LEADERSHIP ALTERNATIVES

STREAM LEADER: JENNIFER BINNS

TUESDAY 22 JULY

10.00am - 11.00am: The Value(s) in Leadership
1. Redressing the masculinist ethical vacuum
   Ngaire Bissett
2. The value in leadership
   Ann Stewart

11.30am - 12.30pm: Creating the Female Leader
1. Archetypal Guides for Women’s Leadership
   Frances Laneyrie & Judith Pringle
2. Me, Myself, I? The Crafting of Self Within Stories as told by Women Chief Executives
   Judith Smith

2.30 – 3.30pm: The Feminine in/ and Leadership Power
1. With Women, for Women
   Debra Miles
2. Leadership, Friendship & Power relations in female Work Areas
   Anne Kristine Solberg

4.00pm – 5.00pm: New Leadership Horizons
1. Engendering, Leadership and China NGO
   Xiao-hui Wu & Jing Dong

WEDNESDAY 23 JULY

2.00pm – 3.30pm: Challenging Gendered Constructions of Leadership
1. Looking at a Dialogic Approach to Leadership
   Angela Fielding
2. Naming it as Leadership
   Lucia Crevani
3. Vocal Intelligence
   Louise Mahler

4.00pm – 5.00pm: Leadership for Sustainability
1. Women and Sustainability,
   Dora Marinova & Amzad Hosain
2. Leadership Alternatives for Decision-making in Sustainable Development
   Dorothy Lucks

THURSDAY 24 JULY

10.00am – 11.00am: Complicating Gender - Intersections with Race & Class
1. The Effect of Race and Gender on Managerial Stereotypes in South African Managers
   Lize Booysen & Stella Nkomo
2. Gender, Class and Ethnicity in the Power Elite
   Anita Goransson

11.30am – 1.00pm: Leading Intergenerational Dialogue
1. Understanding Intergenerational Characteristics and Building Bridges to Motivate Learning
   Debra Messer & Karen Whelan
2. Entitlement, Choice and Leadership Ambivalence
   Joanne Baker
3. The Role of Social Identity Theory and Employer Attractiveness in recruiting Workers across Generations
   Catherine Archer
Redressing the masculinist ethical vacuum: imaging a morally based leadership model
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There is ‘destiny’ no more than there is ‘nature’ or ‘essence’ as such. Rather, there are living structures that are caught and sometimes rigidly set within historico-cultural limits so mixed up with the scene of History that for a long time it has been impossible... to think or even imagine an ‘elsewhere’ (Cixous & Clement 1986:83).

The long history of masculinist historico-cultural limits is never more transparent then when analysing the current ‘moral’ vacuum that corporatism represents today. However, managing according to 20th-century economic market values, in which the norms of individualistic self-interest (egoism) reign, is being undermined as organisations face challenges in the post-industrial global environment which require more community-centred (altruistic) behavioural patterns. In the traditional market model commitment between individuals, groups, and organisations themselves, is low as interactions are framed in terms of legal rational contracts that privilege economic exchanges which constrain risk. The nature of these interactions tends to be non-cooperative; taking place in a climate of suspicion and hostility; with actions driven by short-term opportunism. The concepts autonomy, independence and separation, define the impersonal nature of these interactions.

However, operating on the world stage today calls for markedly different organisational practices, which involve more co-operative, people-centred, processes. For instance, an increased capacity for creativity and innovation is required to come up with new strategies, concepts and operations to meet the heightened levels of competition the global context represents. In this regard the “people are our greatest organisational asset” cliché signifies a growing recognition that hierarchical structures, overseen by heroic leaders, cannot deliver the scope of talent and commitment that is required. As organisations struggle to cope, in their operations, with culturally diverse staff members and geographically disbursed locations they turn to teamwork, and a networking ethos with the intention of ‘capitalising’ on the diversity of talent within (and without) their institutions. A so-called ‘empowerment’ model, premised on increasing individual commitment to the organisation and its customer base (whether internal or external), has led to an emphasis on developing enhanced forms of collaboration, integration and communication; managed through delayered structures. Some commentators suggest therefore that capitalism is remaking itself in terms of a social revolution; one where forms of strategic partnering will emerge based on ‘moral’, rather than economic, contracts.

Importantly, this process of change is unearthing the limits of masculinist forms of organisational leadership (that historically have been integrally linked to the egoist model) as many managers struggle to make sense of the elements of change, and organisations themselves falter, in their attempts to implement ‘best practice’ culturalist measures. In this paper I will suggest this cultural chaos provides a unique opportunity for an alternative relationally grounded model to be advanced which will engender a more collegial underpinning to this emerging organisational habitus. Historically it is feminist theorists-practitioners who have developed the historico-cultural expertise necessary to make explicit the ingredients of such a communities-of-practice model. Hence feminist poststructuralist conceptions will be utilised to sketch an ‘ethic of care’ modus operandi managed through reciprocally based forms of leadership; with the latter being acknowledged as a capacity that we can all inhabit if provided the opportunity. A post-heroic approach to leadership will be demonstrated to be capable of transforming the social fabric of the organisation due to its focus on building qualitatively framed relationships.

Keywords: ‘trust based’ new-economy organisational model, relational ‘ethic of care’ processes, feminist poststructuralism, communities-of-practice integrity.

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The value in leadership: the influence of values on decision-making and in defining perceptions of leadership.
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This paper will draw on findings from my recent doctoral research which investigated perceptions of leadership in relation to the implementation of an equity and diversity change-agenda related to sexuality and gender identity in an Australian university. The purpose of the research was to explore the way staff of a university involved in the initiation and implementation of a specific sexuality-equity agenda identified the leader or leaders of that agenda and perceptions of how that leadership behaviour was expressed. The research used the introduction of a sexuality equity agenda as a frame through which leadership behaviours could be explored.

