

**Thinking with Heidegger:
An Ethnography of the Place of Leadership.**
Rob Sharp

"It appears to be something overwhelming and hard to grasp, the topos -- that is, place-space."

-Aristotle, Physics, Book IV

This thesis is dedicated to my mother.
For never allowing me to doubt that I am loved.
Soli Deo gloria

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Abstract

This thesis raises the issue of place within leadership studies. It argues that critical approaches to leadership have paid insufficient attention to the spatial turn in the humanities, overlooking an important angle of critique. It highlights the inevitability of spatial assumption in theorising leadership, arguing certain spatial assumptions prop up heroic leadership theories. Additionally, it shows how the differing concepts of the self in Critical Theory and poststructuralism raise the question: what exactly is being emancipated? These issues are addressed by entering the spatial turn through a reading of Heidegger to develop a robust ontology of place, the self, and a deeper understanding of how place emerges. Using some of his more recently translated and published work, the thesis shows how space and place are driving elements of his thinking. Place is defined as the meaningful presence of space and a framework for analysing space is developed. The thesis draws off Heidegger's work to develop an organisational ethnography to explore how leaders guide others through space and become place-makers. This enables an applied reading of Heidegger's corpus through an interpretive ethnography of an organisation, providing a place centred analysis of leadership. As a result, the research challenges assumptions about the space in which leadership occurs, and the ontological status of leadership, to then undermine heroic conceptions of leadership at a spatial level. It argues leadership can be understood as the process of guiding others through organisational space by becoming place-makers. The ethnography identifies eight modes of guiding and five key place creating themes. Consequently, the research contributes to leadership studies by highlighting the centrality of place in leadership and outlines how leaders might become more effective guides by developing their spatial awareness. It contributes to Critical Leadership Studies by providing a robust ontology of place to critique heroic approaches from, an understanding of the self as embedded in place but able to be emancipated, and a practical introduction to how leaders can become place-makers who help emancipate others by enabling authentic dwelling.

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Research Aim and Objectives

Research Aim: *The original and guiding aim of the exploratory research was to generate new perspectives of leadership by applying a pragmatic reading of Heidegger's work to an organization through an interpretive ethnography, filling a Heideggerian gap in leadership studies. This led to developing the concept of place from his work to explore how leaders affect the experience of place within the organisation. Consequently, the centralising aim of the thesis became to raise the issue of place within leadership studies.*

Guiding Research Question: *How does Heidegger's work help to understand, explain, and discuss the phenomena of leadership?*

Research Objectives: *The guiding objectives of the project were to develop new perspectives, descriptions, and concepts of leadership drawing on Heidegger's work. This was broken down into five key objectives.*

- 1. Review the leadership literature to examine how Heidegger's work might make a contribution to thinking about leadership. As a result, using Heidegger to show that spatial assumptions are explicit in leadership theories and raising the issue of place in leadership studies makes a contribution to knowledge.*
- 2. Provide an authentic, pragmatic, yet accessible interpretation of Heidegger's corpus. The review of his major works in chapter two, the interpretation of his concept of place in chapter three, and situating his work in chapter four all fulfil this objective.*
- 3. Apply Heidegger's thinking to an organizational setting in an ethnographic encounter. This was achieved by operationalising his work into a framework for analysing organisational space and then applying it.*
- 4. Provide a Heideggerian understanding of leadership. Arguing leadership can be understood as guiding, that the ontological status of leadership as a mode of being, and that place is the space in which leadership is exercised.*
- 5. Generate questions for future research projects. Raising the issue of place opens up future research including how to develop and apply spatial awareness as well as the ethics of place creating.*

Research Outcome: *These aims and objectives enabled four specific research outcomes.*

1. *A pragmatic introduction to Heidegger's corpus. This interpretation can act as a primer for leadership students with non-philosophical or non-phenomenological backgrounds. This is distinct from other primers because it aims to operationalize the key concepts for organizational research.*
2. *A production of ethnographic data in the form of thick descriptions. This data is unique in its use of Heideggerian concepts and their focus on place making processes.*
3. *A Heideggerian based framework is given to explore how leaders create a sense of place. Eight different modes of guiding and five key themes were identified from the data analysis.*
4. *A discussion on how this understanding can help improve leadership effectiveness is provided. It is argued that developing spatial awareness can improve the effectiveness of leadership and a developmental framework is outlined for practitioners and developers.*

Chapter One: Introduction

Thinking with Heidegger: An Ethnography of Leadership as the Appropriation of Place.

“Poetry that thinks is in truth the topology of Being”
- Heidegger, *The Thinker as Poet* (1954/1971).

Despite Heidegger’s significant impact across a variety of disciplines his work has neither been systematically applied to the phenomena of leadership nor ethnographically applied to an organisation. This exploratory study applies a place centred interpretation of Heidegger’s work to a real life organisation to generate new perspectives on leadership. The introduction chapter shows the journey of both finding and closing the Heidegger gap with an applied reading of his work. In doing this the thesis highlights the importance of spatial awareness and raises the issue of place for future leadership research.

Closing the Heidegger Gap

Martin Heidegger (1889-1976) is widely accepted as one of the seminal philosophers of the twentieth century (Wheeler: 2015). His impact on other philosophers and the sheer diversity of disciplines he has influenced caused the leading American philosopher Richard Rorty to claim grasping his work is “*essential to understanding thinkers of recent times*” (2008: i). His *Magnus Opus*, ‘Being and Time’, was voted the second most influential philosophical text of the twentieth century by professors of philosophy (Lackey: 1999) and he is ranked by Reuters as the fourteenth most cited author in the humanities, above Chomsky but below Kant (Staff: 2009). Despite renewed appreciation for his work in the humanities and the potential opportunities inherent in his radical rethinking of the human essence, very few of his ideas have migrated to leadership studies or organisational theory in general (Reedy & Learmonth, 2011).

While Heidegger’s place in philosophy is assured (Barrett, 1990: 207) his influence on leadership is disproportionately marginal, despite some recent interest (Reedy & Learmonth, 2011). However, the history of organisational scholars engaging with his work can be seen as far back as Robert Cooper’s influential essays on ‘The Open Field’ (1976), ‘The Other: A Model of Human Structuring’ (1983), and ‘Remarks on Theoretical Individualism, Alienation,

and Work' (1983). More recent work which draws on Heidegger includes: Ladkin (2006) on dwelling, Chia and Holt (2006) on strategy, Heil (2011) on corporate ethics, Olivier (2011) on leadership ethics, Reedy and Learmonth (2011) on the life cycle of an organisation, Segal (2010), Zundel (2012) and Holts (2013) application to management learning (2012), as well as Paleys (2000) and Tomkins & Simpson (2015) use of the concept of care. This demonstrates the potential benefit of drawing on Heidegger's work.

However, while the engagement is significant it is incomplete and disproportionate compared to his influence in other disciplines. Current work tends to be theoretically applied from his earlier more famous work, and often focuses on one aspect of his thinking, rather than taking it as a whole and systematically applying it to the phenomena of leadership. For example, Tomkins & Simpson (2015) deploying the concept of 'care' from Being and Time fails to appreciate how the concept actually evolves in his later writing into dwelling. Consequently, their conception is based on anthropocentric utility even though Heidegger moves away from this conception himself. Additionally, by using the concept outside of the broader framework of Dasein as a spatial Being, it ignores the essentially spatial essence of care. Not reading his corpus as a whole and ignoring his later recently translated work, underappreciates the fundamentally spatial dimension of his work. Significantly, none of the current Heidegger research focuses on place despite Heidegger revealing at the end of his life that this was the climax of his thinking. Therefore, this thesis contributed to the growing leadership literature on Heidegger by following Casey (1997; 2013) and Malpa's (1999; 2001; 2017) in their more recent spatial readings of Heidegger. Three further reasons justify why the applied reading of Heidegger's thinking made a contribution to knowledge.

Firstly, there is a strong tradition of philosophy making a theoretical and practical contribution to leadership studies (Ciulla: 1998, Koestenbaum: 2002, Wood: 2003, Grint: 2004, Cunliffe, 2009, Marturano: 2010), due to its capacity to "*bring conceptual clarity to topics of intellectual controversy*" (Terry, 2008: 126). Philosophers has a history of framing the understanding of leadership (Grint: 2004). There has been a recent precedent for adapting Continental thinkers for leadership studies including: Sartre (Lawler: 2005), Derrida (Baxter: 2008), Foucault (Mortimer: 2009), Gadamer (Ladkin: 2010), Lyotard (Niesche: 2013), and Merleau-Ponty (Harter: 2012, Ladkin: 2013). Secondly, Heidegger has made a significant impact on diverse disciplines outside of philosophy. These range from theology (Tillich, Bultman, Barth), psychology (Boss, Yalom, Laing), political theory (Arendt, Marcuse,

Kompridis), literary theory (Blanchot, Ziarek), cognitive science (Dreyfus, Wheeler), architectural theory (Norberg-Schulz, Sharr) and literary criticism (Ziarek, Derrida, Ricoeur). While his influence in the humanities as a whole is significant (MaGrath, 2008: 1) it has not fully migrated to the leadership literature (Reedy & Learmonth, 2011).

Thirdly, some significant portions of Heidegger's work are only now being published and translated into English. Including seminal texts like 'Contributions to philosophy', 'Mindfulness' and 'The Event', only being published in German in 1989, 1997, 2006 respectively and translated into English in 1999, 2006, and 2013. These more recently published materials show place to be the destination of his ontological thinking. Crucially the Le Thor seminars, where he discusses how his thinking centres on place, was not published in English till 2003. This has lead to new spatial reading of Heidegger being lead by philosophers like Casey (1997; 2013) and Malpas trilogy '*Place and Experience*' (1999). '*Heidegger's Topology: Being, Place, World*' (2001) 'Heidegger and the Thinking of Place' (2017). Consequently, Heidegger's work provides "*the most important and sustained inquiry into place to be found in the history of Western thought*" (Malpas, 2007: 3). Therefore, by integrating his more recently published work and taking the new spatial approach, the thesis responds to the growing demand to continually re-interpret Heidegger's thinking.

An Applied Reading of Heidegger

The research closes this gap with an applied reading of Heidegger's thinking to generate new perspectives on leadership. This requires a pragmatic interpretation to operationalise his concepts, which are best understood within the context of his wider work. Rather than beginning with a hypothesis, an applied reading concurrently reads both the authors text and the living text of the participants (Boisen, 2012: 147). As a double reading the process is iterative: going back and forth between the literature and the field. However, a reading is always an interpretation (Barthes: 1967). Especially, as Inwood (1999) observes, Heidegger's work declines to yield anything close to definitive reading, the thesis is the researcher's interpretation of Heidegger's work. Heidegger sought to provoke thought rather than develop a system and validated the importance of multiple interpretations: "*All true thought remains open to more than one interpretation ... multiplicity of meaning is the element in which all thought must move*" (What is Called Thinking?, 1954/2004: 71).

The applied reading means Heidegger's work is used as a 'generative discourse' rather than a theory, framework, or lens, all of which imply a systematic, deductive, even scientific approach, which Heidegger considered an unsuitable approach his corpus (Zollikon Seminars, 1987/2001: 274). The term generative highlights the pragmatic and emergent reading, seeking to use Heidegger to generate new thoughts and fresh perspectives. The term discourse fittingly facilitates the notion of a dynamic fluid conversation, even debate, around a set of themes to make sense of phenomena. This is authentic with Heidegger's thinking process, writing style, and teaching method. Due to its reflexive, embodied, and flexible approach ethnography was chosen as the most suitable method for an applied reading. Therefore, an applied reading of Heidegger seeks to: think with him, to provoke reflective thinking; think against him, to consider its limitations; and think beyond him, by applying them to leadership studies both in its theory and praxis. Consequently, as a double reading the thesis is interpretive yet authentic, iterative not static, and generative rather than deductive.

The Research Journey

Research projects can be understood as a journey. This is especially true with this exploratory and iterative project. The ethos behind the thesis' structure becomes apparent through three overlapping journey phases. The first phase was recognising a general Heidegger gap. The research project was sparked by 'How to read Heidegger' (Wrathall: 2013), which helped articulate issues experienced while running a leadership development program. Because Dreyfus was widely credited as introducing Heidegger to the English speaking world his work and his online lecture courses were digested. Heidegger's major work 'Being and Time' (2008) was read first, then the anthology 'Basic writings' (Krell: 2008), containing eleven major works and suggestions for further reading. Eventually thirty-one of his works were engaged with and feature in the thesis. During this process both 'The Cambridge Companion to Heidegger's Being and Time' (Wrathall: 2013) and 'The Cambridge Companion to Heidegger' (Guignon: 2006) were read to help clarify thoughts on emerging themes. Many of his main works were read several times and reviews of them were written to help digest their themes. Key lines from the text were copied and typed up onto an eighty-page doc. This was repeatedly read to search for key themes and trends in his work. Space and place emerged as a undergirding element of his thinking and this was validated by later engaging with Malpas work (1997; 2007; 2017). Consequently, it was decided that the third chapter two should focus on reviewing Heidegger's work systematically to enables the reader to journey with the evolution of Heidegger's thinking.

The second phase of the research journey located the research gap of space and place. This emerged after the leadership literature had been reviewed, the review of Heidegger's work was in its latter stages, and the ethnography was in its beginning stages. During this phase a Heideggerian understanding of place was developed and defined as: the meaningful presencing of space. This was deemed to be an under developed aspect of the leadership literature but a useful angle of critique for Critical Leadership Studies (CLS). This was especially true given the minimal attention critical approaches have given the 'spatial turn' in comparison to the engagement with the 'linguistic turn'. As the idea of leadership as place-making was developing, this seen to be compatible with CLS emancipatory agenda. Therefore, Heidegger's work was operationalised into a framework for analysing organisational space. Ethnography was chosen because its immersive, holistic, and flexible nature fitted with Heidegger's work and the research objectives. Consequently, the thesis uniquely applied Heidegger's thinking on place to an actual place.

The third phase of the research journey took the unique opportunity of using a local church as the organisation of analysis. As a discipline, leadership studies has historically drawn from a wide variety of disciplines, subjects, and contexts, like business, education, politics, and religion. Due to its geographical proximity, rapid growth, and the uniqueness of the chance, it was accepted as a suitable field for an ethnographic encounter. The organisations growth appeared to be linked to the high levels of its member's commitment and their strong sense of belonging. As the ethnography started before the thesis was situated in the Critical Leadership Studies it itself is not a critical ethnography due to ethical considerations discussed later. The ethnography explored how leaders guide others through space and make places, using thick descriptions to unpack its specific place dynamics. It identified eight modes of guiding and five key spatial themes to understand how space was turned into place. Consequently, the idea of spatial awareness emerged and was defined as: *'being aware of how space rifts into presence to better predict how others may experience specific spaces'*. The final chapter discussed the how practitioners could develop and deploy spatial awareness for the benefit of the organisation.

Key Assertion and Thesis Layout

During the research five pivotal assertions were developed: 1) The aspect of space and place has been underappreciated in the theorization of leadership. 2) An innovative and robust account of space and place is at the centre of Heidegger's work, showing the self as spatial and place the basis of experience. 3) Place is the space in which leadership is exercised. 4) Leadership can be understood as a process of guiding others through the organisations space and increasing the sense of place through place-making. 5) Spatial awareness enables effective leadership. From these assertions the thesis concluded a clear understanding of place is beneficial for leadership research and practice. Consequently, Chapter two reviews both Critical Leadership Studies and the 'spatial turn' to show that space and place haven been underappreciated, especially as an angle of critique to undermine the heroic paradigm. Chapter three systematically unpacks Heidegger corpus to put forward a Heideggerian understanding of leadership. Chapter four integrates the key assertions about place, the self as Dasein, and how place emerges into a framework for analysing place. Chapter five unpacks and justifies ethnography as the chosen methodology. Chapter six presents and analysis the data to show space as the space in which leadership is exercised and how leaders guide others through organisational spaces. Chapter seven discusses how leaders can be understood as place-makers who use spatial awareness for effective leadership. Finally, chapter eight recognises the limitations of the research and highlights future research opportunities.

