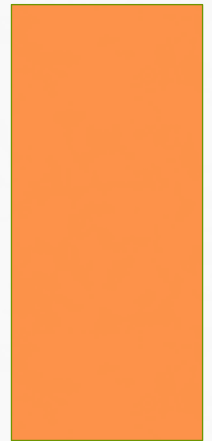


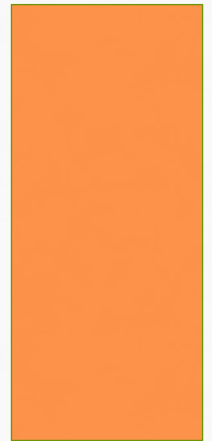
# **INTRODUCTION TO ODA: WEBINAR FOR COLLECTIVE LEADERSHIP NETWORK**

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# **EXPLORING SUZANNE'S DATA: WHAT DISCOURSES ARE PRESENT?**

SESSION V



# STUDY BACKGROUND

- Large law enforcement agency (LAE) seeking to increase diversity
  - Public mandate to better reflect the population who look to the force to 'serve and protect'
- Change actors seeking to build inclusion
- Theory 'going in':
  - **Inclusion** is not (only) an individual phenomenon
  - Conceptual review suggests that inclusion/exclusion AS PRACTICE at the organizational level may relate to cross-cutting practices
    - Phenomena integrated within & across levels to disrupt existing structures that lead to inequalities; transformative potential



# A CRITICAL CONTEXT FOR CHANGE

Significant challenges

Little research

Focus on change actors (multilevel),  
informal networks, collective  
leadership

Longitudinal case study  
methodology



# STUDY BACKGROUND

- 25 interviews completed, verbatim transcriptions
- Three clusters of actors:
  - senior leaders sponsoring/calling for change (3, each interviewed twice)
  - distributed mid-level commanders and other officers
  - distributed community advisors/ specialists in diversity and inclusion, who are also civilians (7). Most are a) women and b) members of underrepresented communities.
- Second interviews will be sought with approximately one half of the initial interviewees – change over time?
- Coding has begun: descriptive codes (open coding)

# SUZANNE'S INTERESTS

The question I would like to ask through this analysis is:

- What organizational discourses construct change in the domain of inclusion and social equality, how do they do so, and with what impacts both intended and unintended?



# SUZANNE'S INTERESTS

1. How do different actors construct and contest notions of diversity and inclusion?
  2. How does discourse relate to leading change/contesting the status quo in this domain?
  3. How does discourse reproduce the status quo? (disciplinary impact)
- What 'capillaries of power' (Foucault) operate in this domain to create change?

# CODING STRATEGY

1. Coding discourses, talk, small-d discourse

- Not 'open codes' (descriptive, talk as representing truth)
- Discursive meanings

2. Searching for discursive patterns among and between groups of actors



# WHAT ARE SOME DISCOURSES IN SUZANNE'S DATA?

WHAT STANDS OUT DISCURSIVELY IN THIS TRANSCRIPT?

# SIGNS THAT A DISCOURSE IS PRESENT

1. **Topics** – Discourses concern themselves with some topics over others
1. **Terminology** – Familiar sounding terms that “go together” with it
2. **Categories** – Category work may be necessary to make the Discourse relevant
4. **Habitual forms of argument** – Familiar sounding arguments
5. **Story themes** – Narratives all with a similar story line
6. **Practices** – Regular work or social activities that may or may not involve language

# SOME DISCOURSES IN THE DATA

1. Discourse of diversity
  - often binary social categories
  - essentialization?
2. Discourses of gender difference/indifference
3. Discourses of progress
  - diversity discourse itself
4. Discourses of rationality, measurement
5. Discourses of resistance
  - 'fighting back' against inequality

# 1. DISCOURSE OF DIVERSITY

- Invoking social identity categories
  - Sometimes category work around one or more identities
- Sub-discourse of 'equality-as-sameness'

# CATEGORY WORK

- A **category** or membership category is simply a class or type of persons (e.g., 'leaders' or 'females').
- However, collectivities, objects and activities also fall into membership categories (e.g., 'middle management,' 'quarterly reports')
- Categories are often linked to **membership categorization devices (MCDs)**, which are collections of categories together with members' rules for application (Sacks, 1992) (e.g., 'baby, daddy, mommy' are heard as 'going together' using a family device).

