Charismatic Leadership in Organizations

A Critique of Texts

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1 Language and leadership

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1 Language and leadership

1.1 Language, discourse and discourse community

Language use in social and cultural contexts has been explored in a wide range of academic disciplines, including anthropology (and its subfields, such as anthropological linguistics and linguistic anthropology), linguistics (and its subfields, such as sociolinguistics, ethnolinguistics and pragmatics), cultural studies (and its subfields, such as media studies, social semiotics and cultural anthropology) or management and organization studies (and their subfields, such as management communication, leadership and critical management studies). Despite many areas of convergence, disciplinary differences in research methodologies and research goals into aspects of language in speech and texts do exist, and they are influenced by ideologies that inform knowledge creation and production. For instance, research into language use in management and organization studies aims to explain the role language plays in those human activities that shape the social life of individuals, societies and organizations and works towards the understanding of the institutional organization of these activities through linguistic (e.g., Locke & Golden-Biddle, 1997; Kuhn, 2008; Jones & Stubbe, 2004; Mautner, 2016, 2017 ; Gillings et al., 2023) and ethnographic analysis (Ellis, 1995; Tracy et al., 2014; Peterson & McNamee, 2020). In this research, language is viewed as a primary means by which institutions create a social reality that frames their sense of who they are (Mumby & Clair, 1997; Mayr, 2008). The language practices an institution takes part in, internally and with the public, play a part in constructing that organization. This perspective bestows on language a critical role in “shaping reality, creating patterns of understanding, which people then apply in social practices” (Mayr, 2008, p. 5).

Language, however, is only effectively used in communication when deployed from some common social standpoint or culturally accepted subject position which influences how individuals organize their thoughts and ideas to create a meaningful argument (see also Lehman & Anderson, 2017). Research into language socialization (Howard, 2014; Hyland, 2004) shows

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how people are socialized into and through language to become legitimate members of their discourse communities which entails accepting these communities' ways of thinking, feeling and being in the world. On one hand, there is pressure on us to conform to the attitudes, values and beliefs typical of a community we are members of and to express this conformity in an appropriate linguistic style. On the other hand, we can exercise agency in the process of our linguistic socialization and decide to what extent we align ourselves with our community's rhetorical norms. Writing an academic paper is a good example of how disciplinary rhetorical constraints are both restricting and authorizing (Foucault, 1972). This is reflected in the following dilemma that every scholar is confronted with: "To what degree do I want to affirm or challenge the dominant writing conventions sanctioned in my discipline to project my unique and convincing writer persona?" Consequently, our unique identity is manifested in our conscious choice of linguistic features available from both our own and the discourse communities' rhetorical resources which enable us to "compromise between idiosyncrasy, a personal history, on the one hand, and the requirements of convention, the history of a discipline, on the other" (Ivanič, 1998, p. 86). In this way, our language competence is not a single song, but a medley of tunes, a compilation referred to by Bakhtin (1986) as "social languages and speech genres".

1.1.1 Discourse

The view of language as a social practice is captured in the concept of "discourse" whose definition can be mercurial (Baker & Ellece, 2011; Mautner, 2016) due to the wide variety of contexts in which it is used. It does, however, have three core components that enjoy wide agreement, namely, that it contains; "(i) longer stretches of language (usually complete texts and interactions rather than merely single sentences) which (ii) occur naturally in a specific social context and (iii) are analysed as performing social functions" (Gillings et al., 2023, p. 1).

The second component – context – is a slippery concept. First, the analysis of discourse requires consideration of different contexts, be it linguistic, social, situational, historical or disciplinary, which make discourse a multidimensional, multimodal and multifunctional phenomenon (Hart & Cap, 2014, p. 1). Second, there is not a clearly perceived coherent relationship between discourse and social reality, and hence, "the matching of language to context is characterized by indeterminacy, heterogeneity and struggle" (Fairclough, 1992, p. 42).

The third component – social function – recognizes that discourse is shaped by the social situations, institutions and social structures of the context in which it occurs. Given that discourses are employed to contest, represent and judge social actions, we can see how discourse is both socially

constitutive as well as socially conditioned (e.g., Fairclough & Wodak, 1997; Wodak, 2011). In this way, discourse functions to create, sustain and transform the social status quo (see also Hart & Cap, 2014).

