

Encouraging leaders to be followers too: Strengthening Young Women's Leadership in a Global, Intergenerational, Women's Organisation

Do you have an intergenerational problem?

Old/er Woman Speaker 5 – Stuttgart World Café 4

Not me, but in our association, I think so.

Old/er Woman Speaker 6 – Stuttgart World Café 4

I'm asking because I know it.

Old/er Woman Speaker 5 – Stuttgart World Café 4

I've seen it, in my association. It's a really big problem.

Old/er Woman Speaker 6 – Stuttgart World Café 4

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A thesis, Encouraging leaders to be followers too: Strengthening young women's leadership in a global, intergenerational, women's organisation submitted in fulfilment of the requirements of the degree of Doctor of Philosophy at Lancaster University Management School. August 2017.

I declare that this thesis does not exceed 80 000 words, including footnotes and appendices, but excluding the bibliography. This thesis results from my own work and has not been offered previously for any other degree or diploma.

Abstract

This thesis starts by exploring an under-researched area, young women's leaders and returns a potentially unexpected answer – to strengthen young/er women's leadership we need old/er women to be willing to follow them. Or more broadly, to see more non-traditional leaders emerge and be recognised, we need more people to realise a practice of emancipatory and critical followership that can influence who is recognised as a leader in their groups.

Rather than considering youth as a time of preparation for a future practice of leadership, this thesis argues there is a need to recognise young people, and particularly young women, as leaders now and that building this recognition may not be about doing more individual leader development work, but about collective leadership development which includes work with followers.

Building on the frameworks that have been used explain and promote work within organisations to increase the numbers of women leaders, this research draws particularly from work on followership, which has questioned both the lack of focus on followers within leadership research and the lack of recognition of the agency that followers possess. Doing so allows the argument to be built that to ensure non-traditional leaders emerge and are recognised in organisations, we need to develop a practice of *critical and emancipatory followership* which would purposively seek to support the emergence and recognition of non-stereotypical leaders.

Acronyms

AWID – Association of Women in Development

CGO – Center for Gender in Organisations

CMS – critical management studies

DAWN – Development Alternatives with Women for a New Era

DFAT – Department of Foreign Affairs & Trade

EVAW – Ending violence against women

ITI – International Training Institute

SRHR – Sexual and reproductive health and rights

WAGGS – World Association of Girl Guides & Girl Scouts

YWCA – Young Women’s Christian Association

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Conference papers arising from my research

I presented papers arising from my doctoral research at six doctoral conferences:

- *Researching & Learning Leadership*, April 2013, Reflecting on the Impact of Gender in Research (Liverpool)
- *Learning & Researching Leadership*, July 2013, Lancaster Sociology Summer Conference (Lancaster)
- *Taking responsibility for changing leadership*, June 2013, Youth, Activism and Resistance (Leicester)
- *Sharing leadership across generations in a global women's organization*, July 2014, Lancaster Sociology Summer Conference (Lancaster)
- *Looking for ways to think and practice leadership critically*, September 2014, What's so critical about your critical management studies PhD? (Leicester)
- *Mobilizing Young Women's Leadership*, September 2014, British Academy of Management Doctoral Symposium (Belfast)

I also gave papers arising from my doctoral research at six open academic conferences, where abstracts were subject to peer review:

- *Taking Responsibility for Changing Leadership - Towards a practice of critical leadership development*, July 2014, The New Romantics of Responsible Leadership, 6th Developing Leadership Capacity Conference, (Lancaster)

- *Sharing leadership across generations in a global women's organization: towards a practice of critical leadership development*, June 2014, Gender, Work and Organisations (Keele);
- *Sharing Power in Research*, September 2014, Transformative Feminist Methodologies (Durham)
- *Can leadership be practiced as an emancipatory act?* July 2015, Is there an alternative. Management after critique, 9th International Critical Management Studies Conference (Leicester)
- *Fluid Practices of Leadership Identities: Stepping Up, Standing Side-by-Side, Stepping Out, and Stepping Back*, December 2015, New Directions in Leadership Studies: Exploring the Critical Turn, 14th International Studying Leadership Conference (Lancaster)
- *A critical and emancipatory approach to strengthening young women's leadership in an intergenerational, global women's organisation*, July 2017, Time for a Revolution, 10th International Critical Management Studies Conference (Liverpool)

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1 Introduction

This thesis set out to explore the question, how can we strengthen young women's leadership in the Young Women's Christian Association (YWCA). It started as a "practice puzzle" (Herr and Anderson, 2005, p72), an organisational insider wanting to know how current practice could be improved. What emerged from this exploration was the unexpected finding that the need was not for more or better leader development work for young women, but better leadership development work with women already established as leaders within the organisation to encourage them to support, and even follow, young women leaders. Drawing on the distinction between leader and leadership development highlighted by Day (2000) which differentiates between individual leader development work and leadership development which works with the collective. This shift from leader to leadership development surfaces a question followership. Followers are often characterised as powerless (Calás and Smircich, 1991, Gemmill and Oakley, 1992, Smircich and Morgan, 1982), or possibly in having the power to resist (Collinson, 2006). In contrast, the argument developed within this thesis is that there is a role for *critical* and *emancipatory followership* which can be exercised to support the recognition of non-traditional leaders within organisations.

As the introduction to this thesis, this chapter first introduces the World YWCA (the organisation which provided the fieldwork sites) and provides a brief history of young women's leadership within the YWCA, the current state of that work, and the researcher's connection to that work. Next, the

introduction sketches out an argument, that will be further developed in the literature review chapter, that there is an absence of work that considers young people, and especially young women as leaders today, rather than leaders of tomorrow, and that this absence of empirical work contributes to gaps in theory (Elliott et al., 2017, Elliott and Stead, 2008). The introduction also seeks to demonstrate why the question of strengthening young women's leadership is essential not just to the YWCA but is increasingly recognised as a pivotal issue by other non-government organisations, governments, and supra-national bodies like the United Nations. Having established why this is a question worth exploring, this introduction moves on to consider the research questions explored, before giving an overview of the fieldwork undertaken and providing a summary of what was found. The final section of this chapter provides an overview of the rest of the thesis.

1.1 The Practice Context

The World YWCA traces its origins to activities initiated by two women in England, in the 1850s in response to the upheavals of the industrial revolution. The YWCA held its first world conference in London in 1898. In attendance were seven national members associations, a further eight national associations sent representatives, and there was correspondence with a further eight "colonial associations" (Rice, 1948, pp52-3).

Currently, the YWCA works in over 120 countries, with an estimated global outreach of 25 million women and girls (World YWCA, 2016). Each national association is legally autonomous from the worldwide body, and different

nations organise differently at a sub-national level. Some operate as federations with different balances of power between national and local associations, and some operate as singular national associations with local branches. However, every YWCA is asked to respond to the priorities set in the World YWCA strategic directions, and leadership for each YWCA is home-grown.

Within the YWCA there is a long history of promoting the leadership of young women within the organisation. Indeed Annie Reynolds, the first General Secretary of the world body wrote in her report to the first world meeting (1898, p63):

[w]hile one would advocate a majority of elder women on the executive committee or councils in large organisations, yet we would find ourselves less likely to become narrow were the very old ones of twenty years included there also. The young women of today will be more sympathetic and keen-sighted in her understanding of her sister's needs, than she who was the young woman of twenty years ago.

Fast forward to 1991, and in response to challenges from young women within the movement, the YWCA introduced targets for young women's participation (Seymour-Jones, 1994, World YWCA, 2006). In 2007, those targets became constitutional mandates requiring a minimum of 25% of the positions in key decision making structures, such as world and national boards (articles 36 and 10), and World Council (article 27) would be filled by women 30 years and under (World YWCA, 2015a).

Across the World, most YWCAs have boards and senior management teams comprised solely of women. Notable exceptions to this general premise are those northern European countries where the Young Men's Christian Association (YMCA) and the YWCA are a combined organisation. However, even where there is a combined YMCA/YWCA, there is still a requirement that 25% of the national board be women 30 years of age or younger.

Achievement, or otherwise, of the 25% quota for young women in decision making roles is formally reported by each national association every four years as the movement prepares to meet together for the quadrennial members meeting, World Council. These quadrennial reports show that the world boards elected in 2007, 2011 and 2015 each exceeded the minimum participation requirements for young women. However, in the 2011 global census only half of the national associations reported they met the young women's participation requirement (World YWCA, 2011), and in 2015 this had only increased to 59% (World YWCA, 2015b).

Although the numbers of young women on World Board are a cause for celebration, the compliance of national associations with quota remains a concern for many within in YWCA. In response to widespread non-compliance with the young women's quota, the YWCA both globally and regionally develops and delivers programs aimed at strengthening young women's leadership.

The researcher joined the board of the YWCA of Canberra in her mid-twenties and went onto be a young woman treasurer, a World YWCA intern, President

of the YWCA of Canberra, Vice-President of the YWCA Australia and is currently co-Chair of YWCA Great Britain. The researcher's experience of being a young woman board member within the YWCA was overwhelmingly positive, as it was as a young woman leader in the women's movement broadly.

However, exposure to the global movement and the analysis of young women's participation in the movement made it increasingly apparent, that not every young woman's experience was as positive as the researchers.

As someone who had been an active young feminist the researcher was invited by Grey and Sawyer to be one of the "new voices" contributing a short piece to their edited collections *Women's Movements: Flourishing or in Abeyance* (2008). That piece asks,

please remember that young women are not the leaders of tomorrow.

We are leaders of the women's movement today. However, do not think that this means that we want to do it without earlier generations of women's movement activists" (Lewis, 2008, p147).

As time dictates the researcher aged out of the YWCAs definition of a young woman but remained committed to the idea of young women's leadership and continued strengthening young women's leadership within both women's organisations and the non-profit sector more broadly through speaking at conferences, giving workshops, and running projects.

After deciding that young women's leadership would be the topic of their doctoral thesis the researcher made early contact with a mentor who had

previously been a colleague at the YWCA and was then working for the World YWCA. There were a series of informal exchanges including sharing copies of the research proposal before its submission to a university. Once the researcher formally began their doctoral programme one of the first tasks was to write formally to the General Secretary of the World YWCA to seek permission to work with the YWCA on the project. Permission was granted to both work with the YWCA and to name the YWCA broadly, although not to name individual YWCAs or women within the movement.

This section has introduced the policy/practice gap that originally due the attention of the researchers as a practitioner, the following section begins to place this work within its philosophical and theoretical approaches.

1.2 The Theoretical Context

For more than 150 years women have formed organisations to try and address issues they saw as having a differential impact on women, and in doing so have often enacted practice that, it has been argued, runs ahead of theoretical analysis (Ashcraft and Mumby, 2004). This experimentation in the field has supported a feminist presence in the field of management and organisation studies for nearly 50 years (Ashcraft, 2016, Ferguson, 1984, Freeman, 1995, Joreen, 1973). Other under-represented groups have also established autonomous organising spaces and call for the leadership of organisations to be more representative of the customers, clients, staff and the communities in which they operate.

The women's movement and feminist scholars in management and organisation studies have developed a complex field of both theory and practice to aid in the exploration of how who is recognised as a leader might be challenged and changed (Ashcraft, 2016). However, these frameworks are rarely used to consider other dimensions of identity which often see people excluded from, or not recognised for their leader work. If it is agreed that discrimination is about maintaining power (MacKinnon, 1989) then failing to apply analytical tools by feminist scholars to other forms of exclusion based on identity may miss an opportunity to progress both practice and theory.

It is in this theoretical space that this critical realist (Bhaskar, 1978, 1989, 2010) project seeks to work. To explore how what has been learnt from feminist and critical (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) approaches to strengthening women's leadership in organisations might be applied to strengthening the inclusion of other under-represented groups. In the case of this project, a group which is caught by the intersection of two normative exclusions from leadership, young (age) women (gender). This work seeks to both explore how the work of feminist and critical scholars on women's leadership development might support the claims of other excluded groups and to contribute back to the theory and practice of feminist and critical women's leadership development.

The topic of women's leadership runs hot in the field of leadership studies.

There are regularly new articles, including a new special edition from *the Leadership Quarterly* in June 2016 (Eagly and Heilman, 2016), and special issues

in the works for both in *Gender in Management* (Elliott et al., 2017) and *Leadership* (Leitch and Stead, 2015). However, women's leadership in civil society organisations continues to represent both an under-researched group and an often-overlooked space (Elliott et al., 2017, Elliott and Stead, 2008). Combine an interest in leadership in civil society organisations, with a focus on young women's leadership, and within leadership studies, the field is almost empty.

The idea that young people are leaders of today is nascent, but there is increasing recognition that the under-representation of young people in leadership roles in organisations and civil society is a problem is one that is starting to gain momentum (Inter-Parliamentary Union, 2014, United Nations Development Programme, 2013). The dominant approach to studying young people within the field of leadership studies is the *long-lens approach* rather than a current practice of leadership (MacNeil, 2006, Murphy and Johnson, 2011). In this case, youth is more understood as pre-adult, in the sense of young-Farmer (Firth, 2005). This work seeks to make a case for the recognition and study of young women leaders as leaders of today, not just tomorrow.

Having introduced both the practice and theoretical contexts for this work, the next section in this chapter seeks to highlight why the study of young women's leadership, distinct from women's leadership, might contribute to the development of both the theory and practice of leadership and leadership development.

1.3 Why is this important?

The history of leadership studies also accounts for some of its weaknesses and gaps (Elliott et al., 2017, Elliott and Stead, 2008). For much of history, it has been the accepted position that leaders are born rather than made. Day (2000) argues that the dominance of the trait approach to leadership delayed the emergence of work on leadership development. If leaders are born, rather than made, what development is needed? In considering the evolution of modern leadership theory, Grint (2011) traces parallels between political events and leadership models. However, for most of this time, women were excluded from holding the public leadership roles, whether by design of the political franchise or reflection of societal norms, and this exclusion has in turn shaped the development of leadership theory. Further, those places within the community where women have traditionally exercised leadership were more commonly associated with the private and hence largely excluded from consideration in the development of leadership theory (Stall and Stoecker, 1998). It is, therefore, not surprising that the beginnings of leadership research focused on men in public roles, overlooking the places women practised leadership (Astin and Leland, 1991, Elliott et al., 2017, Elliott and Stead, 2008, Stead and Elliott, 2009, 2012). Nor is it surprising that leadership research has focused on contexts such as corporations and the military, rather than looking at places such as community organisations and social movements (Andrews et al., 2010, Chetkovich and Kunreuther, 2006, Elliott and Stead, 2008, Ospina and Foldy, 2010, Sutherland et al., 2014). The historically unquestioned assumption that leaders would be men means most theory about either leader or leader

development is presented as gender neutral. However, while research finds as much diversity of leader practice amongst groups of women, or groups of men, as between women and men (Alvesson and Billing, 1997), this is not the same as saying women's practice as leaders are recognised in the same way as men's practice of leadership. Repeatedly, research shows that both men and women respond differently to a woman practicing traditional forms of leader work than they do to a man acting in the same way (Eagly and Karau, 2002, Fletcher, 1998, 2004, Gherardi and Poggio, 2001, Merrill-Sands and Kolb, 2001, Rosette et al., 2016).

While it may be that much of the work in the field of leadership and leadership development is gender-blind, the question remains – is this and the lack of recognition of women as leaders a problem? For some, the obvious and compelling argument may be one of simple equality, but the history of the work on women's leadership demonstrates that an array of arguments has had to be marshalled to overcome the initial assumption that women had neither the capacity nor inclination to assume leadership roles and undertake leadership work. The following section responds to this need for multiple arguments. First by demonstrating that women remain under-represented as leaders, and then by calling on arguments other than fundamental equality to demonstrate the need to increase the numbers of women recognised as leaders.

1.3.1 Why is women's leadership important?

The World Economic Forum (2014) opens its report on gender equality by highlighting that women's leadership is both a matter of human rights and sensible talent management, whether you are an organisation or a society, and yet even though this idea is increasingly accepted, progress is slow and uneven across the world.

The World Economic Forum assesses the gender gap between men and women within countries across four measures: health and survival; educational attainment; economic participation and opportunity; and political empowerment. As at the 2016 report (World Economic Forum), more than 96% of the gap had been closed globally on health, and 95% of the gap in education, but only 59% of the economic outcomes gap and 23% of the political empowerment gap, a figure going backwards and at the lowest level since 2008. Projections on how long it will take to close these gaps based on the current rate of change range from 10 years to close the education gaps, to 170 years to close the economic gap. The time predicted to close the political empowerment gap stands at 82 years, as while this is the largest gap, it is also the measure most quickly closing. Even the best-performing country, Iceland has closed only 72% of the gap in political empowerment, while the worst Brunei has closed none of the gap, and 39 countries have closed less than 10% of the political empowerment gap.

If corporations are considered rather than governments, the World Bank's (2017) survey, using data collected between 2010-2017 from 127 000 companies

across 135 countries, shows that only 18.6% of companies had a woman in a top management position. A report on board diversity in Fortune 500 companies found only 20.2% of board directors were women, up from 16.6% in 2012 (Alliance for Board Diversity & Deloitte, 2016) and the Cranfield University Female FTSE Board Report 2016 (Sealy et al.) found that 26% of directors on FTSE100 boards, and 20.4% of FTSE250 boards were women. The position of women in the charitable sector is less in the public spotlight, and less studied, but those analyses available suggest charities do a little better than FTSE corporations with women comprising 27% of the trustees of the UK's 100 largest charities by funds, and 32% of the trustees of the 100 largest charities by income (Jarboe, 2012).

What these figures illustrate is that women continue to be under-represented at the highest levels of governments, corporations, and charities. Historically the claim for increasing women's representation was a political one, with three sub-themes (Childs and Lovenduski, 2013b). First, it is simply unfair for men to dominate representation, particularly in democratic countries. Second, a pragmatic argument, that by including more women political parties will be seen as being more woman-friendly, and third, the difference argument, that women bring a different style and approach to men, and/or that women in their diversity require equal descriptive representation. However, it is now recognised that increasing women's economic participation is vital to countries' economic growth (World Economic Forum, 2014) and there is growing evidence that organisations with more gender-balanced boards outperform

those who include none, or very limited numbers of women (Desvaux et al., 2007, Post and Byron, 2014, Wiley and Monllor-Tormos, 2018). Further, governments, regulatory bodies, lobby groups, consumers, shareholders and donors are increasingly scrutinising the work both for-profit and not-for-profit are doing to achieve gender equality.

1.3.2 What about young people?

Many of the arguments made about the importance of ensuring appropriate representation of women amongst the leaders of corporations, civil society, and governments, can also be made for young people. These arguments being: it is unfair to exclude such a large demographic group, doing so fails to draw on the full talents of our communities, and broadening the perspectives included in decision-making improves that process. However, the full range of these arguments is rarely made on behalf of young people's representation. For example the *Young Trustees Guide* produced by the Charities Aid Foundation (2015) argues primarily on the issue of representation, and presents young people as needing to enter a pipeline to secure a future pool of skilled trustees, rather than arguing for the recognition of the skills that young people might bring to a board now. However, there are also important differences, youth is a transitory life stage, while for most, but not all people if they are gendered female at birth they will maintain a female gender identity throughout their lives. In some ways, this makes addressing the issue of the under-representation of young people in leader positions even more difficult to address, because a multi-year development programme may well see a young

person age out of the category, whereas women committed to demonstrating and developing their ability to undertake leader work may do so over their lifetime.

Another barrier to making the argument about the exclusion of young people from leader roles and work is an absence of data. Data that disaggregates by both age and gender is difficult to locate (Plan International, 2014) and the need for comprehensive global and national data that can be disaggregated by dimensions such as gender and youth has been a key discussion alongside the development of the Sustainable Development Goals (United Nations Secretary General's Independent Expert Advisory Group on a Data Revolution for Sustainable Development, 2014). As the section above demonstrates, there are a range of sources from which to draw when trying to establish both a broad gender gap around economic outcomes, or political empowerment, and to gather specific numbers on women heads of government, or on different kinds of boards. However, finding the same data for young people, let alone young women, is difficult because in most cases it is not even contemplated that young people are missing from the very places that decisions are made whether that be in boardrooms, or in parliaments.

1.3.3 Bringing it together – young women's leadership

The preceding sections highlight both the ongoing under-representation of women in leader positions and the seeming lack of attention to the question of young people as leaders. As the Inter-Parliamentary Union (2016) highlights, young women face a double exclusion based on gender and age. However, there

is an increasing recognition that removing the barriers to young women's participation is central to achieving equality in society. However, the importance of the lack of recognition of young people's leader work and their absence from leader positions is now being seen in fields like international development and political participation studies. The the United Nations Development Programme released its first youth strategy in 2014, and at the 2016 United Nations Commission on the Status of Women UN Women and the World YWCA collaborated to hold the inaugural formal young women's caucus.

The preceding sections of this chapter have introduced the practice and theoretical contexts for the research and argued that the study of young women's leadership might make useful contributions to theory and practice. The next section introduces the research questions that were explored and is followed by an overview of the fieldwork for this project, and a summary of the findings.

1.4 Research questions

The overarching theme of this research, as foreshadowed earlier in the introduction, has been to explore how insights from the theoretical frameworks of feminist and critical approaches to strengthening women's leadership in organisations could be applied to other under-represented groups, in particular, young women. To explore this, one "extreme case" (Danermark et al., 2002, p100) the YWCA, was researched. The YWCA is a women-only organisation and has an active programme of work promoting young women's

leadership within the organisation but is encountering barriers in trying to turn its policy commitment to young women's leadership into practice. Although not a definition used beyond the YWCA, the YWCA defines "*young woman*" in its constitution (2015a) as a woman 30 years of age or younger, and that is the definition used within this thesis. As "*young woman*" is the only age category defined, the implicit suggestion is that everyone who is not a "*young woman*" is an "*old woman*". In most, but not all cultures, 31 years old is not considered old, and the use of *young/er* and *old/er* as labels in this thesis recognises that friction, and offers a note of resistance to the creation of dichotomous categories, and an attempt to indicate that there is more of a continuum in practice, if not in policy.

Within the YWCA work that engages the whole organisation, rather than solely working with young women, on the question of strengthening young women's leadership is framed within a practice named as *intergenerational-shared leadership*, and influences the framing of the research questions:

1. How is *intergenerational-shared leadership* understood within the organisation?
2. How do the literatures of women's leadership development, and critical leadership development illuminate what might be supporting, or limiting the development of practices of *intergenerational-shared leadership*?
3. What theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the

theory underpinning women's leadership development, and critical-emancipatory approaches to *leader/ship* development?

1.5 Fieldwork Overview

As has already been acknowledged, the site for the fieldwork for this project was the World YWCA. Across the project more than nine weeks were spent in the field, attending 72 meetings or events ranging from short meetings via Skype or telephone, to multi-day face-to-face events (detailed in Appendix A), engaging with 184 women, from 51 national associations¹ (documented in Appendices A & B). Also considered were materials from the archives of the World YWCA and materials generated in the course of meetings attended. Much of the time spent in the field could be considered incidental to exploring the research questions but was necessary to maintain access to the organisation. The original research plan had been to undertake a co-operative inquiry (Heron, 1981, Heron and Reason, 2001, Heron and Reason, 2008, Reason and Marshall, 1987). However, as is further described in Chapter 3 – Methodology and Methods, management changes within the YWCA necessitated changes in the research design so that the researcher's presence was seen as more directly contributing to the work of the organisation and as less of a distraction.

¹ Noting that national association is not synonymous with nation state – for example the YWCA of Ireland existed before partition, and continues to work across the whole island, and there are recognized national associations of Palestine, Taiwan, and Scotland. Further that not all representatives of national associations are necessarily citizens of that country.

Much of the data drawn upon to answer research question 1 “How is *intergenerational-shared leadership* understood within the organisation?” is drawn from a series of World Café discussions. While the World Café is a recognised research tool within action research (Steier et al., 2015), it is also a tool the YWCA has used over several years to facilitate discussions within the organisation where surfacing different understandings and moving towards shared meanings is important. Two World Café discussions held in Yangon and Stuttgart involving 92 participants contributed to the initial data collection of this project. A further World Café discussion involving 30 women was held at World Council in Bangkok as part of a confirmation workshop. The confirmation workshops undertaken at World Council and in Canberra allowed testing of the *structures of intergenerational-shared leadership* that had emerged from the first two World Café discussion with members of the YWCA. The audio recordings of the initial World Café discussions and the confirmation workshops were transcribed into NVivo and analysed through a process of iterative coding and memo writing to develop emerging ideas.

Data source	Participants	Time (minutes)
World Café discussions	92	980
Confirmation workshops	43	160
Totals	135	1140

Figure 1-1: Summary of fieldwork

The fieldwork for this research has taken place within the leadership development programs of the World YWCA, particularly those occurring at a

regional level in Europe, and the Asia-Pacific. In Europe, there were two stand-alone regional meetings:

- the European YWCAs Young Women Study Sessions, held in Strasbourg in May 2013, and
- the European YWCAs Dialogue in Intergenerational-Shared Leadership, held in Stuttgart in October 2014.

In the Asia-Pacific region, there has been an ongoing engagement with a project called *Mobilising Young Women's Leadership and Advocacy in Asia and the Pacific* (hereafter referred to as the *Asia-Pacific Young Women's Leadership Development Programme*). Participation in this programme included:

- three regional meetings held in Bangkok in May 2013, Yangon in June 2014, and Bangkok in October 2015,
- regular meetings with programme participants via Skype,
- individual interviews with five of the young women co-ordinators to gain their reflections on the programme,
- undertaking documentation of the mentoring model that emerged from the programme, including separate group meetings with the young women co-ordinators, the mentors, and the Presidents/General Secretaries to consult on the documentation, and further meetings with World YWCA staff and volunteers to finalise the documentation,
- contributing to development and grant writing proposal of the third phase of the programme, and

- ongoing engagement with both members of the training team and other key staff in the World YWCA throughout the fieldwork.

In addition, there have been other global and regional events that have fed into the research process:

- participation in the World YWCA's International Training Institute (ITI) on Young Women's Leadership held in May 2013 in Bangkok, and
- meeting with young women board members at a Latin America regional meeting, also held in Bangkok in May 2015.

There have also been two confirmation workshops, opportunities to present some of the key findings from the research to women from the YWCA and to hear their views as to whether the four understandings of *intergenerational-shared leadership* identified were "practically adequate" (Sayer, 2010, p69):

- a workshop presented at the World Council meeting held in Bangkok in October 2015, and
- at a workshop hosted by the YWCA of Canberra in October 2015.

The two feedback workshops and other incidental engagements at World Council provided opportunities to test the analysis developed within this thesis, as well as to contribute ideas emerging from this work to the ongoing development of the discussions about leader/ship development within the organisation.

Most calls, and relevant sessions of meetings were recorded. The caveat "most" is used because depending on where the call was taken, and whether calls were

made via skype or telephone meant that some were able to be recorded and some were not. The caveat “relevant” here indicates that recording was restricted to sessions broadly addressing questions of young women’s leadership but for example sessions on sexual and reproductive health were not recorded. Often note taking accompanied the recording; this both helped to navigate the recordings later, as well as to note non-verbal reactions in the room. Meetings attended in May 2013 were recorded, but a corruption of the data files meant that they could not be accessed for transcription. A range of printed materials generated at the meetings and produced by the World YWCA about the *Asia-Pacific Young Women’s Leadership Development Programme* such as grant acquittal reports were also collected. In the opening stages of this research, time was also spent in the archive of the World YWCA looking back over the history of young women’s leadership within the organisation.

The meetings attended in December 2012, Strasbourg, and May 2013, Bangkok, the researcher primarily attended as an observer and they provided an orientation to the field and served to challenge the researcher’s own experiences of being a young woman within the YWCA. This challenge was vital as it highlighted to the researcher the diversity of young women’s experiences within the YWCA, significantly that not all young women shared her experience of being supported and mentored as a young woman leader within the organisation.

At the meetings in Yangon and Stuttgart, the researcher was in attendance as a volunteer member of the training team. It is quite usual within World YWCA

training events to have teams comprising a mix of YWCA staff, external consultants, volunteer experts, and volunteers undertaking development opportunities. At the 2015 World Council, the researcher was present at the pre-Council workshop as an expert volunteer and at the Council meeting as a delegate of the YWCA of Great Britain. At no point was the researcher paid by the YWCA for their time, although in common with other expert volunteers she was provided with accommodation in Bangkok, Stuttgart and Yangon. The researcher's expenses for her attendance at the 2015 World Council were paid for by the YWCA of Great Britain.

The principal source of data considered in answering research question 1, How is *intergenerational-shared leadership* understood within the organisation are a series of World Café discussions held as part of the:

- Asia-Pacific Young Women's Leadership Development Programme held in Yangon in June 2014,
- European YWCA Dialogue on Intergenerational-Shared Leadership held in Stuttgart in October 2014, and
- 2015 World Council held in Bangkok in October 2015.

One noted weakness of action research as a methodology is that there is no clear path between the research and theory building (Dick, 2007). Although Huxham (2003) does outline a process of identifying relevant data, creating conceptual frameworks from the data, drawing from other literature to refine the framework, underpinned by ongoing engagement with the participants in the study. Broadly following the process outlined by Huxham recordings were

transcribed into NVivo and through an iterative process first -order concepts were identified, then grouped into second-order themes. Drawing on practices of critical realism following these initial analysis steps processes of abduction and retrodution were applied to assist in the development of conceptual abstractions (Gioia et al., 2013, Kempster and Parry, 2011, Danermark et al., 2002). These ideas were contributed to ongoing discussions about how to strengthen young women's leadership within the YWCA.

1.6 What was found?

In response to research question 1,

how is *intergenerational-shared leadership* understood within the organisation?

what emerges, in critical realist terms, from analysis of the material (recordings/transcripts, field notes, and documents) collected in the field, and informed by the literature, four *structures of intergenerational-shared leadership* have emerged:

- a uni-directional understanding based on traditional understandings of the hierarchies of age between young/er and old/er women,
- a bi-directional understanding recognising that young/er and old/er women may both have areas of expertise to contribute, but this understanding relies on stereotypes of youth and age,
- a *balanced* understanding recognising that different women have different leadership strengths and weaknesses not related to stereotypes

of age and that exchange strengthens the collective practice of leadership, and

- a *fluid* understanding that moves beyond the dichotomies and stereotypes of *young/er* and *old/er* women and presents a more balanced understanding of how *intergenerational-shared leadership* might work.

Research question 2,

how do the literatures of women's leadership development, and critical leadership development illuminate what might be supporting, or limiting the development of practices of *intergenerational-shared leadership*?

was responded to through processes of retroduction and abduction (Danermark et al., 2002). Applying these processes to frameworks found in the literature (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) and to the empirical data from this project saw three *mechanisms* emerge and can operate to both support or hinder the practice of *intergenerational-shared leadership*:

- *a reliance on age-based stereotypes,*
- *a commitment to share leadership intergenerationally, and*
- *being willing to follow as well as lead.*

Finally, in response to research question 3,

what theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the theory

underpinning women's leadership development, and critical-
emancipatory approaches to *leader/ship* development?

it is noted that the identified *structures of intergenerational-shared leadership* also highlight the question of the purpose of *intergenerational-shared leadership*. Is *intergenerational-shared leadership* a practice to ensure organisational sustainability, which would be one shared by many charitable organisations (Charities Aid Foundation, 2015) and maintains the ideas that young people are the leaders of tomorrow, or is it understood as a core part of the theory of change of the organisation, and thus fundamental to its work and values? Or to recast it in a more theoretical manner, if we acknowledge young women as twice excluded (Inter-Parliamentary Union, 2016) from recognition as leaders, can the *balanced* and *fluid* understandings of *intergenerational-shared leadership* be understood as critical practices of leadership, seeking to challenge and change who is recognised for their leader work and stereotypes of leaders.

Further, these findings highlight that strengthening young women's leadership is not solely about providing more leader development training to individual young women. Instead, there is a need to provide leadership development training to all members of the organisation, and particularly those who already hold power to build their support for changes in who is recognised as a leader and to encourage them to both share leadership and to develop a practice of *critical and emancipatory followership*.

Having in this section previewed the contributions this research intends to make; the next section provides an overview of the material considered in the other chapters of this thesis that contribute to the journey from initial question to “practically adequate” (Sayer, 2010, p69) knowledge.

1.7 Thesis Overview

Chapter 2 presents the literature review. This work builds on two key theoretical distinctions within leadership development theory. The first from Day (2000) who highlights the importance of distinguishing between leader and leadership development. Leader development, Day argues is focused on work with individuals, whereas leadership development is focused on the collective while recognising that the two perspectives work together. An idea expanded upon by researchers working on relational leadership theory (Uhl-Bien, 2006, Fairhurst and Uhl-Bien, 2012), Relational leadership as an approach does not focus on leader traits, or bottom line outcomes. Instead, it is interested in how understandings of leadership are developed and changed, how those interact with context, and how that shapes relationships between leaders and followers. The second, it is argued, follows directly from the latter point. If leadership development focuses on the collective practice of leadership, then it must consider not only how individuals exercise leadership, but also how they exercise followership (DeRue and Ashford, 2010, Uhl-Bien and Pillai, 2007). Further, if we recognise that followers make choices in whom they follow, then we acknowledge the often-overlooked power of followers to shape *leader/ship* practice within organisations.

Historically, leadership studies have taken a leader-centric approach (Bligh, 2011), often to the exclusion of followers or if they considered followers, only considered the impact of leaders on followers (Uhl-Bien et al., 2014). More recently two approaches focusing on followers have emerged. The first, a role-based approach, which reverses the lens (Shamir, 2007, p ix) in leadership research while maintaining the hierarchy of leaders and followers (Uhl-Bien et al., 2014). The second, a constructionist approach (Fairhurst and Grant, 2010), which understands leadership as something co-created between leaders and followers and therefore grants followers an active role in the leadership process (DeRue and Ashford, 2010, Lord and Hall, 2005, Shamir, 2007, Uhl-Bien and Ospina, 2012). However, while there is an acknowledgement that followers may play an active role in constructing leadership, it remains that people who do not match traditional ideas of who leaders are less likely to be recognised as leaders (Hogg, 2001). Further, those women who conform to stereotypes of leader behaviours that contradict stereotypes of femininity will be opposed for these transgressions (Eagly and Karau, 2002, Fletcher, 1998, 2004, Gherardi and Poggio, 2001, Merrill-Sands and Kolb, 2001, Rosette et al., 2016).

Additionally, it is worth noting that the identity “woman” is not one that has been unquestioned (Butler, 1992, hooks, 1997). This questioning has increasingly led to researchers and practitioners taking an intersectional approach (Crenshaw, 1989, McCall, 2005) to recognise the multiple aspects of identity which give rise to both privilege and oppression. All of which opens the question - what would happen if leadership development deliberately

encouraged followers first to question the stereotypes of leaders and leadership they had previously accepted, and then to go one step further and actively choose to follow leaders who do not conform to the stereotypes?

This chapter also introduces a framework used throughout this work, which encapsulates the theoretical insights and practical work that has been undertaken over the last forty (40) years to strengthen the position of women first in management and later in leadership. This framework was initially developed by researchers at the Center for Gender in Organisations (CGO) (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) and extended by Martin (2003):

- *Frame 1: fix the women,*
- *Frame 2: value difference,*
- *Frame 3: create equal opportunity,*
- *Frame 4: a non-traditional approach to gender,*
- *Frame 5: creating new organizational structures, and*
- *Frame 6: transforming gendered society.*

In considering this framework in light of the two key points relating to leadership development that this project builds on, Day's (2000) separation between leader and leadership development, and the idea of a *critical and emancipatory practice of followership* to change who is recognised as a leader, we see that the framework picks up the first point. *Frame 1: fix the women* recognises the importance of leader development work with women, but the idea of working with the collective to change who is recognised as a leader or

challenge the stereotypes of the practice of leadership is never reached. Nor is the role of followers in supporting the emergence of leaders.

Chapter 3 reviews the methodology and methods of this study. This project starts from an ontology of critical realism. However, acknowledging there is no method of critical realism (Danermark et al., 2002) it explores methods that have been used in organisational studies that support a realist ontology and a constructivist epistemology (Ackroyd and Fleetwood 2000), particularly work associated with *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987).

Chapter 3 also provides an account of the fieldwork for this thesis and outlines the data collection and analysis processes and how the multiple sources of data were integrated to further this inquiry.

Chapter 4 presents the empirical work of this thesis, exploring the collective insights into the practice and development of leader/ship within the organisation, as well as acknowledging of some of the barriers to this practice. This discussion centres on first describing how the idea of *intergenerational-shared leadership* and leader/ship development is understood in the organisation, and then to consider some of the underpinning mechanisms that both support and hinder the practice of *intergenerational-shared leadership*.

In summary, in critical realist terms, four *structures of intergenerational-shared leadership* emerge:

- a *uni-directional* understanding based on traditional understandings of the hierarchies of age between *young/er* and *old/er* women,
- a *bi-directional* understanding recognising that *young/er* and *old/er* women may both have areas of expertise to contribute, but this understanding relies on stereotypes of youth and age,
- a *balanced* understanding recognising that different women have different leadership strengths and weaknesses not related to stereotypes of age and that exchange strengthens the collective practice of leadership, and
- a *fluid* understanding that moves beyond the dichotomies and stereotypes of *young/er* and *old/er* women and presents a more balanced understanding of how *intergenerational-shared leadership* might work.

Three underpinning *mechanisms* were also identified. These *mechanisms* operate to support or resist the practice of *intergenerational-shared leader/ship*:

- a *reliance on age-based stereotypes*,
- a *commitment to sharing leadership intergenerationally*, and
- *being willing to follow as well as lead*.

Chapter 5 places the findings of the inquiry into the broader context of the theory of critical leadership development and women's leadership development and explores how the learnings of this inquiry might contribute to leader/ship development programmes where the objective is to strengthen the recognition of non-traditional leaders.

The key strategy of this chapter is the process of abduction (Danermark et al., 2002), a practice from critical realism that invites researchers to reinterpret a phenomenon through a new framework. In this case, the process is conducted by considering the *mechanisms* identified in the course of this research:

- *a reliance on age-based stereotypes,*
- *a commitment to sharing leadership intergenerationally, and*
- *being willing to follow as well as lead*

to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000). As a result of this process it is observed that while the first two *mechanisms* map quite neatly onto the CGO framework, the third does not. Which, in turn, leads to the suggestion that in the spirit of Martin's (2003) extension of the original CGO framework through the application of critical theory, there is one more extension to be made drawing from the field of critical leadership studies, a *Frame 7: transform leader/ship and leader/ship development*.

Chapter 6 reviews the work presented throughout this research. First, reflecting on what was asked, then recapping the findings, and finally exploring what might be the next steps in this project both theoretically and practically.

The research questions for this work were:

1. How is *intergenerational-shared leadership* understood within the organisation?

2. How do the literatures of women's leadership development, and critical leadership development illuminate what might be supporting, or limiting the development of practices of *intergenerational-shared leadership*?
3. What theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the theory underpinning women's leadership development, and critical-emancipatory approaches to *leader/ship* development?

The primary theoretical framework of this work has been provided by the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) which synthesises and reflects upon both the history of work in strengthening women's leadership within organisations and looks towards future work that may need to be done. When this project was conceived the intention was focus the research around an individual leader development programme run by the World YWCA. However, as more of the literature was read, and fieldwork began, it became apparent that the research should move from a *Frame 1: fix the [young] women* approach to one that drew from both *Frame 4: a non-traditional approach to gender [and age]* and *Frame 5: creating new organizational structures*. This shift allowed for the conceptualisation of the barriers to young women as leaders within the organisation as not being primarily about a deficit on the part of young women, but a manifestation of structural exclusion for young leaders. Which in term allowed for the recognition that to address the lack of progress

towards achieving the young women's quota within the organisation an approach which engaged both *young/er* and *old/er* women, as both leaders and followers, would be necessary.

Through a series of *World Café* discussions members of the World YWCA were asked to discuss how they understand *intergenerational-shared leadership*, what concerns they had about being asked to practice *intergenerational-shared leadership*, and what they thought were the barriers to practising *intergenerational-shared leadership*. Through analysis of this material four *structures of intergenerational-shared leadership* were identified:

- a *uni-directional* understanding based on traditional understandings of the hierarchies of age between *young/er* and *old/er* women,
- a *bi-directional* understanding recognising that *young/er* and *old/er* women may both have areas of expertise to contribute, but this understanding relies on stereotypes of youth and age,
- a *balanced* understanding recognising that different women have different leadership strengths and weaknesses not related to stereotypes of age and that exchange strengthens the collective practice of leadership, and
- a *fluid* understanding that moves beyond the dichotomies and stereotypes of *young/er* and *old/er* women and presents a more balanced understanding of how *intergenerational-shared leadership* might work.

Further analysis of the material gathered in the field, and reflection on the literature lead to the identification of three *mechanisms* working to support or

frustrate the operation of the *structures on intergenerational-shared leadership* previously identified:

- *a reliance on age-based stereotypes,*
- *a commitment to sharing leadership intergenerationally, and*
- *being willing to follow as well as lead.*

Through the process of abduction, these ideas have been applied to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) to see whether they reveal any further theoretical insights. The first two *mechanisms* map readily onto the CGO/Martin framework, probably as the common factor between both analyses is an aspect of identity. However, the third mechanism does not readily map and points to the idea that a further extension of the framework may be necessary. Martin (2003) expanded the original framework by drawing on critical theory to argue for *Frame 5: creating new organizational structures*, and *Frame 6: transforming gendered society*. However, what arises from this work, with its recognition of the role of followers in creating leaders, and the role of both followers and leadership in creating leadership, is an argument for a *Frame 7: transform leader/ship and leader/ship development*.

Having recapped the material presented in earlier chapters, Chapter 6 then goes onto consider what future work might flow from this initial piece of research. Stepping outside the context of the YWCA it could be interesting to see whether the analysis presented here resonated within other women's organisations with a focus on young women's leadership, or other youth-

serving organisations more broadly, or to consider whether the ideas about encouraging followers to play an active and critical role in developing leadership in organisations could work across multiple dimensions of identity.

As the introduction to this thesis, this chapter has presented the key ideas from the literature that underpin this work, an overview of how the inquiry was undertaken and foreshadowed the outcomes of that inquiry. The next chapter of this thesis begins the more detailed work of setting out the literature that has informed and shaped this project.

2 Literature Review

This chapter reviews the literature that underpins this thesis. First, building on the material presented in the introduction it seeks to build the case that there is a gap in the field of leadership studies concerning the study of young people, and particularly young women, as leaders. This is an important case to make because just as it has been argued that other gaps in who and where we study leadership impact on the theory that is built (Stead and Elliott, 2009), so to it can be argued that overlooking young women's leadership in civil society organisations contributes to a gap in theory. To look at where there is substantive literature and where there are gaps and a brief review of the field is presented using Grint's (2005a, 2010) who, what, where, and how rubric for reviewing the leadership literature. Second, the chapter highlights the argument made by Day (2000) that we can distinguish between leader development (work with individuals) and leadership development (work with the collective), and builds on that idea to outline an argument for encouraging members of organisations to exercise their followership in as a *critical and emancipatory* practice to support leaders from under-represented groups to emerge and be recognised. Finally, this chapter reviews the work that has been done from a range of political and ontological perspectives through the framework developed by researchers at the Centre for Gender and Organisations (CGO) at Simmons University and built upon by Martin (2003).

2.1 Making a case for the study of young women as leaders

The idea that young people exercise leadership within scholarly writing on leadership is nascent, and even where young people are the subjects of research it has rarely been recognised that they are a group systemically excluded from leadership. But the idea that the under-representation of young people in leadership roles in organisations and civil society is a problem is one that is starting to gain momentum both in inter-governmental work (Inter-Parliamentary Union, 2014, United Nations Development Programme, 2013) and amongst practitioners in civil society organisations (Abeysekera, 2004, Alpizar and Wilson, 2005, Lewis, 2008).

Young and youth are not well-delimited concepts, in part because they are a sociological, rather than clinical terms (Firth, 2005). However, there is often a distinction made between the two, young is often understood as pre-adult, or perhaps still in development consider Young Farmer (ages 10 – 26), or Young Labour (ages 14 – 26) as opposed to *youth* which is often constructed as a problem in social policy i.e. youth work, youth justice, BAME youth (Firth, 2005). Many United Nations bodies use 15 – 25 years old as the definition of youth, but when talking about young leaders, the term becomes even more flexible because the average age of recognised leaders is so high. In this thesis, the terms *young/er* and *old/er* are used to highlight that there is a continuum between age groups and that understandings of young and old are often contextual rather than absolute.

