

**WHERE LEADERS LEARN
CONSTRUCTIONS OF LEADERSHIP AND
LEADERSHIP DEVELOPMENT
AT RHODES UNIVERSITY**

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Abstract

This thesis explores the Where Leaders Learn slogan of Rhodes University. It does this by means of an analysis of discourses constructing leadership and leadership development within the institutional context. The discourse analysis was made possible as a result of interviews with a range of people involved in leadership and leadership development at the University.

The analysis revealed that leadership development is constructed as taking place within a highly structured system that enables instructional and managerial leadership but constrains transformational leadership. The discourses that give meaning and understanding to the construct of leadership draw heavily on position within a hierarchy. The discourse of functional efficiency is enabled through practices related to reward, recognition, succession planning and mentorship which all serve to replicate the existing leadership structures creating more of the same and in essence stifling the potential for emancipatory leadership.

The analysis also shows that a discourse of collegiality serves to create a false sense of a common understanding of leadership in the light of evidence of uncertainty and contestation around the meaning of the slogan Where Leaders Learn and, by association, the very construct of leadership.

The discursive process of understanding leadership and developing an institutional theory for the purposes of infusing this into a curriculum poses many challenges. Barriers to new ways of thinking reside within the researchers' ontological and epistemological commitments. This amplifies the need for a more reflective ontology towards leadership and its consequences, especially so in a multidisciplinary environment such as Rhodes University.

Dedication

For My Mother

Although you received no formal schooling due to circumstances beyond your control, you understood the emancipatory potential of education. With the limited resources of a factory worker's salary, you set me on the path of higher education.

I honor your gift with this work.

Hamba Khale

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Chapter One – Introduction

1.1 Background

Rhodes University, located within the semi-rural Eastern Cape Province in the city of Grahamstown, has a student population of approximately six thousand five hundred students, and thus is the smallest university in South Africa. By virtue of being a tertiary educational institution situated in a largely semi-literate, unemployed population, the university forms part of South Africa and Africa's elite (Awuah, 2007), a part of society that enjoys better socio-economic prospects than the community in which it is located. This position of privilege is further marked by the fact that the university is the single largest source of employment in the area to those fortunate enough to receive the opportunity of work.

The institution itself is a model example of a South African tertiary organisation wrestling with the processes of transition and transformation. The inevitable power dynamics of a historically white university synonymous with, and often representative of the apartheid era's male dominated form of educational leadership, have been influential filters in this process.

In seeking to re-brand the University's image post apartheid, the Marketing and Communications Department created a corporate slogan that highlighted a Rhodes institutional 'truth': the ability to produce civil, corporate and private sector leaders of the highest calibre. The Where Leaders Learn (henceforth abbreviated to WLL) slogan (Addendum A1) became the official strap-band on all marketing material including brochures, merchandise, stationery and website communication. It now forms part of the institutional discourse and is mentioned at the annual welcoming address, graduations and various institutional induction processes. The adoption of the slogan and frequency of use has surpassed that of Rhodes University's official motto of *Vis Virtus Veritas* (Strength, Courage, Truth) to the degree where the slogan is often referred to as the institutional motto.

In January 2007 Dr Saleem Badat, the Vice Chancellor (VC) of Rhodes University (henceforth abbreviated to RU) began a discursive process focusing on the slogan of the University Where Leaders Learn. A concept document was produced with the vision of designing and implementing leadership education and training for first year RU students (Badat, 2007: 1). The intention was to seek ways of infusing leadership processes and development purposefully within the University's

curriculum. In this document there is acknowledgement of RU's tradition of academic excellence by exceptional graduates who have become leaders in various disciplines both continentally and intercontinentally. Dr Badat pointedly states that this does not distinguish RU from other universities delivering the same output sans slogan. Furthermore, discussions with various stakeholders at RU reveal mixed understandings of leadership, leadership development and, by implication, the very slogan of RU itself (Badat, 2007: 2). Should the institutional commitment be made to infuse leadership education and training within the curriculum, the institutional vision, mission and goals will need to be strategically aligned with leadership being the value-proposition. (Rowe, 2001: 83). The graduating student will call him/herself a leader, having engaged in a rigorous process of leadership development at Rhodes University. Undergirding this process of leadership formation will be a shared understanding or meaning of leadership and leadership development at RU. In order for the University to create the processes that will give rise to the transformative leader and leadership as an unconscious competence, (Daft, 1999: 24) an analysis of the meaning of leadership within the context of RU needs to be undertaken.

1.2 The Approach of the Thesis

Tsoukas (2005: 96) outlines the approach of this thesis by articulating his views with regards to institutional leadership. Leadership, he states, occurs at three levels, the behavioural (reward and punishment; rules and regulations); the cognitive (seeking to change though mental patterns in order to change behaviour) (Gardner, 2004) and the discursive (seeking to understand and influence behaviour by understanding the meanings informing it). Although the behaviourist approach has been the most common and favored approach over time (Kotter, 1996, Nadler, 1998), the cognitive approach has become more influential (Huff and Huff, 2000). However, the most recent leadership development research has identified the discursive approach as the most likely to result in change in the form of emancipation from dominant and constraining understandings of what it means to lead and what it means to develop leadership (Fairclough, 2005; Grant et al., 2004; Holman and Thorpe, 2003; Tietze et al., 2003; Westwood and Linstead, 2001; cited in Tsoukas, 2005). According to Bartlett & Ghoshal (1997, 1994, 1995), the ultimate purpose of the leader/ship is to work with ambiguity, ensuring that old processes are replaced with new ways of being. This essentially echoes understanding of leadership as the emancipatory process described by Tsoukas.

Tsoukas (2005: 98) succinctly encapsulates the essence of this thesis by stating that:

Meaning now is understood to be not just in the mind, in the way people think. It is rather manifested in the way people act. The basis of thinking is concepts, and concepts are expressed in words which derive their meaning from the way they are used in specific language games, which are located in distinct forms of life.

Meanings within institutional settings are discovered through discursive practices and multiple discourses mediate our understanding and knowledge and experience of institutional life (Boje, 1991; Dunford and Jones, 2000; Hopkinson, 2003; cited in Lamsa and Sintonen, 2006). This process is also called ontological narrativity (Somers and Gibson, 1994; Czarniawska, 1997; cited in Lamsa and Sintonen, 2006).

The thesis explores the meanings associated with leadership and leadership development at RU. It acknowledges that leadership is a highly complex, contested, social construct with different meanings within a variegated socio-cultural context such as RU (Moller, 2007: 32; Boughey, 2009).

An additional motivation for this work involves the recent events involving the discursive practice of prominent political leaders legally charged with inciting violence and hate-speech. The most recent incident in South Africa has resulted in the Constitutional Court finding the individual guilty of violating human rights (Sunday Times, 2010: 1). A similar incident involving hate speech fueled the violent war between the Hutus and Tutsis in Rwanda's genocide. The question underlying these examples would therefore be: What meanings were construed as a result of the leaders' utterances that gave rise to events and activities as a result? Whilst being outside the scope of this thesis, this question lends impetus to the need for understanding the meaning of the construct of leadership. This is of vital importance in seeking congruence between the WLL slogan and the institutional motto (Truth Virtue Strength) in creating a value proposition ensuring sustainable institutional transformation and emancipation in alignment with institutional, national and continental educational goals (Higgins, 2005).

Moller (2007: 44) aptly describes the above in stating that language is more than a description of reality, discourse defines what can be seen, known and done. Biestra (2004, cited in Moller, 2007: 45) argues that we need to critique the language that we use in order to construct meanings. One

could add to this statement that critiquing discourse will enable understandings of leadership constructs to emerge.

By understanding the meanings attached to leadership at RU and how this is language, emancipation becomes a possibility by virtue of the dynamic, inter-textual process of discourse. The term emancipation in this context refers to Habermas' (1972) theory of "Knowledge constitutive interests". Habermas argues that humanity's sole interest is that of surviving and knowledge is produced to further this interest of survival. Habermas identifies three areas of interest of knowledge production for survival:

- The Technical Interest: This interest is in controlling the world for survival. The scientific field such as medical research is located in this area.
- The Practical Interest: This interest seeks to understanding the social world for survival.
- The Critical Interest: This interest focuses on deconstructing dominant ideology and hegemony and seeks emancipation of that which restricts or imprisons, for example, social injustice and inequality (Park, 1999; Boughey, 2009).

The deconstruction of institutional discourses relating to leadership and leadership development in this thesis will be located in Habermas' 'critical' interest. The overall aim of the thesis will therefore be to contribute to the production of emancipatory knowledge at RU. It is anticipated that enhanced understandings of leadership and leadership development will allow RU's slogan WLL, to be more meaningful in an era marked by momentous change and the absence of strong ethical leadership.

1.3 Aims of The Thesis

More specifically, this thesis aims to:

- Identify the discourses constructing leadership and leadership development at Rhodes University.
- Provide a stimulus for identifying other meanings of leadership and leadership development with emancipatory potential within the University.

1.4 Structure of the Thesis

The thesis consists of six chapters:

- Chapter One discusses the context of the research and outlines the need for deconstructing the meaning of the WLLslogan currently in use at RU.
- Chapter Two provides a literature review on leadership, tracing understandings of leadership from the past to the present.
- Chapter Three discusses the philosophy of critical realism (Bhaskar, 1989) which underpins the thesis, the data collection and analysis process as well as ethical considerations. It explores the concepts of discourse analysis and critical discourse analysis (CDA), outlining the overall methodological approach.
- Chapters Four identifies and critiques the dominant discourses constructing leadership and leadership development.
- Chapter Five draws on this critique in order to identify new practices that will lead to enhanced understandings of leadership and leadership development.
- Chapter Six concludes the thesis.

1.5 Research Question

The thesis seeks to respond to the following research question:

How is leadership and leadership development constructed at Rhodes University?

Chapter Two – Literature Review

2.1 Introduction

Given the plethora of literature regarding leadership, it is not surprising that various categorisations and theoretical understandings of leadership has been formulated over time. In spite of this, defining leadership remains problematic due to the variegated, contextually framed responses from leadership theorists. However, there exists a common denominator to these leadership explorations, this being the relational aspect of leadership. This literature review provides the basis for the an exploration of the way leadership and leadership development are constructed at RU.

Leadership definitions differ across cultures and disciplines, making leadership a highly contested term (Moller, 2007: 32). Takala (1998: 785) writes that the concept of an individual as a leader was introduced by Plato (427-317 BC) who he considers to be one of the greatest leadership-thinkers of all times. It is from Plato that the inheritance of the authoritarian model of a leader comes and the idea that knowledge or expert ability resides within the one who leads. Whilst Plato spoke of a leader, the conceptualisation of leadership theory is only 200 years young (Talaka, 1998:784).

Research on leadership more often seeks to understand the relational aspect of the leader and the follower, entailing distinctive kinds of human relationships and the focus is usually on the attributes of a leader (Cuilla, 1995: 6). This thought is expressed in the multiple definitions given to describe leadership.

2.1.2 Leadership Definitions

Stodgill (1974, cited in Takala, 1998: 785) states that there are as many leadership definitions as there are people who attempted to lead. After an attempt to analyse 221 definitions of leadership, Rost (1991, cited in Ciulla, 1995: 11) concludes that there is no common definition and Ciulla questions whether finding a common definition is at all possible or even beneficial. The following definitions extracted from Rost's work highlight leadership definitions across the eras:

- 1920s: Leadership is the ability to impress the will of the leader on those led and induce obedience, respect, loyalty and cooperation.
- 1930s: Leadership is a process in which the activities of many are organised to move in the specific direction of one.
- 1940s: Leadership is the result of an ability to persuade or direct men, apart from the prestige or power that comes from office or external circumstance.
- 1950s: Leadership is what leaders do in groups. The leader's authority is spontaneously accorded to him by his fellow members.
- 1960s: Leadership is activity by a person which influences other persons in a shared direction.
- 1970s: Leadership is defined in terms of discretionary influence. Discretionary influence refers to those leader behaviors under control of the leader which may vary from individual to individual.
- 1980s: Leadership is to inspire others to undertake some form of purposeful action as determined by the leader.
- 1990s: Leadership is an influence-relationship between leaders and followers who intend real changes that reflect their mutual purposes, (Rost, 1991).

The above definitions all speak of the leader having some type of influence over the follower in order to achieve a result. The real difference in the definitions rests in how the leader sets about achieving the intended outcomes. Ciulla (1995: 12) suggests what researchers are really seeking is a theory of how people lead rather than a definition of leadership.