Issues of sexuality and gender identity evoke strong responses in the community and speak to matters of morality and to community and personal values. The nature of the sexuality equity agenda which contextualised this case study foregrounded both the articulated and enacted values of those involved and provided a lens through which could be seen the ways in which decision-making was fundamentally influenced by these values.

The case-study research found that leadership does not solely reside in the office of the university President (Vice-Chancellor) but can be manifested by multiple leaders working in synergistic and collaborative relationship with each other. Participants identified three leadership groups: Initiating leaders (I-leaders); Positional leaders (P-leaders) and the Designated institutional leader (D-leader). These groups shared a number of key characteristics associated with the process of enacting leadership. These characteristics included: risk, influence, power and authority, respect, courage, and personal values relating to social justice and equity. Although common to all three leader groups, these qualities were nevertheless manifested differently in each group in relation to the function of that group.

This paper will discuss those key characteristics of leadership identified through the research and, in particular, explore the way in which ‘values’ were found to influence and underpin the type of decisions and actions leaders take. The model of leadership identified in this research, where participants identified three leadership groups engaged in a complex synergistic relationship, suggests some significant differences from the traditional literature in this area and consequently has implications for the processes by which organisational change might be implemented. These implications will be elaborated and a possible model for strategically implementing change through identification and engagement of leaders and leader groups within the university will be explored.

Keywords: Leadership, Values, Organisational Change, Decision making

References:
The paper will draw on literature from the field of leadership studies (e.g. Northouse, 2001; Yukl, 2002; Avery, 2004;) referring particularly to the area of leadership in higher education (e.g. Sloper, 1994; Coaldrake & Steadman 1998; Tierney, 1999; McLaughlin, 2004; Eveline, 2004) and to the leadership literature related to ethics and values (e.g. Stein & Baca, 1981; Rizvi 1985; Bryman, 1986; Agyris & Shôn 1991; Begley, 2000).
Archetypal Guides For Women’s Leadership.
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Throughout the research literature that has tracked the organisational progress of women is a recurring lament that there are too few female role models imbued with power and leadership. Sinclair (1994, 1995) exposed the masculine heroic leader and the absence of a place for women within that construction. Even recent leadership reviews (Parry and Bryman, 2006) demonstrate minimal mention of women’s experiences and renditions of the feminine in leadership.

This paper explores archetypal feminine images that could be evoked by women as guides for organisational leadership. The most common constructions of feminine archetypal images in the western world are centred around the triumvirate: maiden, mother and crone. The use of feminine archetypes to understand perceptions of women in power is not new. Bolen’s Greek archetypes (1984) were used by Gherardi (1995) in her depictions of Artemis, Athena, Hestia, Hera, Demeter and Persephone as reflections of women’s management style. More recently Poggio (2003) has explored archetypal images of women in management. Andrews (2003) insightful analysis of the film Elizabeth outlined how the leadership of Elizabeth I relied on a mask that was based on the Protestant version of the Virgin Mary. Telford’s (2003) categorisation of feminine archetypes-maiden, mother, mistress, monster- has also extended our understanding of how these images influence how we see women leaders.

Drawing from a wider range of literature has the potential to extend and enrich ways leadership may be perceived and enacted. For example, indigenous Maori women leaders in New Zealand draw on pre-colonial roles such as kuia (elder), whaea (mother), rangatira (chief), wahine toa (warrior woman) tuakana (first born) (Henry and Pringle, 1996). Within the different field of astrology, Davis and Leonard (1996) claim that powerful feminine archetypes for mid-aged women need to be re-examined. Other writers within this field are currently developing work around feminine images linked to the moon and a set of asteroid bodies named after Greek Goddesses: Ceres, Pallas Athene, Vesta, Juno (George, 1986). This paper will outline some of these recent diverse writings and explore some links that might usefully be made by using diverse feminine archetypes to expand the field and promise of women’s leadership.

References:
Me, Myself, I? The Crafting Of Self Within Stories Of Career As Told By Women Chief Executives In The National Health Service In England.

Judith Smith, University of Birmingham, UK / Victoria University of Wellington; judith.smith@vuw.ac.nz

Storytelling is acknowledged to be an important method of capturing the experiences of individuals within organisations, both as individuals and as a collective ‘community of stories’ (Chase, 1995). The value of storytelling is considered to lie in its offering of an entry point into understanding organisational culture (Boyce, 1996) and also as a means of exploring the self or selves that a person chooses to reveal within their narrative account (Kondo, 1990). Grey (1994) highlighted the tendency of senior managers within organisations to tell their ‘story of career’ in such a way that the story of self becomes a ‘project of self-management’. Ford (2006) built on the work of both Kondo and Grey in arguing that individual women leaders’ narratives could be explored as stories of career that reveal contradictory discourses of gender and leadership indicative of the multiple selves experienced and constructed by the storytellers.

The National Health Service (NHS) in England is the largest employer in Europe and four-fifths of the workforce is female. Research reported in this paper reveals that 34% of chief executives of NHS organisations are female, and that in the acute hospital sector, this figure is just 25%. This research sought to elicit the stories of a sample of this minority group of women leaders in the NHS, to explore how these women ‘told the story of career and self’, and to examine the extent to which gender played a part in the chief executives’ crafting of self.