The United Nations Development Programme (2013) notes that one third of countries set a minimum age for election to parliament of 25 years of age or higher, and that people rarely gain office before 35, relatedly the Inter-Parliamentary Union (2016, p5) Forum of Young Parliamentarians includes those members of parliament who are under 45. In only four countries, Ecuador, Finland, Norway & Sweden, are more than 10% of parliamentarians drawn from the under 30 age group (Inter-Parliamentary Union, 2016, p7), while one-third of single and lower houses and 80% of upper houses have no parliamentarians under 30 years of age (Inter-Parliamentary Union, 2016, p7). It is also telling to note that although women parliamentarians are likely to be younger than male parliamentarians, whatever age group is considered parliamentarians are overwhelmingly more likely to be male than female (Inter-Parliamentary Union, 2016, p5), a circumstance described as a “double-disadvantage”, to be both young and female (Inter-Parliamentary Union, 2016, p5).

In much of the United States of America (Camino and Zeldin, 2002) and in Australia a person cannot be a director of a company or charity until they are 18. However, in England depending on the legal structure chosen for the organisation, the minimum age for the director of a charity may be as young as 16 years old (Charity Commission, 2010). However, the Charity Commission (2010) has reported that less than one per cent of the trustees of charities in England and Wales were under 25 years old, which suggests the barrier is more than legal. A more recent report from the Charity Commission shows that of

the 150 000 organisations in England and Wales, only 170 have boards with an average trustee age between 16 – 24 years of age, 0.1%. Conversely, some 8 000 boards have an average age of over 75 years, and the average age for all charity boards is 55 – 64 years (Charity Commission, 2017, p18). While many of the surveys on women on boards are updated annually, the figure on young trustees has does not appear to have been updated since 2010.

There are also informal assumptions about the capacity of *young/er* people to exercise leadership. At the most benign, *old/er* people often assume *young/er* people lack the leadership skills and experience necessary to exercise leadership in organisations, without consideration of the background of each individual (MacNeil, 2006, Mudaliar, 2009). Research from the United States found almost half of the adults surveyed did not believe young people were capable of representing their community or being a voting member of civic associations (Camino and Zeldin, 2002). While at the other end of the spectrum polling in the United Kingdom found that nearly half of adults (49%) thought that children were an increasing danger to society and more half (54%) agreed with the statement that young people are “beginning to behave like animals” (Carvel, 2008). Even positive accounts of youth leadership from settings such as the civil rights or women’s movements (Libby et al., 2006), do not fall far from the beliefs that many adults hold that youth is a time of rebellion, risk-taking, and being “at risk” (Camino and Zeldin, 2002, MacNeil, 2006).

While the importance of experiential learning is recognised within leadership development (Day, 2000, Day et al., 2014), we should be careful not to conflate

youth, with inexperience, especially when considering youth-led or youth-serving organisations that may deliberately give young people leadership experiences at an early age. Further, experience as a leader is not a guarantee of being a good leader (Day, 2010), for experience to be a leadership development opportunity it needs to be intentional and reflexive (Day, 2000, Day et al., 2014).

Within the field of leadership studies, the implicit assumption is that our leaders are old, or at least *old/er* people. MacNeil drew attention to this gap within leadership studies through her analysis of Stogdill's Handbook of Leadership noting that although the book reviews

five thousand leadership studies, there is nothing about youth as leaders or about leadership development for youth (2006, citing Bass 1981).

MacNeil's reference to Stogdill's handbook dates back to the original publication, however, a review of the 4th (and latest) edition suggests little has changed, while there was one brief and positive mention of *old/er* leaders within the discussions of minority leaders, no discussion of *young/er* leaders was readily identifiable (Bass, 2008).

When young people's leadership is discussed in the leadership literature, it is normally in one of two contexts. Most commonly the focus is on youth as a period of development for future leadership, rather than a phase of life in which leadership is exercised (MacNeil, 2006, Murphy and Johnson, 2011, Murphy and Reichard, 2011), in which case youth is more understood as pre-adult, e.g.

young-Farmer (Firth, 2005), often called the “*long lens approach*” (Murphy and Johnson, 2011). The other is that of the “*handy cohort*” because of the ready access that researchers have to young people in universities and military academies (Day and Sin, 2011, Harms et al., 2011). Within the *handy cohort* the age of research participants would generally be in the late teens or early twenties.

A recent review paper by Murphy and Johnson (2011) underscores the absence of a focus on youth leadership within leadership studies. The article noted,

a dearth of research on leader development activities or leadership effectiveness before college, before adding that most studies involving college students “ask them to play the role of leaders in workgroups” (p460).

The paper goes onto observe that most studies of college student leader development are published in journals of higher education and that they could only identify ten papers published in *The Leadership Quarterly* that addressed the issue.

The Murphy and Johnson (2011) review demonstrates MacNeil’s (2006) analysis that while adult leadership literature focuses on questions of both exercise and development, leadership literature focusing on young people largely focuses on development alone. The review article, and the ten articles to which it refers, address childhood and youth as a developmental phase, or as part of historical review, which is how the approach becomes labelled the *long lens approach*.

The Murphy and Johnson articles appeared as part of a special issue of *The Leadership Quarterly*, which is described as a special issue on “longitudinal studies of leadership development” (Riggio and Mumford, 2011, p453), underlying the focus on preparing for leadership at a later stage, rather than the exercise of leadership by young people.

That special issue added nine additional articles to the ten that Murphy and Johnson identified, and a further four articles (Daly et al., 2015, Fitzsimmons et al., 2014, Ligon et al., 2012, Xu et al., 2014) have been identified in subsequent years, which also add to the *long lens approach*. Notably only one study within this group also considers the impact of gender (Fitzsimmons et al., 2014) and, in taking a *long lens approach*, identifies a qualitative difference in the leadership development opportunities available to women in earlier stages of their life, and the detriment that causes in developing personal leadership practice, and relevant career-building experiences. Two of the papers within the special issue appear only to be indirectly interested in youth leadership or leadership development, but are included because the cohort studied happened to be young, military cadets (Harms et al., 2011) or university students (Day and Sin, 2011) - the *handy cohort approach*.

Two recent anthologies point to an increasing recognition of young people’s leadership within the field of leadership research. However, both still have a primary focus on development, rather than practice. The first anthology, *Early Development and Leadership: Building the Next Generation of Leaders* (Murphy and Reichard, 2011), represents more of the *long lens approach* to leadership

development continuing the focus on childhood, youth and early adulthood as primarily a time of development and preparation for future leadership practice.

The second, *The Handbook for Teaching Leadership: Knowing, Being, Doing* (Snook et al., 2012) is not labelled as focusing on young leaders. However, in drawing on leadership development undertaken in undergraduate, graduate and executive education programs, many of the participants will be in their late teens or twenties. Thus, falling within the definition of *young/er* adopted within this thesis. The framing of the collection echoes MacNeil's (2006) distinction between teaching about leadership with a focus on potential and future work and teaching leadership through the exercise of leadership both within and beyond classroom settings in the present (Snook et al., 2012, pxxiv). Two authors, in particular, consider questions of learning leadership through practice: the first within the context of coursework in an education institution (Ganz and Lin, 2012), and the second within a large-scale volunteer programme run by a non-government organisation (Klau, 2012). In contrast with the *long lens approach*, or *handy cohort* approach, this approach might be described as the "*practice now for later*" approach.

Ganz and Lin (2012) describe the principles through which Ganz has sought to align the teaching practices in his classroom with the leadership practices of community organising students are experientially learning through his course. For example, practices such as one-on-one interviews (one-on-ones) are introduced through academic and practitioner writings, then discussed and demonstrated in the classroom. Students are then invited to undertake one-on-

ones with each other, before being sent out to have one-on-ones in the broader community as a foundational part of identifying the needs of the community and recruiting individuals to work on the campaign. Each week students are required to complete structured, written reflections on the progress of their campaign and the development of their practice. While feedback is offered on these written reflections by tutors, each student is also part of a small group with other students on the course, where leadership practices taught in the classroom are utilised for peer coaching. While this chapter focuses on the version of this course that is delivered by Ganz at the Harvard Kennedy School, versions of it are also delivered as intensive training to grassroots organisations, including trade unions and political campaigns, most notably in Obama's campaign for the Democratic nomination and presidential campaign.

One of the few contributions based outside of an educational institution comes from Klau (2012) who reviews the operations of the work of - City Year a not-for-profit organisation.. City Year, is a volunteer programme, where 17 – 24 year olds give a year's service to a programme designed to improve school retention and achievement (p410). The City Year programme was founded in Boston in 1988, and in 2012 operated in 21 cities in the United States, as well as Johannesburg, South Africa, and London, England (p410). Klau highlights that the City Year programme is explicitly built on positive claims about the capacity and influence of young people:

[o]ur program is founded on the belief that young people can change the world; we view the energy and idealism of America's youth as a national

resource with the potential to transform our nation's most pressing public problems (p410).

Klau, who is City Year's Director of Leadership Development, describes its theory of leadership development as being built around three questions: "who do I want to be?, what do I need to know?, what can I do to effect change?" (p412). The question of "what can I do?" is answered as City Year participants are engaged in delivering programmes designed to improve retention in identified schools. In answering the question "what do I need to know?" City Year responds by delivering a structured leadership development programme to its members. The final question, "who do I want to be?" is answered through building participants' identities as idealistic and practical civic leaders through participation in the programme, and exposure to a:

... collection of stories, legends, quotations, and sayings from different cultures and communities that speak powerfully to the core values that inform our culture of idealism. These stories have been collected to serve as a reservoir of wisdom and inspiration intended to keep our corps members – and the entire organisation – inspired and connected to the fundamental motivations of our civic work (Klau, 2012, p415).

The varying approaches to considering young people and leadership have been summarised in the table below. However, to recap what has been shown is that the dominant approach to considering young people as leaders and their

Long Lens (Murphy and Johnson, 2011)	Handy Cohort	Practice now, but mostly for later	Young people as leaders
<ul style="list-style-type: none"> • Arvey et al (2006) genetic influence on leadership • Guerin et al (2011) child and adolescent behaviour antecedents of later leadership practice • Gottfried et al (2011) child and adolescent motivation impacts on later leadership practice • Keller (2003) parenting influences on later leader/ship behaviours Li et al (2011) influence on childhood mental ability and family background on later leadership practice • Ligon et al (2008) early influences on later leadership practice • Ligon et al (2012) early influences on later leadership practice • Oliver et al (2011) adolescent family environment influence of later leadership practice • Popper et al (2000) parenting influences on later leadership practice • Popper & Amit (2009) childhood traits correlation with later leadership practice • Popper & Maysless (2003) parenting influences on later leadership practice • Reichard et al (2011) adolescent behaviour antecedents of later leadership practice 	<ul style="list-style-type: none"> • Bartone et al (2007) military cadets' development of traits correlated with later leadership • Day and Sin (2011) university students charting developmental trajectories • Harms et al (2011) personality traits influence on leadership development • Schneider et al (1999) teachers' assessments of student leaders • Schneider et al (2002) peer assessments of student leaders 	<ul style="list-style-type: none"> • Ganz and Lin (2012) students learn community organising through delivering a small community organising project • Klau (2012) young people work in high-poverty, low-performing schools supporting students, with the intention that they develop into community leaders with a focus on education 	<ul style="list-style-type: none"> • A largely empty set within leadership studies, but active in other scholarly fields.

Figure 1: Approaches to young people & leadership within the leadership literature

leadership development within the field of leadership studies is dominated by the *long lens approach*. An approach which fundamentally reinforces implicit understandings of leadership which says that leaders are *old/er*.

In contrast outside the field of leadership studies there is a growing focus on young people as leaders, and their development as leaders (Pruitt, 2017).

Murphy and Johnson (2011) identify that this work is often found within higher education journals. However, there is also another field in which questions of youth leadership and leadership development being considered – that of youth civic engagement (Camino and Zeldin, 2002, Davies et al., 2014, Zeldin et al., 2000, 2007, 2015). Within the field of youth civic engagement, there has been a noted shift from a deficit model – which saw young people as “problems” that might be “fixed” through civic engagement, to seeing young people as ‘assets’ who have a positive contribution to make to society (Ginwright and James, 2002, Klau, 2006, Zeldin et al., 2012). This is an important shift, however, just as critical management scholars have questioned instrumental arguments for gender equality on the basis of business productivity (Martin, 2003), perhaps it should be that discussions of young leaders are based in ideas of social justice and human rights, than instrumental arguments.

The work taking place in the field of youth civic engagement may not have been included in the Murphy and Johnson (2011) review for several reasons. First, the term leadership is not used. Second, because in many of the studies the power and control remains firmly with the “adults” with young people’s involvement being through advisory or consultative structures (Ramey, 2013),

and third, because the Murphy and Johnson (2011) review was focused on leadership development, which is not the focus of the applied development literature. Rather, that literature often considers questions of personal, organisational and civic development. Although, in some of the studies, young people are contributing to the leadership of organisations through participation in governance structures (Zeldin et al., 2000, Zeldin, 2004), and so comfortably sit within topics often included within leadership and leadership development research. While some of the work within the field of youth civic engagement could be included under the *young people as leaders* approach much of it would be more appropriately placed in the *practice now, for later* approach.

In addition to the significant work being done in applied development and education studies, there are also other fields where the development of young leaders is increasingly becoming a topic of study. In a recent annotated bibliography looking at literature produced between 2008-2017 identified 42 scholarly articles and practitioner publications addressing youth leadership development programs, including 13 with a specific focus on girls and young women (Pruitt, 2017). The scholarly fields from which articles are drawn include gender, health, peace building and conflict resolution, citizenship studies, social work, media and cultural studies, and unsurprisingly child and youth studies including girlhood (Pruitt, 2017). Importantly, most of this literature stands in strong contrast with the literature in the field of leadership studies, in that its focus is on developing young leaders to act as organisational

and civic leaders as young people, rather than in preparation for work as leaders as *old/er* people.

If, as is often argued, youth is a particularly sensitive period of development (Murphy and Johnson, 2011), then the opportunity to practice and reflect on leadership experiences is a key practice of leadership development (Day, 2000, Day et al., 2014). Then in addition to taking the *long lens approach*, if we want to strengthen leadership development, should we not be looking more closely at the structures that either hinder or support *young/er* people, and in this thesis particularly *young/er* women, being recognised as leaders.

2.1.1 Adding a gender dimension

Rarely are questions of gender central in discussions of youth leadership, particularly within the field of leadership studies. However, the focus on girls and young women is somewhat more substantial in the work considering youth leaders and their development in other fields of study, as demonstrated by Pruitt's (2017) recent review which from 42 scholarly articles and practitioner papers published from 2008 to 2017 included 13 with a focus on young women and girls.

Data on the under-representation of young people from leadership positions, let alone young women, is difficult because in most cases it is not even conceived that young people are missing from the very places that decisions are being made, whether that be in boardrooms, or in parliaments. The idea that gender may influence how leadership is understood, developed and practiced has been recognised (Fitzsimmons et al., 2014, MacNeil, 2006) and used as a

factor of analysis (Kezar and Moriarty, 2000, Krauss et al., 2013, Li et al., 2011) or a characteristic for study (Mullen and Tuten, 2004, McNae, 2010, Archard, 2013) in a small group of studies.

Drawing on the survey responses of 9731 students from 352 four-year colleges in the United States, Kezar and Moriarty's study confirmed three hypotheses built on assumptions that "women and African American students will de-emphasise positional leadership and that these groups develop leadership skills and abilities outside of the traditional programs and opportunities" (2000, p57).

More recently Krauss et al. (2013)

have sought to test the youth-adult partnership model (Camino, 2000) through quantitative survey research engaging 299 people aged 15 – 24 in programmes in Malaysia. While the authors did find some correlations with gender, they indicated they were "unsure how to interpret this result" as "the current literature offers mixed results" (p10).

The study undertaken by Li et al. (2011) re-examined data originally collected as part of the US Department of Labor National Youth Development Survey. The sample included 1747 people, of whom 692 were women, aged between 14 – 22 years of age in 1979, and re-surveyed in 1989, and 1999. The study offers a qualitative analysis of the correlation between general mental ability, self-esteem and socio-economic status and progression through "leadership role occupancy" (Li et al., 2011, p520) and presents the results disaggregated by gender. As a study focused on empirically testing theory, rather than building it

– it finds, as would be expected, that there is a gender differential in outcome, and that it is self-esteem plays a significant role in leadership advancement.

Moving away from quantitative research, but continuing to focus on young people exercising leadership, Mullen and Tuten's study (2004) analyses survey and interview responses from both teachers and students in a school in the United States. The research finds students have similar levels of engagement in "leadership" activities, regardless of gender, but are socialised into different performances of leadership broadly conforming to stereotypes of femininity and masculinity, the later finding echoing Kezar and Moriarty's (2000) earlier work.

Also using qualitative approaches, McNae (2010) and Archard (2013) consider questions of learning about leadership. However, while both studies are justified by an absence of research into girls' understandings of leadership, neither particularly engages with the literature surrounding questions of women's performance of leadership, nor women's recognition as leaders.

One of the few places in which there is a repeating interest in exploring leadership with a focus on youth and gender is in literature produced by feminist organisations, and in journals with close ties to the women's movement. Abeysekera (2004), an *old/er* woman, writes for Isis International, an international women's organisation with a focus on women in the global south, saying:

[d]ifficulties in dealing with power and issues of leadership, the generation gap within the women's movement, the marked absence of younger women in leadership positions in the movement, and the conflicts and tensions created by the process of transforming movements into institutions are among the more serious problems that confront the different women's movements in South Asia today.

While Alpizar and Wilson (2005, p1), two *young/er* women writing for the Association of Women in Development (AWID) note:

[i]ncreasingly, the issue of creating spaces for young women in women's organizing has become more controversial as efforts to 'integrate young women' have been more rhetoric than reality. There are good intentions to 'regenerate the movement' given the growing challenges for the future of women's rights ... but the ways and means employed to include young women have not always been successful in practice.

A number of international women's organisations, the Association for Women in Development (AWID), Isis International, the World YWCA, the World Association of Girl Guides and Girls Scouts (WAGGS), and Development Alternatives with Women for a New Era (DAWN) have ongoing programmes of work to address barriers to young women's leadership in their organisations. Both the accounts from the field of development studies, and the practitioner accounts from the women's movement make arguments for a more intergenerational approach to leadership (Alpizar and Wilson, 2005, Zeldin et al., 2005, Zeldin et al., 2015) but these fields do not appear to speak to each

other, and neither particularly theorise the problem within the broader field of leadership studies.

This first section of the literature review has identified that there is a gap in the leadership literature both in empirically studying and in theorising the work of young people, and especially young women, as leaders and their development as leaders. As much of this section has drawn from literature beyond that of leadership studies, the next section returns squarely to the field of leadership studies to present a brief overview of the field, with a particular focus on the gaps that critical and feminist leadership scholars have identified.

2.2 Strengths and gaps in the leadership literature

Many writers start their review of the leadership literature by pointing to the vastness of the literature and its exponential growth, while noting the ongoing dissensus about what leadership is and what difference leadership makes (for examples see Ford et al., 2008, Grint, 2005a, Jackson and Parry, 2011, Meindl et al., 1985). One way this sprawling growth has been tamed, particularly for introducing the field to students, can be seen in Grint's handy who, what, where, how rubric of leadership (2005a, 2010). Grint has argued that a precise definition of leadership maybe both unlikely and unnecessary. Instead, he argues it is useful to understand the different approaches studies of leadership have taken and offers four perspectives to work from while acknowledging that the research and practice of leadership often calls on each of these perspectives. Grint's approach takes an unapologetically leader-centric approach, although not the approach adopted by the researcher, it is never-the-less presented as a

useful framework because it opens up questions about the traditional understandings of, and approaches to, leadership. Further, because this thesis starts from a position of believing that the limited range of contexts in which leadership research has traditionally been undertaken contribute to gaps in the theory (Stead and Elliott, 2009), Grint's perspectives provide a more open place to start, than with a specific definition drawn from a particular context.

The first perspective Grint (2005a, 2010) offers centres on the person: is it who leaders are that matters. The second focuses on results: is it what leaders achieve that matters. The third asks: is it where you sit in the organisation that makes you a leader. The fourth turns to consider process: is it how you get things done that matters. The Grint framework (2005a, 2010) is presented in a modified form in order to present a brief overview of the leadership literature in general, while noting two perspectives that have potentially emerged since the framework was developed. The first modification is to ask why do you lead, or what is your purpose. The second asks with whom do you exercise leadership or what about followers. These additions argue for a more collective understanding of leadership and a recognition that followers can be knowing and critical actors supporting the emergence of non-traditional leaders.

2.2.1 Is it who leaders are that matters?

The question "is it who leaders are that matters" is perhaps the oldest perspective on leaders, echoing the idea that leaders are born not made, that some people possess inherent traits, which cannot be taught and underpins many contemporary theories of leadership (Collinson et al., 2017). It is here the

“Great Man” approach to leadership is situated, and the traits of born leaders are often closely tied with traditional ideas of masculinity (Acker, 1990, Calás and Smircich, 1993, Collinson and Hearn, 1996). In this approach, the focus is on the often “heroic” individual and how their actions are what determines the success of organisations (Meindl et al., 1985), there is little scope to consider the role that followers and groups might play in recognising an individual leader’s practice of leadership. In this conception of leadership power lies with the leader, who acts upon their followers, who are mostly not spoken of at all, but when they are recognised, are conceived of as lacking in agency (Baker, 2007, Bligh, 2011, Collinson, 2006, Uhl-Bien et al., 2014).

In such an approach there is not much scope for leadership development, in fact, the very idea of development runs contrary to the notion that leaders are born, not made. If the traits of leadership are inherent within some individuals, then there is little scope for leadership development and it has been argued that the dominance of the trait/behaviour approach to leadership within the field has retarded the establishment of leadership development as a field (Day, 2000, Day et al., 2014).

This first perspective on leaders, that it is who they are that matters, has repeatedly been challenged, particularly under the broad rubrics of the “romance of leadership” (Meindl et al., 1985) and “post-heroic leadership” (Fletcher, 2002, 2004). Meindl et al., (1985) famously introduced the notion of the “romance of leadership” particularly noting a resilient belief in the power of the individual, heroic, and hierarchical leaders to shape organisational

outcomes. Nearly 20 years later, Fletcher (2002, 2004) while noting the resilience of ideas of heroic leadership, reflected on the growth of models of post-heroic leadership that understand leadership as a shared and distributed practice, constituted through social relations, while noting that questions of power and gender were still often unexplored. More recently Collinson et al. (2017) have written about the ongoing hold of romanticism on both approaches to leadership and followership. The idea that leadership is a relational practice, rather than the purview of individuals is one that will be returned to throughout this thesis, as will the challenge it represents to traditional understandings of leadership, as the trait or quality of an individual, is fundamental.

The question of who leaders are has also been questioned on a variety of identity dimensions (Prasad and Prasad, 2002). Challenges to the practice of unquestioningly gendering leadership male are ongoing both in theory and in practice. Across the world, to some eyes, it seems as though women are taking on more and more leadership roles in both political and corporate arenas. However, while a small number of high profile women may present a challenge to the dominant norms, it does not mean that those norms have changed. The women we see are still exceptions. For example, while the number of women holding the highest political office in their country reached a peak of 18 in spring of 2014 but by January 2017 the number had halved, and returned to nine, the same number as there were in 2009 (Coolidge and Bell, 2017). Similarly until February 2017 there had been more men in the House of

Commons at that time, than there had ever been women elected to parliament (Apostolova and Cracknell, 2017) , and there are many more men called John (or Jean), David (or Dave) employed as CEOs of FTSE 100 companies than there are women (Rankin, 2015). Women who take on high profile leadership positions may draw a lot of attention, but this does not demonstrate that the underlying structural barriers and limiting stereotypes have been changed. Challenges to the assumption that leaders come from a community's dominant ethnic groups also have a long tradition (Bell and Nkomo, 2001, Nkomo, 2013), although ethnicity is not a particular focus of this work. More recently, a new challenge has been building, questioning the assumption is that our leaders are old, or at least not young (Inter-Parliamentary Union, 2014).

Despite the many challenges to the “who” of leadership, the “Great Man” model remains the dominant model of who is a leader. On almost any day reading either the politics or business news will see individuals at the top of organisations being either praised for the success, or blamed for the failure of entire organisations. Thus a continued focus on “heroic leaders” is presented rather than a more nuanced analysis, where success or victory might be a shared responsibility across the organisation, or as a result of forces beyond an individual leaders influence or control.

2.2.2 Is it what leaders achieve that matters?

The questions “is it what leaders achieve that matters” is the idea that individuals in organisations, even those at the top of organisations, are singularly responsible for results has proven difficult to establish but

stubbornly remains in popular understandings of leadership (Meindl et al., 1985, Fletcher, 2004). Studies in the field argue the point both ways; psychological studies argue it is possible to measure the effects of leadership, while sociological studies challenge the validity of those measures (Day, 2000, Day et al., 2014). While it is easy to show correlation, causation is more difficult, but that does not mean that as followers we are not often eager to ascribe great powers to our leaders and in doing so relieve ourselves of the responsibility for the impacts of the organisations to which we belong (Meindl et al., 1985).

In asking whether it is what leaders achieve that matters, leadership development takes a very functionalist approach (Mabey, 2012). The emphasis is on getting better performance from team members, and the organisation overall. The “what leaders achieve” approach is the dominant approach within both the practice and research of leadership development, the idea that “better” leaders, lead to “better” organisational performance (Day et al., 2014), with “better” generally understood as a reference to the bottom line, rather than other indicators. However, even within this functionalist approach to leadership development, it is acknowledged that evidencing the impact of leadership development activities is difficult. With the latest calls pointing to the need for evaluative research to take a long-term perspective, looking for indicators of leader and leadership development rather than indicators of job performance, as many factors may impact on job performance (Day et al., 2014).

2.2.3 Is it where people are in an organisation that makes them leaders?

The question “is it where people are in an organisation that makes them leaders” is the idea that leadership is based on positional authority and Weber’s concept of legitimate authority. It is also probably the construction of leadership that contributes most to the ongoing confusion between management and leadership, and the idea that leaders are only found in positions of organisational authority. One way to distinguish between management and leadership, is Grint’s (2005b) analysis that managers deal with routine problems, while leaders address “wicked” problems (Rittel and Webber, 1973). However, while Grint’s analysis does serve to separate management and leadership, it retains an implicit hierarchy, in most organisations, routine work is done at the lower levels, and opportunities to develop new approaches are more likely to be reserved to those at the top. An alternative definition of leadership, that keeps some of the elements of dealing with the unknown that steps away from organisational hierarchy, is offered by Ganz in the form of, “leadership is accepting responsibility to create conditions that enable others to achieve shared purpose in the face of uncertainty” (2010, p527).

In trying to move away from the idea of leadership as a practice of individual leaders at the top of the hierarchy a number of theorists have sought to highlight models that recognise leadership as a collective (Bolden, 2011, Contractor et al., 2012) or plural (Denis et al., 2012) process emerging from the group. As different scholars have championed their own approaches, they have

distinguished their work through the adoption of a myriad of adverbs including: shared leadership (Pearce and Conger, 2003b); distributed leadership (Gronn, 2002); collective leadership (Denis et al., 2001), and collaborative leadership (Rosenthal, 1998).

Pearce and Conger (2003a, p1) define shared leadership:

... as a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both. This influence process often involves peer, or lateral, influence and at other times involves upward or downward hierarchical influence ... leadership is broadly distributed among a set of individuals instead of centralized in [the] hands of a single individual who acts in the role of a superior.

In comparison to shared leadership, distributed leadership is presented by Gronn (2002) as a way of resolving the tendency of leadership scholars to divide into camps focused on either individual agency or structures. However, in offering distributed leadership as a unit of analysis, Gronn declines to offer an encapsulating definition, and as Jones (2014) notes has more recently chosen to describe distributed leadership as a “hybrid” model that encompasses practices of both collective and individual leadership.

The organisational context comes to the fore as Denis et al. describe the background for their work on collective leadership, noting:

Quebec hospitals, in particular, have explicit dual structures in which no one individual has formal authority over all others and leadership is shared between at least four different actors (2001, p811).

Similarly, Rosenthal in setting out the context for her research with state legislative committee chairs in the United States notes:

[c]ommittee chairs have limited formal powers, but rather rely upon interpersonal skills to negotiate, persuade, and reconcile different perspectives and goals (1998, p851).

However, there is ongoing doubt about how much leadership practice has shifted from individual heroic and hierarchically based leadership models (Fletcher and Kaufer, 2003). Further, while the literature on distributed leadership has an active discussion on the distribution of power, and questions of structure and agency (Bolden, 2011, Gronn, 2000, 2002, Jones, 2014), the same discussion is not readily apparent within discussions on shared leadership.

One factor that may account for some of the differences in languages and conceptualisations of these different forms of leadership practice may arise from the contexts from which they derive. Shared leadership comes from studies of leadership in teams in business organisations (Pearce and Conger, 2003b) where formal hierarchies may still be present, while distributed leadership emerges from education settings (Gronn, 2002) trying to span the tensions between formal hierarchies represented in heads of departments, and head teachers, while recognising that behind every classroom door teachers act

largely independently. While collective leadership emerges from health organisations (Denis et al., 2001) where the traditional power and authority of being “at the top” of an organisation has been dispersed, and collaborative leadership (Rosenthal, 1998) from political science context in which the ritual head, the committee chair, is invested with little authority, but may exercise power through influence.

Regarding leadership development, the “where you are in the organisation” approach to leadership aligns with the idea that experience and time served are necessary for leadership development. However, there is little empirical evidence to support this widespread assumption. Rather the argument is made that the purposive practice and reflection are necessary for experience to become learning (Day, 2010) and so a long-term practitioner, may not necessarily become a skilled practitioner, and a skilled practitioner, may not necessarily be one of long experience.

2.2.4 Is it how people lead that matters?

The question “is it how people lead that matters” turns to focus on the processes or relational aspects of leadership. It is also the category in which context is probably most reflected upon as a factor. Grint (2011) highlights the importance of context in terms of “how people lead” contrasting the shouting and expectation of instant obedience of the sergeant-major on the parade ground with the more collaborative approach found in most organisations and argues that what is recognised as leadership in one context may not be in another. Further to the idea of context being important, in this category

leadership development may be seen as the acquisition of various skills needed to practice leadership – sometimes referred to, and critiqued for being a competency-based approach (Carroll et al., 2008).

In considering the relational aspects of leadership, we see the first glimmers in the theory that leadership, is about more than just individual leaders, but a collective capacity of groups (Day, 2000, Day et al., 2014, Uhl-Bien, 2006).

Going one step further, some of this literature argues that it is worth considering the active role that followers can play in shaping leader/ship as well (Baker, 2007, Bligh, 2011, DeRue and Ashford, 2010, DeRue, 2011, Hollander, 1992, Kelley, 2008, Shamir, 2007, Uhl-Bien et al., 2014) - a question returned to in Chapters 4 and 5. However, even within the literature on shared leadership, there is something of a sharp divide between critical and traditional approaches. On one hand authors like Fletcher and Kaufer (2003) situate shared leadership as a practice within the broader challenge to leadership offered by critical leadership studies, understanding leadership as a shared and relational practice, that is distributed throughout organisations, and recognises the role of followers. While others in the field, including the dominant writers in the field, Pearce and Conger (2003a) place shared leadership far more within the traditional understandings of leadership, their recognition of shared leadership comes from the observation of practice and their fundamental interest remains in increasing the performance of organisations, rather than questioning power, or concern for social justice.

2.2.5 Is there space for why?

Grint's (2005a, 2010) typology follows much of the classic newspaper rubric of who, where, where, and how. However, Grint's typology does not address the question of why, or for what purpose. There is an emerging argument within leadership studies being made for a greater emphasis on purpose in understanding leadership (Jackson, 2017, Jackson and Parry, 2011, Kempster et al., 2011). However, within political science, purpose understood as representation, has been a fundamental part of the debate about the role of our political leaders for many years. Pitkin's (1967) classic work *The Concept of Representation* identified four types of representation – authorised, descriptive, symbolic, and substantive. Of the four categories, it is descriptive representation, and substantive representation and how they are linked that have most engaged feminist scholars (Celis et al., 2008). Descriptive representation is the idea that a group is represented by someone who shares an aspect of identity with them, and this is often manifest for example in the counting of women in parliaments, and linked to ideas of critical mass theory (Kanter, 1977). Substantive representation is the somewhat more complicated question that asks whether women representatives act for women (Childs and Lovenduski, 2013a, Celis et al., 2008). The distinction here can also be framed as a question of – are we looking for more women leaders, or are we looking for more feminist leadership, an idea that within the writing on critical mass theory within political science terms *critical actors* (Childs and Krook, 2008). For me, while counting women is a start, the goal is not just more women, but more feminist women leaders, because my intent is not to support those

women who differ least from the men to gain leadership positions, but to more fundamentally question the structures that exclude, particularly on aspects of identity such as gender, and youth.

Just as the debate in political science has progressed from just counting the number of women in parliaments to looking at who acts for women (Celis et al., 2008, Childs and Krook, 2009), so too has the question about whether just having more women in organisational leadership leads to better outcomes for women within the organisation, or whether we should look at who acts for women has begun to be asked in organisational studies (Guillaume et al., 2015). As will be discussed in the next section, these questions can be taken one step further, so that rather than just looking at leaders of whatever gender, questions could be asked about role of followers might play in changing who is recognised as a leader.

The idea of purpose, understood as a social purpose, rather than a financial purpose, as a driver of leadership is under-represented in the leadership literature. However, there are some glimmers in organisational studies (Jackson and Parry, 2011, Jackson, 2017, Kempster et al., 2011), public administration (Ospina and Foldy, 2010), and sociology (Ganz, 2010) – where the purpose of building and exercising leadership is about social change and the realisation of human rights, or what might be described as a *critical and emancipatory practice of leadership*.

Acknowledging the importance of purpose, Jackson (2017) proposes the following definition of leadership:

... an interactive process involving leading and following within a distinctive context to create a mutually important identity, purpose and direction.

This definition helps to span some of the critiques that have been highlighted as we have worked through Grint's (2005a, 2010) typology, rather than just recognising the work of leaders, it also recognises the role of followers as part of "the who". In considering "the where", it highlights context as being important, and rather than a top down determination of what is important, the development of purpose and direction are shared endeavours. Jackson's recognition of following as an integral part of leadership brings us to one of other gaps in Grint's typology, "with whom", or "what about followers?"

2.2.6 What about followers?

One of the axioms of leadership is the idea that you cannot be a leader without followers (Harding, 2015), but the topic of followers and followership has traditionally often been overlooked in leadership research (Baker, 2007, Bligh, 2011, Collinson, 2006, Hollander, 1992, Kelley, 2008, Uhl-Bien et al., 2014) and it is argued there is a particular lack of critical perspectives in the research of followers and followership (Ford and Harding, 2018). In a recent review of the emerging literature on followers and followership Uhl-Bien et al. (2014) argue that two broad approaches to considering the role of followers in leadership research are emerging. Uhl-Bien et al. (2014) note that followership approaches to the study of leadership, differ from those studies of leadership which incidentally acknowledge the role of followers, by starting from the premise

that “leadership cannot be fully understood without considering how followers and followership contribute to (or detract from) the leadership process” (p89).

The first approach they (Uhl-Bien et al., 2014) identify as being role-based (Katz and Kahn, 1978), and describe as “reversing the lens” (citing Shamir, 2007) in leadership research, meaning that the focus of the research shifts from looking at leadership from the perspective of leaders, to looking at leadership from the perspective of followers. However, as a role-based approach to the understanding of followership it is still tied to the idea of followers being in a sub-ordinate position, whether the hierarchy is formal or informal.

The second approach (Uhl-Bien et al., 2014) identified as being a constructionist approach, looks at the leadership process understanding both followership and leadership to be co-constructed and relational (Collinson, 2006, DeRue and Ashford, 2010, Fairhurst and Uhl-Bien, 2012, Shamir, 2012).

This approach offers a more active construction of what it means to follow, and stands in contrast to the often negative connotations of the words “follower” and “following” as mindless and passive individuals who automatically follow the instructions of their leader (Baker, 2007, Bligh, 2011, Collinson, 2006, Hollander, 1992, Kelley, 2008, Uhl-Bien et al., 2014). It may also be useful to acknowledge that within the work that adopts a more active construction of followership there are two seemingly competing narratives. The first might be labelled *active followership* (Baker, 2007) which acknowledges the active role that followers can play in creating and supporting leadership (Burke et al., 2003, Gardner et al., 2005, Hollander, 1992, Howell and Shamir, 2005, Kelley, 1988). The other

might be described as *resistance followership* and emerges directly from critical leadership studies highlighting the agency of followers in resisting leadership (Collinson, 2006, 2014).

Baker (2007) notes that there have been several attempts by theorists (citing Follet, and early work by Hollander) to highlight followership as an important part of the study of leadership, but that these arguments were not picked up when they were presented in the first half of the 20th century. However, Kelley's (1988) *In Praise of Followers* and his argument that followers played an active role in organisational success gained considerable traction and was built on by Chaleff (2009) who argued that not only was there a role for *active followers*, but "*courageous followers*", who might question their leaders. Building on the idea that the descriptors followers and leaders were better used as descriptors of roles, rather than of individuals (Baker 2007, Hollander 1992), there has been some recognition that people might occupy at different times both leader and follower roles (Burke et al., 2003, Howell and Mendez, 2008, Stech, 2008). However, this idea is often tied to the construction of highly skilled work teams, where experts contribute to the leadership of the group in their speciality (Burke et al., 2003, Howell and Mendez, 2008). Although each of the portrayals of *active followership* allows for both interchange in leader and follower roles, and for a more agentic portrayal of followers, it still relies on an underpinning hierarchy of followers responding to leaders.

2.2.7 So, what is leadership?

In the end, the approach taken in this thesis is that leadership is a relational and co-created practice (Carroll et al., 2008, Fletcher, 2004, Ospina and Foldy, 2010, Ospina and Sorenson, 2006, Uhl-Bien, 2003), found in both formal and informal hierarchies. However, while leadership is co-created between leaders and followers, in order to be leadership, rather than teamwork, or collaboration, there needs to be a relationship that fundamentally involves a leader exercising greater influence over a group or a process at a particular time, than those adopting a follower role (Shamir, 2007, 2012). However, this does not mean that the leader has all the power, rather that “power is everywhere, not because it embraces everything, but because it comes from everywhere” (Foucault, 1979b, p93), and as is argued Collinson (2005) that some of that power is with followers, although this thesis will build an argument that the power followers have can be exercised to critically support as well as resist. A position that builds on Jackson’s (2017) definition of leadership, outlined above, but rather than arguing for leadership as “an interactive process involving leading and following” which still somewhat suggests somewhat static positions for role holders, will argue for an understanding of leadership as a fluid practice of moving between leaders and followers, before returning to the rest of Jackson’s definition “within a distinctive context to create a mutually important identity, purpose and direction”.

While from a theoretical perspective leadership is not limited to formal positions in organisational hierarchies, in the context of this research much of the discussion is about young women holding positions on organisational

boards. From one perspective this might be seen as a discussion about the inclusion or exclusion of one group of women from formal positions of authority within the organisation. However, recognising that boards exercise power collectively (Carver and Carver, 1997), then while the board may sit at the top of an organisational chart, when we are discussing how leadership is practiced within and across the board, then the discussion becomes less about position within the hierarchy, and more about one of influence, and of recognising and challenging power within a group. As a group, an organisational chart would suggest that members of a board are equals, with potentially some powers delegated to a chairperson or other officers, the lived experience is that access to the group, and participation within the group is often experienced as more difficult for those who do not fit the dominant stereotypes of who is a leader. In critical realist terms, and in the context of this project, a *young woman* board member is in theory an *entity* that possesses particular *powers*. However, she is situated within the bigger *entities* of her particular board, and her community, both of which may have evolved *positioned practices* that may act, not to endow her with particular *powers*, but to endow others with the *power* to frustrate her exercise of power. This again points to the idea that leader/ship development is needed to engage not just she who would be a leader, but those we would ask to work with her, and even to follow her.

In reflecting on Grint's (2005a, 2010) rubric of who, what, where and how, and asking the additional questions of why, and with whom we have conducted a

brief review of the dominant perspectives on leadership, and begun to open up some of the questions that drive this thesis. However, if we are to begin to explore how we it might be possible to think about and even practice leadership differently, it may be useful to engage more deeply with the paradigms and discourses, which help to illuminate the differences and limitations of various approaches to leadership and leadership development.

2.3 Approaching leadership research from theory

In reflecting on the different underpinnings and approaches of critical leadership development, it has been useful to work through the *Four Paradigms for the Analysis of Social Theory* first proposed by Burrell and Morgan (1979), subsequently expanded upon by Morgan and Smircich (1980), reconceived as discourses by Deetz (1994, 1996), Alvesson and Deetz (2000), applied explicitly to leadership development by Mabey (2012) and revised again by Cunliffe (2011).

Burrell and Morgan's influential work *Sociological Paradigms and Organisational Analysis* (1979) helped to surface the ontological and epistemological underpinnings of different researchers approaches to organisational studies, and provided labels for those approaches:

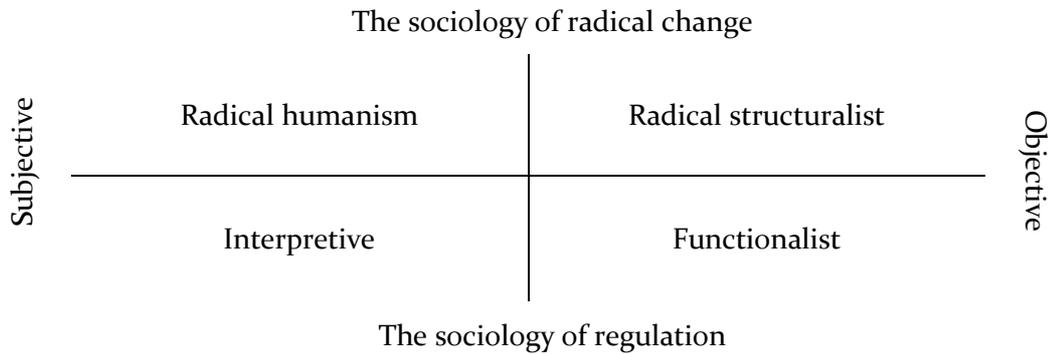


Figure 2-1: Burrell & Morgan's "Four paradigms for the analysis of social theory" (1979, p22)

However, while Burrell and Morgan (1979) offered their analysis as paradigms, and made an argument for paradigm incommensurability, later writers (Alvesson and Deetz, 2000, Deetz, 1994, 1996) have adapted the broad framework from Burrell and Morgan's original table and re-presented it as discourses rather than paradigms. The switch from paradigms to discourses presenting a fundamental shift as Mabey (2012, p360) notes:

... unlike paradigms, discourses are not intended to be theoretically watertight boxes, and their permeability allows us to be imaginative about the way they might interact with each other at the margins

Origin of concepts & problems	Relation to dominant social discourse		Elite/a priori
	Dissensus		
	(dialogic studies) (post-modern, deconstructionist)	(critical studies) (late modern, reformist)	
	(interpretive studies) (premodern, traditional)	(normative studies) (modern, progressive)	
	Consensus		

Figure 2-2: "Contrasting dimensions from the metatheory of representational practices" (adapted from Deetz (1994)) from Alvesson and Deetz 2000, p24

The axes on the Deetz table reflect a subtle shift in the framing of the analysis offered. One critique that had been offered for the original work was that it situated functional sociology as the norm, and each of the other positions as deviating from that norm (Deetz, 1996). However, on the vertical axis the Deetz (1994) table starts from a position of centring the dominant social discourse, and asking whether an approach represents consensus or dissensus with the dominant discourse. In this framework approaches that could be described as critical, post-modern or post-structural all fall on the side of dissensus.

On the horizontal axis Deetz (1994) remains with questions of ontology. However, rather than framing it as the more absolute dichotomies of objective and subjective views of social science, which was the approach Burrell and Morgan (1979) took, Deetz again centres the question, and asks whether concepts and concerns are seen as emergent and reflecting local narratives, or whether the concepts and concerns of the study are seen as deriving from broader analysis and more reflective of external concerns. On this axis Deetz

places *dialogic studies* on the side of local/emergent origins of concepts and problems, while placing *critical studies* on the side of elite/a priori origins of concepts and problems reflecting in part *critical studies* emergence from the theories of modernism and the Enlightenment, whereas *dialogic studies* seeks to deconstruct those over-arching analyses, instead basing their interpretations in local experiences and contexts.