2.2 Leadership Models and Theories

A literature review undertaken by Leithwood and Duke (1996: 33) across 121 accredited journal articles focusing specifically on leadership shows that 20 leadership concepts received specific mention with the most popular being instructional leadership (16 times), leadership styles (12) and transformational leadership (11). These were followed by moral leadership (8), managerial leadership (8) and cultural leadership (6). A brief synopsis of the most prevalent leadership models forms part of the following discussion and this is utilised as a basis from which to explore various leadership concepts and theories in current use.

2.2.1 Instructional Leadership

The instructional leadership model is one of the most prevalent theoretical leadership collectives and is highly favored by management. This form of leadership is hierarchical, with characteristics of formalised administration and the 'expert' in the top position (Leithwood and Duke, 1996: 34). Within this collective exists divergent theoretical expressions with Stalhammer (1994) using the term 'pedagogical leadership', Kleine-Kracht (1993) differentiating between 'direct' and 'indirect' leadership and Geltner and Shelton (1991) discussing 'strategic instructional' leadership (Leithwood and Duke, 1996: 36). This model can be related to the Platonian concept of leadership.

2.2.2 Transformational & Transactional Leadership

Burns (1978, cited in Leithwood and Duke, 1996: 35) developed the theory of transformational leadership which essentially defined a model of leadership marked by transcendence of self interest by both leader and follower. This was supported by Kowalski and Oates (1993, cited in Leithwood and Duke, 1996: 36). Burns' theory links ethical leadership with transformational leadership, stating that leaders do not bow to consensus, rather they enable followers to re-evaluate their own values. Burns (1978, cited in Ciulla, 1995: 15) attempts to reconcile two moral dilemmas in his theory of transformational leadership: the moral use of power and the tension between the public and private morality of the leader.

Transactional leadership focuses on contingent reward by encouraging specific behaviors and performance through the rewarding of delivery. It is indicative of management-by-exception, that is

leadership intervention occurring only should the desired task or function not conform to expectation (Higgs, 2003).

Dillard (1995) prefers the version of this model developed by Bennis and Nanus (1985) which adds another level of inspiration and heightened consciousness as a source of power. Bass (1985) adds to the formative work of Burns (1978) by developing a two factor theory placing transactional leadership and transformational leadership at opposite ends of the spectrum noting, however, that the two are not mutually exclusive but complementary. Burns contributes to Bass's theory by distinguishing transactional leadership as modal values-based where values include fairness, responsibility, honesty and truth-keeping. Transforming values, Burns argues (1978, cited in Ciulla, 1995: 15) requires a concern with end values such as liberty, justice and equality. Burns (1978, cited in Ciulla, 1995: 16) also identifies the leadership development theory of leaders which elevates followers by developing or transforming them into leaders.

Leithwood and Duke (1996: 36) agree, modifying the work of Bass (1985) and Burns (1978) by identifying seven factors that make up transactional and transformational leadership:

- Building vision,
- Establishing goals,
- Providing intellectual stimulation,
- Offering individualised support (mentorship),
- Modeling best practices and organisational values,
- Demonstrating high performance expectations,
- Creating a productive culture,
- Developing structures to foster participatory decision making.

Carless *et al.* (2000: 392) conclude that there are 7 required types of behaviour the transformational leader needs to exhibit, adding charisma and removing (1) the need to create a productive culture and (2) establishing goals from Leithwood and Duke's list .

2.2.3 Charismatic Leadership

Charisma, borrowed from the Greek term 'Kharisma', means 'favor and grace' and has religious connotations of divine origin. It is been defined as the leader's ability to inspire followers by acting in a manner that would result in the realisation of the leader's vision (Higgs, 2003). Plato believed that a leader should possess charisma in order to lead, adding that a leader must be a man of power with a truth-seeking vision (Talaka, 1998: 796). Max Weber (1947) used this term to describe self-appointed leaders who often lead in times of crises with distressed followers seeking a hero to deliver them. Talaka contends that charismatic leadership is authoritarian in nature, often unstable, extraordinary and eventful, constantly seeks something new and acts as a catalyst in organisations (Talaka, 1998: 795).

Gronn (1996, cited in Leithwood and Duke, 1996: 37) notes that current writing reflects close relational views between transformational and charismatic leadership, either through the incorporation, or explicit omission, of charisma as an element of transformational leadership. Bass (1985, 1992, cited in Carless *et al.*, 2000: 390) argues that charismatic leadership is one of the most important qualities of a transformational leader and that charismatic leaders are worthy of respect and are highly competent and trustworthy. However, Cuella (1995: 16) contends that this raises a number of ethical questions given the persuasive moral and emotional impact these leaders have on their followers, citing Adolph Hitler and Charles Mason as examples. Not all charismatic leadership results in a positive outcome for the common good. Takala (1998: 794) states that charismatic leadership is sociologically as well as psychologically attributed to the belief of the follower in the leader and therefore not always dependent on the qualities of the leader.

2.2.4 Moral Leadership

The ethics and values as practised by leaders themselves, framed by a collective understanding of what is right and what is good, gives rise to the concept of moral leadership. Values are therefore central to this model of leadership (Hodgkinson, 1991; Evers & Lakomski, 1991; Greenfield, 1991; Bates, 1993, cited in Leithwood and Duke, 1996: 37). Duke (1996) states that moral leadership is the area of most rapid growth in leadership study. Hodgkinson, (1991: 11, cited in Leithwood & Duke 1998: 36), a chief proponent of moral leadership, states that values, or the lack of values, lie at

the heart of problems with leadership. The current political leadership landscape in South Africa provides numerous examples to support Hodgkinson's claim.

2.2.5 Ethics and Leadership / Leadership Ethics

Ciulla (1995: 5) places ethics at the heart of leadership, stating that the question posed should not be 'What is leadership' but 'What is good leadership?' with the understanding that the term 'good' embraces both ethics and competence. Ciulla (1995: 7) maps ethics in leadership across 1800 articles covering various disciplines and argues that leadership theorists have put very little thought and effort into the exploration of this element of leadership. Ciulla (1995) argues that some leadership theorists identify ethics as a gap but fail to provide any meaningful conceptual understandings or systems for ethical leadership. Ciulla adds another level of complexity by suggesting that ethical leadership is not as measurable as effective leadership (1995: 13). Leadership ethics poses questions such as 'What are the moral responsibilities of leadership' and 'What sort of person should lead and do they have the moral capabilities to lead? In the absence of measurement, however, the question arises of how ethical leadership can be assessed and evaluated.

2.2.6 Participatory Leadership

The term 'participatory leadership' was drawn from conceptions of group, shared and teacher leadership (Yukl, 1994). Participatory leadership therefore places the group at the center of the decision making process, holding to the theory that this enhances organisational effectiveness and increased commitment to decision making processes (Hess, 1995). An earlier development of this model of leadership, termed 'participatory democracy', that allowed employees/followers greater decision making capacity, preempted Hess's identification of greater effectiveness, efficiency and results through power sharing (Clune and White, 1988; David, 1989; Mojkowski and Fleming, 1988, cited in Leithwood and Duke, 1996: 40). Participatory leadership, also termed 'shared leadership' or 'empowerment', is characterised by trust, respect open communication and collaboration (Conger and Kanungo; Reichmann, 1992, cited in Carless, 2000: 392).

This approach has been critiqued in that it fails to consider the context or the situation in which leadership occurs. This resulted in researchers and practitioners moving away from this behavioral approach towards contingency or situational approaches which emphasise contextual elements in

leadership such as the characteristics of followers and the type of work performed (Ford, 2005: 239).

2.2.7 Managerial Leadership

This model of leadership assumes the focus of leadership to be on functions, tasks and behaviors. Management is considered to be a form of leadership (Cusack, 1993; Hallinger, 1992). This sharply brings into focus the age-old debate of the relationship between the concepts of management and leadership. Achilles (1992), Atkinson and Wilmore (1993), Bolman and Deal (1992, 1994), Reilly (1993) and Whitaker (1991) consider management and leadership as two distinct concepts. However Leithwood, Reizburg and Reeves (1994, cited in Leithwood and Duke, 1996: 41) consider management and leadership to be complimentary and often overlapping concepts. Rost (1991) argues that there is sufficient evidence from leadership practitioners to incorporate managerial approaches to leadership. Thomas and Pruett (1993) add weight to this argument by referring to this form of leadership practice as strategic management that encapsulates the leadership elements of entrepreneurship, innovation and envisioning in combining outputs with outcomes.

2.2.8 Management and Leadership in Tertiary Institutions

Although this thesis does not explore the management and leadership of tertiary institutions, it is important to look at constructs of leadership operating in higher education as it is reasonable to assume that these will inform the way leadership is conceptualised and 'language'd in an institution with the WLL slogan.

Birnbaum (1989: 22) and Middlehurst (1993:7) refer to the complexity of leadership and management by definition and interpretation, describing management as results-driven with a goals, tasks and systems approach and leadership as relation-centered with the purpose of organising people. Griffith and Mullins (1972: 961, cited in Kekale, 1999: 219) make reference to administrative leadership (arranging schedules; facilities and funds) and intellectual leadership also termed 'academic leadership'. Neave and Van Vught (1991, cited in Yelder and Codling 2004: 319) consider managerial leadership to be an emerging trend in the tertiary educational sector because of i) the increasing influence of external stakeholders (such as government) over a university's income,

ii) the strong emphasis on strategic planning at institutional levels and iii) the adoption of corporate strategies and practices.

Yielder and Codling (2004: 322) speak of a history of dysfunction and tension between management and academic leadership in tertiary institutions. They consider this to be due to the dual-sector nature of the tertiary sector's operation.

The table below describes the characteristics of academic and managerial leadership:

Mode 1 leadership Academic	Mode 2 Leadership Managerial
Leader as an authority based on Discipline knowledge Experience Peer and professional recognition Personal qualities Expertise – teaching and research Programme Development Team acceptance	Leader is in authority based on Position in hierarchy Job responsibilities (eg financial management) Control (eg budgets; resources; accommodation) Delegated authority Power
Leadership context: Collegial	Leadership Context: Corporate
Formalisation: bestowed from below	Formalisation: appointed from above
Leadership invested in the PERSON because of their personal characteristics and perceived expertise	Leadership is invested in the POSITION and the person may or may not have the capabilities to exercise this leadership

Table 1: Characteristics of managerial and academic leadership in tertiary institutions (Yielder and Codling, 2004)

The traditional model of academic leadership in tertiary education is under pressure due to power dynamics within the model itself as well as the introduction of alternative leadership approaches and concepts due to external pressure from various stakeholders such as funding agencies and government. Harman (2002: 69) predicts a change in social relations between faculties and departments with a decline in collegiality as an emerging trend due to the adoption of corporate leadership models and the bureaucratic control of universities. Yielder and Codling (2004: 323) propose a new model of leadership based on participatory leadership, teamwork and role separation that would demonstrate that academic and managerial leadership are equally valued in the tertiary environment.

The above discussion highlights the complexity of leadership within tertiary institutions and sounds a call for a focused deliberate strategy for leadership development that is role relevant and contextually tailored. Clearly this has implications for any attempt to implement a strategy related to the WLL slogan given that students at RU will pursue many different career paths in very different contexts.

2.2.9 Strategic Management and Strategic Leadership

Nutt and Backoff (1996: 461) enquire whether strategic management is synonymous with strategic leadership, arguing that strategic management results in transformational leadership. The link between strategic management and transformation occurs in the process of creating strategy to guide actions (Ackoff, 1981; Ansoff, 1988; Roberts, 1993; Schendel and Hofer, 1979, cited in Nutt and Backoff, 1996: 461). This would therefore be activities-based with set outputs. Strategic leadership is a process that involves transformation of the organisation, through setting a new strategy that would bring significant change. This calls for long term commitment. Burns (1978) and Kanter (1983, cited in Nutt and Backoff, 1996: 462) state that the test for strategic leadership is sustainability of the new strategy being implemented.

Table 2 in Addendum B, contains a comparison of the 5 key leadership theories developed by Kouzes and Posner (1987), Conger (1991), Bennis and Nanus (1985) Kelly (1992) and Covey (1989, 1990). The comparison of these theories illuminates the distinction between strategic management and strategic leadership, the role of vision in leadership theory as well as the value of various leadership practices (Nutt and Backoff, 1996: 473).

2.2.10 Contingent Leadership

Contingent leadership refers to a leadership model employed when the leader faces problems that are unique calling forth a specific leadership style for a specific moment. Schon (1983) terms this approach 'reflective practice' or 'knowing in action', whereby the leader employs a problem solving orientation to leadership drawing from internal or cognitive processes. Herse and Blanchard's (1993, cited in Leithwood and Duke: 1996: 36) work in this area resulted in the identification of situational leadership theory which explores the adaptability of leaders to a specific situation, be this task or a relational orientated.