Therefore, the thesis makes four key contributions by raising the issue of place in leadership studies. Firstly, it provides an angle of spatial critique for the current leadership literature. Secondly, it brings together Heidegger's early and later work to define and operationalise his understanding of place into a framework, contributing to the sparse but growing Heideggerian impact on leadership studies. Thirdly, it provides ethnographic data describing the spatial dynamics of an organisation. Providing an application of Heidegger's place to an actual place for the first time. Lastly, it defines spatial awareness and discusses how this can enable leaders to be more effective guides and increase organisational commitment. A framework for developing spatial awareness is provided for leadership practitioners and developers. Therefore, this thesis contributes to both the theoretical and practical understanding of leadership.

Chapter Two: Literature Review

The greatest care must be fostered upon the ethical bond at a time when technological man, delivered over to mass society, can be kept reliably on call only by gathering and ordering all his plans and activities in a way that corresponds to technology.

- Heidegger, Letter on Humanism, (1947: 255)

By reviewing both Critical Leadership Studies (CLS) and the ‘spatial turn’, this chapter situates the thesis within the umbrella of critical approaches, specifically by using Heidegger to spatially critique mainstream leadership discourses. Critical approaches gather around the aim of emancipation by critiquing assumptions about power, identity, and the nature of knowledge. A spatial critique of leadership theories furthers this endeavour by addressing the spatial assumptions that undergird these issues within the mainstream literature, especially heroic approaches. The review shows that leadership theories have implicit spatial assumptions that are rarely addressed directly, side-lining the place-making element of leadership. Consequently, using Heidegger’s to address spatial assumptions opens another avenue of critical assessment. Additionally, this chapter highlights a fundamental discrepancy within critical approaches about how to conceptualise the self, thus how the self is situated within place. First, the chapter briefly outlines Heidegger’s work to introduce and situate his thinking. Second, CLS’s history, themes and aims are reviewed. This highlights how addressing spatial assumptions enable effective critiques of leadership theory. It argues that CLS’s post-heroic agenda can be advanced by engaging with the spatial turn through a close reading of Heidegger, enabling the place-making element of leadership to be developed. Third, the spatial turn is reviewed by exploring this turn’s key transitions and disputes, along with Heidegger’s contribution. This illustrates how heroic leadership theories assume space to be static, fixed, neutral, and disconnect to time; conceptualising leadership as an aspatial phenomena simply imposed upon spaces. While post-heroic theories implicitly assume space is emergent, relationally holistic, infused with power, and interconnected with time; conceptualising leadership as emerging from place. However, while many of these assumptions are unspoken,

CLS has not yet developed a clear, robust, and explicit post-heroic ontology of place to critique heroic approaches from. Therefore, this chapter invites the reader into a deeper analysis of Heidegger's work to explore the place-making possibilities of leadership.

Heidegger Outlined

The thesis asserts that Heidegger's ontology of space helps explain how place emerges. This enables a fruitful critique of mainstream and heroic theories to help develop a more critical and place-centred understanding of leadership. This brief outline helps situate him in the following literature review and foreshadows the later discussion. Heidegger's search for a basis of reality or, 'Being qua Being', in a post-Christian world led him to argue that the grounding of Being is phenomenological presence. Merging Husserl's phenomenology with existential motifs, he argues that there is an 'ontological difference' between the universe of objects and the human world of subjective meaning. Consequently, the world of meaning operates differently to the universe of objects. He argued that because the foundation of Being is presence, the world is meaningfully encountered through how things emerge into presence. Consequently, while raw physical space and objects within it can be understood scientifically through the causal ontology of the objective universe, place is experienced through the dynamic ontology of the existential meaning grounded in the human subject. How objective space and subjective place relate and interact emerges as a fundamental issue in his work. Rather than a discrete divide he develops a holistic ontological taxonomy, later the ontological rift, in which his concept of the self as 'Dasein' unify the universe and worlds ontology. Concerns about the exclusive truth claims of scientific technical knowledge based on a causal ontology and the increase domination of technology in mass society drove his work to focus on themes of truth and knowledge, alienation and dwelling, as well as identity and authenticity. As these themes find resonance in critical approaches, his solution of authentic dwelling in place should also be of interest.

Dasein (human beings) is a Being always fundamentally in a state of 'Care': meaning it always acts out the assumptions it has about its own essence. Dasein encounters its selfhood as dispersed or as 'Being-in-the-world'. It then 'de-distance' the world of things by 'appropriating' them into its Being. Making human existence essentially spatially dispersed so the self is already 'out there' rather than 'in here': a radical repositioning of both selfhood and agency. Consequently, a things presence emerges through its holistic relation within the

network of things, with Dasein as the centring locus. Dasein's world is experienced as a whole, blurring any clear cut boundaries. Place emerges into presence out of this relational whole. However, Dasein's unique awareness of its inevitable death makes it uncanny, that is to say not causally predictable through universal principles. As Dasein is the axis of the ontological taxonomy, place itself becomes dynamic, emergent and contested rather than the causal, fixed and neutral way science conceptualises physical space. Additionally, as Dasein is defined by the horizon of its own death, it experiences space via the lens of time, so that time and space actually co-constituting each other as time-space. Yet as a consequence of the awareness of its own death, Dasein has the possibility of detaching itself from the structures of place to become 'authentic' by choosing its own possibilities. The 'awakening' to an authentic self gives Dasein the possibility of developing a strong agency. However, this death awareness means Dasein encounters itself within the horizon of time-space and seeks rootedness: to dwell meaningfully in a place. Consequently, it continues to respond to how the world presences, creating a tension between its capacity to transcend place and desire to be meaningfully rooted in place. That is to say, Dasein still sways with place. The key claim is that all experiences and ways of being occur within a place's spectrum of possibilities, thus experience and the self are themselves structured by the ontological structure of time-space. Consequently, leadership is also structured within the dynamics of time-space and theorisation should reflect this rather than treating leadership as an aspatial phenomena.

Therefore, by drawing on Heidegger, the thesis defines place as: the meaningful presence of space. It establishes nine key assertions about place, namely that it is: emergent, dynamic, relational, holistic, contested, lacking clear boundaries, inseparable from time, becomes meaningful through appropriation and that Dasein is in the sway of place. Some of these correspond with, even helped shape (Casey: 1997), the spatial turn, while others add to the continuing debate. Yet all demonstrate why a reading of Heidegger should lead to a more place centred understanding of leadership. Additionally, many of Heidegger's themes foreshadow critical approaches, like the dangers of scientism, the relationship between truth and knowledge, how technology subtly frames and shapes a place, self-alienation through inauthentic identity, and social-alienation through an inability to dwell meaningfully. Therefore, a reading of Heidegger enables us to explore these issues within leadership studies from the angles of space and place.

Critical Leadership Studies

By enabling a spatial critique, the thesis is broadly situated within the Critical Leadership Studies (CLS) aim to problematize mainstream leadership studies at a theoretical level. All theories make spatial assumptions. It could be argued that traditional theorising processes of abstracting a phenomenon from a situation into abstract terms makes their default spatial assumption that space is either marginal, incidental or irrelevant. That is to say the theories are ‘apsatial’. Consequently, the process of theorizing the phenomena of leadership requires spatial assumptions, the following spatial critique adds to the repertoire of critical approaches. Because Heidegger’s work has already helped undermine the spatial assumptions that pro-up heroic theories, he has already made an indirect contribution to CLS’s post-heroic agenda. Collinson defined CLS as:

“broad, diverse and heterogeneous perspectives that share a concern to critique the power relations and identity constructions through which leadership dynamics are often reproduced, frequently rationalized, sometimes resisted and occasionally transformed” (2011: 181).

While distinct from Critical Management Studies (CMS), CLS is child of the critique of managerialism. CMS itself became a distinct movement in the 90’s with scholars drawing on Critical Theory, poststructuralism (Scherer: 2011), and Labour Process Theory (Thompson & O’Doherty: 2011). The following archaeology of CLS intellectual history reveals its key themes and debates to help situate the thesis’ contribution. It argues that while CLS draws from various intellectual movements it has not given sufficient attention to the humanities ‘spatial turn’ (Soja: 1989). Consequently, while CLS takes an increasingly post-heroic, embedded and situated view of leadership, it has not adequately addressed the ontology of space and place, its presumed locus of leadership. Therefore, this section argues CLS should engage with the spatial turn through Heidegger, developing a robust ontology of place to critique mainstream leadership theories from.

Critical Theory (CT) provided much of the intellectual ammunition for most critical approaches in the humanities, which CMS developed using poststructuralism’s linguistic turn (Adler, Forbes, Willmott: 2007). Rooted in the ‘Frankfurt School’ (Horkheimer, Adorno, Fromm, Marcuse, Habermas), the term was coined by Max Horkheimer’s 1937 essay ‘Traditional and Critical Theory’ (Horkheimer: 1972). A fundamental tenant was that social inquiry must not be left to empirical science alone, thinkers should “*combine rather than separate the poles of philosophy and the social sciences*” (Bohman, 2016: 1). Consequently,

critical approaches have not only included empirical research but brought into question the philosophical assumptions which construct and legitimise such ‘findings’. The Frankfurt School sought to save the Enlightenment project, which aimed “*at liberating men from fear and establishing their sovereignty*” (Horkheimer & Adorno 1947: 3), from technocracy, consumerism and positivism’s instrumental reasoning (Alvesson & Willmott: 1996). Making the fundamental aim the emancipation of the individual to become “*masters of their own destiny*” (Alvesson, Bridgman, Willmott, 2011: 5). Scherer defines CT as:

“a socio-philosophical school of thought which is part of the tradition of the Enlightenment. CT's basic concern is to analyse social conditions, to criticize the unjustified use of power, and to change established social traditions and institutions so that human beings are freed from dependency, subordination, and suppression.”
(2011: 2).

Therefore, CLS intellectual history draws from philosophical and theoretical critiques to continue the emancipatory ambition of the Enlightenment. Consequently, the thesis follows this trend by providing an angle of critical reflection on how leadership is heroically theorised.

CT aim of emancipation inspired a more critical approach to organisational studies by applying many of its themes to management as an institution rather than a process (Alvesson, Bridgman, Willmott, 2011: 1). Critical Management Studies (CMS) is a continuation of CT, arguing the corporation has eclipsed the state, the family and local communities giving it the ability to totalize social life (Hidegh: 2015). Some consider the publishing of ‘Critical Management Studies’ by Alvesson and Willmott in 1992 the official start of CMS as an intellectual movement which emerged to “*question the authority and relevance of mainstream thinking and practice*” (Alvesson, Bridgman, Willmott, 2011: 1). However, the earlier works of Burnham (1945), Mills (1956) and Enteman (1993) also sought to “*problematize the growing social power of management*” (Fournier & Grey, 2000: 6). CMS starts by assuming something is wrong with management, shifting the “*image of management, from saviour to problem*” (Parker, 2002: 9). The gathering purpose of CMS authenticates critical reflection on the socio-philosophical foundations and the key topics of management theories as well as the development of new management theories and practices (Alvesson & Willmott: 2003). Alvesson and Deetz (2000) argue for a theoretical focus because theories are good at ‘directing attention’, ‘organising experience’, and ‘enabling a useful response’. However, CMS is a contested area which Fournier and Grey describe as a “*fragmented and slippery domain*,

fractured by multiple lines of division which to a large extent reproduce divisions in the social sciences more generally” (2000: 26). Alvesson, Bridgman, and Willmott argued that a unified theory is “*counterproductive in terms of any aspiration to challenge and change the theory and practice of management*” (2011: 7). However, while this diversity allows for the critical approach to evolve, spawning CLS for example, it does problematize issues like the ontology of the ‘self’. Here the poststructuralist deconstruction of the self clashes with the CT ambition of individual emancipation: rising the question ‘who’ exactly is being emancipated. This is an issue that CLS has inherited but not solved.

The aim of emancipation from managerialism has caused CMS to address key themes of power, knowledge, identity, performativity, alienation, and the naturalization of artificial power structures. Horkeimer championed emancipation as the definitive aim arguing that all truly critical theories must make “*its object human beings as producers of their own historical form of life*” (Horkeimer, 1993: 21). This requires “*ending domination as a pathway to emancipation*” (Klikauer, 2015: 198), often through micro-emancipation (Alvesson and Willmott 1996). Consequently, CMS’s ideal is the domination free workplace: without dependence, submission, and repression (Scherer: 2009). In order to pursue this Adler, Forbes and Willmott suggested three approaches: “*First, the development of CMS will benefit from a continued diversity of forms of critique. Second, CMS should foster vigorous debate among its different approaches. Third, CMS should promote dialogue and debate with the mainstream*” (2007: 161). Approaches which this thesis aligns with.

This polyphonic ambition lead CMS to draw from CT fundamental aims while following poststructuralism’s “*linguistic turn ... [where] the central task of philosophical analysis is the analysis of language use*” (Scherer, 2011 :7). Proponents of poststructuralism draw from (Foucault: 1980) to argue that “*any communication is influenced by power*” (Scherer, 2011: 13) highlighting the ‘*critical role of language in organizing and performing our relation to the world*’ (Adler, Forbes, Willmott, 2007: 149). However, not enough discussion addresses how spatial assumptions within mainstream theories can position subjects in a way that delimits their emancipation potentiality (Creswell: 2015) or that “*sometimes you have to blow apart the imagination of a space or place to find within it its (emancipatory) potential*” (Massey, 2005: 211). Ignoring the spatial turn has resulted neglecting important critical thinkers like Lefebvre’s work on ‘The Production of Space’ (1974/1991), which details how social space is produced as a form of bourgeoisie control to colonize everyday life (Hart,

2009: 218) or Relph's seminal work 'Place and Placelessness' (1976) which explores the alienating and disorientating effects of placelessness. Therefore, the thesis argues that just as the linguistic turn showed that theoretical language itself was not neutral so the spatial turn highlights that theories spatial assumptions are not neutral either. Consequently, the following major themes can be elaborated and furthered if the level of engagement given the linguistic turn was paid to the spatial turn.

Key Themes: Power, Knowledge, De-naturalisation, Performative Identity

While critical approaches deal with various aspects of organisational life, the following four themes are central to the ambition of emancipation and can all benefit from a robust spatial ontology.