In-depth interviews were carried out with ten women chief executives between November 2006 and January 2007. The women’s accounts were examined in relation to both the ‘hows and whats of storytelling’ (Holstein and Gubrium, 2000). Analysis revealed that the women presented themselves as a series of ‘selves under construction’, selves that included the leader, employee, mother, daughter, sister, friend, partner, and boss. The multiple and at times contradictory nature of these selves was manifest in six themes that emerged as central to the women’s stories:

- The story of luck and happenstance
- The fight against discrimination
- The role of male sponsors
- The guilt of the absent mother
- The silent supportive corporate husband
- The clash of personal and organisational values

This paper reflects on the experience of eliciting stories from senior women leaders and explores how, in enacting leadership, the women select and perform selves that they deem to be appropriate to the situation and that resonate with the predominant organisational culture.

It is concluded that these women have to construct and perform their sense of self within a context and culture that is, in Ford’s (2006) terms, predominantly ‘macho-management’. However, when given permission to talk freely outside the usual bounds of the workplace, they construct multiply crafted selves that are both richer and riskier than those typically associated with the hegemonic masculinity of the workplace, including the subversive fighter, the organisational mother, the undutiful daughter, and the breadwinner wife.

This analysis of stories told by women leaders reveals the gendered nature of leadership in a large public sector bureaucracy in the early twenty-first century and offers an insight into the lived experience of what continues to be a significant minority.

**Keywords:** leadership; selves; careers; stories; gender

**References:**


This paper provides a snapshot of the significant experiences and long term practice issues for women who have leadership positions in feminist and/or women-centered organisations. In the 1970's, women, inspired by the feminist critiques of mainstream, masculinity-dominated organisational life, offered an alternative vision of an organisation that challenged concepts of hierarchy, authority and power (Broom, 1991; Ferree & Martin, 1995; Iannello, 1992). However in recent years few of these alternative feminist organisations still exist having succumbed to the often hostile demands of the economic and political environment (Campbell, Baker & Mazurek, 1998; Bordt, 1997). Nevertheless some health and welfare services continue to embrace a feminist ideological base which guides both service delivery and interpersonal interactions between organisation members (Hoatson & Egan, 2001; Murrell & James, 2001). Previous research by the author (Miles 2004) has identified that the women in leadership positions in such feminist services/organisations link people and ideas with policy and procedure whilst maintaining, or at least being expected to maintain, feminist values and processes explicit throughout the organisation. Yet the integral nature of these leadership positions and the subsequent heavy burdens carried by the women incumbents are virtually invisible in organisational and management literature.

This paper reports on recent qualitative research, informed by feminist standpoint theory, that explores the experiences, strategies, and ethics which confront and guide women in leadership roles in feminist organisations. It discusses the many dilemmas and issues that confront and guide women in leadership roles in feminist organisations. By examining the nature and dimensions of leadership in women-centred organisations from such a standpoint, this paper makes an important contribution to our understanding of organisations, leadership practices, and the potential of and for change.

References:
Leadership, Friendship and Power Relations in Female Work Areas  
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This paper is about leadership and relations in female work areas, especially in the health and social sector. Quite a few of the middle managers in this sector are women. Very often holders on this layer have vocational training and background as nurse or social worker. They may feel close both to professional groups and to people on the ground floor. Friendships are developed at the workplace, and working relations and private relations can be intertwined in the organisation. This is not unproblematic, because work organisations are based on a rationality and logic different from what is expected in private relations. Furthermore, friendships and private networks may represent sources of informal power in the organisation, having other agendas than the formal system. However, friendship among colleagues may contribute to good working relations and a cooperative climate. On the other hand, there could be alliances and conflicts among workers, due to different friendship constellations. A difficult situation may occur if leaders are close friends with some of their subordinates. Closeness between leader and subordinates opens up for various uses and misuses, from both parties, and may have ethical implications. Hence, it is important to be conscious of the different and often intertwined relationships in the organisation.

Thus, middle managers belong to different social and cultural groups. Reflecting on power relations and the role of leader on this layer, I will draw on a Swedish study by Carin Holmquist (1997). According to this study, female managers in public sector try to accommodate to changes in the organisation by choosing loyalty as a strategy (cf. Hirschman 1970). They are successful in motivating their subordinates to give their utmost, although economising and cost reduction seem to be the main focus and concern. Closeness to their subordinates may explain why they succeed in this respect. Moreover, subordinates may also identify with their leader, who is supposed to handle a difficult situation as best she can. However, there are some ethical questions to pose to a situation like this, if the consequences are worn out workers or if the effects are harmful to clients. This is indicated by Holmquist (1997) as she calls the manager ‘the tender executioner’. Such findings may also imply that economical and organisational problems, which first and foremost constitute a political matter and responsibility, are concealed as individual problems. Furthermore, workplaces can be characterised by good internal relations and feelings of solidarity, but powerless when it comes to external influences. A combination of loyalty and voice approaches could probably have given a more robust communality, being more powerful outwards (cf. Hirschman 1970).

Keywords: Leadership, friendship, power, female work areas

References:
TUESDAY 22 JULY  
4.00pm – 5.00pm  

Engendering, Leadership and China NGO.  
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The Beijing Declaration and Program Action was enacted and passed during the Fourth World Conference on Women a decade ago. Although during this decade, the woman in China, has made a great deal of progress in some areas, the traditional gender concept still has a strong influence on the realistic relationship between two genders. At enterprises, there are still very few high level women leaders, and most of them are concentrated on media, consumer goods and entertainment businesses which majority consumers are women. Due to the research of china women manager’ status by Guang hua School of management, Peking University, there are 42.1% woman in manager level in enterprises, this data has little gap between men and women. But in the general manager level, the number fell to 16.6%.it shows that women faced the glass ceiling as they seeking higher position in management. In the government, the women leaders of civil services are around 8% from 1995-2005. Women accounted for 13.2 percent of the Standing NPC committee, this ratio is continuously declining in ranking in the world.