2.2.11 Servant Leadership

Most notable here is the contribution of Robert Greenleaf in developing the theory of servant leadership. Greenleaf (1977, cited in Ciulla, 1995: 25) states that a servant leader leads out of a desire to serve others and, as a result, is followed because they are trusted. The evaluative measure for the servant leader would be whether followers had grown towards servant leadership themselves and if there is an effect on the less privileged in society. Shawir (1995, cited in Alban-Metcalf and Almo-Metcalf, 2007: 106) refers to servant-leaders as 'nearby-leaders' with characteristics of openness approachability and compassion.

2.2.12 African Leadership or Leadership for Africa?

Leaders are not just born to the role. They are born, then made, and sometimes are unmade by their own actions (Khoza, 2010).

The above quotation aptly reflects the journey of a number of African leaders whose actions and discursive practices alter over time as their power and influence increases. Reuel Khoza (2010), a highly respected African leader both in the corporate and academic arena, has formulated the theory of Attuned Leadership. This term encapsulates the African concept of Ubuntu, which essentially states that we become (a leader) through the other (community/follower). Attuned Leadership encompasses the concepts of visionary leadership, ethical leadership, situational leadership and transformational leadership. It embraces the concepts of emotional intelligence and servant leadership. Khoza adds a new dimension called 'probity' – the willingness to be held accountable.

Moreover, Khoza states that Africa's leadership is becoming critical as the world evolves and becomes more complex and that leadership needs to understand this complexity. Africa needs Attuned Leadership - where there is resonance, consonance and congruency with followership. Succession planning is vital to ensuring sustainability of good leadership. Khoza argues that Africa needs leadership for Africa, not African Leadership, validating this by saying that one would not speak of Europe needing European Leadership.

2.3 Leadership, Culture and Gender

Organisational culture is often defined as the shared ideologies, beliefs and ideals which serve as a guide for behaviour within an institution or organisation (Harman, 2002: 97). How this term would apply to the South African tertiary context seeped in diversity with its historical leadership traditions and emerging models of leadership is an interesting question.

Reitzug and Reeves (1992, cited in Leithwood and Duke, 1996: 37) argue that leaders may manipulate culture for personal gain if values inherent within a specific culture come to define moral leadership. Reitzug (1994) further develops this argument by stating that values-based leadership is moral only under certain conditions. Greenfield (1995) theorises that moral leadership consists of situational imperatives. Lees (1995: 225) extends this theory by stating that leadership in a democratic society carries a moral injunction to promote democracy, empowerment and social justice.

Alban-Metcalf and Almo-Metcalf (2007:106), after extensive research both in the corporate and private sector, conclude that researchers have paid very little attention to issues of gender, ethnicity and cultural diversity in society. They state that most leadership research in the past has been done by men of men with the male leader in mind and that the assumptions drawn from these studies have subsequently been applied across gender lines. This is confirmed by Mandel and Pherwani (2003:91) when they report that research done on leadership and gender reveal that female leaders are often negatively evaluated in comparison to their male colleagues. Eve Gray (2009), an associate research fellow at the University of Cape Town, refers to higher education leaders as male, senior in years and of white descent. In the context of this thesis, the question would therefore be 'How do culture and gender discourses impact on constructions leadership and leadership development at RU?'

2.4 Emerging Theories

The chapter thus far has attempted to identify existing definitions and conceptions of leadership in the literature. It is also possible to identify emerging theories of leadership which are worthy of consideration in the context of this study.

2.4.1 The Power-Within Model

Moller (2007: 44) speaks of a theory that has evolved as a result of the shift in educational policy in Norway regarding the development and implementation of the concept of 'life-long learning'.

Moller begins by noting that the emergence of new discursive practices that move away from leadership as control have been accompanied by greater external (governmental) control mechanisms. At school level, internal mechanisms that focus on a learning centered approach to education have developed in order to counter external controls and retain certain practices and values. This has resulted in the formation of 'the power-within model which has three prongs: i) process (the right to learn at the students pace), ii) content that is values-based and iii) a relationship orientation. The style of leadership practiced is participative, collaborative and interactive. Leadership is practiced as a collective with a strong shift away from authoritarianism. Teachers have a strong commitment to equity, social justice and relationships built on mutual trust and respect. As a result, Moller argues that the ethics of learning has entered the dominating discourse at school level, giving rise to a different model of leadership .

The power-within model has theoretical underpinnings related to transformational leadership with transactional leadership considered as unacceptable in this context. Participatory leadership is clearly practiced with a shift away from managerial leadership practices. Ethics has emerged as key to leadership success, with many educators choosing to become guardians of cherished values and practices under threat.

2.4.2 Educational Leadership

Gunter and Ribbins (2003: 254) state that leadership theorists, practitioners and researchers are located within multi-sited networks crossing institutions and sectors and are collectively engaged in contributing to educational leadership and ultimately producing leadership knowledge. This dialogue-fueled process of leadership-knowledge seeks to create and test boundaries through research, policy and practice. Stein and Nelson (2003:424) use the term 'leadership content knowledge' and call it a new construct and the missing paradigm in leadership theory. Gunter and Ribbins (2003: 259) attempt to group or classify leadership knowledge into typologies in response to Hodgkinson's (1996, cited in Gunter and Ribbins, 2003:259) comment regarding information

overload and the plethora of leadership knowledge. Their attempt to order, classify or map leadership knowledge results form part of Addendum B as Table 3.

Gunter and Ribbins (2003: 260) reach to the heart of the purpose of the thesis and the purpose of this review on definitions and conceptions of leadership by enquiring how power is conceptualised. In the context of this thesis, the issue of power is clearly key and it is important to enquire how this informs constructions of leadership at RU. What are the preferred models of leadership, how are these being configured in an institution, by whom and why, and what types of leadership practices are included or excluded?

Peter Checkland (1992) states the underlying assumption of this thesis: the need to clarify the epistemology of the subject (leadership) with the ontology of the perceived (real) world with which it is concerned. This correlates strongly with Bhaskar's theory of critical realism which speaks of a layered ontology discussed in the following chapter.

Peter Checkland – Systems and Scholarship: The Need to do Better

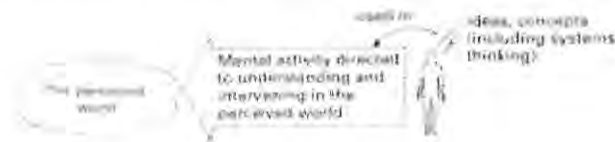


FIG. 2. *Thinking about ourselves thinking about the world.* (after Checkland and Scholes¹⁰).

Diagram 1: Systems and scholarship: The need to do better (Checkland, 1992)

As will emerge later, the above diagram corresponds to the empirical, actual and real domains of Bhaskar's critical theory. Checkland (1992: 1026) argues that insufficient research on leadership is undertaken in the ontological realm and a great deal of time is spent with the epistemology of the subject.

2.5 Conclusion

This literature review has revealed that most research and publications focus on the behavioural and performance aspects of a leader, the training and development of leaders and the process of leadership, rather than on the actual concepts that give rise to leadership (Alimo-Metcalfe, 1995, cited in Higgs, 2003). A great deal of emphasis is placed on defining the leader and leadership. Adler (1999, cited in Ford, 2005: 241) states that most leadership theories are domestic theories disguised as universal theories and describe either U.S. or U.K. based models and behaviors of leadership. These descriptions tend to celebrate the leader as individualistic in nature, strong and masculine.

Ciulla (1995: 14) wisely states the following:

... researchers do not all have to agree on a definition of what leadership is in order to gain common understanding. What is essential is clarity around values and assumptions that underpin the methodology of leadership. This will result in a greater chance of understanding the relationship between what leadership is and what we believe it to be.

The focus should perhaps be on the tension that exists between the epistemological and the ontological understandings of leadership. Through research on how concepts and theories of leadership are created, sustained and developed, conceptual understandings of leadership as a social construct will be enhanced. This thesis aims, in a small way, to contribute to doing this.

Chapter Three – Research Methodology

3.1 Introduction

According to Leithwood and Duke (1998: 31), there are two possible starting points for the exploration of leadership as a construct: a grounded approach or a framework dependent approach. A grounded approach is evidence-based as it begins with the collection of evidence related to leadership practices and the qualities of people in leadership positions. This view is supported by Strauss & Corbin, 1990; Creswell, 1998 and Leddy, 2001 (cited in Fouche and Delport, 2002: 269) who argue that data should be collected and analysed before any theoretical conclusions are drawn. The purpose of a grounded approach is thus to generate a theory.

A framework approach would begin by developing a theoretical framework related to leadership and leadership practices. Data would then be collected and analysed against the framework. Leithwood and Duke (1996: 35) state that the outcomes of these approaches are identical in that both seek to develop a defensible construct of leadership to be modeled within the specific context.

This thesis provides an alternative to the approaches identified by Leithwood and Duke (1996) in that it uses a discourse analysis to identify the way the way leadership and leadership development are constructed in one particular institution. Although understandings of leadership and leadership development identified in Chapter Two as a result of a survey of the literature do inform the research, they are used as tools to deconstruct dominant understandings rather than as a framework against which the data are analysed.

As already indicated in Chapter One, the construct of discourse requires the explication of a world view or ontology. This Chapter attempts to make clear that view.

3.2 The Ontological Position

It is possible to identify two main positions on ‘truth’ or ‘reality’: a realist position and a relativist position.

Realists believe in a single unchanging reality that is fixed and which exists independently of human activity. Relativists believe reality to be what each individual perceives and experiences it to be and state that these multiple realities are equally valid. Placed between these extreme world-views are varying positions or paradigms forming hybrids of realism and relativism in seeking to explain the existence of 'truth'. The default view of realists is positivism or the belief that reality can be known through the observation of empirical data and the use of statistical means to establish truths about that data. Relativism requires research which is mainly qualitative in approach and which seeks to explore the multiple realities of individuals and groups of individuals (Boughey 2009; Pearce, 2009; Guba and Lincoln, 1994).

Critical realism developed as a response to the dominance of positivism in the social sciences (Bhaskar, 1978, 1986, 1989; Danermark *et al.*, 2002; Perry, 2004, cited in French, 2009). Bhaskar's (1989) critical realism seeks to balance the tension between realism and relativism by means of a layered ontology. Located within the critical paradigm, it reflects Habermas' (1972) critical interest.

3.2.1 *Critical Realism*

Critical realists argue that conflating what can be seen and experienced with reality is problematic. Bhaskar's critical realism thus posits three layers of reality: the empirical, the actual and the real (Fairclough, 2003; Sayer, 2001: 11). The empirical level represents that which is experienced through our senses, that which we see, hear and feel. This empirical layer allows for relativity. In the context of this thesis, this might mean that leadership would be experienced and observed (identified) in many different ways at RU.

Bhaskar's second layer of reality consists of events and is named the 'actual'. In the context of this thesis, at the actual level it is possible to identify events which offer opportunities for leadership to be developed as well as events in which leadership is manifest. Experiences of leading, of being led and of being developed as a leader leadership that emerge from events at the level of the actual will differ depending on the individual.

For Bhaskar, the level of the real consists of structures and mechanisms from which events at the level of the actual and experiences and observations at the level of the empirical emerge. Research located in critical realism requires the identification of structures and mechanisms at work in order

to understand and therefore effect change within a social order (Corson, 1991). In critical realist terms, discourse is understood to be a mechanism located at the level of the real (Gee, 2005).

Bhaskar's method of inquiry is directed at the nature of and the inherent potential for human emancipation, where emancipation depends on what emerges from the level of the real (Corson, 1991). Bhaskar states that the world cannot be changed rationally unless there is adequate interpretation of an existing natural and social world (Corson, 1991: 230).