# CATEGORY WORK

- **Membership categorization** refers to the interactional work of actors who use categories to make claims or their actions accountable (Jayyusi, 1984).
- Categories serve more than a referential function here because they are methods for organizing and communicating knowledge about the world.
- Categorical knowledge comes in the form of **predicates** or category features involving attributes, motives, or activities that are category-found or category-generated through particular obligations and rights tied to a category.



# CATEGORY WORK

- For example, certain safety and rescue activities in and around a city are tied to the category “police officer,” and thus are bound to that category.
- However, the category “Montreal police officers” would likely generate more local, site specific actions related to terrain, history, equipment or other aspects of their material operations, and so on.
- In either case, category predicates reveal the stock of culturally based, commonsense knowledge that accompanies category membership (Sacks, 1992).

## Discourse of Diversity: Example #1

- It's very diverse and, uh, it attracts also, um, **different—diverse police officers** at my station. I had a—a very interesting, um—uh, choice of police officers at my station, because **I had them from, uh—you know, Asian—uh, from Haiti to, um—uh—uh, I had Eastern European, um—I had a whole mixed bag,** and it—it was good, because I was in a sector like that. That needed that. And, uh—But, you know, my approach is—is—is that, um, whatever background you have, it doesn't matter, as long as you do your job right and, uh, we're all on the same page. Um, and—and for me, it's like **I never treated that as something separate and something more. I didn't put that ahead, especially when I dealt with personnel.** My personnel was even, and if—ideas coming from you or coming from him or whoever it is, if it's a good idea, and—and it's going to work and, you know—let's go with it.

## Discourse of Diversity: Example #2

- I put myself on the level playing field as everyone else. If he can do it, I can do it. Just because he's a man, I'm a woman, I don't care. I can—If he can—he's able to—why—why am I any different? And what I try to do also as—and being in a position that, uh, I'm able to lead, is that I try and make people that are just coming in that are in a situation or that they—they have a difficult, uh, part seeing themselves, I say, "No, you can do it just like everyone else." It's, like, uh—and don't see yourself as a "less than." "Equal as," **and don't use the fact that you're a minority to get yourself ahead, because that never works.** Because what gets you ahead—it's not where you come from, or your gender, it's what you have between the two ears here. And the way you apply it.

## 2. DISCOURSES OF GENDER

- Discourse of difference/sameness
  - a form of category work
  - Binary, women OR men
- Discourse of tokenism
  - *Discursive practice* around women as tokens
  - Exclusion
  - And stories : how women respond to this - *heroism*

## Discourses of Gender: Example #1

- But we weren't many. I remember when I first started I was on the night shift and, uh, I was in a north part of the island, if you want, the north region and, uh, it was just **me and another girl that were on duty at night**, uh—and she was at a different, uh, police station, and I was at one, so, uh, there was a few times there were certain calls that came in and, um, the victim requested a female police officer if it was possible, and we were just two on the night shift in that area there representing, I don't know, roughly, uh, how many people could have been on duty at the time, but, uh, you could tell that we were few and, **uh—I was the only girl on my team for almost two years.** For two years, uh—a good two years I was the only one on my team.



## Discourses of Gender: Example #2

- Before, but it—it was very few. We were less than ten percent, and, uh—uh, you know, two years on a team, uh, being the only girl in, uh—between '89 and '91, it's, uh—it was—it was interesting. It wasn't—It wasn't, uh, the easiest thing. I was told that, uh—uh, certain people in—you know, people that—I—I started when I was twenty-four years old, and, uh, never, uh, worked in a male-dominated—dominated, uh—uh—uh, type of work force, **and then when you have colleagues that are three years younger than you that say, "Well, uh, you don't belong here. This is not a—This is not a profession for women." I said, "Excuse me?" I say—It's very, uh, you know, it's tough when you come in. It's, uh—You almost question whether you did the right choice, because the pressure is there.**