Although these data are not encouraging, we can see a delighted growth of china women’s leadership though their performance in the non profit organizations field. Since the NGO register policy of government, there are no precise relevant statistics data. It is still universal believed that the women employees account for majority of the whole Practitioners. And the Proportion of female founders in NGO field is larger than it in enterprise field. And also, the organizations which run by women leaders show more environmental adaptability and survivability. In the decade, lots of NGO have programs on gender equality and women leadership building. There are also many women organizations who committed to improve women’s capability and rights. The culture of NGO might helpful for women to improve their leadership. All of that make us thinking, what role NGOs have played in women’s leadership in china and how it takes effect? This paper has studied on some women leaders in NGO and women organizations and it tries to answer the above questions. It found an interesting phenomenon that china women’s leadership is growing more quickly in NGO than in other fields, Women leaders in NGO show more strategic, flexibility and enterprising spirit than once expected which make their organization more sustainable.

Although china NGO are still weak since they are affected by uncertain policy , the rise trend of china NGO is irresistible. The paper examines the development of china NGO from a gender perspective during this decade. It also demonstrated the increasing of china women’s leadership. And from the development history of china NGO and the role play changing of women it also predicts the prospective change of the current gender inequality situation in China in the future.
Looking at a dialogic approach to leadership
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So many models of leadership are based on rational explanations. They are designed to explain the rules of leadership, as if leadership can be made unproblematic through explanation or training. As idea of leadership has followed a relatively undisturbed stream of masculine thought from Plato, through Aristotle, Hobbes, Locke, Hume, Stuart Mill to today’s management models – a view of leader as the ruler. An idea of circuits of power, proposed by Clegg, added complexity to this model, yet retained the same rationality. The concept of rationality is a masculine concept that has spread from philosophy and concepts of logic to orthodox models of economics to management discourse. Rationality suggests objectivity in its ‘purest’ sense, such that subjectivity or the ‘irrational’ is considered weak and inferior leading to poor outcomes. It is embodied in women. This paper reports on research which explores some of the contradictions, inherent to leadership, which are often ignored. These ideas originate with Plato and reoccur with Machiavelli, and more recent feminist, poststructuralist and psychoanalytic theorists.

As this paper illustrates, leadership contains elements of difference; a variety of choices; and must also contain the contradictory tensions between the rational and irrational aspects of managing people, political choices and management decisions. This research is contextualised through the author’s direct experiences in negotiating ‘leaderships’ within a university environment, where the actioning of multiple plays of power and knowledge challenge the usefulness of traditional principles of leadership. By acknowledging and exploring what is often termed the irrational, or emotional, content of work groups, we can better understand what is possible and available for leadership in times of conflict, times of political and social change. This discussion provides an alternative understanding of power necessary for leadership, how to generate and use power differently, and the indeterminacy of power in all political and social situations. Rational models ignore these realities and are therefore constrained.
Naming it as leadership: A relational construction of leadership as an alternative to heroic masculinity in an empirical study of two Swedish companies

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Traditional conceptualizations of leadership in management and organizational studies tend to focus on the figure of the single (male) leader. Accepting the need for leadership has meant to accept the need for one leader, which directly implies a differentiation between leaders and followers on a power dimension (Vanderslice, 1988). As Gronn (2002) points out, the main difficulty with the taken-for-granted dichotomies leader-follower and leadership-followership in organization theory is that ‘they prescribe, rather than describe, a division of labor’ (p.428). Such leadership conceptions, often presented as gender neutral, have also been questioned and analysed as gendered constructions, constructions reproducing a norm of heroic masculinity (Alvesson & Billing, 1999; Collinson & Hearn, 1996; Fletcher, 2004; Kerfoot & Knights, 1993; Wahl, Holgersson, Höök, & Linghag, 2001).

There are, however, challenges raised to the heroic leadership ideal by researchers studying shared leadership – two or more persons sharing a leadership function (de Voogt, 2005; Huey, 1994; Lambert, 2002; Pearce & Conger, 2003), followership (Tengblad, 2003) or new units of analysis for leadership (Gronn, 2002; Yukl, 1999). The limitation of most of these contributions is that they are still focusing on individuals and they take for granted the presence of a ‘leader-side’ and a ‘follower-side’. The masculinity of leadership is thus challenged, but only to a limited extent.

Another, more radical, possibility is to focus on processes ‘in which influential ‘acts of organizing’ contribute to the structuring of interactions and relationships, activities and sentiments’ (Hosking, 1988, p. 147) and to focus on practices (Knights & Willmott, 1992). Uhl-Bien’s (2006) Relational Leadership Theory will be my starting point: leadership is a process where social order is constructed and changed, i.e. an organizing process where emergent coordination is constructed. Leadership is no longer a role; instead relationships and interactions become the unit of analysis.

Despite the potential of these ideas, empirical research is still mostly focused on formal leaders, they are the ones doing leadership. As Dachler & Hosking (1995) point out, the dominant masculine narrative of possessive individualism has not allowed for a relational perspective in leadership studies. Relational practices disappear (Fletcher, 2004). It could be said that we lack a vocabulary for them. Köping (2007) and Soila-Wadman (2007) have tried to apply this approach to leadership on a symphony orchestra and on film shooting, respectively. But what about ‘normal’ organizations? And what happens to the gendering of leadership when leadership is no longer conceptualized as pertaining to a heroic leader?