The diagram below illustrates Bhaskar's layered realities:

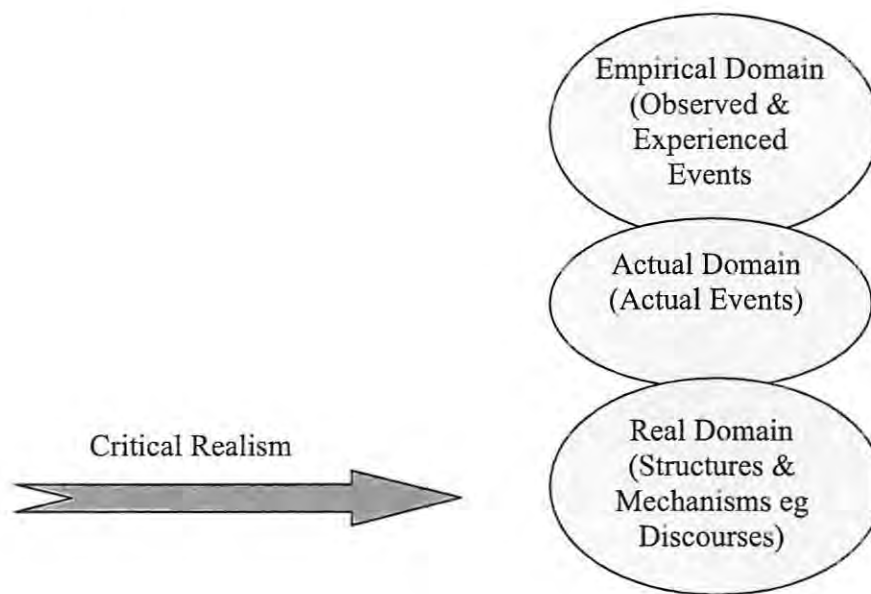


Diagram 2: Overlapping/Layered Realities of Critical Realism

This thesis identifies discourses at the level of the real which construct people's experiences of and observations about leadership at the level of the empirical as well as the events from which those experiences and observations emerge at the level of the actual.

3.3 Research Process

The research process entailed the following steps as outlined below.

3.3.1 Data Collection

Data were collected by means of semi-structured interviews conducted with individuals holding prominent positions at RU. The interviewees were selected from across the institutional spectrum in order to incorporate a range of views. In total six interviews were completed of approximately one hour in length per interview with individuals holding the following positions: Vice Chancellor, Dean of Students, SRC President & SRC Vice President, Head of Sports Administration, Hall Warden & Academic and Society Chairperson. The sample of interviewees selected was based on position within the institutional hierarchy of RU and the capacity to influence leadership discourses. The interviews were conducted in the offices of the interviewees with the exception of two individuals who chose to be interviewed in the University Library's Seminar Room.

Semi-structured interviews are noted for the flexibility and openness which is characteristic of qualitative research (Carspecken, 1996; Kvale, 1996). The key question posed to all interviewees related to their understandings of the 'Where Leaders Learn' slogan and their perceptions of what leadership entailed. The semi-structured nature of the interview allowed for personal experiences and expressions of leadership to emerge. Very little prompting to keep to the topic was required and interviewees were keen to share their insights. All were keen to know more about the outcomes of the research. The interviewees were assured that the findings of the research would be made available to them via the RU online research repository and website link would be emailed to them at the appropriate time.

A selection of documentary sources such as speeches, training manuals and newsletters formed part of the data collection and analysis and were used to validate the data obtained from the interview process as these documents are considered to form part of institutional discursive processes albeit in a more public domain (Hitchcock and Hughes, 1995). The source documents are listed in Addendum A (2).

3.3.2 *Data Analysis*

Interviews were recorded by means of an audio-tape recorder and personally transcribed resulting in a total of 29 000 words. The transcripts followed the format of a dialogue with questions posed followed often by very lengthy responses. The transcriptions of the interviews were subjected to a discourse analysis within a critical realist framework in order to identify and deconstruct the meanings associated with leadership at RU.

In seeking to address the tension between the researcher's own understandings of leadership discourses and the theoretical understandings emerging from the data, great care was taken to check the validity of the theoretical interpretations being made (Boyatzis, 1998) by re-reading the transcriptions as well as listening to the audio recordings a number of times.

Attempts to ensure validity of the analysis were guided by Carspecken's (1996: 56) injunction to seek soundness of argument rather than truth of statements. Attached as Addendum C is a copy of the theoretical constructs that emerged from this process. In addition, the authenticity and verification of the discourses are made explicit through referenced direct quotations from the data captured in the research findings.

3.3.3 *Discourse Analysis*

Institutions such as universities and the social groups that inhabit subscribe to specific meanings and values that are articulated in their everyday language in systematic ways (Kress, 1990: 6). These systematically organised ways of talking/sets of statements are known as discourses. Following Kress, discourse is understood to give expression to the meaning and value of an institution.

Luke (1996) defines discourse as words and recurrent statements across text or language. The emergent pattern gives shape to an identifiable field of knowledge for example, a political discourse will contain a Left-wing or Right-wing discourse forming a 'code' for that specific field of knowledge. A specific discourse, for example that which is used by leaders at RU may well contain keywords. However this can and does change as discourses are dynamic, drawing from various fields of knowledge.

Gee (2005: 5) defines discourse as a tool of inquiry and sees discourse analysis as a way to create a better world. Gee distinguishes between discourse (lowercase d) as language in everyday use and Discourse (capitalised D) as a system of beliefs, values, practices and symbols, which together make up a 'role' for an individual or groups of individuals to occupy. In the context of this thesis, it would be necessary to identify Discourses of leadership or 'roles' for leaders at RU.

Foucault (1972: 49) believes that discourses define, construct and position human subjects systematically forming the objects about which they speak. This results in knowledge-power relations by virtue of the constructions about 'truths' of the natural and social world. This 'truth' becomes the accepted norm by which people define themselves and others, for example RU being an institution where leaders learn. Luke (1996: 12) links power and resources that are present between speaker and listener to production and reproduction of political and economic interests. In other words discourse veils the power dynamic evident in institutional life. The dominant discourses are therefore considered to be those that maintain existing power structures.

Discourse analysis is something that occurs daily when judgements are made regarding the efficacy, value and truth claims of everyday conversations (Luke, 1996:21). Analysing discourse is a methodological approach utilised in deconstructing language in response to questions regarding social constructs (Johnstone, 2008: 6). Van Dijk, (2008) sees discourse analysis as being more than a research method, forming a domain of multidisciplinary scholarly practice spanning the Humanities as well as Social Sciences.

It is therefore extremely difficult to define leadership and its associated practices without undertaking a social analysis of the language or texts being used at RU. In order to integrate leadership development within a curriculum, to develop educational policy around leadership or, indeed, to undertake research on leadership, the critical point of departure would be to analyse the construct of leadership by examining the way language is used in texts about it.

3.3.4 Critical Discourse Analysis

The term critical discourse analysis (CDA) refers to an eclectic, variegated methodological approach focusing on opaque as well as transparent structural relationships of dominance, control

and power as manifested in language (Wodak and Meyer, 2001:2). CDA focuses on the intersection of language/discourse/speech and social structure (Blommaert, 2005: 25). Rogers et al. (2005: 366) define CDA as an attempt to bring social theory and discourse analysis together to describe, interpret and explain the ways in which discourse constructs are represented in the social world.

Critical discourse analysis as social theory emerged in the late 1980s with the work of Norman Fairclough, Ruth Wodack and Teun van Dijk among others (Blommaert, 2000: 447). Fairclough's (1989) work entitled *Language and Power* is considered to be seminal in CDA. In later work, Fairclough (1992) attempts to provide a methodological framework for critical discourse analysis in practice and in doing so, constructs a social theory involving discourse (Blommaert, 2000: 448). By means of critical discourse analysis, one can 'interrupt' what is now considered everyday language and accepted belief and challenge these beliefs.

Fairclough (1992) argues that the power to change lies with the emergence of new orders of discourse. Once a discourse becomes dominant it appears "obvious or commonsense" without any ideological or political implications. The 'Where Leaders Learn' slogan can be seen as an example of this sort of process.

An institution of higher learning such as RU represents of diverse range of cultural, linguistic, and social values, beliefs and practices. One needs to be cognisant of the discursive worlds encompassing academic, administration/professional and student experiences (Northedge, 2003: 24). Critical discourse analysis therefore goes beyond examining patterns of choice of language and seeks to explore how the 'everyday' use of words masks ideological dynamics (Luke, 1996). By linking the critical realist ontology with critical discourse analysis as a tool, it is becomes possible to deconstruct 'language'd beliefs, attitudes and reasoning in seeking to identify the underlying structures giving rise to the actual and lived (empirical) experiences of leadership and leadership development at RU. The thesis therefore uses CDA as the primary means of analysing data.

3.3.5 *Research Limitations*

Given the vast field of leadership studies, this study acknowledges that it is unable to cover every documented theoretical construct of leadership. The study focuses on leadership as a social

construct and not definitions, styles of leadership and leaders at RU. Discourse as linguistics as defined by Gee's lower case 'd' will not be covered in this study.

3.4 Ethical Considerations

Consent has been obtained from all interviewees to record, transcribe, and quote any utterances or statements made during the interview process. However, names of interviewees have been withheld in order to ensure anonymity and the potential for creating bias towards the research findings due to the institutional dynamic of position, power and influence of the interviewees. The references to quotations are coded as an added measure of anonymity. However, it is acknowledged that in some instances certain data extracts has the potential to reveal the identity of the interviewee due to the very nature of the content alluding to certain roles and responsibilities. Absolute anonymity therefore cannot be guaranteed. The research outputs will be made available to relevant stakeholders and be placed online for authentication purposes.

3.5 Conclusion

Ford (2005) believes that the current positivist epistemological approach to leadership has led to its objectification. The current theoretical constructs have resulted in leadership and leaders being seen as an indispensable component within institutions positioning them beyond challenge. Gemmill and Oakley (1992, cited in Ford, 2005) argue whilst leadership can be viewed positively, it can also be seen as a social pathology, inducing learned helplessness within a social system. This is supported by Morgan (1982, cited in Ford, 2005) who states that leadership is realised in a process when one or more individuals successfully frames and defines the reality for others. This argument informs the shift in focus away from leadership that advocates alienation, deskilling and reification of institutional systems and sees leadership as a dynamic social process. It requires institutional members to interrelate in a manner that encapsulates new forms of emotional and intellectual meanings, to discover more meaningful and constructive ways of working together.

Butler (1993, cited in Ford, 2005) succinctly captures the complexity of leadership within a dynamic institution such as RU with the following statement:

Leadership is a performative process in which the very use of 'leader' brings into being socially constructed positions whereby some must aspire to a complex identity which others follow.

To deconstruct leadership in order to understand and interpret its meanings within an institutional context such as RU is to give credence to its complex nature with its meanings shaped by the individual's own experience, background and reflexive thoughts as well as by the others within the institutional context (Alvesson, 2002; Campbell, 2000, cited in Ford, 2005). In recognising the socially constructed nature of leadership one needs to be cognisant that the performative process of leadership is enabled through exclusionary practices as well, shaping the definition of what a leader should look like and be like within the institution.

Discourse and discourse analysis has the ability to influence, define and shape politico-socio-economic changes more than ever before. Critical Discourse Analysis located within a critical realist ontology therefore has the potential to contributing significantly towards the emancipation and transformation of the understandings of leadership at Rhodes University.

Chapter Four – Deconstructing Leadership

4.1 Introduction

As already noted, critical realism provides a philosophical framework understanding leadership as a social construct and how this is lived at RU. Discourse is identified as a causal mechanism that either enables or constrains leadership. CDA is able to show how discourses come to reproduce and maintain existing social structures (Van Dijk, 2005: 23).

In this Chapter, dominant discourses and their associated practices are identified and deconstructed.

4.2 Leadership Development in Existing Structures

The development of leadership at RU is discursively constructed as taking place within a set of structures which provide the bedrock for leaders' learning. This structured approach to leadership development offers opportunities for individuals to take up established leadership positions in formal structures such as the Student Representative Council (SRC), cultural and sporting societies, the wardening system in residences, the class representative system and so forth. Discourses therefore emphasise the structures in which it is possible for individuals to take up leadership opportunities. From this perspective, the leader needs to be visibly active and holding a position within RU structures. Leadership is understood as taking over and holding a position within RU structures. For example:

I think we are very proud to have so many leaders here at Rhodes University. There are some documents that mention that we've got over a thousand leadership positions at this university for only five thousand and something students, which is a lot of opportunity. We are very much focused on creating additional leadership positions, we are very open to more societies (Interview B, 18/08/10).

Similarly

I counted something like there are under two thousand leadership opportunities in our structures at Rhodes. When we look at the fact that we have 30 sports clubs with their committees and their chairpersons and their various portfolios, we have sixteen SRC societies, again committees and chairpersons who need to learn the skills of leadership (Interview C, 18/08/10).

The construction of leadership as taking over and holding a position within RU structures is dominant at the University and has a number of implications as the rest of this chapter will seek to illustrate.