1. Power: Fournier and Grey argue CMS "*aims to unmask the power relations around which social and organizational life are woven*" (2000: 19). It highlights how managers use discourses to gain power by constructing reality (Brown 1978: 371), creating a subtle ideological power which hides in the social structures, processes, and practices. CMS seeks to raise awareness of and to eliminate inequalities (Reynolds: 1999), meaning power is generally conceptualized negatively as domination. However, concepts like "*re-voicing*" (Alvesson, Bridgman, Willmott, 2011: 14) explore how managerialist views can be challenged by developing alternative narratives that empower those subjugated. Consequently, the following themes focus on the causes and effects of domination and the possibilities of emancipation. However, the focus on meaning making as domination shows a linguistic bias which exalts an aspatial hermeneutic processes above how power resides within spatial dynamics. Largely ignoring the work of leading human geographers like Harvey's (1989) elucidation of the politics of space, Creswell's (2015) research on how public space is weaponized as a means of exclusion, or Castell's 'Network Society' (2002) where he unpacks how power is increasingly exerted via 'spatial flows'.
2. The Nature of Knowledge: CMS is suspicious about the claims of objectivity and neutrality in scientific research (Willmott: 2005). It questions the "*social-philosophical assumptions of the positivist model of explanation*" (Scherer, 2011: 10), arguing its "*technical control over objectified processes*" (Habermas 1968: 290) marshals managerial 'knowledge' by establishing and expanding technical, bureaucratic, and cultural control (Sturdy et al. 2009;

Fleming et al. 2010). Rather than being liberating, instrumental reasoning's means-end calculation caused knowledge to become controlling (Bohman: 2016), especially as power-elites directed its production under the guise of scientific neutrality. This aligns with Heidegger's concept of Enframing, and general critique of science. CMS's main response to this problem is increased reflectivity which acknowledges that accounts of the social world are influenced by one's position in such a world (Fournier & Grey: 2000). However, little work directly explores the ontological basis of positionality within time and space. Ignoring, thinkers like Said who's work on 'Traveling Theory' (1984) explores the spatial ontology of knowledge, arguing that *"because theories develop within particular socio-historical contexts [place], they lose their oppositional weight when moved and 'domesticated' into other spatio-temporal contexts"* (Morin, 2011: 354). Heidegger's more place centred work outlines a new understanding of thinking itself.

3. De-naturalisation: CMS is commitment to querying presumptions and anything taken as 'natural', both in theory and in practice (Reynolds: 1999). De-naturalisation involves intentionally *"destabilizing that which is taken for granted in dominant accounts of management knowledge... when members of the social order uncritically accept 'that's how things are' or that 'there is no alternative'"* (Alvesson et al., 2009: 9). The central assumption CMS seeks to de-naturalised is that *"management is a neutral and value free activity that concerns attaining the instrumental goals of organizations that serve a common good"* (Jeans & Huzzard, 2014: 16). In doing this it strives to reveal the constructed nature of the power relations in organising principles like hierarchy, greed, competitiveness (Fournier & Grey: 2000). The post-structuralist contingent of CMS focuses on how discourses structure the world through language (Scherer: 2011). Drawing on Foucault's archaeological approach to investigate the historic etymology of a concept. This transcends deconstructing actual 'things' but *"discourses themselves... [understood] as practices obeying certain rules"* (Felluga, 2015: 138). This de-naturalises by showing that seemingly 'fixed realities' actually have a dynamic history which shifts through discourse, making the present 'reality' subject to change. However, the focus on knowledge, linguistics, and discourses, while important, takes the focus away from de-naturalising space and place. Comparatively little attention is given in CMS to narratives of place and how leaders can manipulate a sense of time and space. Additionally, as archaeology prioritises time over space it's perpetuating the scientific prioritisation which Massey argues makes space feel less dynamic and more static (2005: 39). Consequently,

space and place have themselves not been sufficiently de-naturalised because the positivist image of space as a neutral and static container has too often been the default assumption. Therefore, the thesis helps to de-naturalise space and place within leadership theory.

4. Performative Identity: Alvesson and Willmott (2002) argued that identity regulation is a key function of organizational control in post-bureaucratic organisations. CMS explores how identity construction naturalises certain organisationally beneficial performances to create a pseudo-self (Fromm: 2002). Within CMS performativity has a technical meaning: *“to subordinate knowledge and truth to the production of efficiency”* (Fournier & Grey, 2000: 17). Thus, performativity is the acquiescing of individual benefits for organisational benefits through acting out a fabricated identity. When employee’s *“desires what he is supposed to desire”* (Marcuse, 1955: 46) they both *“think that they are freer than they really are... [and] identify with their oppressors”* (Farr: 2017). For example, Grey (1994) explores the disciplinary impact of the concept of a ‘career’ as a meaningful project of the self and ‘Role Stress Theory’ shows how workers’ emotional lives are impaired by the role conflict, ambiguity, and emotional performativity from their corporate identities (Boyle & Healy: 2003). The process of internalising the corporate interests as their own creates alienation from themselves and others (Collins: 1995). CMS’s response is ‘anti-performativity’, a *“non-performative stance,”* (Fournier & Grey, 2000: 17) which urges the questioning of the instrumental social relationships that are regarded as a given in order to de-naturalise them (Alvesson, Bridgman, and Willmott: 2009). However, despite the focus on embedded identities (Sinclair: 2007), there is little discussion on the alienating experience of placelessness (Relph, 1976: 64) or *“that spaces too need to be thought of as performative”* (Gregson & Rose 2000: 433) because *“specific performances bring spaces into being”* (Gregson & Rose, 2000: 441). This is because little thought appears to be given to the ontology of how self is embedded into organisational space or the effect of time and space upon identities. These deeply primordial phenomena are themselves taken as almost natural. Consequently, within CMS, identity construction is often treated a-spatially and abstractly, conceptualised as a linguistically driven psychological state rather than a phenomenon situated within time and space. Conversely, Heidegger’s concept of the self as Dasein is spatially dispersed and helps explain how identity arises out of place.

Therefore, each of the emancipatory themes of critical approaches can be enhanced with a more serious engagement with the spatial turn and a close reading of Heidegger’s work. It may

not be possible to isolate the cause for embracing the linguistic turn but neglecting the spatial turn. However, it is interesting to note the dearth of human geographers, who focus on space and place, in comparison to philosophers and sociologists, who often focus more on abstractions, systematic structures, and discourses. Entering the spatial turn through Heidegger enables these voices to be added to CLS.

Uniqueness of CLS

Having excavated the intellection history of CLS its distinction from CMS can be explored. In recent years “*CLS has emerged as a separately recognizable approach to studying leadership*” (Learmonth & Morrell, 2016: 260) with a growing body of critical literature focusing on leadership (Kellerman: 2004; Ciulla: 2004; Sinclair: 2007; Western: 2007; Zoller & Fairhurst, 2007; Ford, Harding, & Learmonth: 2008; Bolden et al.: 2011; Tourish, 2014). Collinson describes how CLS has “*a concern to critique the power relations and identity constructions through which leadership dynamics are reproduced... broadly sharing CMS’s political aims and intellectual traditions, but it attempts to broaden CMS’s range*” (2011: 182). However, while CLS and CMS overlap, “*CMS routinely neglects and avoids any consideration of leadership dynamics*” (Collinson, 2017: 274). Indeed, Alvesson and Sveningsson (2003), leading CMS thinkers, questioned the very existence of leadership as an observable phenomenon. Therefore, CLS broadens the range by focusing on mainstream leadership theory; which tends to privilege leadership over management while “*CMS typically inverts the dichotomy focusing on management and largely ignoring leadership*” (Collinson, 2017: 274).

However, some within CMS are critical of CLS objectives or approach (Learmonth & Morrell: 2016). Alvesson and Spicer object that CLS “*merely indicates an interest in relabeling managerial work as ‘leadership’ to make it sound more fashionable and impressive*” ((2014: 40)). However, Collinson (2017) contends that even if what some previously called management is now being rebranded leadership, there is a rapidly growing body of ‘leadership’ literature which needs to be critically assessed not ignored. Consequently, leadership scholars conceptualise the phenomena of leadership and followership in less binary and discrete ways than CMS does management and workers (Fairhurst & Grant: 2010). Further, CLS acknowledges that leadership can emerge informally in more subordinated and dispersed positions and locations (Knowles: 2007). This both highlights the situated nature of leadership and the significance of followers’ agency, knowledgeability, and potential for resistance while warning that leadership often has unintended and contradictory consequences (Collinson, 2014: 37). Thus CLS differs from CMS because it sees leaders as potential

participates of emancipation, while “*any measure of sympathy for managers and other elites may be interpreted as a loss of nerve that renders CMS needlessly vulnerable to absorption within the progressive mainstream and thus disable its critical edge*” (Alvesson, Bridgman, Willmott, 2011: 15). Therefore, CLS responds to “*the failure of mainstream leadership studies to address important questions of power, control, asymmetries and inequalities*” (Collinson, 2017 :272) by broadening the “*understanding of leadership dynamics, developing new forms of analysis, as well as opening up innovative lines of enquiry*” (Collinson, 2011: 182). The thesis contributes to by opening up a spatial angle for critique of mainstream leadership theories and exploration a more spatially dispersed understanding of leadership.

CLS critiques how the predominantly functionalist paradigm leads to overly individualist and heroic accounts of leadership. Collinson argues that the “*overwhelming majority of studies on leadership are informed by positivism, psychology and/or functionalism*” (2017: 272). Coupled with organisations ideological impulse to overcoming chaos and disorder for greater efficiency (Parker: 2002), mainstream research becomes grounded in “*methodological individualism*” (Bendell, Surtherland, Little, 2017: 425). This assumes significant insight can be derived from analysing the intentions and behaviours of a few individuals (Basu: 2008). Consequently, mainstream leadership theories romanticise leadership (Meindl et al.:1985) by idealising the “*heroic performance of the individual*” (Sinclair, 2007: 28), leading research to disproportionately attributing causality to “*individuals occupying a hierarchal position*” (Bendell, Surtherland, Little, 2017: 424). CLS disputes this representational inaccuracy as well as how it fosters and legitimises a “*dark side of leadership*” (Bendell, Surtherland, Little, 2017: 422) This has led to explorations in ‘toxic leadership’ (Benson and Hogan, 2008; Pelletier, 2010); ‘destructive leadership’ (Einarsen et al., 2007); ‘leadership derailment’ (Tepper, 2000); ‘aversive leadership’ (Bligh et al., 2007) and ‘exploitative leadership’ (Evans 2011) which highlight issues around “*domination, conformity, abuse of power, blind commitment, over-dependence and seduction*” (Bendell, Surtherland, & Little, 2017 :422). While Ciulla: (2004), attempts to redress this by re-thinking leaders’ ethical and moral orientations, CLS engages in theoretical critique to “*escape the functionalism and individualism of mainstream leadership research*” (Robinson & Kerr, 2009: 877) by exploring more emergent, distributed, relational, and collective theorisations of leadership. Collinson argued that “*future critical work on leadership would be better served [by] exploring the dialectical asymmetries, situated interrelations and intersecting practices of leaders and followers*” (2017: 272). Therefore, if problems are rooted in the methodological and conceptual

bias of theories, a critique of the spatial assumptions in the theorisation of leadership could help further CLS future research.

Challenging methodological individualism and the functionalist paradigm has encouraged CLS to pursue a post-heroic agenda (Collinson, Smolovic, Grint: 2017). Yet, Schruijer & Vansina (2002) argue that remarkably little effort has been made to excavate the history of thinking about leadership, undermining emancipatory potential of de-naturalising. A critical history of leadership studies uncovers assumptions around essentialism (Collinson: 2011), reductionism (Fairhurst & Grant, 2010), dualism (Grint: 2005) universalising (Jackson & Parry: 2011) decontextualizing (Ospina & Sorenson (2007: 189) and the 'self' as unified (Mintzberg: 2006), centred (Bohman: 2016), and abstracted (Pullen and Vachhani: 2013) rather than embedded and dispersed (Ladkin: 2013). Early leadership research sought to be scientific, focusing almost exclusively on the personal qualities of leaders (Northouse, 2009: 19) perpetuating a widespread perception of leadership as a set of personal traits (Stogdill: 1948). The process of theorising leadership sought to discover universal laws which govern the nature, prevalence, and distribution of leadership (Smith & Krueger: 1933). These assumptions still undergird some element of contemporary theories like Core Competency models (Zaccaro: 2007), Charismatic leadership (Conger & Kanungo: 1987) Transformational leadership (Bass & Avolio: 1994), and Emotional Intelligence (Bono & Ilies: 2006) causing Jackson and Parry, (2008) to argue that mainstream studies are still too leader-centric. After the Second World War research in Ohio State university focused on leader's behaviours, rather than personality traits, which were categorised as either people-orientated or task-orientated. Research in the University of Michigan argued various combinations created differing leadership 'styles' (Northouse: 2009) and Blake's Managerial Grid Model (1964) classified the 'styles' based on concern for people or tasks. Therefore, heroic leadership theories locate leadership 'in' the individual leaders and researched how they behave to categories ideal action, ignore the space that leaders themselves are 'in'. Through the process of 'scientifically' theorising, they abstract the leadership phenomena out of time and space (Massey: 2005). Consequently, these theories foster heroic assumptions about the individual leaders.

There has since been increased shifts in recognising that leadership emerges from a context or situation, yet comparatively little work has focused on unpacking the ontological structures which define a situation. An early shift toward seeing leadership contextually was towards how leaders deal with specific situations. Situational theory suggested leaders should

adapt both directive and supportive behaviours dependent upon the situation (Hersey & Blanchard: 1969). While Fielder's Contingency model (1971) argued the ideal type of leader is dependent upon the relations, tasks, and power dynamics of the given context. However, both conceptualised space as a neutral container for these processes. Alternatively, functionalist theories of leadership break the phenomena down into its essential functions that should then inform ideal behaviour (McGrath: 1962). Adair (1973) conceptualised the three fundamental functions as task, team, and individual; which leaders should perform as the context requires. However, while leadership is recognized as contextual, how space and time shape the context has gained little attention. Another shift focused on the relationship between leaders and followers. Path-goal theory argued leaders must adapt to the style best suited to followers' experience, desires, and skills (House: 1974) and Leader-Member Exchange theory focused on how the two-way transactional relationship of leader-subordinate created in-groups and out-groups (Dansereau, Graen, Haga: 1975). While other more normative theories, like Servant leadership (Greenleaf: 1977/2002), idealise the leader-follower relation. However, while relational models recognise that leadership emerges through the positioning of multiple actors, by treating the relation aspatially they ignore how spatiality determines positionality. Therefore, the individual leader was de-centred without developing a robust ontology of the contexts to explain how leadership emerges. This explanatory gap potentially helps to clarify why heroic leadership assumptions still hold sway over much mainstream leadership thinking.

The focus on the shared and collaborative nature of leadership situates CLS within post-heroic theories (Spillane: 2006). This perspective de-centres the heroic individual by advocating the effectiveness of distributed (Gronn: 2002), shared (Pearce & Conger: 2003), quiet (Collins: 2001), collaborative (Jameson: 2007), community leadership (Ricketts & Ladewig: 2008), and co-leadership (Alvarez & Svejenova: 2005). Rather than exploring the 'inner space' of great leaders, scholars focused on the situated space which enable leadership to emerge. They also champion the importance of followers for 'successful' organizations (Riggio et al: 2008). Urging 'courageous' followers (Chaleff: 2009) to *voice constructive criticism* particularly when they think that leaders are not acting in the organizations best interests (O'Toole: 2008). This highlights the importance of relational spaces which leadership both affect and construct. Consequently, post-heroic approaches underscore how the mainstream literature cultivates "*a group already defined as leaders, rather than to the development of collective, relational, or dialogical leadership*" (Bendell, Sutherland, Little, 2017: 420). Therefore, these trends within leadership studies demonstrate an increase in

attention to the situated nature of leadership. As the move to more situated perspectives mirror the wider humanities upon which the literature draws, this invites more dialogue to the ontological foundations of ‘situation’ itself to explore how spatial assumptions may prop up heroic bias in leadership theories. Doing so should further CLS emancipatory aim.