Rather than promote feminine leadership as a counterpoint to conventional masculine leadership, I will focus on the processes constructing gender and leadership in organizations (Alvesson & Billing, 1999). Therefore, I will use a relational construction of leadership (in Uhl-Bien’s (2006) terms) on my empirical material and highlight instances of it. I will then analyse this construction in relation to the construction of gender, and discuss possible implications. I will base my discussion on two empirical studies conducted with an ethnography inspired method in two organizations, a large traditional industrial company and a small engineering company.

Keywords: relational leadership, post-heroic leadership, masculinity, practice, social construction of gender.

References:


Vocal Intelligence
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Vocal Intelligence™ was developed to address the driving need in Australian organizations to address the issues of ‘empathy’, ‘listening’; bringing who you are to what you do’, ‘rapport’ and ‘inspirational speaking’ at an authentic level, considered so necessary for leadership by Senge (1992), Peters and Waterman (1990), Handy(1997) and, in Australia, the Karpin Report (1995) and Lead 2000’ survey (Stretton 2000) amongst others.

As the understanding and practice developed to create, evaluate and choose among options of authentic vocal behaviour, a culture dominated by male rules and routines antithetical to vocal improvement became apparent.

Despite the vocal literature pointing clearly to the ability of all people to express an inordinate number of emotions appropriately, ‘Women alone’, Toogood (1995) suggests, have problems with voice, because theirs ‘gives the perception of weakness.’ This, he tells us, causes problems with volume and his solution is to simply ‘use a microphone’.

We are told that in order to ‘help you to use your voice in such a way that you associate yourself with the flattering features of the vocal-attractiveness stereotype’ (Leathers 1997, p. 212), it is necessary to speak in a voice that is low, slow and loud - the voice of leadership -advice which has led to some extraordinary examples of non-authenticity in women such as the manipulation of Margaret Thatcher’s voice in England in the 1980s.

Breaking away from vocal stereotypes, the research points to the challenges of the centrality of vision in western culture (Heidegger, 1962) where ‘the visual is associated with yang energy and the sun and with masculinity and the auditory is associated with yin energy, the moon and femininity’ (Hiley, 2003, p.8). It accepts the lack of effectiveness of linear thinking, a focus on words to the detriment of sound and a reduction of an acceptable vocal range. In fact, ‘there has been a growing suspicion of voice, borne out particularly in the intimation of danger in poetry, and in darkness, and in the feminine’ (Hiley, 2003, p. 8).

The demise of voice is apparent in the leadership literature where, despite its heavy weighting of almost half the meaning of any face-to-face communication (Mehrabian, 1984), it has been relegated to a minor interest. The minuscule half page (of the 204 total pages = .025%) dedicated to it in Toogood’s (1995) book is an example of the response to vocal improvement in the non-verbal literature and a clear sign of voice’s impoverishment.

This paper proposes that male dominated leadership is palpable through voice and that one method towards transforming leadership is through Vocal Intelligence which involves a return to the more feminine spectrum of sensual awareness, a focus on the non-verbal aspects of communication, non-linear thinking and even the creative act of song.

The author presents case studies from a key Australian Leadership forum and private coaching with leaders in Melbourne, Australia, with reference to leadership, vocal and non-verbal literature.

Keywords: Vocal Intelligence, leadership, voice, non-verbal skills, singing

References:
Women and Sustainability: Cultural Alternatives
Dora Marinova; Amzad Hosain, Curtin University of Technology, Murdoch University; D.Marinova@curtin.edu.au, A.Hossain@murdoch.edu.au

There are more and more voices coming predominantly from NGOs and other community organisations at a national (eg Women for Sustainable Development in India) and international level (eg The Commons’ Open Society Sustainability Initiative or For The Common Good) that one of the main reasons for the current palpable ecological and social problems is the fact that global development has been largely determined by masculine behaviour and masculine values. For example, the sectors that contribute largely to greenhouse gas emissions, such as transport and energy, are highly governed by male decision making. Some argue that if the balance in leadership is redressed to 50:50, the world would witness fundamental changes not only in the approach to the sustainability problem but also in the type of pursued actions and solutions (The Commons 2008). On the other hand, many feminists warn that if the global community continues with male dominated strategies to climate change, women, children and the weak are likely to continue to bear the burden (Masika 2002).

The emerging new leadership in the West is acknowledging the breath, depth and significance of the sustainability agenda largely triggered by the increased new scientific evidence of the destruction of the natural environment (IPCC 2007). This is now acting as a wake-up call but history also shows that the male dominated global community of decision makers has done very little to address the other major sustainability aspect, namely social injustice, despite long existing evidences of its destructive power. Sustainability requires new cultural values and moral ethics (White 2006).

This paper explores the role of women in Bangladesh, a country which is still living within the biocapacity of its natural environment, has a sustainable ecological footprint and less social disparities. The Bangladeshi spirituality is highly dominated by the Baul philosophers and the evolution of this unique mystical tradition has kept the status of women at the centre of the Bangladeshi society. Despite the fact that the Bauls are mostly unlettered male mendicants, they are usually accompanied by a female associate. This balance between males and females in shaping the value system within society is encouraging a lifestyle that is simple, self-reliant and does not encourage overconsumption (Marinova and Hossain 2008). Although the status of women in Muslim societies is a hotly debated topic in the West (eg Bayes and Tohidi 2001), the Bangladeshi culture treats them with dignity. Women’s role has been minimised, trivialised and made invisible in many parts of the world but in Bangladesh they are held in high respect. One possible explanation for this is the influence of the Baul philosophers who stress that it is largely the nature gifted feminine values and women’s diverse contributions that make a population happy. The example of Bangladesh is powerful in terms of the importance and recognition of feminist values within society (Gatens 1998). Despite the fact that the country faces serious economic challenges, any erosion of the role of women along the models of the West is likely to contribute to global unsustainability and loss of the holistic and balanced approach to life that people in this part of the world still have.