At RU, leadership training takes place within these established structures. Thus, for example, the Dean of Students' Office provides leadership training to new office bearers within the residence system and other elements of the university system for which it is responsible. The following extracts provide evidence of discourses constructing leadership development in this way and, critically, of the discursive privileging of the role of training in producing leaders at the University:

So I think in terms of the structuring at Rhodes, there's a lot of structures in place . . . The SRC for example, as a formal programme, they actually have their documentation done and you have a training before you get started. (Interview A, 20/08/10).

Similarly:

So we run trainings for them once a year, September, October, as they take office we set-up a three day structured programme which we bring people in to talk to them about their roles and responsibilities (Interview C, 19/08/10).

And:

We then run a three day training programme for all our elected House Committees, and there are 52 residences who elect House Committees and senior students and they are forced, to is not optional, to come ahead of time to Rhodes to attend this three day training programme (Interview C, 19/08/10).

The development of leadership is thus understood as explicit processes with training opportunities and leadership manuals written to give form and shape to a set of desired outcomes which will then be evident in the new leader. Addendum A(2) lists an example of a leadership training manual.

One of the problems with locating leadership development within structures in this way, relates to the role of the leader her/himself and the space s/he has to act independently. The provision of training, and expectations around the provision of that training in relation to the role the leader will ultimately play, can act as a constraining force. In the data, there is evidence that the leadership development structures provided by the University can be seen as a constraint inhibiting innovative and transformative leadership.

The structures that are in place, I think often become weighed down by the sheer nature of being so structured (Interview A, 20/08/10).

Similarly:

I realise that many of the positions, including the one I think (name withheld) holds, there's a weigh-down by bureaucracy because structures have been in place for so long. You sit in countless meetings, you're representing students in what I think is so often a token way and it's not to say that no one needs to do that, but it is to say that that then stifles anything truly innovative that you want to do or it makes it a lot more difficult because you are in these Senate meetings, you have to stand up for issues representing students issues that you might not even care about (Interview A, 20/08/10).

4.3 Leadership as Functional Effectiveness

The construction of leadership development as taking place in established structures with training provided within those structures has been described above. Interviewees noted the discursive emphasis on outcomes in leadership with a high premium being placed on efficiency and the achievement of pre-established outputs within these structures:

I think there tends to be too much emphasis on the hard skills of leadership as opposed to the people aspects of leadership. I think there are disparate views of what is efficiency. Conservative views still seem to rate the bureaucratic and technocratic aspects of it, and at the expense of a conducive climate that's welcoming to anybody (Interview D, 16/08/10).

Theoretical constructs outlined in Chapter Two call this mode 'instructional leadership' where the criteria for effectiveness is the functional effectiveness of the leader (Berry and Cartwright, 2000: 344). As stated in the literature review, functionally effective or instructional leadership is the most predominant forms of leadership practiced (Leithwood and Duke, 1996: 34). Characterised by formal administration and hierarchy, it is highly favoured by civic organisations, corporations, government and educational institutions across a broad spectrum.

Within RU, this understanding of leadership is further entrenched through performance management, evaluation and incentive processes where activity and productivity is measured and rewarded.

4.4 Recognition and Reward Promotes Leadership

The understanding of leadership as meeting a set of pre-established outcomes is further entrenched with a system of recognition and reward for performance which then leads to the idea that leadership can be promoted through recognition and reward. The following interviewee, for example, spoke of recognition and reward in an important student structure:

. . . which kind of showed the performance of the year. We also based it on general portfolio performance. At this stage the media is also evaluating us and sometime tomorrow or next week we should have our ratings. The ratings we gave was internally and we voted among ourselves, we scored ourselves and everybody had to evaluate how everyone has been. We come to a decision, to say ok, this person has performed. The other fact is that we designed this, every month there is a councillor of the year, the councillor who has performed best, like throughout the whole month (Interview B, 18/08/10).

Similarly:

And we had a very nice cocktail function last year and we'll have a better one this year, and the Deans will be giving the certificates to the top academics. Sports will give the awards to the top sport men and women - that doesn't necessarily mean top sports players, but those who organised and led sports in the best way - and then we have the Arts and Culture Awards, Entertainment and so on (Interview C, 18/08/10).

The above extracts link leadership to performance, this in turn is used as a measure for accountability. The idea that the leader has freedom to act/performance is held in tension with the idea that the performance will be measured and interventions are expected if this performance does not measure up to the ideal. This understanding of evaluation and reward in relation to leadership has implications for an institution such as RU as it affirms dominant constructions of leadership development as developing leaders who perform in traditionally sanctioned ways. This, in essence, is seeking the regulation of individual identity within the organisation to conform to specific traits, competencies and behaviors. Higgs (2003) sees this understanding of leadership as management vs leadership where management focuses on tasks, functions and behaviors, rewarding these according to performance measures, whereas leadership focuses on issues of transformation (Cussack, 1993; Hallinger, 1992).

4.5 Motive and Leadership

The understanding of leadership as performance, recognition and reward can be directly linked to the ethics of leadership and its core – motive. In the study, several interviewees noted that the people occupying leadership positions appeared to be motivated by self interest rather than a desire to contribute to the greater good:

You know, I often think, why do people go for what they are going for and many of the most ambitious and many of the most successful students in leadership positions are no doubt, not just doing that because they're enjoying the challenge, because they're keenly aware of the whole concept of leadership matters for future employability, for their CVs and I for

one certainly look at a lot of people who go for SRC positions and I've never seen them involved in any other leadership activities, or I've never heard of them or any one I know, anyone I speak to has never heard of them. Then I see these people wanting to jump straight into being SRC president and I have to wonder why weren't they involved in anything before, if they weren't. And is it because they want the recognition and on their CV (Interview A, 20/08/10).

Similarly:

If a person states I was class representative on their CV it makes them look very smart, but if you investigate what that means, I think for more than half it means absolutely nothing than that they were kind of the most well known person in the class at the beginning of the year when somebody was needed to be nominated, for all the wrong reasons they got to be the class rep. And I see a few like that on the SRC, people who run for office, because they drink and are known to be the real rugger-buggers and whatever and they get on and think they've achieved it and they are an SRC member (Interview C, 18/08/10).

Berry and Cartwright, (2000, 343) name this as the moral hazard of the individual exploiting the privileged position of leadership. The leader may be viewed as motivated through reward on the basis of performance. The leader's interest is self-serving which is reinforced by the understanding of leadership as receiving reward and recognition, that it is about positioning and progression along preconceived rankings within the institution as well as society.

The observations made by interviewees in the extracts above challenge the appropriateness of the construction of the development of leadership at RU as the occupation of leadership positions in established structures. An alternative form of leadership that will challenge the notion of leadership as position and recognition is Burns' theory of transformational leadership (1978; cited in Leithwood and Duke, 1996) which speaks to the transcendence of self-interest, both by leader and follower. Burns' transformational leadership focuses on liberty, justice and equality with ethics at its core, as foundational to the leader seeking to develop leadership in others (1978; cited in Ciulla, 1995: 15). Combining Burns' theory with Khoza's (2010) concept of Attuned Leadership undergirded by probity (accountability) raises a strong argument for alternative forms of leadership to the existing practices of structurally bound leadership at RU.

Thus far the above discourses reveal an understanding of leadership as affirming and rewarding of functional efficiency within RU structures. The RU leader holds a position and is evaluated for performance, receiving due recognition for achievements and expected behaviors within the structured environment. The discursive practices of evaluation, recognition and giving prizes as transactional leadership, in all likelihood will encourage the replication of the existing structures ultimately silencing alternative voices, stifling innovation and transformation.

4.6 Succession Planning & Mentorship

The reification of the understanding of leadership as embedded in institutional structures is further entrenched through discourses which focus on the need for succession planning and mentorship illustrated in the following extracts from the interview data:

And it's a clear facet for me, I see a clear facet of my existence at Rhodes that anything that I've done, I've had mentors in various shapes, forms and guises and those mentors have been absolutely intrinsic to what I have been able to do as a leader (Interview A, 20/08/10).

In addition:

So I was given a mentor, and I was given an office and some of the mentor's responsibilities would fall on me, so doing practicals and lectures and so on. And in exchange he would then transfer his wisdom to me. And how it was set-up was also as a succession plan (Interview E, 17/08/10).

Succession planning is critical to the long term growth and sustainability of an organisation and is vital for the development of leaders (Jain and Mukherji, 2009: 444). Schmidt and Bjork (1992, cited in Jain and Mukherji, 2009) state that training alone will not develop the desired leadership skills and abilities and that constructive feedback provided by a mentor is critical in developing effective leadership.

Mentorship and peer to peer leadership are inherent within the structures of RU and leaders actively engage in mentoring leaders. This is consciously linked to succession planning within the academic leadership arena. Tacit knowledge, skills and competencies are transferred through various forms of

mentorship and this process is recognised as adding value to leadership at RU. The problem with the valuing of mentorship and succession planning in this way is that it can produce more of the same kinds of leadership when alternative forms have the potential to be more valuable.

Mentorship and succession planning are linked in the understandings of leadership with the pendulum swinging from RU being overly structured to there being insufficient structures in place to enable continued effective leadership:

Where as many of the other clubs, community engagement projects, sports clubs and societies there's often a leadership vacuum, clubs struggle, when the one year's committee steps down and especially if it is replaced by a whole new committee, there's not enough succession structures, typically there aren't enough succession structures in place to ensure that the new incumbent position holders actually step into the shoes of the previous person's position and they keep working and usually there's a six month period almost of probation that students have to go through in order just to learn the job that they would do and what their portfolio is, because there are not enough structures within the society (Interview A, 20/08/10).

Although dominant discourses at RU emphasise the need for training and mentoring, there appears to be inconsistencies and gaps within the system.

A more significant problem with the focus on mentoring and training, relates to Hays' (1994) word of caution about structures being both the source and the outcome of human action. In the context of leadership, this would mean that predominant patterns of leadership would be reproduced through modeling and mentoring, resulting in the reproduction of existing social structures. So the extremely well structured, functionally effective leadership system within RU could serve to reproduce and reinstitute the existing dominant leadership discourses and their associated practices constraining the possibility of alternatives.

4.7 Collegiality and Where Leaders Learn

The origin of the Where Leaders Learn slogan has already been described in Chapter One and located in a marketing and communication strategy. The slogan has been so successful that, within

the University, this discursive construction of the institution itself has become dominant. The Rhodos, (2010) a glossy annual University publication, highlights the Institution's achievements, thereby validating claims of an institution capable of producing world renowned leaders.

As the data reveals, however, critiques of the 'Where Leaders Learn' discourse do exist:

And its not a huge issue either because they just would like to continue the smug belief that this is an institution where leaders learn, so what's the problem, we don't need to debate that, it's self-evident that we produce leaders, can't you see! (Interview F: 20/04/10).

The assumption that RU is indeed a place where leaders learn works to affirm shared understandings of leadership which locate leadership as positional within the RU structures. In holding to this shared understanding, there is no room for recognition and reward of alternative manifestations of leadership.

In the following extract, the interviewee affirms shared understandings of leadership and ascribes the failure of Deans and other senior academics to nominate students for leadership positions due to the pressure of work:

I would've thought that senior members of this university wouldn't need a tutorial on the meaning of leadership, and I think that it's not that they don't understand. I think that we're all very busy, we are overwhelmingly busy, I know that I am. And that those things, somebody else is going to do it, somebody else is going to do that nominations, for heaven's sake I'm busy. I think it's just about busyness and not a lack of clear understanding of what it means (Interview C, 18/08/10).

The size of RU as one of South Africa's smallest universities with approximately 6500 students and 326 academic staff (RU Statistics Digest, 2009) directly impacts on collegiality and the way the University operates. A proclaimed open-door policy in principle ensures direct contact between junior and senior staff enabling a discourse of collegiality to form. The discourse of collegiality is characterised by minimum bureaucracy and maximum efficiency allowing for an element of trust to emerge. This trust is implicit of shared values and a sense of common vision and shared goals (Boughey, 2009). These values and goals extend to constructions of leadership. However the adoption of corporate leadership practices within the educational sector as predicted by Harman

(2002: 69) that social relations between faculties and departments will decline with an increase in bureaucratic controls, is evidenced in earlier data extracts.

The problematic nature of the dominant culture at RU and, thus, how leadership is constructed discursively within that culture is evident in the following extract:

Well the dominant culture, I would perhaps try to define it through a term like Rhodes' snobbism regarding what is good, what is excellent and what is outstanding and certainly my observation it is certainly more pronounced here than at a place like UCT. You see, where it also exists, where it also exists, and its like a culture which, of, for lack of a better word, rating and ranking where people are meant to measure up to the domestic values (Interview D, 16/08/10)

The institutional culture affirms existing constructions of leadership. The type of leadership which is valued and produced is therefore more of the same.