This points to another dimension of discourse which is lacking in Gillings et al.'s (2023) definition, namely, the use of language in institutional contexts is related to power and serves the interests of those who hold it. The origin of this idea can be tracked back to Michel Foucault, for whom discourses are "practices that systematically form the objects of which they speak" (2002, p. 54). Foucault, similarly to Gee (1999) and Chilton (2004), distinguishes two types of discourse known as little "d" discourse and big "D" Discourse. The former notion concerns the analysis of actual language, that is, text and talk, whereas the latter refers to knowledge being produced in interaction, to the ways of viewing and behaving in the world, to the dominant systems of thought assumptions and speech patterns and to the beliefs and behaviors that constitute social practices. Big "D" Discourses are culturally determined and serve to establish and maintain power, specific knowledge and belief claims, and the ways in which they can be disseminated.

For Foucault (1976/1979), discourse has both productive and disciplinary effects. It is productive as it leads logically to certain outcomes. Its disciplinary power lies in the fact that the discourse presents its claims as "truths", and in so doing, rejects other ways of thinking and talking about a particular issue. This perspective leads us to consider the existence of powerful and less powerful discourses and how the existence of dominant discourses affects the production and dissemination of knowledge and beliefs. In academia, this aspect of dominant vs dominated discourses has a quite particular manifestation. The English language has the global status of "the" language in which to conduct and report research. According to the 2022 list of Scopus indexed journals,[1] there are 26,228 active journals in the Scopus database, and of these, 23,233 journals publish articles in English (88.5%), a situation which is slightly up on what Van Weijen found 12 years previously that roughly 80% of all the journals indexed in Scopus are published in English (Van Weijen, 2012). This reality has impacted on global scholars from non-Anglophone institutions, with some Central and Eastern European administrations introducing legislation to direct scholars to publish exclusively in English.

The constraining power of dominant discourses also links to issues underlying accepted notions of "what is leadership?" and "how should it be theorized, researched, taught and enacted?" These notions originated in North America and have been, as Westwood and Chan argue, "exported extensively internationally, along with Coca-Cola and blue jeans" (2001, p. 204). As a consequence of such cultural grounding, the concept of "leadership" is saturated with American beliefs and values, including individualism, assertiveness and independence (see Gannon, 2001) which are communicated through a variety of channels in a rhetorical style normalized by

Anglo-American rules for oral and written expression. In an academic context, this impacts on how non-Anglophone speakers, like myself, see ourselves and function as scholars (Boussebaa & Brown, 2017; Cloutier, 2016) and how, when writing in English as a second (often times third or fourth) language, we manage our communication with the reader. Consequently, the pressure to align oneself with Anglo-American writing conventions established by mainstream Anglophone academic journals necessitates a trade-off in authorial self-representations. This trade-off requires suppressing certain first-language and first-culture influences which can radically change the nature of the communication with the reader (see Lehman & Tienari, 2024).

The most recent exploration of language use within a social context has been supported by approaches which combine the analyses of little "d" and big "D" discourses, and include Critical Discourse Analysis (CDA), Critical Discourse Studies (CDS) and Corpus-assisted Discourse Studies (CADS). Although they may differ in their investigative focus and research tools, they are all used to explore the link between the "micro" (linguistic) and the "macro" (the social), and in doing so, address critical social concerns, such as issues of inequality, discrimination, marginalization or power abuse. CDA considers the issue from a transdisciplinary point of view, using a text-analytical approach to critical social research (Hart & Cap, 2014; Wodak & Meyer, 2015; Flowerdew & Richardson, 2016). Succinctly put, CDA focuses us on one fundamental aspect of discourse, that is, the systematic, text-based exploration of language to investigate the workings of ideology and power in society (Fowler et al., 1979; Hodge & Kress, 1993; Fairclough, 1989, 1995; Van Dijk, 1999, 2003, 2006). Consequently, CDA offers an explanation for the extant rhetorical traditions in society, viewing them as conventions which are "the outcome of power relations and power struggle" (Fairclough, 1989, p. 2), and purports to "answer questions about the relationships between language and society" (Rogers et al., 2005, p. 365). The major difference between CDA, CDS and CADS research is that the first approach places linguistic issues at its core whereas the latter two focus on social factors. CDS research has two main foci which are on "the macro-level social structures which facilitate or motivate social events" and "on the micro-level, looking at the particular chunks of language that make up these events" (Hart & Cap, 2014, p. 1). CADS, in turn, examines large computerized sets of textual data to investigate language and social issues, such as "inequality, poverty, racism, or other social ills" (Gillings et al., 2023, p. 10).