Alvesson and Deetz (2000) argue that the earlier Deetz (1994) table provides a particularly useful way of reflecting on what might be considered the differences and similarities between the *dialogic studies* and the *critical studies*, and their stated aim is to “show how the critical orientations we use here differs from traditional normative research and much of the interpretive research conducted by social scientists” (p23). Alvesson and Deetz make a strong argument for the benefit of combining *dialogic* and *critical studies* noting:

[w]ithout considering postmodern themes, critical theory easily becomes unreflective with regard to cultural elitism and modern conditions of power; without incorporating some measure of critical theory thought – or something similar that provides direction and social relevance – postmodernism simply becomes esoteric (2000, p108).

Alvesson and Deetz (2000, p139) having made their argument for collaboration between *dialogic* and *critical studies*, also allow for the inclusion of *interpretive studies* as a tool within their idealised framework for critical research. However, the implication remains that *normative studies* or *functionalist approaches* are

incompatible with critical research, position that will be considered further in the next section.

Gannon and Davies (2007, p77) make a similar argument for combining paradigms, but draw a useful distinction between methodology on one hand, and ontology and epistemology on the other:

[i]n pursuit of this outcome [freedom from oppression] discursive analyses of sexism, homophobia, racism, religious, and cultural oppression in everyday life and institutional practices are part of their [critical feminist scholars] methodological arsenal though they may not take up postmodern or poststructural positions on truth or subjectivity.

Mabey (2012) has specifically applied the Alvesson and Deetz (2000) framework to leadership development studies.

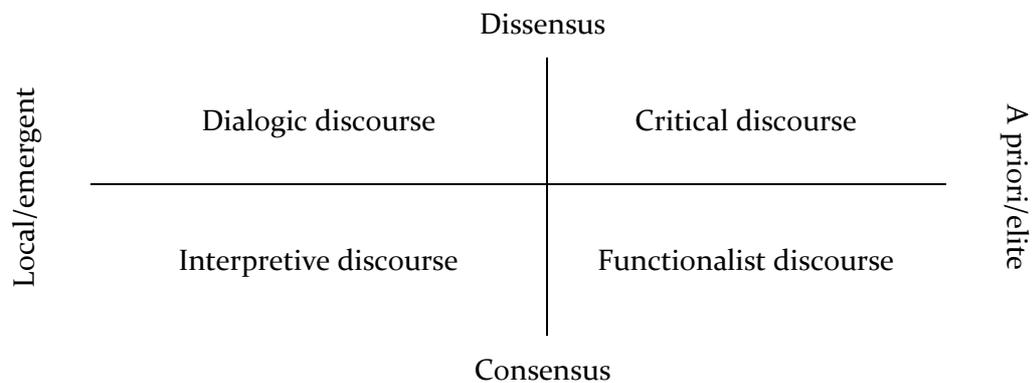


Figure 2-3: Mabey's "Four discourses of leadership & leadership development" (2012, p3)

For each of the four quadrants Mabey (2012) also provides a more detailed explanation:

Dialogic discourse

Leader/ship – a partial, ill-defined, ongoing and negotiated persona or identity, to be distinguished from more ‘prosaic’ management

Leadership development – activities and discourses (language and artefact) which constitute certain actors and give them access to supposed self-meaning, status and value (p3).

Critical Discourse

Leader/ship – a historically situated concept which serves to elevate those labelled as leaders and remove them from censure and critique

Leadership development – programmes and activities which ensure order; predictability and control; a means to mask diversity and ‘resolve’ dissident voices (p3).

The first two approaches are as Mabey (2012) describes them, both considered to be critical approaches, as they fall within what Burrell and Morgan (1979) would have described as the *sociology of radical change*. In the *dialogic discourse* approach leadership is understood as a discourse, and drawing from the work of Foucault, in particular his writings on control (1979a), sees leadership discourse as often oppressive and disempowering (Ford et al., 2008, Gemmill and Oakley, 1992) and with a focus on identity regulation (Mabey, 2012). Whereas a *critical discourse* approach is, according to Mabey (2012), broadly “any form of self-conscious theorizing aimed at emancipatory social

change” (p10) and perhaps more narrowly derived from the works of the Frankfurt School of Critical Theory.

Mabey (2012) goes on to note the tensions often found between the *dialogic* and *critical* discourse approaches, particularly on the issue of whether emancipatory social change is achievable. However, if as Mabey (2012) argues the power of the framework is in the work at the intersections between discourses, then let us also consider the other two positions which are described as:

Interpretive discourse

Leadership – no a priori conceptualisation. Meanings of leadership will be social and culturally construed.

Leadership development – the significance of development activities will arise from sense-making accounts of those affected, often retrospectively.

Emphasis on the ritual and symbolic aspects of leadership development (p3).

Functionalist discourse

Leader/ship – broadly self-evident and essentialist: a person who displays the abilities, qualities, and status of a ‘leader’

Leadership development – to build leadership competencies to increase individual and organizational performance, building intellectual capital and contributing toward national competitiveness (p3).

In summarising the four approaches Mabey (2012) offers characterisations that highlight the divergence in approaches. The *functionalist leadership development discourse*, as Mabey describes it, is focused on organisational performance, and leadership development takes a deficit approach working to develop particular skills and traits seen as missing. The target of the *functionalist leadership development discourse* is people who are or would be leaders. Followers are not an active part of this approach, because the understanding of followers is that they are acted upon by leaders, rather than playing a role in the construction of leadership.

In contrast, the *interpretive leadership development discourse* understands leadership as being socially constructed and thus co-created and influenced by culture and context. Rather than focusing on specific leadership behaviours, the *interpretive leadership development discourse* invites reflection on the lived experience of leadership, adopting a broader understanding of leadership that recognises the work of both leaders and followers.

Although they were not included as examples of the *interpretive leadership development discourse* in Mabey's (2012) selected list of works, possibly because they did not focus explicitly on leadership development or did not meet other requirements of the search parameters, it is within this course that work that arising from the *Leadership for a Changing World Project* (Ospina and Schall, 2001) or that of Elliott and Stead (2008). Both of these works question the narrow gaze of much of leader/ship and leader/ship development research on individuals in formal positions of authority, in large organisations such as

corporations and the military, and in response studies leadership in places where leadership has not traditionally been studied.

If you adopt Deetz's (1994) approach of discourses, rather than paradigms, you move away from the arguments of paradigm incommensurability made by Burrell and Morgan (1979), and are instead invited to explore the possibilities of conscious boundary crossing. Gannon and Davies summarise that the challenge for "savvy bricoleurs" is not to treat postmodernism, post-structuralism and critical theory as successor discourses but to "deploy them all" when needed (2007, p100) also noting that:

[t]he problem ... if there is a problem, lies in how we might bring together postmodernism and poststructuralism with all that they entail (including a deconstructive stance toward language and the social world) together with the action orientation of feminist politics (2007, p91).

Other authors also argue for positions that stretch across the discourses of *dialogic* and *critical studies* (Alvesson and Deetz, 2000), and there is also a noted tradition amongst feminist scholars of combining *critical* and *dialogic* approaches (Ashcraft and Mumby, 2004, Gannon and Davies, 2007). Cunliffe (2011) in her revision of Morgan and Smircich's (1980) typology highlights how the discussion of paradigm incommensurability which was a feature of the Burrell and Morgan (1979) paper has increasingly been replaced by approaches that draw on multiple paradigms or even consider working beyond paradigms. Indeed Cunliffe (2011, p66) says in the article

I am for pluralism – there is no one best problematic: each has something different to offer and together they can help us recognize and engage with its unique contribution to OMT [organisation and management theory].

Examples of scholars working across paradigms include Koss Hartmann's (2014) "subversive functionalism" echoes the earlier recognition by critical scholars who have argued for greater recognition of modernism's ongoing role in anchoring critical research Burrell (1994, p16) argues:

[i]n organisation studies, we rest fundamentally upon the modernist project conceived of in one of two ways. Either we are 'systemic modernists' always seeking performativity, or we are 'critical modernists' seeking emancipation for ourselves and for others

While Ashcraft and Mumby (2004, p32) note that:

[r]ather than present them [feminism and modernism] as inimical to each other, we suggest that feminism and the various iterations of modernism function dialectically, presenting numerous possibilities for conceptualizing the relationship between gender and organization.

Similarly, the argument has been made that drawing on a variety of approaches illuminates and addresses different challenges in not only addressing the exclusionary stereotypes that limit who is recognised for their leadership, but in recognising that those barriers are structural and arise from power structures within our communities that then influence our organisations (Ely and

Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000).

Just as Gannon and Davies (2007) argue for the combination of post-structuralist methods, and critical ontologies and epistemologies, this thesis adopts the an approach that a critical feminist analysis can be strengthened by an explicit bricolage that not only adopts what is useful from *dialogic* and *critical* approaches to aid in a search for critical and emancipatory practices of leadership development, but broadens that bricolage to also include what might be useful from *interpretive*, and even *normative approaches*. As Cunliffe (2011, p66) argues

Insights from objectivist- and subjectivist-based research, statistical and narrative methods can help create a fuller understanding of organizational practices

In reflecting on the history of women's leadership development it can be argued that progress was initially made through *functionalist* approaches. While these approaches did not fundamentally challenge or change *gender regimes* (Connell, 2009), they did see increases in women in leadership. On this basis, this research takes forward what works from *functionalist* approaches, recognising how the critiques offered by other perspectives have helped to broaden and strengthen our understanding of what needs to change at individual, organisational, and community levels to achieve gender equality. A position seen within both practice and theory within feminist scholars working

within organisations for change (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000).

2.4 Crossing discourses & boundaries between theory, critique and practice

Questions of how, or even whether, feminists should exercise traditional forms of leadership and power within bureaucratic structures or should instead work to transform both ideas of leadership and organisations, remain a matter of ongoing debate within women's movements. While some have argued for engagement or challenge as a binary distinction (Ferguson, 1984), others have developed concepts such as "organised dissonance" (Ashcraft, 2001, Ashcraft, 2006) and "tempered radical" (Meyerson and Scully, 1995) to bridge the seeming contradictions in working both simultaneously in the system and on the system. However, Ashcraft and Mumby (2004) outline how feminist activists, scholars, and organisations have for many decades experimented with organisational form and practice, with practice often exploring ideas ahead of theoretical contemplation.

Historically, studies of feminist organisations have rarely been found or recognised in the mainstream organisation literature (Calás and Smircich, 1996, Ferguson, 1984, Ferree and Martin, 1995, Ashcraft and Mumby, 2004). This is a consequential omission, particularly as feminist organisations are often a place in which there is both a critique of traditional leadership practices and an explicit attempt to practice leadership differently (Calás and Smircich, 1996, Iannello, 1992, Martin, 1990), even while recognising the forces that push them

back towards traditional organisational forms and leadership practices (Acker, 1990).

The literature on women in organisations presents a number of typographies for reflecting on the diversity of feminist theories and strategies in creating change. These typographies vary in focus, some start from theory (Calás and Smircich, 1996, 2006) and some from action (Alvesson and Billing, 1997, Coleman and Rippin, 2000, Ely and Meyerson, 2000a, 2000b, Martin, 2003, Meyerson and Kolb, 2000). While these frameworks differ, they are not fundamentally inconsistent with each other; rather they reflect differing priorities and positions across the scholars who created them. A number of these frameworks were developed with a focus on getting women into management. However, the same analyses have also been applied to leadership (Ely et al., 2011). This is not to say there is no difference between management and leadership, but rather to acknowledge that explanatory tools that proved insightful in considering the structural barriers to management, are also useful in considering the structural barriers to women's leadership.

Although feminist scholars (Calás and Smircich, 1996, 2006) have questioned the rough-hewing of feminism into different schools, there is an acknowledgement that, while these are typographies are drawn by exaggerating the differences and downplaying commonalities deployed, they play a useful role in the process of analysis and reflection. It is also acknowledged that the different schools of feminism influence each other, and that thoughtful combination of the insights of different perspectives may strengthen both

theoretical and practical work (Alvesson and Billing, 1997, Ely and Meyerson, 2000a, 2000b, Meyerson and Kolb, 2000, Stanley and Wise, 1993).

Perhaps the most widely cited typology in management and organisation studies is that presented by Calás and Smircich (1996, 2006) of: liberal, radical, psychoanalytic, Marxist, socialist, poststructuralist/postmodernist and third world/(post)colonial schools of feminism. In presenting their framework Calás and Smircich reflect on commonalities and differences across the identified schools considering their philosophical origins, understandings of gender and ideological aims. Each is then encapsulated in an illustrative example of how the different positions might inform action within a workplace.

Calás and Smircich (1996, 2006) identify liberal feminist theory as underpinning most writing about women in management. They note liberal feminists took the path of reform, claiming equal rights with men working through a series of measures designed to equip women to overcome their socialisation, and put in place policies and legislation to ameliorate the effects of overt discrimination. They contrast the liberal feminist position with that of radical feminists arguing for transformation in the social order, and arguing for a valuing of the feminine and women's ways of working, often establishing women only spaces, and organisational structures which reject "elements associated with male forms of power" (1996, p277).

The other approach to creating typographies has been to focus on the strategies used to achieve change, which often reflect tactical decisions about the persuasiveness of particular lines of argument, but are of course still

underpinned by philosophical and ideological beliefs (Alvesson and Billing, 1997). The framework and analysis presented by Alvesson and Billing (1997) summarises both ideological motivations and the strategic choice in four positions: the equal opportunities position; the meritocratic position; the special contribution position; and the alternative values position. Each placed in relation to one another by considering the understandings of gender that they align with the balance struck between emancipation and instrumentality.

	Ethical/political concern (equality, workplace humanization)		
Emphasis on gender similarity	Equal opportunities	Alternative values	Emphasis on gender difference
	Meritocracy	Special contribution	
	Concern for organizational efficiency		

Figure 2-4: "Approaches to the understanding of women and leadership" from Alvesson and Billing (1997, p171)

Building on work developed at the CGO (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) and Martin (2003) present a framework that charts the evolution of approaches to women's leadership development. Martin's framework has six positions, the first four of which were originally developed by scholars associated with the CGO:

- *Frame 1: fix the women,*
- *Frame 2: value difference,*
- *Frame 3: create equal opportunity, and*
- *Frame 4: a non-traditional approach to gender,*

to which Martin (2003) drawing on radical feminist and critical theory adds two further positions:

- *Frame 5: creating new organizational structures, and*
- *Frame 6: transforming gendered society.*

As this typology has significantly framed the reflections on critical practices of leader/ship development and is a framework that has repeatedly been called on in working with women in the field, it seems appropriate to explore it in further detail and in doing so highlight the linkages back to the more commonly referenced schools of feminist thought presented by Calás and Smircich model (1996, 2006). For ease of reference throughout this work the first four frames are referred to as the CGO frames, with the last two referred to as the Martin frames, and the six together as the CGO/Martin framework.

2.4.1 Frame 1: fix the women

Based in theories of liberal individualism the underlying position of *Frame 1: fix the women* is that women's lack of progress within organisations is because as women we have not been socialized with the required skills and knowledge for management or leadership. Therefore, the key strategies of this frame are activities like executive training, leadership development, and encouragement to network and identify mentors. The key critiques of this frame of action lie in its reformist and uncritical foundations. It continues under the premise that the organisation is generally gender neutral, and on that basis women must lack key skills and attributes needed for success (Martin, 2003, Meyerson and Kolb, 2000). Hence, the focus on training and encouraging women to behave

more as men were observed to behave. However, in training women to adopt more masculine styles of behaviour, this approach did not yet recognise many women would be penalised for transgressing norms of gender performance in the workplace (Eagly and Karau, 2002, Fletcher, 1998, 2004, Gherardi and Poggio, 2001, Merrill-Sands and Kolb, 2001, Roebuck et al., 2018, Rosette et al., 2016). A broader challenge to this first frame of action was its lack of consideration of issues of intersectionality, which Crenshaw defines as the:

... focus on the most privileged group members [that] marginalises those who are multiply-burdened and obscures claims that cannot be understood as resulting from discrete sources of discrimination (1989, p140).

As Martin (2003) explains, the cost of these strategies has often meant they were focused on women already quite senior in organisations, and this often had the impact of excluding women of colour and working class women from these opportunities.

The *Frame 1: fix the women* (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) understanding of women's leadership, is primarily a functionalist approach (Mabey, 2012). The overriding motivation is to improve bottom line performance through improved leadership practice, pointing clearly to why the *functionalist leadership development discourse* remains the dominant approach to women's leadership and leadership development research.

2.4.2 Frame 2: value difference

Drawing from feminist standpoint theory *Frame 2: value difference* argues women bring different strengths than men to the workplace. Therefore, the key strategies of this frame were to focus on what were assumed to women's "natural" advantages such as relational work, collaborative work practices and listening (Martin, 2003). The rise of *Frame 2: value difference* approaches also tied in with the introduction of broader diversity strategies in organisations and has some cross-over with the beginnings of post-heroic ideas of leadership (Alvesson and Billing, 1997).

The key critiques of *Frame 2: value difference* are inherent in its goal to celebrate the supposed differences between men and women in organisations. While a *Frame 2: value difference* approach encourages questioning of the norms of organisational behaviour, it could not undo the hierarchy or dichotomy between the gendered behaviours (Martin, 2003, Meyerson and Kolb, 2000). As Fletcher (2004) has argued, there is something of a double bind inherent in this approach. Even if the organisation recognises the value of both goal focused and people focused work but continues to prioritise the achievement of goals above all, then a person doing relational work may be seen as doing less valuable work, and if they are a woman, because they are doing the work that comes "naturally" to them may not be seen as doing any work at all. Further, as Martin (2003) has argued, the approach reinforces stereotypes of behaviour by men and women, without regard to the actual variations in behaviour, which have been found to be more variant within

groups than across groups (Alvesson and Billing, 1997), or the differing stereotypes that may be constructed around people of different cultures.

The *Frame 2: value difference* approach (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) fits broadly within the *interpretive leadership development discourse*, as both share an underpinning approach of social constructionism, and shared creation of organisational and societal norms. Although they were not included as examples of the *interpretive leadership development discourse* in Mabey's (2012) selected list of works, possibly because they did not focus explicitly on leadership development or did not meet other requirements of the search parameters.

2.4.3 Frame 3: create equal opportunity

Arising from ideas of liberal structuralism *Frame 3: create equal opportunity* believes in creating a neutral policy environment. Therefore, the key strategies of this frame are activities to remove the barriers explicitly or implicitly written into the organisation's policies and practices, recognising as, (1977) had done, the structures of the organisation were gendered. Action was taken through the introduction of equal opportunity, affirmative action, and flexible work practices, as well as measures to redress sexual harassment and a lack of transparency in hiring processes. The key critiques of this frame highlight that although a larger number of women benefited from the changes than those who could participate in the programs developed under *Frame 1: fix the women*, addressing the formal barriers did not change the underlying issues (Martin, 2003, Meyerson and Kolb, 2000). For example, if the norms of work remain that

work is the employees first priority, then women utilising flexible work practices to facilitate other responsibilities were seen as not prioritising work above all (Meyerson and Kolb, 2000).

Frame 3: create equal opportunity (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) with its intention to reform organisational structures to remove overt forms of gender discrimination is placed gently within the approach of *critical discourse* (Mabey, 2012). The descriptor “gently” is used here because although the aim of *Frame 3: create equal opportunity* is the reform of organisational structures, the scope is limited to within organisations, and – as is acknowledged by the authors – while their motivation might have been emancipatory, for the organisations they worked within, the dominant motivation remained bottom-line performance (Fletcher et al., 2009).

2.4.4 Frame 4: a non-traditional approach to gender

Frame 4: a non-traditional approach to gender understands gender as a social construct, rather than the characteristics of individuals, and in doing so recognises that organisations are inherently gendered. This understanding draws from Acker’s (1990) analysis of the “gendered logic of organisations” that organisations are constituted around the ideal “male” worker, with work as the primary obligation and free of other responsibilities. It further draws on an understanding that gender is socially constructed and intersects with other facets of identity such as race and class. This frame reflects attempts to build critical practices (Fletcher et al., 2009, Meyerson and Kolb, 2000). Therefore,

the key strategies of this frame are generated through processes of surfacing underpinning gender assumptions within organisations and then experimenting with ways of disrupting and changing those practices and the narratives that sustain them (Fletcher et al., 2009, Meyerson and Kolb, 2000). Importantly, *Frame 4: a non-traditional approach to gender* is not offered as an alternate to *Frame 1: fix the women*, *Frame 2: value difference* and *Frame 3: create equal opportunity*, but as a different underpinning understanding of gender that might still see the strategies of the first three frames deployed, but with a different emphasis. For example, rather than executive leadership development programs being underpinned by a “deficit model” as is the underpinning of *Frame 1: fix the women* and presupposes that women’s lack of progress is an outcome of those women’s lack of skills, a *Frame 4: a non-traditional approach to gender* would include amongst its training discussion of the structural nature of gender and explore how this is challenged or managed when it presents as a barrier. As highlighted in the earlier discussion on whether it was possible or useful to draw upon multiple discourses, the authors in presenting *Frame 4: a non-traditional approach to gender* acknowledge that they work from a post-structuralist position (Fletcher et al., 2009) and identify *Frame 4: a non-traditional approach to gender* as being underpinned by post-structuralist feminist theory (Ely and Meyerson, 2000b) which argues for a placement of *Frame 4: a non-traditional approach to gender* within *dialogic studies*. However, in making the argument that it may be necessary to draw on each of the previous frames to move towards gender equality, the authors implicitly make an argument for drawing on the *interpretive* and *functionalist*

discourses, as well as those positions more commonly associated with critical approaches.

Although the CGO scholars (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) do not explicitly argue for an all paradigms approach, they are also associated with the argument for critical analysis leading to practical change, in the form of the arguments for “tempered radicalism” (Meyerson and Scully, 1995) and in taking the *Frame 4: a non-traditional approach to gender* into the field even describe their work as “practical pushing” (Fletcher et al., 2009).

The claims for the radical nature of *Frame 4: a non-traditional approach to gender* lies in its basis in the ideas of feminist post-structuralism. Recognising the complexity of the construction of gender, that organisations are themselves gendered (Acker, 1990), and the idea that there is the potential for fundamental re-conceptualisation of how gender is understood in our society and hence how organisations work. However, Martin (2003), seemingly drawing on Fournier and Grey’s (2000) requirement that critical management studies adopt an anti-performative approach, questions the critical and radical perspective of *Frame 4: a non-traditional approach to gender*, noting its acknowledged dual agenda of addressing gender inequality and improving business productivity, and the difficulties acknowledged by members of the research team in keeping gender-equality as a priority issue (Coleman and Rippin, 2000).

2.4.5 Frame 5: creating new organization structures

Extending the framework developed by the CGO/Martin (2003) introduces for a *Frame 5: creating new organization structures*, and argues for creating organisations which minimise all forms of inequality, particularly inequality based on gender. Drawing on radical feminist approaches to organisations (Calás and Smircich, 1996, 2006, Ferguson, 1984), and sitting within *critical discourse* (Mabey, 2012), Martin argues these new organisations would include practices such a job rotation for all positions, and use consensus based decision-making. This frame aligns with elements of Alvesson and Billing's (1997) "alternate values" position.

With the recent prominence of groups like Occupy there has been a renewed interest from the media and public in considering how social movements organisation (Sutherland et al., 2014). Within social movement literature the previous absence of work on leadership is beginning to be addressed, including by practitioner scholars like Ganz (2000) who span academic and activist work. However, much of the work that looks at leadership in social movements still comes from a mainstream approach (Sutherland et al., 2014). What Sutherland et al. (2014) highlight in their study is that leadership still exists within organisations that do not have fixed leaders, and that practices such as role rotation can ensure that those temporarily occupying follower positions do not become passive, but rather remain as active participants in a collective leadership process.

2.4.6 Frame 6: transforming gendered society

The final frame offered by Martin (2003) *Frame 6: transforming gendered society* argues we should transform the gendered nature of society rather than organisations or individuals. Martin acknowledges the scale of the change called for by *Frame 6: transforming gendered society*, noting there are no large-scale examples of this approach, while pointing to some small scale and partial successes. Like *Frame 5: creating new organisational structures*, *Frame 6: transforming gendered society* is also placed within *critical discourse* (Mabey, 2012).

This section has reviewed the evolution of women's leadership development work through the framework work developed by researchers from the CGO (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) and extended by Martin (2003) moving from functionalist approaches of encouraging women to act more like stereotypical male leaders, to the more radical prospect of changing the gendered nature of organisations (Acker, 1990) and societies (Connell, 2009). The next section looks more closely at some of the theory underpinning critical approaches to leadership development more broadly.

2.5 Highlighting leadership development

Although there has been a notable increase in research on leadership development in recent years (Day et al., 2014), there remains a persistent belief that leadership development in contrast with leadership more broadly is an under-researched field across the spectrum of researchers working in the field

(Ford and Harding, 2007, Mabey, 2012, Snook et al., 2012, Stead and Elliott, 2009). Further, reflecting the diversity of perspectives on the who, where, what and who of leaders, not to mention questions of why, and followers, there is also not a unified approach to leadership development (Day, 2000, 2011, Day et al., 2014).

2.5.1 Identity in Leadership Development

A recent review article highlights that identity has become one of the most popular topic in organisational studies (Epitropaki et al., 2017, citing Sveningsson & Alvesson 2003), however, this section of my literature review considers only that which is necessary to lead into a focused discussion on critical approaches to this work and work that focuses on leadership identity development with women.

Lord and Hall (2005) propose that developing a leaders identity is fundamental not only to an individual leader's practice of leadership, but also in that individual developing leadership skills. In coming to this position, Lord and Hall note the absence of general models of leadership development (citing Day, 2000) and argue this may be due to the dominance of leadership development models based on traits or behaviours. The former being considered as relatively stable and not in need of development, and the latter altered through short-term training rather than long-term development. However, as models of leadership have become more complex engaging a mix of behaviours, skills and knowledge, a view emerges that leadership development may be a more long-term activity requiring individuals to repeatedly seek to engage both in

development and practice activities. Which is where some of the recent interest in youth as a time of leadership development originates, the idea that youth is a particularly sensitive time for leadership development activities, and that an early start allows more time for experiential development (Murphy and Johnson, 2011).

Moving away from positional understandings of leadership and toward an understanding of leadership that is relational and social, DuRue and Ashford (2010) argue that the establishment of a leader identity is reciprocal and dynamic requiring both the claim of a leader identity and the recognition of that claim. Drawing on the work of Brewer and Gardner (1996), DeRue and Ashford adopt a multi-level perspective to identity, recognising that to be successfully claimed, an identity must be: individually internalised, relationally recognised, and collectively endorsed. Whether a leader identity will be claimed, and recognised, draws on a number of factors including individuals' implicit theories of leadership, the motivational risks and rewards related to claiming or granting a leader identity, and the institutional structures that inform leader and follower identities in group settings. On this question Ibarra et al. (2014, p295) ask:

if prototypical leaders are more likely to emerge and be effective (van Knippenberg 2011, van Knippenberg & Hogg 2003), our theories need to account for the emergence and effectiveness of leaders who are not prototypical of their groups by virtue of the gender, race, age, or national culture.

which in part is what this thesis is working towards. Although not just as an explanation for outlier behaviour, but rather the development of an emancipatory practice through active followership that might make it possible to challenge and change the stereotypes of who is recognised as a leader.

Given this intent, it is necessary to move beyond a more functionalist approach to identity in leadership development, to consider critical approaches to identity development.

2.5.2 Critical approaches to leadership identity development

From a more critical perspective Collinson and Gagnon (2014) and Carroll and Nicholson (2014) have highlighted an emerging body of work reflecting on questions of identity and context within leadership development programs (Ford and Harding, 2007, Ford et al., 2008, Gagnon, 2008, Nicholson and Carroll, 2013, Sinclair, 2009). In contrast to the idea that a leadership identity is a positive resource to be developed (Lord and Hall, 2005, DeRue and Ashford, 2010), these studies highlight the resistance expressed by many participants to the discourse in which they are being disciplined (Gagnon, 2008, Gagnon and Collinson, 2014) and position leadership development as supporting participants to recognise, question and challenge the performance they are being asked to give (Ford et al., 2008, Sinclair, 2007, 2009). There is also a challenge to those who deliver leadership development programs to question their role in perpetuating or disrupting the dominant discourses and reflect on how their own identities are shaped by their role in the process (Carroll and Nicholson, 2014, Ford and Harding, 2007, Nicholson and Carroll, 2013, Sinclair,

2007). So far, critical leadership studies exploring questions of identity have remained focused on leader identities. In accordance with critical leadership studies recognition of the dialectic between leaders and followers (Collinson, 2005) and the emergence of a more relational understanding of leadership (Ospina and Sorenson, 2006) there would seem to be space for work with more of a focus on follower identities and movement between leader and follower identities (Edwards et al., 2013). However, what seems to me to be as yet largely unexplored is a more emancipatory approach that develops a critical practice of leader/ship development that seeks to actively challenge stereotypes of leader identities and calls on followers to play an active role in recognising claims of leader identities from under-represented groups.

Thomas and Davies (2005) highlight that within feminist organisational studies there are three ways of considering the resistance-organisation relationship: the politics of reform, associated with Liberal Feminism; the politics of revolution, associated with feminisms that take a structural approach; and the politics of re-inscription, associated with post-structural feminisms. As has been previously argued this thesis adopts an approach of combining critical approaches in order to provide a different basis upon which to build new areas of critical work on identity in leadership development.

2.5.3 Gender and Leadership Identities

As previously noted, while the understanding of leadership development as being entwined with identity work continues to grow in popularity, it has rarely been considered with specific reference to the idea of developing a leadership

identity amongst women (for an important exception see Ely et al., 2011). Yet, from a feminist perspective, questions of identity are of particular interest, because given the stereotypes of who leaders are it remains difficult for women to have the claims to leadership identities recognised (Ibarra et al., 2014, Lord and Hall, 2005). Similar statements could also be made about young people, and people from the majority world, while the stereotype of who leaders are remains old, white men from the western world (Liu and Baker, 2016).

For Ely, Ibarra, and Kolb (2011) identity is central to women's leadership development. In making this argument they frequently draw on the work of DeRue & Ashford (2010) that leadership identities are built through claim and recognition and that this is a dynamic process. However, in putting forward their theory of leadership development Lord and Hall (2005) speculate that if identity is a key part of the process of having a claim of a leadership identity recognised then this represents a particular challenge for women because their claims of leadership be less likely to be granted. This is because in most cultures the stereotype of who a leader is remains masculine (Alvesson and Billing, 1997, Calás and Smircich, 1993, Ibarra et al., 2014), whereas the stereotype of the feminine is more associated with followership, than leadership (Fletcher, 2004, Ford, 2010, Schedlitzki et al., 2017).

This is further exacerbated for women from minority ethnic groups within cultures who often face both sexism and racism in the prototypes associated with their identities (Bell and Nkomo, 2001, Ospina and Foldy, 2009). Yet, women who call on the stereotypical male prototypes of leadership are often

punished for transgressing traditional female prototypes (Eagly and Karau, 2002, Fletcher, 1998, 2004, Gherardi and Poggio, 2001, Merrill-Sands and Kolb, 2001, Rosette et al., 2016) and research shows that even in organisations which espouse support for post-heroic versions of leadership, which seemingly embraces what have been considered stereotypically feminine behaviours, women are still judged as less effective leaders (Fletcher, 2004).

I was not able to find any empirical studies that explored specifically the question of youth and prototypicality. Although, given Camino and Zeldin's (2002) findings that almost half of adults did not believe young people were capable of representing their community, or being a voting member of civic associations, it is not unreasonable to argue that many *old/er* people struggle to recognise the leader identities of *young/er* people.

The extension of this argument being, someone who does not fit the mould may find it harder to have their leadership recognised, particularly where multiple aspects of identity combine, a concept called *intersectional invisibility* (Purdie-Vaughns and Eibach, 2008). The absence of role models also remains significant, as this limits opportunities for identification with current leaders (Ely, 1994, Ibarra, 1999, Ely et al., 2011). Despite the growing number of women holding formal leadership positions, identification with role models remains particularly difficult for women from minority ethnic groups because women from minority ethnic groups are less likely to be represented amongst groups of women leaders (Bell and Nkomo, 2001), and for *young/er* women who having been raised to believe they can have it all find it difficult to identify with *old/er*

women leaders who are disproportionately single and without children (Kelan, 2012). Additionally, the paucity of senior women in organisations can make them seem less viable as role models (Ely, 1994). However, all this focus on leader's identities seems to give little consideration to work that might be undertaken with followers or recognise that people may move between leader and follower identities.

2.5.4 Understandings of Gender

Collectively the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) of approaches to women's leadership development outline the evolution of understandings of gender and how gender operates in organisations. In addition, the CGO/Martin framework identifies the strategies associated with particular theoretical understandings, and discuss how those strategies have been used both individually and collectively to try and address the impact of *gender regimes* (Connell, 2009) in organisations. The progress of the CGO/Martin framework moves from a deficit model focused on women, to a call to transform organisations, and concludes with the recognition that in order to change how gender operates in organisations we have to engage with how gender is constructed in society more broadly, which although it is an idea with growing currency, means that the achievement of changed *gender regimes* (Connell, 2009) within organisations, is linked to success in changing the *gender order* in society more broadly and therefore is a much larger project than any one organisation can hope to achieve working alone. Increasingly

feminist scholars and activists are also called upon to recognise that exclusion from leader roles, and recognition of leader identities is not just about gender but intersects with other facets of identity that give rise to structural oppression or privilege such as race, class, sexuality, and, as is argued in this thesis, age.

Drawing a distinction between sex and gender was one of the major theoretical insights of the second-wave of the women's movement. The idea that "sex" was biological, but that "gender" was a social category provided a fulcrum for arguing that constructions of gender were neither "natural" nor "right" and that they could be challenged and changed (New, 2005). However, this does not help in identifying women as "woman" can both mean "female human beings (sex)" or "people positioned and treated as women (gender)" which New goes on to note constitute "overlapping but not identical group[s]" (2003, p66).

Historically, in much of the world, and for many people gender follows almost inevitably from sex for example Beasley says gender:

... typically refers to the social process of dividing up people and social practices along the lines of sexed identities. The gendering process frequently involves creating hierarchies between the divisions it enacts. One or more categories of sexed identity are privileged or devalued (2005, p11).

While Beasley's definition puts hierarchy and privilege at the centre, there is little indication as to how the "sexed identities" arise. However, Raewyn

Connell's definition provides a clear genesis for "sexed identities" basing her definition of gender around processes of reproduction, "gender is the structure of social relations that centres on the reproductive arenas, and the set of practices that bring reproductive distinctions between bodies into social process" (2009, p11).

Connell's connection of gender to a seemingly essentialist biological basis (reproduction) has been rightly questioned (Hawkesworth, 1997). However, Connell's (1997) response to such criticism, that the link to reproduction is not based in biology but in socially constructed practices around biology, seems a useful mechanism in which to ground an understanding of gender, not only in theory, but in lived experience. Also drawing on ideas of reproduction, and again arguing that this is not a biologically essentialist position Naomi Zack offers as a definition of woman, "someone who identifies with or is assigned to the historical category of human beings who are designated female from birth, biological mothers, or the primary sexual choices of men" (2005, p23). Zack argues this definition is neither essentialist nor contextually bound, rather she argues that what unites women as a group is their shared participation in the social construction of "woman" regardless of how it is experienced at a particular time or in a particular place.

Recognising the idea of gender as a lived phenomenon West and Zimmerman (1987) argue for an understanding of gender that moves away from the idea of gender as a socially constructed position achieved through socialisation to one where the achievement needs to be reaffirmed through everyday interactions.

They do not, however, consider the ways in which we “do” gender to be immutable, they note the role of social movements such as feminism in supporting individuals to question and challenge current ways of “*doing gender*” and legislative changes in challenging institutional arrangements. Although they add a note of warning, confronted by many women leaders, “if we fail to do gender appropriately, we as individuals – not the institutional arrangements – may be called to account (for our character, motives, and predispositions)” (p146).

The idea of *doing gender* has since been built upon by writers such as Butler (1999) who argue not only is gender performed, but that gender is produced and reconfigured through repetitive following or *troubling* of the rules for the performance of gender according to location and context. In this way, Butler ascribes agency to the actor in the opportunity to vary the repetition each time it is performed, acknowledging that this subversion can only be noticed because the “natural” performance is so recognised.

The idea of *doing gender* has also been applied to the study of both how individuals do gender at work, as well as how organisations *do* gender (Gherardi, 1994). Studies of gender as a practice have helped to illuminate the “interweaving of personal life and social structure” (Connell 1987, p61 cited by Poggio, 2006, p228) locating particular configurations of practice in particular contexts and locations.

Connell (2009) building on Walby’s (1997) work goes on to argue for a multi-level understanding of gender, describing these as *gender arrangements* on an

individual level, *gender regimes* on an institutional level, and the *gender order* of societies, and noting the role each plays in reinforcing gendered hierarchies, both as it manifests as private and public patriarchy. This multi-level understanding is useful as it provides a way of talking and thinking about gender at different levels, distinguishing between individual experiences or performances, the structural nature of gender as it influences the operation of organisations, and in societies more broadly. However, it is increasingly recognised that isolating gender as the only dimension of structural power leads to an incomplete understanding of both privilege and oppression.

For much of feminisms' history, movements have been built on the idea that there is a shared experience signified by the identity "woman" that creates a common cause. The basis of this shared experience has often been that of a globally small population of women privileged by many factors including those of race and class, as hooks (1997, p485) argues:

[t]he vision of Sisterhood evoked by women's liberationists was based on the idea of common oppression. Needless to say, it was primarily bourgeois white women, both liberal and radical in perspective, who professed belief in the notion of common oppression. The idea of "common oppression" was a false and corrupt platform disguising and mystifying the true nature of women's varied and complex social reality. Women are divided by sexist attitudes, racism, class privilege, and a host of other prejudices.

Various women's movements have powerfully been given this warning against recreating privilege and overlooking difference, across time, culture, and context: by women of colour such as Truth, hooks (1997), Lorde (1984), Crenshaw (1989) and Hill Collins (1990) speaking to the women's movement in the United States; by women from the majority world such as Mohanty (1988, 2003) and Spivak (1988) speaking to an increasingly globalised women's movement; or by Indigenous Australian women like Moreton-Robinson (2000) speaking to the movements of white-women in Australia. There is still much work to be done by feminist theorists and activists to incorporate an understanding that neither individuals nor experiences of oppression are defined by singular aspects of identity – work that is particularly highlighted by those who draw on understandings of intersectionality (Crenshaw, 1989, McCall, 2005).

Raising the challenging question of whether there is a foundational meaning of gender, Butler (1992) asks whether it is more useful to understand the genealogy of the political uses of term “gender” rather than to try and define an unstable term. Having questioned the idea of gender, Butler expands her argument to question the positioning of “woman” as a foundational identity on which to rest feminism. Butler argues that if “woman” is a category established within the very political order that feminism seeks to challenge, and questioning whether a subject constituted by the system that is “woman” can be liberated from the constituting system. Butler (1999, pp6-7) notes “the urgency of feminism to establish a universal status for patriarchy... has

occasionally motivated the shortcut to a categorical or fictive universality of the structure of domination”. However, Butler also notes the centrality of identity to many forms of political work, while maintaining her arguments about recognising “woman” as an unstable term and that agency lies in the possibility of troubling of normative gender practices to “expand the possibilities of what it means to be a woman and in this sense to condition and enable and enhanced sense of agency” (p16).

hooks (1997) also recognises the importance of identity in establishing shared political goals, but argues strongly that the common cause that may be established through elements of a shared identity must extend to actions of solidarity where experience is not shared:

[a]bandoning the idea of “sisterhood” as an expression of political solidarity weakens and diminishes feminist movement. Solidarity strengthens resistance struggle. There can be no mass-based feminist movement to end sexist oppression without a united front – women must take the initiative and demonstrate the power of solidarity. Unless we can show that barriers separating women can be eliminated, that solidarity can exist, we cannot hope to change and transform society as a whole (p486).

In the emerging perspectives of a critical realist approach to feminism (Gunnarsson, 2011, Martinez Dy et al., 2014, New, 2003, New, 2005, Walby et al., 2012), it is possible to acknowledge the reality of women’s oppression – based on the very real experience of being a women – while recognising the diversity

of experiences a woman may experience given differences on other dimensions of privilege and oppression, as well as the broader context for that experience. Feminists working from a perspective of critical realism would agree with both post-structuralists and post-modernists that both “gender” and “woman” are shaped by our relationships and contexts. However, they would argue that does not make the categories “false”, but rather would understand these categories as *real* - products of historically determined human activity and as such are relatively stable, possessing both autonomy and casual efficacy, and also subject to challenge and change (Gunnarsson, 2011). Therefore, although categories such as gender, race or ethnicity can be understood as constructs, they reflect structural positions and it should also be recognised they have significant social meaning (Martinez Dy et al., 2014), and a shared social meaning means that, as abstractions, these are useful categories of analysis and may reveal common interests despite heterogeneity across the group (New, 2003).

Just as the theory around what it means to be a “woman” and how “gender” is constructed has evolved, so too has our understanding of how oppression and privilege are understood within organisations and society more broadly. This recognition, that identity is rarely singular, and that in order to achieve emancipation we must recognise multiple-identities that give rise to both oppression and privilege, is explored through work on intersectionality.

2.6 Followership

Having considered the large body of work on women’s leadership and leadership development and introducing the much smaller and more isolated

body of work on young people's leadership and leadership development. We turn to the final strand of literature to be considered - followership. As flagged in the review of perspectives on leadership earlier in the chapter, there is a small and growing body of literature on followership (Baker, 2007, Bligh, 2011, Collinson, 2006, Hollander, 1992, Kelley, 2008, Uhl-Bien et al., 2014). Although concerns have been raised that there are a lack of critical perspectives in this work (Ford and Harding, 2018).

In a recent review paper Uhl-Bien et al. (2014) identify two emerging approaches to the study of followers and followership in the literature. The first approach "reverses the lens" (Shamir, 2007) and moves to study leadership from the position of followers, while maintaining a hierarchical and role based understanding of the interactions between leaders and followers (Uhl-Bien et al., 2014). The second offers what Uhl-Bien et al. (2014) describe as a constructionist view, understanding leader/ship as a relational and constructed process, in which we recognise the role of both leaders and followers. Within this view there is a recognition that leader and follower identities are not fixed (Uhl-Bien and Ospina, 2012) and that part of followers work in creating leader/ship is in supporting, or negating others claims to leadership identities within the group (DeRue and Ashford, 2010, DeRue, 2011).

The first approach can also be said to reinforce a dualistic understanding of the relationship between leaders and followers, as it presents the alternative to focusing on leaders, which is focusing on followers. While the second approach in arguing that leader and follower identities are not fixed, and that leadership

is co-created offers some opportunities to move away from a dichotomous approach, and to consider what might be learnt from a dialectical approach (Collinson, 2014, Fairhurst, 2001).

Within the literature of critical leadership studies, there is work which both reinforces the dualism, and that which makes an argument for a more dialectical position. Smircich and Morgan (1982) argued that leaders exercise power by “managing meaning” (p257) and suggested that followers were “crippled” (p271) by their leaders’ power. While Calas and Smircich (1991) characterised the relationship between leaders and followers of one of “seduction”, and Gemmill and Oakley (1992) pointed to massive learned helplessness.

In contrast, Fairhurst (2001) argued that Smircich and Morgan’s (1982) representation of the relationship between leaders and followers failed to fully appreciate the co-construction of leadership. Fairhurst’s argument is not just that we should recognise the agency of followers, but that we should step away from the dualism of leader and follower as an either/or and move toward a dialectical position of both/and. Collinson (2005) builds on Fairhurst’s work both to argue for the agency of followers and to reinforce a call for a more dialectical approach in critical leader/ship studies. However, the agency that Collinson (2014) ascribes to followers is largely construed in opposition: resistance to control, dissent to consent, and femininity to masculinity.

In juxtaposing femininity and masculinity, Collinson (2005) highlights a body of work that has over many years argued that the stereotype of “who” leaders

are associated with the stereotypical presentations of masculinity, while the stereotype of “who” followers are associated with the stereotypical presentation of femininity (Acker, 1990, Calás and Smircich, 1993, Collinson and Hearn, 1996). However, as Collinson (2014) notes in later work, while work may be being done to address the leader/follower dichotomy, this is seldom paired with consideration of how these dynamics are also influenced by gender and culture. Yet, in a discussion about women’s leadership development, it would seem that it is important to recognise the reinforcing nature of the pairs leader/follower, male/female, and in a thesis where the empirical work has been undertaken in several cultures, not to observe another dualistic pair of old/young.

