step 4

Contained in the inner level of “self” are the themes of authenticity, communication, confidence, consistency, courage, decision making, presence, empathy, fairness, and honesty - all of which characterise good leadership. Here too we find the knowledge and intelligence a leader has; the positive energy, motivation, inspiration, luck and good humour. Contained in this level are the presence that a leader brings with them as they move, the time and space which a leader, by their presence, brings to a situation as well as the respect and trust which a leader has and gives by how they are and values which they hold. Together these elements make up the leader’s selfhood. This list has been constructed

through the 52 stories of good leadership which this research has gathered. It brings a practical definition of what leadership selfhood contains that can make leadership good.

Leadership is not something static, as many of the themes we have discussed in detail have shown. Leadership may be all of the things shown in Table 6, but as we have already mentioned, if there is no action, no movement, then it leads to nothing. Action was found to be a major theme in the research. It was described as the energy a leader brought into a situation in order to drive things forward, in order to ensure action towards the agreed result or vision. Therefore it is felt that Figure 5 in fact shows the appropriate framework for good leadership.

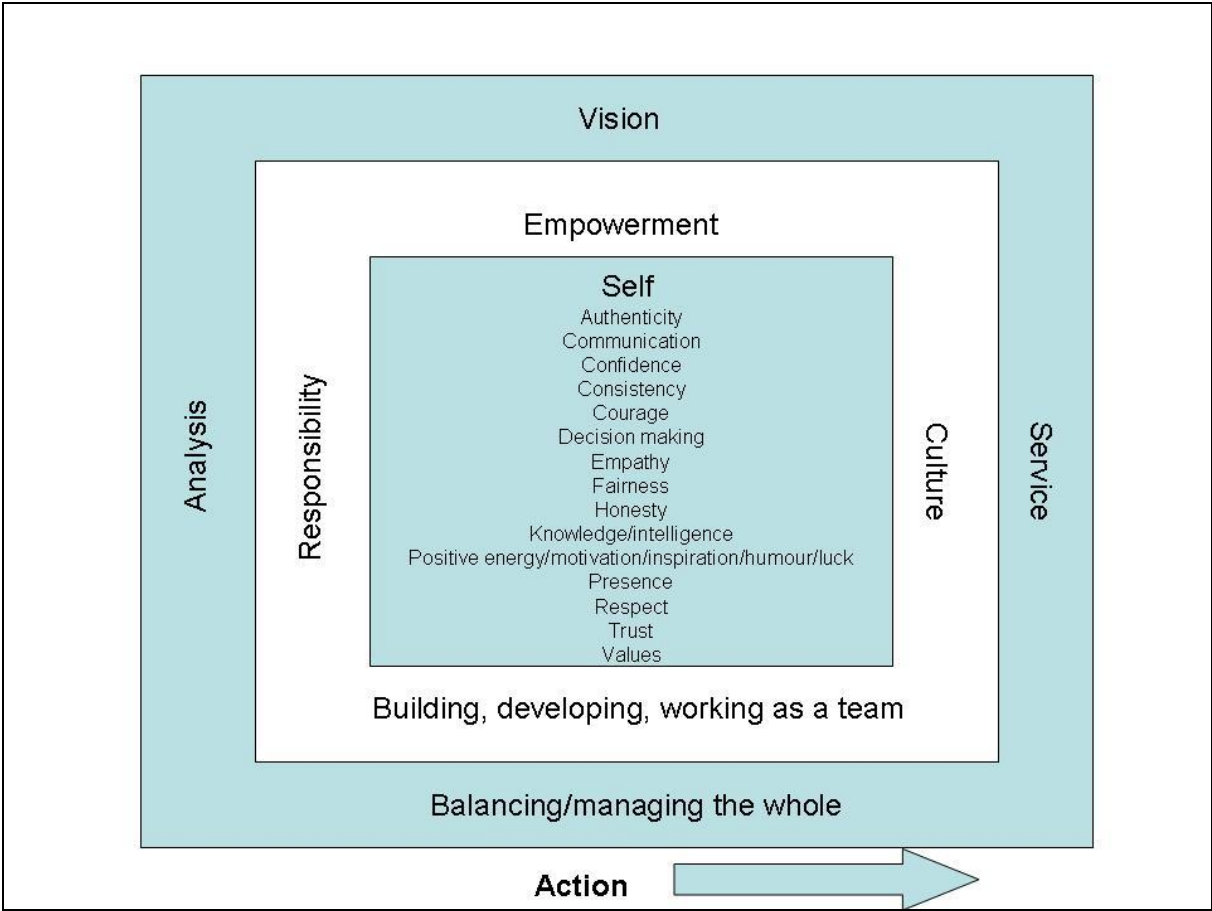


Figure 5: The Framework of Good Leadership, Step 5

This therefore shows the dynamic nature of leadership. Real leadership can only be present if there is movement, if there is a group moving towards an objective, doing something, achieving something. This is good leadership in reality.

The *Framework of Good Leadership* described was build by further analysing the 23 themes of good leadership which the research has given and drawing how they interact together. It gives us a way of linking the themes of good leadership and a way of building a framework that is transmittable. It gives form to the elements that make up good leadership, the “bits” that have to be present. Does it give us a way of describing good leadership? It has a practicability which is refreshing, a simplicity which I had not expected to find.

Before further discussing this, it is important to see if this framework is validated by the rest of the research data, in particular by looking at the answers to the question of the top 5 attributes which people attributed to good leadership.

15. The 23 themes versus the top 5 attributes of Good Leadership

This chapter brings together and compares the research results which have been presented up to now with the answer to one of the research questions related to what five words or phrases an interviewee would use to describe good leadership. The aim of this chapter is to see if the validity of the *Framework of Good Leadership* presented in Chapter 14 can be strengthened.

15.1 Compilation of the “top” of the top 5

It perhaps comes as no surprise that the request for people to give their top five attributes of good leadership gave a myriad of answers. The full tables of replies and the complete compilation of the data can be found in Annex 1:3. It is interesting to look at those replies which had three or more respondents. These were:

Top 5 attributes of good leadership (in order of frequency)		Number of respondents
1	Vision	14
2	Communication	12
3	Listening	12
4	Direction	10
5	Respect	10
6	Exemplarity	9
7	Team	9
8	Humility	8
9	Inspirational	8
10	Motivated/passionate	8
11	Empathy	6
12	Honesty	6
13	Trust	6
14	Courage	5
15	Decision making	5
16	Confidence	4
17	Empowerment	4
18	Energy	4
19	Fair	4
20	Values	4
21	Action	4
22	Analysis	3
23	Committed	3
24	Intuitive	3
25	Openness	3
26	Reliability	3
27	Responsibility	3

Table 6: The Top 5 attributes of Good Leadership

In total (after some cleaning of the data) 89 different attributes were given by 52 respondents. This mirrors the academic work done on the trait theories of leadership which found that the list of traits was as endless as the numbers of people being asked.

Most of these appear within the Dictionary of Themes of Good Leadership which was established during the research. There are four missing:

- Humility, which could be considered, by default, as being incorporated into the theme of service
- Commitment which could be seen as the presence of a leader – if they are not committed they cannot be present and vice versa
- Reliability which could be considered as consistency
- Intuition which is not contained in the dictionary of themes. Its reflection, if there is one, would come under the discussion on globality and teams; globality in the sense that the leader needs a certain amount of intuition in order to see into the future and teams in that to build a team there is a certain amount of intuitive knowledge used. Some could perhaps argue that another way to look at “luck” would be to call it intuition. This however remains the main divergence between the research analysis of the transcripts and the listing of the top 5 attributes of good leadership.

Based on these results, we can conclude that, based on this research question of ascribing five words to good leadership, there is an 85% direct match and a 96% indirect match between the words people use to describe good leadership and the stories they tell about their own good experiences of leadership. This lends credibility to the leadership framework which has been built from this research.

16. Leadership theories – the results from the research data

This chapter looks at the results of the coding data and of what this research data says about the validity of the leadership theories presented and the construction of Table 1.

As explained in Chapter 11, a second dictionary of themes related to the study of the leadership theories was built based on the material discussed in Chapter 1. The full details of the coding table can be found in Annex 1:2 and the related coding texts in Annex 6. The value of using the research data available here to look at leadership theories lay in ability to see if leadership theories found a real place and use in the reality of the field. As already mentioned, part of the motivation for this was the rich basis of the research data (43 out of the 52 respondents were senior managers in their organisations) and part was out of my own questioning of how much the rich academic knowledge was valued, had a place and use in the practitioner field reality. The third motivation was to see if, through the research data available, there could be a validation (or indeed invalidation) of the choices which had been made in terms of the various theories which had been included and excluded from Table 1.

16.1 The results

	Theory	Direct or named reference	Indirect reference or inference
1	Great Man	1	1
2	Trait	2	24
3	Behavioural	1	1
4	Situational/ Contingency		11
5	Path-Goal Theory		6
6	Charismatic	1	5
7	Transactional		
8	Transformational		9
9	Cognitive		5
10	Servant	1	3
11	Authentic		8
12	Complexity		
13	Cross-Cultural		3
14	e-Leadership		
15	New-genre leadership		6 by default
16	Leader-member Exchange (LMX)		4
17	Shared leadership		2

Table 7: Leadership theories in the research

The results showed some interesting and thought-provoking facts and the results are presented in Table 7.

Of the 18 main theories, 3 found no correspondence, even by inference. These were transactional, complexity and e-leadership. All theories which had been left out of the table in its construction during part 1 of this thesis found at least 1 respondent in the research data. Based on such a small sample size, it would be arrogant to offer these results as conclusive; however they do give some interesting hints regarding leadership theory in the reality of the workplace.