4.8 Questioning 'Where Leaders Learn'

In the interviews, discourses that clearly question the WLL slogan have emerged. Central to these discourses is the idea that, whilst leadership is practiced overtly at RU, this is done from a space of mixed understandings and values. Not only are understandings divergent but there has also not been any meaningful process to explore what leadership means within the culture of RU. Such an exploration could impact on cultural values and practices within the institution begging the question, 'What are the values of RU?' An example of these discourses is evidenced in the extract below:

Ok, WLL for me, how I understand it is that, firstly, I must say I don't think the university has investigated and made people understand exactly what that motto means, because if you go to the majority of students with something like you've just said, do we actually know the meaning of that. I actually doubt if (Name withheld) himself would know the meaning of WLL whether he knows. That's a question I've been also asking myself, saying WLL what does it mean? Does it mean leaders come here and study, are they leaders when they get here, do they become this or ... it got to a stage where its like where learners lead or what

does it mean? I don't think we've actually explored the real meaning of it (Interview B, 18/08/10).

Similarly:

So is, we think, that is what we would like to be associated with, that is what leadership means to us? Then I think beyond that as a university, [we should] start discussing in a meaningful way, which I don't think we have discussed at this university. How do we build those qualities that we want to proclaim that we stand for? (Interview F, 20/04/10).

One academic referred to leadership as the hidden curriculum adding an additional level of complexity. Leadership development forms part of the curriculum through the many courses and leadership opportunities offered as an aside without intentionally naming the process as such. The assumption being that through the opportunities offered alongside the WLL slogan, leaders/hip will be implicit to the core institutional function of teaching and learning. One could deduce that leadership as the hidden curriculum, therefore forms part of the institutional culture without a clear understanding as to what it means within that culture.

So then it starts to become interesting, and then I suppose you could argue well, unless your support staff, your administrative staff, your senior administrators and your academics that, then perhaps students would then see a certain kind of conduct and behavior amongst the people that they tend to respect and who are the people who are important others in their life while they at Rhodes. Then it will take the idea of where leaders learn, and that's when you preclude the hidden curriculum, undermining what you are trying to do in the overall curriculum. You have to transform the very people themselves before you can assume you're going to produce students as leaders, and those are the academics, administrators and so on. So, anyway, look, all these dimensions we would have to explore, in our conversations and the reality is that we have not had the conversation at RU (Interview F, 20/04/10).

There is acknowledgement that the institutional slogan has not been engaged with in a way that would create a platform for meaningful dialogue. When leadership becomes the value proposition in a covert manner, as in the hidden curriculum with mixed understandings of what this means, it stands to reason that multiple meanings of leadership will arise, intentional as well as unintentional which will inevitably impact on the institutional identity.

Another key element of discourses questioning WLL relates to the way this supposed leadership is practised in the student body and the way assumptions about the institution can mask another set of undesirable practices:

So that's at one level, you must be very careful that you do not kind of hoodwink yourself because you would have to be open and you would have to ask yourself a question, if we are producing leaders, how is it that these students that we produce on occasion, sexually abuse their fellow students, how is it that they can assault a staff member at Rhodes, how is it that they can utter and that they can make derogatory comments, how is it that some of their conduct perhaps borders on being racist, whether academics, staff or students Now those must be sharp reminders that what you articulate and the language that you frame things in doesn't delude you somehow that these warts don't exist at your institution. So there's that one part, to be very careful you don't project an image of the university that does not actually exist. An image of your students that is far from what the truth is and what the reality is, so there's that one part (Interview F, 20/04/10).

Alvesson (2002: 114) states that leadership is about influencing the construction of reality, the ideas and beliefs about what and how things can be said and done. A contextually specific (local) understanding of leadership lends to receptivity of the meanings ascribed to leadership by the institution and its people. Given the existence of discourses which question the whether RU is indeed a place Where Leaders Learn, it is imperative that RU begins to explore how leadership theories are interpreted and encultured within the organisation as well as how this is transformed and assimilated into local understandings of leadership.

4.9 The Silent Discourses

Organisational culture is an essential part of the identity and self understanding of an institution and its leadership practices. The cultural discourse of an organisation defines the type of organisation it is. Whilst discourses hold the potential to enable spaces for diversity within an institution, (Phillips, 1995, cited in Lamsa and Sintonen, 2006), it could also constrain leadership development through harmful representations of diverse groups providing a source of discrimination, injustice and

inequality. The discourses of race and gender are two such potential areas in leadership development.

4.9.1 Race – The Elephant in the Room

In the data, a discourse of diversity was embraced wholeheartedly as being able to 'draw on different skills of different people'. Underlying the assumption, however, was the connotation of diversity as race.

In fact the diversity is quite critical in any type of education these days because if you can't deal with it and if you don't appreciate it, then you will probably lose out on the benefits that it offers. So I think students, they're probably the diverse experience, yes there is a danger that the exposure can be a bit dominant in one direction (Interview D, 17/08/10).

A concern of diversity as creating dominance in a specific direction was expressed in more than one interview without directly naming the fear as such in terms of one race dominating the other. The single instance when examples of race and dominance at RU was mentioned explicitly, resulted in a request for the discussion to be excluded from transcript of the interview. Arguably, then, the meaning espoused in the absence of overt discussions around race is that of leadership being beyond and outside of race.

But we're not really talking about race, but leadership and language (Interview C, 18/08/10).

In the interviews, it was further noted that younger members of staff were not as racially prejudiced as older white colleagues who could be seen as 'guardians' of the established culture. This observation stands in contradiction of theory that states predominant patterns of leadership will inevitably be reproduced within existing structures. New thought patterns have their root in old ways of thinking and are shaped by social groups to which individuals belong as well as the systems of meaning or culture (Mannheim, 1971; cited in Hays, 1994).

The thing is our staff is mostly young and if one wants to caste this in terms of race there would be people that would be the guardians of the old culture, it would be white colleagues and it's interesting that we, the white colleagues that we have amongst us are

fairly young to the department and so we don't have those issues with them (Interview D, 16/08/10).

Discursive constructions of leadership at RU construct diversity as the ideal. If race is indeed the 'elephant in the room' and discussion of the relationship of race to leadership are silenced, then, along with the 'hidden leadership curriculum' this could well contribute to the reproduction of dominant understandings of leadership as RU's programme of transformation alters the institutional demographics at student intake level with 61% new undergraduate students defined as black. Institutional staff demographics reflect a different scenario with 83% of senior leadership defined as white (RU Statistics Digest, 2009). It appears that RU has a distance to travel yet in terms of racial representation and what this means for leadership. Even more significantly, it is yet to engage with race as part of institutional discourse around leadership.

4.9.2 Gender - Honorary Males

Wanjiru Kariuki (2006) states that, at the level of educational leadership, male dominance is evident and educational literature has been critiqued for ignoring women's experiences. Nostrand (1993, cited in Kariuki, 2006) states that educational institutions tend to be patriarchal in nature. Leaders tend to lead the way they have been led, so men tend to continue to collude with men and exacerbate the sense of male entitlement. Moreover institutional cultures tend to be gender insensitive. Hanekom (2001, cited in Kariuki, 2006) states that educational institutions still prefer male candidates for senior positions as culture and structure seek to replicate old patterns. Very little attention has been given to the gender differences in leadership, with a lack of a serious and systematic analysis of women in leadership (Hopfl and Matlal, 2007: 201).

The study has revealed that RU has yet to engage with the institutional understandings of leadership and gender forms a critical part of this futures perspective. Currently 77% of the senior leadership are defined as white and male (RU Statistics Digest, 2009). It is therefore not surprising that, in the interviews, the issue of gender and leadership was raised only by women. The observation was that although women were stepping in to leadership positions, they were doing so in roles related to service:

There're not enough women out there who are at the top, who are the role models, for the majority of the students. 60% of them are female. They are the ones of whom I am so enormously proud at Rhodes, because interestingly enough, all the stats show they are the ones who get involved, they are the ones who volunteer, they are the ones who get the awards for community engagement. Their numbers - like 90% of our female students all receive awards for community engagement (Interview C, 18/08/10).

As another interviewee noted, however:

. . . but you know that's what women do, I think more than men, women balance many roles (Interview E, 17/08/10).

Women may downplay their gender identity and try and blend in as one of the 'boys', adopting masculine styles and being either tough and aggressive or a cold professional (Fletcher, 2004; Marshal, 1995, cited in Ford, 2005). At RU this is reflected in retaining masculine labels thereby reinforcing the image of male as leader

For example, we have things called Hall Fellows and more than once we've raised the question, can't we call them something else, we have women who are Hall Fellows and it's overtly not a sexist term, but right now in the world that word has a masculine connotation, but the Halls don't want to change it. So if we are not prepared to change things like that then we are reinforcing the old view that men do these things typically. We need to be very careful that we broaden the scope so that everyone can be included (Interview C, 18/08/10).

Ford (2005) states that leaders become both sacred and separated with the assumption that they are beyond critique, deconstruction and reformulation. Berger and Luckmann (1995, Yancey, 2002, cited in Ford, 2005) believe that this process within an institution inevitably assumes an ontological status and leads to reification of the leader. The result is therefore a theory of leadership that is gender-neutral (Oseen, 1997; Yancy, 2002, cited in Ford, 2005). The associations between masculinity, power, authority and leadership are taken for granted as well as the persistence of the masculine voice in dominant discourses and intellectual exchange (Burrell, 1992; Harding 2003, cited in Ford, 2005). The meaning of women as leaders and the leadership construct that will emerge from the processes which appoint women as leaders is uncharted territory in the tertiary institutional arena, posing a daunting, but exciting challenge for RU.

4.10 Leadership as Flat or Hierarchical

The durability of institutional structures at RU is such that power is stratified and located within the upper echelons of a hierarchy. The notion that the leadership structure is hierarchical is contested by RU's leadership with some claiming the structure to be flat and power distribution being equal. For others, the structure is rigid and hierarchical with power located in position and rank and this power exerting a force on those located below. This capacity to use power as enabling or constraining is termed as hegemony (Joseph, 2002: 1)

As one interviewee notes, however, the exercise of power is not as simple as either of these two views would suggest particularly in relation to relationships with students:

Because if we bark and bark and bark and bark about what we want to do and it's not in line . . . we won't get far, because at the end of the day the real power lies with [the students] and at the end of the day you have to try and find a way of convincing them instead of instructing them and demanding stuff that is unreasonable (Interview B, 18/08/10).

This interviewee acknowledges the constraints experienced within the institutional power relations and sees power as coercion and persuasion in order achieve goals. The extent to which this sort of understanding of leadership is shared by students would need to be explored further.

4.11 Discourse and Power

'Power is not a bad thing – those who are in power will confirm it' (Blommaert: 2005).

Power is located in relationships and finds expression through discourse. Power can be understood as the capacity of individuals to exert their will over others (Buchanan and Badham, 1999, cited in Huzzard, 2004). Those in power more often exercise this through shaping common ideology.

Traditionally, dominant discourse at RU have privileged rank and hierarchy where the amount of power vested within the leader is determined by the position held within the institution. The lower ranking leader may have the responsibility for running a project or department but will not have the

authority to create more widespread change. This scenario is aptly termed 'responsibility without authority'. In the extract below, the interviewee identifies 'responsibility without authority' as a feature of the structures prized as offering leadership opportunities at RU:

Well if we had student leaders, the chairperson, the equivalent of my position and who is very much actively running the project and on the ground, and then you had an academic, who by sheer virtue of their age and their experience were above the students in terms of institutional ranking with hierarchy there but we'd be on the ground actually running the project, there'd be a kind of tension or there'd be an implicit tension to how that chairperson and academic or staff member would relate and how the rest of the committee would relate in terms of who would actually have the say (Interview A, 20/08/10).

Although the University might offer leadership opportunities to students, the extent to which they might be able to exercise 'transformative' leadership within these structures is questionable because of the hierarchical nature of institutional structure and culture.

Van Dijk (2008) asks 'Who has access to the fundamental power resource of public discourse, who has access to the political discourse, educational discourse and scholarly discourse?' Within the context of this study, the question would be who has access to the power resource located within leadership at RU and who thus has access to leadership and leadership development.

4.12 Leadership as Power-Transaction

. . . so that the first thing I personally did, the first thing I did when I was elected was to go to all the stakeholders, to all the leaders of the university, to personally introduce myself, so that they will know who I am, also to tell them that, we decided, the people in my year, we've decided to take a different stand. Instead of working against we decided to work with them and try and find a common ground (Interview B, 19/08/10).