1.1.2 Discourse community

Knowledge production is a social endeavor (Frost & Stablein, 1992; Stablein & Frost, 2004) and takes place within discourse communities

which form to exchange and promote specific knowledge. The interaction within academic disciplinary communities is carried out via conferences, seminars and institutions, but primarily, it takes place through texts published in journals and books. The written word is therefore the fundamental medium through which disciplinary knowledge is constructed and shared.

However, identifying and delineating a notion of "discourse community" is by no means easy. This is a concern raised by Porter, "Should discourse communities be determined by shared objects of study, by common research methodology, by opportunity and frequency of communication, or by genre and stylistic conventions?" (1988, p. 2). Some scholars discuss it in terms of "traditional, shared ways of understanding experience" (Bizzel, 1982, p. 217) or a place where we find "rhetorical conventions and stylistic practices that are tacit and routine for the members" (Doheny-Farina, 1992, p. 296). Others see it as a sort of communication media which serves to gatekeep the way in which sanctioned content is communicated (Killingsworth & Gilbertson, 1992, p. 7). It is this final point which unites the various conceptions of discourse community, namely, that participation in a given discourse community locates writers in a particular context of text production which enables them to more clearly identify how rhetorical choices are dependent on the purpose of the text, setting and audience (Hyland, 2004; Brufee, 1986). Additionally, Swales proposes the following six defining characteristics of the term: (1) a discourse community has a broadly agreed set of common public goals; (2) a discourse community has mechanisms of intercommunication among its members; (3) a discourse community uses its participatory mechanisms primarily to provide information and feedback; (4) a discourse community utilizes and hence possesses one or more genres in the communicative furtherance of its aims; (5) a discourse community uses specific lexis in its communications; and (6) a discourse community requires members to have a suitable degree of relevant content knowledge and discoursal expertise (1990, pp. 221–222).

Discourse communities, with their discipline-specific terminology, bodies of knowledge, membership "rule" and sets of rhetorical conventions have been seen as separate and hermetic cultures (Bartholomae, 1986; Swales, 1990). It is not surprising then that they have been considered as tribal in nature (Becher, 1989; Alvesson, 2017). By way of pressurizing members to conform to and employ the community's discipline-specific ways of communicating ideas and beliefs, "these tribes consecrate their cultural privilege" (Hyland, 2004, p. 8). The view of discourse communities as monolithic and unitary entities is shared by Alvesson et al., who offer a bitter critique of their rhetorical practices which, according to the authors, lead to "the fragmentation of scholarly communities into microtribes with highly parochial interests and concerns, safeguarding these interests from the attention

of other microtribes, carefully controlling entry into their domains only to those who master its conventions, rituals, and jargons" (2017, p. 7).

The view of discourse communities as exclusive entities with internally shared specific practices, beliefs, values and modes of communication is not universally accepted. I agree with Chin (1994) and Prior (1998) who contend that if we conceive of discourse communities in this way we ipso facto remove writing from real-life situations in which people create meaning. This approach similarly overlooks the fact that discourse communities are composed of people with diverse socio-cultural backgrounds, life histories, areas of expertise, commitments and positions which, in an academic context, influence their research goals, methods and methodologies as well as the ways they write about their work. Therefore, we need to recognize that within disciplinary communities we have participants and contributors who have a wide range of interests, experiences, purposes and levels of group commitment. These variables will affect how an individual engages in the variety of discourses of their community and shape the textual manifestation of their voice (Lehman & Sułkowski, 2023). So, the notion of discourse community places correct emphasis on the socially situated nature of discourse and the centrality writers and readers have in the composition and interpretation of text.

1.2 Social constructionist perspectives of language use

The argument that disciplinary discourse practices both shape and constrain the possibilities for authorial self-representation is supported by those social constructionist theories and approaches which look at the act of writing as an interplay between individual and social conditions. These theories and approaches include, for example, Fairclough (1989, 1992, 1995), Halliday (1978, 1994) and Halliday and Hasan's (1989) social-semiotic perspective of language use, Bourdieu (1984, 1992, 1998) and Lahire's (2003, 2011) dispositionalist approaches, and Harré and Van Langenhove's (1999) positioning theory. What all these approaches have in common is the agreement that no type of communication exists in a vacuum and that effective communication (the kind that creates trust and develops relationships between interlocutors) is obtained through strategic and context-considerate language use.

1.2.1 Social-semiotic perspective

Halliday (1978, 1994; Halliday & Hasan, 1989) and Fairclough (1989, 1992, 1995) conceive of written discourse as a product of text, interaction and context where language use (and meaning inscribed in it) varies according to the context. To explain the relationship between meaning and language, Halliday uses two terms originating in Malinowski's (1935) anthropological work: "the context of culture" (comprised of socio-cultural factors) and "the context of situation" (comprised of cognitive factors).