16.2 The "High" scorer

The trait approach essentially aimed at developing the list of key characteristics or traits which could define successful leaders. Not surprisingly no one set of traits has ever been agreed upon. This analysis looked at whether leaders were described in terms of traits which are more suited to leadership, at whether there was an accepted set of traits which, for the person, describes the leader, and if there was any consistency in the sets put forward. While traits were mentioned in all of the research data, we can only concur with the findings already mentioned in terms of research on traits - that traits are difficult to agree on and researchers often ended up with long lists and a high degree of subjectivity. This is mirrored perfectly in our research question of the 5 attributes of good leadership, which gave 89 different elements – see Annex 1:3 for the full list. Within trait theory was the assumption that people were born with such traits. The fact that they can be learnt or developed was left to the behavioural theorists to put forward. However the analysis of the research data shows that people did not speak in terms of “natural” or “learnt” but rather of leadership attributes which good leaders had.

16.3 The “No” scorers

Transactional leadership looked at whether the leader-follower relation was clearly established, at whether “transactions” (i.e. rewards, punishments) were clear motivators for the work done and whether there were any material transactions which were clear motivators for leadership. The fact that this substantial theory found no parallel in the stories was strange. Or was it? This research after all focused solely on good stories of leadership, on good leadership. Transactional theory, as we saw before, placed the role of “reward” as the motivator for achieving results and “punishment” as a motivator to ensure adherence. The transactional leader was a leader whose actions take place within the existing organisational system and who makes no effort to change that system. These, in my own experience, do not make good leaders – effective perhaps, but usually not experienced by others as good leaders. Have we, by focusing the research on good leadership, simply ensured that such a

view of leadership has no place? Or do good leaders find the right balance within the framework we have built of good leadership not to need transactional rewards/punishments to elicit behaviours?

Complexity leadership theory a theory that, personally, I liked. This theory seemed to match, all be it in a complex way, the reality of current organisational contexts. Organisations evolve in complex adaptive environments and this requires leadership to be interactive and dynamic, managing unpredictable agents that interact with each other in complex feedback networks which produce adaptive outcomes. This seemed to me pretty normal. Would the case for complexity leadership theory be a victim of its own complexity? Or do good leaders seem to manage the complexity in a fluid way which helps others find a sane way to deal with complexity. If we refer back to the fact that “managing change” also found no correspondence within the research, it could be paralleled to the lack of reference to complexity. No one doubts that complexity or change are not part of the organisational reality which we all face, however good leadership, it would appear, makes it rather manageable.

The third leadership theory which found no correspondent was e-leadership. While it is said to have grown out of the changing nature of the workplace and the increasing presence of advanced information technology, all the stories told incorporated a real relationship between leader and follower, between people. Yes, today organisations face the challenge of high technology environments and global organisations which manage many aspects at a distance. Perhaps that is the key word “to manage”; management can be done at distance, but can leadership? At the beginning we did remain with an open question of whether e-leadership is a theory or simply a contextual influence on how leadership takes place? While there is no doubt that an increasing number of examples exist where interactions are mediated by technology, this research would seem to indicate that for “leadership” to take place there has to be some form of real contact, and at least some level of face-to-face interaction.

16.4 The “Low” scorers

Only one person referred directly to the “Great Man” in talking about leadership. As the “father” of all leadership theories, it is remarkable that there is only one direct and one indirect mention, especially when the stories told are all of good examples of leadership - the type of question that would have a tendency to bring out the heroic type of stories. One interviewee mentioned that we only seem to notice "leadership" in times of crisis, but that really good leadership tended to happen quietly, all the time. Has in fact this theory run its course and should it now be left to the history books? While most people would agree that

leadership is something that a person can have a natural talent for, leaders are not just born, but often are made through whom they are and the circumstances in which they find themselves. Based on this small sample, it has been decided to remove this theory from the list because it undermines the depth that good leadership must hold.

The other theory that found very little response - like the Great Man theory it had one direct and one indirect response – was behavioural leadership theory. While it developed out of dissatisfaction with the trait approach and moved away from trait theory in considering that leaders are made and not born, it seemed to have, like the pendulum, swung too far to the other side and it has rightly lost place in terms of practical leadership theory due to the lack of consideration given to context and people. Hence the decision to drop this theory from the table.

The last “low scorer” was cross-cultural leadership theory. It is interesting that it only found 3 inferred responses, when all interviewees were working, or had worked, in multi-cultural settings. At the time of interviewing, only 4 people were working in their country of origin and in national organisations. What made culture such a seemingly unimportant aspect of good leadership? Without a doubt, anyone who has worked in a multi-cultural setting experiences the challenge it poses to leadership. Again we come back to the idea that good leadership takes this into account as a natural part of seeing the differences in team members and within the context. Due to this aspect, it will remain in the list.

16.5 Theories which arrived by indirect reference of inference

New-genre leadership was defined earlier as a mix of charismatic and transformational leadership theory with a focus on leader behaviour, visioning, inspiring, ideological and moral values. This rather wide mixture of transformational and charismatic leadership theories and was felt to offer more complexity rather than simplicity to leadership research. However here it finds a high number of responses, by default as when both charismatic and transformation aspects were found in the stories, new-genre leadership theory was marked as being inferred. Thus the indication from the research data would be to give validity to the theory and require it to be added to the table.

Leader-member exchange theory holds that leaders develop different exchange relationships with followers and the quality of these relationships influences the outcome. Here we are looking at whether the effectiveness of the relationship is the deciding factor in the performance achieved. The stories clearly showed that the leader-member relationship is important, is real, and has a direct effect on the quality of the leadership and its outcomes.

However for all the reasons outlined in the section on leadership theory, I continue to feel that leader-member exchange is rather a view of leadership which emphasis leader-member relations and their quality rather than a leadership theory per se. When one looks at the leadership framework which emerges from the research data, it is not just the quality of the relationship that makes the difference, but a myriad of factors which have equal value.

Shared leadership theory is specifically where the members collectively share the leadership role. In analysing the research data, the question was to look at whether there was a shared leadership among the group. While there are 2 corresponding inferences, both cases were more focused on sharing in terms of empowerment rather than an actual sharing of the leadership role. While this theoretical area continues to be too ill-defined, it does hold value in cases of leadership amongst peer groups.

Spiritual leadership theory was defined as leadership that has a deeper sense of calling or service, linking the act of leadership to something deeper than material returns. Here we were analysing the research data to see if spiritual belonging/achievement was mentioned. It found one mention (from the CEO of a religious order). While it remains “discarded” from the list of theories, one feels that somewhere within this heading there is an important aspect of leadership, but that the word “spiritual” has too many religious connotations for it to be acceptable. Leaders, by default, have a central role in an individual’s life. Good leadership, as we have seen from the research results, encourages people to grow and develop. It would indicate that while this aspect is crucially important to good leadership, the extrapolation of that into the spiritual realms (which are highly personal and private) is a step too far.

16.6 The Leadership theories in comparison to the research data

The development of leadership theory has been described in Part 1 in detail. The Great Man theory was the father of leadership theories. We have put forward a case for it no longer to be used in a modern list of applicable theories. As already mentioned at the start of Part 2, one surprising feature in the research process was the continual comments of how difficult it was for people to offer good stories, good experiences of good leadership. Great leaders admired from afar like Gandhi, Albert Schweitzer, Abraham Lincoln, or Mandela inspire from afar as well. They seemed to be ideals but no one seemed to be able to translate that into their everyday working lives. We have discussed here the “Great Man” theory, and taken the bold step to suggest dropping it – from the small sample of data in this research, it doesn’t seem to help.

The argument between traits and the behavioural view of leadership is perhaps one of the oldest in leadership literature (Plowman et al, 2007). The former looked at what were the right traits, the latter looking at what were the right behaviours. Naturally the former were considered inherent in the leader (the leader was born with them), while the latter were considered to be taught and learned. The move to situational or contingency theories spoke of the context determining the leadership style that would be appropriate. Stodgill's listing of key leadership traits and skills (Stodgill, 1974), often seen as the foundation of this research line, still holds true today and many of these traits still emerge in current leadership writings and in many recruitment criteria used today. Charismatic leadership is much discussed - some would argue over discussed (Day, 2001), but still its application is not clear. There are the supervisory theories of leadership where the focus is on leadership "in" organisations and then there are the more strategic theories focusing on leadership "of" organisations (Boal, Schultz, 2007; Dubin, 1979; Hunt, 1991; Selznick, 1984).

The situation is confusing. Many of the leadership theories are top-down approaches. Complexity theory was the first in our list to break this top-down approach as it suggests that the context interacts with the leadership role in such a way as to make the future unknown as it will emerge from the ongoing interactions which are taking place within the system and its relationships (Marion, Uhl-Bien, 2001). Complexity leadership theory is extraordinarily fascinating. It speaks to our practitioner's intuitive knowledge of the reality of the world around us and its constant interaction with the reality of the workplace. It offers a new perspective to the understanding of complexity but can complexity really be understood? Perhaps that is why it is still rather vague in the "how to" aspects for leaders, especially in regards to leadership actions at the various levels of the hierarchy (Osborn, Hunt, 2007). It is inherently a "whole organisation" approach while most organisations are operating in different contexts at any one time. Servant leadership brings a new dimension into the leadership debate, that of leadership as a service. Some would even argue that it is *the* leadership model that can serve all organisations and all generations of workers (Melchar et al, 2008).

16.7 A New Table of Leadership Theories for today's leadership field research?

But what is the reality of leadership theory in the reality of the practitioner world and how do we use the richness that the academic world has to offer? The data analysed in this chapter would seem to indicate that, in reality, leaders don't spend much time considering leadership theories. Does this mean that they don't put much importance in them? or that they are not a part of the everyday organisational reality? It must be kept in mind that this research,

considering its small sample size and the fact that leadership theory was not a direct question of the research, cannot pretend to rewrite completely the list of appropriate leadership theories. However if we were to bring the discussion above to a conclusion, one would be that the table of leadership theories – that are appropriate today - would look something like this:

Table of Leadership Theories	
1	Trait
2	Situational/Contingency
3	Path-Goal Theory
4	Charismatic
5	Transformational
6	Cognitive
7	Servant
8	Authentic
9	Cross-Cultural
10	New-genre leadership
11	Leader-member Exchange (LMX)

Table 8: An Updated Table of Currently Applicable Leadership Theories

By framing leadership theories in this way, we offer a table to the academician upon which to base future research. It moves away from the chronological basis for the construction of Table 1 to a construction based on the current “usability” of a particular theory. It contradicts some of the choices made in Table 1, most notably by including New-genre and LMX in the table.