Disputing the Self

While critical approaches have unifying themes there are also deep disputes. Both CMS and CLS have gained academic traction but have been criticised for allowing conceptual disputes to “*straightjacket*” them (Fournier & Grey, 2000: 27), for not being sufficiently critical (Wilson: 2013; Hidegh: 2015; Learmonth & Morrell: 2016) and like CT, being too utopian (Elster: 1986) “*to generate radical alternatives*” (Alvesson, Bridgman, Willmott, 2011: 15). Because critical approaches draw from a variety of perspectives, scholars, and disciplines (Alvesson, Bridgman, Willmott, 2011: 2) the often opaque disputes have created deep fault lines. No dispute runs deeper than the nature of the self, with scholars advancing both poststructuralist and agency oriented theories (O’Doherty & Willmott: 2001). CT inherited the enlightenment’s understanding of the self as “*interior, stable, whole and in control*” (Hofman, 2016: 12), assuming significant levels of agency. Consequently, CT “*seeks to make the world a better place by freeing previously exploited and marginalized groups*” (Felluga, 2015: 54). However, poststructuralists argue that “*intentional action is really a retroactive myth... [which] creates problems for an ideological critique that wishes to give agency to the marginalized*” (Felluga, 2015: 54). They accuse CT’s perspective of “*overly voluntaristic accounts of subjectivity that exaggerate autonomy*” (Collinson, 2003: 529). However, while de-centring the self of a leader falls within the remit of critical approaches (Wood: 2005), poststructuralism’s general dissolution of selfhood applies equally to followers. Begging the question: what exactly is left to be emancipated and who is meant to do the emancipating?

For critical approaches this question is a central issue. As Collinson “*concludes that a greater appreciation of subjectivity and its insecurities can enhance our understanding of the ways that organizational power relations are reproduced, rationalized, resisted and sometimes even transformed within the contemporary workplace*” (2003: 527). Which is why “*the ultimate point of reference for social critique resides in the deep structures of subjective experience*” (Scherer, 2011 :17) Consequently, the “*major tension within CMS has been between the often Marxist inspired, structural-materialist streams and postmodernist/poststructuralist streams which place greater emphasis upon agency, language and contingency*” (Adler, Forbes, & Willmott, 2007: 42). Yet differing concepts of the self are

rarely openly discussed. Alternatively, Marcuse, a leading critical thinker, warned that poststructuralism “*while useful in many ways it has falsified the interest and goal of any critical theory*” (Marcuse 1969 152). He argued that “*radical change must be rooted in the subjectivity of individuals themselves*” (Marcuse 1978: 3). Farr noted it was due to his concern that “*subjectivity, human agency, was being whittled down that Marcuse turns to Heidegger for a possible solution*” (Farr: 2017). Heidegger’s Dasein offers a solution to both the agency/structure and strong/weak agency conundrum by conceptualising the self as essentially spatial dispersed but re-centred through dwelling and possessing the possibility of going from weak to strong agency through authenticity. Therefore, a spatial reading of Heidegger can help to resolve a significant conceptual dispute within critical approaches, provide a spatial critique of mainstream leadership theories, and outline an alternative understanding of leadership as place-makers.

Therefore, CLS would benefit from a spatial angle of critique, a robust ontology of space and place, and a spatialized understanding of the self. This can be achieved by paying the level of attention to the spatial turn as it has the linguistic turn via a careful reading of Heidegger. This section showed that CLS draws on a range of disciplines and philosophical assumptions, making it a “*fragmented and slippery domain, fractured by multiple lines of division which to a large extent reproduce divisions in the social sciences more generally*” (Fournier & Grey, 2000: 26). However, it is unified by applying critical assessments of power, knowledge, naturalisation, and performativity to mainstream leadership theories for the purpose of emancipation. Consequently, just as the linguistic turn provided fresh conceptual tools for this endeavour, the spatial turn could support, even partly explain, a shift toward post-heroic accounts of leadership. Conversely, ignoring the need to develop a clear and robust ontology of space and place could undermine more emancipatory theories, fail to develop richer alternatives, and leave unsolved rifts within CLS. Therefore, the next section explores the history, themes, and debates within the spatial turn for a critical review of spatial assumptions within leadership theories.

The Spatial Turn and the Ontology of Space

This section reviews the humanities ‘spatial turn’ (Soja: 1989), mobilising it for a critical spatial review of leadership studies. It highlights five generally agreed transitions in spatial assumptions and five areas of continued dispute. This provides new angles for exploring implicit spatial assumptions within mainstream leadership theories. The five transitions

involve moving from conceptualising space as: static to emergent, essential to relational, reductive to holistic, neutral to contested and from being disconnected to interconnected with time. However, while consensus on some issues has been generally reached within the humanities, others areas are still disputed. Five contested issues include: the ontological status of space, the relationship between space and place, whether place is dynamic or causal, the forces that define places and how the self is situated within place. However, one issue that has been largely ignored is the spatiality of the self, while sometimes assumed it is rarely discussed. These questions bring to the surface some of the assumptions and disputes within critical approaches. The thesis brings Heidegger into these discussions to argue for a more place centred understandings of leadership. Therefore, reviewing the spatial turn not only provides a vantage point to critically review leadership studies but, by addressing under examined spatial issues, invites the reader to seriously explore Heidegger's work.

The Spatial Turn

The spatial turn is one of the most significant recent developments in the humanities (Giddens: 1981, Harvey: 1989, Soja: 1989, Massey: 1994, Casey: 2013). It refers to a turn away from conceptualising space in exclusively absolute and geometric terms towards exploring how spatiality shapes the very fabric of social experience. Making it a valuable lens of social inquiry (Sack: 1997). It is a move away from focusing exclusively on space's physicality towards its socially constituted meaning, as well as the prioritisation of time over space implicit in the modernist mode of representation (Massey: 2005). Reconsidering the role of space and place in the 'constitution of society' (Giddens: 1984) has been heavily influenced by postmodern thought (Soja: 1989). Leading not only to a new understanding of space and its role in research but also highlighting the contemporary crisis of alienation through placelessness. Therefore, the turn highlights issues which CLS should give careful attention to.

The spatial turn is often associated with postmodern thinking. As its name suggests, postmodernism is a reaction against some key tenants of modernism; which, via the quantitative revolution, sought to access truth and reality through the senses, crowning empirical and objective representation as the guardian of truthfulness (Barnes: 2009). In many ways, postmodernism is a rejection of science as 'the' metanarrative: which presents truth and reality in exclusively objective, universal, and technical terms (Lyotard: 1984). Barnes argues that up until the eighties subjects like geography remained in the grip of the modernist pursuit of certainties and absolutes (1996: 4-5). By treating space as an absolute, modernist thinking

reduced places uniqueness merely to its physical dimension (Escobar: 2001), so that “*place became subordinate to space*” (Casey, 1997: 8). Place’s uniqueness was obliterated by the universality of space. Conversely, time was prioritised over space as a way of understanding movement and change (Massey: 2005), space was seen as static only time was dynamic. The emergence of what Jameson labelled ‘postmodern hyperspace’ (1984) fundamentally challenged the sense of space that previously mapped cultures on to places and people groups (Hall, 1995: 207). The postmodern spatial turn made place ‘the’ key term for interdisciplinary research in the arts, humanities, and social sciences in the twenty-first century (Malpas: 2010). While postmodernism and poststructuralism are both disputed and overlapping terms, poststructuralist thinkers have had more impact on CLS (Scherer: 2011), which might help explain why the linguistic turn gained more attention than the spatial turn. Therefore, leadership theories with modernist assumptions may have also been seduced by the certainties of the universal generalizability offered by conceptualising space as static. If so, this helps explain why the concept of place has been marginalised within leadership studies and leadership theorised as a phenomena imposed upon an abstract and generalizable space rather than emerging from the dynamics of a specific place.

Spaces has its own dynamic conceptual history. In his extensive historical survey ‘The Fate of Place: A Philosophical History’ (2013), Casey chronicles the centrality of place from Greek thought, to its increasing neglect around the seventh century, to its virtual exclusion by the end of the eighteenth century in favour of absolute space (2013: 149). Due to enlightenment thinking, the uniqueness of place was flattened out by the universality of space, shedding place of its meaning, identity, character, nuance, and history (Casey: 2013). Geometric space was prioritized because of its empirical accessibility, which was translated as trustworthy. Casey asserts that the positivist bias of the Analytic tradition prioritised theoretical speculation over the physical manifestation (Beaney: 2016), leading to a default conceptualisation of space as static, objectified, and most accurately represented through the scientific method (Massey, 2005: 105). For example, these assumptions lead to a “*quantitative revolution in human geography*” (Clark, 2011: 77) which sought a “*spatial science*” (Shepherd, 2009: 714) to express space “*in mathematical terms*” (Johnston, 2009: 607). Thinkers like Berry (1968), Chorley (1971), Wilson (1972), Haggett (1975), Golledge (1978), and Gould (1978), sought to integrate “*inferential statistical techniques and abstract models into theories*” (Johnston, 2009: 611) in order to express “*the outcome of empirical research in probabilistic terms*” (Johnston, 2009, 607). However, this static paradigm which prioritised generalizability became “*ripe for*

overthrowing” (Harvey, 1973: 129) by a new wave of place based human geographers. Consequently, this quantitative trend in human geography illustrates how the desire for ‘scientifically’ generalizable abstractions can surrogate static spatial assumptions into the process of theorisation. A desire and process that appears to be mirrored in main stream leadership theories. The transition from modern to postmodern understandings of space can be understood in the context of a longer conceptual history. Yet currently “*there is insufficient research and studies directed at the manifestations of place*” (Casey, 1997: 339). A gap this thesis helps to fill.

While the spatial turn was the latest step in space’s intellectual history, it also reflects social change. Smith and Katz (1993) cautioned that re-assessing the essence of space should not be reduced to merely an increased use of spatial metaphors but an attempt to more adequately describe and explain social experience. This was amplified by the rapid ‘irrelevance of space’ and the ‘death of distance’, which created an increasingly spatially fluid world (Bauman: 2000). Technological advancements made the philosophical spatial turn relevant to understanding the very fabric of contemporary society (Giddens: 1984) and the increased “*proliferation of non-places*” (Augé, 1998: 104), which exasperated the alienating crisis of placelessness and subjectivity itself (Relph: 1976). It was the disconnection between theory and experience that required a fundamental revising of the modernist concept of space (Crang & Thrift: 2000), as it no longer adequately described human experience (Harvey, 1973: 129). In many ways, postmodern thought is the fruit of grappling with an increasingly global and fluid world and attempting to more adequately theorize contemporary social phenomena, such as leadership. While postmodernism is a disputed term (Bauman: 2000, Giddens: 1991, Latour: 1993), there is a recognition of some fundamental shifts in thinking in the last part of the twentieth century (Crang & Thrift: 2000). This can partly be attributed to a renewed understanding of space, place, and their relations to social inquiry; causing Soja to argue that the essence of postmodern thinking is “*the demystification of spatiality*” (1989: 61). Therefore, the re-emergence of place as an attempt to better understand social phenomena and the crisis of placelessness, demonstrate the need for a spatial critique of the phenomena of leadership and a place centred understanding of it.

The spatial turn cannot be attributed to one individual or even discipline. Rather a defining feature has been the pollination between different thinkers in geography, sociology, and philosophy, many of whom were influenced directly or indirectly by Heidegger (Casey: 2013).

The spatial turns ubiquity within the humanities adds weight to the need for a spatial critique in leadership studies. However, not only do the different disciplines approach space from different angles based on their assumptions, end-goals and areas of interest, but also their default approaches to analyse space. In Cresswell's (2015) review of the literature on space and place, he notes three general approaches to analysing space, while recognizing that in practise they are often interconnected. Firstly, the 'descriptive approaches' focuses on accurately representing particular spaces. This tends to be the regional geographers and structural sociologists approach of choice, as it relies on a more scientific methodology and aims at accurate representation of an objectified world. However, this approach is increasingly falling out of favour (Harvey: 1973, Tuan: 1977, Gidden: 1976, Foucault: 1984, Soja: 1989, Casey: 1996, Bauman: 2000, Crang & Thrift 2000, Massey: 2005, Hubbard: 2011). Secondly, the 'social constructionist' approach tends to assume space is a product of overarching social forces and place is a derivative experience of the social production of space. It primarily focuses on the social structures and power dynamics implicit within society's spatial structures. Consequently, Marxists leaning sociologists tend to draw on this approach. Thirdly, the 'phenomenological' approach tends to be more individualistic and argues, from a philosophical perspective, for the centrality of place in the human experience. Often drawing on existential motifs to explore spatial experience, it is preferred by continental philosophers and many humanistic geographers.

The spatial turn shows that space and place already have a dynamic history, that the shift is not merely theoretical but reflects a broader social change and that it has spread to a variety of disciplines that handle the turn in different ways. This highlights the importance of some broad questions that can be used to critically asses any theory, including leadership studies: What is space; does this theory offer a robust and consistent ontology of space? What is the significance of space; is its structure and dynamics central or peripheral to the theory? What is the distinction between space and place; does it use them interchangeably or priorities one over the other? However, the polyphonic nature of the turn means that while a consensus has emerged on some issues others remain disputed. The following five generally agreed transitions provide angles to explore the spatial assumptions of historic leadership theories.

Five Transitions

This section foreshadows the next chapter which draws on Heidegger to define place as: the meaningful presence of space-time. It uses Heidegger's concept of the self as 'Dasein' and the

ontological difference or ‘rift’ to unpack nine key assertions about place and how it emerges from time-space. Namely that it is: emergent, dynamic, relational, holistic, contested, lacking clear boundaries, inseparable from time, becomes meaningful through appropriation, and that Dasein is in the sway of place. Some of these correspond with, even “*indirectly shaped*” (Casey, 1997: 262), the later spatial turn, while others add to the continuing debate. Leadership theories rarely make their spatial assumptions explicit. However, articulating these spatial transitions and categorising different theories with their implicit spatial assumptions, we can map how the spatial assumption have shifted within leadership literature compared to the wider spatial turn. Consequently, as the transitions of the spatial turn are reflected in post-heroic approaches, solving the five disputes in the next section will help address some of the spatial gaps within the post-heroic paradigms.

1) It is no longer assumed that space can be understood separately to time. In ‘The Condition of Postmodernity’ (1989), David Harvey highlights how time-space compression increases the speed of social life, accelerating the rhythm of social change to create a sense of dislocation in the modern habitus (Gregory, 2009: 757). Shifting from thinking about time and space to time-space means “*all social activity is formed in three conjoined moments of difference: temporally, structurally and spatially*” (Giddens, 1981: 30). Massey argues this connection is often ignored because of how scientific representation, as a mechanism of control, seeks to freeze time and ‘slice space into timeless segments’ (2005: 39). Undermining the prioritisation of timeless scientific representation leads to her emphasis on trajectories, arguing that space is always in a process of becoming (Massey, 2005: 85). Ignoring that “*time, space, and society are mutually constitutive*” (Barnett, 1997: 528) by representing them as discrete factors conceals how the speeding up of our relationship to time increases the dynamism of spatial experience. Overlooking space’s implicit relationship to time also limits both our understanding of how place emerges from space as well as a specific place’s spatial history (Elden, 2001: 152). Similarly, Tuan argues that time enables us to differentiate between raw space and meaningful place stating that: “*if we think of space as that which allows movement, then place is pause; each pause in movement makes it possible for location to be transformed into place*” (1977, 6). Yet, the dispute about how time and space relate highlights the unclear relationship between space and place: are they the same or does place emerge out of the the assemblage of space? Some thinkers believe globalisation prioritises space over time (Jameson, Giddens), others juxtapose them over and against each other (Massey, Harvey),

while some believe they constitute each other (Soja, Lefebvre). Therefore, there is a consensus “*that time and space must be thought together*” (Massey, 2005: 32) but how they come together to allow space to emerge is still contested.