By "the context of culture", Halliday intends the socio-historical factors which constrain linguistic choices and hence, the meaning conveyed. Consequently, because of "a tyranny" of established socio-cultural conventions, only certain meanings are possible. By "the context of situation", Halliday intends to the creation of meaning in an immediate communicative event. The construction of meaning involves the participants' through inner deliberations, making sense of the environment and deciding what verbal action to take (see also Lehman, 2015). This has certain affinity to Archer's (2003, 2007, 2012) concept of "communicative reflexivity" that involves individuals initiating an internal conversation about what action to take which is inconclusive until the said communicative action is sanctioned by the consideration of the opinions of others.

When writing, we imagine our readers and conjure up their profile. This includes assumptions about their discursive needs and expectations and to what extent they are congruent with the values and rhetorical practices that are accepted in the social context in which we write. In an academic context, this is the disciplinary community we belong to. What we, as writers, assume about our readers influences how we present ourselves in our texts. Fairclough (1989) argues that this is the mechanism through which dominant disciplinary discourses, including the ideologies and the rhetorical practices inscribed in them, position writers. In the same vein, Brown wrote on the academic discourses of economics, "The central concepts of economics have been (and are) constructed within certain discursive conditions that provide their theoretical rationale and empirical evidence" (1993, p. 70).

How the relations of power that exist between readers and writers, and the wider social context impact the textual representation of each author has been graphically illustrated in Fairclough's framework for Critical Discourse Analysis (see Figure 1.1). Figure 1.1 presents discourse as text, interaction and context and shows how a text is inextricable from the processes of its production and interpretation which are, in turn, influenced by a variety of socio-cultural, institutional and disciplinary factors.

The core layer represents text. Fairclough looks at text as a product of, what he calls, "members' resources" by which he means writers' "knowledge of language, representations of the natural and social world they inhabit, values, beliefs, assumptions, and so on" (1989, p. 24). The middle layer depicts the processes of text production and interpretation. It shows how the wider social context affects writer's linguistic choices which involves their mental struggles and lead, among other things, to particular identities being brought into a text. The outer layer presents the influence of the social context on discourse production, discourse interpretation and the characteristics of the text itself. The arrows added by Ivanič (1998) point to the twofold characteristic of language, namely, that it shapes and is shaped by the context in which it is used. The inward-pointing arrows indicate how the context of text production, consisting of particular ideologies, rhetorical

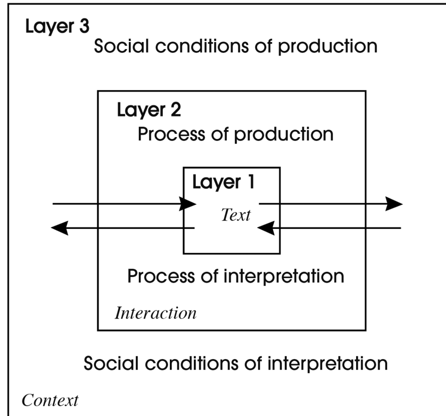

Figure 1.1 Discourse as text, interaction and context (adapted from Fairclough, 1989, p. 25; arrows added by Ivanič 1998, p. 41)

conventions and power relations, affects written output. The outward-pointing arrows show that each act of writing contributes to future discourses in that, in varying degrees, dominant discourses can be reproduced, contested or refuted. It is in this way that our written outputs are part of the ongoing process of social change. Indeed, Halliday's and Fairclough's view of language as a social-semiotic phenomenon produced in and through discourse positions the writer doubly: as an agent in charge of their linguistic choices and as a user of rhetorical conventions made available to them in their disciplinary communities (see also Lehman, 2018).

1.2.2 Dispositionalist approaches

If we were to map Bourdieu's (1984, 1992, 1998) and Lahire's (2003, 2011) dispositionalist approaches onto Fairclough's diagram, they would be located in layer 3. For them, however, a writer's rhetorical choices are influenced by socialization practices and social interactions to the extent that they become routine or habitual linguistic behaviors. In this way, when crafting a text, writers are constantly drawing on their biographical experiences to create their writer identity. This is captured in Bourdieu's (1977) concept of "habitus": an individual's disposition to behave in certain ways due to sharing similar forms of cultural capital with others. For Lahire (2011), language use is more purposeful in that individuals use language to exercise control over their conduct. Putting things into words is a means of distancing oneself from the action, allowing the individual to rationalize and modify their social behavior.