Collinson offers one step away from the traditional dualism of powerful leaders and passive followers, to offer followers with sufficient power to resist. But what if we took one further step, a step that might recognise the power of followers, not just to negate, but to create (Butler, 1993, 1999, Foucault, 1979a)? Which if linked to Day’s (2000, 2003) argument that leadership development should recognise leadership as co-constructed and therefore engage the collective, rather than just focus on the development of individual leaders, we start to open up a theoretical space for followers as active, and potentially critical actors in the construction of leadership.

2.7 Conclusion

This chapter has presented the literature that informs this thesis. It began by making a case for the study of young women’s as leaders of today, rather than

the position which is dominate within leadership studies, as looking at youth as a time of leadership development, but not practice. While this argument is not yet well established within leadership studies, there is work both in other scholarly fields and by practitioners which would argue that even if leadership studies is not engaged in the work of studying young leaders and their leadership development other scholars and practitioners are.

Moving into the theory that underpins this work. The chapter first reviewed a broad spectrum of approaches to leadership using Grint's (2005a, 2010) who; what; where; and how of leadership rubric. As that rubric is explored the emerging questions being asked about the purpose of leadership (Ganz, 2010, Jackson and Parry, 2011, Jackson, 2017, Kempster et al., 2011), or asking why leaders do the work they do, and why we seek to build leadership have been raised. These are important questions in the context of exploring what a critical practice of leadership might look like. Although often overlooked in discussions of leadership development (development of the collective), this thesis has also raised the prospect of the development of *critical and emancipatory approaches to followership* – an idea that emerges the analysis of the fieldwork undertaken and will be discussed further in the context of the presentation of the data in Chapter 4, and the discussion in Chapter 5.

The literature also reveals our still evolving understanding of gender and how it impacts organisations, and highlights how, as our understanding of gender evolves, we add to our strategies for disrupting the limiting practices of the past. Time and again (Alvesson and Deetz, 2005, Ely and Meyerson, 2000b,

Mabey, 2012, Meyerson and Kolb, 2000) the argument is made that we are no longer searching for one paradigm or discourse that explains all and presents one solution, but instead that we are looking for sound ways to combine perspectives that produce more comprehensive explanations and strategies that engage with the multiple causes and legacies of the issue, and in so doing let us turn to the question of methodology.

This chapter also reviews the arguments for the position that developing a leader identity is central to becoming a leader (DeRue and Ashford, 2010, Ibarra et al., 2010, Lord and Hall, 2005). Further, that this identity work is particularly important for women, who find it harder to have their claims to a leader identity recognised, because the prototype of a leader continues to be gendered male (Ely et al., 2011). Although largely perpetuated by the current literature within leadership studies, it should also be noted that young people struggle to be recognised as leaders in the present. More commonly, young people are described as the “leaders of tomorrow”, and youth is considered a time of leadership development (Day et al., 2014, MacNeil, 2006, Murphy and Reichard, 2011), rather than practice. Therefore, young women face a double burden in having their claims for a leader identity recognised as they challenge the stereotype of what it is to be a leader on two dimensions: gender, and age (Inter-Parliamentary Union, 2016).

Thomas (2009, p179) in closing her review of critical approaches to identity, asks

[h]ow ideas on forms of micro-political resistance might take on a political character to provide the necessary tool for critique in order to challenge and transform social relations.

Before concluding that:

[f]uture research needs to be directed towards gaining a greater understanding of the connections between micro-political agency and the constitution of sustaining identities with a radical force for change.

This is the theoretical challenge that this thesis seeks to respond to. This thesis seeks to craft a different approach to critical identity theory within leadership development studies. Drawing from critical realism allows the acknowledgement of leadership, as being more real than the descriptor discourse would often recognise. This is not to valorise traditional models of heroic leadership, nor to overlook the recognition that for many scholars discourse does include practice (Laclau and Bhaskar, 1998), but because it is important to recognise the concrete effects of seeing some groups structurally excluded from leadership, and to explore how questions of identity might be engaged in order to develop more emancipatory models of leadership development in organisations. However, before that argument can be made, we will need to rehabilitate the idea of leadership, so that rather than being understood as a means of *identity regulation* (Alvesson and Willmott, 2002) or being identified primarily from its dark side as per the currently dominant perspectives in critical leadership studies, that we return to the ideas of Zoller and Fairhurst (2007) in asking what role leadership might play in supporting

resistance, or even more optimistically what role leadership might play in emancipation (Alvesson and Spicer, 2012, Andrews et al., 2010, Chetkovich and Kunreuther, 2006, Ospina and Foldy, 2010, Zoller and Fairhurst, 2007).

Much of what is written from a critical perspective highlights leadership development as a process of identity regulation (Gagnon and Collinson, 2014). However, this thesis wants to progress the idea that leadership is co-created between leaders and followers, and explore whether if in recognising an active role for followers in constructing leadership, we can also recognise an active role for followers in deconstructing and reconstructing leadership, in deliberately critical and emancipatory ways so that people from groups usually structurally excluded from being recognised as leaders, are more likely to have their claims for leader identities recognised.

This chapter has laid the theoretical foundations for this thesis. Now it is time to consider how the empirical work was undertaken (chapter 3), what emerged from that work (chapter 4), and how the empirical insights might contribute back to the development of theory in the field of critical leadership development (chapter 5).

3 Methodology and Methods

As has previously been noted, this research started as a “practice puzzle” (Herr and Anderson, 2005, p72), and so in many ways the exploration of ontology, epistemology, and methodology has been driven by a desire to find a way of working that would support a theory driven engagement with practice, and encourage reflecting on practice to contribute to theory. For me, the answers for those questions have been found in critical realism (Bhaskar, 1978, 1989, 2010), and *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987). The thread running through each of these – a belief that although structures maybe resilient, they can be challenged and changed by knowing action based on an understanding that is “practically adequate” (Sayer, 2010, p69) in that setting (Ackroyd, 2004, Bhaskar, 1989, Collier, 1994, Sayer, 2010).

This chapter expands on each of these topics, in turn, highlighting how these approaches have been used in leadership studies, and why for me, they work together. The chapter then presents an overview of the organisational context in which this research took place, and provides a guide to my fieldwork, and outlines the method of the World Café (2016), which is the dominant method through which the data presented in this thesis was generated.

3.1 Critical Realism

Critical realism has only really gained a foothold in organisation and management studies in the 2000s (Fleetwood and Ackroyd, 2004), and the

same may be argued for the sub-fields of leadership and leadership development (Kempster, 2006, Kempster and Parry, 2011). Critical realism emerges from the work of Bhaskar (1978, 1989, 2010), although it is not the term he originally used to describe his philosophical contribution. Bhaskar offered two concepts, the first “transcendental realism” (1978) and the second “critical naturalism” (1989), which over time have become concatenated as “critical realism”, a phrase Bhaskar has subsequently adopted (1998).

A critical realist ontology offers a “middle way” to bridge the differences between constructionist and positivist ontologies (Reed, 2009) and the *transformational model of social activity*, which Bhaskar attributes to Berger and Pullberg (1965), bridges both humanism and structuralism (Collier, 1994). In spanning both of these dimensions, critical realism offers a philosophy which allows for engagement with each of the four paradigms or discourses, *functionalist, interpretive, dialogic, or critical* of leadership research (Mabey, 2012), that have been discussed in the previous chapter, without negating the evolving critiques and insights that each discourse offers. Bhaskar asks “what properties do societies and people possess that might make them possible objects of knowledge for us?” (1978, p13). Critical realism answers this by arguing that the world is *differentiated, structured, stratified, and changing*.

3.1.1 Differentiated, structured and stratified

Differentiated, because a critical realist ontology distinguishes between three overlapping levels: the *empirical*, the *actual*, and the *real* (Bhaskar, 1978, p56) – which is sometimes described as the *deep* (Lawson, 1997) because, as Lawson

argues all three layers can be understood as real. A practice adopted in this thesis. The *empirical* – comprising the experiences people have. The *actual* – concerning events and experiences that take place regardless of whether or not they are recognised or observed, and the *deep* – made up of *mechanisms* which cannot be directly observed but have real consequences, along with the *events* and *experiences* that are taking place (Bhaskar, 2008, Collier, 1994, Danermark et al., 2002).

The following summary table was suggested by one offered by Bhaskar (1978, p13), however, the presentation is reversed as this seemed to me to better emphasise the unfolding depth ontology of critical realism.

	Empirical	Actual	Deep
Experiences	✓		
Events	✓	✓	
Mechanisms	✓	✓	✓

Figure 3-1: Depth Ontology

The depth ontology also allows us to recognise that *entities* have different *powers* and *mechanisms* and that these may not be directly observable in the *empirical* domain. The understanding that reality is *structured* invites us to seek to identify the *powers* and *mechanisms* that are unique to particular *entities*, and to see how different *entities* combine to form *structures* with *emergent powers*. The *stratification* of reality recognises that *mechanisms* operate on different strata of reality, and that these strata are hierarchically organised (Danermark et al., 2002).

3.1.2 Changing

A key feature of critical realism is its commitment to providing explanations of *social relations* and *structures* that support emancipatory social change

(Cruickshank, 2003). As Collier (1994, p10) describes it:

[i]f history is just ‘one damned thing after another’, then all the politics we need is a resolve to do better damned things than were done before. If, on the other hand, societies and their institutions have inner structures which generate and by the same token constrain their powers, then we can ask, first of all, what sort of thing can be done given existing structures and what cannot; second, what different sort of thing could be done given different structures, and third, how one sort of structure can be transformed into another.

To do this, critical realists seek to both describe *empirical* reality before moving to analyse the underpinning *mechanisms* in an iterative manner that moves between the *intransitive* and *transitive* worlds; the *intransitive* world being made up of *events*, *mechanisms*, and *structures*, while the *transitive* world is one of *measure*, *descriptions*, and *theories*. The iterative cycling between the two worlds is valuable because, in critical realist terms, entities in both spheres are real – that is they have effect (Bhaskar, 1978, Danermark et al., 2002).

To aid in analysis, critical realists draw on a number of concepts to isolate the elements in complex events. These include: *entities*, *activities*, *mechanisms*, *powers*, *social structures*, *social practices*, and *social relations*. Critical realists understand *entities*, as things that make a difference, have *casual efficacy*, and

can exist independently of our identification of them, noting that “our” may include all people, or only some people (Fleetwood, 2004, 2005). However, while an *entity* may not have been identified, that does not mean that the *entity* does not require human activity in order to be reproduced (Fleetwood, 2004, 2005). Fleetwood (2005, p203) sums this set of ideas up by saying:

[t]he foregoing implies that the reproduction and transformation of the social world require agents to have some idea about what they are doing, some conception of the activities they are engaged in. This does not, however, mean agents have to have the *correct* conception, or *complete* knowledge, of what they are doing and why they are doing it. It merely means agents have some idea of what they are doing and why they are doing it: agents are purposive. In this sense, to say that some social entities can exist ‘behind our backs’ does not involve reification of these entities. Working-class women do not have to know they are discriminated against in class and patriarchal systems in order for such discrimination to occur. In fact, they could be discriminated against while explicitly denying the existence of such systems.

Entities which Danermark et al. (2002) call “objects”, but both Collier (1994) and Sayer (2010) call “things”, while Fleetwood implies that he prefers to use *entity*, because “thing” suggests a materiality that is not necessarily a requirement of an *entity* (2005, p218). *Entities* can be separated into various modes of “real” including *materially real*, *ideally real*, *artefactually real*, and *socially real* (2005). Although, as Fleetwood (p199) notes “entities can straddle

two modes” and as “entities are, typically, always undergoing evolution and change (are becoming) and this can result in entities shifting between modes”.

As each of these modes of reality has different properties we will consider each in turn. *Materially real* (Fleetwood, 2005) entities are material entities that do not depend on humans, or human observation for their existence, e.g. oceans, or mountains. Because these *entities* can exist independently of humans, they are also said to be *conceptually unmediated*, however, when we do identify them, then these *entities* become *conceptually mediated*. These entities cannot be reduced solely to discourse, which is not to say that discourse is not relevant, indeed it can be understood as a “*generative mechanism*” (Reed, 2000, p529). However, critical realists do believe that there is more than discourse (Fleetwood, 2004, 2005, Reed, 2000).

Conceptual entities such as language, discourses, or explanations are understood *ideally real* and are sometimes labelled as *discursive entities* (Fleetwood, 2005). Although these are *conceptual entities*, rather than *material entities*, they are *real* because they have *casual efficacy*. The distinction between *ideally* and *socially* real, and the usefulness of this distinction can be illustrated by reference to patriarchal systems. In critical realist terms, feminist theory is *ideally real*, while patriarchy is *socially real* (Fleetwood, 2004, 2005), and this is part of makes it, for the researcher, a persuasive ontological framework. It allows me to work with the idea that patriarchy as a *socially real* entity has material effects in communities, regardless of whether individuals accept any of the completing explanations various feminist theories might offer, and whether

any feminist theory has as yet provided a “practically adequate” (Sayer, 2010, p69) explanation.

Sayer (2010, p69) argues that “to be practically adequate, knowledge must generate expectations about the world and about the results of our actions which are actually realized ...”. This is not to say that “practically adequate” (Sayer, 2010, p69) should be conflated with “true” (Danermark et al., 2002, p25), or merely “useful” (Sayer, 2010, p70) as that makes knowledge instrumental, and the challenge of critical realism is to look beyond simple outcomes, and to seek to identify the *structures* and *mechanisms* that are underpinning the *entities* identified (Sayer, 2010). Noting that:

... a casual claim is not about a regularity between separate things or events but about what an object is like and what it can do and only derivatively what it will do in any situation (Sayer, 2010, p105)

To better understand how *entities* interact, critical realism recognises two further elements – *powers*, and *mechanisms*. An *entity* has *casual powers* which are exercised through *mechanisms*, which in the social world are often relational, but because individual entities do not exist in isolation, the power of an *entity* may have a power but not use it (*possessed*), or use (*actualise*) a power but have it frustrated by interaction with other powers operating in an open system (O'Mahoney and Vincent, 2014, Collier, 1994). Or, as Collier (1994, p43) expressed it:

[t]hings have the powers that they do because of their structures, then, and we can investigate the structures that generate the powers, and to an extent predict the powers from the structures ... In asking about the structure generating some power of some entity, we are asking about a *mechanism* generating an event

Entities may also combine with each other, and once combined may have *powers* that neither had individually. These powers are labelled as *emergent powers* (Fleetwood, 2004, O'Mahoney and Vincent, 2014). *Social structures* are one form of combined entities:

[a]ll social structures – for instance the economy, the state, the family, language – depend upon or presuppose social relations – which may include the social relations between capital and labour, ministers and civil servants, parents and children. The relations into which people enter pre-exist the individuals who enter into them, and whose activity reproduces or transforms them; so, they are themselves structures. And it is to those structures of social relations that realism directs our attention – both as the explanatory key to understanding social events and trends and as the focus of social activity aimed at the self-emancipation of the exploited and oppressed (Bhaskar, 2010, p3).

A complex *entity*, like an organisation, may have a diverse range of *powers*, which may be exercised or limited by a range of *mechanisms* including law and culture (Collier, 1994, O'Mahoney and Vincent, 2014). When individuals work within *social structures* they take on *positioned practices*, and the relationships

between these *positioned practices* create agents with a set of *casual powers*. However, agents may enter into these *positioned practices* with other powers, which may in turn modify or counteract the powers inherent in the position (Fleetwood, 2004). The complexity of such systems means critical realists do not expect predictable or replicable outcomes, rather they are interested in developing explanations for patterns of events through understanding the *entities*, their *powers* and the *mechanisms* through which they act and interact. Importantly, this also means that critical realists believe that while social structures may be enduring they are open to change. Sayer (2010, p96) notes:

[s]ocial structures do not endure automatically, they only do so where people reproduce them: but, in turn, people do not reproduce them automatically and rarely intentionally ... Although social structures are difficult to transform, the execution of the actions necessary for their reproduction must be seen as skilled accomplishment requiring not only material but particular kinds of practical knowledge.

Or, to return to Bhaskar's words (1989, pp40-1):

[w]e need a system of mediating concepts, encompassing both aspects of the duality of praxis, designating the 'slots', as it were, in the social structure in which active subjects must slip in order to reproduce it; that is, a system of concepts designating the 'point of contact' between human agency and social structures. Such a point, linking action to structure, must both endure and be immediately occupied by individuals. It is clear that the mediating system we need is that of the

positions (places, functions, rules, tasks, duties, rights, etc.) occupied (filled, assumed, enacted etc.) by individuals, and of the *practices* (activities etc.) in which, in virtue of their occupancy these positions (and vice-versa), then engage. I shall call this mediating system the position-practice system. Now such positions and practices, if they are to be individual at all, can only be done so *relationally*.

Ackroyd (2004, pp147-148) picks up some of these ideas in noting that some dyads, such as parent/child, or wife/husband are supported by wider social structures such as communities or the law, which makes these dyads more formative, obligatory, and more likely to be reproduced in a similar manner over time. However, he notes, because the reproduction of the dyadic relationship requires the actions of just two people, in the absence of external support the relationship can be changed by just one person acting differently. In the alternate, when larger sets of relationships become more embedded in tradition, and institution, power comes into play, acting to replicate existing patterns of disadvantage and privilege. This power is contested, and different groups may resist, and external forces may act to support or oppose the dominant structures. This illustration opens up one line of analysis into the question of intergenerational leadership practices and highlights how critical realism's approach to social structures creates opportunities to look for ways to work towards emancipation. The normative expectation is that *old/er* people lead, and *young/er* people learn, and that while this may not be the way

individual intergenerational partnerships work, in larger settings the dominant norms re-assert themselves.

Danermark et al. (2002), while noting there is no specified method of critical realism, provide an outline for the stages of explanatory research based on critical realism. They suggest starting with description of the concrete events and situation under study, and then breaking down selected events into their elements, including powers, mechanisms, and structures. This process of abstraction freezes an event at a particular moment in time, to examine its properties. Then in order to further explore the issues identified, methods of inference such as abduction and retroduction are applied. Abduction being the process of re-interpreting a particular phenomenon through a new conceptual framework, in this study the CGO/Martin framework of the stages of women's leadership development (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) discussed in Chapter 2, provides a framework for abduction. While retroduction is the process of seeking to identify the mechanisms and powers that underpin concrete phenomena, moving from the empirical observation, to a conceptualisation of transfactual conditions. Danermark et al. (2002) identify a number of strategies to support retroduction, in this study two have been used, the study of extreme cases, and comparison. The host organisation for the research provides an extreme case, a women only organisation, with an explicit focus on young women's leadership development. Comparison is provided through the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and

Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) as it is built on the reflection of decades of theory development and organisational practice on women's leadership development. These practices of critical realism are returned to in chapters four and five, both to help analyse the data, to contribute to theory building, and contribute to practice.

3.2 Feminist Methodologies

Although there is no singular feminist methodology, a number of writers have sought to provide definitions (Maynard, 1994, Stanley and Wise, 1993). One which aims to distinguish the category while encompassing its diversity is provided by Ramazanoğlu and Holland (2002, p147):

[w]hat appears to make some projects feminist (despite political, theoretical and epistemological variations) is dependence on a normative framework that interrelates 'injustice', a politics for 'women' (however these categories are understood), ethical practices that eschew the 'unjust' exercise of power, and theory that conceptualises gendered power within this normative framework. Since this identification of 'feminist' depends on socially constituted, and so variable, norms, concepts and experiences, it is never an open and shut case.

Research projects can be thought of as feminist if they are framed by feminist theory and aim to produce knowledge that will be useful for effective transformation of gendered injustice and subordination. But

this does not mean that feminists have to study women, or only study gender, or treat women as innocent of abuses of power.

Feminist methodologies have developed alongside the expansion of feminist social theory. Initially the work of feminist empiricists was fundamental to the feminist project, as they demonstrated that the outcomes of studies might be different if data was considered from a gender perspective (Hesse-Biber, 2012). Although this is some of the earliest work of feminist researchers, it remains important today. Plan International note in their 2014 report on the State of the World's Girls, that as recently as ten years ago there was a general absence of data that was disaggregated by both age and gender, and that while much has improved in the last ten years, there is still work to be done (Plan International, 2014). An argument that has continued to be highlighted in the development of monitoring frameworks around the Sustainable Development Goals (United Nations Secretary General's Independent Expert Advisory Group on a Data Revolution for Sustainable Development, 2014).

Beyond ensuring that women, young women, and girls, are recognised and counted in studies, the process becomes much more complex. The separation of sex and gender, and the recognition that gender is socially constructed, rather than biologically determined is one of the foundational ideas of what is often described as the second wave² of the women's movement (New, 2005).

² Although there is an argument presenting feminism as waves can serve to undermine recognition of the ongoing work of women's movements across much of the 19th century, and the entirety of the 20th and 21st centuries

However, the second wave understandings of both “gender” and “woman” have been subject to strong criticism from post-modernists, post-structuralists, women-of-colour, and women from the majority world. In different ways, each has questioned the ontology and epistemology of the dominant schools of feminisms associated with the first and second waves of feminism. The questions from post-modernists and post-structuralists strain feminism’s modernist underpinnings as a critical theory with a focus on the emancipation of women, because they challenge both a collective understanding of “woman” and the realist ontology necessary to believe that emancipation can be identified (Ramazanoğlu and Holland, 2002). The questions from women-of-colour and women from the majority world challenged feminisms’ commitments as broader social justice movements. Where particular feminisms only focused on those few women for whom gender was the only, or always the dominant source of inequality, rather than recognising and engaging with the diverse of inequality regimes that women experience, and recognising that some women benefit from the oppression of other women (Holvino, 2010, Lykes and Coquillon, 2006, Zack, 2005). These important fundamental criticisms have led to many feminists now working to manage a series of ongoing tensions between critical theory, post-modernism and post-structuralism (Ashcraft and Mumby, 2004). One of the meta-theoretical ways in which an emerging group of feminists (New, 2003, 2005, Gunnarsson, 2011,

(Spender, 1983, Zack, 2005), it does provides a handy short-hand in referring to dominant themes in feminism at particularly times.

Martinez Dy et al., 2014, Walby et al., 2012) is managing those tensions is through critical realism (Bhaskar, 1978, 1989, 2008, 2010). As New enthusiastically argues:

[c]ritical realism can make a tremendous difference to feminism. Its understanding of both abstraction and the stratification of mechanisms can provide activists and NGOs with the intellectual tools necessary to conceptualise the sex-gender distinction in ways that are neither reductionist nor idealist, and to rebut the ... claims that we 'cannot know what women are' ... Instead we can use the domains of the real, the empirical and the actual, and the recognition that causal powers may exist without their effects being realised in a particular context, to sort out the combined effects of oppressive structures of gender, class, ethnicity, age, and so on. For critical realism, real communities between women, however narrow or wide, long or brief, are not to be assumed or imagined but discovered and explored as possible grounds for solidarity and common action (2003, p71).

3.3 Action-Oriented Research Approaches

There is a significant diversity amongst the research practices variously described as action-strategies (Raelin, 1999), action-oriented research (Park, 1999) or more recently action research (Reason and Bradbury, 2001). This thesis adopts Park's terminology of "*action-oriented*" research to use when talking about the broad family of research approaches, so as to allow for a distinction between the family of practices and the specific research methodology

sometimes described as action research. This distinction between the broad family and specific practices is helpful as it is recognised that there are a range of ontologies and epistemologies across the family of practices (Cassell and Johnson, 2006, Raelin, 1999, Reason and Bradbury, 2001, Reason and Bradbury, 2008) and these diverse ontologies and epistemologies give rise to myriad of specific approaches. To provide some examples:

- Raelin (1999) identifies six different *action-oriented* research schools against 14 criteria: action research; participatory research; action learning; action science; developmental action inquiry; and co-operative inquiry.
- Chandler and Torbert (2003) argue “27 flavors” of *action-oriented* research are identifiable based on their engagement with three dimensions: time; voice; and practice.
- Cassell and Johnson (2006) identify five approaches to *action-oriented* research distinguished on the basis of underpinning philosophical assumptions: experimental action research practices; inductive action research practices; participatory action research; participatory research; and deconstructive action research practice.

In distinguishing between participatory research and deconstructive action research practices, Cassell and Johnson (2006) highlight a distinction similar to that made by Mabey (2012) in discussing different approaches to leadership development (discussed in the previous chapter), that those positions, with a realist ontology and subjectivist epistemology facilitate a stronger claim to a belief that changing power structures and emancipation are both possible. A

perspective shared by critical realist scholars (Collier, 1994, 1998, Sayer, 2004, 2010).

While acknowledging the diversity of practices found within the family of *action-oriented* research, it is however also useful to identify particular points of distinction between the concerns of those who undertake *action-oriented* research and other types of research. One such description is drawn upon by Bradbury-Huang (2010, p98) and was agreed to by 60 advisory editors of the journal *Action Research*:

[w]e see our work as providing models for increasing the relevance of conventional social research to wider society. What makes our work fundamental to the revitalization of social research more generally lies in its orientation towards taking action, its reflexivity, the significance of its impacts and that it evolves from partnership and participation.

By *partnership and participation* we are referring to the quality of the relationships we form with primary stakeholders and the extent to which all stakeholders are appropriately involved in the design and assessment of inquiry and change. By *actionable* we refer to the extent to which work provides new ideas that guide action in response to need as well as our concern with developing action research crafts of practice in their own terms. By *reflexive* we mean the extent to which the self is acknowledged as an instrument of change among change agents and our partner stakeholders. By *significant* we mean having meaning and

relevance beyond an immediate context in support of the flourishing of persons, communities, and the wider ecology [*italics in the original*].

The focus on action in this definition acknowledges both those streams of *action-oriented* research that trace their heritage to Lewin (Dickens and Watkins, 1999) or the work of Freire (1972), despite the differences between these positions. While Lewin's work employed a positivistic philosophy and experimental methodology common in social psychology at the time (Cassell and Johnson, 2006), Freire's work includes those with a focus on participatory and deconstructive approaches.

For many scholars participation is a key marker of *action-oriented* research approaches (Cassell and Johnson, 2006). A position emphasised in the widely cited definition put forward by Reason and Bradbury (2001, p1):

[a]ction research is a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory world view which we believe is emerging at this historical moment. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities.

Within those *action-oriented* research approaches that focus on participation there are quite different practices of research. Participatory research – which

emerges from radically democratic work with marginalised peoples in both developing and developed nations places an emphasis on the participation of the community in all aspects of the research process (Cassell and Johnson, 2006, Fals Borda, 2001, Maguire, 1987, Park, 1999). In participatory research, the role of the researcher can be diverse as it responds to the needs of the community in order address the issue under inquiry. Park (1999, p144) notes roles including community organiser, meeting facilitator, co-ordinator of the research project, as well as serving as resource person in order to access technical and material assistance. In contrast, participatory action research, as popularised by Whyte (1991), is research in organisations, which sees researchers often working in consultant-like roles on behalf of the organisational elites. The process may include the participation of people from all levels of the organisation in some aspects of the research process, but key aspects such as problem definition and overall direction are controlled from the top (Cassell and Johnson, 2006, Park, 1999). Feminist participatory and action research blurs the line between community and organisational work seeking to put the liberation and emancipation of women and feminist theory at the centre of the inquiry (Cassell and Johnson, 2006, Gouin et al., 2011, Lykes and Coquillon, 2006, Maguire, 1987, Maguire, 2001, Park, 1999, Reid and Frisby, 2008). Finally, co-operative inquiry (Heron, 1981, Heron and Reason, 2001, Heron and Reason, 2008, Reason and Marshall, 1987) places an emphasis on all participants being both co-subjects and co-researchers within the research process and is underpinned by an extended epistemology of experiential knowledge, practical knowledge, propositional knowledge, and presentational

knowledge. Excluding participatory action research (Whyte, 1991), each of the other participatory approaches represents a significant shift in the hierarchy between the researcher and the researched. In that the researcher seeks to work with the community, rather than to undertake research on the community (Heron and Reason, 2001) and, in doing so recognises the knowledge within the community (Park, 1999) and ways of knowing of the research participants (Heron and Reason, 2001, 2008). Research adopting an approach of co-operative inquiry may be found in both the categories of participatory research and deconstructive action research practice as identified by Cassell & Johnson (2006).

3.3.1 Feminist approaches to participatory & action research

Maguire (1987) in her foundational text on feminist participatory research highlights how bringing together feminism and *action-oriented* research may strengthen each other, an argument that continues to be made (Frisby et al., 2009, Lykes and Coquillon, 2006). Maguire recognises that for many feminists “the purpose of feminist research is to contribute to women’s liberation and emancipation” (1987, p121), but notes amongst feminists there is neither an agreed research methodology (Maynard, 1994, Ramazanoğlu and Holland, 2002, Stanley and Wise, 1993), nor agreement on whether this contribution is best made as “involved activist” or “detached observer” (p122). For feminists who believe their research should have a direct impact on the lives of the women with whom they work, Maguire argues participatory research responds to many of the criticisms raised by feminist critiques of traditional research practices;

including on a philosophical level providing a critique of objectivity and a position of subjectivity (Harding, 1986, Stanley and Wise, 1993); and as a question of epistemology, placing the researcher on the same plane as those she researches and recognising how knowledge is contextually mediated (Stanley and Wise, 1993). Maguire also notes that bringing a feminist perspective to participatory research might address the androcentrism she had observed in participatory research - both in terms of addressing issues raised by women in the organisations and communities we work in, or as sister scholars in the field (Maguire, 1987, Lykes and Coquillon, 2006). A concern repeated by Reid and Frisby (2008) twenty years later, who note that, while participatory and *action-oriented* research increasingly included marginalized women within its work, gender and feminist analyses were still rarely central to the work.

Maguire (1987) argues that although participatory research starts from a position of empowering the oppressed, in the early years of its practice there were questions to be asked about whether some power structures, particularly those drawn along gender lines were being recreated through the research process. In doing so she critiques many of the same androcentric practices within participatory research other feminists had been critiquing in traditional social science research - a general overlooking of women's experiences, voices and participation and an understanding that as the world works for men, it works for women. As Maguire notes, "patriarchy is one system of domination to be left intact and unchallenged by much participatory research" (p63).

As Maguire (1987) builds her critique, she describes her experiences as a graduate student in the United States in the mid-1980s reading and taking courses in “alternate” approaches to social science research without encountering writing on feminist research methods or critiques of traditional social science practices. She relates that much of the early debate about appropriate theoretical frames for participatory research centred on whether historical materialism, Critical Theory, or pragmatism was the most congruent frame. Maguire notes that while these frames share an emancipatory basis each has also been critiqued by feminist and other scholars for their emphasis on class rather than questions of gender or other aspects of identity.

Maguire (1987) highlights that male-dominated alternative critiques of traditional social science share much in common with feminist critiques. Both dispute ideas of objective and value-free knowledge, and argue knowledge is socially constructed. Further, both sets of approaches recognise the centrality of power to how knowledge is constructed, recognised, and used – but only feminist approaches recognise the gender dimensions of power. Maguire further draws on feminist critiques of Freire's work, as well as broader feminist critiques of progressive social science practice, to highlight that the dominant emancipatory practices within social science remained androcentric and ignorant of the perspectives of women, and that it is up to feminist scholars to centre women's concerns, voices and perspectives. Maguire argues that participatory and feminist research approaches have developed on parallel tracks sharing many critiques of traditional social science research practices but

without interacting with each other and that combining both approaches may help address weakness in both.

Turning her critique to feminist research methods, Maguire (1987) builds on Harding's observation that feminists had yet to give "adequate attention to envisioning a truly emancipatory knowledge-seeking" (1986, p19), noting while participatory research represents a comprehensive approach to addressing critiques of traditional social science, particularly those concerning researcher distance from the researched and hierarchy between knowers, most feminist critiques of traditional research methods present minor adaptations rather than a fundamental recasting. The passage of time does not appear to have fully addressed this critique of feminist research methods offered by *action-oriented* researchers. More recently Meyerson and Kolb (2000), and Martin (2003) have highlighted critiques of feminist research as being long on critique and short on action, and Frisby et al. (2009) have reiterated their concerns. Recognising that feminist researchers may take different positions on where they stand between detached expert and involved activist, like Maguire (1987) and many others this thesis adopts the position of bringing feminist framings to participatory approaches to put gender at the centre of my research while contributing to grassroots action.

A number of features distinguish participatory research from other forms of *action-oriented* research but one in particular is important to note. As described by Maguire, participatory research does not emphasise the action-research cycle that is found in many action-oriented approaches, instead as she

describes it “participatory research combines three activities: investigation, education, and action” (1987, p35). Maguire (1987, p37) goes onto say:

[t]he core issue in participatory research is power. The objectives of participatory research include the transformation of power structures and relationships as well as the empowerment of oppressed people.

Transformation not only requires a critical understanding of current and historical social realities, but it is also a vision of what a just and loving society should be (Horton, 1981; Park, 1978a).

For me this call to not only provide a critique, but to contribute to an alternate vision of practice is fundamental to my work, and returns to one of the key debates in CMS, the question of anti, non, or *critical performativity* (Alvesson and Spicer, 2012, Spicer et al., 2009, 2016). Critique of the system as it stands is valuable, but without methodological tools to progress towards alternate practices, we run the risk of being forced to replicate the structures we critique, because we have failed to envisage an actionable alternative.

3.3.2 Action Research Approaches to Studying Leadership

The history of leadership studies lies in functionalist approaches and positivistic methodologies leading to quantitative results (Collinson and Grint, 2005). However, there are a growing number of scholars who in eschewing the idea of finding the “one best way” to be a leader or to develop leaders and leadership, are adopting methods rich in context, grounded in the experience of those who operate in those places, and reflecting a diversity of people, places and purposes (Jackson, 2017).

The *Leadership for a Changing World* project was a five-year research and awards programme, funded by the Ford Foundation, to recognise and support grassroots social change leaders and their work, and provide a research base to change the discussion about what leadership is and does (Ospina and Schall, 2001, Ospina et al., 2004, 2008, Schall et al., 2004). In developing their methodology the research team is explicit that shifts in understanding about leadership should lead to changes in research methods – as they describe it, the importance of “matching method to lens” (Schall et al., 2004). They argue if leadership is relational and socially constructed (Ospina and Sorenson, 2006), then the methods used in the research should respond to this framing. Therefore, the research approach of the programme combines a number of *action-oriented* research and more traditional qualitative practices across three strands: ethnography, co-operative inquiry, and narrative inquiry (Ospina et al., 2008, Schall et al., 2004). Each undertaken through a participatory approach and from an appreciative stance (Schall et al., 2004, Ospina et al., 2001), with the aim of facilitating reflection on the group and environment in which leadership is being exercised rather than on the individual leader (Ospina et al., 2001, Ospina and Schall, 2001, Schall et al., 2004, Ospina and Dodge, 2005, Ospina et al., 2008). Through visits to the awardees organisation and community, and multiple interviews the narrative inquiry aimed to tell the “leadership story” of each of the organisations and the ethnographic inquiry sought to document “leadership issues or practices” relevant to the awardees. Each of the co-inquiry groups had a different focus, but aimed to “explore a

burning question” that six to eight award recipients had in common (Ospina et al., 2008, p420-2).

While the *Leadership for a Changing World* project used *action-oriented* research to inquire into understandings and practices of leadership, there are at least two other ways that *action-oriented* research is used in the context of leadership-development. First *action-oriented* research has become an increasing common andragogy/pedagogy in leadership development within the fields of education, management, community development (Fletcher et al., 2010, Marshall et al., 2011, Park et al., 2013). This approach builds on the idea that leadership development needs to focus not only on training but on creating opportunities for experiential learning and explorations of practice over time (Day et al., 2014). Second, *action-oriented* research approaches have also been used to facilitate reflection on and development of leadership development programs (Fletcher et al., 2010).

Marshall et al. (2011) in describing the processes of their teaching, draw on the richness and diversity of *action-oriented* research broadly framed within the definition offered by Reason and Bradbury (2001) and highlighting the elements of “participation and democracy”, “worthwhile purposes”, “practical challenges”, “many ways of knowing” or an extended epistemology , and an “emergent form” (p28). In particular they highlight adopting first, second, and third person forms of inquiry (Marshall, 1999); co-operative inquiry (Heron, 1996, Heron and Reason, 2001); drawing on Kemmis’ work on communicative space (2001); and single, double, and triple loop learning. In part, this breadth

of action-oriented practice is designed to give students experience of different practices (Marshall et al., 2011) as well as, perhaps, being underpinned by a belief that different *action-oriented* approaches facilitate inquiry at different levels (Reason, 1994).

The leadership development programme delivered by Fletcher et al. (2010) itself included an *action-oriented* research component as the programme participants developed poverty reduction projects through action learning and *action-oriented* research, which leads to the authors describing the over-arching *action-oriented* research process as meta-action research. The meta-action research was not an evaluation of the programme, but a way for the delivery team to critically reflect on their practice through the course of the programme. Like many *action-oriented* research practitioners the authors recognise the diversity of *action-oriented* research approaches, and drawing particularly from the work of Kemmis and McTaggart (1988) outline their key criteria of a process that brings together “research (inquiry) and action (development) through a cyclical, collaborative process of planning, action (implementing the plan), observing (and evaluating the action) and reflecting on the results of the evaluation and on the learning that takes place for all participants in the research” (Fletcher et al., 2010, p49). Leading to a series of critical reflective process: pre-action, in-action, post-action and what the authors describe as pro-action – looking toward improving practice for future programs.

In the examples presented here we have seen a variety of *action-oriented* research approaches. The *Leadership for a Changing World project* (Ospina et

al., 2004) used co-operative inquiry, Fletcher et al. (2010) referred to theirs as meta-action research, and given that it was described in reference to the work of Kemmis and McTaggart (1988) might more broadly be considered part of the approach called critical participatory action research. Further, some projects draw upon multiple approaches, the researchers from the CGO simply describe their approach as drawing on “varieties of participatory action-research” (Ely and Meyerson, 2000b, p133), while Marshall et al. (2011) identify that they drew upon a number of *action-oriented* approaches broadly described as action research and including co-operative inquiry, participatory action research, and action inquiry.

3.4 Fieldwork Overview

This section provides an overview of the fieldwork undertaken in the course of this research. Each of the regional and global events that were attended are described in some detail as to purpose, participants, and my roles, while a more general overview is provided of the small meetings that have been part of the project whether face-to-face, or via skype or telephone.

In the end, this is a *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987) project, centring on the experiences of women, recognising the knowledge of the research participants, and searching for way to contribute to the emergence of alternate and emancipatory practice. Across the project more than nine (9) weeks were spent in the field, 72 meetings/events were attended in person, via skype or telephone and 184 women, from 51 countries across the world engaged with the project. A

summary table of the fieldwork is included here, while a detailed listed of each meeting is provided at Attachment A, and a list of the national associations represented by participants is found at Attachment B. As might be expected in a piece of participatory research, the research has unfolded through interaction with others, responded to opportunities to strengthen engagement and the energy available for shared inquiry.

Programme stream	<i>Asia-Pacific Young Women's Leadership Development Programme</i>	
Descriptor	Bangkok 2013	Yangon 2014
City	Bangkok	Yangon
Date	18 – 22 May 2013	2 – 8 June 2014
Participants	40	25
National Associations	14	7
Researcher's role	Researcher/Observer/ Participant/Resource Team Member	Researcher/Documenter/Participant/ Resource Team Member
Key data sources	Field notes	Transcripts of audio recordings of World Café discussions - 90 minutes each, 6 groups. Materials produced during meeting.

Programme stream	European YWCAs	
Descriptor	<i>Young Women's Study Session</i>	<i>Intergenerational Shared Leadership Dialogue</i>
City	Strasbourg	Stuttgart
Date	4 – 7 May 2013	14 – 17 Oct 2014
Participants	44	37
National Associations	15	14
Researcher's role	Researcher/Observer/ Participant/Resource Team Members	Researcher/Documenter/ Resource Team Member
Key data sources	Field notes	Transcripts of audio recordings of World Café discussions - 60 minutes each, 6 groups. Materials produced during meeting.

	Small Meetings	
Descriptor	<i>Asia-Pacific Young Women's Leadership Development Programme</i>	World YWCA staff & volunteers
Number	15	31
Researcher's role	Researcher/Documenter	Researcher/Documenter/ Participant
Key data sources	Summaries of meetings approx 50 hours, materials produced during meetings.	

Programme stream	Stand Alone Meetings		Confirmation Meetings		
Descriptor	Latin America Regional Meeting	International Training Institute	World Council		Canberra
City	Bangkok	Bangkok	Bangkok		Canberra
Date	21 – 22 May 2013	23 – 28 May 2013	9 Oct 2015	14 Oct 2015	21 Oct 2015
Participants	4	80	7	30	13
National Associations	4	40	7	18	1
Researcher's role	Researcher	Researcher/Observer	Presenter/Researcher	Presenter/Researcher	Presenter/Researcher
Key data sources	Field notes		Field notes, transcripts of audio recordings of World Café discussions – 20 minutes each, 4 groups; transcript of audio recording from world council workshop 10 minutes; and transcript of audio recording from Canberra workshop 70 minutes.		

Figure 3-2: Summary of fieldwork

In the course of this inquiry the researcher observed, participated in, and contributed to leadership development activities delivered on both a regional and global level. In shared inquiry with staff, members, and volunteers of the World YWCA we have engaged in an iterative process of planning, delivering, reflecting, refining and re-delivering an approach to leadership development in the organisation engaging in both leader and leadership development (Day, 2000).

With permission from participants – which has been granted on all but one occasion – recordings have been made of Skype/phone calls, and relevant sessions of meetings. The caveat of relevant is given because, within multi-day events there were often training sessions on topics such as monitoring and

evaluation, or sexual and reproductive health and rights that were not recorded, as not directly relevant to this research project. Collecting consent forms from up to 80 people at an event is something of a challenge. However, it has also proven to be a useful way to meet participants, and to begin to build the relationships necessary for participatory work. Recordings from meetings were usually accompanied by detailed notes that not only capture what was said, but also observations about the environment, other participants' reactions and my own reflections on the process. Exceptions to this general rule, occur when the researcher's manner of participation in, or the context of the meeting, did not allow for detailed note taking, for example if the researcher was presenting in a session. On these occasions field notes were written as soon as possible after the event. These recordings and notes have then been drawn upon to: produce, code and analyse transcripts; write up notes from meetings; contribute to meeting reports; develop synthesised reflections that have been discussed with the *core group*; and to develop resource materials for the organisation more broadly – as we continue our shared inquiry into strengthening young women's leadership.

This extensive engagement is in harmony with the ideas of *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987) is it encourages research “with” rather than “on” participants (Reason and Rowan, 1981), making it vital to invest time in building relationships, to ensure women's voices and concerns are heard, and to make sure that research insights are shared with the community that helped to build them.

As Schall et al. (2004) have argued there is an importance in matching method to lens, and that adopting a different lens will allow new understandings and practices of leadership to be recognised. In the context of this fieldwork the focus has been on questioning and documenting ways in which leadership has, or has not, been practiced as *intergenerational-shared leadership*. As an ideal, *intergenerational-shared leadership* is a relational (Ospina and Sorenson, 2006) and fluid (Lord and Hall, 2005) approach to leadership. Sharing leadership within a group requires that people assume identities as leaders and followers in dynamic ways, and that those changes in identity are rapidly recognised by other members of the group (Lord and Hall, 2005). In the process of this work, inviting people to share leadership has also asked them to cross both organisational and cultural hierarchies, and this has become an increasing focus of the work as the project has developed. In terms of the literature on women's leadership in organisations, it is similar to the shift from: an understanding that what held women's leadership back was a lack of skills *Frame 1: fix the women* – an individual perspective; to a more structural perspective *Frame 4: a non-traditional approach to gender, Frame 5: creating new organization structures* (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) – recognising that the barriers to young women's leadership in the organisation are not just about skills or experience.

3.4.1.1 Core group

As noted in my discussion about practices of *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987), across the project the researcher worked with a *core group* of women. These women were drawn from a number of national YWCAs and were both *old/er* and *young/er* women.

