**BAM Conference Symposium Proposal**

**Moving, leading, working in displacement**

*Primary Track: Leadership and Leadership Development*

*Additional Tracks: Organisation Studies* and *Identity*

*Symposium Chairs*

*Dr Hugo Gaggiotti, Bristol Business School, Unuversity of the West of England (UWE), UK*

*Dr Gareth Edwards, Bristol Business School, Unuversity of the West of England (UWE), UK*

*Abstract:*

This symposium will explore different relations between leadership, movement and organisational and work practices. In contemporary society where there is a shift towards the global and networked society, we investigate the implications this has on notions of leading and working, through ideas around social movement, hence the nomadic. The literature concerning global leadership (e.g. Mendenhall *et. al*, 2007) and leadership and worldliness (Turnbull, et al., 2012) is becoming prevalent. We therefore contribute further to this discussion by exploring ideas of, for example, the nomadic and migration of images (Waller, 1998) in relation to leadership, the wisdom acquired through travelling (Nightingale, 2004), the displacement through virtual communities (Driskell and Lyon, 2002) and the relations between flexible working, leadership and technology based communication (Kelloway, Barling, Kelley, Comtois, and Gatien, 2003). Not only is mobility, movement and travel inexorable features of the social they are also constitutive of self -‘we all journey, and from our journeying, define ourselves’ (Roberson 2001, xi). Indeed, Braidotti (1994) suggests acknowledging nomadism as an existential condition in understanding. We suggest, therefore, that it is impossible in contemporary society to imagine organisational and work practices and leadership without simultaneously imagining movement.

*Key Questions*

Within the symposium we will explore the following questions:

* How do concepts of work and leadership shift in displacement?
* Is the technology based communication transforming work practices and leadership into images?
* Is the global leader becoming the digital image of a nomad? (Makimoto and Manners, 1997).
* Who we become when we move (emotion, wisdom)?
* How we imagine the moving leaders of the future?
* What might nomadic theories of working and leading be?
* How might we conceptualise the perpetually displaced nomad?
* How displacement helps us understand changes of working, leading, learning?
* How might we develop ideas around ‘the alienated’?

*Presenters:*

*Dr Hugo Gaggiotti, Bristol Business School, University of the West of England (UWE), UK*

*“Founders, itinerant experts, expatriates and the nomadic nature of their images as leaders in a global corporation”*

*This presentation will introduce the symposium and set out the discussion and questions that will be developed in the session.*

*It appears that ideas around global leadership (e.g. Mendenhall et. all, 2007) are becoming exchangeable representations of the syntagma global+leader, a single combined word of a vocabulary that seems that in contemporary capitalism has to be universally understood, like nomad+millionaire (Palan, 2003). Nevertheless, our perception is that global and nomad are concepts that not necessarily and always are associated with leaders. We imagine leaders very static, located and practicing in a single place. What is nomadic is their image. Characters of the stories of expatriates and itinerants in the “small” community of Tubworld (a 70.000 employee corporation where I conducted my fieldwork) engaged differently in their nomadic working life, but their images are very static, limited to a place, and this is why they are asked to move around the world. However, images of the founder and first owner of Tubworld, “move” around the corporation and is reproduced by them, creating a sense of an homogeneous community, in what Czarniawska and others (Czarniawska, forthcoming; Latour, 2002) have referred to as a deeply rooted modernist belief that globalization necessarily means homogenization. Seems that the nomadic image of a leader, not the nomadic leader, create a sense of a global leadership (Waller, 1998) or serve to populate the imagery of the itinerants and expatriates in Tubworld, a practice that some authors have suggested embedded with a colonial and post-colonial corporate world (Noyes, 2004).*

*Dr Gareth Edwards, Bristol Business School, University of the West of England (UWE), UK*

*“Leadership and the Virtual Community”*

*This presentation will explore ideas of community and how this can develop our thinking of leadership from individualistic notions towards the social. In particular the presentations will explore literature around ‘the virtual community’ (Driskell and Lyon, 2002; Rheingold, 1993; Smith and Kollock, 1999) and extend ideas of community as leadership towards a nomadic and virtual basis. The presentation will also draw on the work of Dian Marie Hosking (Brown and Hosking, 1986; Hosking, 1988; 1997; 2007) around processes of leadership and ideas of movement, which leads to ideas of leadership in space and place (Low and Lawrence-Zúñiga, 2003). When looking at community we are encouraged to investigate leadership through symbolism, belonging, friendship, language, dialect, discourse and liminality (Edwards, 2011; 2012). This presentation, therefore, highlights how these aspect or perspectives could be viewed through the lens or paradigm of the nomad or through the wider context of movement, space and place.*