1.2.3 Positioning theory

Harré and Van Langenhove's (1999) positioning theory (PT) enables us to make sense of both the individual and the social experiences that affect how writers present themselves in their texts. Specifically, PT makes it possible to explain the ways in which the dominant discourses and social practices influence emerging authorial identities. Following Moghaddam and Harré, I define the term "position" as the ways in which "people use words (and discourse of all types) to locate themselves and others" (Moghaddam & Harré, 2010, p. 2). This means that individuals position themselves, or are positioned, by the discourses and social practices in which they participate. Harré and Van Langenhove (1999) propose the following four types of conscious or intentional positioning: (1) deliberate self-positioning, (2) deliberate positioning of others, (3) forced self-positioning and (4) forced positioning of others.

These types of positioning are not optional extras, but can be found in any single text. Writers deliberately self-position themselves when they desire to express their personal identity, which they do in one of three ways: by displaying their agency, by presenting their unique points of view or by referring to events from their life history. For example, in crafting an academic text through deliberate self-positioning, I claim authority for the content of my writing and express my attitude and feelings towards this content to my readers. In writing with authority, I employ such rhetorical devices as authorial self-mention pronouns (I, my) and what Hyland (2008) calls boosters. The latter are expressions that convey writer's certainty and include, for example, such words as "always", "undoubtedly", "clearly" and "indeed". In this way, I both express my authorial confidence in what I am writing and fend off possible alternative opinions to what I have stated. I also cite myself to show my readers that I have a recognized, established academic credibility. To express my affective attitude towards what I have said, I make references to the events from my life history and strategically use attitude markers conveyed in affective verbs, adjectives and adverbs (e.g., fundamental, key, challenging, complex) (also see Hyland 2008).

Deliberate positioning of others occurs when a speaker or writer makes space in their storytelling to be occupied by the reader. This involves the writer being confident that the reader will be able to interpret and fill these spaces. An example of this aspect of positioning can be illustrated by interpretative expectations that exist in Polish and Finnish scholarly discourses. As I and Tienari (2024) point out, Polish and Finnish authors traditionally assume a reader-responsible orientation (in contrast to writer-responsible in English) whose underlying premise is that it is respectful towards readers to create space for them to interpret and possibly contest. In pursuit of this objective, Polish and Finnish writers use inductive organization of their

argumentation and do not "hammer their points in too obvious manner" (Mauranen, 1992).

Finally, the requirement for forced self-positioning and forced positioning of others usually comes from institutional settings and puts demands on individuals to align themselves with the institution's ideologies, communication patterns and the relations of power that underlie them. Through forced self-positioning, scholars comply with disciplinary-bound knowledge-making practices, such as the choice of research topics deemed to be of current interest and how these topics are researched and written about, all of which put pressure on the scholar to "fit in". For example, the Polish National Science Centre's grant requirements in Humanities and Social Sciences expect scholars to conduct mainly quantitative and theoretical research, attaching less value to qualitative studies and the practical implications of research findings. By conforming to the dominant norms of the discourse community as to what research to conduct, how to do it and the appropriate way to write about it, we perpetuate the existing relations of power. This forced positioning of scholars can also be brought about by academic journals' guidelines and expectations that exist to evaluate academic research which has been submitted for publication.

The term positioning suggests a point between two opposing poles; however, I find the intrinsic notion of singularity somehow limiting. As speakers and writers can occupy simultaneous and multiple positions, I will use the plural forms "positions" or "positionings" to underline the potential variety of interactants' dynamic, communicative events, adding a sense of multiplicity and fluidity to the process of authorial identity formation (see also Lehman, 2022). This kaleidoscopic conceptualization of positionings is captured by Darics and Clifton when they write, "through positioning the (changing) identities of people, organizations, and parts of organizations in relation to each other that a sense of what is, was, or has been, going on is enacted" (2018, p. 5).

To recap, in accepting a social constructionist perspective, we consider language as a fundamental resource for negotiating meaning and driving change. This allows us to lend support to and develop the increasingly growing area of leadership scholarship which argues that the management of change is essentially a discursive process (e.g., Marshak, 2002).

1.3 Leadership as manifested in discourse

"Leadership" is a fuzzy concept which, many argue, cannot be comprehensively defined. As Grint (2010) points out, a discussion about whether Bush or Blair were good leaders would create more "heat than light" and little hope to reach consensus as different people would contribute different views of "good" leadership to this discussion. Instead, he proposes to look at this phenomenon from four different perspectives that throw light

on how the notion of "leadership" can be defined and enacted. Based on Grint's (2010) typology, these four alternatives can be presented as follows:

- Leadership as *position* refers to considerations of what those who have authority do.
- Leadership as *person* focuses on the specific qualities and skills that the leader has.
- Leadership as *result* has as its aim the consideration of goal achievement.
- Leadership as *process* concentrates on the style that leaders adopt, or the practices of leaders.