Initially these women were part of a larger group that was intended to be a co-operative inquiry group (Heron, 1996). Initially my research design had been to work with a co-operative inquiry group in the development and process of the research. Co-operative Inquiry is a method of action research which emphasises the shared and collaborative nature of undertaking research “with” than “on” people (Heron, 1996). The group met once in person and six times by skype and just as the process seemed about to gain some momentum with group members other than the researcher taking ownership of the work, organisational changes put the project on hold. This was a scary time in the research, the intention was to undertake a participatory project, but the idea of a co-operative inquiry no longer fit into my co-inquirers work plans. In order to re-start the research process a different way of engaging was needed. This was the point at which my participation in the leadership development work of the World YWCA switched. Initially the research process had been in addition to the work the organisation, which meant additional meetings just for the process of the research. However, in order to regain access, the data gathering processes were moved to being more integrated with the everyday work of the organisation. Having made this switch, it became significantly easier to access the organisation and to build ongoing relationships with both programme

participants and the women who would be part of the *core group*. The project had become more genuinely one of shared inquiry, precisely because the forms co-operative inquiry (Heron, 1996) found in the literature had been released.

Becoming part of the delivery team for various projects has undoubtedly meant that more work was done, and more meetings were attended than if the research had been undertaken from a more detached position. However, the less intrusive participation has also led to deeper engagement and facilitated the occurrence of incidental, but powerful, conversations that might not have occurred if more distant had been maintained. All of this work was undertaken as a volunteer and researcher.

3.4.2 The *Asia-Pacific Young Women's Leadership Development Programme*

The *Asia-Pacific Young Women's Leadership Development Programme* is a multi-year project funded by the Australian Government Department of Foreign Affairs and Trade (DFAT) focusing on issues of young women knowing and claiming their rights, and leading change in their communities, with a particular focus on issues of sexual and reproductive health and rights (SRHR) and ending violence against women (EVAW). Phase one of the project ran from 2011 – 2013, phase two from 2013 – 2015, and phase three of the project commenced in the later part of 2015. My fieldwork covers the closing meeting of phase one, through phase two, and the development and bidding stage of phase three.

The *Asia-Pacific Young Women's Leadership Development Programme* represents something of a departure for the YWCA in its delivering of young women's leadership development programs. For more than twenty years, the World YWCA has offered a combination of two long-term paid positions based from the office of the World YWCA in Geneva, and a number of short-term internship positions focused on various international meetings – historically the United Nations Commission on the Status of Women, but more recently an array of high-level regional and international meetings. While the yearlong internship gives young women repeated engagement with global activities, it has always been limited to a small number of participants (two). The short-term internships while engaging more young women, generally only bring a small group of young women to a particular event, and it is a one-off opportunity. In contrast, the *Asia-Pacific Young Women's Leadership Development Programme* aims to create a cohort of young women leaders across the region, who have ongoing opportunities at a national level, as well as repeated opportunities over the course of three, or more, years to both come together as a group, and to engage in a variety of regional and global events.

The structure of the programme is as follows. A young women's co-ordinator was appointed in each of the countries by the national association. It was a requirement that the young women's co-ordinator be a *young woman*. Each of the young women's co-ordinators was assigned a mentor, who it was intended would provide mentoring, but not supervision. Both the young women's co-ordinator and her mentor participated in training delivered by the World

YWCA. The focus of the work of the young women's co-ordinator was on developing and delivering young women's leadership development programmes in local communities in her country. These often took the form of train-the-trainer and peer mentoring projects due to the ability to combine content around issues such as SRHR, or EVAW, and leadership development work, as well as the hoped-for cascade effect of these programmes. While the *Asia-Pacific Young Women's Leadership Development Programme* has both an internal and external focus, my research has been focused on the internal aspects of the programme.

The researcher attended two meetings that were part of the *Asia-Pacific Young Women's Leadership Development Programme*, the first held in Bangkok in 18th – 22nd May 2013, the second held in Yangon in 3rd – 7th June 2014. The researcher also participated in 14 small meetings either in Geneva, or via skype or telephone with World YWCA staff, or volunteers, or programme participants, these are detailed in Appendix A.

Programme stream	<i>Asia-Pacific Young Women's Leadership Development Programme</i>	
Descriptor	Bangkok 2013	Yangon 2014
City	Bangkok	Yangon
Date	18 – 22 May 2013	2 – 8 June 2014
Participants	40	25
National Associations	14	7
Researcher's role	Researcher/Observer/ Participant/Resource Team Members	Researcher/Documenter/Participant/ Resource Team Member
Key data sources	Field notes	Transcripts of audio recordings of World Café discussions - 90 minutes each, 6 groups. Materials produced during meeting.

	Small Meetings
Descriptor	<i>Asia-Pacific Young Women's Leadership Development Programme</i>
Number	15
Researcher's role	Researcher/Documenter
Key data sources	Summaries of meetings approx 40 hours, materials produced during meetings.

Figure 3-3: meetings attended as part of *Asia-Pacific Young Women's Leadership Development Programme*

3.4.2.1 Bangkok 2013

In May 2013 the researcher travelled to Bangkok to participate in a series of meetings, including my first engagement with the *Asia-Pacific Young Women's Leadership Development Programme*. This meeting ran from 18th – 22nd May 2013 and was hosted by the YWCA of Thailand at their offices in Bangkok, and participants stayed in the YWCA of Thailand's hostel, also on the same site.

There were 30 young women participants at this meeting, from 12 national associations. These young women were a mix of the young women's co-ordinators from the various national programs, supplemented with additional young women nominees from the national associations, who may or may not have also have been participants in the programmes delivered by the young women co-ordinators.

In addition to the young women in attendance, there were also seven women present because they are mentors in the *Asia-Pacific Young Women's Leadership Development Programme*. These seven women include one *young/er* woman, and six *old/er* women: three from South Asia; two from East Asia; two from the Pacific. Amongst the group we had women who were founder members of the YWCA in their country and women whose grandmothers were part of the YWCA. As well as women who identified more with the broader women's movement rather than the YWCA but are friends of the organisation. An *old/er* woman volunteer who is based in Europe but is originally from North America led the work of this group. For most of the meeting the mentors met separately from the young women and followed a different programme of work.

The researcher's participation in this meeting was as a researcher and documenter. The primary focus of my involvement in this programme was on the mentors, as the *core group* had been particularly interested in my observations as to the mentors views on *intergenerational-shared leadership*, as we were coming to understand that the success of this programme would not just lie in developing *young/er* women leaders, but in engaging established

leaders within YWCA in supporting *young/er* women to emerge as organisational leaders.

3.4.2.2 Yangon 2014

In June 2014 the researcher travelled to Yangon in Myanmar to participate in the last in the series of regional meetings planned for the Phase II of the *Asia-Pacific Young Women's Leadership Development Programme*. The meeting was held from the 3rd to 7th of June, with members of the resource team meeting for a pre-meeting on 2nd June and a reflection meeting on 8th June. The meeting involved 25 women, representing six Asian YWCAs and one Pacific YWCA. Participants at this meeting included: seven young women co-ordinators from each country who have been the long-term participants in the programme. Each of the Asian YWCAs also sent another *young woman*, a mentor, and a board member, general secretary or president. The YWCA of Myanmar also sent a number of additional young women. Three members of the *core group* were part of this meeting. This meeting had been designed in collaboration with the young women co-ordinators from each country, and each of them co-facilitated at least one session of the meeting, as well as leading various activities including worship, and icebreakers. The resource team for this meeting included four people in total. Two volunteer resource people (myself an *old/er* woman from Europe/the Pacific, and another *old/er* European/North American woman); an *old/er* member of world office staff from Europe/the Pacific, and an *old/er* woman consultant from the Pacific.

Members of the *core group*, who are also members of the resource team for this meeting, had reflected on how the mentors were included in the Bangkok 2013 meeting, and had discussed the need for better integration in the group. Therefore, at this meeting, while there were some separate sessions for mentors, for most of the programme, mentors were part of the main programme. The other innovation at this training was the inclusion of a board member, general secretary, or president from each of the Asian YWCAs. The decision to include this group had also come about through reflection on previous training and feedback from programme participants as to the barriers they were facing in exercising their leadership, and growing recognition that for the programme to succeed that there was a need for stronger support from national boards, and greater engagement with *old/er* women, who already held power in those associations.

3.4.2.3 Smaller meetings associated with the *Asia-Pacific Young Women's Leadership Development Programme*

The researcher also attended a significant number of smaller meetings associated with the *Asia-Pacific Young Women's Leadership Development Programme*. These included individual meetings, by skype, with the young women co-ordinators which allowed these young women to provide feedback on the programme to someone that they both knew and knew was not directly involved in their YWCA. It also included small group meetings mostly by skype or telephone, but on one occasion in person, with each of the three key groups, the young women co-ordinators (these are described as Learning Circles in

attachment A, which is the language used within the programme), the mentors, and the general secretaries.

3.4.3 Europe

The position of young women in the YWCA across Europe is somewhat erratic. Both of the European regional meetings the researcher attended were designed and led by young women, and shortly after the second meeting the European YWCA elected an all *young woman* board. However, there are also YWCAs in Europe who struggle to engage with young women and fall well short of achieving the young women's quota.

There is no European wide equivalent of the *Asia-Pacific Young Women's Leadership Development Programme*. Instead, every two years, the European YWCA holds a study session for young women focused on particular theme, with the support of the Council for Europe. The researcher attended two European regional meetings, the first in Strasbourg was one of the *European Young Women's Study Sessions*, and the second was a two-day meeting held directly before the European Regional Meeting, which is the annual general meeting for the European YWCAs, specifically focusing on *intergenerational-shared leadership* referred to in this document as the *European Intergenerational-Shared Leadership Dialogue*.

Programme stream	European YWCAs	
Descriptor	<i>Young Women's Study Session</i>	<i>Intergenerational Shared Leadership Dialogue</i>
City	Strasbourg	Stuttgart
Date	4 – 7 May 2013	14 – 17 Oct 2014
Participants	44	37
National Associations	15	14
Researcher's role	Researcher/Observer/ Participant/Resource Team Member	Researcher/Documenter/Resource Team Member
Key data sources	Field notes	Transcripts of audio recordings of World Café discussions - 60 minutes each, 6 groups. Materials produced during meeting.

Figure 3-4: meetings attended organised by the European YWCA

3.4.3.1 European Young Women's Study Session - Strasbourg

The researcher attended the Strasbourg meeting from the 4th to the 7th of May 2013. The meeting was a week long, however, the researcher only participated for four days. The meeting had 38 young women participants from 15 countries, plus three World Office staff, two of whom were young women, and two external trainers. Ages of participants ranged from 18 to 34. The researcher, one of the members of World YWCA staff, and both of the external trainers were more than 31 years old. Three members of the *core group* were part of this meeting.

The meeting had two official languages (Russian and English) – meaning that formal, simultaneous translation was provided across those languages. There was also whisper translation occurring in two further languages. Whisper translation is quite common at international YWCA meetings were a small

number of participants need translation into a language that is not one of the official languages of the conference. At this meeting, whisper translation was one-on-one. The programme of this meeting was designed and led by young women, with technical assistance and advice from both the World YWCA and the Council of Europe. The focus of this meeting was on building understanding of human rights and the European mechanisms for promoting and protecting human rights. Leadership development was not an explicitly stated objective of this meeting, although some sessions and activities were explicitly focused on challenging dominant models of leadership, encouraging the formation of a leader identity amongst participants, and gathering from participants their understandings of leadership and elements of their leadership journey. The researcher's participation in this meeting was largely as an observer, although a number of one on one interviews were undertaken, which were part of a pre-existing World YWCA project to gather the stories of the leadership journeys of young women in the YWCA. This was the researchers first field engagement beyond the global headquarters of the World YWCA. Data from this meeting includes field notes, programme materials, recordings and transcripts of interviews.

3.4.3.2 *European Intergenerational-Shared Leadership Dialogue - Stuttgart*

The second European meeting the researcher participated in was held in Stuttgart in from the 14th to 17th of October 2014. This meeting included 37 women, representing 14 European YWCAs. Three members of the *core group* were part of this meeting. This two-day meeting included women of all ages and was explicitly focused on strengthening the practice of *intergenerational-*

shared leadership within the European YWCAs. The meeting was conducted in English. The researcher’s participation was as a resource person and part of the training team. Members of the *core group*, including the researcher, delivered activities which were becoming some of our standard training elements on *intergenerational-shared leadership*, as well as working with the young women who designed and led the meeting to develop new activities. Data from this meeting includes field notes, programme materials, recordings, and transcripts from training sessions, training team discussions and incidental topical conversations.

3.4.4 Stand Alone Meetings

At the same time as the researcher was in Bangkok for the *Asia-Pacific Young Women’s Leadership Development Programme*, the researchers also attended a regional meeting for Latin America and a global gathering – the International Training Institute (ITI) on Young Women’s Leadership.

Programme stream	Stand-alone Meetings	
Descriptor	Latin America Regional Meeting	International Training Institute
City	Bangkok	Bangkok
Date	21 – 22 May 2013	23 – 28 May 2013
Participants	4	80
National Associations	4	40
Researcher’s role	Researcher	Researcher/ Observer
Key data sources	Field notes	

Figure 3-5: Summary of stand-alone meetings

The ITI was held from the 23rd to 28th of May 2013, there was a preparatory meeting for the resource team on the 22nd, and a reflection meeting for the resource team on the 29th. At the ITI, there were 80 participants representing 40 national associations. All four members of the *core group* were part of this meeting.

The Latin American regional meeting was held on the 21st and 22nd of May 2013 and included four young women from four YWCAs in Latin America. As this meeting was conducted in Spanish, my participation was limited to one specific portion of the meeting, and a fifth *young woman*, not from a Latin American YWCA, provided translation.

Each of these meetings were supported by members of the resource team, which at its peak during the ITI included:

- two world office interns (from YWCAs in Asia and Africa);
- two members of world office staff (originally from YWCAs in Latin America and the Pacific);
- three theologians (from YWCAs in Latin America and Europe);
- four volunteers, including myself (from YWCAs in the Pacific and Europe); and
- a representative of our host association, the YWCA of Thailand.

Of the 12 members of the resource team (including me), six were women in their 20s, the balance stretched from their 30s to their late 60s (a 70th birthday was celebrated the day after the ITI finished). Across the programme for the ITI

a number of sessions were also presented by representatives of groups such as Greenpeace, the Population Council, and UNiTE – the UN campaign to end violence against women.

The researcher's role across these three meetings varied. At the Latin America meeting, the researcher's participation essentially turned into a group interview, supported by a fifth young Hispanic American woman who acted as my translator, and who was also a participant in the ITI. At the ITI, the researcher was a member of the resource team, which meant that the researcher developed and co-facilitated sessions, contributed to communications activities, and provided support to other members of the team. Data collected from these meetings includes field notes, programme materials, recordings, and transcripts from meeting sessions, resource team discussions, and incidental topical conversations.

In addition to these regional and global meetings, the researcher also attended both in person, and via skype or telephone, 31 other small meetings with World YWCA staff and volunteers to contribute the emerging findings from my research to ongoing development of both resources and training on young women's leadership across the World YWCA.

	Small Meetings
Descriptor	World YWCA staff & volunteers
Number	3 ¹
Researcher's role	Researcher/Documenter/ Participant
Key materials	Summaries of meetings approx 40 hours

Figure 3-6: Summary of small meetings

3.4.5 Confirmation Meetings

Unsurprisingly, given that this research began as a practice puzzle (Herr and Anderson, 2005, p72) there was an ongoing commitment to return the analysis from the research to the community from which the material came. While this had happened as an almost incidental process through the ongoing collaboration with members of the *core group*, opportunities were also sought to leverage what had been learnt from the research to contribute to the understandings and practices of leadership and leadership development within the World YWCA. This included the development of workshops that were delivered at the 28th World Council of the World YWCA held in Bangkok from October 6th to 11th 2015, and a presentation to my home YWCA in Canberra, Australia on October 21st, 2015.

Programme stream	Confirmation Meetings		
Descriptor	World Council		Canberra
City	Bangkok		Canberra
Date	9 Oct 2015	14 Oct 2015	21 Oct 2015
Participants	7	30	13
National Associations	7	18	1
Researcher's role	Presenter/ Researcher	Presenter/ Researcher	Presenter/Researcher
Key data sources	Field notes, transcripts of audio recordings of World Café discussions – 20 minutes each, 4 groups; transcript of audio recording from world council workshop 10 minutes; and transcript of audio recording from Canberra workshop 70 minutes.		

Figure 3-7: Summary of confirmation meetings

The researcher attended World Council as a member of the YWCA of Great Britain voting delegation, however, the researcher was also there to deliver a workshop and a pre-council training session based on work arising from this research project. The researcher and another member of the core group conducted the pre-council training session with five General Secretaries, one President, and one Board Member from seven countries in Asia and the Pacific (India, Myanmar, Bangladesh, Nepal, Samoa, Solomon Islands, and Papua New Guinea). Two members of the group had been part of earlier meetings, while the other five were new.

During the 2015 World Council, the researcher was one of three women who shared graduate research work they had undertaken on young women's leadership in the YWCA. In this workshop, the researcher conducted a World Café that discussed the first two questions from the regular set:

- what does *intergenerational-shared leadership* mean to you? and
- do you think *intergenerational-shared leadership* is important? If so, why? If not, why not?

Following this exercise, the researcher presented the emerging analysis of the understandings of *intergenerational-shared leadership* found within the movement and invited participants in the workshop to comment on whether the analysis concurred with their understandings and experiences. In this workshop, information and consent forms were distributed and collected, and digital recordings were made of the discussions. The other presentations in the session focused on a particular programme run by a Pacific Island YWCA, and the board experiences of a small group of women involved in a Caribbean YWCA.

Work the researcher had contributed as a documenter was also presented in both a plenary session and a second workshop. In the main plenary, the European YWCAs presented the shared and intergenerational meeting checklist that the researcher had documented alongside discussions at the *European Intergenerational -Shared Leadership Dialogue* (Stuttgart) from a year earlier. Mentors and mentees from the *Asia-Pacific Young Women's Leadership Development Programme* from three countries presented a workshop on the mentoring model developed through the project and drew upon the documentation the researcher had produced around the Asia-Pacific mentoring model.

The researcher contributed ideas from the research to a variety of conversations and work around developing the new Young Women's Leadership policy, and in turn, other speakers in sessions referred to the work the researcher had shared with them. Each of these activities contributes to meeting a principle of participatory research, that of doing research "with people" rather than "on people" and of ensuring that the research process contributes to the community it came from rather than being solely extractive (Heron and Reason, 2001).

Across the conference more broadly, the researcher had many conversations about my research with delegates. Many of these conversations were with women who had already signed consent forms at earlier points in the project or in the World Council workshop. However, where the researcher had incidental, but relevant conversations with women who had not previously been involved in the research consent was sought to record and report their comments.

After World Council the researcher travelled onto Australia and was invited to present the findings of my research to a meeting of members of the YWCA of Canberra. Once again, information sheets and consent forms were distributed and collected, and the proceedings were recorded. The researcher is a life member of the YWCA of Canberra, having previously served several terms as a board member, as well as having been Treasurer, President, and their nominee to the YWCA Australia Board. Engaging these women, many of whom have been key mentors and supporters in the researcher's leadership journey within the YWCA, in a discussion about what had been found, and hearing their

agreement and challenges to the findings was a fitting final fieldwork engagement of this piece of research.

3.4.6 World Café

One of the recurring processes that has been used across this research is the World Café (2016). The World Café is a method that has been repeatedly used by the World YWCA to facilitate conversations between meeting participants, since at least 2004, often with the intent of working toward shared understandings of challenging questions. The method itself is a recognised tool in conducting action research (Steier et al., 2015), as well as having been used by thousands of commercial and community organisations across the world as a participatory consultative mechanism (Tan, 2005). There are seven basic principles to running a World Café, although as with many *action-oriented* research tools these principles are intended to guide rather than prescribe, and the practice should respond to the context (Steier et al., 2015). These principles as outlined by Steier et al. (2015) are:

1. Set the context
2. Create hospitable space
3. Explore questions that matter
4. Encourage everyone's contribution
5. Cross-pollinate and connect diverse perspectives
6. Listen together for patterns, insights and deeper questions
7. Harvest and share collective discoveries.

There are three World Café discussions drawn upon in this work, two were part of leadership development activities, and the third was part of presenting the work back to the YWCA.

Within this project, the World Café discussions followed a similar structure:

1. small groups were formed and given a question to discuss.
2. after the allotted time, people were asked to leave their initial group and form a new group, ideally with an entirely new group of people.
3. there was then time for each to share a summary of what their last group discussed. Participants were advised that they should present this as a collective view, rather than identifying individuals.
4. after the allotted time for report backs, a new question was introduced to the group and a new, but related, conversation begins.

Steps 2 – 4 are then repeated until the desired process is completed.

Members of the *core group* have used the same questions for a World Café on three occasions. Those questions being:

1. What does *intergenerational-shared leadership* mean to you?
2. Do you believe that *intergenerational-shared leadership* is really important? If so, why? If not, why not?
3. What are your personal concerns when working with people who are older or younger than you?
4. What examples and suggestions can you share of *intergenerational-shared leadership* that has worked well?

On two occasions, in Yangon and Stuttgart all four questions were asked, on the third occasion, at World Council, only the first two questions were discussed.

The first two World Café discussions were broadly conducted in the same way and respond to the principles outlined for World Café discussions. They were one of the first exercises of both training activities as it was thought that these discussions both gave participants a chance to settle into the topic and the facilitators a good sense of from where the group was starting. The facilitator introduced the session, and people were encouraged to take their places at tables of four to six people. Tables were covered in flipchart paper, and coloured pens or pencils were available for people to draw, take notes, or just doodle as part of the process.

Between each round of questions participants were invited to change tables, and time was provided to share what had been discussed at their table in the previous round, before a new question was introduced. This process facilitates cross-pollination and sharing of perspectives and creates opportunities for participants to spot patterns. As an early exercise in the training, the intention of the facilitators was that this initial conversation would inform work for the rest of the meeting and help to generate insights that would help progress practice. Each table conversation was recorded, transcribed and analysed, and the flipchart paper collected and retained as part of the analysis process.

The first World Café discussion included in this research was held as part of the *Asia-Pacific Young Women's Leadership Development Programme* held in

Yangon in June 2014. The second World Café discussion was held at the *European Intergenerational-Shared Leadership Dialogue* held in Stuttgart October 2014, and the third in a workshop held at the 28th World Council of the World YWCA in Bangkok in October 2015. Each group was mixed by generation and national origin. Participants in the Yangon discussion were mostly resident in Asia; however, the group also includes a number of participants from the Pacific, including the Solomon Islands, Australia, and New Zealand. Participants in the Stuttgart discussion were all usually resident in Europe, although not necessarily of European origin. Participants in the workshop at World Council were self-selected from the membership of the World YWCA. 90 women were involved in these discussions, 35 in Stuttgart, 25 in Yangon, and 30 at World Council.

Although the researcher was present for all discussions, their role in each session varied. In Yangon another member of the *core group* facilitated the session, and the researcher participated. In Stuttgart another member of the *core group* facilitated the session, and researcher observed, and at World Council the researcher facilitated the session, but did not participate.

As people move across tables as part of the process, it is difficult to follow individuals across the recordings. Due to the difficulty of identifying individual voices on the recording, in the quotes provides from the World Café discussions individual speakers are not identified by use of pseudonyms, as individual speakers could not be reliably followed across multiple rounds of conversation. Rather, where isolated quotes are given speakers are identified by

which World Café discussion the quote is from e.g. Stuttgart 1, Yangon 3, by generation, and as speaker 5 or 10 etc depending on which number speaker they were on the recording. This means that where a conversation, or part thereof is included, speakers can be followed across that single exchange.

In order to preserve anonymity few additional biographical details can be shared, most countries sent only small delegations to any meeting, so the pair identification of country represented, and generation could well identify a speaker to those present at the meeting. Thus, quotes are identified as having come from the Stuttgart, Yangon, or World Council World Cafés and whether the speaker is a *young/er* or *old/er* woman. The researcher has made the identification as a *young/er* or *old/er* woman, sometimes because the voice is recognised and whether the speaker is a *young/er* or *old/er* woman is known, sometimes because the words used indicate whether the speaker identifies as a *young/er* or *old/er* woman. It is possible speakers are misidentified in terms of age. While the World YWCA definition of a *young woman* is 30 years of age and under (2015a), this definition is not applied by all national associations, so a woman who identifies as a *young/er* woman in terms of her national association may not meet the criteria to be a *young/er* woman set by the World YWCA.

Audio recordings were transcribed into NVivo, summaries of small meetings and a range of documents were also entered into NVivo, and an iterative process of coding to identify first order concepts, then identifying and grouping into second order themes, followed by looking for conceptual abstractions (Gioia et al., 2013, Kempster and Parry, 2011). This process eventually lead to the

emergence of four *structures of intergenerational-shared leadership*, and in keeping with the principles of *action-oriented* research (Bradbury-Huang, 2010, Huxham, 2003) these conceptual abstractions were presented back to the participants in the project to test whether they were “practically adequate” (Sayer, 2010, p69). To distinguish these *structures* intentionally descriptive labels have been adopted: *uni-directional*; *bi-directional*; *balanced*; and *fluid*. These will be discussed in detail in the next chapter. Three key *mechanisms* were also identified, which can operate to support or hinder the practice of *intergenerational-shared leadership* – a *reliance on age-based stereotypes*, a *commitment to sharing leadership intergenerationally* (note the phrase *intergenerational-shared leadership* is not used here, as some versions of *intergenerational-shared leadership* identified through this research resist the practice of sharing leadership intergenerationally) and *being willing to follow as well as lead*.

3.5 Data analysis

As noted previously, in the course of this research this project moved from being a co-operative inquiry operating as an add-on to the work of core group members, to a process more determined by the flow of work of members of the core group, and which activities the researcher could gain access to. As also previously noted, this probably means that far more data was collected, and far more work was done than was strictly necessarily for one thesis.

As a *feminist and participatory action research project* data analysis was both a formal and an informal activity. Formally conducted by the researcher through

the transcription of audio recordings, and then the process of coding and analysis conducted in NVivo. Informally conducted as members of the *core group* reflected on how individual activities had worked, or on the progress of programmes such as the *Asia-Pacific Young Women's Leadership Development Programme*.

Formally, the audio from the World Café and other key recorded meetings and conversations were transcribed, initially into word documents but learning that the transcription and coding processes could be better handled by NVivo. The process switched to NVivo. NVivo while it provides a framework for managing coding, does still rely on the researcher to do this by hand, and the researcher worked through a process of identifying first order concepts, then grouping into second order themes, followed by looking for conceptual abstractions and writing memos to myself about what was emerging from the data (Gioia et al., 2013, Kempster and Parry, 2011). Initial attempts at coding seemed to generate an ever-spiralling set of ideas and directions to pursue, but eventually through repeated engagement with the empirical material and returning to the research question helped to focus on trying to identify the various understandings that members of the YWCA had as to the meaning and practice of *intergenerational-shared leadership* and then considered what *structures* and *mechanisms* might be supporting or frustrating *practices*.

Many of the other materials collected in the process of this project are contained with photos of documents from archives and materials produced for and through the events that the researcher attended. While these were all

repeatedly reviewed during the data analysis phase of the project, they are mostly included within this thesis where they spoke to particular idea that wasn't contained with the recorded and transcribed materials.

There is almost undoubtedly more that could be drawn from the data collected, and hopefully in future publications more of the material collected and the analysis that flows from it will be shared both with practitioners and scholars. However, in the pragmatic interests of focuses this thesis the decision was made to draw primarily from the data collected through the World Café discussions, as that most directly spoke to the research questions in terms of documenting the various understandings that there are about the meaning and practice of *intergenerational-shared leadership* within the YWCA.

3.6 Ethics

Ethics approval for this project was granted by Lancaster University's Research and Ethics Committee.

Consent forms were generated for each of the different meetings – world office, Stuttgart, Yangon etc. Everyone who was recorded as part of the project signed a consent form, everyone who participated in (and thus was observed) in one of the meetings signed a consent form, except at World Council where only participants in the workshop and those with whom the researcher had conversations focused on the research signed a consent form. In other spaces at the conference the researcher was not undertaking research.

Individuals are not identifiable whether in the fieldnotes, audio-recordings or transcripts. There might be some risk that another YWCA member could in listening to the audio-recordings identify individuals by their voice, however, these recordings have been removed from the recording devices, saved electronically and password protected. So, access without the researcher's agreement should not be possible.

Where individuals are identified with the text of this thesis care has been taken to ensure that names or places which might identify an individual are not included in quotes, and because national delegations at many of the meetings were quite small speakers are only identified as being an *old/er* or *young/er* woman at that meeting.

3.7 Conclusion

This chapter has presented the ontological, epistemological, and methodological positions adopted in this thesis. The bricolage of approaches used, does not match the dominant approaches either in my mainstream field, or in the writings on critical leadership studies. However, it is argued that the positions and practices assembled, are well suited to answering the research questions:

1. How is *intergenerational-shared leadership* understood within the organisation?
2. How do the literatures of women's leadership development, and critical leadership development illuminate what might be supporting, or

limiting the development of practices of *intergenerational-shared leadership*?

3. What theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the theory underpinning women's leadership development, and critical-emancipatory approaches to *leader/ship* development?

Critical realism melding a realist ontology, with a soft positivist epistemology has allowed me to recognise the socially constructed nature of leadership, while also acknowledging that there are material impacts that flow from who is and who is not recognised as a leader. Given my interest was both in contributing to theory and practice, this was given form through *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987).

As this project has unfolded, it has followed a similar trajectory to that found within the literature and practice of women in management and leadership development programs. When the project was initiated it was believed that the research would focus on a particular young women's leadership development project to better understand how it worked and how it could be strengthened. A position that might be described as a *Frame 1: fix the [young] women* approach (Ely and Meyerson, 2000a; 2000b; Coleman and Rippin, 2000; Meyerson and Kolb, 2000), based in an understanding that what young women needed to strengthen their leadership was to acquire additional skills and experiences. However, as the project progressed, in response to the energies and interests of the *core group* and the opportunities to access different kinds

of work, a broader perspective emerged, more aligned with Martin's (2003) *Frame 5: create new organisational structures*. If leader/ship development can be understood as both individual leader development, and collective leadership development (Day, 2000), and if both leaders and followers have an active role to play in shaping organisational leadership (Uhl-Bien et al., 2014) perhaps young women's leadership development, should be understood not just as work done with young women, but work done with every woman within the organisation. An idea that already had language around it in the YWCA, *intergenerational-shared leadership*, a concept that will be further explored in chapter 4.

4 Considering the data – *Structures, mechanisms, and powers of Intergenerational-shared leadership*

This chapter presents findings from the empirical study and seeks to present the empirical findings in response to the first research question

1. How is *intergenerational-shared leadership* understood within the organisation?

The chapter is structured in three sections. The first section presents participants the four understandings or in critical realist terms *structures* of *intergenerational-shared leadership* that emerge from an analysis of discussions and materials collected as part of this project. The second section will then explore the *mechanisms* and *practices* that support or inhibit the realisation of *intergenerational-shared leadership*. While the conclusion recaps the ideas presented in the chapter and foreshadows some of the theoretical considerations that will be considered in later chapters.

4.1 Understanding *intergenerational-shared leadership* in the YWCA

Within the YWCA, leadership is often described as being “shared” and “intergenerational”. The researcher’s recollection of having the concept described to me many years ago was that “shared” reflects the idea that leadership is shared between staff and boards, boards and members, and “intergenerational” meaning that women of many generations work together. However, it is only during the course of this project that a definition was

formally published by the organisation, written by one of the young woman long-term interns (Callender, 2014), and began to be circulated:

Intergenerational leadership describes a dynamic working relationship that emphasises partnerships, mentorship, empowerment, and mutual learnings to build on the strengths and capacities of different generations of people, working together towards the achievement of a common goal.

While historically the researcher had understood the idea as being two separate concepts, intergenerational, and shared, more recently the ideas seem have been fused and reversed. “Shared” has become a descriptor of how “intergenerational” leadership is practiced, with the World YWCA’s Global Ambassador for Leadership, Bonnie Fatio, repeatedly using the phrase *intergenerational-shared leadership*, and this is the terminology which has been adopted for this work, as it helps to focus what could be a much broader discussion. Using the phrase in this way also focuses discussion on places within the movement where pairs or small groups can share leadership – which is mostly then focused within boards and within small groups.

Boards are often the focus of discussions of *intergenerational-shared leadership* in the organisation. It is at this level that there is global monitoring, regular reporting and compliance is a condition of initial affiliation. From the Constitution of the World YWCA (2015a):

Art 10 The conditions for affiliation of member associations are:
the association shall be led by women committed to the purpose of
the World YWCA, of whom at least 25% must be aged thirty (30)
years or under.

As previously discussed national associations report their compliance with Article 10 on a quadrennial basis. In 2011 only half of national associations reported that they met the young women's participation requirement (World YWCA, 2011), and in 2015 this had only increased to 59% (World YWCA, 2015b). We can clearly establish that there is a gap between policy and practice, but there is always the question of do people want change.

This chapter primarily draws from material collected through the World Café discussions held in Yangon, Stuttgart and at World Council. In doing so, voices are drawn from across the global movement of the YWCA. When the project began the YWCA had not yet published a definition of *intergenerational-shared leadership*, and would not do so until 2014 (Callender). This meant that to establish what understanding members of the YWCA had of *intergenerational-shared leadership* they had to be asked, which is part of the reason why the first question of the World Café asked

- What does *intergenerational-shared leadership* mean to you?

Having analysed this data (process discussed in further detail in Chapter 3 – Methodology and Methods) four understandings of *intergenerational-shared leadership* emerge: a *uni-directional* understanding; a *bi-directional*

understanding, a *balanced* understanding, and a *fluid* understanding. Each of these understandings is now discussed in turn, illustrated by quotes from the Stuttgart, Yangon and World Council World Cafés. On each occasion multiple quotes are presented, this is to demonstrate that women from different generations and different regions presented similar understandings.

4.1.1 *Uni-directional*

Uni-directional understandings of *intergenerational-shared leadership* bring together those understandings that are probably those most commonly aligned with traditional understandings of leadership – the idea that our elders have greater experience, that with experience comes wisdom, and that they will share their insights with *young/er* people as a form of leadership development. This understanding of *intergenerational-shared leadership* is *uni-directional* in two senses, not only does the knowledge transfer occur in only one direction, but each articulation repeats the same hierarchy – knowledge passes from the *old/er*, which is co-terminus with the more experienced woman, to the *young/er* woman. Across the different cultures in which this question was asked, both *old/er* and *young/er* women articulate *uni-directional* understandings of *intergenerational-shared leadership*:

I agree it's very important because we can share experiences and if you're new I think it's important if you don't know how to handle a specific situation you can ask one of the older persons and they will know how to manage.

Young/er Woman – Speaker 4 Stuttgart World Café 6

This first quote is explicit in its articulation that new people, which is often synonymous with *young/er* women, should look to *old/er* women for answers to difficult situations.

For me intergenerational-shared leadership is very important as well. As young women we need guidance from the older women, and other people. To direct us and direct us to the right way. Sometimes we miss the direction, sometimes we do things that are not good or relevant.

Young/er Woman – Speaker 10 Yangon World Café 1

The preceding quote opens with a stated commitment to *intergenerational-shared leadership* but then presents a very traditional and stereotypical hierarchy of *old/er* women as the experienced leaders and sharers of knowledge, while the *young/er* women need “direction”, which sounds particularly directive. As we will see in the next two quotes offer softer, although no less hierarchical, language of “experience” or “guidance” is used:

The definition of intergenerational leadership is passing onto young women the experiences of the older women, when they have experience or leadership skills they pass them to the next generation, and the next generation, it’s an ongoing thing.

Old/er Woman – Speaker 6 Yangon World Café 1

We talk that the younger woman need to learn from the older people to know what is the guidance, otherwise we have to learn everything from the start, and we might make mistakes.

Young/er Woman – Speaker 10 World Council World Café 2

This pair of quotes present very similar understandings of *intergenerational-shared leadership*, noting that one is from a *young/er* woman, and one is from an *old/er* woman. Both firmly present *old/er* women as having the experience, although there is more space for *young/er* woman, rather than *old/er* women giving “direction”, the language used here about passing on and learning from *old/er* women’s experience.

In summary, as illustrated by the quotes presented the *uni-directional* understanding of *intergenerational-shared leadership* presents traditional hierarchies between *old/er* women and *young/er* women, where the *old/er* women are assumed to be experienced leaders, while the *young/er* women lack experience and need input from *old/er* women. In many ways this understanding of *intergenerational-shared leadership* is comparable with *Frame 1: fix the women* from the CGO/Martin framework (Alvesson and Billing, 1997, Coleman and Rippin, 2000, Ely and Meyerson, 2000a, 2000b, Martin, 2003, Meyerson and Kolb, 2000). The understanding of the leadership development needed by *young/er* women is based on a deficit model of assuming that what *young/er women* lack is skills, and that this can be assessed by training, and quite possibly the simple passage of time, so that the *young/er women* become not only more like, but in fact become *old/er women*.

4.1.2 Bi-directional

The description *bi-directional* understanding of *intergenerational-shared leadership* encompasses responses akin to “the equal but different” discussions of women in the church (Equal But Different, 2015). In common with the *uni-directional* understanding of *intergenerational-shared leadership* stereotypes of *old/er* women and *young/er* women are very apparent. However, in the *bi-directional* understanding of *intergenerational-shared leadership* some areas of expertise are granted to both *young/er* and *old/er* women, but these are based on stereotypes. The most common formulation being *old/er* women bringing experience and *young/er* women bringing new energy, or skills in areas like technology, or as our first quotes argues a willingness to talk about areas that were previously taboo. Again, this view was expressed by both *young/er* and *old/er* women, across the cultural contexts in which the question was asked:

I think it's important, because the things we know are different. The older are the senior generation, they have many experiences, so we have to learn from the experiences, also our young women, we are good with the modern technology, also reproductive health we know about the modern techniques of contraception, condoms etc. The older generation has to learn from us. But we have to learn from them, in their time they have faced many difficulties like they don't have sanitary pad, or they don't talk about sex. Or if they want to talk about sex, they aren't allowed to. So, we learn from them about their situation when they were young. They also learn from us.

Young/er Woman – Speaker 21 Yangon World Café 2

This quote echoes one of the subject themes of the *Asia-Pacific Young Women's Leadership Development Programme*, sexual and reproductive health and rights. The stereotype that *young/er* people are better informed and more freely speak about sexual and reproductive health and rights, is particularly interesting in the context that two of the *old/er* women who was participating in the meeting as a General Secretary or cite sexual and reproductive health and rights and there concern about the lack of information and access to services that *young/er* women have as a motivating factor in their participation in the YWCA

I have seen as a doctor what happens to young girls when they have got pregnant and the family and the village try to chase her out of the community, and I feel we have to do something about that, and that has been my passion that we should do something for these girls, and when I got involved in the YWCA I found a way to do that.

Old/er Woman – Example 1 My Leadership Journey

I had realized and become concerned that teenage girls have limited knowledge about sexual and reproductive health issues, lack the ability to make independent decisions about their health and often do not have access to health care that meets their specific needs. For many girls in developing country... the mere onset of puberty ... marks a time of heightened vulnerability to ... child marriage, early pregnancy, HIV, sexual exploitation, coercion and violence.... Educating adolescent girls

about their human rights and sexual reproductive health as well as HIV are the core of my work.

Older Woman – Example 2 My Leadership Journey

Another area where stereotypes of the skills of *old/er* and *young/er* women arose was in regard to technology, as illustrated by the following quote:

Sharing ideas and technologies from younger generation to older generation and then vice-versa. Because younger generation are maybe technological fast, but older people are slower.

Old/er Woman – Speaker 9 World Council World Café 1

The following quote presents a slightly different formulation of exchange based in stereotypes. It presents *old/er* women as having experience but perhaps being stuck in the way things have been, while *young/er* women bring new ideas and energy to the organisation:

I think for me it is also important because this thing will always exist. We'll always have old people and we'll always have young people and it will always be important to, for me it's something that should help us keep a balance between old people and young people, because we just spoke that there are some organisations that have just old people, and for me in our we have more young people, and we don't have enough old people to share their experience, so it's always about respect and about balance, so that's not about old people or about young people, it should be about balance. Just to have the opportunity to share experience,

young people give their energy, old people give their experience. It's like a circle.

Young/er Woman – Speaker 20 Stuttgart World Café 1

Although the speaker in the preceding quote has used the word “balanced” in their quote for the purposes of coding this quote was not included as an articulation of a *balanced* understanding of *intergenerational-shared leadership* because while it envisions an exchange between *old/er* and *young/er* women, that exchange is based in stereotypes.

The two following quotes, one from a *young/er* woman and one from an *old/er* woman both essentially make the same stereotypical arguments that *young/er* people have ideas, energy and enthusiasm, but lack practical experience, whereas *old/er* women have practical experience but lack new ideas and energy.

For me *intergenerational-shared* leadership means that this word shared, it means exchange of experience - because young people have a lot of enthusiasm and ideas, but they lack how to do it, and see there a real example of older leaders, who have a lot of experience, but maybe they don't have new ideas because they are already experienced, and maybe they didn't always have a lot of energy. So shared means it is both way shared - so they share experience, and young people share their energy. So, it's a kind of exchange.

Young/er woman - Speaker 5 Stuttgart World Café 5

Intergenerational leadership is important because the older generation have more experience and they can pass it onto the younger generation, and the younger generation they have more skills now, because the world have advance in IT and other areas, and so you can complement each other.

Old/er woman – Speaker 12 Yangon World Café 6

In the *bi-directional* understanding of *intergenerational-shared leadership* we see echoes of *Frame 2: value difference* from the CGO/Martin framework (Alvesson and Billing, 1997, Coleman and Rippin, 2000, Ely and Meyerson, 2000a, 2000b, Martin, 2003, Meyerson and Kolb, 2000). The value in *young/er women's* leadership is based on a stereotype of the skills and interests of *young/er women*, and an assumption that there is a marked difference between the skills and interests of *young/er* and *old/er women*.

4.1.3 *Balanced*

The distinction between the positions of *bi-directional* and *balanced* understandings of *intergenerational-shared leadership* is perhaps a fine one, but significant. Those descriptions placed in the category of *balanced* understandings move away from reliance on stereotypes of the differences between *old/er* women and *young/er* women, but rather simply state that both bring different experiences and expertise to the table, frequently refer to the idea of a back and forth between the generations, and idea that it is important to share learnings across the generations.

The following quotes, from a single conversation in the Stuttgart World Cafés indicates the fine line in between *bi-directional* and *balanced* understandings of *intergenerational-shared leadership*:

I think intergenerational-shared leadership is important, because you know a lot, but some people know other things and so you can talk about it together, and so there is more sight, and different sight on it.

Old/er Woman – Speaker 6 Stuttgart World Café 6

I would like to echo what you just said, definitely I agree that it's important, because there needs to be this recognition of what has been happening in the past and there needs to be learning from best practice, and past mistakes, and also feed off the vision of the newer generation. A combination of learning from past mistakes, and this is kind of why you do evaluation - in my eyes.

Young/er Woman – Speaker 7 Stuttgart World Café 6

The first quote, from the *old/er* woman, has been categorised as *balanced* understanding of *intergenerational-shared leadership* – the argument in essence is that two heads are better than one. However, the second comment, while starting with the assertion that the speaker agrees with the previous statement, is assessed as being quite different, and it should be categorised as a *bi-directional* understanding of *intergenerational-shared leadership*, because it draws on the stereotype of *old/er* women as experienced, and *young/er* women as inexperienced.

More direct formulations of the *balanced* understanding of *intergenerational-shared leadership* are presented in the next two quotes, one from a young/er woman and one from an *old/er* woman. Both steer clear of drawing on stereotypes to express what might be shared, but clearly express the idea that the generations can and should learn from each other. The second even goes as far as to contradict the idea that *young/er* women lack experience:

We spoke about principals - being authentic, collaborative, having a voice of equal right, and equal weight across. Of learning from each other, younger women can learn from older women, older women can learn from younger women, so it's that back and forwards, it's a continuum.

Young/er Woman – Speaker 4 World Council World Café 2

Thinking about shared - the two generations we normally have are the young and the old. People normally feel it is the old ones who have experiences, but the young ones have experiences, and by sharing each other's experiences, broadening minds, then there is growth.

Old/er Woman – Speaker 3 World Council World Café 2

Another place where it would seem a *balanced* understanding of *intergenerational-shared leadership* was demonstrated is in the letters that were written by the *young/er* and *old/er* women at the Yangon meeting to each other.