The theoretical background on which this thesis is based was a substantial review of the academic and practitioner literature on leader theories. The path of leadership theory was described in Part 1 in detail. We have put forward a case for the “Great Man” theory of leadership being no longer useful in a modern list of applicable theories. Good leadership, the research seems to indicate, calls for a certain amount of humility and a sense of service to something greater than oneself, to a more enlightened vision. The research showed that even senior leaders do not think in terms of leadership theories. Does this mean that the field of leadership theory finds a home only in academic circles looking at leadership? The research seems to indicate that the practitioner in the field in reality doesn’t spend much time considering leadership theories. Can we imply from this that they don’t put much store in them or that they are not a part of the everyday organisational reality? While the research has a small sample size, and the validation of leadership theory was not its primary motive, the high number of senior leaders would tend to allow this sample to at least have indicative value.

Analysing the data did show that there were some important factors that could not be put into any of the leadership theories, either in this table or the original one. The 23 themes of the leadership model presented in Chapter 14 opened a richer definition of leadership than I had found whilst reading through the vast leadership literature available in academia. There was something more real, more earthy about the list of themes, something more transmittable, and something more practical. Perhaps that is why the discussion on the various leadership theories when applied to the everyday reality of leadership “in the field” so to speak, is so poor. We see that the real value in leadership theory and model development should be to allow practitioners to be better leaders in the field. As we have said, the 23 themes of the leadership framework have the potential to open a richer definition of leadership, something more transmittable, and something more practical. Leadership theories need to offer a way of framing leadership that takes into account the fact that while the context is the same for everyone, the mixture of the leader, the team and the vision make something unique every time. This is what a really good leadership theory needs to capture for it to stay alive.

PART 4: DISCUSSION AND CONCLUSION

Introduction to Part 4

Part 1 of this thesis set out to explore the theories of leadership which have been developed in academia since the start of the study of leadership. It traced the development of these various theories over time and presented 18 leadership theories which have been the subject of a significant amount of academic research. A discussion on this body of work and its implications for the practitioner reality was presented along with a number of key influences in the leadership debate, namely context and culture, leaders and followers, power and presence and the academic debate on leadership versus management.

From here the research question of this thesis was defined - to see if there are the underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types. The challenge, to approach the research question in an open way, had an inherent risk of ending with data that would not form any useable conclusion. This risk was felt to be worth taking in view of the potential it offered to find some underlying fundamentals of good leadership. Part 2 presented the research process and methodology and detailed the evolution of the dictionary of themes used to code the research. The resulting data generated by this research was discussed in detail in Part 3, and a framework representing the 23 themes of good leadership was defined as an outcome of this research.

Part 4 starts by further testing (and confirming) the validity of the research findings by comparing the Framework of Good Leadership themes to some selected interview transcripts and to similar tables of attributes of leadership published in the research of five well-known leadership authors.

Part 4 then retakes the research data and complements the research analysis by a fourth round of coding which focuses on the underlying aspects of each of the stories. It presents and discusses these underlying fundamentals mentioned in relationship to good leadership and which emerged from the stories told. It then takes the Framework of Good Leadership discussed in Part 3 and discusses it in relationship to the 6 underlying fundamentals of good leadership which this research sets out.

The influencing factors discussed in Part 1 are further discussed and Part 4 looks at the implications of the research data in relation to these earlier discussions.

A model which consolidates all the research findings on good leadership presented which is termed the Lollipop Model of Good Leadership.

Finally the implications of this research on good leadership are presented and some conclusions are drawn underlining what this research offers to leadership practitioners.

17. The 23 themes and their validity

This chapter looks at the validity of the research findings in relation to the Framework of Good Leadership presented in Figure 5. It is judged to be interesting at this stage to test its validity in this way, in order to strengthen, if possible, the conclusions that can be drawn.

When discussing the validity of the research, two approaches were taken. The first was to take the *Framework of Good Leadership* and apply it to three randomly selected transcripts to see if there is a match. The second was to take an example of a number of different leadership writers and see if, again, there is a match with the framework that has been built here.

17.1 The validity of the research findings compared to 3 complete interviews

To test the validity of the leadership framework that has been presented in Figures 1-5, three sample interviews were taken to see if there was a match, and to what extent.

		Interview 4	Interview 11	Interview 26
Self	Authenticity			
	Communication			
	Confidence			
	Consistency			
	Courage			
	Decision making			
	Presence			
	Empathy			
	Fairness			
	Honesty			
	Knowledge/intelligence			
	Positive energy			
	Respect			
	Trust			
Values				
Group	Empowerment			
	Responsibility			
	Building/developing a team			
	Culture			
Context	Vision			
	Service			
	Analysis			
	Balancing/managing the whole			
Action				

Table 9: The Framework of Good Leadership applied to sample interviews

The full details of this analysis can be found in Annex 9. The level of match ranges from 95% to 100%. The only element not finding a match was that of culture (which found 2 out of 3 matches).

From this we can say that there is a high degree of validity between the framework presented and the research data.

17.2 Matching to other works on leadership

Another interesting, and perhaps more important, view is to see whether there is a match to other works on leadership. To do this, a table has been constructed using the attributes given to leadership of five leading writers in the leadership field (Boyett, Boyett, 1998). Table 10 shows this analysis by comparing the 23 themes of good leadership from this research to Bennis's basic ingredients of leadership (2009), Nanus's seven megaskills of leadership (1989), O'Toole's characteristics of values-based leadership (1996), Covey's seven habits of highly effective people (1990) and his eight discernible characteristics of principle centred leadership (1991) and finally DePree's attributes of leadership (1993).

Between them all of the attributes outlined in this research find matches with the exception of six – culture, empathy, fairness, responsibility, team and values. It is interesting to note these gaps and this perhaps leads us to a possible conclusion of the difference between leadership attributes, in the abstract, and the themes of good leadership developed through this research.

We have discussed the aspect of culture in detail and its influence on how leadership is enacted and received. As summed up in the research, it is a fact that you cannot lead in the same way in Asia as you would in Africa. Hence an awareness of culture and its influence and an ability to manage cultural influences are necessary attributes for a good leader. Empathy has been clearly seen from the research data to be an important aspect of how good leadership is shared. It has been defined as the ability to identify oneself with others. Throughout the research empathy was a recurring theme of good leadership in its quality of relating to others. It was about being present to the people around, about sharing in a way that was felt, that carried the group in a real way. This research underlined empathy as a major attribute of good leadership. Fairness also emerged as a major theme of good leadership, as good leaders ensured that there was fairness and a sense of justice in the system. The research here showed that fairness gives leadership both strength and position.

	Leadership attributes	Bennis	Nanus	O'Toole	Covey	Covey (2)	DePree
1	Action		Initiative		Be proactive	Synergize	
2	Analysis				Sharpen the saw		Discernment
3	Authenticity					Engage in physical, mental emotional, spiritual exercise for self-renewal	Vulnerability
4	Balance / Managing the whole		Master of Interdependence Organisation design Mastery of Change				
5	Communication	Curiosity		Listening			
6	Confidence						Predictability
7	Courage	Daring				See life as an adventure	Courage in relationship
8	Culture						
9	Decision making				Put first things first		
10	Empathy						
11	Empowerment					Believe in other people	
12	Fairness						
13	Honesty	Integrity	High standard of integrity	Integrity			Integrity
14	Knowledge / Intelligence		Anticipatory learning			Continual learning	Intellectual energy and curiosity
15	Positive energy					Radiate positive energy	
16	Presence	Passion			Seek first to understand, then to be understood	Lead a balanced life	Presence Sense of humour
17	Respect			Respect for followers			Awareness of the human spirit
18	Responsibility						
19	Service				Think win/win	Service orientation	Respect for the future, regard for the present and understanding of the past
20	Team						
21	Trust	Trust		Trust			
22	Values						
23	Vision	Guiding Vision	Farsightedness		Begin with end in mind		Comfort with ambiguity

Table 10: Leaders attributes from Bennis, 2009; Covey, 1990, 1991(2); DePree, 1993; May, 2010; Nanus, 1989; O'Toole, 1996;

Most surprising is perhaps the absence of the aspects of responsibility and team. This research showed unequivocally that leaders, to be good, must take responsibility for themselves, their actions and the actions of the enterprise that they are leading. Responsibility towards the self is mentioned in much of the academic literature as an important theme of leadership, especially by the proponents of emotional intelligence (Goleman et al, 2001). This level of authenticity is required of good leaders. Responsibility is also about taking responsibility for the team, where leaders are there to direct, support and actions of the team and to assume responsibility for those actions both in the short and long term. Likewise, the attribute of team was seen as key in terms of leadership, both in terms of building and developing the members of the team and giving the team a common sense of purpose in working together as a team.

Finally, and even though one writer used the term values-based leadership, the attribute of values did not find a match. Good leadership, the research shows, requires that leaders' values are visible, held and recognisable. People are instinctively drawn to leaders with similar values and want that leaders are clear about the values that they hold and that they hold their team to the same set of values and that there is consistency over time.

17.3 Implications for the validity of the research

The match between the framework and interviews carries over a 95% match. The match between 6 leadership formulations from well-known authors and the research data in this thesis carries just over a 75% match. In the section above we have argued that each of the attributes which did not find a match has a validity based on both the research data presented here as well as the theoretical literature presented in Part 1. Based on this, we can consider that the research data has significant validity.

18. Tracing the Research Journey that led to the Framework for Good Leadership

This chapter presents a fourth round of coding which was undertaken. It creates a coding which respects the nature of story telling in order to see what, if any, were the key principles in each of the stories told. This allows us to deepen the understanding of the research data further by looking at the underlying aspects in the stories people told and in what people focused on when telling stories about good leadership, good experiences of leadership. [Any numbers appearing indicate the number of the interview – or with an “s” the number of the story – from which the quote is taken]. This chapter then presents a model of the Framework for Good Leadership in relation to the outcome of this fourth round of coding.