According to Grint, this is "a heuristic model – a pragmatic attempt to make sense of the world – not an attempt to carve up the world into 'objective' segments that mirror what we take to be reality" (2010, p. 4). It is neither hierarchical nor exhaustive as one definition is not more important than another and each one can be extended to include new contexts, which I do here by adopting certain concepts pertaining to the nature of leadership to describe the processes and considerations involved in a scholarly text production.

Grint's (2010) fourfold typology of how leadership can be defined and enacted has direct similarities to how I see the textual realization of writer identity.

- Leadership as *position*. Writers adopt different *subject positions* depending on their purpose and audience (see also section 1.2.3). They may be striving to establish authority for the content of their writing, seeking to engage in a dialogue with the reader, contesting, agreeing, extending the argumentation or effacing their commitment to the claims being made. Moreover, this positioning occurs within a specific disciplinary context with its incumbent rhetorical conventions, ideologies and practices which also affect how they position themselves towards their readers.
- Leadership as *person*. When crafting an academic text, writers strive to project a credible authorial *persona*. In doing so, they employ *ethos* which, in written discourse, means that for a text to be accepted by its readership, the author must display credibility and disciplinary expertise. In this way, they signal that they are fit and competent to be undertaking the task at hand.
- Leadership as *result*. Scholarly authors focus on the *result* or purpose of their writing. This involves the skillful use of rhetorical resources which requires not only the employment of *logos* (logical appeal) but also *ethos* and *pathos* (Hyland, 1998; Lehman, et al., 2024a). *Pathos* directs readers' attention to the discourse characteristics which the writer employs to invoke emotional and feelings-based responses. It is through *pathos*

that a text becomes a venue for aligning the writers' idiosyncratic ideas, thoughts and experiences with their evoked target audience's affective needs. How the activation of *ethos* and *pathos* results in the construction of a charismatic writer voice is explained in Chapter 4.

- Leadership as *process*. The literary skills necessary to engage the reader require the development of the writer's sensitivity to their audience's needs, expectations, doubts and fears. The dialogical communication between the writer and the reader is achieved through the employment of specific rhetorical skills which engage and activate the reader in the unravelling of the intended meaning of the text. This involves the writer "framing" the text's content and argumentation from which the reader makes interpretations that are confirmed or refuted as the text unfolds. "Framing" is a term coined by Goffman (1974), and, at its most basic level, means describing "the situation here and now in ways that connect with others" (Fairhurst, 2011, p. 3). Such dialogical process is appealing to the reader who can appreciate the writer's efforts to include them as discourse participants.

1.3.1 Discursive leadership

Due to the social constructionist grounding of a great deal of leadership research, its investigative focus is increasingly on the discursive construction of meaning (Fairhurst & Grant, 2010; Fairhurst, 2011, 2009, 2008; Fairhurst & Connaughton, 2014a, 2014b; Fairhurst & Uhl-Bien, 2012; Alvesson & Kärreman, 2000; Oswick & Li, 2023). Although social constructionist perspectives, which I discussed in section 1.2, are not specifically about leadership as such, they have "great potential to illuminate it in ways that we have not seen before" (Fairhurst, 2007, p. ix). Fairhurst calls the discourse-based research in leadership "discursive leadership" as it explores organizational discourse seen as language use in social interaction. Discursive leadership has been influenced by a linguistic turn in philosophy and Foucault's work in particular. On ontological and epistemological grounds, it departs from leadership psychology in the sense that it rejects essentialization "whether it be found in the individual leader, the situation, or some combination thereof" (Grint, 2000). The primary focus of leadership psychology is on individual and cognitive aspects of human behavior (e.g., Stogdill & Coons, 1957; Graen & Scandura, 1987; Gardner et al., 2005). As it adheres to traditional science assumptions about realist conceptions of truth and representationalist views of knowledge, it is less concerned with the contested nature of leadership interaction. In contrast, discursive leadership is interested in the socially constructed nature of leadership with the social and the cultural at its core (e.g., Bisel & Barge, 2011; Cooren, 2006; Putnam, 2015). Due to its interdisciplinary nature, it offers many paths of research into a wide range of leadership issues which come under the broad umbrella classification of the three main leadership theories: the

Great Man Theory, the Trait Theory and the Behavioral Role Theory. In all these groupings, but especially in research into "The Great Man" theory, we find numerous studies which consider the concept of "charisma". However, no studies have investigated this phenomenon from the viewpoint of how charisma is realized in writing.