Keywords: Bangladesh, climate change, feminist values, happiness

References:
TUESDAY 22 JULY
4.00pm – 5.00pm

Leadership Alternatives for Decision-making in Sustainable Development

Dorothy Lucks, Institute of Regional Development, University of Western Australia

Sustainability offers opportunities for leaders to become more involved in multi-disciplinary decision-making. Sustainability theory is complex and, as yet, is embryonic in academic terms. Nevertheless, there is a historical pathway and a growing breadth and depth in the theoretical basis of sustainability. The ultimate aim of sustainability is mutual benefit for the society and the environment, as well as individuals. Considering the benefits to others moves decision-making of leaders into a complex environment of knowledge, understanding and the power structure of benefit.

As population pressure and break-down of traditional society increases, signs of global warming and pollution grow, and economic rationalism, globalisation and consumerism predominate, there is an imperative for decision-makers at all levels to have a deeper understanding of what sustainability means and, in practical terms, how it can be achieved. Venning and Higgins, (2001), suggest that “new systems are required to inform decision-makers in the context of sustainability.”

The need for improved practices in decision-making has been made clear by frequent clash of wills over major developments. Industry has become more aware of wider responsibilities and human resource management has extended to “community consultation” to avoid costly conflicts. This has led to extension of organisational development principles beyond internal leadership processes into “multi-stakeholder” processes as a new area of organisational theory.

In multi-stakeholder decision-making, the power balance is not as simple as in traditional organisational decision-making. Other factors come into play, including technical, cultural and contextual knowledge. By spreading power in decision-making, greater opportunity is offered for women and marginalised groups to reach a balance of power with traditionally more dominant leaders. Equity in decision-making is increasing with transparency of decision-making processes.

Hemmati proposes an overall framework for stakeholder processes that describes the steps required for a successful multi-stakeholder interaction. Hemmati’s work provides insight to the complexity of agendas, intentions and internal organisational processes that impact on achieving real outcomes in sustainable development. Linkage of minorities and the disadvantaged into official decision-making is seen as a nexus in the process.

Multi-stakeholder decision-making processes are based on accountability, transparency, participation, the rule of law, predictability, responsiveness, consensus, equity, effectiveness and efficiency, and achieving a joint strategic vision. Transparency strongly relates to ethical behaviour that encourages the effective participation of all who will be affected by the outcomes of those decisions. Participation pre-supposes that all people should have a voice in decision making, either directly or through legitimate intermediate institutions that represent their interests. Legal frameworks should be a fair and enforced impartially, particularly the law on human rights encompassing gender, racial and cultural equity.

Research carried out by the author comparing multi-stakeholder decision-making processes in Australia and the Philippines shows that ultimately it is still the charisma and commitment of individual leaders that influences others in major decision-making. Yet, with greater focus on balanced multi-stakeholder decision-making in sustainable development, processes are changing, women are increasingly involved in decision-making, cultural rights are more frequently recognized and marginalized groups have a new mechanism for influencing major decisions.

Keywords: leadership; decision-making; sustainability; equity; power.
The Effect Of Race And Gender On Managerial Stereotypes In South African Managers
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The gendered nature of organizations and continuance of male dominance in management is well researched (Korabik, 1990, Eagly and Carly, 2003a). Schein’s (1979, 2001, 2006) Think Manager – Think Male maxim regarding gender-role stereotyping is also a well researched phenomenon. However, it seems as if transformations are taking place in managerial gender stereotyping and that there is a shift towards a greater appreciation of feminine leadership characteristics (Calas & Smircich, 1993, Pounder & Coleman, 2002, Powell, Butterfield & Parent, 2002; Applebaum, Audet & Miller, 2003; Eagly & Carli, 2003 a, 2003b). There are also evidence that while the Think Manager – Think Male is still currently held by men in most countries, women’s attitudes were increasingly found to have changed in the USA, Canada and UK (Schein, 2001), in New Zealand (Daniel, Kennedy and O’Sullivan, 2002) and in South Africa (Booysen & Nkomo, 2006) to view women as equally likely to possess management characteristics.

The aim of this research is to explore race and gender effects in gender-role stereotyping among South African managers. This study is an extension (re-analysis) of the Booysen & Nkomo (2006) sex role management stereotype study, which found SA male managers still ascribe to the male manager gender stereotype, while SA females actually indicated that women resemble the behavior of middle managers and not men.

The 92-item Schein Descriptive Index, utilizing a five-point scale, was used to elicit sex role stereotypes and the characteristics of successful managers. Three forms of the index, including exactly the same descriptive index, except that one form asked for a description of adult men in general, one for a description of adult women, and one for a description of successful middle managers, were randomly administered.

The sample comprised 446 management students, all practicing managers, doing part time MBA studies at a large South African University Business School. Three hundred and one were males and 145 were females. Of the 301 males 141 were white and 160 Black, while there were 51 White women and 94 black women in the sample.

A one-way between-groups analysis of variance (ANOVA) on the different race x gender groups (black men/white men/black women/white women) was conducted and intraclass correlation coefficients ($r'$) were calculated to determine the degree of correspondence between the descriptions of successful middle managers and men in general and between successful middle managers and women in general.