18.1 The underlying fundamentals of good leadership which emerged from the stories

By the end of Part 3, all the research data had been read and coded three times (for the initial and final dictionary of themes of good leadership and for the dictionary of themes on leadership theories). This gave a depth of knowledge to the research data. Stories, by their nature, are not easy to code and with each analysis of the data it seemed that some of the richness of the stories was somehow being lost in the coding process. In order to respect the nature of the storytelling, a further reading of the research data was made using a summary approach - accepting the subjective nature of such a choice - to see if there were elements which emerged from the underlying constructs of the stories rather than the actual words used. This reading in a way answered the challenge of how to put the right-brained "story" into a left-brained "coding table". This meant interpreting the stories in a way that brought to the fore the underlying sense of what was said.

This approach was designed to respect the nature of the storytelling. While it may be subjective in its nature, this choice - to see what are the elements which emerge from the stories - was felt to potentially offer additional value in seeing if there were some underlying fundamentals in the stories good leadership.

Based on the analysis of this fourth round of coding, 6 elements which we term the underlying fundamentals of good leadership have emerged from this research work. These are humility, expansiveness, partners not followers, long term responsibility, service and enlightened vision. They are not “new themes” but rather place an emphasis on some aspects of the 23 themes defined in this research which particularly underlie the enactment

of good leadership. Neither can these be considered *the* underlying fundamentals of leadership, but rather can be considered to be one set of underlying fundamentals of good leadership when it is put into action.

The following sections summarise the interesting aspects which respondents mentioned along the way through this research under each of these 6 headings. The coding table related to this can be found in Annex 10.

18.1.1 Humility

Despite charismatic, big personality type leadership being something widely recognisable in the leadership literature, the stories presented here of good leaders often were those who were a little bit more humble, a little bit more recessive, and more comfortable with themselves. They do have presence but it's not a big personality presence but rather someone who's very at one with themselves, who deals in a consistent and calm way with all aspects of the organisation, from the smallest problem to the biggest problem. Several people mentioned that good leadership often goes unnoticed unless there is a situation of crisis of change; that good leaders are often in the background and sort of make things happen. Like the quote of Lao Tzu on leadership which is often mentioned, that "the leader doesn't talk, he acts. When his work is done, the people will say "amazing, we did it, all by ourselves!" (Mitchell, 1988). If this is true, then no wonder we have such a difficulty in our leadership world. The multi-billion dollar business that is leadership training and development does not often espouse a humble form of leadership, with the probable exception of Greenleaf's servant leadership (Greenleaf, 2002). In looking through the indexes of numerous leadership books, humility was simply a word that was not listed. Why do we not give value to this while at the same time acknowledging that leaders who move with humility have a greater capacity to listen to and see possibilities for the future?

18.1.2 Expansive – the space to grow

Good leadership offered space; it created and opened the space for the people around to grow. Good leadership was expansive in that it created this space, it widened horizons, and it created new possibilities. Leadership is a combination of many factors; factors that must fit the time and the place and the group – they can be vision, energy, intelligence, the willingness to be part of a team and to let other people be their best, to be open. One person spoke of a leader that was "recognised as being exceptionally intelligent and competent and hard working but I think the qualities that made him a particularly successful leader of the firm were more on the human side really, in that he was a very balanced, calm person and

modest, had clarity of direction and objectives, dedication, hard work, intelligence, a kind of courageous innovation” (9) and that good leadership opened the space for the organisation and people to grow.

So many of the stories of good leadership were of those whose leadership encouraged people to grow and develop personally and professionally. They were stories of leaders who taught and shared their skills and knowledge and gave space and time to those growing up under them. Good leaders widen horizons – either at an individual or organisation, or even context level. Expansive leadership opened time and space to and for others; it shared experience and it supported the growth of others which left them with the feeling that they were better than before.

18.1.3 Partners not followers

Good leaders created teams that worked together rather than followers. “At no point did she position herself as a reference point facing us. She was going the same way as we were, but paving it for us. Not a general ordering its troops but an inspiring soldier like us, a bit braver, less self centred, more ready to serve. Sharing, inspiring, daring; another kind of leader, one who has no followers but partners” (s1). So many of the stories mirrored this aspect of leadership; of leadership that made people feel that they were part of something, that their contribution meant something, and mattered, that they were together part of something.

18.1.4 Long Term Responsibility

Good leadership carried responsibility through to the end, even if that end was years down the line. Good leaders took a real responsibility for what they, and those working for them, did. Good leaders earned trust. They were congruent with who they were. They spoke with authority and speaking with authority was about integrity between what was said and what was done. Good leaders set examples that make people want to follow them.

Above all good leaders ensured that those around them knew, and felt safe in, the fact that the leader took active responsibility for the vision being enacted and the work being undertaken.

18.1.5 Service

While service did feature as a theme, it underlay many of the other stories aswell even if it was not described as such. There seemed to be an element of service in good leadership, leaders putting themselves in that place where they become the one who serves the team in helping them reach the vision or goal. This entailed leading by example, that the leader can

put themselves somehow last, in service of not just people but in service of the purpose, in service of the aims, service of the goal. The leader makes sacrifices on behalf of that but somehow in making the sacrifices “you find life yourself, you think that you’re sacrificing yourself, your life but in fact you discover you’re the one who’s gained” (8). Leadership was about being in community and being responsible and thus able to respond in a way that served the greater good of that community.

18.1.6 *Enlightened vision*

Vision, naturally, was an important theme. Good leaders built visions that were not only clear, but that are appropriate and well communicated; they seemed to have the capacity to build stories for the future that give people choice and possibility, a wider horizon with which to see the possibilities of the future, an enlightened vision which brings more than what is presently seen, and brings with it a sense of service to the future. Leadership is about taking fuller responsibility when the leader’s skills and their perspective lets them see things others can’t - which many would call intuition; it is about assessing the risks and possibilities; it is about communicating effectively and designing with others a way forward.

So within the stories gathered appear to be six underlying elements which come over and over again. This is what we have tried to capture in re-reading the stories when creating the “lollipop model”. In the following section we discuss these further in relation to the 23 themes of good leadership which have defined in this research.

18.2 The 23 themes of good leadership and the 6 underlying fundamentals

As described in Part 3, 23 themes of good leadership have emerged from the direct analysis of the research data. Additionally, on this fourth reading of the data, 6 underlying themes have now been identified. These were often implied in the stories rather than being directly spoken about, which justifies the choice of a fourth round of coding.

We have seen within these stories that there are underlying elements which appeared over and over again. Leadership being carried with humility, leadership which is expansive, which helps people and organisations grow. Leadership that is responsible, that carries the long term consequences of their actions. Leadership as a service, leadership as building and carrying of vision and leadership as a partnership rather than the old leader-follower view. These few additional comments taken from the research show the width and depth that good leadership has.

These complete results are set out in Table 11 below.

	23 themes of good leadership	Underlying fundamentals
1	Action	Humility Expansive Partners not followers Service Enlightened vision Long term responsibility
2	Analysis	
3	Authenticity	
4	Balance / Managing the whole	
5	Communication	
6	Confidence	
7	Courage	
8	Culture	
9	Decision making	
10	Empathy	
11	Empowerment	
12	Fairness	
13	Honesty	
14	Knowledge / Intelligence	
15	Positive energy	
16	Presence	
17	Respect	
18	Responsibility	
19	Service	
20	Team	
21	Trust	
22	Values	
23	Vision	

Table 11: The 23 themes of good leadership and their underlying fundamentals

As we have seen in the discussion in Part 3, the results of the 23 themes of good leadership which have arisen from the research were put together into a Framework of Good Leadership. This framework shows the fundamental elements which must be present in order for good leadership to be enacted. From Table 11 above, we see 6 elements which underlie these in the act of good leadership. The fact that each of these elements is put into action is what allows good leadership to become present.

The ability to build the leadership framework justified the choice made at the beginning to leave the research frame open to the stories being told. It meant, as far as is possible, putting no bias in the collection of data as the interviewees had complete freedom of what they chose to tell as a story and how they chose to tell it. It has meant that the themes which this research has been able to frame have been generated from this open space.

The Framework of Good Leadership was created to show the interaction of these 23 themes at the three levels of leadership which were defined as self, team and vision. Figure 6 below presents a model of these research findings and the link between the underlying fundamentals and the 23 themes of good leadership. We can now define good leadership as being leadership which acts, and interacts, at the level of self, group and context and which manages the related fundamentals at each of these levels.