I adhere to Fairhurst's (2007) view that the investigative concerns of leadership psychology and discursive leadership must be entertained in equal strengths to better understand complex social phenomena. Fairhurst points out that "neither discursive leadership nor leadership psychology should be seen as derivative of the other; they are simply alternative, co-constructing lenses with both strengths and shortcomings" (Fairhurst, 2007, p. 4). Such an eclectic approach to leadership research creates space for the integration of different theories and perspectives. For example, with this book, I propose and empirically defend an analytic framework conceived of charismatic textual tactics where I combine discursive leadership with the trait and skills approaches rooted in leadership psychology. The trait approach emphasizes the personality characteristics of the leader whereas the skills approach emphasizes the leader's capabilities. This combination of approaches enables me to look at the concept of "textual charisma" as influenced by writers' traits that facilitate their successful communication with readers in that these traits allow for the skillful use of rhetorical resources available in a given disciplinary context.

Since the discursive approach conceives of leadership as a process of social construction, it places particular emphasis on its relational and contextual aspects (e.g., Barge, 2007; Barge & Fairhurst, 2008; Fairhurst, 2007; Fairhurst & Connaughton, 2014a). I see the social constructionist view of leadership as having compelling parallels to the conception of scholarly writing as a social and relational meaning-making practice. Following from this, accepting the fundamental notion that leadership is an indispensable quality or part of a set of skills for effective management (Westwood & Chan, 2001), I contend that this conceptualization needs to be extended to include the writer's management of their communications with their target audiences. Scholarly writers, just like leaders, are engaged in social practices and are concerned with the following pairs of concepts which play an important role in effective communication: (1) meaning and framing; (2) reflexivity and moral accountability (ethics); and (3) relationality and dialogue (Fairhurst & Grant, 2010). Such an approach makes it possible to view scholarly writing as a leadership practice. There are a few related aspects to this argument that I summarize in the following:

(1) Meaning and framing

The key function of leadership is to manage meaning through framing. When we look at the concept of framing from a leadership perspective,

we can see how leaders can use language to frame people, situations and events to make sense of the world and their actions (see Fairhurst, 2011). The strategic use of framing is also critical in scholarly writing as it enables us to word meanings and structure texts in ways that do not create cognitive dissonance with our readers' cultural, disciplinary and personal selves. This is particularly important when we address a wider disciplinary audience which includes non-Anglophone scholars, doctoral students and junior researchers, where the text content may be less familiar or challenging to their existing background knowledge. For non-Anglophone scholars, the lack of a common frame of reference with Anglophone rhetorical norms and embedded cultural references limits the possibility for a successful interpretation of intended meaning. What is more, when non-Anglophone scholars themselves are writers, they are less free to draw on their own cultural resources to make their texts come alive (see Lehman & Tienari, 2024).

(2) Reflexivity and moral accountability (ethics)

In leadership, the notions of reflexivity and moral accountability are linked to ethically and relationally responsive action (Barge & Fairhurst, 2008; Cunliffe & Karunanayake, 2013; Cunliffe, 2022; Hibbert et al., 2014). In writing, the reflexive process, when adopted, allows us to consider how we present ourselves as authors in our communications with readers. It entails a perception of authorial self as a dynamic entity open to contestation and change depending on the rhetorical context of text production, including the contexts of culture and disciplinary community. Similarly, for Bolton and Delderfield, reflexivity means "finding strategies to question our own attitudes, thought processes, values, assumptions, prejudices and habitual actions [...] understanding how we relate with others, and between us shape organisational realities' shared practices and ways of talking" (2018, p. 13). If we relate this observation to the process of text production, reflexive and morally accountable writing involves "recognizing and making explicit the relationship between the writer and what, how and why they write" (Grey & Sinclair, 2006, p. 447), which I and Tienari extend to include "*who* we write for: the reader evoked in the writer's mind in each stage of crafting text" (Lehman & Tienari, 2024; see also Lehman et al., 2024b).