The results show that both white and black males perceive successful managers to possess characteristics more commonly ascribed to men than to women. In contrast Black females perceive successful managers to possess characteristics more commonly ascribed to women than to men. While, White women perceive successful managers to possess characteristics commonly ascribed to both men and women equally.

The results of this research are discussed relative to findings from other countries and the factors within South Africa that may help explain the results.

Keywords: Managerial Stereotypes, Gender-role Stereotyping, Race and Gender Intersectionality
Gender, Class and Ethnicity in the Power Elite: Power and Equality in Sweden in the 2000s

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Sweden has a reputation of being one of the most gender equal societies in the world. At the same time there are strong patterns of gender divisions and hierarchies. Three research projects led by me have recently investigated the relationship between gender, class and ethnicity on one hand and access to the top positions in all societal fields on the other (Göransson 2005, Göransson 2007a, Göransson 2007b).

There are unusually many women at the top in Sweden – one fourth. While this share is big enough to allow statistically relevant comparisons between the genders and between the different fields in society, Sweden is also a country small enough to allow the study to include the entire elite, without having to rely on a sample. There are systematic differences as to where women and men respectively are localized in the elite. Women are more often placed in political or politically influenced positions, while men dominate big business and other economic positions as well as the symbolically most influential positions in culture and in academia. Their respective family forms (both their families of origin and their present families) are another dividing factor. Elite women tend to have been raised in more gender-equal families than elite men. In their present families they often live alone with their children or with a husband who also has a career. They do however have children, as opposed to elite women in most other countries (Vianello & Moore 2000). A third difference concerns their views on women’s career obstacles: while both women and men want more women to reach the top, men tend to blame women themselves for not succeeding, while women blame male informal networks as well as their indifference or inability to work with women leaders (Göransson 2007a).

But generally the similarities between women and men on the top are bigger than the differences between them. There is an overall tendency of homogeneity at the top, a fact that serves to ease power exertion. The study of ethnic background also shows a great effort at conformity on the part of non-Swedes striving to reach the top (Göransson 2005).

In some fields top women are more merited than top men (public administration, academia, and big business) while they are rather less merited than their male colleagues in the fields of politics and organizations/civil society. This is usually interpreted as a necessity to compensate for belonging to the less valued gender (Vianello & Moore 2000), and a similar mechanism has been found concerning the careers of for instance non-Europeans (a less valued ethnic or national background) in Sweden. On the other hand, in Pierre Bourdieu’s terms, female gender or non-European background may be converted into a positive symbolic capital (as opposed to a negative one) in the fields that are characterized by a representative logic - that is, in politics and organizations (Bourdieu 1977) The most recent study also compares women and men at different levels in society, that is local, regional and national levels. Gender equality is at its best in visible top positions (given the equality ambitions that are deeply anchored in the population) but still very uneven in regional and local positions. This goes for politics, administration, culture, and the courts, for instance (Göransson 2007b).

The studies are based on public records, homepages, interview and a survey sent out to all 3,300 top people in different fields of society. The survey questions covered their social, economic, and geographical background, education, careers, families (siblings, partners, children), life styles, networks, personal relations with other elite persons professionally and socially, mentors, general political views and party affiliations, views on gender equality, on careers and social power, and on various political issues debated today.

Keywords: elites, gender, careers, cultural capital, networks

References:
Understanding Intergenerational Characteristics And Building Bridges To Motivate Learning
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Purpose
There is a large diversity of generations represented in our universities, probably larger than ever before. In an analysis of teaching and learning practice, initiatives and activities, increasing importance is given to teaching practices to adapt to the learning styles and differences between generations. This analysis focuses on four generations that form a large proportion of Australian university populations, namely baby boom, generation X (gen X), generation Y (gen Y) and generation Z (gen Z). Each generation has general learning characteristics which have been nurtured by environments and events that shape their life which frame the relationships between the different generations. Technological evolution together with the educational policy shift to outcomes based education are examples of the environments and or events that have and are shaping the different generations. By focusing on research about the generations, a philosophy or a system of principles for understanding, communicating, facilitating learning and managing the complexity of the generations is presented. This paper examines the challenges and opportunities inherent in teaching and working in a multigenerational university. A better understanding of the different generational characteristics and relationships could enable us to bridge the great divide and meaningfully engage with each other.

Design/methodology/approach
A wide range of studies and research is reviewed. By understanding generational traits, the challenges and opportunities for teaching and learning staff are identified.

Findings
Four primary generations populate Australian universities; namely baby boom, generation X (gen X), generation Y (gen Y) and generation Z (gen Z). Each possesses characteristics that affect communication, teaching and learning and educational outcomes.

Value – This paper deepens understanding of generational differences and explores the challenges and opportunities of creating a meaningful learning environment.

Research limitations
More research is needed particularly in the area of generational motivation.

Keywords: Demographics, universities, Australia, age groups, intergenerational, multigenerational, teaching and learning, communication
Entitlement, choice and leadership ambivalence: The occupational aspirations and experiences of young women in a ‘post-feminist’ era
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Popular culture and much academic work increasingly endorse the idea that social and economic changes have ushered in a time of unprecedented choice and entitlement for young women. Indeed, in this ‘post-feminist’ era it is unfashionable to suggest that the lives of young women are determined to any significant degree by gender rather than by self-design and individual performance. For example, scholars of post-modernity such as Beck and Beck-Gernsheim assert that gender at work is self-fashioned to the degree that it is “decidable down to the small print” (1995, 29). In the light of claims for a ‘genderquake’ (Wilkinson 1994) and a ‘female future’ (Wilkinson and Mulgan 1995; Howard and Wilkinson 1997), it is reasonable to expect that the widening of opportunities and dismantling of formal exclusions for young women has led to expanded occupational goals and their increased engagement with ideas about and ambitions of leadership.