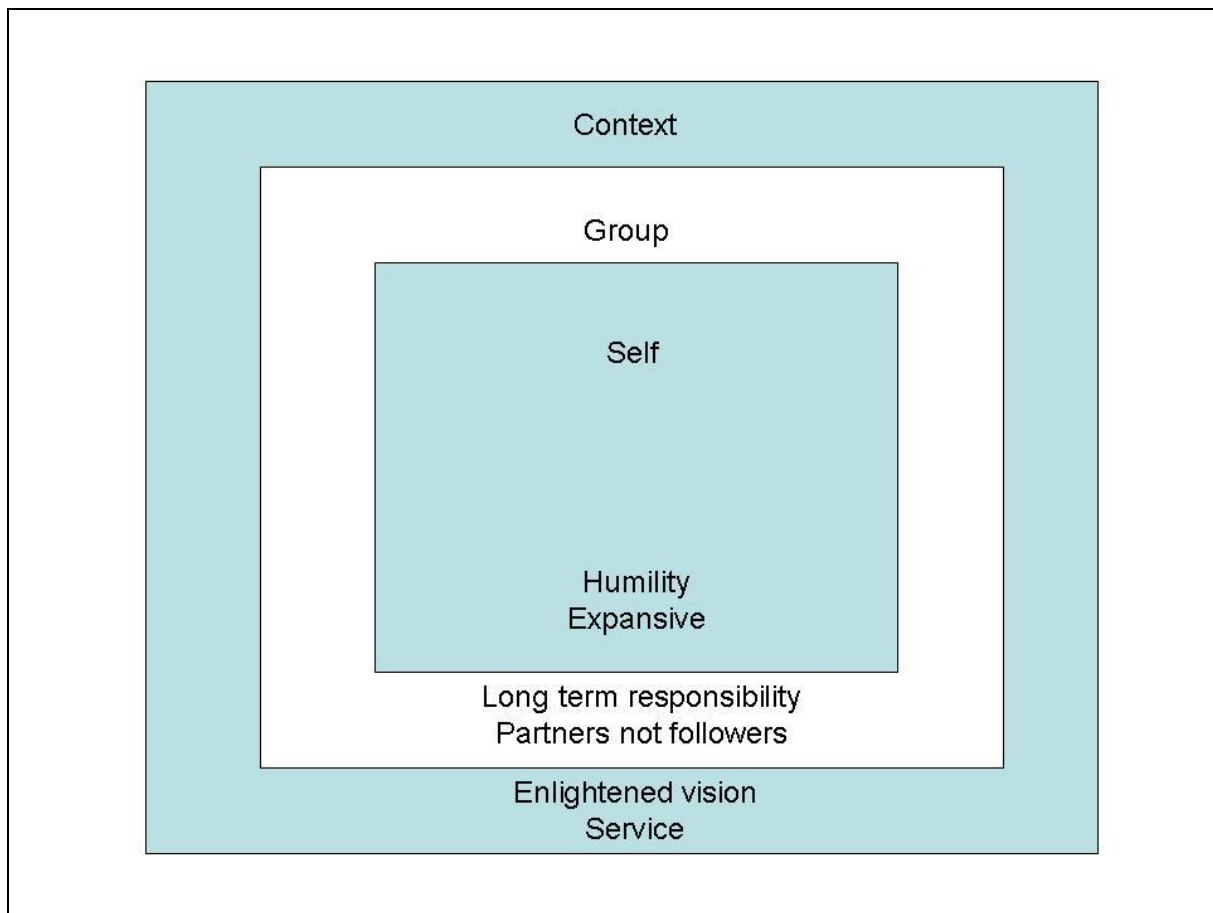


Figure 6: The link between the Framework and the underlying fundamentals of good leadership

Have we come up with the definitive Framework of Good Leadership?

Probably not, as the science of leadership is as complex as the people involved. But what this model does offer is a realistic and transmittable view of good leadership and the elements which should be put into practice in order for good leadership to be enacted.

We have mentioned above, that the “good” in terms of how leadership is experienced and enacted lies in the ethics and moral justification which the leader uses and which gives momentum to the leadership; the respect and service with which a leader acts in the role will determine that outcome. It is interesting to consider that the framework presented in Figure 6 now actually ensures that leadership is good. It allows the practitioner to move away from a reliance on ethics and morale justification to make leadership “good” to an actual set of measurable elements which, by default, gives good leadership.

19. Discussing the impact of the research in relation to the influencing factors of leadership

This chapter discusses the impact of this research in relation to the three influencing factors on leadership discussed in Part 1, namely leaders and followers, leadership presence and the debate on leadership versus management. At this stage it is felt to be important to return to these influencing factors in light of the research data in order to see what the research data has to offer, if anything, in terms of furthering the debate.

19.1 Reframing “followership” to “partnership”

“In general I would say 95% of people look for leadership even though today it’s group dynamics and democracy and all that jazz; but basically people want leadership” (26). From the research, the leadership which is described as good contains words like humility, respect, and communication, listening and setting an example. We are far from the original theory of the great big personality (as has been discussed earlier in Chapter 16) that takes the leadership and owns it, while the followers fall into place behind.

If we look closely at how the leadership framework has been built and the elements it contains, there are a high proportion of words which lead us down a more humble path of leadership rather than a path more typical of the great leadership personalities. People spoke about leadership as achieving goals while taking care of others. Followers spoke about learning, growing, becoming themselves better leaders through the leadership they experienced.

Considering "good leadership" as a research focus seems to have confirmed the place of the leader as a team player and that their effectiveness comes from their ability to see “the extraordinary when most see only the ordinary” (Hill, 2004:125). The use of the term “good leadership” was not by accident. Here the word “good” has referred to both ethics and competence and these two senses to the word good form a logical conjuncture and allow the practice of good leadership.

The research clearly agrees with those who maintain that leadership always takes place within a relationship (Hollander, 1992; Howell, Shamir, 2005, Kellerman, 2007). It agrees with the tripod put forward by Bennis (2007), placing the follower as a key construct in any leadership. The research data shows clearly the interrelationship that exists, the two-way, dynamic process which flows between leader and follower. It reinforces Follett’s (1924) idea

of co-creators working together to serve a shared purpose and with Mintzberg's (2004) idea that good leadership creates community.

Throughout the stories of good leadership were found followers who felt they grew, both personally and professionally, through experiencing good leadership. Good leadership was real two-way process that involved trust, confidence, presence, and empathy; where the follower felt respect, was given responsibility and was part of a team that was going somewhere. If we refer back to the element of interrelatedness of which we spoke earlier and match this to the underlying fundamental element of "partners not followers", we see followership, as well as leadership, reframed in a new light.

The model integrates these aspects of followership through the fact that it is the stories which have defined the themes. While there are stories of leadership told by leaders in the research, all 52 respondents told at least one story from the position of follower. Hence we can conclude that the model presented in Figure 6 is coherent from the point of view of the follower. Leadership is an offer, an offer that can be accepted or not; good leaders know this and ensure that those that take up such an offer become partners, members of a team rather than simple followers. This, the research shows, is good leadership in action.

19.2 Leadership presence – the real power which a leader brings

Good leaders work within the Framework of Good Leadership through their presence, the depth they have and the grounding they hold. We can define presence, based on the elements found in the research, as a leader's ability to be stand in who they are in the reality of the context, in the reality of the group, in the reality of the organisation; the ability to be present in the moment, the ability to be present to the people around them. The second aspect is termed depth – this is the knowledge and skill and experience a leader carries with them; it is the wisdom which they have accumulated and are willing to share. The third aspect is termed grounded. Being grounded can be defined as the ability to hold space and time for others through the ability of being present in the self and connected to the group and context; as a leader's ability to stand in who they are, their roots and their history and being able to share that. It is the strength of their learning from the experiences of life. It is the roots that hold a leader steady as they move in life and which allows them to be present to others. Together these three aspects make up the leader's energy field; this is the energy that they hold and it is also the energy that they share; it is the invisible field which they carry around with them and which is felt as they move. Leadership presence is fundamentally about these three things.

We have seen in Part 1 leadership presence defined as the “ability to connect authentically with the thoughts and feelings of others, in order to motivate and inspire them towards a desired outcome” (Halpern, Lubar, 2004). This research would seem to challenge this definition as being too narrow as it talks about connecting and moving, but not of the innate power and depth of presence. Presence indeed does include the ability to influence and the ability to move people. The research data would agree with the idea that leadership presence cannot be linked to charisma and speaks of presence as having a deeper connection to others, to the context and to a sense of service. As science has shown us that there is no such thing as a neutral position (Gunn, Gullickson, 2005), we can say that leadership presence, or the energy field which a leader carries with them, has an effect. Throughout the stories, the presence of the leader is felt and affects the outcomes, especially in respect to the personal relationships and the building of teams.

It is a leader’s presence, grounding and depth that can make a leader real – it is the putting of all that into action that makes a leader powerful. It is this which allows leadership to be put into motion, which allows the giving of vision, of shape, of rhythm to an enterprise and allows this to be shared with others. This is what allows the communication and movement between the three levels to happen, to be fluid and to be in tune with the reality of the needs of the vision and context. This is the real power of good leadership, and perhaps the reason why, when this is present, that the theme of power so often present in the leadership literature, found no place in this research. Power – as a power over followers – seems to be transformed when looking at good leadership into a power of presence rather than a power of leadership which empowers.

19.3 Leading versus managing

Within Part 1, the question of leadership versus management was discussed in detail. The stories which we have seen above relate specifically to good leadership. They contain the elements traditionally associated with leadership such as focus on the future, creation of change, creation of culture, establishment of an emotional link and the use of personal power (Nahavandi, 2006:18). Whilst clearly about leadership, the stories contain interrelated elements which would agree with Kotter’s (1990) expression that there is leadership in management (the motivational part) and management in leadership (the implementation part). The leadership framework which has been built out of the 23 themes emerging from the research clearly shows this by including a complete range of elements which enable the managing of the whole enterprise.

We have offered a possible definition of good leadership above as being leadership that acts, and interacts, at the level of self, group and context and who manages the related fundamentals at each of these levels. It is within this definition that we can perhaps see one possible conclusion to the leadership versus management debate – that good leadership manages as much as it leads; good leaders must balance and manage the whole of the enterprise they have taken the responsibility to lead. This lends credence to the discussion that the management elements of leadership should not be seen as second class citizens to the leading elements and would support the view that this superior/inferior differentiation must be challenged (Toor, Ofori, 2008). Leaders must be able to manage well, just as managers must be able to assume leadership roles when necessary. Leadership without structure leads to chaos and in the long run cannot sustain organisations (Capowski, 1994).

At this stage it is perhaps useful to look at the 23 themes presented of good leadership and see what the research data has to say in the "leadership versus management" debate. To do this a table was drawn (see Table 12) based on the following rules which were used to make the judgements within the table:

- that the attribute is deemed in the literature to be necessary to leadership or management
- that based on this research all 23 attributes are seen to pertain to leadership, therefore all 23 were automatically added as pertaining to leadership
- in a review of the academic literature, each attribute was further researched to see if it pertained to management (see Annex 8 for full details)

If reference was found that an attribute pertained to management, then it was moved to the middle column

Using these rules, Table 12 was thus constructed. It shows five attributes that received no mention in the management literature - authenticity, courage, presence, service and vision. Can we consider that these are the attributes which differentiate leadership from management? All other themes are present in those who must lead and also in those who must manage. To take the example of culture – leaders must take this into account in how they lead, what they do and the way they communicate; equally managers must do the same otherwise they cannot manage to achieve the appropriate results in the context they are in.