Overall, leadership theories tend to ignore the symbiotic relationship between time and space. However, some recognise space but not time while others priorities time over and against space. The prioritisation of time over space can be seen as early as 1911 with the influential ‘time and motion studies’ in Taylors ‘Principles of Scientific Management’ (1911/2009). The aspiration for efficiency within management theory appears to undergird the focus on time over space, as seen in Just-in-time manufacturing or Total Quality Management. However, early trait and behaviorist based theories of leadership, like Skills (Katz: 1974), Styles (Lewin: 1939), Core Competencies (Perren and Burgoyne: 2001) and Psychometrics (Shaw: 1976) focused on the individual rather than contextual issues, making any connection between time and space irrelevant. The appeal of drawing leadership principles from ‘timeless’ leaders like Alexander the Great, as seen in Adair’s (1973) Action Centred Leadership approach, demonstrated how conceptualising leadership as a phenomenon that transcends both time and space underpins heroic assumptions. Conversely, the step-by-step principle following techniques of the functionalist leadership paradigm (McGrath: 1962) recognises time as a variable but assumes it to be a linear and predictable variable rather than a dynamic and emergent. Theories that focus on leadership as a relationship between leaders and followers, like Servant (Greenleaf: 2004). LMX (Graen & Uhl-Bien: 1995) and Transactional leadership (Bass & Avolio: 2002) tend to focus more on ethics or in-groups and out-groups than the role time might have in shaping the context within which the relationship exists. Time was also a variable in the turn towards contextualising leadership, as seen in contingency approaches like Situational Leadership (Blanchard: 1969) and Contingency Theory (Fiedler: 1964). However, as these remain within the functionalist paradigm they conceptualize time as linear and detached from space rather than dynamic and interconnected. Similarly, Distributed leadership theory (Spillane: 2006) recognises that leadership is dispersed through space but largely ignores the dynamism of time. While the Social Identity approach (Haslam: 2004) recognises that the context informs one's self-concept but its grounding in the methodological individualism of psychology limits its emphasis on times effects on space.

As leadership began to be seen more as a social process, rather than an attribute of an individual, times relationship to space became recognised with shared and emergent perspectives (Bennett: 2003). More inspirationally focused theories like Charismatic (Bryman: 1992) and Transformational leadership (Bass & Avolio: 1994) begun to implicitly recognise time through the leader's idealisation of future states. However, focusing on the heroic leader's ability to make this future manifest minimised the dynamic of time itself. Even explicitly critical approaches can perpetuate the exaltation of time over space. For example, Jepson defines leadership as "constructed via social, relational, and shared practices over time and through interaction" (2009: 68), leadership is here conceived as series of actions 'in' time but out of space, ignoring the connection. This should be an important point for critical approaches because the acceleration of time also increases the dynamism of space (Harvey: 1989) and the possibilities for emancipatory change become more probable with the established order less fixed (Massey: 2005). While critical approaches (CMS and CLS) do recognise time as a variable, little critical research has explicitly focused on how the time-space relation effects implicit power relations. However, Discursive (Fairhurst: 2007) and Constitutive leadership approaches (Grint: 1997) like Actor Network Theory (ANT), which see leadership as a socially constructed concept with no inherent essence, do treat organisations as a process based system "always in a state of becoming" (Gosling et al, 2011:37), linking space with time.

Therefore, while heroic theories default to disconnecting time and space through their focus on the individual leader or their relationship with follows, post-heroic theories will be enriched by a spatial ontology that recognises how the dynamic time-space relation shapes place. Closing this gap with a robust ontology of place should lead to a greater understanding of how leadership emerges out of place and how leaders can be place-makers that enable emancipation. Alternatively, theories that disconnect space from time will tend to see places as less dynamic, emergent, and relational.

Table 1: The Time-Space Relation.

Theories that ignore the time space relation.	Theories that priorities time over space.	Theories that priorities space over time by seeing time as linier not dynamic.	Theories that recognise a dynamic time-space connection.
<ul style="list-style-type: none"> • Trait • Styles • Core competency 	<ul style="list-style-type: none"> • Management theories • Action Centred 	<ul style="list-style-type: none"> • Situational • Critical theory • Contingency 	<ul style="list-style-type: none"> • Discursive • Constitutive

<ul style="list-style-type: none"> • Psychometrics • Skills • Servant leadership • Transactional 		<ul style="list-style-type: none"> • Distributed • Charismatic • Transformational • Social Identity 	<ul style="list-style-type: none"> • ANT
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2) It is no longer assumed that space is static but emergent. Human geography scholars such as Relph (1976), Tuan (1977), Soja (1985), and Pickles (1985), championed the move away from the “*privileging of absolute space*” (Smith, 1984: 67–8). Traditionally time had been conceived as the dynamic partner that facilitated both physical motion and social change (Massey, 2005: 39). However, if space and time co-constitute each other place should be seen as fundamentally emergent (Barnett, 1997: 528). Smith argues that treating space as natural, fixed, and bounded amounted to a “*spatial fetishism*” (Smith, 1981: 112): a solidification of space in the imagination, when it is actually emergent and dynamic, exercises a subtle social power which represses change (Smith: 1993). Similarly, Massey argues that “*space is always under construction; it is always in the process of being made. It is never finished; never closed*” (Massey, 2005: 9). Making place “*a constellation of trajectories*” (2007: 4) which “*become the foci of the meeting and the non-meeting of the previously unrelated and thus integral to the generation of novelty*” (2005: 101). Consequently, seeing space as emergent enables one “*to blow apart the imagination of a space or place to find within it its potential*” (2005:211). Conversely, the positivist tradition prioritised the process of theorising which led to a default conceptualisation of space as static, objectified, and most accurately represented through the scientific method (Massey, 2005: 105). This potentially undermined the possibility of change, reinforcing the status quo, and spatially disenfranchising people.

This transition raises questions around how statically space has been conceptualised in leadership theories and the degree to which it might solidify the status quo of the leader’s roles, positions, and power. Leadership approaches which see leadership as either a property or function of an individual leader (Trait, Skills, Styles), implicitly assume space is static by ignoring it as a dynamic variable and focusing on the individual. A static conception of space helps explain why leadership is seen to exist within a person rather than dispersed into an emergent situation. Static assumptions of space make the individual leader the dynamic factor and reinforce heroic myths. Similarly, approaches that focus on the leader-follower relation (LMX, Servant Leadership, Social Identity) tend to conceptualise the dynamic element of change as exclusively relational and space as a neutral container of this relation. Consequently,

the emergent nature of space is undervalued and minimal attention is given to the spatially informed context from which the leader-follower relation emerges.

Contingent and Inspirational approaches begin to see space as more emergent. However, their individualist methodology locates leaders as the dynamic element, rather than space itself, and positions the leader over and above space. Consequently, they focus on different types of contexts, events, or social factors facing leaders rather than seeing leadership emerging from spatialized relations. Alternatively, approaches that conceptualise leadership as a social process distributed across various actors (Distributed, Discursive, ANT) give more attention to the spaces in which these actors operate. Consequently, the emergent nature of space is recognised and the elements that cause spatial change are attended to, rather than just the individual leader. This enables more critical approaches to explore how leaders create the conditions for their leadership, for example how charismatic leaders create perceived problems and enemies to legitimise themselves (Conger: 1990). Therefore, any ontological assumptions which ignore an organisation's spatial fluidity could underestimate the possibility for change and overestimate the effect of individual leaders, propping up heroic assumptions. However, debate remains concerning exactly how and by what forces place emerges.

Table 2: Static or Emergent Assumption.

Theories that assume space to be static.	Theories assume space is emergent but focus on leader's actions.	Theories that see space as emergent.
<ul style="list-style-type: none"> • Trait • Skills • Style • Servant leadership • Core competency • Transactional • Social Identity 	<ul style="list-style-type: none"> • Charismatic • Contingency • Situational • Transformational 	<ul style="list-style-type: none"> • ANT • Critical • Distributed • Discursive

3) It is no longer assumed that space has a fixed essence but emerges relationally. Edward Relph's seminal work 'Place and Placelessness' (1976) explicitly attempted "*a phenomenology of place*" (1976: 4-7). Drawing on Heidegger, he argued that space "*must be explored in terms of how people experience it*" (Seamon & Sowers, 2008: 44). The experience of place emerges from the web of relations rather than its fixed 'internal' essence. For Pickles, because immediate spatial experiences are not cognitive abstractions of discrete entities but subjective and personal, space emerges from the constellations of relations and meanings encountered in everyday activities (Pickles: 1985). Massey argues that "*space is the product of interrelations; thus it is constituted through interactions*" (Massey, 2005:9). These relations are described as trajectories, or stories, to "*emphasise the process of change in a phenomenon*" (2005:24). Space does not just passively enable these relations, like an empty container, but the spatial dynamics facilitate the range of possible relations to allow a specific place to emerge. Therefore, spaces emergent relationships structure the experience of a place. Similarly, thinkers like Castell and Latour who conceptualise place as a network, highlight the emergent, relational and increasingly unbounded way in which socio-spatiality operates.

This transition raises questions around the degree to which space has been conceptualised as having a fixed essence in leadership theories. Approaches that see leadership as a property of the leader (Trait, Styles, Skills) treat space as fixed. This assumption underpins the search for a universal essence of leadership rather than positioning leadership within spatialised relational networks. Approaches focusing on the leader-follower relation (Servant, LMX, Social Identity) recognise the relational element of spatial formation. However, to varying degrees, they tend to ignore the non-relational and non-human dynamics of the context which shaped the leader-follower relation. Conceiving space as the mere container for these relations, rather than a variable that co-constitutes them, makes relational approaches ripe for surrogating in essentialist spatial assumptions. If an organisations space is seen as a steady variable, theories will underestimate both the degree to which leaders are continually responding to emergent dynamics within a spatially fluid network and the degree to which 'followers' can affect these dynamics. Consequently, other actors within a relational network might underestimate their own power and overestimate those in fixed leadership positions.

The contingent approaches move away from these pre-spatial turn assumptions. Yet, this is limited as it remains in the functionalist paradigm, focusing on how aspatial leaders

should act in a variety of largely static situations rather than seeing leadership itself as residing within emergent spaces. Consequently, these approaches give little attention to how the dynamics of these spaces are formed or emerge into presence. Conversely, when leadership is seen as a social process (Distributed, Discursive, ANT), and space as relationally emergent, the context which co-constitute these relations become an important dimension for critical studies. Examining how leaders create spaces for the social processes, rather than assuming space has a pre-given essential essence, opens up a critical exploration in a way that is closed when space is assumed to be fixed. However, there is debate about the individual's role and agency in any web of relations. Some thinkers tend to undermine the significance of personal agency when confronted with the overwhelming power of mass culture (Lefebvre, Foucault, Latour), while others reassert it (Gidden, Relph, De Certeau).

Table 3: Fixed or Dynamic Essence.

Theories that assume space has a fixed essence.	Theories that see space as relational but ignore other dynamics of spatial formation.	Theories that assume space to be emergent.
<ul style="list-style-type: none"> • Trait • Skills • Style • Core competency • Transactional 	<ul style="list-style-type: none"> • Charismatic • Contingency • Situational • Transformational • Social Identity • LMX • Servant leadership 	<ul style="list-style-type: none"> • ANT • Critical • Distributed • Discursive

4) It is no longer assumed that space is best understood reductively but holistically.

Reductive assumptions attempt to assign objects and actors discrete and fixed points, yet this transition means that spatial points and boundaries become blurred, fluid and interconnected. The scientific method of reduction prioritised the physicality of space. This represented space as solid: standing above and detached from the connections within it, rather than being shaped by them. Pierre Bourdieu introduced the concept of habitus into the lexicon of space (Bourdieu: 1984), understood as the field that creates an “*array of inherited dispositions that condition bodily movement, tastes and judgments, according to class position*” (Bridge, 2011:

91). It emerges from a force-field like tension between cultural, social, and symbolic forces which are situated in the embodied individual. One's cultural dispositions, tastes, and discernments are developed through a non-representable intuitive reading of the field experienced as "*a lived, indivisible whole*" (Seamon & Sowers, 2008: 45). Space is experienced holistically rather than reductively via the simplified cause and effects of its discrete parts. Similarly, in 'Non-Representational Theory: Space, Politics, Affect' (2007) Nigel Thrift advocated a non-representational conceptualisation of place as a site of becoming which is continually performed via numerous everyday practices (Thrift: 1996 & 2007). Drawing on Deleuze and Guattari concept of 'assemblage' where the "*wholes possess an inextricable unity in which there is a strict reciprocal determination between parts*" (DeLanda, 2006: 9). Places become interconnections assembled by people moving in and interacting with a space which are never finished but dynamic and emergent (Warf, 2011: 423). Consequently, places cannot be causally or finally represented and power is seen as dispersed holistically through the site rather than just in fixed positions.

This shift raises questions about the degree to which leadership dynamics are conceptualised reductively or holistically. The functionalist paradigm tends towards reductionist assumptions, emphasising cause and effect interactions like tasks and functions. Approaches that see leadership as an individual property or behaviour seek to reduce phenomena to universally generalizable principles. Both assume that objects and actors are discrete and fixed points within space rather than holistic, and thus dynamic. This underpins heroic assumptions which reduces leadership to fixed positions within a hierarchy rather than being holistically dispersed within spatial networks. This further reinforces methodological individualism (Bendell, Surtherland, Little: 2017) by researching the individual's discreet 'self' not the spatialized network from which it emerges. Approaches that focus on the leader-follower dynamic also tend to default to spatiality reductionist assumptions by focusing on the ethical or psychological nature of the relationship, rather than the holistically disbursed network. The relationship, normally discussed with ethical overtones (Servant Leadership, Toxic Leadership), is often assumed to stand above and beyond the space in which it occurs rather than holistically formed by its various dynamics.

Contingent approaches begin to grapple with the various factors that form the space from which leadership emerges. However, only a limited amount of variables tend to be included and are generally reduced to how they affect the leader's idealised actions rather than how the variables

interacted with each other dynamically. For example, Fiedler (1987) reduced the context to three elements: Leader/Member Relations, Task Structure, and Power Dynamics and argued the leader with the right style should be assigned to the context. Not only does this lack a variety of variables but ignores how these variables holistically interact with each other. Consequently, contingent approaches recognise a variety of variables but interact with them reductively. Alternatively, when leadership is seen more as a social process and organisational space as a holistic field, critical scholars are empowered to explore how leaders act as cultural elites, deploying cultural, social, and symbolic forces to solidify their heroic position in the minds of followers. Theories like ANT, which treat the leadership context as a holistic network, de-centre the individual leader as the all-powerful actor. Therefore, a holistic spatiality adds weight to the argument that leadership emerges out of a place, making individual leaders subject to the wider spatial forces rather than the historically solidified hierarchies.

However, different disciplines still focus on particular units of analysis (organisation, city, region, nation) causing debate about which unit of analysis to priorities when studying spatial dynamics.

Table 4: Reductive or Holistic Assumptions.

Theories that treat space reductively.	Theories that recognise various spatial variable but treat them reductively.	Theories that treat space holistically.
<ul style="list-style-type: none"> • Trait • Skills • Style • Core competency • Transactional 	<ul style="list-style-type: none"> • Charismatic • Contingency • Situational • Transformational • Social Identity • LMX • Servant leadership 	<ul style="list-style-type: none"> • ANT • Critical • Distributed • Discursive

5) It is no longer assumed that space is neutral but contested and infused with power.