## Discourses of Gender: Example #3

- Yeah—with the, uh—And she had, at the time, ten years also. A little less than ten years in—in the service. But I had no problems with the, **uh—my other sergeant and the lieutenant and, uh—yeah, she would give me more of a hard time than—than the others.**
- But don't have me go play hockey. So she made a comment like that and she says, uh, "That's not team, you're not a part of the team, you're not this and—" I said, "Okay, well, what if I did ballet after work and—" You know?"
  - No, but—it's—it's just a little bit ridiculous, so her comment went a little bit too far, **to the extent where there was, uh—um, innuendos that it would affect my evaluation.** One has nothing—has nothing—one has nothing to do with the other. **And that's where I, uh, went to see my—my lieutenant.**

## Discourses of Gender: Example #4

I remember, I—my partner that I finally was able—after three or four months I finally was with a steady partner, but, um, there was one, **uh—one time there that, uh, we had a call and I remember it was a foot—a foot chase**, and my partner wasn't, uh, in the shape, really, to—you know, he had—

He was older. (Laughs) So he—he took the—he took the—the wheel and I was running and, uh—and I remember we caught the guy. It was great. **It was break-and-entry and he says, “Sim, this is going to put you—uh, this—now this is—this is going to stop the—uh, the— The talk. And then you’re going to be part of the team now. But sometimes it takes something like that to show that, uh, you know, you—you can keep up with the others and you can do the job just as well as the others. Simple as that.**

### 3. DISCOURSES OF PROGRESS

- Optimism
- Change over time, 'much better than in the past'

## 4. DISCOURSE OF RATIONALITY

- Measurement and testing
- One's worth is calculable, objective
- Heightened visibility of the employee

## 5. DISCOURSES OF RESISTANCE

- In part suggested in 'gender' discussion above
- How do people resist dominant discourses of exclusion, inequality?

# HOW DO WE STUDY POWER EFFECTS IN SUZANNE'S DATA?

WHAT STANDS OUT DISCURSIVELY IN THIS TRANSCRIPT?



# POWER EFFECTS

- Tensional analysis
  - *How do clashing Discourses create tensions, and how are these tensions being managed—and with what effects?*
- Interdiscursivity (e.g., Fairclough's Critical Discourse Analysis)
  - *How are clashing Discourses coalescing, and which ones are dominating?*
- Foucault's technologies of power: the exam
  - *What are the power effects of "examinations"?*

# FIRST OPTION: PARADOXICAL TENSIONS

1. What kinds of **tensions** do these Discourses generate as a clash and bump up against one another?
2. What kinds of **tension management** strategies are proposed, and what implications do these strategies have for leadership?
3. How much do we factor in **time**?

# TENSION ANALYSIS

- Similar to Jennifer's analysis
  - However, here we have historical and institutional discourses involving gendered roles in society and gendered work.
- Clashes and tensions invoked:
  - Sameness vs. difference
  - Masculine vs. feminine
  - ????

## TENSION: 'SAMENESS'/'DIFFERENCE'

### TREAT PEOPLE THE SAME AND DIFFERENT

- My personnel was even, and if—ideas coming from you or coming from him or whoever it is, if it's a good idea, and—and it's going to work and, you know—let's go with it. And, uh—and, uh, that's how I—everyone's treated equally, for me. But, what's interesting is that you still got to know that, uh, certain people see things differently, have a different viewpoint, and have a different, uh, way of approaching, uh—maybe it'll take a little bit longer, but they'll get there anyway. And then if you know that, then you—you're—you can manage that. You can manage everything that's around it according, as well.