Leadership (attributes application to leadership only)	Both (attributes application to both leadership and management)	Management (attributes application to management only)
	Action	
	Analysis	
Authenticity		
	Balance / Managing the whole	
	Communication	
	Confidence	
Courage		
	Culture	
	Decision making	
	Empathy	
	Empowerment	
	Fairness	
	Honesty	
	Knowledge/ Intelligence	
	Positive energy	
Presence		
	Respect	
	Responsibility	
Service		
	Team	
	Trust	
	Values	
Vision		

Table 12: Leadership versus management and the 23 themes

In building the reference table for management attributes (which can be found in Annex 8), there was certainly some difficulty in finding information. Management and leadership are very mixed subjects - one just has to search "management" on the "Business Source Complete" webpage to find the vast majority of information refers to leadership rather than management. Indeed Mintzberg (1990) talks of a leader role in management which serves to confuse the debate further.

With this in mind, a conclusion that could be drawn is that the "leadership versus management" debate is slightly stale or as one writer puts it - this debate simply "gets us into trouble" (Pritcher, 1997:154). To say that managers are administrators and leaders get organisations, and people, to change (Maccoby, 2000) simply does not "hold water" as an argument in today's organisational reality. There are simply no leaders who don't manage, and I would be hard pressed to find a decent manager who doesn't lead. Leadership in today's organisations is a process where the leader is architect, coach and manager of their organisation's vision and how that is implemented and lived. Leadership and management processes are different but do not necessarily involve different people. The results of Table

12 are interesting to a practitioner - the five differences are not what would be instinctively thought. However, when one considers the stories which have been told of good leadership, it is interesting that these five aspects stand out as marked expressions of what distinguishes a good leader.

This small analysis underlines the fact that while it may be the same people undertaking an inter-changing management and leadership role, there are differences in the authenticity, courage, values and presence we expect from a good leader; we also expect a sense of service and vision. These are what make the difference between someone who is managing an organisation and someone who is leading it. Leading and managing are different, but this research shows that they should be combined in order to arrive at a state of good leadership.

20. Modelling the Power of a Lollipop

This chapter brings together the research findings as presented over the last 19 chapters and presents these findings in a coherent model which is termed the *Lollipop Model of Good Leadership*.

20.1 The Lollipop Model of Good Leadership

The prologue of this thesis presented a story of a leadership moment which had an impact. The journey since writing that story has taken us towards being able to answer the research question which this story and this thesis posed - are there underlying fundamentals or constructs of good leadership which allow it to be enacted and be effective across contexts, cultures and organisational types?

In terms of looking at good leadership, the research findings presented in this thesis offer us a rich array of results:

- 23 themes of good leadership have been presented and which we can consider as principles which a good leader has to hold (see Table 2);
- 6 underlying fundamentals have emerged from the data which must permeate the actions of a good leader (see Table 11);
- The leader's field - 3 guiding principles of presence, depth and grounding which have been put forward as a definition of the leadership field that a good leader must carry with them (see 19.2).

These together can be considered the outcomes of the research data analysis which describe what is good leadership has it is enacted in reality.

But how do these interact together? If we are to model these three research outcomes, we can put forward the idea of a Lollipop Model of Good Leadership based on the research. This is presented in Figure 7 below.

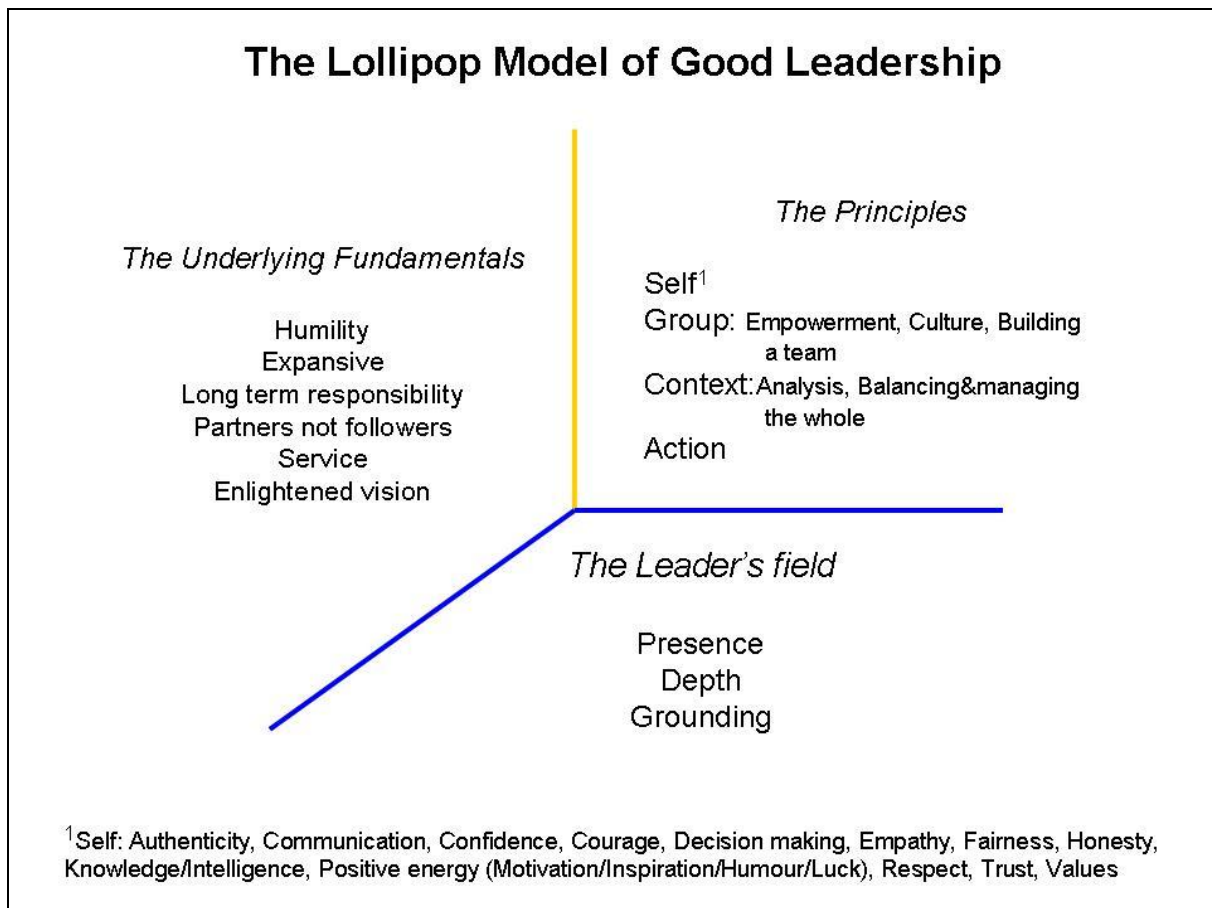


Figure 7: The Lollipop Model of Good Leadership

How I would have liked to come up with the 3 Keys, or the 5-D's or the 7 magic principles! Something short; it would have been nice, and easy to show and teach and explain. But the research shows that good leadership is a complex task, it has many facets which all play a role in the outcome.

The three levels defined in the *Framework of Good Leadership* (that of self, group, context) show the multi-level functioning of leadership. The theme of action underpins the model, as without action, none of these principles are worth anything. The fourth, more alternative process of coding, undertaken Chapter 18, gave 6 underlying fundamentals of good leadership. These can be considered as factors which underlie leadership and which, when present, lead to good leadership being experienced by others. These are what make good leaders exceptional.

The leader's field (as discussed in 19.2) offers three *energies* which good leaders need to move with. I used the word "energy" with some caution but allow me to turn to physics to explain. Energy can be defined as the property of something which dictates its potential for

change, a field, the ability to transmit a force by distance. From Aristotle to Newton to Einstein, all have acknowledged the fact that “every object in the universe exerts a gravitational pull on every other” (Baker, 2007) which means, if we parallel this to human interaction, each person will feel the other’s presence. This field is in reality present in all human interactions, though we are not often aware of it. Leaders are aware of the effect their energy field has on a situation and can consciously use that to enact the principles good of leadership.

The model presented in Figure 7 is thus the formulation of the research findings on good leadership and presents one model of what is real, good leadership in action. It is an answer to the research question posed in Chapter 6 of whether there were underlying fundamentals or constructs which allow good leadership to be enacted and be effective across contexts, cultures and organisational types. The answer is yes, there are and this is modelled in Figure 7. This model is felt to offer a leadership which is real, that has real impact for real people with real outcomes, and that makes real business sense.

20.2 The Implications of the Lollipop Model

The Lollipop Model presents a view of leadership which complete in the sense of covering all the aspects which make up good leadership. The model shows three facets which make up good leadership. Firstly what good leaders have to do, the principles which a leader has to ensure and enact in their leadership; secondly the fundamentals underlying good leadership, the why of the act of leading; and thirdly how to be, how to hold good leadership, the leader’s field of presence which they bring with them.

Thus the model gives not just the elements within each facet, but more importantly offers a unique 360⁰ picture of what makes leadership which is good and which can be experienced as being good by all involved. Thus the implications of the model are substantial:

- The model offers a set of underlying fundamentals which make leadership good. While it cannot be considered to be *the* definitive list, it is one balanced list which can be enacted.
- The model offers a set of principles or themes of good leadership which a leader must ensure are present in order to act as a good leader.
- The model offers a definition of the leader’s field of presence which ensures that the leadership enacted can be felt and shared.

The strength of the model comes from this complete picture of what makes up good leadership. It challenges the fashionable leadership authors who can bring leadership down

to a few essential ingredients as we have mentioned earlier. Rather it shows the complex nature of what it means to be a leader, the self-knowledge it requires, the depth it demands, the vision it must hold and the sharing with and respect of others which is the essential basis on which good leadership can be enacted.

21. The implications of this research for the discussion on good leadership

This chapter looks at the implications of the research findings presented in this work in terms of research on leadership.