Michel Foucault raised space's relationship to power through a spatial ontology of social dynamics (Philo: 1992). He complained that space had been *"treated as fixed, the undialectical, the immobile. Time on the contrary was richness, fecundity, life, dialectic"*

(Foucault cited in Soja, 1989: 10), underestimating the power relation implicit within space. In 'Discipline and Punishment' (1975) he introduces the concept of governmentality to describe the way authority exercises control over spaces via the inspection and internalization of norms. Using Bentham's Panopticon as a symbol of public space, he asserts that power is essentially relational, making spatial relations inevitably morally charged (Cresswell: 2015, 211). Consequently, social spaces are rife with historically evolved and spatially constituted 'power-knowledge' bases (Foucault: 1984). These bases enable a spatial identity to be formed and maintained by both the spatial structures implicit power base (Philo, 2011: 180) and the positionality of certain actors with a spatial network. The "*multiple and contested identities*" (Massey: 1994, 121) implicit in a place forces the self to negotiate the complex power-identity geographies of everyday life (Rose: 1993). This leads Massey to forcefully assert "*that the spatial is political*" (2005: 22). Thus just as poststructuralism recognised the power dynamics residing in language, the spatial turn recognises it in the construction of place. The role of spatial identity has been utilised by important feminist thinkers such as bell hooks (2008), Judith Butler (2004), and Gillian Rose (1993) to emphasise how space can be ordered in overly masculine ways as a form of exploitation. Similarly, in postcolonial studies thinkers like Saïd (1978), Bhabha (1994), and Hall (1995) have highlighted the spatially infused power process of 'Othering' indigenous groups to marginalise them. Therefore, through spatial ordering, spatial performances, and place based identity formation, there exists an implicit and complex power relation within places. Understanding these dynamics requires discarding power neutral assumptions of space.

Heroic approaches to leadership assume power resides fundamentally within the individual leader, while post-heroic approaches see it as disbursed through a network. Consequently, approaches that see leadership as a property of the leader (Trait) assume space to be a power neutral field on which leaders lead. Alternatively, functionalist paradigms (Styles and Skills) conceptualise power residing within actions, advocating a variety of generalizable actions that make up the function of leadership. Contingent (Situational and Contingency) and Inspirational (Charismatic and Transformational) approaches remain within this functionalist paradigm, only now leadership become about matching the right action with context. Consequently, power still resides in the action of the individual who is able to act appropriately in the context. Rather than power residing with the relation or context, it remains in the individuals who are able to adapt and apply the correct function. Within early critical approaches, power can still be seen to reside within the manager or leader, with the

normative distinction that this is criticized rather than celebrated. However, this conceptually removes power from the spatial network and keeps it firmly within the individual, undermining emancipatory attempts to reimagine the space (Massey: 2005). Consequently, critical approaches without a robust ontology of place can undermine follower power by conceptualizing them as powerless victims against powerful management (Collinson: 2011). This highlights how critical approaches can benefit from a clear ontology of space and place to fully understand the dynamics of power and be truly emancipatory.

Approaches that focus on leadership as a relationship between leader and followers, like Servant or Toxic leadership, still assume leaders possess the power but use ethical arguments to ensure it is not abused and used for the collective good. However, Followership theory (Malakyan: 2014) argues for a shift in the centre of gravity towards the followers, whose agreement to follow imbues individuals with a leadership status. In both approaches, power is conceptualised as fundamentally relational. However, the spatial turn goes further than the relational element by recognising how other spatial dynamics create spatial hierarchies which inform identity construction, performativity, and communication processes, and thus the very terms of power relations. Alternatively, when leadership is seen as a social process distributed through a network of actor's, power can be understood as residing in a wider process, rather than being a property of an individual leader or only within the leader-follower relation. The focus on process, combined with an ontology of space as emergent, means space itself can be conceptualised as contested and infused with power. This enables a place-centred critical discussion of identity, performativity, and spatial hierarchies beyond the methodological individualism of many leadership approaches.

Table 5: Power Neutral or Infused With Power.

Theories that assume power is in the individual.	Theories that see power residing in the leader-follower relations.	Theories that see power distributed through a social process.
<ul style="list-style-type: none"> • Trait • Skills • Style • Core competency 	<ul style="list-style-type: none"> • Charismatic • Contingency • Critical • Situational • Transformational • Social Identity 	<ul style="list-style-type: none"> • ANT • Distributed • Discursive

	<ul style="list-style-type: none"> • LMX • Servant leadership • Transactional 	
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Therefore, based on the analysis of spatial assumptions within leadership studies, the following table maps how various approaches and theories have, or have not, transited with the spatial turn. This highlights two important patterns. Firstly, all theories making pre-spatial assumptions are heroic leadership theories and all theories that are fully aligned with the spatial turn are post-heroic theories. Thus providing an explicit ontology of space for post-heroic theories will distinguish them from heroic theories in a way that makes their claims clearer and more robust. Secondly, aspects of critical approaches, while not in the heroic category, have not fully transitioned with other post-heroic theories, revealing a gap in its spatial assumptions which this thesis can help to address via a robust ontology of place. Specifically, critical approaches have not fully recognised how time and space co-constitute each other and how space itself is contested and infused with power in a way that transcends the manager-follower dynamic. Consequently, there remains a gap within the critical approaches ontology of space.

Table 6: Pre or Post Spatial Turn.

Leadership theories and approach's aligning with pre-spatial turn assumptions.	Leadership theories transitioning towards the spatial turn.	Leadership theories aligning with spatial turn assumptions.
<ul style="list-style-type: none"> • Leadership as a property of the leader. - • Trait • Skills • Style • Core competency • Psychometrics 	<ul style="list-style-type: none"> • Leadership as a function • Contingent approaches • Leadership as a leader-follower relation - • Action Centred Leadership • Charismatic • Contingency • Critical 	<ul style="list-style-type: none"> • Leadership as a social process. - • ANT • Distributed • Discursive

	<ul style="list-style-type: none"> • Situational • Transformational • Social Identity • LMX • Servant leadership • Transactional 	
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Therefore, this research fits broadly within the approach conceptualising leadership as a social process but specifically seeks to contribute to the critical agenda of CLS. It does this by providing a robust ontology of place that fully reflects the spatial turn. However, disputes and conceptual gaps still remain within understanding leadership critically as a social process, especially within the distinction between space and place, the ontological status of place and the forces which define a place. These gaps can lead to the process being seen in more abstract or exclusively relational terms rather than being grounded in place based terms, something this research seeks to do.

Five Disputes

Reviewing the spatial turn revealed five areas that were disputed but required some kind of resolution to develop a clear place-centred understanding of leadership: the relationship between space and place, the ontological status of place, whether space is causal or dynamic, which forces define place, and how the self is situated within place.

The Relationship Between Space and Place

The distinction between space and place appears both oblique and contested, yet a place centred understanding of leadership would need a clear differentiation. Some use the terms interchangeably or as opposites while others see place as practiced space. Distinctions impact other issues such as the status of place, the forces which create place, and the self's position within space/place. The most common approach before the turn was to emphasise space to the point where space and place were used practicably as synonyms (Barnes, 1996: 4-5). A thing's 'place' was reduced to its physical location within 'space', making place just a specific point in general space, without any subjective meaning or fundamental ontological distinction. Sociologists like Giddens argued "*place is best conceptualized by the idea of 'locale'*" (1990:

18), turning place into the ‘locale’ on which the more abstract spatial categories play out. Consequently, the terms space and place were in practice used almost interchangeably so that “*place became subordinate to space*” (Casey, 1997: 8). Regrettably, conceptualising place as a localised synonym for space without a meaningful distinction detached place from other dynamics like time, meaning, and power. This assumption reinforces the heroic leadership paradigm which conceptualises leadership as a universal phenomenon to be imposed upon any place which is merely a localised space. While scholars, who take space and place seriously, now recognise a difference, there often lacks a robust and distinct ontological status for each phenomena. This makes it difficult to grasp their relation to each other, defaulting to a variety of other ways of distinguishing them, such as opposites. Leadership theories that make no distinction between space and place may ignore one at the expense of the other or lack a robust ontology then enables an adequate analysis of the spatial dynamics of leadership.

After the spatial turn the most common way of contrasting space and place was over and against each other: as opposites. However, the exact way they oppose each other is hazy. Regional geographers, taking their default unit of analysis as a city or region, juxtapose place as a smaller geographical region opposite to the global space (Prudham, 2009: 349). Marxist thinkers (Harvey: 1989; Soja: 1989; Lefebvre: 1991) saw space and place as opposites in a dialectic interaction with social conditions emerging as the synthesis. While more phenomenological informed thinkers like Relph (1976) saw them as opposites on a continuum with ‘raw’ space on one end and ‘meaningful’ place at the other, creating an existential journey from space to place. However, Casey reverses the assumption that space is more primal arguing that we first encounter ourselves within a specific place and only then extrapolate this to a universal space, stating: “*to live is to live locally, and know is first of all to know the place one is in*” (Casey, 1997: 18). This supports the argument that leadership emerges out of place, empowering scholars to explore more distributed understandings of leadership and validates follower research. Therefore, even within seeing them as opposites there are disputes about the nature of the opposition. Leadership theories conceptualising space and place as opposites may unintentionally take sides in the global-local tension. Theories which prioritise spaces global dimension may idealise heroic global leaders (Kirton et al.: 2007) and focus on the macro dimensions like political and economic forces, ignoring situated “*micro change agents*” (Kelani & Wratil, 2018: 5) and leadership place-making responsibilities. Alternatively, theories prioritising the local dimension of place may focus on followership and distributed

leadership, aiming at emancipation from overarching social forces. However, unclear distinctions between space and place limits the dialogue of these two approaches.

The space-place distinction can also be made through the lens of performativity. In *'The Practice of Everyday Life'* (1980/1984), De Certeau argues that “*space is a practiced place*” (1984: 117). In a similar vein to Bourdieu’s concept of Habitus (1984), space becomes an actualised place where actors play out scripts written by the spaces cultural symbols. The notion of place as the location of performance is also implicit in Goffman’s dramaturgical self where place becomes a theatrical stage (1959/1990). Drawing less on metaphors, Butlers conceptualises performativity as a “*reiterative and citational practice by which discourses*” (1993:2) are manifested into place. Consequently, place becomes “*specific performances bring[ing] these spaces into being*” (Gregson & Rose, 2000: 441). Leadership theories which assume place is a performed space may tend to deconstruct power relations implicit within the performance but also raise questions about the degree to which leaders are performing for the expectations of followers. Additionally, they may focus on the embodied dimension of leading. However, spatial performance first requires a space to presence as meaningful. This leads to the Heideggerian distinction put forward by the thesis of place as the meaningful presence of space-time. For Heidegger place emerges through Dasein which unifies the physical space of the universe with the meaningful space of the world. Consequently, space facilitates the possibility of place but place cannot be reduced to physical space. The significance of this approach is it allows Heidegger to unpack how place emerges. However, fully detailing this distinction and its uniqueness first requires the later elucidation of Heidegger’s key concepts. Therefore, the lack of clarity in distinguishing space and place creates uncertainty around the ontological status of place itself, hindering an exploration of the place-making element of leadership.

The Ontological Status of Place

While there is a general agreement about the significance of place there is no consensus on the exact ontological status of place (Harvey: 1996, Ng: 2012, Cresswell: 2015), especially as this is very rarely discussed explicitly (Casey: 2013). The ontological status determines how something’s essence is grasped to interact with, whether a concept or object. The ontological status indicates the various modes in which something can be correctly understood to exist, discussed, and studied. Consequently, the ontological status underpins the appropriate epistemological approaches. For example, the ontological status of justice is different to the

ontological status of a rock, making the appropriate epistemological tool kits of Ethics and Geology different. However, the ontological status of place is rarely addressed clearly, often being left as a background assumption despite its ramifications on how place should be studied and the relationship between leadership and place. This ontological ambiguity forms Casey's critique of Foucault (Casey, 2013: 330) and Massey's of De Certeau (Massey, 2005: 47). Therefore, assumptions about the ontological status of place affect epistemological and methodological approaches to analysing spatial-social phenomena, like leadership.

Assumptions about the status of place vary from emphasising its physicality as a scaled location of physical space (see Berry, Chorley, or Wilson), to seeing it in primarily symbolic terms (see Castell, Latour, or Smith). Yet Heidegger's work offers a road in-between these two positions. Prioritising the physicality of place as a specific location is the logical conclusion of holding, even implicitly, to substance ontology: where something's essentials is based upon its physical substance. Geographers who focus on regionalism tend to emphasise the physicality of place, attempting to represent place with empirical descriptions (Cresswell, 2015: 48). Place often becomes a type of delimiting scale (Smith: 1993): a local which is positioned against global. Thus, place becomes conceptualised as a bound region, city, or organisation. Treating it as a geographical unit assumes the ontological status of a smaller scale physical space, undermining how meaningful experiences and interactions of situated actors affect place. Conversely, others treat the status of place as primarily symbolic. This is undergirded by an idealist ontology where something's essential essence is based upon the centralising idea which holds the parts together (Guyer & Horstmann: 2015). While space is understood as a part of the natural universe, place emerges from the 'idea' that holds things together. New York become the 'idea' through which it is encountered, causing scholars to focus on how the 'idea' is constructed through symbolic interaction. So while space can exist independent of a human self, place cannot. Yet disconnecting place from physical space and reducing it to a socially produced layer of cultural meaning projected onto neutral space, confines place to the abstract or psychological realm (see Lefebvre, Bourdieu, Soja). For Marxists, place becomes the site where symbols are manipulated as a means of control, turning status of place into a cultural battle ground (De Certeau: 1984) with those controlling the means of cultural producing in a position of power (Lefebvre: 1991). This underplays the psychological effect space's physical form can have. Alternatively, place is often treated as the synthesis of the physical and symbolic; which either constitute each other (Relph: 1976) or create place as a third 'lived' mode of space (Soja: 1996). However, debates continue around

how places symbols emerges with different thinker's priorities various place creating forces like economics, politics, or performativity.

This debate is mirrored in leadership studies. Assuming a substance ontology, behaviourist and functionalist studies seek to codify leader's physical actions to assign special qualities to them (Collinson, 2014: 37). Thus preserving methodological individualism by focusing attention on heroic leaders over their context. Alternatively, the emergence of organisational culture studies (Schein: 1985) focused on the way leaders manipulate the cultural symbols within an organisation, even personifying themselves as symbols (Robinson & Kerr: 2009). Seeing the organisation as a culturally bound site assumes the status of place is primarily symbolic, in which leaders must build a 'strong organisational culture' (Sparrow: 2012), transforms it into a battleground. This caused Gemmill and Oakley's seminal assertion that leadership was an "*alienating social myth*" (1992: 113), yet assigning leadership to the conceptual realm undermines explorations of the spatial dynamics that perpetuate the 'myth'. Therefore, the status of place can be seen as a physical site, localised scale, symbolic production, cultural battleground, or synthesis of various factors. If leadership not only arises out of place but can impact how place emerges, CLS can be assisted by having a clear and robust understanding of the ontological status of place.

For Heidegger the status of place is meaningful presence. Heidegger's unique contribution is that time and space constitute each other through a rift, which is distinct from a dialect (Soja: 1996) or continuum (Relph: 1976). The rift helps to explain how it emerges from time-space for Dasein to dwell meaningfully. However, Heidegger argues that place is not just 'a' meaningful space rather that it is the background which enable all things to presence meaningfully. Significantly place's ontological status becomes the horizon which enables meaningful presence, consequently determining the range of ways things can be meaningfully grasped. Consequently, not only does leadership become deeply rooted in place but, by shaping how a place comes to presence, leaders can affect the very horizon of experience. Place-making becomes a subtle but profound power that in order to be held to account must be understood. Heidegger's work invites us to explore how both leaders and followers can affect the rift through which place emerges. However, the degree to which leadership is deemed important depends upon whether place is seen as dynamic or causal.