# TENSION: 'SAMENESS'/'DIFFERENCE'

## TREAT PEOPLE THE SAME AND DIFFERENT

- “—everyone’s treated equally, for me. But, what’s interesting is that you still got to know that, uh, certain people see things differently, have a different viewpoint, and have a different, uh, way of approaching, uh—maybe it’ll take a little bit longer, but they’ll get there anyway”
- Tension management: Either/Or, Both/And, Impossible to choose?
- Answer: **Both/And**

## TENSION: 'SAMENESS' / 'DIFFERENCE'

- I think you should know that, uh, **Côte-des-Neiges**, as I said, is **very diverse as—as I said, and a lot of times is that it's racial profiling**. It was brought up a lot in discussions that we had with, uh—uh, the citizens or people that were involved....I'm not saying that my officers were perfect, some of them maybe did step over the line, but they were taken care of after, by me—...because I had a **very diverse personnel**, especially at Côte-des-Neiges...that's where I had it, is **that I put everyone on the same page. Everyone's on the same page, everyone's on the same level**, and, uh, I didn't tolerate anything that was, uh, misplaced, uh, comments and things. That just didn't happen because they knew that—because I didn't tolerate it a—against women, so you—why would I tolerate it against anyone else? So—



# TENSION: FEMININITY VERSUS MASCULINITY

- Femininity Discourse - evidence of *'collaboration' /working together/ countering the hierarchy:*
  - So I had, like, a hundred and twenty people—yeah, in charge. And, um, I—I enjoyed it immensely, but, you know, the fact that you're a woman and, you know, **you're on the street—I'd go patrolling with my—my cops often, do a foot patrol, uh—but I was very involved with the community,** um—You know, "Yes, apply. Because we're here," and then, you know, and—and it was in a community also where there was a lot of diversity as far as—uh, I think it was ninety different nationalities...

# TENSION: FEMININITY VERSUS MASCULINITY

- But also:
  - “Well, you should go play. If you don’t play, you have to go cheer them on.” ..... evening shift, it would be, uh, once in a while we’d go, uh, have a drink after, go for a beer after. And that’s—that’s fine. I wouldn’t have a problem with that. But don’t have me go play hockey. So she made a comment like that and she says, uh, **“That’s not team, you’re not a part of the team...”**

# HOW TENSIONAL ANALYSES WOULD UNFOLD

- We have some indication of an initial set of tensions and tension management strategies from this first transcript
- Case comparative methods will develop and modify this initial list
- Use NVivo to keep track of all relevant examples of tensions and tension management strategies you find
- Once generated, consider:
  - How tensions co-occur
  - Whether time should be factored into the analysis

# SECOND OPTION: CRITICAL DISCOURSE ANALYSIS

**Fairclough:** Every instance of language use is a communicative event consisting of three dimensions: text, discursive practice, and social practice.

- 1. Interdiscursivity** – occurs when different discourses and genres are articulated in communication events (e.g., diversity, gender, police, and so on; for genre, the exam)
  1. Looks for creative combinations to drive change or conventional combinations that reinforce the status quo
- 2. Intertextuality** – the drawing upon earlier events and prior texts

# DOMINATING DISCOURSES

- Masculine Discourses can be marginalizing of some
- Role of historical and institutional Discourses
- How much must masculinity Discourses be mentioned in order to infer dominance?

# THIRD OPTION: THE EXAM

- Discourse is **enabling** vis-à-vis linguistic repertoires that we've just seen
- Discourse is also **constraining**, not in oppressive or omnipotent ways, but in the way that Discourses become the basis for the subject's own self-understandings (Knights and Morgan, 1991).
- *Subjugation (power effects) occurs when individuals begin to understand themselves in relation to the produced objects of one or more Discourses—and discipline themselves accordingly*



# THIRD OPTION: THE EXAM

- Foucault's view of power is different from most leadership scholars' views on power. It is **not** a "potential," "a commodity one possess," or the "ability to act strategically or instrumentally"
- Foucault's power is **relational** because it reveals itself in its application with others vis-à-vis specific practices, techniques or procedures.
- *By articulating the many technologies of power in all of its rich detail, it is no longer "who has power?" but "how are power effects produced by the many technologies?"*

# THIRD OPTION: THE EXAM

- Foucault thus introduces **disciplinary power**
  - Branch of knowledge
  - System of regulation, training and control
- *The exercise of power creates knowledge, while the use of knowledge always engenders power*
- In disciplinary technologies of power, the human body is docile and an object to be manipulated
  - Often aided on surveillance capabilities of certain technologies—termed **panoptic power**
  - Side note: Leaders are not just managers of meaning, but also passive receptors (Fairhurst, 2007)