The idea of writing a letter from the *young/er* women to the *old/er* women had arisen at another programme event just prior to the Yangon meeting. The researcher was not at that meeting, but another member of the *core group* was and as she reports, the *young/er* women had been expressing both some frustration at the speed of progress in their home associations, and some trepidation at the idea of working directly with Presidents and General Secretaries from the region (Yangon Field notes). So, the suggestion was made to prepare a letter from one generation to the next, and to seek a response. The letter from the *young/er* women is found at Appendix D, and the letter from the *old/er* women is found at Appendix E.

The *young/er* women's letter speaks strongly to the idea that hierarchies of age should be rejected:

You would agree, that your identity, as ours is not defined by your age alone... while working together we would like you to go beyond our age profiles and look at the what we have to contribute... Only when we look beyond hierarches of age will we be able to enjoy a fruitful partnership where we can achieve much more than what we could imagine to achieve unconnectedly...

Which is reciprocated by the *old/er* women's letter which says:

We commit to learning from you and learning with you. Our movement needs the wisdom and perspective of women of all ages...We need to

learn to work together, valuing our strengths and diversity to achieve our common struggle...

The *balanced* understanding of *intergenerational-shared leadership* in stepping away from the stereotypes of the *bi-directional* understanding appears to straddle two of the CGO/Martin frames (Alvesson and Billing, 1997, Coleman and Rippin, 2000, Ely and Meyerson, 2000a, 2000b, Martin, 2003, Meyerson and Kolb, 2000), *Frame 3: create equal opportunity* and *Frame 4: a non-traditional approach to gender*. Noting that as outlined in the discussion on the organisational context for this research that the World YWCA has introduced a quota for young women's representation, a measure that could be understood as affirmative action (World YWCA, 2015a). Although it is interesting to note that other than in the *European YWCA's Shared Intergenerational Transformative Check-list* (see appendix G) the question of other changes to organisational structures is not pursued, and even in the *Checklist* it is only a passing mention.

4.1.4 Fluid

Unlike the understandings of *intergenerational-shared leadership* presented above, this fourth position does not surface repeatedly in the World Café discussions, although it is present in those conversations. This understanding is described as *fluid* because it would seem to recognise that the balance of expertise and skills might flow between participants depending on circumstances and identifies a necessary flexibility of practice in order to deliver *intergenerational-shared leadership*.

In the World Café discussions, the *fluid* understanding of *intergenerational-shared leadership* can be seen in the following quotes:

I like the idea that intergenerational leadership means that it might go backwards and forwards not just in one direction. The idea for me is that intergenerational leadership is a partnership, and that we learn from each other and that we learn together, and that it's not necessarily about, I don't think there is necessarily a clear agreement between the idea that either older women or young women are either more or less knowledgeable based on their age. I think at different times different people different age groups will know different things, and that intergenerational leadership is about that flowing backwards and forwards.

Old/er Woman – Speaker 4 Yangon World Café 5

I think it [*intergenerational-shared leadership*] is very important because it not only acknowledges the knowledge of one generation, but knowledge and experience of different generations, it helps the organisation to grow. The older generation they guide the younger generation, and also the younger generation educate the older generation. Its teamwork, it's a relay race, passing on the stick from one generation to another

Young/er Woman – Speaker 30 Yangon World Café 2

This latter description seems to combine elements of the three previous understandings. The initial phrase is *balanced* “knowledge and experience of different generations”, then moves to be a *bi-directional* understanding “the older generation they guide the younger generation, and also the younger generation educated the older generation”, to concluding with a somewhat *uni-directional* understanding “it's a relay race, passing on the stick from one generation to another”. However, it also could be understood as indicating the fluidity of *intergenerational-shared leadership*, different understandings are used at different times, as the needs of the situation and the positions of the participants change.

This *fluid* understanding of *intergenerational-shared leadership* echoed discussions that had happened between members of the *core group* following the Yangon meeting. As the conversation happened as the researchers walked from a member's house to get into their car for a ride to the airport, it wasn't a session that was recorded, as the recording equipment was packed away. This means no transcript of this conversation is available, however, field notes were written as soon as possible after getting out of the car. The discussion reflected on the practice of intergenerational co-facilitation for sessions at the Yangon meeting, in addition to others. One of the *old/er* women in the *core group* reflected that her *young/er* co-facilitator had expressed a clear preference not to present the technical material for the session, but instead had preferred to work the projector and run the group energiser. The *old/er* facilitator was expressing concern as to whether this circumstance meant that she had reinforced

stereotypes around age and technical expertise. As the conversation within the group developed the idea emerged that in a process of intergenerational co-facilitation it was important to for the co-facilitators to meet each other where they were, and to then work together to strengthen each other's skills. It was noted that at the Yangon meeting, that for a number of the *young/er* women who co-facilitated sessions this would have been their first time at an international gathering, and many would be working in a language that wasn't their mother tongue – so that in the first instance presenting any element to that audience in that place might be a big step, but that we would hope overtime the less experienced facilitator would play a larger role.

A fluid understanding of intergenerational-shared leadership may involve practices that on the surface would seem to indicate either a *uni-directional* or *bi-directional* understanding but is underpinned by a different set of beliefs. It steps away from the stereotypes inherent in the *uni-directional* and *bi-directional* understandings, and instead looks towards a position where knowledge and skills are not understood as a function of age, but may be present or absent in any woman regardless of age, and that as leadership development takes place what starts as teaching from one women to another, may progress to sharing the work, to the more experienced practitioner stepping back to support the emerging practitioner.

As a fluid understanding of intergenerational-shared leadership may call on *uni-directional*, or *bi-directional* understandings it echoes the idea that *Frame 4: a non-traditional approach to gender* does not seek to replace the approaches

found in the earlier frames of the CGO framework (Alvesson and Billing, 1997, Coleman and Rippin, 2000, Ely and Meyerson, 2000a, 2000b, Meyerson and Kolb, 2000). Although a *fluid* understanding of *intergenerational-shared leadership* envisions a different set of relationships and organisational practices between *young/er* and *old/er* women it is not clear how often it would go so far in its transformation so as to reach *Frame 5: create new organisational structures* or *Frame 6: transform gendered society*. Some YWCAs have adopted processes such as co-chairs so that the position can be jointly held by two women, most commonly pair an *old/er* and a *young/er* woman and it would not be clear without further study which understanding of *intergenerational-shared leadership* these pairs were taking. In addition the World YWCA has adopted an electoral framework that ensures young women hold more than 25% of the seats on world board, but as some of the previous quotes from *young/er* women have demonstrated just being on a board is not necessarily sufficient to enact a leader role, and that as will be discussed in the section considering *structures, mechanisms, and practices* some of these are used to block *young/er* women trying to act as leaders.

4.1.5 Testing the categories

Each of these understandings (*uni-directional, bi-directional, balanced, and fluid*) has been presented back to women of the YWCA on two occasions at a workshop at World Council attended by 30 women from 18 national associations, and as part of a presentation to members of the YWCA of Canberra attended by 13 women all resident in Canberra, Australia. On both

occasions participants in the groups agreed that they had seen those models and agreed that the models might offer a useful way to reflect on their own practices of *intergenerational-shared leadership*.

This section has provided four understandings of *intergenerational-shared leadership* drawn from the descriptions provided by women active within the YWCA. From the responses at the confirmation meetings, it was apparent that even just these empirical descriptors were of some use to participants in thinking and talking about *intergenerational-shared leadership*. Which is good, as far as it goes, but without a shared sense that building *intergenerational-shared leadership* is important, then it seems unlikely that more progress will be made, and that might be an explanation of the policy/practice gap. The next section considers participant's responses to that question – is *intergenerational-shared leadership* important to you.

4.1.6 Do participants think there is an issue?

Through the literature review in Chapter 2, a case was made that there is both a theoretical and practical issue in the lack of recognition of young women's leadership, and the under-representation of young women in recognised positions of leadership amongst leadership scholars. In Chapter 1, the gap between practice and policy within the YWCA was highlighted and the researcher acknowledged why this issue was of personal interest, but there is another perspective as to this issue is important, that of the participants in the work.

Question Two in the World Café process asked:

- Do you believe that *intergenerational-shared leadership* is really important? If so, why? If not, why not?

Across all of the recordings, no one says that they don't think *intergenerational-shared leadership* is really important, although some do make an argument for considering a broader set of diversity criteria including religion, culture, and class. Illustrated by this exchange:

... diversity is not only in old and young, but in different nationalities. And when you live in a different land, there are other things. So, where you are, which diversity [inaudible] I hope that in future that there can be more diversity.

Old/er Woman – Speaker 13 Stuttgart World Café 6

... race, ethnicity, and class

Young/er Woman – Speaker 14 Stuttgart World Café 6

And this comment:

... at the same time, I'd like to see a diversity, so that it's not one particular class, or one particular faith, or one particular [inaudible] because I think the movement has to really see that visually, and that will only really happen if we make it open, and then for me it is integration, rather than just intergenerational ...

Old/er Woman – Speaker 2 World Council World Café 2

It may well be that in the environment these conversations were held in that rejecting the ideal of *intergenerational-shared leadership* did not present itself as an acceptable answer. However, most respondents not only stated the opinion that *intergenerational-shared leadership* was important but backed it up with a reason. Although the reasons offered vary significantly.

Some respondents gave answers that were pragmatic seeing *intergenerational-shared leadership* as a form of succession planning:

For me yes, it is important for leadership succession, because if you don't have the young to share leadership now, and to share idea with each other, the future of the leadership may be a problem. In our country the youngest is 37, because in our country it is really a rat race, everyone is very busy with their career, and their study, and their families, and so they will not be joining. So, this is the problem we are experiencing, I doubt we will be able to meet the 25%, and so we worry about leadership succession. The average age of our current board is about 60, and very soon they will, you know, pass on. So now we are grooming someone who is 37, she is the youngest we can get, who is sufficiently committed. We've tried with other young ladies, but they are so busy they can't come.

Old/er Woman - Speaker 15 World Council World Café 1

... important because it needs to be there to future the whole movement and keep it going, and therefore the experienced leaders should make

special efforts to make and engage and provide space and opportunities for young woman leaders, and such partnerships need to be strengthened in the interest of keeping the movement going.

Old/er Woman – Speaker 13 Yangon World Café 5

I think it's particularly important the intergenerational-shared leadership when we are talking about the YWCA in particular because the movement is made up of different ages and in that sense I think it is important that the leadership is amongst the ages, like succession planning for the future, and you have to pass on that knowledge, so that when people leave you've left that institutional knowledge.

Young/er Woman – Speaker 8 Stuttgart World Café 3

This pragmatic expression of why *intergenerational-shared leadership* is important, is also shared by groups like the Charities Aid Foundation (2015) when they undertake work on young people's participation in the charity sector. It also echoes the human capital argument often made to support women in organizational leader positions.

For some the reason that *intergenerational-shared leadership* was personal and it might be argued adopted a more rights-based approach to the argument:

I think that's really important in terms of people feeling valued, in the sense that some people might feel that the focus is so much on young people and I don't feel valued, and then young people saying we don't have any power, and we don't have any space, and older people don't

listen to us, so that's why I think it's important to practice shared and intergenerational leadership to actually try and overcome some of these problems and try to work together, instead of like hierarchies.

Young/er Woman – Speaker 18 Stuttgart World Café 3

While other's re-state one of the broader arguments of this thesis, that young women should be recognised for the leader work they do today, not just spoken about as leaders of tomorrow:

The language that is sometimes used around young women, like future leaders, well actually I'm here now. And I understand how unconscious people are of using language that marginalises or can offend accidentally. But I understand it's not necessarily intended to offend, but it can be marginalising to talk about future generations of leaders, because it makes us sound like we're not already leaders.

Young/er Woman – Speaker 5 World Council World Café 1

While others saw it as an inherent part of the mission of the organisation and a way of strengthening the work of the organisation:

It's a very important factor because the name of the Young Women's Christian Association is to focus on intergenerational means that a new door opens to really integrate all ages.

Old/er Woman – Speaker 1 Stuttgart World Café 4

It's really important because together we can do more than as individual groups, because as you have all said experience and new ideas, and people bring different things, older people and younger people bring different things to a group, and we're all trying to achieve ultimately the same thing around women's rights, and women's empowerment, and we all have different things to offer, and I believe that diversity in a group can make it stronger, and make it work better. I know it is difficult at times, because of our different experiences, whether it is because we are from different generations, or backgrounds - family, culture, we have different ways of seeing things and doing things, but that is a strength as well as a difficulty because we can share with each other and learn new things.

Old/er Woman – Speaker 15 Yangon World Café 5

While some were worried that although progress had been made, the changes were not deep enough:

I think we keep talking about intergenerational it's being going on for decades, but for me to see today so many young women, for me the day is coming. And at the last council when they said 60% of young women were on the World Board. I remember this as a history because the resolution on young women goes back to 1983, then '87, then '91 and so on and so on, but today I think you can see numbers.

Old/er Woman – Speaker 2 World Council World Café 2

[I]n my YWCA, the national expect at least 25% of young women's participation and just for the sake of meeting that criteria they invite young women to come onto it but do they actually want them to take the leadership role I don't think so, they still want to feel important, they still feel their experience is more, that they have better ideas and they want to go how they used to go in the past twenty years, the tens years, the same way and they wanted that to go on, they are stagnant. They want young women to take part, but they don't want them to take up the leadership role. That's the problem we are facing right now.

Young/er Woman – Speaker 25 Yangon World Café 1

... now we have young people in our board ... I work with the YWCA, then I leave, and come back, and the same people are on the board. And then when we have the young people to join us, at the elections two years ago, three young women join the board, but they feel that the older do not accept or respect them. And then they are not as willing to share their ideas, they just listen the older talking and everything is unable change. And the last time they just ask one board to share about their experience about the mentor and mentee - and one of them says when I am a mentor I just go on the stage and give a speech, and mentee just hold my bag and follow me (laughter). I understand we have to work together, we have to share the ideas together, and we have to make solutions together.

Old/er Woman – Speaker 36 Yangon World Café 5

As described in Chapter 3 – Methodology and Methods I iteratively reviewed and coded the data I had as to what the term *intergenerational-shared leadership* meant, and from this analysis emerged the four understandings of *intergenerational-shared* leadership that have been presented in this chapter. The coding and analysis process also identified a number of second-order concepts and suggested a number of *mechanisms*. This process has been summarised in the following table, providing a selection of quotes, paired with their 2nd order concepts, and then the conceptual abstractions that in critical realist terms are *structures* and *mechanisms*.

First order concept	Second order concept	Points to (mechanisms)	Conceptual abstraction (structures)
<p>“The definition of intergenerational leadership is passing onto young women the experiences of the older women, when they have experience or leadership skills they pass them to the next generation, and the next generation, it’s an ongoing thing.”</p>	<p><i>Old/er</i> women pass on experiences to <i>young/er</i> women</p>	<p>A reliance on age-based stereotypes</p>	<p><i>Uni-directional</i> understanding</p>
<p>“... in my YWCA, the national expect at least 25% of young women’s participation and just for the sake of meeting that criteria they invite young women to come onto it, but do they actually want them to take the leadership role? I don’t think so, they still want to feel important, they still feel their experience is more, that they have better ideas and they want to go how they used to go in the past twenty years, the ten years, the same way and they wanted that to go on, they are stagnant. They want young women to take part, but they don’t want them to take up the leadership role. That’s the problem we are facing right now.”</p>	<p>Tick-a-box approach to compliance</p>	<p>A commitment to share leadership intergenerationally</p>	
<p>“Sometimes the older people they have the feeling that if the young enters that all their roles, all their importance will go. It’s not like that, let them also take the leadership role and let the young women take the leadership role. Let us all work together, that’s how it is supposed to be, but they don’t actually understand the concept of intergenerational leadership.”</p>	<p>Older women fear losing their place</p>	<p>Being willing to follow as well as to lead</p>	

First order concept	Second order concept	Points to (mechanisms)	Conceptual abstraction (structures)
<p>“For me intergenerational shared leadership means that this word shared, it means exchange of experience - because young people have “a lot of enthusiasm and ideas, but they lack how to do it, and see there a real example of older leaders, who have a lot of experience, but maybe they don't have new ideas because they are already experienced, and maybe they didn't always have a lot of energy. So shared means it is both way shared - so they share experience, and young people share their energy. So it's a kind of exchange.”</p>	<p>Both <i>young/er</i> and <i>old/er</i> women bring different things to the table</p>	<p>A reliance on age-based stereotypes</p>	<p><i>Bi-directional understanding</i></p>
<p>“I also think that it helps if we intergenerational-shared leadership to be always within the time. Because if you are since a long time in a group you don't have the same sight like new ones. I think it's very important to hear from new ones, because they have a new view of the organisation how the others see it who weren't inside. So, I think it is very important to be interacting with all these things, and I think intergenerational leadership helps a lot there.”</p>	<p>Fresh eyes</p>	<p>A commitment to share leadership intergenerationally</p>	
<p>“This intergenerational leadership we believe in getting more young people into our YWCAs, because when the older generation leave they have to take over.”</p>	<p>Succession – but not till then</p>	<p>Being willing to follow as well as to lead</p>	

First order concept	Second order concept	Points to (mechanisms)	Conceptual abstraction (structures)
<p>“We spoke about principals - being authentic, collaborative, having a voice of equal right, and equal weight across. Of learning from each other, younger women can learn from older women, older women can learn from younger women, so it's that back and forwards, it's a continuum.”</p>	<p>We all have something to teach & something to learn</p>	<p>A reliance on age-based stereotypes</p>	<p><i>Balanced</i> understanding</p>
<p>“Sometimes I used to think they don't actually understand the concept of intergenerational leadership because they are afraid that we will take over all the roles, but it's not like that, it's like walking side by side. Not one leading and one following, but walking side by side. So they don't understand the concept sometimes.”</p>	<p>Don't want to take over, want to walk side-by-side</p>	<p>A commitment to share leadership intergenerationally</p>	
<p>“I think they the biggest concern is giving them [<i>young/er</i> women] opportunities to make mistakes, it's the thing, I have to stop myself saying, don't do it like that, but to let them make their own mistakes, so they can learn. I've also made a lot of mistakes, and I will make a lot more. I think it is really important that we let others try to do things, like they want to do it, not to just always interrupt.”</p>	<p>Give space to learn from mistakes</p>	<p>Being willing to follow as well as to lead</p>	

First order concept	Second order concept	Points to (mechanisms)	Conceptual abstraction (structures)
<p>“I like the idea that intergenerational leadership means that it might go backwards and forwards not just in one direction. The idea for me is that intergenerational leadership is a partnership, and that we learn from each other and that we learn together, and that it's not necessarily about, I don't think there is necessarily a clear agreement between the idea that either older women or young women are either more or less knowledgeable based on their age. I think at different times different people different age groups will know different things, and that intergenerational leadership is about that flowing backwards and forwards.”</p>	<p>Knowledge transfer and leadership flows between the generations</p>	<p>A reliance on age-based stereotypes</p> <p>A commitment to share leadership intergenerationally</p> <p>Being willing to follow as well as to lead</p>	<p><i>Fluid understanding</i></p>
<p>“I think it [intergenerational-shared leadership] is very important because it not only acknowledges the knowledge of one generation, but knowledge and experience of different generations, it helps the organisation to grow. The older generation they guide the younger generation, and also the younger generation educate the older generation. Its teamwork, it's a relay race, passing on the stick from one generation to another.”</p>	<p>Knowledge transfer and leadership flows between the generations</p>	<p>A reliance on age-based stereotypes</p> <p>A commitment to share leadership intergenerationally</p> <p>Being willing to follow as well as to lead</p>	

Figure 4-1: Labelling structures & mechanisms of intergenerational-shared leadership

In summary the four understandings, or as they would be described in critical realist terms, *structures of intergenerational-shared leadership* emerged:

- a *uni-directional* understanding based on traditional understandings of the hierarchies of age between *young/er* and *old/er* women,
- a *bi-directional* understanding that recognises that *young/er* and *old/er* women may both have areas of expertise to contribute, but this understanding is based on stereotypes of youth and age,
- a *balanced* understanding that recognises that different women, have different leadership strengths and weaknesses not related to stereotypes of age, but the collective practice of leadership is strengthened in exchange, and
- a *fluid* understanding that moves beyond the dichotomies and stereotypes of *young/er* and *old/er* women and presents a more balanced understanding of how intergenerational-shared leadership might work.

Underpinned by three mechanisms: stereotyping; a commitment to share leadership intergenerationally; and a willingness to follow as well as lead.

However, in order to strengthen this analysis by application of critical realism's depth ontology we now need to consider whether we can push toward deeper understandings, by identifying the *mechanisms*, and *structures* that operate to replicate or challenge these descriptions

4.2 Exploring *mechanisms & practices*

The previous section presented four understandings or *structures* of *intergenerational-shared leadership*. In critical realist terms each of the understandings of *intergenerational-shared leadership* can be understood as a *social structure* as such each is a bundle of “casual mechanisms, rules, resources, relations, powers, positions and practices” (Fleetwood, 2005, p201). As such these *structures* do not require agents to have correctly or otherwise identified them, but they are replicated by activity. To further develop the analysis a process of retrodution (Danermark et al., 2002) was then used in order to identify three particular *mechanisms* which can operate to support or resist the practice of *intergenerational-shared leadership* – stereotyping, a commitment to share leadership intergenerationally, and a willingness to follow as well as lead, as well as some of the *practices* that are associated with each *mechanism* as it operates to support or resist *intergenerational-shared leadership*.

The following table (figure 4.2) summarises what was found in looking at the *mechanisms, structures and practices* of the different understandings of *intergenerational-shared leadership*. The *structures: uni-directional, bi-directional, balanced, and fluid* were discussed individual in the preceding section and summarised in a table (figure 4.1). In the previous figure the *mechanisms* associated with the different *structures* were foreshadowed. The following figure (figure 4.2) represents some of the information initially presented in figure 4.1 but restructured in order to focus on *mechanisms* as the

ordering factor and extends it in order to introduce discussion about *practices*.

Figure 4.2 is expanded on with a discussion about each of the *mechanisms*: a

reliance on age-based stereotypes, a commitment to share leadership

intergenerationally, and being willing to follow as well as lead in the rest of this

section.

Mechanisms	Structures	Practices
A reliance on age-based stereotypes	Uni-directional	Resists challenges to stereotypes, reinforces traditional hierarchies
	Bi-directional	Replicates stereotypes but establishes exchange
	Balanced	Challenges stereotypes, accepts age not a reliable marker of skill or knowledge
	Fluid	Draws from other practices in response to situational need, and points to new ways of working.
A commitment to share leadership intergenerationally	Uni-directional	Resists the idea that young women can lead today
	Bi-directional	Willing to share based on stereotypes of strengths and weaknesses
	Balanced	Willing to share based on the idea that everyone brings something
	Fluid	Adopts a fluid approach embracing various positions as appropriate
Being willing to follow as well as lead	Uni-directional	Resists call to follow
	Bi-directional	Willing to follow based on stereotypes of strengths and weaknesses
	Balanced	Willing to share based on the idea that everyone brings something
	Fluid	Adopts a fluid approach embracing various positions as appropriate

Figure 4-2: Understandings of *Intergenerational-shared leadership*

4.2.1 A reliance on age-based stereotypes

This section discusses the role that the *mechanism* of age-based stereotypes plays within each of the understandings of *intergenerational-shared leadership* and highlights four *practices*: resist, replicate, challenge and situational response. A summary drawn from figure 4.2 illustrates that the *mechanisms* operate differently in each understanding and understanding how the *mechanism* is operating helps distinguish between the different understandings.

Mechanisms	Structures	Practices
<i>A reliance on age-based stereotypes</i>	<i>Uni-directional</i>	Resists challenges to stereotypes, reinforces traditional hierarchies
	<i>Bi-directional</i>	Replicates stereotypes but establishes exchange
	<i>Balanced</i>	Challenges stereotypes, accepts age not a reliable marker of skill or knowledge
	<i>Fluid</i>	Draws from other practices in response to situational need, and points to new ways of working.

Figure 4-3: Operation of the mechanism a *reliance on age-based stereotypes* underpinning the four understandings of *intergenerational-shared leadership*

Age is the objective element in this triad of *mechanisms*, the others being: a *commitment to share leadership intergenerationally* and *being willing to follow as well as lead*. The YWCA sets a hard barrier, your 31st birthday as the end of your time as a *young woman*. However, while there is a chronological test, age is often the basis of stereotypes:

My concern might be that there are lots of stigmas about ages, from older people to young people, from younger people to older people, and we should let it go and then it might be a lot easier.

Young/er Woman Speaker 22 – Stuttgart World Café 2

A reliance on age-based stereotypes underpins the uni-directional and bi-directional understandings of intergenerational-shared leadership. In the uni-directional understanding of intergenerational-shared leadership old/er women have experience and expertise, and pass it onto young/er women, who lack expertise and experience. As can be seen in the following quotes:

What I want to say is that intergenerational shared leadership is all that we have opportunities and we aren't so experienced, if you're young you can't have 30 years of experience, but I think it's really great if you take opportunities and there is a chance that you make mistakes, and you know you don't have the right study, or you're not the best person, but you can do it and try it, and I think it important we give these opportunities.

Young/er Woman Speaker 8 – Stuttgart World Café 2

The definition of intergenerational leadership is passing onto young women the experiences of the older women, when they have experience or leadership skills they pass them to the next generation, and the next generation, it's an ongoing thing.

Old/er Woman – Speaker 6 Yangon World Café 1

We talk that the younger woman need to learn from the older people to know what is the guidance, otherwise we have to learn everything from the start, and we might make mistakes.

Young/er Woman – Speaker 10 World Council World Café 2

Participants recognise that there are different leadership norms in different countries and value the opportunity for international exchange:

In our country there is a specific model to be a leader, and when we get a chance to visit another country there is an opportunity to see how to be a leader, because we have a problem with leadership in our country.

Young/er Woman – Speaker 3 Stuttgart World Café 2

Age as a stereotype constructed by culture, also serves to reinforce the traditional hierarchies that underpin the *uni-directional* understanding of *intergenerational-shared leadership*. As a broad and sweeping generalisation within Islamic and Asian cultures there is an observed respect for older persons, and for women their status increases as they age, particularly when as older women they have authority over unwed daughters, and daughters in law (Wilson, 2000). Further, it has been noted that in a number of cultures *old/er* women are freed from many of the constraints of *young/er* women, and therefore are able to travel more freely, and it is more acceptable for them to participate in public life (Chaney, 1989). As might be expected the cultural expectations of *young/er* women's deferential behaviour to *old/er* women was

raised in the World Café discussions held in Asia, rather than those held in Europe:

In the Asian context the whole thing about respect becomes very important. That you can't participate fully, even in the places where, because the expectation in the Asian context is that the young person, even where you have authority, you have your place.

and she continues:

I think it depends when you're in a certain situation where there are very strong rules, there it is changing slowly. Back in my country there are spaces where it's changing, in my country a lot of my peers call their father's culture, it's typical of very institutionalised places, the government. In very institutionalised places the culture changes very slowly, the media perceptions is different, it's more a youth culture, but within institutions, within the family, those things change slower.

Young/er Woman – Speaker 46 Yangon World Café 1

To which an older woman in the group responds:

yeah I think there is definitely hierarchy in eastern cultures, but that varies from country to country too, but age, and then the family definitely, but it seems less, the cultural need to respect the older people seems not so strong

Old/er Woman – Speaker 47 Yangon World Café 1

In another round of conversation, the cultural norms on age are again noted:

sometimes it depends on the culture of the society, and Asian society is very much a hierarchical society and the elders, because of tradition, they want some respect.

Old/er Woman – Speaker 5 Yangon World Café 3

Further, if a national culture explicitly values age, then how do you begin to challenge that:

It has to be cross-cultural, when we say intergenerational leadership we should not be confined within our culture, there should be spaces for new ideas.

Old/er Woman – Speaker 3 Yangon World Café 3

And in a separate conversation:

Say there is now. I want to ask, do you want tea. I respect you enough to bring you tea. But I wonder if I am putting you in a difficult position, because you have been culturally bought up to go for the tea, for the older person, but I want to get you the tea. It's hard to write, but it's culture. But culture can be changed. Culture changes.

Old/er Woman – Speaker 24 Yangon World Café 3

To which another *old/er* woman at the same World Café table responds:

But if culture is creating inequality then we need to change it.

Old/er Woman – Speaker 25 Yangon World Café 3

In one of the other rounds of conversation a *young/er* women says:

Sometimes older women like to influence the younger women, and they want us to just think exactly like them, and they want us to think just exactly like them, they want our head to be full of their ideas, and they want us to just say yes. So, they are just trying to put us in the same mold. But not all. And if we very politely say no, due to culture it's a rude thing, and we don't have the right to question back, and it's due to the culture too.

Young/er Woman – Speaker 25 Yangon World Café 3

Sometimes maybe it's our culture, when we see, or when we understand that the senior groups instructions or ideas are really not going to work, we know it, because in this situation or in this generation people will not take this in a good way, or they will not be like it, or it's really backdated, but we couldn't say this they are senior, they are elder, it's not goes with our culture to say you are wrong, so this is sometimes, some critical things, or difficulties, to like work with the seniors, or elders.

Young/er Woman – Speaker 26 Yangon World Café 3

And a little later in the same conversation:

I hear the word culture all the time, but you know culture can change, culture does change. We can look historically and see that culture has moved. I can tell you this, a culture in the pacific islands, men never used to beat their wives, they didn't have a culture of domestic violence, they had a culture of respect, or working together, but then you bring in alcohol, you bring in unemployment, and culture changes. So culture can be changed. I think sometimes people use culture too much as something that cannot be changed.

Old/er woman – Speaker 35 Yangon World Café 3

The *young/er* women who were participating in the *Asia-Pacific Young Women's Leadership Development Programme* also noted the issue of hierarchies of age in drafting their letter from the *young/er* women to the *old/er* women (full text in Appendix D):

Only when we look beyond hierarchies of age will we be able to enjoy a fruitful partnership where we can achieve much more than what we could imagine to achieve unconnectedly.

The question of culture was also raised in the confirmation session run at World Council in Bangkok. The question asked was how culture fits into the understandings of *intergenerational-shared leadership* presented and the response the researcher gave was:

I think it comes in the fluid option. Because some of us come from cultures where we are very deferential to our elders, and some of us

come from cultures where we are not. And depending on where we are operating it may be important for us to be aware of that difference, and for us in the YWCA it is important for us to recognise that lots of what we do challenges culture. The idea that we say women are leaders, in many of our countries challenges culture, and so the idea that we say young woman are leaders, maybe not only challenge the idea of what men do, and what women do, but also challenges the idea of what older people do and what younger people do, and we've all signed on for the challenge of saying women can be leaders in our community, and so I guess we all need to sign onto for the challenge of saying that young people can be leaders in our community.

Researcher (*old/er* woman) – World Council Workshop

This study was not specifically designed to delve into questions of cultural influence on leadership development, although it is a gap that is recognised in the field (Collinson and Grint, 2005, Jackson and Parry, 2011, Stead and Elliott, 2009) and in terms of the work of the YWCA, is key. It is, however, interesting to note, as was noted during the confirmation workshop at World Council, that the question of culture in being an inhibitor to *young/er* women's leadership is raised within the organisation almost exclusively as a defence for slow progress on the question of *young/er* women's leadership, possibly, because as everyone within the organisation is a woman, the question of gender has been addressed, whereas because it is an intergenerational organisation cultural norms about youth and age are still at play in the organisation.

In summary, the role of age-based stereotypes within the *uni-directional* understanding of *intergenerational-shared leadership*, places the *old/er* woman as one who has knowledge and skills and assumes that she will pass them onto *young/er* women who are without knowledge and skills. Having looked at the *mechanism* of age-based stereotypes within the *uni-directional* understanding of *intergenerational shared leadership*, we will now consider how that *mechanism* operates within the *bi-directional* understanding of *intergenerational-shared leadership*.

The *bi-directional* understanding of *intergenerational-shared leadership* presents a different use of age-based stereotypes. In this formulation it is recognised that both *young/er* women and *old/er* women have particular strengths or areas of expertise, however these areas are predicated on stereotypes of *young/er* and *old/er* women. Two main formulations of this appear in the transcriptions. In the first *old/er* women have expertise but are tired, and stuck in old ways of working, while *young/er* women bring energy and enthusiasm:

For me intergenerational-shared leadership means that this word shared, it means exchange of experience - because young people have a lot of enthusiasm and ideas, but they lack how to do it, and see there a real example of older leaders, who have a lot of experience, but maybe they don't have new ideas because they are already experienced, and maybe they didn't always have a lot of energy. So shared means it is both way shared - so they share experience, and young people share their energy. So it's a kind of exchange.

Young/er woman – Speaker 5 Stuttgart World Café 5

In the second formulation, the recognition that both *young/er* and *old/er* women have areas of expertise is stronger, but it is still based on stereotypes, and this example brings up two – technology, and sexual and reproductive health and rights:

I think it's important, because the things we know are different. The older are the senior generation, they have many experiences, so we have to learn from the experiences, also our young women, we are good with the modern technology, also reproductive health we know about the modern techniques of contraception, condoms etc. The older generation has to learn from us. But we have to learn from them, in their time they have faced many difficulties like they don't have sanitary pad, or they don't talk about sex. Or if they want to talk about sex, they aren't allowed to. So we learn from them about their situation when they were young. They also learn from us. So, I think it is important that can find a solution, because two heads are better than one. If we talk more and incorporate more people so we can find more of the solutions for the problems.

Young/er Woman – Speaker 21 Yangon World Café 2

As has been previously mentioned the claim about *young/er* women feeling more able to talk about sexual and reproductive health and rights, is particularly interesting as it was also a topic that two of the

Mentors/Presidents/General Secretaries identified as being core to their interest in supporting *young/er* women's leadership (Yangon Field Notes).

As they have been defined in this work, the *balanced* and *fluid understandings of intergenerational-shared leadership*, do not work with age-based stereotypes. The *balanced understanding* comes from the position of acknowledging that different women may bring different strengths and areas of expertise to their leadership work, but that these are not predicated on age-based stereotypes:

We spoke about principals - being authentic, collaborative, having a voice of equal right, and equal weight across. Of learning from each other, younger women can learn from older women, older women can learn from younger women, so it's that back and forwards, it's a continuum.

Young/er Woman – Speaker 13 World Council World Café 2

Thinking about shared - the two generations we normally have are the young and the old. People normally feel it is the old ones who have experiences, but the young ones have experiences, and by sharing each other's experiences, broadening minds, then there is growth.

Old/er Woman – Speaker 3 World Council World Café 2

The *fluid* understanding of *intergenerational-shared leadership* takes a somewhat more complicated approach than that presented by the *balanced* understanding of *intergenerational-shared leadership*. These two understandings share the belief that age-based stereotypes are not reliable, but

the *fluid* understanding of *intergenerational-shared leadership* recognises that women who are new to leadership work may need opportunities to practice and develop, and that may mean that across the cycle of leadership development it maybe that a woman is at first a learner, then might share leadership work, before the more experienced practitioner steps back to follow the emerging leader:

I think it [intergenerational-shared leadership] is very important because it not only acknowledges the knowledge of one generation, but knowledge and experience of different generations, it helps the organisation to grow. The older generation they guide the younger generation, and also the younger generation educate the older generation. Its teamwork, it's a relay race, passing on the stick from one generation to another

Young/er Woman – Speaker 30 Yangon World Café 2

This section has looked at how the *mechanism* of a *reliance on age-based stereotypes* operates across the four understandings of *intergenerational-shared leadership*. The next section looks at another mechanism which has been identified a commitment to sharing leadership intergenerationally.

4.2.2 A commitment to sharing leadership intergenerationally

The second *mechanism* that is considered is that of a commitment to sharing leadership intergenerationally. For each of the understandings of *intergenerational shared leadership* a related *practice* to being asked to share

leadership intergenerationally is identified: resist; establish exchange, practice reciprocity, develop fluid understandings. A summary of the discussion is provided by figure 4.4 below.

<i>Mechanisms</i>	<i>Structures</i>	<i>Practices</i>
<i>A commitment to share leadership intergenerationally</i>	<i>Uni-directional</i>	Resists the idea that young women can lead today
	<i>Bi-directional</i>	Willing to share based on stereotypes of strengths and weaknesses
	<i>Balanced</i>	Willing to share based on the idea that everyone brings something
	<i>Fluid</i>	Adopts a fluid approach embracing various positions as appropriate

Figure 4-4: Operation of the mechanism a commitment to practicing shared leadership intergenerationally underpinning the four understandings of intergenerational-shared leadership

In the *uni-directional* understanding, *intergenerational-shared leadership* is resisted and contested. Building on our previous discussion of age-based stereotypes, if you come to discussions of *intergenerational-shared leadership* from a perspective of *old/er* women have the expertise and experience, and that *young/er* women need training and guidance, then it is understandable that you might not want to give way to women who you see as less qualified than you to provide leadership to the organisation:

When young people are there, they have ideas, and we call it repressive tolerance - we let them say their things, and we say yes we are very interested in what you are saying, but when she is off we say just forget about it, it can't be done. So, I think it is a question of taking seriously what the others say.

Old/er Woman – Speaker 6 Stuttgart World Café 3

Or from a young women's position:

... in my YWCA, the national expect at least 25% of young women's participation and just for the sake of meeting that criteria they invite young women to come onto it, but do they actually want them to take the leadership role? I don't think so, they still want to feel important, they still feel their experience is more, that they have better ideas and they want to go how they used to go in the past twenty years, the ten years, the same way and they wanted that to go on, they are stagnant. They want young women to take part, but they don't want them to take up the leadership role. That's the problem we are facing right now.

Young/er Woman – Speaker 41 Yangon World Café 1

While the *uni-directional* understanding of *intergenerational-shared leadership* simply resists sharing leadership intergenerationally, the *bi-directional* understanding of *intergenerational shared leadership* is predicated on the idea of exchange – either in terms of an exchange of strengths and talents emerging from age-based stereotypes, whether that is in succession planning, “young women are the leaders of the future”; or in that young women might offer some special insights into the needs of other young women, as though young women were a monolithic group:

This intergenerational leadership we believe in getting more young people into our YWCAs, because when the older generation leave they have to take over.

Old/er woman – Speaker 5 Yangon World Café 1

Or in a way more aligned to purpose, that young women bring special insights into the needs of young women, which you may recall was the reason given by the first World YWCA General Secretary (Reynolds, 1898, p63) for wanting to see more young women in leadership roles:

While one would advocate a majority of elder women on the executive committee or councils in large organisations, yet we would find ourselves less likely to become narrow were the very old ones of twenty years included there also. The young women of today will be more sympathetic and keen-sighted in her understanding of her sister's needs, than she who was the young woman of twenty years ago.

Or, to return to a more contemporary perspective:

I also think that it helps if we intergenerational-shared leadership to be always within the time. Because if you are since a long time in a group you don't have the same sight like new ones. I think it's very important to hear from new ones, because they have a new view of the organisation how the others see it who weren't inside. So, I think it is very important to be interacting with all these things, and I think intergenerational leadership helps a lot there.

While the *bi-directional* understanding of *intergenerational-shared leadership* speaks in terms of *young/er* women being developed as the leaders of the future, a *balanced* understanding of *intergenerational-shared leadership*, may also have an interest in succession planning but recognises *young/er* women for their leadership today, and sees the transition as *young/er* women becoming *old/er* women:

... for me yes, it [*intergenerational-shared leadership*] is important for leadership succession, because if you don't have the young to share leadership now, and to share ideas with each other, the future of the leadership may be a problem ...

Or more broadly, that *old/er* and *young/er* women have something to teach and share between and across groups:

I do think *intergenerational-shared leadership* is important because for one thing we live in a world with people of different ages, and we all come from different ages, and we have different ways of working and how to behave, as long as we are living in a world with all these different ages we should have intergenerational shared leadership. I also think we can learn from one another, like young from old and also old from young. And especially in the YWCA, it stands for young woman, I think the focus must be on young woman as well, to inspire them to become

leaders, it's not an age thing, it's not that because you're 60 you become a leader because you're a wise women, I think that focus is important.

Young/er Woman – Speaker 17 Stuttgart World Café 1

The *fluid* understanding of *intergenerational-shared leadership* neither relies on age-based stereotypes, nor expects that every woman has already had the opportunity to develop their leadership skills. This position is strongly connected to the purpose of the organisation: the idea that the work of developing young women's leadership specifically is at the heart of the mission, and theory of change of the organisation, and therefore the organisation should not only espouse the benefits of young women's leadership but demonstrate them.

For example, a *young/er* woman noted in the World Café discussion in Yangon:

I think in terms of - if we didn't look at intergenerational leadership, young women get excluded from decision-making, unless there is a deliberate effort to engage in intergenerational leadership

Young/er Woman – Speaker 26 Yangon World Café 4

Which was then echoed by an *old/er* woman as she reported from one discussion to the next:

One of the things that was said at my table that I think is really important, was that if we don't have a focus on *intergenerational-shared leadership* then often young women don't get a seat at the table. So

unless we are focused on doing it, young women get excluded. I thought this was an important point.

Old/er Woman – Speaker 31 Yangon World Café 2

Because in the end also, the Y is a youth movement. I think it's important to remember that. It's good to have diversity, but we need that focus on youth. Which I think is possible, even though we have non-youths within the movement.

Young/er Woman – Speaker 11 Stuttgart World Café 6

If we can't get it right within our governance structures, how can we go out and tell other individuals and other communities how to support young women.

Old/er Woman – Speaker 23 Canberra Workshop

This section has reviewed the four *practices*: resist; establish exchange, practice reciprocity, develop fluid understandings that underpin the *mechanism* commitment to share leadership intergenerationally. This was the second *mechanism* reviewed, the first being a *reliance on age-based stereotypes*, where the practices were resist, replicate, challenge, or a situational response. The next section reviews the third and final *mechanism* to be discussed – *being willing to follow as well as lead*, and the *practices* of resisting, stereotypical acceptance, challenging stereotypes, and situational response.

4.2.3 Being willing to follow as well as lead

Our final discussion of *mechanisms* looks at the idea of *being willing to follow as well as to lead*. This final *mechanism* potentially poses a more challenging question than the preceding *mechanisms* to women who are already established leaders within the organisation. The discussion to come is summarised in figure 4.5.

<i>Mechanisms</i>	<i>Structures</i>	<i>Practices</i>
<i>Being willing to follow as well as lead</i>	<i>Uni-directional</i>	Resists call to follow
	<i>Bi-directional</i>	Willing to follow based on stereotypes of strengths and weaknesses
	<i>Balanced</i>	Willing to share based on the idea that everyone brings something
	<i>Fluid</i>	Adopts a fluid approach embracing various positions as appropriate

Figure 4-5: Operation of the mechanism *being willing to follow as well as lead* underpinning the four understandings of *intergenerational-shared leadership*

The dominant language within the organisation is about leaders and leadership, rarely is the idea of being a follower or followership raised. This presents an interesting gap in the organisational discussion if as Day (2000) argues, leader development is an individual activity, but leadership development is a collective one, and if that can be extended to argument that leadership is a shared practice between leaders and followers. A tension illustrated in this exchange between two *young/er* women:

I was a little bit worried about shared leadership, because in a room with lots of leaders it's quite difficult to lead as well. If there are too many leaders, then it is going to be hard.

Young/er Woman – Speaker 25 Stuttgart World Café 1

It's always good to have many leaders, very many leaders.

Young/er Woman – Speaker 26 Stuttgart World Café 1

I mention that sometimes it's difficult for me, to have so many leaders together and to ask them to follow once more.

Young/er Woman – Speaker 25 Stuttgart World Café 1

Within the material that came out of the World Café discussions, a number of comments were made highlighting the resistance to young women's leadership being fully recognised and respected that is found within the *uni-directional* understanding of *intergenerational-shared leadership*, particularly in terms of asking *old/er* women to share or even give up power:

... I've experienced people not wanting to let go of power, they see it as power, so for example you're sitting on a board, but because you're young the older people on the board their opinion matters, things go in the way they want things to go, rather than it being equal.

Young/er Woman – Speaker 18 Stuttgart World Café 6

... it needs to be authentic, organisations may have lots of young women on the list, but when you look at the organisation and the culture, and the power really you just got women on a list, they don't have any power, they don't have any shared responsibility. It almost becomes a facade, it needs to be authentic, they need to have real responsibilities.

Old/er Woman – Speaker 13 World Council World Café 3

That national association has for many years had trouble, the old people have done great, great work and lots of responsibility even with personal finances and guarantees – but the hand over to the younger generation, giving over power, that's the problem.