(3) Relationality and dialogue

The majority of literature on reflexivity emphasizes the role of discussions with others in the creation and dissemination of explicit knowledge and beliefs which, in this way, are challenged, confirmed or rejected (Winter et

al., 1996; Etherington, 2004). In the context of scholarly writing, reflexivity refers to the relational and dialogical processes involved in text creation where the "others" are the evoked readers of the text. Helin defines dialogical writing as "a response to that which has been said and in anticipation of the next possible utterance" (2019, p. 1). The desired outcome of employing reflexivity to the writing process is texts which seek to resonate with the reader (Meier & Wegener, 2017) and, importantly, do so on an emotional level (Boncori & Smith, 2019; Mandalaki & Pérezts, 2020; Lehman & Sułkowski, 2023).

1.3.2 The leader-follower/writer-reader analogy

Much of previous research has emphasized the relational nature of leadership (Fairhurst & Uhl-Bien, 2012; Graen & Uhl-Bien, 1995; Rost, 1991). However, this dynamic has often been explored through analyzing the nature of this relationship from the perspective of a leader in a specific context, focusing on such things as leader characteristics or leader behavioral styles (Bass & Avolio, 1994; Fleishman et al., 1991). These studies, despite acknowledging the relational nature of leadership, have usually treated and evaluated the two actors – the leader and the follower – as separate entities (Graen & Uhl-Bien, 1995). In recent years, this approach has been questioned, and it has become widely accepted that leadership needs to be conceived of as a "relational process co-created by leaders and followers in context" (Fairhurst & Uhl-Bien, 2012, p. 1044) which evolves and changes over time (Uhl-Bien & Ospina, 2012). For Denis et al., such a view of leadership is representative of much theorizing of organizational research which "examines leadership not as a property of individuals and their behaviors, but as a collective phenomenon that is distributed or shared among different people, potentially fluid, and constructed in interaction" (2012, p. 2). Indeed, the interactional and negotiational nature of leadership is seen as essential to improve organizational communication and ultimately achieve better outcomes (see Denis et al., 2012; Barge, 2004a; Barge & Fairhurst, 2008). This relational conceptualization of leadership throws light on the importance of followers and the role they play in the communication with leaders. According to Grint, the simplest definition of leadership should be "having followers" (2010, p. 2) as leadership is a phenomenon which is "co-constructed" and "co-managed" and carried out through the discursive practices of an organization (Fairhurst & Connaughton, 2014b).

It is not difficult to see how the process of scholarly text production can be approached as an act of leadership. I contend that, for successful communication to occur, writers need to consider needs and expectations of their evoked reader – their "follower" – and engage in a dialogic communication with them to construct meaning within a specific socio-cultural and disciplinary context. In this way, my investigative focus mirrors what

previous studies on management and organizations explored in oral communication, namely, how discourse participants jointly construct meaning in social interactions (e.g., Weick, 1995; Fairhurst, 2007, 2008; Grant & Marshak, 2011). I argue that meaning is created in text when writers rhetorically recognize their readers' presence in the sense that they "actively pull them along with the argument, include them as discourse participants, and guide them to interpretations" (Hyland, 2008, p. 7; see also Lehman et al., 2022). Such an approach to scholarly writing recognizes the person behind the writer and the reader and thereby places due emphasis on the importance of the affective features of scholarly writing. This is particularly important in the case of writing in the domain of management and organization studies as the effective dissemination of ideology-related claims pertaining to cultural, social or ethical issues involves addressing and requesting individuals' value judgments. Therefore, in this context, it is critical for writers to use rhetorical resources which appeal to readers' emotions to convince them of the veracity of their argumentation.

I argue that a satisfying writer and reader experience is achieved when the relationship between the writer and the reader is based on commonality and equality, and this is created through tenderness (see Lehman et al., 2024b). I am in agreement with Tokarczuk that "Tenderness is the most modest form of love" which allows writers to "tell stories honestly in a way that activates a sense of the whole in the reader's mind, that sets off the reader's capacity to unite fragments into a single design" (2019, p. 22). In this relationship, the author and the reader play equivalent roles, the former by creating and framing and the latter by making interpretations which are confirmed, challenged or resisted during the reading process. When interpreting, we rely on familiar contexts for reconciling new input. However, where new input is especially alien or may be startling or resisted, there is an increased need to frame the content to emphasize values, practices and beliefs which a given disciplinary community holds and to evoke the reader's affective responses. In so doing, the writer signals a sense of unity and community cohesion, and emotional involvement in the communication with the reader, thereby, creating their own – complex and nuanced – sense of co-leadership (see also Lehman et al., 2024b).

Note

1 https://impactfactorforjournal.com/list-of-scopus-indexed-journals/#:~:text=How%20many%20journals%20are%20indexed,journals%20publish%20articles%20in%20English