# THE PRACTICE OF TESTING: RENDERING PEOPLE MEASURABLE SUBJECTS

- The exercise of discipline requires mechanisms that coerce through some means of **hierarchical observation**
- Once made visible, **normalizing judgment** can be applied to individuals as their behavior is compared to others' behavior, especially as averages or norms get established
- *Some form of examination "measures in quantitative terms, hierarchizes in terms of value and the ability, the level, the 'nature' of individuals" introducing through these measures "the constraints of a conformity that must be achieved" (Foucault, 1995).*

# THE EXAM: TESTING, SENIORITY

- Uh, they usually—From six hundred they—they, um, narrow it down to about a hundred and—a hundred and—just a little over a hundred, a hundred and ten, and **you're put on a list**, and that list has to last, because people get, uh, promoted, people get retired, and they—they—
- And—Yes—And they have to calculate, and say, well, this for this year with the re—uh, retirement, with this and that, this is—we're going to put a list of maybe a hundred. The list I was on—I **was on a list of ninety-eight. So, uh, I was right in the middle. I think I was in thirty or forty because the way you do it, you pass your exam, but then also your seniority becomes a factor. So even if you finished—**

# THE EXAM: INTERNAL EVALUATION, OUTSIDE EVALUATION

- And, uh, then, uh, once—if you are—if you're selected because of your competencies, about your—your—like, the way you've—you know, they—they know your file, they send you off to a firm, an exterior—external firm to get evaluated as well. **So, you know, they have their—you have your internal evaluations that your assistant director, uh, has always done every year, and then, uh, your—that's your work performance, and then, uh, they'll send you to a—an outside firm to—to get a—an evaluation, saying this person's applying for this type of pos—position. Obviously, uh, deal with human resources, and then you go through a—a whole day of—battery of tests, and then your interview, and then you wait and then, uh, they come back whether you're recommended, recommended with some reserve, or not recommended.**

# COMPOUNDED VISIBILITY

- Kanter's theory of token dynamics (85:15)
- Any evidence of:
  - Performance pressure?
  - Social isolation?
  - Role entrapment?



# POSITIVE DISCOURSES? PROZAC LEADERSHIP?

"First, it **often reinforces leaders' reluctance to address difficult problems**, and a tendency for them to dismiss disturbing news and future difficult possibilities, leaving little or no space for more questioning perspectives. In this sense, Prozac narratives encourage leaders to believe their own excessively positive messages, whilst simultaneously confirming their identities as leaders. This in turn can render leaders surprised and ill prepared when problematic events occur. Second, **rather than facilitating open communication, positive discourses can have disciplinary effects**. Prozac leaders make it clear to those around them that they prefer only positive upward communication. This can suffocate open debate and have silencing effects on followers, discouraging them from raising problems or acknowledging mistakes. Third, **when leaders' positive narratives are disconnected from the economic and/or social realities of everyday life, it can fuel followers' scepticism** and suspicion, damaging trust, communication and learning cultures..."

Collinson (2012:100) on *Prozac Leadership*

# SUZANNE'S TAKE

- Prozac leadership is not, in general, in operation in this data set
  - Notwithstanding discourse of 'progress', and pockets of prozac
- Efforts to confront problems are 'real' /evident in counter-discourses
  - Will code such discursive efforts carefully
  - Straight language (discourse?):
    - *Racial profiling*
  - Some evidence of 'resistance leadership' (Zoller & Fairhurst, 2007) as above
  - 'Tempered radicals' (Nkomo & Meyerson) – more/different than this?

# CRITICAL ANALYSES AND LEADERSHIP

- Emergence of critical leadership theory
- No one way to do critical discourse analysis
- You can combine Fairclough and Foucault
- New uses of grounded theory methods (e.g., case comparison)

# NEXT STEPS: DISCURSIVE PATTERNS

ACROSS ACTORS, WITHIN AND ACROSS GROUPS

WHAT ARE THEY?

WHAT ARE THEIR EFFECTS?

- Legitimation
- Normalization
  - OF DIFFERENCE
  - OF CATEGORIES

# STORIES CIRCULATING

- What stories circulate, and how?
- 'Truth effects'

QUESTIONS?