21.1 What the research findings offer us in terms of leadership theory

While not the main focus of the research, the depth of academic review presented in Part 1 and the choices made in the construction of Table 1 offered the possibility to analyse the research data in terms of leadership theories. The process of data analysis has been explained in detail and the results presented in Chapter 16. These results have challenged some of the choices made in Part 1, most significantly in terms of the leadership theories which were eventually left out or added to the list of currently applicable leadership theories as presented in Table 8.

Interestingly the research data has allowed the construction of a table of leadership theories which could be considered to be applicable to today's environment and thus gives the current-day leadership researcher some hints in where to focus research efforts which can have a practical implication in the practitioner reality of leadership. This being said, this research has focused on *good leadership*; thus there is a natural bias in the table which may limit its application to situations where good leadership is to be studied. This is not to say that the other leadership theories contain "bad" leadership, but rather that when discussing good leadership, these theories presented on the right side of Table 13 are considered to be more appropriate in how good leadership is enacted.

Leadership Theory Chronological list	Leadership Theory Currently Applicable list
Great Man	
Trait	Trait
Behavioural	Situational/Contingency
Situational/ Contingency	Path-Goal Theory
Path-Goal Theory	Charismatic
Charismatic	Transformational
Transactional	Cognitive
Transformational	Servant
Cognitive	Authentic
Servant	Cross-Cultural
Authentic	New-genre leadership
Complexity	Leader-member Exchange (LMX)
Cross-Cultural	
e-Leadership	

Table 13: A comparative table of Leadership Theories before and after research

It has been interesting to note the relative lack of significance which leadership theories seemed to have in the reality of the field. Again, while it was not a direct question, the detailed analysis of the research data could mainly only cover leadership theory by implication. Could this mean that leadership theories have little relevance in the workplace and belong more to the realm of academia rather than practitioner reality? Thus one implication of this research is a view of leadership theory which must become closer to the practitioner world in terms of its practical application. Through Table 13 we see the potential areas of leadership theory which have applicability in the field and this may help and encourage future leadership researchers to ensure practical application of theory, without which the theory has limited use.

21.2 What the research findings offer us in terms of good leadership

This research has offered a *Framework of Good Leadership* which models the 23 themes of good leadership which has arisen from this research. More importantly, it offers a model of good leadership, which we have termed the *Lollipop Model*, which shows the full picture of what leaders have to be and do and hold if they are to be good leaders.

If leadership is about an act “which leaves the world a better and different place, that is you lead people in new directions, to solve problems and make new things happen” (Moss Kanter, 2002), then the leadership framework and model which we have put forward from this research offers the potential way to do that in everyday practice.

This enormous challenge which comes with embodying *good leadership* which the model shows is perhaps one of the reasons it is difficult to find. Authors often have discussed whether “leaders are born or made or some combination of both, it is unequivocally clear that leaders are not like with people....it would be a profound disservice to leaders to suggest that they are ordinary people who happen to be in the right place at the right time. Maybe the place matters, but it takes a special kind of person to master the challenges of opportunity” (Kirkpatrick, Locke, 1991:59). The stories told from the research show that good leadership is a rather humble profession if done well. The research here seems to disagree with Kirkpatrick and Locke and argues against the idea of a “special” kind of person who can become a good leader, but rather puts forward the view that anybody can do it if they are willing to hold the weight of service and selfhood to the extent to which the model requires.

While writers would argue that a new dynamic of leadership is required to meet the complexity of today’s organisational environment (Marion, Uih-Bien, 2001; Osborn, Hunt, 2007; Uhl-Bien et al, 2007), this research shows rather that good leadership is an act which

remains steady in spite of the changing level of complexity in the environment or in the organisation. Some research has tended to indicate that leadership often comes down to moments of chance which are exploited (Brown, 1996) in a way that consolidates a vision into action. The Framework (Figure 5 and 6) and Model (Figure 7) of Good Leadership which have been built are not affected by varying levels of technology or contexts; they would appear to remain steady across contexts and cultures. As we have discussed in Chapter 10 (with the fact that the themes like power and managing uncertainty were dropped from the final dictionary of themes) good leadership seems to offer a stability around which aspects like uncertainty, complexity and changing environments seem to be managed well enough for teams to be able to deal with them in the normal course of work.

We have mentioned that one of the reasons put forward for leadership theories failing to have a positive impact in the practitioners' reality is that many of them do not take into account the complexity of today's organisations. This research would indicate that complexity is not a factor in determining good leadership. If we take the physicists point that within complexity and chaos there is a subtle form of order (Briggs, Peat, 1990), perhaps good leadership acts as, and offers to be, the point of singularity around which that order can form.

The idea that good leadership takes place on three levels of the self, the group and the context, tends towards agreeing with Drath et al (2008) who state that the current leadership ontology (made up of leaders, followers and their shared goals) narrows the view of leadership unnecessarily. The framework presented here does keep a very similar ontology but holds the 23 themes as the basic tenants of good leadership. Perhaps most interesting is the model's potential ability to be beneficial across contexts and cultures. This may go some way to address what many consider as a failing of traditional leadership theories to take culture into account. While culture is a factor, it is but 1 of 23 and the others hold across cultural differences. This would imply that the leadership framework which has been built can be valid across cultures.

In all of this research, the focus has been on the positive side of leadership. While we have discussed Kellerman's (2004) argument that leadership literature has an inherent positive slant, we have put forward our reasons for choosing to focus on the stories of good leadership because of the research's aim to see if we could find the fundamentals which underlie good leadership. As mentioned before, it has been a conscious choice in this paper to focus on "good" leadership without defining what "good" means. There was a purpose in not using an existing framework, and a risk that as a result the outcome would give nothing. Fortunately, this did not happen. This choice has, in fact, given us the chance to put forward a framework for good leadership which lets us look at its underlying fundamentals.

We have not tried to hide the basic fact that the same leadership skills, attributes and theories can as easily be used in a manipulative fashion for the benefit of the leader as they can be in a respectful way for the good of a collective, but we have, through structuring the research as we have, collected the data necessary to show that by framing leadership as we have done in Figure 6, we ensure that good leadership can be enacted that is absent of manipulation for the benefit of a single individual. Linked to this is one of the surprising outcomes of this research which has been the absence of power as an element of leadership. No one is naïve enough to think that power, authority and influence are always used well; they can as easily be used badly. But the research seemed to indicate that good leadership used it in such a way as for it not to be felt as power but rather empowerment.

21.3 The Implications of this research

There are a number of practical implications which this research gives:

- The validity of researching “good leadership” is high; it gives a set of data that can focus on this aspect of leadership and has given some clear results enabling a modelling of good leadership.
- The validity of using storytelling as a research method is high.
- The strength and depth of the research data coming from the website is clearly weaker than the depth that can be extracted from the traditional qualitative research method of the one-on-one interview. It poses a warning note of caution for those who would use this method as the only source of research data.
- The difficulty for people to find “good stories” of leadership merits further research due to the consistency of comments which came from all the various types of organisational setting and cultures. This is merited in order to understand why, when the majority of leaders do try their best, so much of what they do is “experienced” as being poor.
- The theories of leadership which continue to be the subject of academic research may find more value in using a table of leadership theories as presented in Table 8 rather than that of Table 1. This would allow a great practical application to the practitioner field.
- The *Framework of Good Leadership* (Figure 5) and the *Lollipop Model* (Figure 7) which have been proposed in this research have scientific validity. The ability to be

able to formulate this research into a teaching package will be further proof of its use in the practitioner's reality.

- The *Framework of Good Leadership* which is further developed in Figure 6 actually ensures that leadership is good thus allowing the practitioner to move away from a reliance on ethics and morale justification to an actual set of measurable elements which gives good leadership.
- The *Lollipop Model of Good Leadership* (Figure 7) has scientific validity. The research question posed can thus be answered positively, that yes it is possible to define a model of good leadership which can allow good leadership to be enacted and be effective across contexts, cultures and organisational types. Its potential would merit further research in the field to ensure coherence and a complete match. The aspect of "leadership field" as presented in this model also merits further research to strengthen its validity for the practitioner reality.

These eight points made above can be considered to be the implications of this research.

22. Conclusions

The stories told within these pages cover a myriad of contexts, situations, moments in time, types of organisations, and ways of leadership. But common throughout has been the figure of the leader appreciated for being genuine, for being true, for being authentic; of leaders who were really present to themselves, to the team, to the context, to the vision and who shaped how all of these evolved over time.

One of the original aims of undertaking this thesis was to try and look at the wealth of knowledge available about leadership in the academic world and to bring it into the everyday reality of the practitioner, for both leaders and followers. The idea to use storytelling came from the lollipop story presented in the Prologue and the power of stories to allow people to give their own account of moments of good leadership from their own experience, without considering what should be the "right answer". The idea to focus on good leadership was in order to see if there are underlying fundamentals or constructs to the act of good leadership.

Therefore this work has looked at leadership, at good leadership and what is it that makes it work. After delving into the wealth of academic material available about leadership, I found myself much better informed than before and yet was left lacking something that could be useful in the practitioner reality in which I lived, something which I found passionate enough to be worthwhile putting into practice. The solid academic body of knowledge served as a platform to go out and ask a very basic question – to tell me a story about good leadership. The overwhelming response that this was a difficult question to answer left me somewhat dismayed about the state of leadership in our organisations and our enterprises. Why had the incredible investment in the study of leadership both in the academic and business world left us with only a handful of good examples and, it would seem from people's responses to this research process, an incredible wealth of bad examples of leadership.

Accepting the challenge of a research process that looked at good leadership was the first step in the learning process. To follow the intuition that this was the right way to frame the research, while at the same time accepting the risk of ending up with no useable data, was a step into the unknown but one which served to put no author-bias into the process. The interview process and the research website (www.leadershipstory.org) created for this research gave 52 complete sets of data, crossing 16 different nationalities and all continents. This gave a rich view of good leadership in action and what that means.