This paper reports on recent qualitative research with young women in Queensland, Australia which explored the lives of 55 young women aged 18-25. In particular, it considers their employment aspirations and examines what these reveal about widening occupational parameters and orientation to concepts of leadership for young women. The participant group represented diversity across socio-economic status, educational attainment, racial and ethnic background and included young women with children.

A number of significant findings from this research challenge contemporary optimism about the nature and extent of female empowerment. Although young women articulated a sense of increased entitlement to a range of occupational goals, the career preferences that the majority identified actually revealed a persistent orientation to people-focused, altruistic work that endured across socio-economic status, educational attainment and racial background. Commonly, their aspirations were framed in ways that would enable them to fulfil the dual desires of childrearing and employment, with the young women almost universally positioning themselves as the primary carer and secondary earner. There was also consistent evidence of discomfort with what was perceived as competitive and masculinised occupational behaviour and fears about transgressing femininity in the realm of employment. This led to the downplaying of achievements, the diminishing of the potential to take up positions of leadership and the moderation of ambitions.

There was a striking congruence between these findings and a robust body of feminist employment literature that has documented, for example, the socio-political structures and attitudes underpinning the altruistic orientation of women’s occupational preferences (such as England and Kilbourne 1990; Poole and Langan-Fox 1997; Rubery 1988) However, all of these features were articulated by the young women within a strong discourse of individualised choice and personal responsibility. This paper will question such findings are best understood as uncomplicated reflections of autonomy and choice. Young women’s occupational and leadership aspirations, although understood within a framework of personal choice, continue to reflect historically and culturally imposed limits for women although – crucially - these structures are increasingly obscured by individualist values.

Key words: Young women, post-modernity, empowerment, leadership, occupational aspirations

References:

It was common for the young women to demonstrate self-consciousness and embarrassment at the absence of a firm and unwavering career decision that had resulted in a linear and focused path towards key achievements.
What was notable in this research was the disparity for many young women from differing backgrounds between their expectation of certainty and their experience of confusion amidst widened choice. The anxiety of managing the discrepancy between a desire for confidence and the experience of uncertainty.

Hilary Lips (2000) found that, despite having comparable academic talents, female university students envisaged a future in which they were less in charge than men and then actualised that vision by the ‘choices’ they make in regard to their academic programs and employment. In her research, women rated the possibility of becoming a person with power or a political leader lower than men did and were also significantly more likely to anticipate relationship problems with the political leader role.
The role of social identity theory and employer attractiveness in recruiting workers across generations for healthcare organisations: The case of a major private hospital

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This paper uses the lens of Social Identity Theory (Ashforth & Mael 1989; Tajfel 1982), from psychology and organisational psychology literature, and the concept of employer branding (Ambler & Barrow 1996; Ewing et al. 2002) from the marketing discipline, to investigate differing perceptions of employer attractiveness across different generations of potential and current employees. This paper presents a case study of a major private hospital in Western Australia which aims to contribute towards a better understanding of how managers can attract workers with increasingly disparate expectations of their working life in a highly "gendered" profession. To date no study has looked at whether a strong employer brand has the same resonance for different individuals within and outside an organisation and across different age groups and levels of experience. The current study is important from an industry perspective for two main reasons. Firstly, the shortage of skilled workers has become a prominent aspect of the Australian economy with calls in the business press for better marketing to prospective employees (Moses 2006). The healthcare industry, not only in Australia but also in many other developed nations, has been particularly badly affected. Secondly, the aging population means that no generation of workers can be ignored in the fight for talent. The demand for trained nurses is increasing at the same time as the supply is declining (Creswell 2005).

From an academic perspective, the interest in the troika of “identity” concepts – firstly at a personal, individual level, as well as at an internal organizational level and outwardly expressed as a corporate identity – has been growing in recent years (Cornelissen, Haslam & Balmer 2007). In fact, the convergence of the issues of identity, reputation and the corporate brand is seen a crisis in strategy (Schultz, Hatch & Holten Larsen 2002) but also an opportunity. Hatch and Schultz (2002) used the metaphor of the “Tower of Babel” to describe the “conceptual confusion” and acknowledge the frustration felt by researchers trying to define key terms. They also suggested that while there is confusion there is also a richness to be found in the research. Another reason for this convergence is the breakdown of boundaries between the internal and external aspects of the firm. Balmer (2001) used the metaphor of a “fog” enveloping business identity studies and made reference to corporate reputation, total corporate communications and corporate branding and the interplay between these concepts.

Through depth interviews and focus groups involving hospital management and highly skilled nursing professionals, this study investigates what drives perceptions of employer attractiveness. This study investigates two questions in relation to social identity of individuals, organisational identity and corporate identity.

- How do perceptions of employer attractiveness in the private hospital sector differ between nurses of different generations and at different levels of their career – undergraduate, early career, mid-career and at senior levels?
- How do perceptions of employer attractiveness and organisational identity vary between upper managers, line managers and nursing staff and across the management team?

The nursing profession provides one of the best examples of the challenges resulting from changed generational and gender expectations, as nursing is both a highly gendered profession and one which is dominated by an aging workforce (Preston 2005). Findings to date reported in this paper suggest that perceptions of employer attractiveness do indeed differ and an organisation needs flexible and ever-changing strategies to deal with intergenerational and gender expectations across an organisation in the health profession.

Keywords: social identity theory, employer brand, healthcare, generations, gender.

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