*Dr Carol Jarvis, Bristol Business School, University of the West of England (UWE), UK -*

*Dr Peter Simpson, Bristol Business School, University of the West of England (UWE), UK -*

*“The Inner Journey: Contemplative Leadership and Workplace Spirituality”*

*This presentation explores workplace spirituality and questions the significance of the ‘inner journey’ for organisational leaders. There has been a growing body of literature that seeks to demonstrate a causal link between workplace spirituality and improved organizational performance (see, for example, Ashmos and Duchon, 2000; Giacalone, Jurkiewicz, and Fry, 2005).* *Such attempts at measurement and normalization are eschewed in favour of an exploration of the experience of the ‘contemplative leader as traveller’.* *Plato, Aristotle and other ancient philosophers conceived of contemplation,* theoria*, as a ‘journey’. The term used,* theoros*, was borrowed from the practice of the* theoros*, the citizen who would travel on behalf of the community to a religious festival to rise above earthly affairs to see and experience the divine. The* theoros *would then return and share this knowledge with those who had not travelled. The traveller moved to a different ‘space’, and this metaphor was extended to contemplation, recognising that the transcendental space constituted a radical separation from social/political space. Nightingale (2004) suggests that this created a problem: ‘The philosophers thus had to address the question of the theorist’s “return” to the city with a new and foreign kind of wisdom’ and ‘whether the wisdom acquired could (or should) play a role in civic affairs’ (p.70). It is suggested that contemplative leadership will sometimes please but will also disappoint within a culture that favours the active over the contemplative.*

*Dr Jennifer Wilkinson, and Professor David Knights, Bristol Business School, University of the West of England (UWE), UK -*

*“Emotions and Remote Working: are there inferences for the development of leadership theory and practice?”*

*The aim of this presentation is to explore notions of flexible working practices and the emotional experiences of remote working, concluding in a consideration of these new working practices for the development of leadership theory and practice. This presentation will overview ‘flexible places of work’ such as mobile working (e.g. Watson and Lightfoot, 2003), nomadic working (Illegems and Verbeke, 2003), virtual working (e.g. Jackson, 1999; Fineman, Sims and Gabriel, 2007), virtual organization (e.g. Handy, 1995; Harris, 1998; Barnatt, 1995,* *Knights et al., 2000), telecommuting (cf. Tomaskovic-Devey, and Risman, 1993), and telework (cf. Daniels et al 2001; Tietze, 2002; Musson and Tietze, 2004; Baruch, 2001; DiMartino and Wirth, 1990; Harris, 2003). Specifically the presentation will consider the practice of remote working (Watson and Lightfoot, 2003) and the emotional experiences of remote workers, a combination of streams which remains embedded (notable exceptions being Mann et al, 2000; and Tietze and Musson, 2002) within some germane literature (cf. Cooper and Kurland, 2002; Baruch, 2001; Mann et al 2000; Dimartino and Wirth, 1990; Marsh and Musson, 2008; Mann and Holdsworth, 2003) despite calls for the research streams of remote working and emotions to meet (cf. Mann et al, 2000; Fineman,* Maitlis, and Panteli*, 2007). The discussion will highlight some of the current literatures which intertwine notions of ‘flexible places of work’ and leadership, which tend to focus on technology based communication (cf. Kelloway, Barling, Kelley, Comtois, and Gatien, 2003; Pauleen, 2003; Davis, 2004; Taylor and Kavanaugh, 2005; Bell and Kozlowski, 2002; Yoo and Alavi, 2004; Zigurs, 2003; Kayworth and Leidner, 2002) vis-à-vis the emotional experience of remote working. This presentation will draw on empirical data and suggest a framework of emotions experienced in the context of remote working. The presentation concludes by inviting considerations on the inferences for the development of leadership theory and practice within remote working environments in the light of viewing remote workers through this framework of emotions.*

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