Power exercised within leadership is seen as transactional, if there is something to be gained, or a goal to be achieved. The literature review states transactional leadership as reward based upon and contingent to delivery of an expected outputs. This in turn illicites certain behaviours and required performances from the follower as well as the leader (Higgs, 2003). The trade-off would be

compliance and cooperation with the leader positioned further in the institutional hierarchy. This understanding of leadership engaging power brings into sharp focus the values and ethics undergirding the cognitive and behavioral elements supporting the leader's actions.

In the interviews, it became apparent that this discursive practice was evident at all levels of institutional life and not only in relation to student leadership:

And the weird thing about that is you'll get gatekeepers of that culture up to the lower ranks. And your gatekeepers and guardians would often be secretaries and administrators who act as if others of even higher proficiency have to have standards that they have to meet (Interview D, 16/08/10).

4.13 Conclusion

At RU, the creation of over 2000 potential leadership positions for 6500 students and has solidified the understanding of leadership as located within position and structure. Although in many ways RU can be seen to be making a concerted effort to address the complexities and ambiguities of transformation in contemporary South Africa, this Chapter has questioned the effect of the discursive privileging of the structuring of leadership development on the transformation process.

Deetz (1992; cited in Berry and Carthwright, 2000) speaks of the need to understand how leadership processes which value conflict become suppressed and how certain forms of reasoning and interest become privileged. At RU, unknowingly or perhaps knowingly, other ways of constructing and practising leadership is discouraged. It would appear, therefore, that interrogation of the understandings and meanings of leadership are critical to RU being indeed able to claim and proclaim the WLL slogan.

Chapter Five - Enabling Alternative Understandings

5.1 Introduction

When leaders operate outside of culturally acceptable behavior, they become what is known as a change-agent (Rowe, 2006). A change agent therefore seeks to depart from the norms of culture by practicing alternative forms of leadership often works within the constraints structure and culture of an organisation, enabling stable and manageable change efforts to emerge. This is termed as transient change resulting in changes both in organisational structures and culture. An example of this would be the change efforts by the struggle veterans of South Africa in order to bring about political emancipation. For RU, transitioning structure and culture will require strong leadership as the leadership becomes the institution's reference point during emergent understandings of leadership (Rowe, 2006).

In a predominantly structured environment underpinned by hegemony at various levels, in this Chapter, the focus shifts to what would be required by RU to create a platform for change in the way leadership is understood and developed.

5.2 Tensions Between Academic & Managerial Leadership Discourses

Leadership theory states that management and leadership hold different currencies within an institution (Rowe, 2006). Leadership is about transience between paradigms, creating new cultural norms, reinterpreting or breaking with history in order to create a different future. Leadership breaks with organisational assumptions that have instigated cultural norms to create new cultural norms, new ways of being that will formulate values, guide actions and behavior. Leadership is also referred to as the management of meaning, symbols and signs (Rowe, 2006: 1536).

Management is about maintaining structure, results, goals, tasks and systems approach with the purpose of managing people (Birnham, 1989 and Middlehurst, 1993). Chapter 2 describes the notions of management and leadership within the tertiary sector as mode 1 and mode 2 leadership.

Mode 1, also termed academic leadership, is expressed through authority invested in the person due to perceived expertise and personal characteristics. Mode 2, or managerial leadership, is about power and position in hierarchy and the leader may or may not have the capabilities to fulfill the role.

As future leaders, students at RU will be exposed to leadership practices which are, of course, associated with the discourses which sustain them. The following extracts identify some of those practices and associated discourses:

I look at it and I see that, in terms of my perceptions thereof, many academics are not like that, they are far more insular and they are far more focused on their work, even if they are top in their country for what they do, they don't necessarily display many leadership characteristics (Interview E, 17/08/10).

Similarly:

I tried quite hard when we were looking at promotion criteria, to get the university to include the academic set that would get you promoted, would be the evidence of leadership and engagement outside of the classroom . . . And I wasn't successful, only academic criteria will count for promotion. If you don't do it that way you not going to win, because there's no incentive for academics to develop broader profile, which is what we say good leaders should be able to engage in, so if they're getting involved in the community or serving on a board or so, the sentiment is 'we don't care, that has nothing to do with our job' (Interview C, 18/08/10).

The extracts reveal two modes of leadership in operation at RU, each with their own understandings of what it means to be a leader. There are separate value-systems and criteria for measuring leadership efficiency and effectiveness within each representation. The first extract describes the academic striving to be a leader in his or her own discipline. The second affirms that this understanding of leadership is valued in RU but also offers an alternative mode of being a leader which could, arguably, contribute to the learning experiences of future leaders - the majority of whom will not become academics, in immeasurable ways.

From a critical realist perspective, it would be possible to say that at RU, at least in relation to the sphere of leadership, conditions in the domain of culture are so stable that new events relating to leadership development have not emerged along with new experiences of alternative forms of leadership and being led on any sort of widespread scale. This type of understanding is affirmed by the following extract:

So as an academic myself with my old hat on, as neglecting leadership a lot. And I can say honestly, I did not see students as whole people, I saw them as what they were intellectually producing within my discipline. And I noticed the high performers, the ones who were never in class were the ones who got my attention, I ignored the ones in-between because I was so busy marking, marking, marking, marking and doing my own research, because my own research was really important to me (Interview C, 18/08/10).

It is also important to remember that dominant meanings may become reinforced and modified and contested meanings may become assimilated into the dominant discourse or struggle to be adopted in any attempt to effect change (Anderson, 2005, cited in Johansson and Heide, 2008: 297). At RU, this would apply to any attempt to develop different experiences of leadership and leadership development.

When agency (a change agent for example) contests the order represented by institutional structure then self-organisation, growth and dynamic change enter the frame as new discourses. The extract below discloses an incident where constraint became the impetus for enablement. By contesting the functionality of the hierarchical system in a state of order, creativity and innovation emerged.

One example is that there are a couple of examples that come out of this, is the way that SHARC as a student society developed. And to begin with they didn't have a lot of support from the University and kind of partly developed at Rhodes out of there being a lack in Rhodes's management of HIV AIDS and the student activism around that. This is a strong example of where students develop something that begins with the tension to how the university was working (Interview A, 20/08/10).

French (2009: 32) states that within complex self-adapting systems, power is highly dispersed throughout the institution, limiting the need for control mechanisms. French's theory poses one

alternative to the hierarchical structured form of leadership. This Chapter now moves to look at ways in which change in leadership discourses could be addressed within RU.

5.3 Communication

Great emphasis is placed on the importance of communication and its link to change by various leadership theorists (Daly et al., 2003; Elving, 2005; Ford and Ford, 1995; Kotter 1990, cited in Johansson and Heide, 2008). Communication also contributes to social transformation the need for which underpins this study on the development of leadership at RU. As highlighted in this study, dominant perspectives and core assumptions are seen as self-evident (Burrell and Morgan, 1979; Johansson and Heide, 2008: 289; Gramsci, 2000) becoming the 'truth' inherent within institutional discourses. The complexities are increased multifold as the different ontological assumptions underpinning the disciplines will influence understandings of leadership at RU (Palmer and Dunford, 2008; cited in Johansson and Heide, 2008: 295). This complexity is highlighted in the following extract:

And a lot of it comes down to how, amorphous, this shape, this idea of leadership is and that feeds directly into how it can be communicated, but also how it can be instilled in within more formal structures than another amorphous concept, the hidden curriculum (Interview A, 20/08/10).

Given the complexity and level of contestation inherent within higher educational institutions such as RU, creating platforms for understanding and sensemaking become critical to the sustainability and efficacy in the developing leadership that will enable the realisation of institutional as well as national goals as expressed in the extract below:

In fact every university should be producing people who are leaders, because that's what higher education is about. The fundamental purpose of higher education is to produce highly educated people full stop. And you would assume that highly educated people in our society, given that they make up such a small proportion of our society and have been educated at a considerable expense of the taxpayers, not just the parents, but the taxpayers, that you would assume that they would provide leadership in your society of a particular kind. Not of an arrogant self-serving kind, that because I am highly educated you

have to listen to me and do what I tell you to do. But of a particular kind that is appropriate to the kind of society that we are and the challenges of our society and the constitutional ideals we want to build (Interview F, 20/04/10).

In order to achieve the outcomes as expressed in the above extract in a climate of contestation, the need to construct a discourse of coherence regarding leadership becomes imperative (Araujo and Easton, 1992, cited in Johansson and Heide, 2008: 295).

This process is expanded on by discourse theory which speaks of multi-layered conversations focusing on the collaborative and discursive processes by which people construct knowledge and understanding of the organisation (Ashcraft, 2005; Chreim, 2006; Coupland et al., 2005, cited in Johansson and Heide, 2008: 296). Discourse, emotion and identity are intertwined and the organisation could be referred to as a political site with different organisational groups struggling for their meaning. Dominant discourses are authored and communicated by leaders creating an interpretive framework for organisational members and followers.

In terms of critical realism, discourses are mechanisms at the level of the real from which different events related to the development of leadership at the level of the actual and from which different experiences and understandings of leadership at the level of the empirical could emerge. Resistance to dominant discourse through the insertion of alternative discourses would be a means, therefore, to creating pathways to innovation and creativity in relation to leadership development opportunities and understandings of leadership itself. The emergence of these discourses in public speech & conversation and written texts would then impact on individual experiences which would then be converted into public experiences which would then have the potential to become permanent representations of organisational reality (Anderson, 2004, cited in Johansson and Heide, 2008: 295).

As aptly stated by Ford and Ford, (1995) the focus is on understanding and sensemaking. Speech-acts are performative, changing social reality. This stands in opposition to the understanding that communication only reports or presents that which is already existing. Whilst being cognisant that discourse within institutions can be influenced and controlled by distorted communication, conscious or subconsciously (Berry and Carthwright, 2000), discourse has become the very medium enabling emancipation.

5.4 Learning Leadership

The understandings of learning leadership draws on the work of cognitivists (Bruner, 1977; Gardner, 2004), behaviorists (Skinner, 1973; Kotter, 1996; Nadler, 1998), social constructivists (Lave and Wagner, 1991) as well discourse theorists (Fairclough, 2005; Grant *et al.*, 2004; Holman and Thorpe, 2003; Tietze *et al.*, 2003; Westwood and Linstead, 2001).

Bates (1995 cited in Park 1999) encapsulates the thinking of this work which draws on discourse theory by stating that:

As learning takes place through language, an educational administration should pay great attention to the forms through which language is articulated in educational institutions. It should be concerned for instance, to ensure that the conscious commitment to the uncovering of technical, practical and emancipatory interests was part of the discourse of the institution. Endeavor to correct any lopsided analysis that was solely technical, practical or emancipatory . . . the question therefore is one of balance.

Park believes that the theory of learning leadership should be grounded in the theory of communication (Park, 1999). Learning Leadership as espoused by Moller (2007) and Ribbins (2003) in the preceeding literature review chapter, understands the ethics of learning leadership to be the dominant discourse . The approach centers on capturing values-based tacit knowledge through conversations that occur during the dialogue of mentoring experiences. Tacit knowledge can only be gained through insight, experience and reflection. Tacit knowledge requires the mechanism of discourse and unlike explicit knowledge, cannot be acquired from explicit documents such as training manuals. It is about facilitating mind-shifts for example within collaboration and communication paradigms undergirding relationship and networking processes (Janson and McQueen, 646: 2007). Tacit knowledge has been identified as the critical success factor in successful leadership formation. The following extract attests to the value of tacit knowledge and begins to identify the kind of tacit knowledge critical to the development of leadership in a higher education context:

The graduate who has a deep appreciation of knowledge, who understands how knowledge is produced, who understands how research is undertaken, who understands there are values involved in the production of knowledge and the dissemination of knowledge (Interview F, 20/04/10).

As already indicated in Chapter Four, RU has a strong culture of mentorship and peer-to-peer mentoring forming part of the relational structure of the institution. The efficacy of this mentoring system in the development of more appropriate understandings and manifestations of leadership in the course of leadership development would, however, be dependent on the insertion of new discourses relating to leadership in institutional culture. The unlearning of previous mental pictures and constructs as discussed in the preceding chapter, necessary to ensure old ways of thinking and hegemonic practices are not replicated, is not an easy task, however.

5.5 Institutional Identity

Soenen and Moingeon (2002; cited in Chipper, 2006) speak of five collective institutional identities. These are: the professed, the projected, the experienced, the manifested and the attributed identities. The professed identity is a self-attributed identity and is used by the institution to define its collective identity. At RU the professed identity is embodied by the slogan as a place 'Where leaders learn'. When the professed identity is communicated to others, for example through symbols, marketing and communication, it becomes the projected identity.