A Dynamic or Causal Ontology of Space?

Whether space is dynamic or causal is still debated, despite being central to how place is understood to emerge from space. Assuming space is dynamic means it emerges unpredictably, due to the reflexive agency of the subject, rather than through causal or universal laws like objects within the universe. Alternatively, a causal ontology focuses on the overarching principles or systematic forces which shape individual places. This issue underpins whether social change is caused primarily by individual agents or social systems. It calls into question the self's default positionality: does the self-impose itself upon space or is space imposed upon the self. Thinkers like De Certeau, Pickles, Smith, and Massey emphasize the possibilities of the self by assuming space to be essentially dynamic. They argue that solidifying space as ontologically causal exercises a subtle social power by undermining an individual's self-perceived capacity to change it (Smith: 1993). By not conceptualising space mechanically, place becomes "*the sphere of the possibility of the existence of multiplicity*" (Massey, 2005: 9). Similarly, Non-representational theorists argue that human experience should not be reduced to "*a code to be broken*" (Dewsbury, *et al.* 2002: 438). With thinkers like Merleau-Ponty arguing space itself is "*a form of perception*" (1962: 281) so that not only is an individual 'in' a place, but, through embodiment, a place is 'in' them.

Alternatively, more causal ontologies of space focus on overarching principles and forces. Thinkers like Lefebvre and Latour explore how place is socially constructed by forces beyond the individuals control. Actor Network Theory even attributes the same ontological status to humans and objects, making both "*only fibrous webs gradually extending and contracting, erasing one another, copying one another and producing the shape of space and time in doing so*" (Warf, 2011: 288). This assumes that the 'lived' space of place is subject to causal laws, just like objects in the 'physical' space of the universe. Similarly, Lefebvre's 'The Production of Space' (1974/1991), argues social space is produced to colonize everyday life (Hart, 2009: 218). He asserts that "*social space is a social product*" (1991: 32) rather than organic and dynamic (Merrifield: 1993). While this ontology does seem to disempower individuals, it is surely naive to underestimate social processes and perhaps egotistical to assume life is determined solely by personal agency. Yet approaches that exaggerate the power of social structures will undermine CLS emancipatory ambition. Consequently, the dynamic-causal debate raises questions around the degree of human agency, which must be resolved for any place-centred understanding of leadership to be liberating. While few would totally disregard the possibility of agency, important questions remain concerning the degree to which one has

agency (Thrift: 2007). Heidegger, as unpacked later, solves this dilemma by arguing for a default soft agency in which people inauthentically go along with social norms, but the possibility of strong agency through awakened authenticity. However, this raises questions about what forces other than agency have a place-making role.

The Forces Which Define Place?

Because leadership is generally presumed to involve change, assumptions about different forces of change are implicit within leadership theories. However, potential place-making forces are complex, disputed and wide ranging, making a full discussion beyond the scope of this review. While there is a level of agreement on some of the factors, which are prioritised as the most influential and how they interact with each other, is often dependent paradigm of the disciplines within which the question is posed. Economics, cultural production, and political power have already been mentioned as place making forces to which language and communication technology can be added. Yi-Fu Tuan is unique among geographers for recognising the important role of language. He confesses that in his work “*the question of how and why language is effective... [in place-making is hard to] explicitly formulate or develop*” (Tuan, 1991:684). Yet he does decry how “*overwhelmingly the discipline [geography] has emphasized the economic and material forces at work. Neglected is the explicit recognition of the crucial role of language*” (Tuan, 1991:684). Similarly, in ‘The Rise of the Network Society’ Castell (1996) unpacks how communication technologically drives social change by creating spatial flows. Society, he argues, is increasingly defined by various networks, “*financial markets, transnational production networks, media systems*” (Castells, 2000: 14). The specific spatial logic of each network then becomes the organising principle of contemporary society (Friedman: 2000). It is not only that language shapes how place emerges but also new mediums affect the communication processes. For Castell, a defining feature of globalisation is the way the spatial-flows exists in tension with specific places, leading to the ‘local’ ways of life getting undermined by the network logic of global capital accumulation (Castell: 2002). Therefore, while the the nature of languages impact is complex, its role in place-making is undoubted and is an issue on which Heidegger has a lot to say.

The tension between the structure of language and the restructuring of communication processes highlights the debate around whether macro or micro forces dominate the emergence of place (Giddens: 1984). This is reflected in the debate differing roles, responsibilities, and relationship between macro and micro change agents (Kelani & Wratil: 2018). Similarly, the

differing paradigms of economics, politics, or anthropology within leadership studies will prioritize which forces are seen to dominate organisational dynamics. Thus while the debate around the nature and diverse forms of power will continue, it is clear that the capacity to shape peoples sense of place and their position within places is a considerable but subtle power. Therefore, Heidegger's solution of a default weak agency that can be awoken, warning of an unrestrained mass society driven by technology and his call for an ethics based upon authentic dwelling, offers critical approaches a way to explore place-making forces while safeguarding the individual from incarcerating forces. However, if self-agency is only one potential force amongst others, it raises the question of exactly how the self is situated within space.

How the is Self Situated in Place?

The nature of the self-determines its assumed positionality within place. An understanding of the self is both vital to studying social phenomena and illusive as it becomes both the object under investigation and the subject doing the investigation. Like CMS, there is an unspoken fault line in the spatial turn around the nature of the self and thus how the self is situated in space. Are we 'in' space (Lefebvre: 1991; Latour: 1999; Castell: 2002), or is space 'in' us (Merleau-Ponty: 1962; Relph: 1976; Pickles: 1985)? Or is this a false dichotomy (Giddens: 1991)? This raises questions on how the self becomes attached to a place (Tuan: 1977) as well as how the self should ideally be situated in place, with some thinkers arguing for the importance of 'rootedness' (Relph: 1976) while others espouse the virtues of mobility (Massey: 2007). Yet, a place-centred understanding of leadership, which appreciates leaderships place-making element, must possess a vigorous understanding of the self's ontology and how it is situated in place. This is provided by a careful reading of Heidegger. While Heidegger's self as Dasein can only be properly situated after unpacking his key concepts, the thesis argues it resolves the fault line CLS inherited from CMS. It avoids dissolving both leaders and followers without defaulting to heroic, autonomous and unified conceptions of the self. Enabling critical approaches to deconstruct place based performative identities without disempowering the selves they seek to invoke strong agency in. Therefore, Heidegger's Dasein helps to undermine the heroic leadership paradigm without replacing it with "*the romanticism of heroic followers*" (Collinson: 2014: 41) or undermining the emancipation ambition or CLS. Consequently, the later sections of the thesis which unpack the self as Dasein and situates it within contemporary thinking provide a robust and place-centred ontology of the self for CLS researchers.

Contemporary Views of Organisational Space and Place

While CLS scholars may have not fully engaged with the spatial turn, space has been of interest to organisational theorists. However, in Nikolaou's recent review of organisational theory, she bemoaned that "*the subject of organisational space has been a relatively neglected field conceptually and empirically*" (2015: 22). Similarly, Chanlat noted "*despite its existential importance, ... [space] has not been, until recently, a central issue in management thinking*" (2006: 17). However, with the work of Dale and Burrell (2008), Taylor and Spicer (2007), and Van Marrewijk and Yanow (2010), a 'socio-spatial school' is budding. Space has emerged as a 'trans-disciplinary phenomenon' impacting a variety of disciplines (Baskar: 2013). Consequently, organisational space draws from an assortment of disciplines (Nikolaou, 2015: 22) and theoretical conceptualizations (Dale & Burrell: 2008), although not yet Heidegger's. Even though organisational space is "*a relatively neglected field, the discrepancies in its use among disciplines make the term complex to define*" (Nikolaou, 2015: 24). Therefore, organisational space currently lacks a cohesive definition or theoretical foundation because it draws second hand from other disciplines. However, the recent interest in organisational space has developed various interesting themes including: space's relationship to Power (2006: Patrizia Zandoni and Maddy Janssens), symbolism (Chanlat: 2006, Taylor & Spicer: 2007), building design (Markus: 2006, Proffitt & Zahn: 2006), ecological psychology (Franz & Wiener: 2008), office planning (Button, 1997), the Global/local relationship (Søren Buhl Pedersen: 2006), and virtual spaces (Nina Kivinen: 2006). However, Ropo's review of organisational space complains that "*leadership as a term is scarcely, if at all, mentioned in the space-related organization studies*" (Ropo et al, 2015: 9), even though "*material, embodied and aesthetic aspects have been recently addressed in the leadership field*" (Ropo et al, 2015: 9). A gap this research helps to fill.

While interest in organisational space is a gaining traction, it lacks an agreed upon definition and conceptual basis. Consequently, it often fails to distinguish between different modes of space, especially how modes of space (physical, cultural, relational, social, symbolic) relate to each other. This appears to be because it draws on diverse disciplines like "*psychology, social psychology, sociology, anthropology and geography*" (Chanlat, 2006:17). Additionally, the relationship between time and space is virtually unexplored. Thus notwithstanding the recent advances in organisational space, most research still smuggles the modernist prioritisation of physical space into its conceptualisation of space. For example, in recent promising work 'Leadership in Spaces and Place', edited by Ropo, he states: "*by the*

term 'space', we mean the physical and virtual environment people encounter in their work" (2015, Ropo: 6), prioritising the material dimension of space while ignoring the interconnected role it has with other modes of space. Additionally, there has been recent interest in the relationship between leadership and place, including a special issue in Policy Studies on Leadership and place (Maybe & Freeman: 2010). However, these attempts utilise a human geography approach which takes place to be a physical region: a relatively bounded unit of space. While this is a legitimate and useful approach, it is distinct from seeing place as the meaningful presence of space. Therefore, a reading of Heidegger that provides a robust ontology of space may also help organisational theorists interested in seeing organisations as places.

Therefore, because spatial assumptions affect how the phenomena of leadership is theorised and critically assessed, this thesis is situated within CLS. It furthers the CLS agenda by developing a robust ontology of place and an ontology of the self as embedded in place but with the potential for emancipation. It has been argued that assumptions about the ontology of space have significant impact on how phenomena are conceptualised, researched, and eventually represented in theories, despite spatial assumptions themselves rarely being discussed explicitly. Surfacing these assumptions showed some of the differing spatial assumptions that underpin heroic and post-heroic theories. However, neither CMS nor CLS have engaged with the spatial turn with the intensity they have the linguistic turn. Consequently, developing a robust ontology of place and an understanding of how place emerges can help CLS to not slip into heroic assumptions as well as critically expose subtle exercises of power in leadership theory and practice. This can be achieved by entering the spatial turn via a careful reading of Heidegger. In so doing, CLS's emancipatory aim can be furthered by de-naturalising space to show it is not static, casual, and neutral but emergent, dynamic, and imbued with power. This could be used to minimise performativity, identity construction, and oppressive uses of place based power. Thus exploring how place emerges offers the potential for leadership to emancipate by place-making. Additionally, the fault line within CLS, caused by drawing on both Critical Theory and poststructuralism's differing concepts of the self, can be resolved by adopting Heidegger's concept of the self as Dasein with its capacity for authenticity. By developing a place-centred understanding of the self, the thesis could help protect followers place-based identity by advocating a leadership ethic grounded on authentic dwelling. Therefore, entering the spatial turn through a careful reading of Heidegger offers the possibility of developing a more place centred understanding of

leadership and leaders as place-makers. As it is argued place-making has emancipatory potential, this sets up the research question: how do leaders become guides and place-makers? Consequently, this review invites the reader into a deeper engagement with one of the twentieth century's most impactful thinkers: Martin Heidegger.

Chapter Three: Reviewing Heidegger

With Being and Time... the 'question of Being' ... concerns the question of Being qua Being. It becomes thematic in Being and Time under the name of "the question of the meaning of Being." Later this formulation was given up in favour of that of the "question of the truth of Being," and finally in favour of that of "the question concerning the place or location of Being," from which the name topology of being arose. Three terms which succeed one another and at the same time indicate three steps along the way of thinking: MEANING - TRUTH - PLACE.

- Heidegger, Seminar in Le Thor (1969: 47)

Reviewing Heidegger's work facilitates an application of his thinking in three ways. Firstly, it introduces Heidegger's thinking through a methodical review of his major works. This fulfils the second stated research aim to: *'provide an authentic, pragmatic, yet accessible interpretation of Heidegger's corpus'*. Secondly, by unpacking his works in chronological order, the thesis charts the evolution of his thoughts towards place. The 'Seminar in Le Thor' was only published in 1987 and not translated until 2001, meaning work before that date generally ignores that place was the destination of his thinking. By reading his work retrospectively in light of his final destination of place, this chapter lays the foundations for premise two: *'an innovative and robust account of the nature of place is at the centre of Heidegger's ontological project; showing place to be fundamental to the human experience'* and helps fulfil the second stated contribution by adding *'to the sparse but growing Heideggerian impact on leadership studies.'* Thirdly, as concepts are introduced in the review comments are made about how they affect a Heideggerian understanding of leadership. This enables the final section to *'Provide a Heideggerian based perspective of leadership'*. However, first some editorial decisions are explained and Heidegger's place in philosophy is contextualised.

Heidegger's Writing Style

Heidegger is an original, complex, and interconnected thinker, often making his writing convoluted and obfuscating. Even experienced Heidegger scholars lament the *"tortured intensity of [his] prose"* (Mulhall, 2005: viii); with others speculating that this as a key reason for the reluctance to engage with his thinking (Sköldberg: 1998, Inwood: 1999). Heidegger's dense prose combined an eclectic mix of circular thinking, technical terminology, and everyday

examples, yet increasingly deployed poetic imagery and etymological inquires in his later work. This included the use of neologisms, like Dasein instead of human, as well as inserting hyphens and slashes into words. For example, Being-in-the-world is hyphenated to reinforce how Dasein is entangled into its world. And un/concealed has a slash to show that to unconceal an aspect of something, like a hammer should be used to nail wood together, is automatically to conceal other aspects, like using it as a weapon. For Heidegger, beings are always in this process of un/concealing.

While this makes engaging with his work “*unsettling*” (Tomkins & Simpson, 2015: 1027), it is also intended to act as a literary device for provoking the reader to new thought by breaking the existing patterns of thinking embedded in traditional writing structures. The thesis seeks accessibility for the reader while remaining authentic to his thinking. Consequently, neologisms are explained, arguments can appear circular, and his text weaved into the thesis as much as possible to give the reader a feel for his work. However, thoughts are often teased out into systematic points for clarity, an approach he does not deploy. The words ‘Being’ and ‘Dasein’ are also capitalised to reflect their stature. While a ‘being’ indicated a thing in the world, ‘Being’ indicated something’s essential essence, that which holds it together. Capitalising the B enables this clarification.

Citing and Indexing Heidegger's Work

As a significant element of the research involves interpreting and adapting Heidegger's work, his work is frequently cited. Because the titles of some of his works are wordy, such as 'The End of Philosophy and the Task of Thinking,' when citing his work an abbreviation system has been designed. The first time a particular work is cited its full title, abbreviation, original German publishing date, and date of the English translation will be used, after that only the abbreviation and page number will be used. For example, when a work is first cited it will appear as (Being and Time/BT, 1927/2010: 1), then after as (BT: 1). An absence of an author name in a citation indicates it is Heidegger's work. The index below is designed to enable quick access to the citation system that is used to reference his work. They are listed by date of original publication but demonstrate the lag in translation. For example, it took 'Being and Time' thirty-five years to be translated into English and 'The Event' sixty-nine years.