Old/er Woman – Speaker 5 Stuttgart World Café 4

Sometimes it happens in my place, we have a lot of retired officers, so they still want to feel valued, they don't have a strong concept of intergenerational leadership, like they are scared the younger person will take away their values. It's not like that, they don't understand the concept, it's not about working together, they fear that they will be less valued in the organisation. Many of them, I didn't say all of them, just tell me the criteria for young person participate in the organisation, but not actually letting them take the decision-making role.

Young/er Woman – Speaker 36 Yangon World Café 3

From a *bi-directional* or *balanced* understanding of *intergenerational shared leadership* the argument is made that established leaders are not being asked to give up leadership but to share, or as this participant describes it “walking side by side”:

Sometimes I used to think they don't actually understand the concept of intergenerational leadership because they are afraid that we will take over all the roles, but it's not like that, it's like walking side by side. Not

one leading and one following, but walking side by side. So they don't understand the concept sometimes. Sometimes the older people they have the feeling that if the young enters, that all their roles, all their importance will go. It's not like that, let them also take the leadership role and let the young women take the leadership role. Let us all work together, that's how it is supposed to be, but they don't actually understand the concept of intergenerational leadership.

Young/er Woman – Speaker 32 Yangon World Café 1

However, if we come back to the first quote from this section, we see that there is some recognition that within the organisation it cannot be that everyone is a leader and no one is a follower:

I was a little bit worried about shared leadership, because in a room with lots of leaders it's quite difficult to lead as well. If there are too many leaders, then it is going to be hard.

Young/er Woman – Speaker 25 Stuttgart World Café 1

It's always good to have many leaders, very many leaders.

Young/er Woman – Speaker 26 Stuttgart World Café 1

I mention that sometimes it's difficult for me, to have so many leaders together and to ask them to follow once more.

Young/er Woman – Speaker 25 Stuttgart World Café 1

Which points towards the *fluid* understanding of *intergenerational-shared leadership*, highlighting the need for the same women to be able to move between leader and follower identities, in order to support the leadership ideals of the organisation.

One of the ideas that emerges as to why there is resistance from *old/er* women to sharing or even stepping back from organisational leader roles, is that is a fear of a loss of identity and space for those *old/er* women:

I think it [intergenerational-shared leadership] is also important because I think there needs to be an understanding that even though we are called the Young Women's Christian Association actually in my opinion a lot of our movement is older, actually. And I think that's really important in terms of people feeling valued, in the sense that some people might feel that the focus is so much on young people and I don't feel valued, and then young people saying we don't have any power, and we don't have any space, and older people don't listen to us, so that's why I think it's important to practice shared and intergenerational leadership to actually try and overcome some of these problems and try to work together, instead of like hierarchies.

Young/er Woman – Speaker 16 Stuttgart World Café 3

The methodology of the World Café allows participants to report views from one round of conversation to the other without attribution, and thus offers an opportunity to present personal views as belonging to a third person, if so

desired. However, another way of providing responses was also provided that was more anonymous, in that a set of comment cards were left out overnight, and people were invited to provide additional responses to the questions that had been discussed as part of the World Café, and one woman responded:

The older generation is afraid of losing their space in YWCA

Anonymous comment card

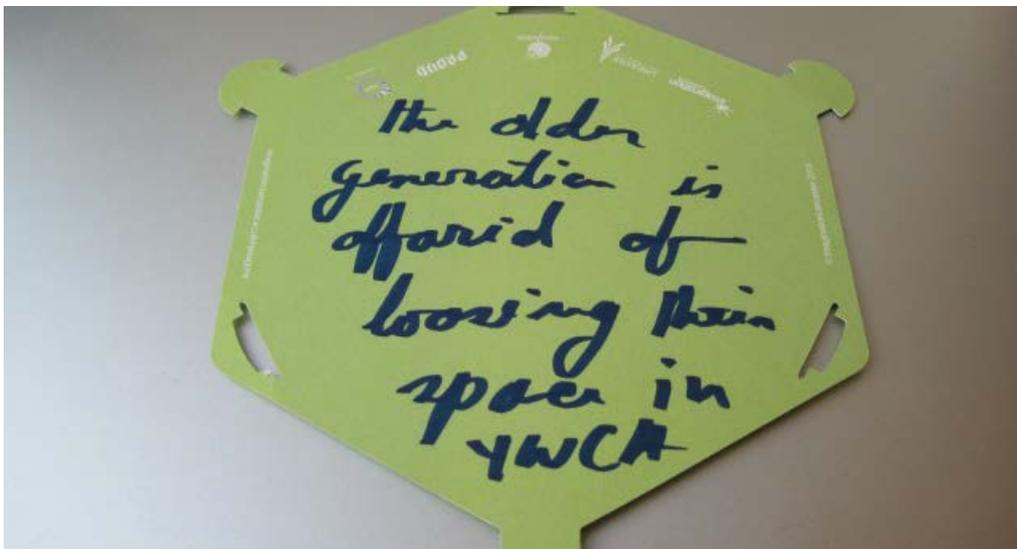


Figure 4-6: anonymous comment card from Yangon meeting

The idea is also articulated in the *Shared Leadership Statement* (full text in appendix F) agreed as the final conference declaration following the meeting in Yangon:

Some women fear that in sharing leadership they are giving up leadership and that their contribution to the organisation is not respected.

It also was noted amongst the World YWCA staff and volunteers working on documenting the mentoring model:

[A] tone of despair from older women who have given so much to the organisation but fear that they are going to be pushed out.

Skype call 14 August 2014

In addition to the idea that there is resistance from *old/er* women to the idea of sharing or giving up leader roles and power, there is also a suggestion that the models of how to practice *intergenerational-shared leadership* are not well developed, or readily accessible. Across the World Café discussions, the final question asked was, ‘what examples and suggestions can you share of *intergenerational-shared leadership* that has worked well?’ Perhaps worryingly, for an issue that sits at the heart of the organisation and its work, a common response was, something like this:

The question is very difficult

Old/er Woman – Speaker 34 Stuttgart World Café 6

Yes, examples ...

Young/er Woman – Speaker 35 Stuttgart World Café 6

The conversation was not quite so stilted in discussions in the Yangon World Café, which might be a reflection of the different contexts of the two discussions. In Stuttgart, the World Café discussion was held as part of a one-off *intergenerational-shared leadership* dialogue, whereas in Yangon the World

Café discussion was part of the third annual meeting in an ongoing programme of work that because of the role of mentoring in the project, had an inbuilt element of intergenerational work. However, the mentoring that was part of the programme was not mentioned in any of the Yangon World Cafés as an example of *intergenerational-shared leadership*.

This points to a fascinating challenge, if you have not seen good *intergenerational-shared leadership* practiced, then how do you develop practice yourself, and what could the organisation be doing to better document and share good practice. Many rounds of discussion did not make any concrete suggestions in response to this discussion question, returning instead to broad principles and process solutions:

my suggestion to respect elders and youngers, to accept their ideas, then we can work together.

Young/er Woman – Speaker 28 Yangon World Café 3

to be a change, if I can be a change, other people will be changed ... my suggestion to respect elders and youngers, to accept their ideas, then we can work together.

Young/er Woman – Speaker 29 Yangon World Café 3

I think we all need to learn not to be stagnant, because even in our board I see a lot of old people standing up and saying this is not what we used to do. We need to be open change, not we shouldn't do this, I'm not agreeing to do this because it isn't what we used to do ...

Young/er Woman – Speaker 36 Yangon World Café 3

Examples, when they were offered, were often small scale:

I work in an intergenerational team, one of the things that we do, when we have staff meetings we rotate the chair ... and then we rotate the note taker, and it just levels things. And it doesn't matter if you haven't chaired before, because someone will always help you. But it means it brings an equality that helps. It helps you practice that young women can chair, that older women can chair, and everyone can do it.

Old/er Woman – Speaker 30 Yangon World Café 3

However, a clear desire for models of *intergenerational-shared leadership* was expressed:

So, from my position we have in other country national and specific model of how to be leader, and when we have opportunity for exchange experience we can use a special opportunity in another country in another YWCA in your country to see young women's leadership. I can use this model in my country and I can learn from other young women how to be a leader, because we have a problem with leadership in our country and its our political nature and situation.

Young/er Woman – Speaker 3 Stuttgart World Café 2

Is there an intergenerational leadership outline, course, possibility to learn? [*young/er woman – is that a concern of yours?*] yes that growing

together and having this can be also more organise thing than just let in happen, there is interreligious dialogue opportunities, there is multicultural living together to learn, there are outlines, maybe there is somewhere something.

Old/er Woman – Speaker 25 Stuttgart World Café 5

Further, it is recognised that introducing *intergenerational-shared leadership* where it is not already practiced is difficult, but that committed women with the right support can make a difference:

And actually, our experience in my national YWCA, there are no young women to join on the board, and after 5 year I come back, because I left the YWCA for a while and then I come, and after training I start a Y teen group, and now we have three young women on the board, and they are quite active. And I learnt after more than 20 years that some of our board members are not active. But now we have young women to join us, and we have training, and we ask the board to share their skills and experience, and they are quite willing. And it's important, I agree with that.

Old/er Woman – Speaker 19 Yangon World Café 2

And then later in the conversation the same woman notes:

But this is an area that is important in my YWCA, they don't have the young to join, last year we had elections and we tried to push the young women and we formed the Yteen committee, but now it's just that they

don't have time for meetings the young. But, I have a wish for the movement that the young join

Old/er Woman – Speaker 28 Yangon World Café 2

This lack of models and tools was the driver of much of the work that took place at the intergenerational leadership dialogue in Stuttgart. One of the tools developed over that weekend is found in Appendix F – The European YWCA's Shared & Intergenerational Transformative Leadership Checklist. This tool was also presented by the European YWCAs to the World Council meeting in Bangkok in 2015, and has also been translated into Mandarin and used in training delivered for the YWCA of Taiwan in October 2016 (Dugdale, 2016a), and at the Pacific Feminist Forum in November 2016 (Dugdale, 2016b).

The questions that arose through identifying these structures, and particularly those of a lack of models, and a fear of loss of identity are returned to in the next chapter. Analysis of empirical material has brought us this far, but to go further we need to turn to the theory to see what insights it might offer back to practice.

4.3 Conclusion

This chapter has drawn on material collected in the field to identify four understandings of or in critical realist terms *structures of intergenerational-shared leadership* in answer to research question

1. How is *intergenerational-shared leadership* understood within the organisation?

These four *structures* are

- a *uni-directional* understanding based on traditional understandings of the hierarchies of age between *young/er* and *old/er* women,
- a *bi-directional* understanding that recognises that *young/er* and *old/er* women may both have areas of expertise to contribute, but this understanding is based on stereotypes of youth and age,
- a *balanced* understanding that recognises that different women, have different leadership strengths and weaknesses not related to stereotypes of age, but the collective practice of leadership is strengthened in exchange, and
- a *fluid* understanding that moves beyond the dichotomies and stereotypes of *young/er* and *old/er* women and presents a more balanced understanding of how *intergenerational-shared leadership* might work.

In doing so, the chapter has also highlighted the question of whether it was important to participants to practice *intergenerational-shared leadership*. Some responses indicated that *intergenerational-shared leadership* was important as a practice to ensure organisational sustainability, which would be one shared by many charitable organisations (Charities Aid Foundation, 2015) and maintains the idea that young people are the leaders of tomorrow. While other participants articulated an understanding of *intergenerational-shared leadership* as a core part of the theory of change of the organisation, and in doing so often took a more rights-based approach, shared with this thesis, that young women should be recognised as leaders of today, not just tomorrow.

The research has also identified a number of *mechanisms* that can both operate to support or hinder the practice of *intergenerational-shared leadership*:

- a *reliance on age-based stereotypes*,
- a *commitment to sharing leadership intergenerationally*, and
- *being willing to follow as well as lead*.

underpinning these *structures* and *mechanisms* are a collection of *practices* that are used by different women to support or resist the challenge that *intergenerational-shared leadership* offers to traditional understandings of leadership. Having explored how *intergenerational-shared leadership* is understood by the women who are asked to practice it, we now turn back to consideration of the theory of leader/ship development to see what insights may be gained by reflecting on practice in light of theory, and what contribution to theory may be developed by reflecting on practice.

As each of the discussions of the *structures of intergenerational-shared leadership* in this chapter has closed with a comparison to the CGO/Martin framework of approaches to women's leadership development. A number of strong correlations have been noted, as well as some places where the fit is perhaps not so tidy. The following chapter continues that work of asking, as per the research questions:

2. How do the literatures of women's leadership development, and critical leadership development illuminate what might be

supporting, or limiting the development of practices of
intergenerational-shared leadership?

In the discussion on *mechanisms* it was noted that the *practice of being willing to follow as well as lead* was particularly challenging within an organisational context which is focused on creating opportunities for women and young women to demonstrate and develop their work as leaders. The idea of followership as an active practice which might be adopted or resisted in order to support the emergence or recognition of young women leaders is one that also poses challenges to our current theories of leader/ship and followership and is one that will be continued in the next chapter in answer to research question

3. What theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the theory underpinning women's leadership development, and critical-emancipatory approaches to *leader/ship* development?

5 Reflecting on the data – learning from theory, building models

This chapter builds on the data presented in the previous chapter particularly the four *structures of intergenerational-shared leadership* that emerged and the three *mechanisms* that were identified. Through the process of abduction (Danermark et al., 2002) the findings of this project are considered against the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) to answer the final research question:

- 3 What theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the theory underpinning women's leadership development, and critical-emancipatory approaches to leader/ship development?

To do this, we return to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) to consider how the empirical findings of this study compared to the previously proposed frames, and to consider whether any additional frames might be suggested.

In the first section of this chapter each of the *mechanisms* identified in the previous chapter a *reliance on age-based stereotypes*, a *commitment to sharing leadership intergenerationally*, *being willing to follow as well as lead* is explored in light of the six frames of the CGO/Martin Framework (Ely and Meyerson,

2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000). This process of abduction provides a process

[t]o be able to understand something in a new way by observing and interpreting this something in a new conceptual framework (Danermark et al., 2002, p80).

The second section in the chapter proposes that the work presented in this thesis on young women's leadership development might point towards the addition of a seventh frame onto the CGO/Martin Framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000). The original CGO framework progressed from a focus on changing/"fixing" women to changing practice within organisations, the Martin additions call for changes to the gender regimes of organisations, and the gender structures society (Connell, 2009), but what remains unchallenged with the CGO/Martin framework, but is prominent in this work is the need to challenge and change the stereotypes of leaders and leadership, and the processes of leader/ship development.

5.1 Extending the CGO/Martin framework

One of the practices of critical realism is that of abduction, which Danermark et al. (2002, p80) describe as being a process:

[t]o interpret and recontextualise individual phenomena within a conceptual framework or set of ideas. To be able to understand

something in a new way by observing and interpreting this something in a new conceptual framework

Throughout this project the framework developed by researchers at the CGO (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) and built upon by Martin (2003) has been useful both as a theoretical tool and as a way to explain to participants how approaches to women's leadership development have evolved. As such the CGO/Martin framework has contributed to understanding the *structures* of *intergenerational-shared leadership* and to glimpse the *mechanisms* and *practices* underpinning it.

As has been previously discussed in Chapter 2 in the CGO framework, *Frame 1: fix the women*, *Frame 2: value difference*, and *Frame 3: create equal opportunity* looks back in history across the dominant practices of women in management work, while *Frame 4: a non-traditional approach to gender* represents the then understanding of the CGO researchers as the work that needed doing to achieve lasting change for women in organisations. Martin then extended the framework by two additional frames drawing from radical feminist and critical management perspectives, *Frame 5: creating new organizational structures*, and *Frame 6: transforming gendered society*, resulting in these six frames:

- *Frame 1: fix the women*,
- *Frame 2: value difference*,
- *Frame 3: create equal opportunity*, and
- *Frame 4: a non-traditional approach to gender*,

- *Frame 5: creating new organizational structures, and*
- *Frame 6: transforming gendered society.*

If we then map those six frames against the *structures of intergenerational-shared leadership* previously identified *and the mechanisms* that support or hinder the operation of the *structures*, it is possible to see where the CGO/Martin framework is “practically adequate” (Sayer, 2010, p69) and where gaps appear. A process we will now undertake considering each of the *mechanisms* in turn.

5.1.1 A reliance on age-based stereotypes

In the first instance, if we reflect on the role of stereotypes in the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000), swapping gender for age, we see that similar *practices* are highlighted through the CGO/Martin framework as were highlighted through considering the *structures of intergenerational-shared leadership*.

Structures of intergenerational-shared leadership	Mechanism	Practices	Framework of Women & Leadership
<i>Uni-directional</i>	<i>A reliance on age-based stereotypes</i>	Recreates traditional hierarchies	<i>Frame 1: fix the women</i>
<i>Bi-directional</i>		Replicates stereotypes	<i>Frame 2: value difference</i>
<i>Balanced</i>		Challenges stereotypes & establishes reciprocal learning	<i>Frame 3: create equal opportunity</i> <i>Frame 4: a non-traditional approach to gender</i>
<i>Fluid</i>		Draws from other practices in response to situational need, and points to new ways of working.	<i>Frame 4: a non-traditional approach to gender</i> <i>Frame 5: create new organisational structures</i> <i>Frame 6: transform gendered society</i>

Figure 5-1: Considering the role of stereotypes in the CGO/Martin framework

Frame 1: fix the women relied heavily on gender-based stereotypes both in terms of how men and women behaved, and also in terms of the automatic gendering of leaders as male. In terms of the understandings of *intergenerational-shared leadership* this then maps to a *uni-directional* understanding, with the hierarchy based on gender, rather than age.

Looking in the other direction, *Frame 1: fix the women* highlights the need to provide opportunities for leader development for people who may not have had previous opportunities to develop their practice. Although the work on *intergenerational-shared leadership* would argue strongly that leader/ship development opportunities should be available to both *old/er* and *young/er*

people, as age should not be used as a proxy for developed practice and we need to be engaging everyone in the organisation to consider what role they might play as active and critical followers.

Frame 2: value difference can be seen as replicating gender-based stereotypes, by arguing for the value of women in leadership based on stereotypical traits. Like the *bi-directional* understanding to *intergenerational-shared leadership*, the practice around this frame lead to women being placed in functional areas aligned to their supposed strengths as identified by gender-based stereotypes. Although the gender-based stereotypes of different leadership styles have thoroughly criticised, we do also see in the literature a push towards recognising and developing leadership styles not grounded in stereotypical constructions of masculinity, and, it could be argued, attempting to value some of the stereotypical constructions of femininity.

Looking from the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) to the identified *structures of intergenerational-shared leadership*, there is a question of how the differences between *old/er* and *young/er* women should be valued. Although it should be acknowledged that relying on stereotypes of *young/er* and *old/er* women is generally unhelpful, for an organisation whose purpose is to strengthen young women's leadership, then there is still a clear value placed on supporting young women to represent the organisation at high level meetings whether they are held on a national, regional, or global stage.

Frame 3: create equal opportunity and *Frame 4: a non-traditional approach to gender* have been placed together because they both represent ways to challenge stereotypes, although in quite different ways. *Frame 3's* challenge to stereotypes lies in formal policies, while *Frame 4's* lies in challenging and changing organisational culture. Both speak to the idea of developing a *balanced* understanding and highlight the need for change to both formal and informal organisational structures. As an organisation, the YWCA goes one step further than equal opportunity, by establishing quotas for young women in various settings, and by highlighting young women's voices and work in high level meetings. However, this does not mean that the YWCA has systematically addressed all the formal barriers to young women taking on leadership work in the organisation. *Frame 4: a non-traditional approach to gender*, along with *Frame 5: create new organisational structures*, and *Frame 6: transform gendered society* have also been placed alongside the *fluid* understanding of *intergenerational-shared leadership*, to recall that one of the arguments offered by the researchers from the CGO (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) as part of *Frame 4*, was that it was not to be seen as a successor to the previous three frames, but recognised the usefulness of elements of those frames and to build upon that work.

One way to understand the development of *intergenerational-shared leadership* would be to identify it as contributing to the building of new organisational structures, thus responding to Martin's (2003) call in *Frame 5: create new organisational structures*. One practice found within YWCAs where there are

concerted efforts to practice *intergenerational-shared leadership*, is to formally adopt a move towards sharing roles across an intergenerational pair. For example, the YWCA of Great Britain has intergenerational co-chairs, an *old/er* woman and a *young/er* one, and in this example, the *young/er* woman wanted to be the chair but didn't feel she had the experience or expertise to fulfil the role, and so asked a more experienced board member if they would share the role. The European YWCA's Checklist for working intergenerationally found at Appendix G, could also be seen as an attempt to build new organisational structures, although these are *structures* as critical realism would understand them, rather than was necessarily Martin's (2003) intent.

Frame 6: transform gendered society presents an interesting challenge in matching it to the work on *intergenerational-shared leadership*. At the moment, the *intergenerational-shared leadership* model is focused on work undertaken within the organisation, although it does have external manifestations each time a young women is sent by the World YWCA not at a youth event, but at a women's event in an external forum. However, Martin's (2003) final framework reminds us that the reason for undertaking work to strengthen young women's leadership within the YWCA is to strengthen young women's leadership in civic society more broadly. Although it was not the focus of this work, Martin's (2003) *Frame 6*, does point to what might be future work both as empirical research, and as a practice direction for the YWCA. An idea returned to in Chapter 6.

5.1.2 Commitment to sharing leadership intergenerationally

The second of the *mechanisms* identified was a commitment to sharing leadership intergenerationally.

<i>Structures of intergeneration-shared leadership</i>	<i>Mechanism</i>	<i>Practices</i>	Framework of Women & Leadership
<i>Uni-directional</i>	<i>Commitment to share leadership across difference</i>	Seeks to maintain normative standards	<i>Frame 1: fix the women</i>
<i>Bi-directional</i>		Seeks to create separate spheres	<i>Frame 2: value difference</i>
<i>Balanced</i>		Seeks to remove organisational and structural barriers	<i>Frame 3: create equal opportunity</i> <i>Frame 4: a non-traditional approach to gender</i>
<i>Fluid</i>		Draws from other structures in response to situational need and seeks to create new ways of working	<i>Frame 4: a non-traditional approach to gender</i> <i>Frame 5: create new organisational structures</i> <i>Frame 6: transform gendered society</i>

Figure 5-2: Considering commitment to share leadership against CGO/Martin framework

If we again seek to apply that back to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) by removing the age specific component and replacing with a more generic term of difference we can see that the *uni-directional* understanding resists the ideals of sharing leadership across difference, and as was emphasised in *Frame 1: fix the women* the response is to maintain

normative standards. In *Frame 1: fix the women* this was encapsulated in the idea of training women to act more like the stereotypical male leaders that already dominated the field. In order to see more women recognised as leaders, they had to work to erase their difference and to act in less stereotypically feminine ways. In the *uni-directional* understanding this is seen as a resistance to changing the hierarchy, and by creating a *structure of intergenerational-shared leadership* that still asks for *young/er* women to wait until they are *old/er* to exercise leadership.

Similarly, the *bi-directional* understanding resists the ideals of sharing leadership by, as was encapsulated in *Frame 2: value difference*, establishing separate spheres where leadership is recognised. By separating areas of expertise, it is possible for the original dominant group to maintain their sphere of influence. For example, the stereotype of women being better with soft skills and the downgrading of functions like human resource management in favour of areas still more likely to be seen as male preserves such as finance and budget portfolios.

The *balanced* understanding is again paired with both *Frame 3: create equal opportunity* and *Frame 4: a non-traditional approach to gender* as it presents an approach to sharing leadership that seeks to address formal and informal barriers to stepping away from the traditional hierarchies. Finally, the *fluid* understanding again pairs with *Frame 4: a non-traditional approach to gender*, *Frame 5: create new organisational structures* and *Frame 6: transform gendered society* for its willingness to draw from the strategies of each of the other

structures of intergenerational-shared leadership in order to promote leadership development and to seek broader change in organisational structures and society more broadly. Although, as is acknowledged in the considerations of *reliance on age-based stereotypes as a mechanism*, more work is needed to explore how practices developed within an organisation might be contributing to broader societal change.

5.1.3 Being willing to follow as well as lead

The final *mechanism* identified through consideration of the *structures of intergenerational-shared leadership* does not map as neatly onto the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) as a *reliance on age-based stereotypes* or *commitment to sharing leadership* did. In some ways this is to be expected, because the *mechanisms* which were able to be mapped seek to address barriers based on aspects of identity. However, the final *mechanism* – *a willingness to follow as well as lead* – points to a transformation of leadership practice. An idea that we cannot forever just add more and more leaders, but that in order to see more women (under the CGO/Martin framework), or more young women (in this work) recognised as leaders, then perhaps fewer men, or *old/er* women will be recognised. Which may in turn point to a necessary extension of the CGO/Martin framework.

As the table below highlights in applying the *mechanisms* of a *reliance on age-based stereotypes* and *commitment to share leadership* to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000,

Martin, 2003, Meyerson and Kolb, 2000), age was quite easily exchanged gender as the basis for exclusion and stereotyping. This was possible as the fieldwork was conducted within the extreme case (Danermark et al., 2002, p100) of a women’s organisation, so gender is largely removed as a barrier to leadership, allowing age to emerge more clearly in the empirical work.

Frame	Women’s Leadership Framework (CGO/Martin)	Young Women’s Leadership Framework
1	<i>Fix the women</i>	Create opportunities for young women to demonstrate & develop their leadership
2	<i>Value difference</i>	Value young people’s perspectives
3	<i>Create equal opportunity</i>	Address formal organisational barriers excluding young women
4	<i>A non-traditional approach to gender</i>	Address internal cultural barriers to young women’s recognition as leaders

5	<i>Create new organisational structures</i>	Create opportunities for young women to lead
6	<i>Transform gendered society</i>	Challenge society’s stereotypes of youth

Proposed addition:

7	<i>Transform leader/ship development</i>	Recognise the role of established leaders in supporting the emergence of new leaders by being willing to share leadership, and to step back and follow
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Figure 5-3: Extending the CGO/Martin framework

Thus the translation between the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) and the first step of young women’s leadership framework shows little progression, other than in *Frame 1* where the somewhat pejorative *fix the*

women becomes a recognition that not only emerging leaders need development opportunities, but that follower development is also an important project when trying to build a culture of *critical and emancipatory followership* that has a deliberate intent to support the emergence of non-traditional leaders.

While the original frames from the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) translate to consider age as the aspect of identity on which exclusion is based, the current frames largely do not encompass the two other underpinning *mechanisms* that were identified through this research: a *commitment to share leadership*, and *being willing to follow as well as lead*. To address this gap a *Frame 7* is suggested, *transform leader/ship and leader/ship development* and will be discussed further in the following section.

5.2 *Frame 7: transform leader/ship and leader/ship development*

Frame 7: transform leader/ship and leader/ship development calls on scholars, practitioners and organisations to not only create opportunities for non-traditional leaders to demonstrate and develop their leadership, but for those who hold leader positions within the organisation to recognise their obligation to both share leader work, and to be willing to contribute to organisational leader/ship by being willing to follow emerging non-traditional leaders. Key to this fundamental shift in the understanding of how to strengthen young women's leadership has been the move to actively engage women who have a

combination of power and experience within the organisation as “champions of young women’s leadership”. This idea arose in the course of the *Asia-Pacific Young Women’s Leadership Development Programme* and has been followed through the project.

The first two regional gatherings Yangon and Bangkok only included the young women and their mentors, for the third a decision was made to include a number of Presidents and General Secretaries in the meeting as well. This decision was made on the basis of a growing awareness of the need to ensure board-level support for the programme. The outcome of this realisation was the recognition that the programme needed to do more than deliver technical training to young women, it needed to engage those women who hold power in their YWCAs and gain their support in ensuring that barriers to young women’s participation were eliminated and that young women’s leadership in the YWCA would be recognised and respected:

The inclusion of Presidents and General Secretaries in the Yangon meeting was felt to have been very helpful in progressing the work with the intergenerational committee. Because key people had been at the training, they had seen that it was hard work, and realised the potential of working inter-generationally. There is now work being done to hold an intergenerational meeting for this national association with the aim of building relationships to further support intergenerational work.

Summary of call with Young Women’s Co-ordinator 29 July 2014

This was a process that had begun in Bangkok when in response to the young women being referred to as young women champions, the mentors decided to call themselves champions of young women's leadership. The idea that was being seeded was that, not only should these women consider themselves "champions" for the *young woman* they were mentoring, but in terms of young women's leadership in their YWCA more broadly. Including a small group of General Secretaries and Presidents in the Yangon meeting engaged a group of women who already held positions of organisational leadership and asked them to think about what their responsibilities were to facilitate meaningful participation for young women and demonstrate a commitment to sharing leadership intergenerationally. This idea was picked up and included in the documentation of the *Asia/Pacific Mentoring Model* (found at appendix H):

Often, we talk of young women's leadership development as being something that is just about young women. However, one of the learnings from the Asia/Pacific Young Women's Leadership program has been to recognise the vital work of Champions of Young Women's Leadership. As we have developed it, the idea of Champions of Young Women's Leadership is a way of recognising the many women within the YWCA, who regardless of age, demonstrate a deep commitment to sharing leadership across the generations, and working to ensure that our Young Women Champions have the space they need to demonstrate and develop their leadership and that this work is supported, recognised, and respected.

Leader/ship as a practice that involves both leaders and followers can and should be developed and practiced as an emancipatory activity i.e. one that “promote[s] changes that increase the power of disadvantaged groups, communities, or interests” (Chetkovich and Kunreuther, 2004). It might be argued that this type of leadership is only appropriate within social movement organisations, but recall that Zald and Berger (1978) wrote many years ago about the work of social movements in organisations, and that increasingly for-profit organisations are under-scrutiny for more than just their bottom line performance. Commonly the position in critical leadership studies is to look at what is wrong with leadership practice (Collinson, 2011), but there is also a need for critical leadership scholars to look “beyond bad practice” (Western, 2008, p21) and to begin to articulate what a critical practice of leadership might look like. Recall Ganz’s definition drawn from his history of work in unions and the civil rights movement “leadership is accepting responsibility to create conditions that enable others to achieve shared purpose in the face of uncertainty” (2010, p527) this is a formulation of leadership which contributes to the realisation of social change and social justice through building power in communities and developing non-traditional leaders.

A critical practice of leader/ship would accord a full role to followers. Against the dominant norms of leadership, it recognises that followers have powers and asks them to recognise those whose leadership has historically and structurally been at best overlooked, and at worst refused. This explicit request then

becomes the grounding for a shift in practice. Across the fieldwork, the request for practical advice on how to achieve *intergenerational-shared leadership* repeats:

... having a leadership training for young women for power to change, and leadership role, and everything is good, I'm not saying it is bad, but at the same time I think we should also have a training for older members [another young woman - yes], so they will learn not to be stagnant, they will learn to be open to change. So, I think we need that kind of training.

Young/er Woman – Speaker 37 Yangon World Café 3

I was a little bit worried about shared leadership, because in a room with lots of leaders it's quite difficult to lead as well. If there are too many leaders, then it is going to be hard. [another young woman - It's always good to have many leaders, very many leaders] I mention that sometimes it's difficult for me, to have so many leaders together and to ask them to follow once more.

Young/er Woman – Speaker 22 Stuttgart World Café 1

Looking to the theory, we return first to critical realism's belief in the possibility of emancipatory change, as Sayer (2010, p96) explains:

[s]ocial structures do not endure automatically, they only do so where people reproduce them: but, in turn, people do not reproduce them automatically and rarely intentionally ... Although social structures are

difficult to transform, the execution of the actions necessary for their reproduction must be seen as skilled accomplishment requiring not only material but particular kinds of practical knowledge.

Further, noting Ackroyd's (2004, pp147-148) observation that while many recurring dyads (parent/child, wife/husband, or even leader/follower) are embedded in wider social structures, because reproduction of a dyadic relationship involves only two people, it can be changed by just one person acting differently.

Sinclair acknowledging the prior work of Collinson (2006) and Gronn (2002) observes that "followers are an important but often overlooked element of leadership identity work" (2011, p510). However, even within the small, but growing body of work within leadership studies on followership (Baker, 2007, Bligh, 2011, Collinson, 2006, Ford and Harding, 2018, Hollander, 1992, Kelley, 2008, Uhl-Bien et al., 2014), there is very little that considers the development work that might be done with followers to challenge who they are willing to follow. Instead, Harding (2015, p152) asks

... we also need to know what people think about the identity of 'the followers'. Is it one that is welcome and worked on, or is it one that is rejected because it says one person is superior and the other inferior? There are some hints that no one wants to be known as a follower (Jackson and Parry, 2011)

and Ford and Harding (2018, p21) in a paper questioning the lack of a critical perspective in follower/ship studies ends by suggesting that it might be “best to leave well alone” and that critical leadership scholars should focus on “the leadership industry’s continuing effects on managers that need our attention”. Acknowledging that advice, this thesis argues that there is another critical approach that can be taken to followership – one that recognises the power that followers, particularly in democratic organisations, have to challenge and change who is recognised for their leaders, and how leader work is done.

To build this argument this thesis builds on DuRue and Ashford’s (2010) work that leader identities are claimed and acknowledged in a relational practice of leadership. Then argues that one way to change whose leadership claims are recognised is to challenge followers to consciously look beyond the unwritten norms in their organisations and communities as to whose leadership is recognised, and instead make deliberate choices to recognise stereotypical leaders – in the case of this project, young women. Such a position challenges depiction of followers as powerless (Calás and Smircich, 1991, Gemmill and Oakley, 1992, Smircich and Morgan, 1982) or perhaps with power limited to resistance (Collinson, 2006), and instead makes the argument that followers might choose a more agentic approach (Archer, 2003, McNay, 2000), by actively choosing to recognise those who do not match the stereotypes of leaders as a deliberate act – calling on critical understandings of dominant leadership practices. However, it also needs to be acknowledged that in asking *old/er* women in the organisation to recognise the claims of leader identities by

young/er women in the organisation, will on many occasions also ask those *old/er* women to either share the space of their leadership work, or to step-back from claiming a leader identity, and instead adopt a follower identity.

This argument builds on the work identified by Baker (2007) as *active followership* but adopts a more critical perspective as to the agency of followers, in not just supporting the leaders they are given, but in taking an active role in selecting who those leaders are. To take that one step further, rather than as is found in most of the current *active followership* literature which sees movement between leader and follower roles as based on expertise within the work team (Burke, Fiore Salas 2003, Howell & Méndez 2008, Stech 2008), but asks an established leader to step back and follow a potentially less expert leader, in order to not only create the opportunity for both the recognition of a new leader and for their development. While this behaviour might seem nonsensical in terms of bottom-line performance, if we return to one of the elements proposed as an addition to Grint's rubric (2005a, 2010) and ask about the "why" of leadership, or for what "purpose" leadership and return an answer that the purpose of leadership within an organisation, such as the YWCA, is in large part of creating opportunities for *young/er* women to demonstrate and develop their leader work, then such a decision would be entirely in line with the outcomes intended by the organisation and would contribute to a critical and emancipatory practice of leader/ship development.

This section has set out the argument for the addition of a *Frame 7: Transform leader/ship and leader/ship development* to the CGO/Martin framework (Ely and

Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000) and in doing so has articulated what an emancipatory practice of leader/ship might entail, and the significant role that an *emancipatory and critical practice of followership* would play in an *emancipatory and critical practice of leader/ship*.

5.3 Conclusion

This chapter has through the process of abduction (Danermark et al., 2002) sought to understand something new - the study of young women's leadership development - by reading it through an existing framework - the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000). This process demonstrated that some of the *structures* and *mechanisms* identified in the study of young women's leadership development mapped more easily than other to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000). In particular, the *mechanism being willing to follow as well as lead*, being more about the preservation of leader positions, rather than being an aspect of identity like gender, proven difficult to translate across the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000).

The difficulty in mapping the *mechanism being willing to follow as well as lead* to the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) and the underpinning analysis did, however, point to possible extension to the CGO/Martin

framework the addition of a *Frame 7: Transform leader/ship and leader/ship development*. The idea that there is something wrong with the currently dominant practices of leadership is not new and is probably shared by everyone who would identify themselves as a critical leadership scholar (Ford et al., 2008, Collinson, 2011). What is new articulated is the idea that in order to support the emergence of non-traditional leaders and transform leadership, we need to develop a *critical* and *emancipatory* practice of followership and that this needs doing through the transformation of leader/ship development so that it is no longer almost exclusively focused on leaders, but instead recognises the power of followers to influence who is recognised for their leadership.

This section has provided a summary of the arguments made in this chapter. The following chapter, as the last in this thesis, offers a summary of all of the work in the preceding chapters, as well as considering where this research might go next.

6 Conclusion

This research started as a “practice puzzle” (Herr and Anderson, 2005, p72) committed to the idea that through the process of this research project there were learnings to be had through theoretically informed reflection on practice, and that in the end a contribution could be made to both theory and practice in the field of critical leader/ship development. Particularly this work aims to strengthen the work of people who have often been overlooked as leaders, by reasons of gender, age, and where they do their work.

The first section in this chapter reviews what the research questions asked and what was found. The second section reflects on how the study was undertaken and some of the limitations that arise from that process. While the third section identifies the broader implications that flow from this thesis, and the final section looks towards future work.

6.1 What was asked, and what was found?

This section reviews the research questions that were asked and provides a summary of the responses generated in this work.

In response to the first research question:

How is *intergenerational-shared leadership* understood within the organisation?

Four understandings of, or in critical realist terms *structures* of, *intergenerational-shared leadership* emerged from the discussions and documents analysed:

- a *uni-directional* understanding based on traditional understandings of the hierarchies of age between *young/er* and *old/er* women,
- a *bi-directional* understanding that recognises that *young/er* and *old/er* women may both have areas of expertise to contribute, but this understanding is based on stereotypes of youth and age,
- a *balanced* understanding that recognises that different women, have different leadership strengths and weaknesses not related to stereotypes of age, but the collective practice of leadership is strengthened in exchange, and
- a *fluid* understanding that moves beyond the dichotomies and stereotypes of *young/er* and *old/er* women and presents a more balanced understanding of how *intergenerational-shared leadership* might work.

In addition, three underpinnings *mechanisms* were identified which could operate to either support or resist practices of *intergenerational-shared leadership*:

- a *reliance on age-based stereotypes*,
- a *commitment to sharing leadership intergenerationally*, and
- *being willing to follow, as well as lead*.

A number of *practices* were also identified that might operate to both support and resist the operation of *intergenerational-shared leadership*.

A summary the *structures, mechanisms, and practices* identified through this thesis is presented in the following table:

<i>Structures</i>	<i>Mechanisms</i>	<i>Practices</i>
<i>Uni-directional</i>	<i>A reliance on age-based stereotypes</i>	Resists challenges to stereotypes, reinforces traditional hierarchies
	<i>A commitment to share leadership intergenerationally</i>	Resists the idea that young women can lead today
	<i>Being willing to follow as well as lead</i>	Resists call to follow
<i>Bi-direction</i>	<i>A reliance on age-based stereotypes</i>	Replicates stereotypes but establishes exchange
	<i>A commitment to share leadership intergenerationally</i>	Willing to share based on stereotypes of strengths and weaknesses
	<i>Being willing to follow as well as lead</i>	Willing to follow based on stereotypes of strengths and weaknesses
<i>Balanced</i>	<i>A reliance on age-based stereotypes</i>	Challenges stereotypes, accepts age not a reliable marker of skill or knowledge
	<i>A commitment to share leadership intergenerationally</i>	Willing to share based on the idea that everyone brings something
	<i>Being willing to follow as well as lead</i>	Willing to share based on the idea that everyone brings something
<i>Fluid</i>	<i>A reliance on age-based stereotypes</i>	Draws from other practices in response to situational need, and points to new ways of working.
	<i>A commitment to share leadership intergenerationally</i>	Adopts a fluid approach embracing various positions as appropriate
	<i>Being willing to follow as well as lead</i>	Adopts a fluid approach embracing various positions as appropriate

Figure 6-1: Structures, mechanisms & practices of intergenerational-shared leadership.

By providing these four *structures*, and three *mechanisms*, and their underpinning *practices* it is hoped that a “practically adequate” (Sayer, 2010, p69) explanation of both how *intergenerational-shared leadership* is understood and operates or is resisted has been provided. Within critical realism, an analysis can be “practically adequate” (Sayer, 2010, p69) even if at a later time it is assessed as being incomplete, or even wrong. This is because the analysis provided now, may help those who wish to build their practice of *intergenerational-shared leadership* to reflect on how their current practice aligns, or does not align with the understanding they would most like to practice. By recognising the *mechanisms* and *practices* that operate to support and resist different understandings of *intergenerational-shared leadership* we may be able to strengthen that work. The feedback from the confirmation workshops was that participants did find the analysis presented of interest in reflecting on their understanding of *intergenerational-shared leadership*.

In response to the second research question:

How do the literatures of women’s leadership development, and critical leadership development illuminate what might be supporting, or limiting the development of practices of *intergenerational-shared leadership*?

In considering, the literatures on women’s leadership development the work from the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Ripplin, 2000, Martin, 2003, Meyerson and Kolb, 2000) was particularly influential in providing a theoretical frame to considering the generally

unquestioned absence of young leaders from organisations. From the field of critical leader/ship development the idea that followers had an often-unrecognised power Collinson (2005), and called on emerging work around the role of purpose in leadership (Jackson, 2017, Jackson and Parry, 2011, Kempster et al., 2011) to ask whether commitment to an emancipatory purpose could be sufficient to active within followers a *critical and emancipatory* practice that actively chose to support the emergence and recognition of non-stereotypical leaders.

On the final research question:

What theoretical insights can exploration of the practices and limitations of *intergenerational-shared leadership* offer back to the theory underpinning women's leadership development, and critical/emancipatory approaches to leadership development?

Reflecting on the empirical findings of this work through the process of abduction (Danermark et al., 2002) has led to the proposal for the addition of *Frame 7: transform leader/ship and leader/ship development* to the six frames offered in the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Meyerson and Kolb, 2000). Recognising the importance of acknowledging that, while leader development may be focused on the individual, if we want to change who is recognised as a leader, we need to work towards the development and recognition of a *critical and emancipatory* practice of both followership and leader/ship, that supports

established leaders moving between leader, shared-leader, and follower identities in order to support the emergence of new non-traditional leaders.

6.2 How was this done?

This thesis relies on an ontology of critical realism (Bhaskar, 1978, 1989, 2010) and was undertaken in the tradition of *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987). The depth ontology (Bhaskar, 1978) that is central to critical realism encouraged the researcher to look beyond the surface explanations for phenomena in order to consider the underpinning *mechanisms* and *practices* that both support and resist practices of *intergenerational-shared leadership*.

The traditions of *feminist and participatory action research* (Lykes and Coquillon, 2006, Maguire, 1987) supported an in-depth engagement within the leadership development work of the World YWCA undertaken from a position of research “with” rather than “on” the participants (Reason and Rowan, 1981). The research process was not without challenge, the initial research design was built around an intention to work with a co-operative inquiry group (Heron, 1981, Heron and Reason, 2001, Heron and Reason, 2008, Reason and Marshall, 1987) inspired by the work undertaken as part of the *Leadership for a Changing World Project* (Ospina and Schall, 2001). However, organisational changes meant that it was not possible for the project to go forward as a co-operative inquiry group. In reflection, the forced change probably resulted in a more in-depth participation in the leader/ship development work of the YWCA, as the researcher became a volunteer expert working with other volunteers and World

YWCA staff to deliver a number of leader/ship development programmes in both Europe and the Asia/Pacific. In total more than nine (9) weeks were spent in the field, 72 meetings/events were attended in person, via skype or telephone and 184 women, from 51 countries across the world engaged with the project.

Such extensive field engagement generated not only many, many hours of recordings as well as associated materials developed both for and through the training. Returning to the research questions assisted the research in making designs about how and where to focus their analysis. In looking to answer the question who is *intergenerational-shared leadership* understood within the YWCA the decision was made to focus on the World Café (2016) discussions that had become a regular tool of the team focused on leader/ship training in support of *intergenerational-shared leadership* and is a recognised method for action research (Steier et al., 2015). Recordings of the World Café sessions were transcribed and analysed through an iterative process of hand-coding, supported by reflection on the literature and the writing of memos.

Adopting a participatory approach to the research and committing to working “with” participants rather than “on” participants does place some limitations on the research, as the researcher is in many ways bound to the work that the rest of the group has energy for and sees value in. This is however balanced by the depth of engagement facilitated by genuinely being part of the work, rather than an adjunct to it.