You know when I first heard that motto, I really thought of it as a typically corporate slogan, all the universities have to have them, and I don't know if slogan is the right word, but I think it is. That three or four words are always in any Rhodes publication or media (Interview A, 20/08/10).

At RU the 'Where Leaders Learn' slogan has become the projected identity and is used in all marketing and communication as well as documents and university letterheads. It has become synonymous with the name Rhodes University in that the University's name always has the slogan written alongside, much as other institutions would do with their motto.

This is what exists as far as the slogan is concerned, that it is prominently displayed in various places in the university, including letterheads (Interview A, 20/08/10).

The experienced identity is the collective representation through cognitive maps, unconscious structures and beliefs. How RU understands the experienced identity of leadership is a space of contestation and the focus of this study.

The manifested identity is the organisation's historical identity visible through routine, performance and service. At RU this is the space of recognition and award. A recent publicised example being the award and recognition of Professor Tebello Nyokong who received the 2009 L'Oreal Unesco Award for Women in Science. The annual Rhodos publication contains numerous discourses reflecting RU's manifested identity as a place 'Where Leaders Learn'.

And when you see someone like that and the way Rhodes will of course market the Professor's achievements quite heavily, because of how she exemplifies what I imagine, what they would like academics and students to be like (Interview A, 20/08/10).

The attributed identity is known as the 'corporate image', attributes ascribed to the organisation by its stakeholders (Chipper, 2006: 717). This is the space between how the institution perceives its identity and whether stakeholders believe this to be true. For at least some within the institution at RU, the attributed identity encapsulated by the slogan is one of uncertainty and not owned with confidence as noted in the extracts below:

If we don't get to it (a discussion of WLL) we use this slogan without any real confidence that we are producing anything systematic or systemic towards proclaiming that we produce leaders (Interview F, 04/08/10).

In addition:

In things like the seminar I had today and other platforms where one is heard, we often appear in the media, we often have platforms in places, so and we continuously have to represent our cause and our interests at various forums at the University and that's where we have to give a consistent message. It's just one of those things that you keep on hammering at (referring to the WLL slogan) (Interview D, 16/08/10).

From the above extracts it is clear that the language of management and marketing has colonised at least some of the tertiary institutional sector's discourses (Chiper 2006). Fairclough (1995) calls this marketization. The role of promotion as communication is to create institutional identity. Institutional identity as a place WLL is yet to be claimed by all at RU. The question of how the University's discourse motto, *Vis Vertus Veritas* interfaces with the WLL slogan would be a starting point in terms of how the institution sees itself and wants to be seen in the public domain. What is clear, is that engagement with the different forms of identity at RU is imperative.

5.6 Conclusion

Institutions have different social realities marked by interests, experiences, educational rank and positions and make sense of leadership in very different ways. Stensaker and Falkenberg (2007) state that sensemaking at an individual level shapes and aggregates reaction at organisational level. Change is realised through communication within complexity. Through discourse, underlying assumptions and expectations of leadership can be examined. Resistance and contestation about the understandings of and about the practices of leadership can be considered as conversation and altered in communication (Ford et al., 2002).

Chapter Six – A Kairos Moment

This study shows how understanding of leadership draw on social processes and cultural contexts in profound ways. The construct of leadership within the RU context understands leadership as positional with functional efficacy at its core. Leadership development is then understood to take place within hierarchical structures where discourses related to race and gender tend to be silenced. Overall, the study highlights the need for new discourses to be inserted into the domain of culture at the University and for ‘alternative’ discourses which challenge dominant understandings to be acknowledged. There is a need for a culturally sensitive locally based approach that will take into account the institutional values as per motto alongside the individuals experiences, identities, power relations and intersubjectivities.

Johansson and Heide (2008: 299) has the following contribution regarding the next steps for furthering the leadership discourse within a diverse, contested multi-site such as RU. This undoubtedly presents opportunity for further study in this critical area of how leadership is constructed at RU.

- To question and develop leadership concepts. What is meant by leadership and the slogan WLL, by whom and why, dialogue and participation is critical to this process.
- To further develop these understandings and how we make sense thereof – look at followership and dominant discourses they represent in order to find and explore the links between these conversations.
- To continue studying leadership discourses and the hidden expectations, assumptions; understandings and values that undergird, legitimate and direct these discourses.
- To combine the spoken with the unspoken, this will lead to insights as to the process of emancipation from the existing social structures.
- To pursue intertextual analysis, to explore how concepts and meanings develop over time and space within an institution such as RU.

The need for a University such as Rhodes to engage with leadership development has been emphasised by recent events in East London. At a forum organised by the *Daily Dispatch* newspaper, the Vice Chancellor of RU, Dr Saleem Badat responded to a question from the audience

about whether it was possible to identify future Steve Bikos amongst the youth of today. Dr Badat's response was that it was hard to identify young people of Biko's calibre and that the fact that this was so pointed to the intellectually and politically impoverished nature of contemporary South African society. Echoing some of the comments made in interviews conducted as part of the research underpinning this dissertation, Badat went on to note that too many people were going into politics because they saw it as a 'stepping stone to eating sushi'. Instead of Biko's transformative leadership, what South Africa was being offered was leadership focused on self-interest and the search for personal benefit at the expense of the labour and sacrifice of others. Dr Badat's words confirms the findings of this thesis, that constraining forms of leadership is not only being replicated but reinforced within the current systems and structures of our institutions and society as a new generation embraces old patterns of leadership.

Speaking at a recent Desmond Tutu Peace Lecture, Bishop Makgoba (2010) noted that leadership was 'in a kairos Moment with the potential for there to be a tipping point, a chance for turning the tide, if only we can take hold of it. It calls for a decisive response, for speaking out . . .' For Rhodes University's WLL slogan this is the 'Kairos Moment' as the dire need for transformative leadership both locally and globally converges with the need to interrogate the way it interfaces with the motto Vis Veritas Virtus. Should the University fully embrace this Kairos Moment, Rhodes University as a place Where Leaders Learn will be fully realised through leadership for Africa.

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ADDENDUM A - Additional Source Documents

A(1): The 'Where Leaders Learn Slogan' – Institutional Representations



Electronic News

February 2010

Issue 41



RHODES UNIVERSITY

SRC 2011

Representing Leaders



RHODES UNIVERSITY
INVESTEC BUSINESS SCHOOL
Leadership for Sustainability

Rhodos April 2010
THE ANNUAL PUBLICATION OF
RHODES UNIVERSITY
WHERE LEADERS LEARN



RHODES UNIVERSITY
Where leaders learn

A(2): Source Documents

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ADDENDUM B - Approaches to Strategic Leadership

Table 2: Approaches to Strategic Leadership (Nutt and Backoff, 1996)

Type	Origin	Source of Vision	Guidance Process	Key Steps
Descriptive (Kouzes & Posner, 1987)	Survey of leaders	Recognise good ideas	Practices 1. Challenge the status quo 2. Inspire a shared vision (strategy) 3. Enable others to Act 4. Model the way 5. Draw people forward	Behavioral Commitments Search for opportunities Experiment and take risk Visualize the future Enlist others Foster collaboration Strengthen others Set example Plan small gains Recognise individual contribution
Language (Conger, 1991)	Introspection	Opportunities in the environment	Skill categories 1. Framing 2. Rhetorical crafting	Techniques Values Beliefs (the strategy's importance, need for the strategy, antagonists of the strategy, efficiency of the strategy) Using metaphors, analyzing stories Gearing language to audience
Interpretive (Bennis & Nanus, 1985)	Interviews with leaders	Others (typically)	Strategies 1. Attention through vision 2. Meaning through communication 3. Trust through positioning 4. Deployment of self	Actions Search for vision Create a direction Search for commitment Recognise the architecture Note how the architecture will change Find a position Moving with a position Innovative learning Declining fear of failure
Exemplary followership (Kelly, 1992)	Interviews with Followers	Co-create with followers	Leadership from the eye of the follower 1. Exemplary followers as co-creators of strategy 2. Support followers to take action	Actions Sharing information Co-create vision Share in risk and reward Supportive environment Leader-makers
Intervention (Covey, 1989, 1990)	Experience as a Change-agent	Win-win solution	Creating Habits 1. Identify needed habits 2. Build habits to create capacity	Commitments Be proactive Articulate personal values Develop priorities Find areas of cooperation Understand, then be understood Seek creative solutions Self-renewal

ADDENDUM B - Approaches to Strategic Leadership

Table 2: Approaches to Strategic Leadership (Nutt and Backoff, 1996)

Type	Origin	Source of Vision	Guidance Process	Key Steps
Descriptive (Kouzes & Posner, 1987)	Survey of leaders	Recognise good ideas	Practices 1. Challenge the status quo 2. Inspire a shared vision (strategy) 3. Enable others to Act 4. Model the way 5. Draw people forward	Behavioral Commitments Search for opportunities Experiment and take risk Visualize the future Enlist others Foster collaboration Strengthen others Set example Plan small gains Recognise individual contribution
Language (Conger, 1991)	Introspection	Opportunities in the environment	Skill categories 1. Framing 2. Rhetorical crafting	Techniques Values Beliefs (the strategy's importance, need for the strategy, antagonists of the strategy, efficiency of the strategy) Using metaphors, analyzing stories Gearing language to audience
Interpretive (Bennis & Nanus, 1985)	Interviews with leaders	Others (typically)	Strategies 1. Attention through vision 2. Meaning through communication 3. Trust through positioning 4. Deployment of self	Actions Search for vision Create a direction Search for commitment Recognise the architecture Note how the architecture will change Find a position Moving with a position Innovative learning Declining fear of failure
Exemplary followership (Kelly, 1992)	Interviews with Followers	Co-create with followers	Leadership from the eye of the follower 1. Exemplary followers as co-creators of strategy 2. Support followers to take action	Actions Sharing information Co-create vision Share in risk and reward Supportive environment Leader-makers
Intervention (Covey, 1989, 1990)	Experience as a Change-agent	Win-win solution	Creating Habits 1. Identify needed habits 2. Build habits to create capacity	Commitments Be proactive Articulate personal values Develop priorities Find areas of cooperation Understand, then be understood Seek creative solutions Self-renewal

Table 3: Knowers, Knowing and Knowledge in Educational Leadership (Gunter and Ribbins, 2003)

Producers	<i>The People</i> and their roles (eg practitioner, researcher) who are knowers through using and producing what is known.
Positions	<i>The Places</i> (eg training sessions) where knowers use and produce what is known
Provinces	<i>Claims to Truth</i> regarding how power is conceptualised and engaged with
Practices	<i>The Practice</i> in real time, real life contexts of leaders, leading and leadership
Process	<i>The Research Processes</i> (eg observations and interviews used to generate and legitimate what is known)
Perspectives	<i>Descriptions and Understandings</i> we reveal and create as processes and products (eg teaching; disciplines, books) through the interplay between producers; positions practices and processes

ADDENDUM C - WLL Discourse Analysis Categorisations

No	Category
1	Leadership and Communication/Discursive practice
2	Transactional Leadership
3	Innovation and Creativity in Leadership
4	Institutional Marketing of WLL Slogan – internal/external
5	Power within Model
6	Moral Leadership
7	Socio-Political Ideals of Leadership
8	Leadership as Privilege/Position
9	Dynamic Understandings of Leadership
10	Servant/service Leadership
11	Institutional Culture
12	Hegemony and Agency in Leadership
13	Objectification of Leadership
14	Strategic Leadership
15	Emerging Theories, Educational Leadership
16	Leadership as Process
17	Tacit/Implicit Knowledge and Leadership
18	Explicit Knowledge/Curriculum/Training and Leadership
19	Leadership as Activity - Experiential
20	Reflection of Leadership Practices/Behavior
21	Leadership Challenges
22	Instructional Leadership/Managerial Leadership
23	Transformational Leadership
24	Institutional Vision of WLL
25	RU Leadership Beliefs
26	Leadership Development in Communities of Practice
27	Inter-disciplinary Leadership
28	Role Models & Leadership
29	Divergence and Disjuncture of WLL
30	Transitional Leadership/Succession
31	Leadership as Personal Gain – Motive & Reward
32	Leadership as Collaboration & Partnership
33	Peer to Peer Leadership
34	Leadership Complexity
35	Leadership and Emergence
36	Charismatic Leadership
37	Acknowledgement of Leadership
38	Leadership and Diversity
39	Mentorship & Coaching in Leadership
40	Relational Leadership
41	Gender
42	Race
43	Ageism