The creation of the initial dictionary of themes for good leadership was a process deeply rooted in the existing academic literature. Here the first surprise came in terms of the

elements which were defined in the initial dictionary but which found no correspondence in the research data. The fact that managing uncertainty and power did not arise as themes in any of the interviews were perhaps the biggest surprises. So much of the academic discussion focuses on these aspects as major leadership factors. The conclusion which I have drawn, after analysing in detail the data, is that good leaders use power well, wisely, with a certain respect and humility. Therefore “power” as an issue became non-existent in the stories told of good leadership experiences, and validated nicely Follett’s (1924) “right use of power” as was discussed in early chapters. Similarly, uncertainty is supposed to figure prominently as a challenge to today’s leaders. The conclusion follows that drawn in respect to power, that good leadership manages uncertainty in such a way as to create sufficient security for the group and context around them in order for it to be manageable.

The work of coding according to the initial dictionary of themes, and re-coding according to the two final dictionaries (one on good leadership and the second on leadership theories) meant that every word and line was coded three times. This gave a depth of knowledge of the material which produced deeper information after each round. The 23 themes which, literally, grew out the initial round of coding became the basis on which the final coding took place. In analysing the resulting data and working to see how each theme fitted together, a *Framework of Good Leadership* grew which has been presented through its various stages in Figures 1-5. A fourth round of coding added 6 overarching elements of good leadership which underlined the stories and were seen to represent some fundamental principles of good leadership (Figure 6).

By studying good leadership, we have managed to build a framework to show the structure of good leadership and the principles that are needed to ensure that the result is in reality good for the whole group of stakeholders. Through further analysis of the research findings in terms of the themes of good leadership, the underlying fundamentals and the idea of leadership fields, a model of good leadership has emerged from this research, which we have called the *Lollipop Model*, and is presented in Figure 7.

That the study of good leadership gave significant results was a relief; that it could be modelled is felt to be a contribution to the body of knowledge on leadership. The framework and model presented in this research are felt to have feasibility in practice. They can be shown, explained, built upon and put into practice by anyone, at any level, in any context. By integrating culture and context into the model, it makes them explicit and thus they become simply other elements to manage. Thus the Lollipop Model could be considered to be a model of good leadership which is applicable and effective across contexts, cultures and organisational types.

In my search for other “lollipops”, I didn’t find equivalents as such but I found something more powerful – a reflection of what people consider good leadership to be. The act of offering a lollipop was the act of being present, the act of being grounded in the reality of the context, of meeting each individual in a real way and sharing something. Leadership, good leadership that is, seems to be rather similar.

If good leadership is so simple, why has our organisational world not quite yet figured it out? At a time when management charts, ethical codes of conduct, leadership training are present all over the organisational world, why are the good examples of leadership so rare and so difficult to find. Here we have presented 52. From them we have decanted a little bit of wisdom, of knowledge and experience that points us in a simple, rather humble direction.

And perhaps that is part of the problem. Leadership – the really good kind – is a rather humble profession. Humility is perhaps the least quality which one would expect, and certainly not often mirrored in the type of leader that tends to be promoted. Today’s leadership theory and practice is built on the foundations of a theory of leadership still known today as the great men and great women. The tracing of the development of leadership theory shows that this is common to all leadership discussions. Perhaps our roots need to change and our theoretical constructs need to be reconstructed with something new; for this reason we have constructed a table of leadership theories (Table 8) to reflection this practitioner reality. Perhaps from there, the learning which this research journey offers can be better integrated.

One of the people interviewed used the term “the trust to follow”. By the end of this research I found a description of leadership that spoke to me – of trust and respect, of teams, of transparency, of people, of growing, of developing; of vision, of luck, of humility, of service. In the end the lollipops I found were the 52 stories which were shared with me; moments in time when good leadership was real; where real people connected in a real way to a real vision of which they could be part. Good leadership stories spoke of times when things flowed, when through dedication, hard work and real investment rewards were reaped – nothing comes from nothing, nothing comes for free. Good leadership appeared in any moment, where through sensitivity to the context leaders moved with real power, in service to those around them.

The really good leaders are often not the most vocal, not the most visible. They were the ones who had the great teams, the ones that cared in a 360⁰ circle, internally and externally; they were the ones who smiled in the morning knowing that they are key creators of good environments; they were the ones who valued the new; they were the ones whose teams remained solid whatever the changes they had to manage, where the word burnout was not

needed, where power was used wisely and well and where time and space were present and appropriate.

Good leadership is not a complicated act but it is highly demanding. It demands utmost honesty; it demands clarity of thought, of vision, of service; it demands respect and communication and transparency; it demands trust and the earning of it; it demands care of the vision, of the team, of the context; it demands humility and the ability to listen and to help others grow; it demands hard work and energy. That effort, that sharing - the distribution of the lollipops - that being real and honest and present is what made these moments different. The act of leadership being the act of giving these moments' direction, momentum, of bringing people together and building the teams that in turn went on to build great things.

The initial research question was to see if there were underlying fundamentals or constructs which allows good leadership to be enacted. The Lollipop Model of Good Leadership is the evidence-based answer which this research work offers to that question.

22.1 What can be learnt?

In this research journey I learnt that good leadership is something real and something demanding of the incumbent. Whether leaders are born or made is perhaps not the good question – do individuals have the courage to choose to be a good leader? That, perhaps, is the better question. The Lollipop Model of Good Leadership shows that for good leadership to take place there must be an authenticity of the self which comprises a large number (23) of elements which are each challenging in their own right to hold and embody. The challenge doesn't stop there – at the level of the group, good leadership demands a willingness to empower, in a real way, the teams that are built; allowing the work to take place in a time and space where each individual finds their place according to their needs and talents. And finally, good leadership needs to embody the vision of the enterprise, needs to take into account the continuing analysis of the context and the organisation in order to ensure the continual fit to reality while at the same time balancing and managing all the interrelating aspects of the whole of the organisation. It does so in service while ensuring that all these elements are enacted, i.e. put into action. This action is what makes good leadership powerful.

I learnt that good leadership carries a certain degree of humility with it; that because of this it is often not so visible, and perhaps not valued to its fullest; that good leaders give you power, empower you not just to do the job at hand but empower you to do something more, be something more. I learnt that it is this which is their power - they see more, further and then

take you there with them. In turn, I also learnt that this aspect of good leadership is somehow expected and that's why it doesn't get recognised, and why so many only recognise stories when power is robbed.

I learnt that good leaders have partners not followers. They create teams around them who are empowered to fulfil the vision; that good leaders walk together with their teams, assuming the direction and responsibility when necessary while at the same time opening the way for others. That good leadership is about being generous, being ready to help others grow and develop, and about being ready to serve while at the same time being inspiring.

I learnt that good leadership is expansive, it creates and holds space in which others, and organisations grow; and it holds the responsibility for all the aspects of what is led.

I learnt that good leadership has an innate sense of service embodied into it and it is a lived sense of service that inspires others; that service must also be towards the wider community in which the organisation sits.

I learnt that good leadership makes good business sense; that they carry a bigger picture than others see; that they have the ability to open space to a more enlightened vision and are able to share that. I learnt that we should be looking for these kinds of leaders if organisations are to really be able to operate in the increasingly complex world which organisations face both in terms of markets, of technology, of the search for the best people, in building the best teams, in achieving a visioning of the future that offers something tangible and sustainable.

Good leadership takes courage, demands investment and in turn offers rewards to those with the courage to take that path of leadership. In the end, this work offers 23 themes or constructs of good leadership, 6 underlying fundamentals, a definition of the leadership field and most importantly a model that offers a picture of a real kind of good leadership that can be used, discussed, taught, put into practice. At the end it offers something I can live by; it offers a way of looking at leadership which is real, is tangible and a model of what real, good leadership should be.

A lollipop anyone?

Epilogue

By the end of my mission in Bosnia, I had distributed 3,825 lollipops, in many settings - the office, in the places I visited, places and people torn by the savagery of war and - *as I remember it* – each time making an offer of something more, a bigger picture in which people found their own space and safety to move.

What continually impressed me throughout this research was the depth and importance that good leadership brought to each individual. No one talked of getting more, making more money for themselves, getting promoted; rather they talked of growing, developing, sharing, building a vision of something bigger than they would have been able to see or do on their own; they talked of being challenged, being safe, being allowed to make mistakes, of having space and being encouraged to grow. They all spoke of good leadership which made good business sense; that the business was better because they were better. Respect given, humility shown, an enlighten vision shared; partners not followers; a team created that left each of the members better, bigger, more connected than they were before.

Real, good leadership in action came with a long “to be” list; 23 boxes that needed to be ticked to make sure you could merit to enter this level of leadership; 6 fundamentals that you had to embody in who you were and how you moved. And yet two words which no-one used, but which seemed to permeate all of the stories was a sense of peace and joy – peace in the safety of working with such a leader and the possibilities it opened, and a feeling of joy, a real sense of satisfaction within the self, within all aspects of the team, and at all levels of the vision. Perhaps these are the unspoken words which give good leadership real power.

And perhaps that is what really good leadership is - the courage to embody and the ability to offer this intricate web of elements present within the Lollipop Model.

Real, good leadership in action is being present to the people and the context surrounding you and yet being able to open the space to something more. It is the ability to offer something more than what existed before; the ability to move with a more present, more grounded sense of self that is more connected to the world. It is the ability to be present to all that life has to offer, even in the grimmest of circumstances and being able to take those circumstances, and those people to somewhere better, bigger than they could have thought possible, even in the smallest of ways.

Real, good leadership in action leaves in its wake people who have grown and organisations as better places, but often does so with the humility of a guide who leaves the scene quietly

knowing the impact that they have had, but leaving the others with the sense that they have been magnificent by themselves.

Real, good leadership is the talent of opening the space in which people can develop, can be who they are, can grow into who they can become. Doing this on an individual basis is how good leaders ensure that organisations develop and grow and become something. This is the act of service that good leadership offers; it is the peace and satisfaction that being a good leader brings.

And so the clown moved on pondering happily on the power that a lollipop could have in bringing something more than what had been before.

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The Researcher

“Whatever we call reality, it is revealed to us only through an active construction in which we participate (Prigogine, Stengers, 1984:293)

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Annexes

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