6.3 Broader Implications

As was argued in the introduction, there is increasing recognition amongst international institutions, governments, businesses and civil society that the vulnerabilities of age and gender make young women both particularly vulnerable, and a potential site for transformation in our communities (Inter-Parliamentary Union, 2014, United Nations Development Programme, 2013).

The work undertaken in this thesis has already contributed to practice in the field, and through academic conference papers has begun to make its theoretical contribution. Throughout this work, small groups of women were directly engaged: the women of the *core group*, the women participating in the *Asia-Pacific Young Women's Leadership Development programme*, and the women at the *European Intergenerational-Shared Leadership Dialogue* in Stuttgart; and often these were the women who, if they liked the ideas they were hearing and contributing to, were in a position to take them back to their national associations and see them further promulgated. This was seen at 2015 World Council in Bangkok, where ideas that had arisen from this work and been shared within the YWCA were acknowledged and built upon by YWCAs who had both directly participated in the programme, and also by associations that had not (World Council Field Notes). Further, a number of national associations adopted the final declaration from the Yangon meeting as national policy.

The importance of addressing the gap in both theory and practice has been recognised by the Australian Government Aid Agency. As has been previously

noted, the programme followed by this project in the Asia-Pacific was funded by the Australian Government Aid Agency, but in the course of this thesis the researcher also contributed to writing of the funding bid for the next round of funding from the Australian Government. Drawing from the literature review that was then underway the case was made to the Australian Government that there was a need for a mixed-methods longitudinal academic evaluation to both test the impact of the YWCAs work and to contribute to theory building in the area. Funds were awarded by the Australian Government in 2015, and a research team from Monash University has now been awarded the contract.

The idea of studying leadership development in social movements and civil society organisations is one which while undoubtedly (for those of us who believe that leadership can be a good thing) is fundamental to the flourishing of our societies (Chetkovich and Kunreuther, 2004, Ospina and Foldy, 2010); it is none-the-less an area with little specific theory development. It has been argued that the dominance within leadership studies of contexts within for-profit corporations may in fact contribute to gaps in theory (Collinson and Grint, 2005, Elliott and Stead, 2008, Elliott et al., 2017, Jackson and Parry, 2011). There is therefore, a significant gap in the consideration of leader/ship and leader/ship development in social movements and civil society (Andrews et al., 2010, Sutherland et al., 2014).

6.4 Opportunities for further work

As the process of writing this work comes to an end, it is interesting to consider the opportunities for further work that now seem to be appearing. Some are

unsurprising next steps, others would be moving into new areas of work, although all link strongly to the idea of strengthening women's, and particularly young women's leadership.

6.4.1 Documenting & developing practices

The focus of this work has been on developing an understanding of what is meant by *intergenerational-shared leadership*, but it is clear from the discussions documented through this research that there is a desire within the organisation for clearer models to inspire practice.

As is discussed in Chapter 4, across the World Café discussions the final question was asked was “what examples and suggestions can you share of *intergenerational-shared leadership* that has worked well?” Interestingly, for an issue that sits at the heart of the organisation and its work, a common response was, something like this:

The question is very difficult

Old/er Woman – Speaker 34 Stuttgart World Café 6

Yes, examples ...

Young/er Woman – Speaker 35 Stuttgart World Café 6

As was also noted in Chapter 4, the process of mentoring, which was being actively promoted, as part of the *Asia/Pacific Young Women's Leadership Development Programme* was not mentioned as a possible practice of *intergenerational-shared leadership*, even though it clearly fits with the *uni-*

directional model. So, it would seem that mentoring did not resonate as a way of practicing *intergenerational-shared leadership*.

Within the literature about leadership development, there is an argument that experience is a key leadership development tool (Day, 2000, Day et al., 2014). However, what emerges from this research is that within the YWCA there is a lack of widespread good practice in this area, which means that those who are committed to practicing *intergenerational-shared leadership* may not have models in their own experience from which to draw. We also hear from the discussants that there are a range of barriers ranging to practicing *intergenerational-shared leadership* from process, to culture, to fundamental commitments:

So, from my position we have in other country national and specific models of how to be leader, and when we have opportunity for exchange experience we can use a special opportunity in another country in another YWCA in your country to see young women's leadership. I can use this model in my country and I can learn from other young women how to be a leader, because we have a problem with leadership in our country and its our political nature and situation.

Young/er Woman – Speaker 3 Stuttgart World Café 2

Is there an intergenerational leadership outline, course, possibility to learn? [*young/er woman – is that a concern of yours?*] yes that growing together and having this can be also more organise thing than just let in

happen, there is interreligious dialogue opportunities, there is multicultural living together to learn, there are outlines, maybe there is somewhere something.

Old/er Woman – Speaker 25 Stuttgart World Café 5

Identifying the formal and informal barriers within organisations to women's leadership are key aspects of *Frame 3: create equal opportunity, Frame 4: a non-traditional approach to gender, and Frame 5: create new organisational structures* (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) and yet other than the introduction of the young women's quota (World YWCA, 2015a) and the brief mention in the *European YWCA's Shared Intergenerational Transformative Check-list* (appendix G) there was little evidence of YWCA's looking to identify formal or informal organisational barriers to young women's leadership.

Further, it is recognised that introducing *intergenerational-shared leadership* where it is not already practiced is difficult, but that committed women with the right support can make a difference:

And actually, our experience in my national YWCA, there are no young women to join on the board, and after 5 year I come back, because I left the YWCA for a while and then I come, and after training I start a Y teen group, and now we have three young women on the board, and they are quite active. And I learnt after more than 20 years that some of our board members are not active. But now we have young women to join

us, and we have training, and we ask the board to share their skills and experience, and they are quite willing. And it's important, I agree with that.

Old/er Woman – Speaker 19 Yangon World Café 2

And then later in the conversation the same woman notes:

but this is an area that is important in my YWCA, they don't have the young to join, last year we had elections and we tried to push the young women and we formed the Yteen committee, but now it's just that they don't have time for meetings the young. But, I have a wish for the movement that the young join

Old/er Woman – Speaker 28 Yangon World Café 2

This lack of models and tools was the driver of much of the work that took place at the *European Intergenerational-Shared Leadership Dialogue* in Stuttgart. One of the tools developed over that weekend is found in Appendix E – *The European YWCA's Shared Intergenerational Transformative Leadership Check-list*. This tool was also presented by the European YWCAs to the World Council meeting in Bangkok in 2015, and has also been translated into Mandarin and used in training delivered for the YWCA of Taiwan in October 2016, and at the Pacific Feminist Forum in November 2016 (Dugdale, 2016a). It might be interesting to go back into the field to document whether the checklist created in Stuttgart had gained any traction, or to follow up with

YWCA's who believed that they had models of good practice to document them further.

6.4.2 Stepping Out

One of the ideas that arose from this research during writing up was that of understanding this process as something akin to a dance step. You step up to lead, you stand side-by-side to share leadership, you step back to follow, and you step out to practice your leadership elsewhere.

One of the barriers to the practice of *intergenerational-shared leadership* that was identified during the course of the research, was the fear expressed by some of the *old/er* women that if they gave up their leader roles, that they would lose important aspects of their identity. As highlighted in chapter 4:

The older generation is afraid of losing their space in YWCA

Anonymous comment card - Yangon

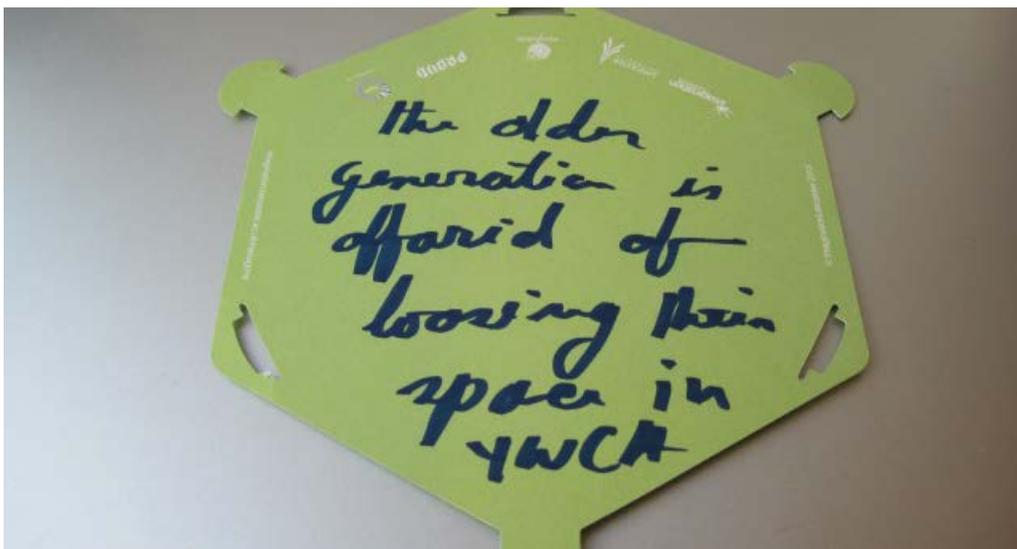


Figure 6-2: Anonymous comment card from Yangon meeting

and as noted in the *Shared Leadership Statement* (full text in appendix F) agreed as the final conference declaration following the meeting in Yangon:

Some women fear that in sharing leadership they are giving up leadership and that their contribution to the organisation is not respected.

However, if the purpose of the YWCA is to change the world through the development of women's leadership, then it must be that some of those leaders leave the YWCA to practice their leadership in other organisations. Therefore, it might be interesting to explore further whether women who had gone onto be recognised as leaders in organisations beyond the YWCA, were more able within the YWCA to step back and follow.

6.4.3 Could the theory travel?

While it is argued that studying extreme cases aids in the process of retrodution (Danermark et al., 2002) one of the limitations of this work is that it was all done within one organisation, in order to explore whether the theory travels, it might be interesting to undertake further work in other organisations. This could be in other women's organisations, the World Association of Girl Guides and Girls Scouts or AWID as both share an interest in young women's leadership and are multi-generational organisations. Or it could be in organisations that while youth serving and with strong commitments to youth leadership have not necessarily identified a need for *intergenerational-shared leadership*.

There is also a growing interest in the for-profit world in ensuring diversity amongst organisational leadership. The work contained within this thesis highlighting the need for work with current leaders to promote the emergence of non-traditional leaders and to encourage followers to support that emergence could be readily translated to for-profit organisations who had realised whether for pragmatic or rights-based reasons that they need to make changes.

6.4.4 Building links between fields

Pruitt's (2017) annotated literature review of youth leadership development reviewed scholarly articles and practitioner papers published between 2008 and 2017. The review identified 42 papers including 13 with a focus on young women and girls. Interestingly, while both the Pruitt (2017) and Murphy and Johnson (2011), the review paper which looks at papers relating to the *long-lens approach* to youth leadership development, cover overlapping periods of time, there is no overlap in the in the articles presented in the two reviews. This would seem to clearly indicate the opportunity for stronger collaboration between the work of leadership scholars and scholars and practitioners who might not primarily identify as leadership scholars but are interested in questions of youth leadership development.

6.5 Conclusion

In conclusion, this thesis and the fieldwork that supported it, have sought to contribute to both practice and theory of critical leader/ship development.

In terms of contributing to the theory and practice of critical leader/ship development, this thesis establishes a different path than that taken by the dominant researchers in the field. Rather than approaching leadership development from the negative perspectives of identity regulation and control, ideas have been drawn from “subversive functionalism” (Koss Hartmann, 2014) and a bricolage of approaches (Gannon and Davies, 2007) have been worked with to build on established understandings of the strategies to strengthen women in leadership within organisations (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000), in order to develop theory and practice that supports young women to demonstrate and develop their leadership, and thus their enjoyment of their human rights.

Surfacing the *structures of intergenerational-shared leadership* and examining the *mechanisms* that work to both facilitate and frustrate the practice of *intergenerational-shared leadership*, suggested a need to add to the CGO/Martin Framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) a *Frame 7: transform leader/ship and leader/ship development*. It also pointed to the need to consider how to develop active and critical followers who might make conscious choices to follow non-traditional leaders.

The idea of developing a *critical and emancipatory practice of followership* which might deliberately challenge the stereotypes of who is recognised for their leadership, and to choose to follow non-traditional leaders offers the potential to make individually small, but hopefully cumulatively large changes

in who is recognised for their leadership. Further, the idea of consciously stepping back from a leader identity to adopt a follower identity challenges ideas that leadership development is solely about developing leaders and makes a concrete proposal as to one element of a practice of *critical and emancipatory* followership development might involve. In the review of the literature no other studies that explore the idea of developing practices of followership to seek to challenge the stereotypes of who is recognised for their leadership were identified.

This research has always sought to answer a “practice puzzle” (Herr and Anderson, 2005, p72) – how do we strengthen young women’s leadership within an intergenerational, global women’s organisation? At the beginning of this process the intent was to focus on a specific young women’s leadership development programme, however, as the fieldwork began and the researcher engaged more with the literature, particularly the CGO/Martin framework (Ely and Meyerson, 2000a, 2000b, Coleman and Rippin, 2000, Martin, 2003, Meyerson and Kolb, 2000) the limitations of taking a *Frame 1: fix the [young] women* approach became apparent, and the research moved towards a *Frame 4: a non-traditional approach to gender* and *Frame 5: creating new organisation structures* and as the focus of the research moved from a position of leader development, to leader/ship development (Day, 2000) the idea emerged that a *Frame 7: transform leader/ship and leader/ship development* might be necessary, and that part of this work might be to develop active and critical followers who recognised their ability to help create leaders. An idea often summarised in

conversation as – if you are an established woman leader and you want to promote young women’s leadership, perhaps the most powerful thing you can do is step-back and be willing to follow a young woman.

Appendix A - Fieldwork Register

Date	Activity	My Role	Purpose
5 Dec 2012	Skype call with members of World YWCA staff	Researcher	Entry meeting
12-15 Mar 2013	Visit to World YWCA Headquarters, Geneva, Switzerland	Researcher	<p>Continuing entry meetings</p> <p>Relationship building – met with current and former world staff, discuss project</p> <p>Orientation to World YWCA archives</p>
14-18 Apr 2013	Visit to World YWCA Headquarters, Geneva, Switzerland	Researcher/Participant	<p>Attended all staff meeting to introduce project and invite participation</p> <p>Semi-structured interviews to build background understanding of individual leadership journey's and understandings of leadership development</p> <p>Participate in planning meetings for Young Women's Leadership International Training Institute</p> <p>Initial formation of co-operative inquiry group and first meeting</p>

1 May 2013	Skype call with core group	Researcher/Participant	Continue discussion about how we would undertake our inquiry
4-7 May 2013	<p><i>European Young Women's Study Session</i>, Strasbourg, France</p> <p>38 women from 15 different European YWCAs, plus 3 World Office staff, and two external trainers (meeting in Russian and English – formal translation provided)</p>	Researcher/Observer/Participant/Resource Team Member	Partial attendance at week-long meeting provided opportunity to observe and participate in a young women's leadership development programme.
18 May – 3 June 2013	<p><i>Asia-Pacific Young Women's Leadership Development Programme</i> (18-22 May), Bangkok, Thailand</p> <p>30 young women from 12 YWCAs in the Asia-Pacific</p> <p>Latin America Young Women's meeting (21-22 May)</p> <p>4 young women 4 YWCAs in Latin America (meeting in Spanish – translation</p>	Researcher/Observer/Participant/Resource Team Member	<p>Opportunity to observe and contribute to a young women's leadership development programme and parallel mentor training.</p> <p>Held small group discussion with young women from Latin America focusing on young women's leadership.</p> <p>As a member of the resource team was part of daily briefings and reflections on the progress of the event. The researcher also provided support to the small group of young women working on the communications strategy for the meeting, as well as organising and facilitating training sessions.</p>

	<p>provided for me by a fifth young woman)</p> <p>Global Young Women's Leadership Institute (23-28 May)</p> <p>80 participants from 40+ YWCAs</p> <p>Debrief meeting for the resource team (29 May)</p> <p>All in Bangkok</p>		
23 Aug 2013	Skype call with mentors	Researcher/Participant	Participate in discussion about the mentoring aspect of the <i>Asia-Pacific Young Women's Leadership Development Programme</i> .
15-17 Oct 2013	Visit to World YWCA Headquarters, Geneva, Switzerland	Researcher/Participant	3 Face-to-face meetings of the <i>core group</i> Explore purpose of group, make plans for first inquiry cycle
7 Nov 2013	Skype call with the <i>core group</i>	Researcher/Participant	Share reflections from practice and reading since last meeting
28 Nov 2013	Skype call with the <i>core group</i>	Researcher/Participant	Share reflections from practice and reading since last meeting
29 Nov 2013	Skype call with mentors	Researcher/Participant	Participate in discussion about the mentoring aspect of the <i>Asia-Pacific Young Women's Leadership Development Programme</i> .

12 Dec 2013	Skype call with the <i>core group</i>	Researcher/Participant	Share reflections from practice and reading since last meeting
11 Feb 2014	Skype call with mentors	Researcher/Participant	Participate in discussion about the mentoring aspect of the <i>Asia-Pacific Young Women's Leadership Development Programme</i> .
21 Feb 2014	Skype call with the <i>core group</i>	Researcher/Participant	Discuss future of <i>core group</i> in light of staffing changes in World office
29 April 2014	Skype call with mentors	Researcher/Participant	Participate in discussion about the mentoring aspect of the <i>Asia-Pacific Young Women's Leadership Development Programme</i> .
31 May – 11 June 2014	Resource Team Pre-Meeting (2 June) <i>Asia-Pacific Young Women's Leadership Development Programme</i> , Yangon (3-7 June) 24 women, representing 6 Asian YWCAs and 1 Pacific YWCA. Resource Team De-brief (8 June)	Researcher/Documenter /Participant/Resource Team Member	Opportunity to observe and contribute to an intergenerational leadership development programme. As a member of the resource team was part of daily briefings and reflections on the progress of the event. The researcher also developed and facilitated sessions and activities aimed at exploring and strengthening intergenerational leadership.
26 June 2014	Learning Circle Skype Call	Researcher/Documenter	Participate in discussion with the Young Women Co-ordinators delivering the in-country elements of <i>Asia-</i>

			<i>Pacific Young Women's Leadership Development Programme.</i>
2-4 July 2014	Visit to World YWCA Headquarters, Geneva, Switzerland	Researcher/Documenter	Participate in reflection on the leadership development elements of the programme coordinated by the World YWCA. Continue work in documenting those strategies.
16 July 2014	Skype call with a Young Women's Coordinator	Researcher/Documenter	Seeking reflections on the programme & thoughts for next phase
17 July 2014	Skype call with a Young Women's Coordinator	Researcher/Documenter	Seeking reflections on the programme & thoughts for next phase
23 July 2014	Skype call with a Young Women's Coordinator	Researcher/Documenter	Seeking reflections on the programme & thoughts for next phase
24 July 2014	Skype call with a Young Women's Coordinator	Researcher/Documenter	Seeking reflections on the programme & thoughts for next phase
29 July 2014	Skype call with a Young Women's Coordinator	Researcher/Documenter	Seeking reflections on the programme & thoughts for next phase
31 July 2014	Learning Circle Skype Call	Researcher/Documenter	Participate in discussion with the Young Women Coordinators delivering the in-country elements of <i>Asia-Pacific Young Women's Leadership Development Programme.</i>
8 Aug 2014	Skype call with World YWCA staff & volunteers	Researcher/Participant	Broad discussion about how a model of young women's leadership might be developed

14 Aug 2014	Skype call with World YWCA staff & volunteers	Researcher/Documenter	Broad discussion on leadership development strategies and mentoring models operating in various regions of the World YWCA
17 Aug 2014	Skype call with a member of World YWCA Staff	Researcher/Documenter	Discussion of a leadership development model
27 Aug 2014	Skype call with a member of World YWCA staff	Researcher/Documenter	Seeking feedback on draft of mentoring model
28 Aug 2014	Skype call with a member of World YWCA staff	Researcher/Documenter	Seeking feedback on draft of mentoring model
30 Aug 2014	Skype call with organisers of the <i>European Intergenerational-Shared Leadership Dialogue</i>	Researcher/Documenter /Member of resource team	Discuss plans for the intergenerational leadership dialogue
31 August 2014	Skype call with World YWCA staff & volunteers	Researcher/Documenter	Discussion about the YWCAs leadership development model
2 Sept 2014	Skype call with a World YWCA volunteer	Researcher/Documenter	Seeking feedback on draft of mentoring model
7 Sept 2014	Skype call with a member of World YWCA staff	Researcher/Documenter	Seeking feedback on draft of mentoring model
12 Sept 2014	Skype call with a member of World YWCA staff	Researcher/Documenter	Seeking feedback on draft of mentoring model
21 Sept 2014	Skype call with a member of World YWCA staff	Researcher/Documenter	Discussion about the YWCAs leadership development model

12 Oct 2014	Skype call with organisers of the <i>European Intergenerational-Shared Leadership Dialogue</i>	Researcher/Documenter /Member of resource team	Discuss plans for the intergenerational leadership dialogue
14-17 Oct 2014	<i>European Intergenerational-Shared Leadership Dialogue</i> , Stuttgart, Germany 36 women, representing 14 European YWCAs	Researcher/Documenter /Member of resource team	Contribute to, and document the delivery of a two-day training programme on intergenerational leadership
2 Dec 2014	Skype call with World YWCA staff & volunteers	Researcher/Documenter	Discussion about the YWCAs leadership development model
8 Dec 2014	Skype call with Young Women Co-ordinators	Researcher/Documenter	Invite final reflections on Phase II of the <i>Asia-Pacific Young Women's Leadership Development Programme</i> .
9 Dec 2014	Skype call with General Secretaries	Researcher/Documenter	Invite further thoughts as to key elements of Phase III.
10 Dec 2014	Skype call with Mentors	Researcher/Documenter	Provide reflection and analysis based on the research work alongside the project and seek further comment.
12-13 Dec 2014	Meeting with a member of World YWCA Staff	Researcher/Documenter	Contribute to development of Phase III of the <i>Asia-Pacific Young Women's Leadership Development Programme</i>
15 Dec 2014	Skype call with World YWCA staff & volunteers	Researcher/Documenter	

8 Feb 2015	Skype call with World YWCA staff member	Researcher/Participant	Contribute to development of Phase III of the <i>Asia-Pacific Young Women's Leadership Development Programme</i>
17 May 2015	Skype call with World YWCA researchers	Researcher/participant	Discuss workshop proposal for World Council
21 July 2015	Skype call with World YWCA volunteers & participants from <i>Asia-Pacific Young Women's Leadership Development Programme</i>	Participant/Researcher	Discuss mentoring workshop proposal for World Council
23 July 2015	Skype call with World YWCA staff & volunteers	Participant/Researcher	Contributed analysis from research to Envisioning 2035 process within World YWCA
25 July 2015	Skype call with World YWCA staff	Researcher/Participant	Discuss mentoring workshop proposal for World Council and dissemination of research findings via World Council
27 July 2015	Skype call with World YWCA volunteers & participants from <i>Asia-Pacific Young Women's Leadership Development Programme</i>	Participant/Researcher	Discuss mentoring workshop proposal for World Council
9 Oct 2015	Training with Presidents/General Secretaries/Board Members from Asia-	Presenter/Researcher	Present materials developed through the project on the role of established women leaders within the YWCA on creating shared and intergenerational leadership

	Pacific – Bangkok, Thailand 6 women from 6 YWCAs		
11–16 Oct 2015	World YWCA Council – Bangkok, Thailand 30 women from 18 countries	Researcher/Presenter	Participation in World Council – including presenting specific workshop on research findings and drawing on research findings to contribute to conversation and policy development.
21 Oct 2015	Event with members & friends of YWCA Canberra, Australia 13 women from 1 country	Researcher/Presenter	Presented research findings and engaged in discussion about shared and intergenerational leadership

Appendix B – National Associations Represented by Participants

Africa

- Ethiopia
- Kenya
- Nigeria
- Rwanda
- Tanzania
- Zambia
- Zimbabwe

Asia

- Bangladesh
- India
- Korea
- Myanmar
- Nepal
- Singapore
- Sri Lanka
- Thailand

Latin America

- Argentina
- Chile
- Colombia
- Honduras

Europe

- Belarus
- Belgium
- Czech Republic
- Denmark
- Finland
- France
- Germany
- Georgia
- Great Britain
- Greece
- Ireland
- Italy
- Netherlands
- Scotland
- Switzerland
- Ukraine

Middle East

- Lebanon
- Palestine

North America

- Canada
- United States of America

Caribbean

- Barbados
- Belize
- Grenada
- Haiti
- Puerto Rico
- US Virgin Islands

Pacific

- Aotearoa/New Zealand
- Australia
- Fiji
- Papua New Guinea
- Solomon Islands
- Samoa

Appendix C – Excerpts from the phase two final report to DFAT

Since the project began in 2011, 10 country projects have been funded to invest in young women's leadership and an additional two countries have hosted young women's leadership training events, and a Pacific regional governance training project was hosted by Australia. These countries are: India, Myanmar, Sri Lanka, Bangladesh, Thailand, Nepal, Fiji, Solomon Islands, Samoa, and, Papua New Guinea. Phase II has built on progress made in Phase I and sought to increase the capacity of young women to build and exercise leadership in their lives and communities and advocate for their rights with a special focus on the priorities of promoting sexual and reproductive health and rights (SRHR) and ending violence against women and girls. The project ran from July 2013 to March 2015 and included the following activities

- Leadership training: A formal training programme with young women leaders from target countries, aiming to ensure young women are empowered and trained to lead transformative change. This training built skills and knowledge, the Human Rights Based Approach, advocacy, the construction of gender and patriarchy and legal frameworks for protecting women's human rights, as well as practical application of these ideas to the local context.
- Mentoring and learning circles: Phase II scaled up the existing mentoring approaches and further developed the Asia region learning circle approach of support to young women project workers. Learning circles were for

young women leaders to share their experiences and serve as role models for each other, sharing examples of how young women are leading change and examining ways of addressing barriers in this work.

- Country-level projects: The YWCA Power to Change Fund grant making mechanism supported 10 projects with a focus on young women leading change to advance sexual and reproductive health and rights or respond to violence against women and girls. Target countries were: India, Sri Lanka, Myanmar, Nepal, Bangladesh, Thailand, Solomon Islands, Papua New Guinea, Fiji and Samoa.

Early monitoring visits, undertaken at the end of phase one, indicated the early success of the project in six Asian countries and led to some key recommendations for phase two of the project. The monitoring visits covered Bangladesh, India, Myanmar, Nepal, Sri Lanka, and Thailand and found that the project had enhanced the skills of at least 450 young women leaders, increasing their knowledge of SRHR, life skills, VAW, HIV/AIDS and a broad range of leadership skills including training facilitation. It also had an outreach of 500-1000 young women. The monitoring visits also showed that partnerships and collaboration had been increased at the local and regional levels.

The recommendations for phase two of the project included:

- A common monitoring framework that details visit intervals, data collection formats, case study/best practices, key questions should be developed to ensure some uniformity across the country-level projects

- An increased focus on strengthening networks and alliance building with other women's organisations within each country
- Support the mentoring programme through adequate budgeting.
- Conduct training with intergenerational volunteers to ensure the support and interest of young and older women.

The recommendations were incorporated into planning throughout phase two and continue to be built into future planning. For example, building skills and developing monitoring and evaluation frameworks for country level projects was begun in phase two, with a proposal to develop a common monitoring framework in phase three. In addition, intergenerational teams facilitated the Asia Leadership training held in Myanmar in June 2014.

Phase two: A summary of results

The overall goal of phase two of Mobilising Young Women's Leadership and Advocacy in Asia and the Pacific was to ensure that young women in their diversity claim their rights as empowered leaders, decision makers and change agents, responding to the issues affecting their lives and communities. It also intended to ensure that young women will be leaders in their communities, nationally and internationally. (World YWCA, 2014)

Appendix D - Letter from the Young/er Women to the Old/er Women

“We invite you to protect us, but not smother us. Weep with us, but do not pity us. Educate us, but do not judge us. Include us, do not patronize us. Give us space to make our own mistakes. Listen to us. Trust us. Respect us. Invest in us”

You would agree, that your identity, as ours is not defined by your age alone ... while working together we would like you to go beyond our age profiles and look at the what we have to contribute ... through work, through our creative thinking and our potential to achieving shared goals.

While working together we need to create an atmosphere of mutual respect by giving space to one another. Only when we look beyond hierarchies of age will we be able to enjoy a fruitful partnership where we can achieve much more than what we could imagine achieving unconnectedly.

Letting go is not easy ... relinquishing power is hard, but it is important to share leadership in the interest of a healthy future. As seniors you need to have faith in young women to carry your vision forward and give opportunities to grow as leaders.

As this is intergenerational leadership training, in the spirit of building true shared leadership, we ask you to respond with a letter to the young women on what are your expectations of us.

Appendix E – Letter from the Old/er Women to the Young/er Women

From the foundation of the YWCA our work has been a partnership across generations, we still make mistakes, but with your help, support and guidance we commit to sharing leadership with you. We invite you to walk, laugh, cry, and work with us. We commit to learning from you and learning with you. Our movement needs the wisdom and perspective of women of all ages. Let us all – listen to each other, trust each other, respect each other, and value each other. Together, let us all champion young women’s leadership.

Dear Young Women Leaders,

It’s wonderful to be on this journey with you as leaders today and into the future. We recognise your commitment and passion. We value your trust and respect.

As leaders in the women’s movement we strive collectively. As each new generation comes into the YWCA, we need to develop new ways of sharing leadership, and this is an ongoing process of learning. So, we accept the challenge. We need to learn to work together, valuing our strengths and diversity to achieve our common struggle towards the realisation of women’s rights and a better world for all women, young women and girls.

We make an ongoing commitment to: creating spaces for young women to lead; sharing leadership with you; and supporting you to grow your leadership potential and practice.

We are committed to being Champions of Young Women.

In solidarity,

Singed by each of the mentors and General Secretaries present at the meeting.

Champions of Young Women

7 June 2014

Appendix F - Shared Leadership Statement

From the YWCAs Present at the Asia Pacific Leadership Training: Her Future -
Intergenerational approaches to Bold and Transformative Leadership Myanmar
2 – 8 June 2014

Shared Leadership is ...

Empowering for women of all ages. Being a mentor. Growing the leadership of
our movement. Being a mentee. Dialogue. Sharing expertise and perspectives
across generations. A continuous process of learning. Knowing and claiming
our rights. Showing support. Making friends. Having faith. Giving feedback.
Respecting others. Paying forward. Giving back. Valuing culture. Sisterhood.
Not being afraid to ask for help. Laughter. Working as a team. Never giving up.³

We the women of the YWCAs of Myanmar, Bangladesh, India, Nepal, Solomon
Islands, Sri Lanka, and Thailand affirm our commitment to shared and
intergenerational leadership as a vital way to achieve bold and transformative
leadership in our YWCAs and our communities.

We recall that the purpose of the World YWCA is to develop the leadership and
collective power of women and girls around the world to achieve justice, peace,
health, human dignity, freedom and a sustainable environment for all people.

The YWCA is an organisation with a long history, and from our earliest days we
have worked across generations with a focus on serving and building the

³ Based on an understanding of Leadership presented in the Pacific Young Women's Leadership Statement.

leadership of young women, anchored by the experience and commitment of older women.

Since our meeting in Nepal in 2012 our YWCAs have seen a period of intense investment in the recruitment and development of young women advocates and leaders. This is vital to the sustainability of our YWCAs and our ability to serve the young women and girls of our communities.

Opportunities and Challenges

The call to increase shared leadership across the generations in our movement is not new. It was noted in the report of the General Secretary to the first World Council in 1898 and has been the subject of on-going resolution and programme work at local, national and international levels since.

As we know from our work in communities having a right to civic participation is one thing, it is another to ensure that these rights are recognised, known, and claimed. In order to realise our goal of shared and intergenerational leadership our YWCAs need to ensure that our organisational cultures and ways of working adapt to the changes and challenges each new generation faces. This requires each of us to develop intergenerational competencies and recognise that this is a life-long process.

We need to recognise that this is often difficult work. Some women fear that in sharing leadership they are giving up leadership and that their contribution to the organisation is not respected. Some women feel they are not being given the opportunities they need to develop and demonstrate their leadership.

Learning to share leadership requires us to move beyond the idea of leadership as being a quality of individuals and to learn to practice leadership as a collective and learning process. We are aiming to grow leader-full organisations, rather than to replace one set of leaders with another.

We believe these new practices will be built on:

- respectful and empowering dialogues
- genuine and sincere engagement that moves beyond tokenism
- recognising who has power and access to opportunities and ensuring that these are shared
- engaging in intergenerational dialogues on critical issues⁴

What should we do?

The solution to this challenge is collective. Each of us must commit to learning the skills and practices to share leadership across the generations.

We commit to:

- Developing strategies within our own YWCAs to meet the World YWCA's requirement that 25% of our national boards be young women, and to adopt similar internal quotas.
- Continuing to develop the mentoring model as a way of building leadership, relationships and sharing history across generations.
- We commit to developing our YWCAs as safe spaces where we can develop intergenerational competencies through discussions and debates across the generations.
- On-going investment in the recruitment and development of each new generation to ensure a critical mass of women across each generation

⁴ Based on Nyaradzayi Gumbonzvanda, General Secretary World YWCA, Cross-Generational Dialogue: Why it is critical to movement building, in **BUWA!** A Journal on African Women's Experiences, vol 116.

Appendix G - European YWCA's Shared Intergenerational Transformative Leadership Check-List

- ❖ When was the last time my opinion was changed by a woman of a different generation?
- ❖ What did I learn from someone from a different generation?
- ❖ With whom did I share my leadership?
- ❖ How did I assess opinions of others in this meeting? – Was it based on expertise or age? Was it based on keeping my own prestige or making the best decision for the organisation?
- ❖ How did I overcome my resistance to hearing all others of all generations?
- ❖ How is our space conducive to intergenerational shared leadership?
- ❖ How did I model shared intergenerational leadership?
- ❖ What ideas have I supported from women of other generations?
- ❖ What did I do to promote, encourage, support, or celebrate someone younger and someone older than myself?
- ❖ How do I deal with mistakes made by myself and others?
- ❖ When I'm making plans for my YWCA does the group include all generations?
- ❖ How did I prepare to participate in this intergenerational group?

<http://europeanywca.org/documents-erm/check-list-shared-intergenerational-transformative-leadership/> accessed 13 May 2016

Appendix H – Asia/Pacific Mentoring Model

One model among many

Over the last three years YWCAs in the Asia-Pacific have worked together to strengthen young women's leadership both in their own YWCAs and countries and on the regional level. This work, funded by the Australian Government and the World YWCA, has put young women at the centre of its work, as both beneficiaries and leaders. In each country young women have had a leadership role in each phase of the project: design, delivery and evaluation. There have been many firsts for the young women co-ordinating this program; they have had the support of their usual management structures, as well as a mentor, and the network of young women co-ordinators in the region. Collectively they have delivered training in our strategic areas of ending violence against women, and sexual and reproductive health and rights to 2800 people, while developing their own and other's skills as leaders and advocates.

In this paper we have sought to document the mentoring model that has emerged from the program. We acknowledge that it is just one model of mentoring found across the movement, and that the different models are adapted to serve different needs. Where this program is a long-term one linked to work of an individual young women who is developing and delivering a particular program, other mentoring models include short-term commitments focused on advocacy activities at large international meetings working with multiple young women simultaneously, or large peer mentoring projects which within the YWCA are often focused around sharing information around sexual

and reproductive health and rights. We also recognise that across the movement many women are involved in informal mentoring relationships.

We believe that this model may be of wider interest to the movement, particularly in its recognition of formal mentoring as being a three-way-relationship between mentee, mentor and the host organisation, and in the framing of mentoring as part of our developing suite of practices to support shared and intergenerational leadership within the movement. Leadership with the YWCA is often described as being shared, intergenerational, and transformational, in documenting this model our aim is to offer some examples of how those values can be enacted.

What do we mean by mentoring?

Building a shared understanding of what it means to be a mentor emerges as one of the key foundations to a successful mentoring relationship. Arriving at this common understanding is hindered on one side by the variety of ways that people use the phrase mentoring and on the other because it is a new idea in some of our YWCAs.

For this program when we talk about mentoring we are talking about a formal relationship, recognised and supported by both the management and governance processes of the host YWCA, which does not replace the existing processes for supervision, reporting or accountability within the organisation.

In terms of the content of the mentoring relationship, well that is confidential between the mentor and mentee, but could span a diversity of topics from

sharing professional expertise to supporting personal development. What is discussed within the mentoring relationship very much depends on how that relationship develops, but matching expectations between the mentor and mentee has proven to be important.

The confidential element of mentoring is crucial. If a deep and trusting relationship is to be established, then mentees and mentors must be confident that the content of their discussions is private. This idea may sound risky to some, surely supervisors need to know what counsel is being given to their staff, and this is where the importance of being clear about the difference between mentoring and management is key. Mentors may be giving advice and helping their mentee reflect on their practice, but they should not be giving direction on how their mentees work should be done.

The YWCAs who have participated in this program are each unique organisation, responding to the needs of women, young women and girls in their communities. They have different staff, management and governance structures, reflecting their different sizes, resources levels and cultures.

However, collectively through discussions with mentors, mentees and Presidents and General Secretaries and the participant YWCA we have identified six steps in establishing and delivering a successful mentoring program. We offer these as our collective reflections, acknowledging that each of our implementations has been slightly different, and knowing that yours will be too. But we hope that your program will be stronger for the learnings that

we are sharing, and we look forward to the opportunity to share our stories with you and to learn from your experiences with mentoring.

Young Women Champions and Champions of Young Women's Leadership

The cornerstone of this project has been the development of young women leaders in communities and YWCAs across Asia and the Pacific, our *Young Women Champions*. These young women have not only developed and delivered successful programs, but they have also had local, national, regional and global opportunities to contribute to the advocacy work of the YWCA as young women with both sound technical knowledge, and grassroots experience. Often, we talk of young women's leadership development as being something that is just about young women. However, one of the learnings from the Asia/Pacific Young Women's Leadership program has been to recognise the vital work of *Champions of Young Women's Leadership*. As we have developed it, the idea of *Champions of Young Women's Leadership* is a way of recognising the many women within the YWCA, who regardless of age, demonstrate a deep commitment to sharing leadership across the generations, and working to ensure that our *Young Women Champions* have the space they need to demonstrate and develop their leadership and that this work is supported, recognised, and respected.

Three parties

Often mentoring is described only with regard to two parties: the mentee and the mentor. However, we have found it useful to think of the relationship in terms of three parties: the mentee, the mentor and the organisation, because each of these parties needs to make a significant commitment and investment in the process.

Further Information

This document provides just a brief overview of the key aspects of the mentoring model we have been developing. Further information, as well as templates for documenting various parts of the process is available in the Mentoring Manual developed to support the YWCAs who participated in this program and their mentors and mentees.

Key lessons of the Asia/Pacific Mentoring Model

Set the right foundations: high level support & policy frameworks

As with any key activity within the YWCA, it is important when adding a mentoring dimension to program work that you get the governance right in three key aspects. First, to ensure the program has high-level support and appropriate resourcing; second, to ensure that there is clarity about the differences between mentoring and management; and third to put in place appropriate means of monitoring and evaluation.

Governance arrangements and practices differ across the movement, but in whatever way is appropriate for your YWCA it is important to ensure that your mentoring program has the resources it needs to operate, and the visibility to be recognised and reflected upon as a practice of shared and intergenerational leadership.

Where mentors work with a member of staff there is a need for everyone involved: mentor, mentee and mentees supervisor, to be clear on the differences between their roles, and to have processes in place to address any difficulties that may arise.

Spanning both of the first two requirements, is the third, ensuring there are appropriate means of monitoring and evaluation. While the content of discussions between mentee and mentor should remain confidential, it is only reasonable that the host YWCA would want to have processes in place to ensure that the mentoring relationship was healthy and on-going, to deal with any difficulties that might arise, and to reflect on the outcomes of the process at its mid-point and conclusion.

Good mentoring has three parties – not two

Typically, a mentoring relationship involves two people – the mentee and the mentor. However, in this model there are three parties – the host YWCA, the mentor and the mentee, and it is important to recognise that each party will need to make and keep commitments to both of the other parties involved.

Mentees and Mentors

A mentoring relationship is based on trust. Therefore, it is crucial that both mentees and mentors have a say in the selection process. In the first iteration of our mentoring the mentees were pre-determined because of the staff positions that they hold, and this may continue to be the selection process, i.e. women in particular staff or volunteer positions are invited to have a mentor. But there still needs to be a reciprocal process of selection that allows both sides to feel that there is a good fit and shared expectations.

Across the program both mentees and mentors reflect that they have felt the relationship has been stronger where it has been more stable, and where people have had the opportunity to join the program together and be trained alongside each other. While recognising that life sometimes brings unexpected challenges and opportunities, asking for a 12-month commitment from both mentees and mentors has proven to be good timeframe for this work.

The Host YWCA and the mentee

Within our model most of our mentees have been staff members of their YWCA and participating in the program part of their work. As the mentoring is part of the mentees job the YWCA needs to make sure that there is time for her to meet with her mentor and that the necessary resources are available to support those meetings.

The Host YWCA and the mentor

In reflecting on our program, we recommend that your mentor be a volunteer. A volunteer mentor brings different experiences and perspectives than a

mentees supervisor, which is part of the benefit of having a mentor. However, this does mean that the supervisor and the mentor need to be clear on what their respective roles are and to respect those boundaries.

As a volunteer your mentor needs to be supported in the same manner that any YWCA program volunteer is supported. They also need to know who to contact if there is a problem.

Selecting Mentors

The primary requirement to be a good mentor was recognised as a commitment to be a *Champion of Young Women's Leadership*. With this commitment in place everything else should follow: primarily a willingness to share their own networks and expertise with a young woman to support her to achieve her goals.

It was felt that familiarity and good standing with the YWCA was also important so that Boards and General Secretaries could have faith in the counsel being given, even though they are not privy to the advice as it is confidential.

Selecting Mentees

As noted above, some of our mentees will come into the program because of the staff or volunteer position they hold. However, when conducting open selection processes ideally a potential mentee will have already demonstrated a commitment to the work of the YWCA, and demonstrated her leadership abilities and the potential for future growth.

The mentoring process

Through our program we have identify five key steps in the mentoring process.

More detail is available about each of these steps in the mentoring manual.

1. Training for mentors – We did this as a group, but the same work could also be done one-on-one between an experienced mentor and a new mentor, or as a series of individual exercises.
2. Building relationships – In many ways this is the most important part of the process, if a strong, respectful, and trusting relationship is not built at the beginning of the mentoring process than the opportunities for deep and transformational work are limited.
3. Exchange information and set goals – It is important for mentors and mentees to share a process of goal setting, both for the mentoring process, and for the mentee to explore her long-term goals with the mentor. You also need to do the admin work, how will you stay in touch with each other, how often will you meet, and who will be responsible for record keeping.
4. Work towards your goals and deepen engagement – Keep working towards the goals set by the mentee and keep looking for ways to strengthen your relationships.
5. End the formal mentoring relationship & plan for the future – As this is a formal mentoring relationship it should have a formal conclusion. This may take a couple of meetings, but this is the time to reflect on the work you have done together and establish if you will continue to work

together whether formally or informally. It is also a good time to ask what next – perhaps there are new mentoring relationships to establish, or perhaps the mentee is now interested in being a mentor?

Bringing it to a close – Celebration, Recognition, Evaluation

When a mentoring cycle comes to an end it is important to mark this event.

Within the mentoring process the mentor and mentee should have been through a process of marking the end of the formal commitment made in this mentoring framework, and this process will have been confidential. However, there should also be a public and organisational aspect to ending this cycle of mentoring. While maintaining the confidentiality of their discussions both the mentor and mentee should be invited to provide feedback to the host YWCA on the outcomes and administration of the process.

It is also important for the work of the mentor to be recognised by the host YWCA. Your mentor has been a valuable volunteer for the last 12 months, and in offering her support to your mentee has strengthened both the work of the mentee and the YWCA more broadly. Her mentoring work has been a significant commitment and should be recognised as such.

All having gone well; your YWCA now has yet another skilled young woman leader. So, the next question is how your YWCA is going to utilise the skills she has developed and continue to give her opportunities to further develop her skills. Our program is currently trying to answer this question, but one frequent suggestion is that your mentee might now like to become a mentor for other

women. This builds on the idea recognised in our program, that the distinction between mentor and mentee should not be based solely on age, but on the basis that the mentor has skills, experiences and networks to share with her mentee that might be of benefit to the mentees development as a leader.

Good luck.

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