Table 7: Citing Heidegger's Work

Title in English	Original publication in German.	First English translation	English publication cited and translator	Code
Being and Time	1927 (Book)	1962	Stambaugh & Schmidt, 2010	BT
What is Metaphysics	1943 (Lectures 1929)	1949	Krell, 2008	WiM
On the Essence of Truth	1943 (Lecture 1931-32)	Excerpts 1949/ Full 2002	Sallis, 2008	EoT
Letter on Humanism	1947 (Essay)	1977	Glenn & Gray, 2008	LoH
Poetically Man Dwells	1951 (Essay)	1971	Hofstadter, 1971	PMD
What is Called Thinking?	1954 (Lectures 1951-2)	1968	Glenn Gray 2004	WCT
Building, Dwelling, Thinking	1954 (Lecture 1951)	1971	Hofstadter, 2008	BDT
The Question Concerning Technology	1954 (Lecture 1953)	1977	Lovitt, 2008	QCT
The Basic Problems of Phenomenology	1954 (Lectures 1927)	1982	Hofstadter, 1982	BPP
The Thinker as Poet	1954 (Written 1947)	1971	Hofstadter, 1971	ToP
Breman and Freiburg Lectures,	1957 (Lectures 1949-57)	2012	Mitchell, 2012	BFL
Identity and Difference	1957 (Lecture)	1960	Stambaugh, 1969	ID
The Principle of Reason	1957 (Lectures 1955-6)	1991	Lilly, 1996	PoR

Language	1959/ Lecture 1950	1971	Hofstadter, 1971	L
Memorial Address	1959 (Address 1955)	1966	Anderson & Freund, 1969	MA
Discourse on Thinking	1959 (Written 1944-45)	1966	Anderson & Freund, 1969	DoT
The Way to Language	1959	1971	Hertz, 2008	WtL
The Origin of the Work of Art	1960 (Lectures 1936)	1971	Hofstadter, 2008	WoA
Parmenides	1963 (Lecture 1942-1943)	1992	Schuerer & Rojcewicz, 1992	P
The End of Philosophy and the Task of Thinking	1964 (Essay)	1973	Stambaugh, 2008	ToT
Der Spiegel Interview	1966 (Interview)	1976	Alter & Caputo, 1976	DSI
Art and Space	1969 (Essay)	1973	Seibert, 1973	AS
Basic Concepts	1981 (Lectures 1941)	1993	Aylesworth, 1998	BC
Seminar at Le Thor (also know as Four Seminars)	1986 (Lectures 1966/68/69/73)	2003	Mitchell & Raffoul, 2012	SLT
Zollikon Seminars	1987 (Seminars 1959-1969)	2001	Mayr & Askay, 2001	ZS
Contributions to Philosophy	1989 (Written 1936-38)	1999	Rojcewicz & Valleganue, 2012	CP
Basic Principles of Thinking: Freiburg lectures	1994 (Lectures 1957)	2012	Mitchell, 2012	PoT
Mindfulness	1997 (Written 1936-41)	2006	Emad & Kalary, 2006	M
The Event	2009 (Written 1936-44)	2013	Rojcewicz, 2013	E

Contextualising Heidegger

Heidegger's place in philosophy is explored below by examining categories his thinking is often placed under. Like many original thinkers, Heidegger is given various diverse labels yet he never fits entirely comfortably in any specific category. However, once the limitations are acknowledged these categories can contextualise his place in academic inquiry and provide a sketch of how to approach his work. The common categories include being a: Existentialist, Phenomenologist, Hermeneutist, Mystic, and Nazi, all of which give different indicators of how he is best approached as a thinker rather than a systematic philosopher.

The most common label Heidegger is categorised under is that of a philosopher, yet he is best understood as a thinker. In the twentieth century and the rise of Modernism the role of philosophy evolved past Socrates method of dialectic questioning, something Heidegger had an affinity with (On the Essence of Truth/EoT, 1943/2008: 136), towards logical systems of philosophical propositions and doctrines. ‘The End of Philosophy and the Task of Thinking’ (ToT, 1964/2008), indicated he is best approached as a thinker rather than through the modern image attached to an academic philosopher. This essay argues that modern philosophy, with its metaphysical bias, has completed itself by laying the theoretical foundation for empirical science (ToT: 432), so the important task is now of thinking; by which he means contemplating man’s relation to Being (ToT: 449). In so doing he seeks not to establish a philosophical system or even theory for deductive analysis but rather to provoke thought by raising the question of Being (BT: 8). This commitment to the process of remaining in the question is why “*as a thinker he stands as a giant in the twentieth century*” (Barret, 1990: 236) Therefore, this research engages with him as a thinker by applying his thoughts and thinking style (M: 41) to the phenomena of leadership.

In his lifetime Heidegger was commonly categorized as an Existentialist (Macquarrie: 1974, Kaufmann: 1988, Barrett: 1990). Existentialism is a mode of philosophising starting from the experience of a finite existing individual (Macquarrie: 1974). This is accurate as existentialists prioritise how concrete individuals makes sense of their finite existence within their unique historical conditions (Crowell: 2015). He also focuses on how the individual searches for authenticity by rejecting the social norms of mass societies (Macquarrie, 1973: 186). Particularly in Heidegger early work, his inquiry starts from the experience of the existing individual rather than swallowing mankind up into an abstract Hegelian style system. However, it’s important to clear distinction between Heidegger’s existentialism, as a process of philosophising, and the doctrines of the French cultural movement (Sartre, de Beauvoir, Camus) which, as a cultural movement, “*belongs to the past*” (Crowell: 2015). The Existential theme is important to the research as it shows Heidegger’s lifelong concern for how individuals respond to the historical situation they find themselves thrown into. Leadership is one way of responding to this experience, however it also helps construct the future others will be thrown into. Additionally, it reveals Heidegger as a philosopher concerned with life itself rather than just abstract philosophising and consequently putting agency, transcendence and desire for authenticity at the centre of his work.

Heidegger is also listed amongst the early phenomenologists (Gallagher: 2012, Smith: 2013, Kaufer & Chamero: 2015). This is justified as he interprets the question of Being through the structures of consciousness, as experienced through the first-person perspective, making the fundamental evidence and logic of his arguments phenomenological (BT: 26). However, he departs from Husserl, his early mentor and the father of phenomenology (Smith: 2013), in not attempting to provide ahistorical categorical descriptions, a feature of much modern phenomenology (Gallagher: 2012). Consequently, both place and leadership are situated phenomena. Therefore, this makes Heidegger a pioneer of interpretative, rather than descriptive, phenomenology, which is also why he can rightly be labelled a Hermeneutist.

Although his focus is not on texts, history or objects, the traditional themes of hermeneutics, he applies the hermeneutic process to the interpretation of human existence. He argues humans are essentially a hermeneutic, always interpreting themselves in every situation (BT: 12). Coining the technique of the hermeneutic circle he argues for interpreting beings through their relations with each other, rather than in and of themselves reductively. His hermeneutics is holistic and interconnected, based on relations rather than entities in and of themselves, so that neither place nor leadership can be studied in and of itself but via its relations. Therefore, any Heideggerian conceptualisation of leadership and place must be understood as emerging from how beings interconnect or gather together.

His later work moves away from attempting to ground Being in human consciousness, enabling him to be understood as a Mystic (Patterson, 2000: 187). Not in the sense of a religious hermit or an animist, but through the assertion that the rationalistic discourses concerning reality are ultimately grounded in metaphysical assumptions about Being, which itself is a groundless mystery (What is Metaphysics/WiM, 1929/2008: 96, EoT: 133). Heidegger argues, by posing the unanswerable question “*why is there something rather than nothing*” (WiM: 110), that all discourses concerning reality are faced with a groundless ground (Bravor: 2014). This turns the question of existence away from a set of definitive answers to a mystery that there are beings at all (WiM: 110). Mystery is not an unsolvable problem but the point at which representational thought, formal logic, and language reach their limits (WiM: 97). Yet Dasein grasps the mysteries of existence in its very Being, these types of truths are attuned to rather than mentally comprehended. Consequently, Heidegger’s poetic turn recognises mystery cannot be logically explained yet can be evoked with descriptive language

(PMD: 215). Therefore, place is not something that can be calculated and empirically measured like geographical space.

Finally, some attack his work due to his brief but ill thought through association with National Socialism (Habermas: 1989). While he associated with the party for a period before the outbreak of war, his surprisingly late public clarification of events (Der Spiegel Interview: 1966/DSI: 1-6) seems twenty years too late for many (Faye: 2005). However, many Jewish colleagues close to him recognise this a politically naïve mistake (Arendt: 1971) rather than any agreement with anti-Semitic ideology (Boss, ZS: X), reminding us that Being and Time is dedicated to his Jewish mentor Husserl (BT: V). Yet Nazism is still used as an *ad hominem* attack, Boss observed that those “*who were unable to do serious harm to the substance of Heidegger's thinking, tried to get at Heidegger the man with personal attacks*” (Boss, ZS: IX). If a connection to his actual work, rather than personal political choices, could be made to the ideology of fascism this may serve reason to dismiss his corpus. Yet given that the theme of individual authenticity (BT: 257) and the critical assessment of mass society (The Question Concerning Technology/QCT 1953/2008) are key pillars of his work, his association, rather ironically, demonstrates his own thesis that individuals tend to fall into the thinking of their historic situation (BT: 161). While the recent publication of his personal thoughts in the ‘Black Notebooks’ (2014) has understandably brought this debate to the fore-front again, the Nazi flirtation is not sufficient reason to disengage with his thinking, but reason to process it critically and avoid any personality cult (Sheen: 2015). Therefore, this label does play an important element in the research, as having his reputation tarnished, helps to explain why his work has not been as fully applied to the morally charged, and more Anglo-American centred, disciplines like leadership studies. While Heidegger cannot be simply categorised, the labels provide signposts for situating his place in twentieth century thought and help contextualise his thinking.

Exploring Heidegger's Key Works

Being and Time

Dasein is a Being that does not simply occur among other beings. Rather it is ontically distinguished by the fact that in its Being, this Being is concerned about its very Being. Thus it is constitutive of the Being of Dasein to have, in its very Being, a relation of being to this Being. And this in turn means that Dasein understands itself in its Being in some way and with some explicitness. It is proper to this Being that it be disclosed to itself with and through its Being.

- Heidegger, *Being and Time* (1927:12)

The publishing of 'Being and Time' marked an important point in history of western philosophy (Wheeler: 2015), becoming "required reading for philosophy students" (Atura, 2015: 1). It sets Heidegger upon his lifelong journey of raising the question of Being (BT: 8), specifically how Being enables existential meaning. Philosophical branch of ontology inquires what the Being, or essence, of something is. What holds something together to make it that thing, like justice or a hammer. Heidegger works questions what the Being of Being itself is, that is to say, trying to understand the Essence of essence is the essence of his work. Originally envisioned as a nine-part series, the version of Being and Time that posterity possesses only makes up the first two sections (Denker, 2013: 56). This is due to his later 'turn' toward more poetic style of philosophising and conceptualising the relationship between Dasein and Being as increasingly co-dependent (Patterson: 2000). Yet this work lays the bedding of his entire corpus with many of his key concepts first penned in this initial attempt to expound on the being of Being itself. These concepts include: The Ontological difference, which distinguishes the ontology of the universe from the world; Dasein, as the Being which is ontological, always concerned about the Being of its own Being; Ontological space, the worldly space in which Dasein operated as distinct from the geographical spaces; and Authenticity, which shows Dasein its able to choose itself. Therefore, it is through these concepts that he first seeks to establish the meaning of Being.

The concept of the 'Ontological difference' asserts a distinction between the ontology of the universe and the world. This lays the groundwork for the unique conceptualisation of Dasein, as simultaneously occupying both physical and ontological space. This later enables Heidegger to elucidate worldly dynamics as essentially spatial and then to see the world as a

place. Importantly this facilitates Heidegger to argue Dasein is not just a thing in the world but a Being-in-the-world. To understand the world's structures Heidegger's ontological taxonomy must be grasped, in which things are distinguished different modes of existing or ontological status. Offering an alternative to the reductionist ontology of realism, Heidegger structures his ontology into three categories which come together in Dasein's Being, allowing it to Be-in-a-world. These are: 1) inner-worldly beings, (BT: 63) 2) the Being of beings (BT: 66), and 3) worldly or existential Beings (BT: 112). Therefore, the ontological difference shows a taxonomy of ontological status's, laying the framework for later discussing the ontological status of leadership.

Firstly, Heidegger uses a hammer (BT: 69) as an example of an 'inner-worldly being': a thing that is 'in' the universe. It can be described objectively by its material properties, or brute facts, through directly examining the hammer. Already grasping how, when, and where to use a hammer, hides that a materialistic examination cannot actually explain the meaning of a hammer. Describing its ontic, or physical, features cannot explain how it is meaningfully embedded into a world of useful things. However, its materiality provides the ontological status of having objective presence. Therefore, an inner-worldly being is a physical thing in the universe that is potentially meaningful.

Secondly, the 'Being of the hammer', shows how the hammer is meaningful, so it's Being that lights it up as useful (BT: 66). This lighting up emerges from it contextualises relations within the totality of the systems of significance (BT: 88), specifically in relation to other entities like nails and wood. The system of signification is held together by a For-the-sake-of-which: the end goal that the tool's designed to serve (BT: 86), such as house making or self-defence. Importantly, if the context changes, which is grasped in a phenomenological seeing called world-disclosure (BT: 76), so does the Being of the hammer. If a threat is detected the change in context means the Being of a hammer can be changed from a building tool to a weapon For-the-sake-of self preservation. While the material properties of the hammer remain the same, its Being is contingent upon the dynamics of its world. Consequently, Being emerges through the contingent world-disclosure (BT: 77): the process through which things are un/concealed to Dasein as it attunes to its world. Therefore, Dasein's encounter of things in its world is not static but fluid and dynamic, based on how the context, or place, un/conceals the thing. However, in 'Being and Time' the ontic and the ontological seem disconnected as he never explores how these relate to each other, if at all.

While an inner-worldly being can be understood by examining it directly, its Being is determined by its relations. So place cannot be reduced to its material properties yet the physicality of inner-worldly things only offers up certain possibilities. One could not hit a nail with a piece of string. However, an entity guided by a For-the-sake-of-which (FTSOW) presupposes an existential-teleological meaning, this only arises through the third type of worldly or existential Beings: Dasein, which is the third type of being in Heidegger's ontological taxonomy. Heidegger argues that a hammer cannot 'exist' in the third sense of an existential Being (BT: 109), a hammer can never 'have' a world only be 'in' a world. Thus hammer and a human have different ontological status's and interact with their world differently.

Dasein exists existentially in the sense that it opens up a world for the hammer to appear meaningfully as a hammer, rather than just a material object. Which is why its 'Being' is also capitalised to highlight that it is a Being with a unique relationship with Being. To not recognize this distinction "*would be to confuse the universe with the world*" (Wrathall: 2010, 20) and ignore the question of "*what it is that makes beings intelligible as beings?*" (Wheeler, 2011: 21). Therefore, a world occurs through the coming together of these three types of being in the existential Being of Dasein. A hammer is only meaningfully encountered when the three categories of being come together in Dasein's worldly experience. Significantly, Dasein deals with things more based on their dynamic worldly ontological than their static ontic actuality. The hammer is un/concealed not only by studying its material properties but by Dasein attuning its place in its world through world-disclosure.

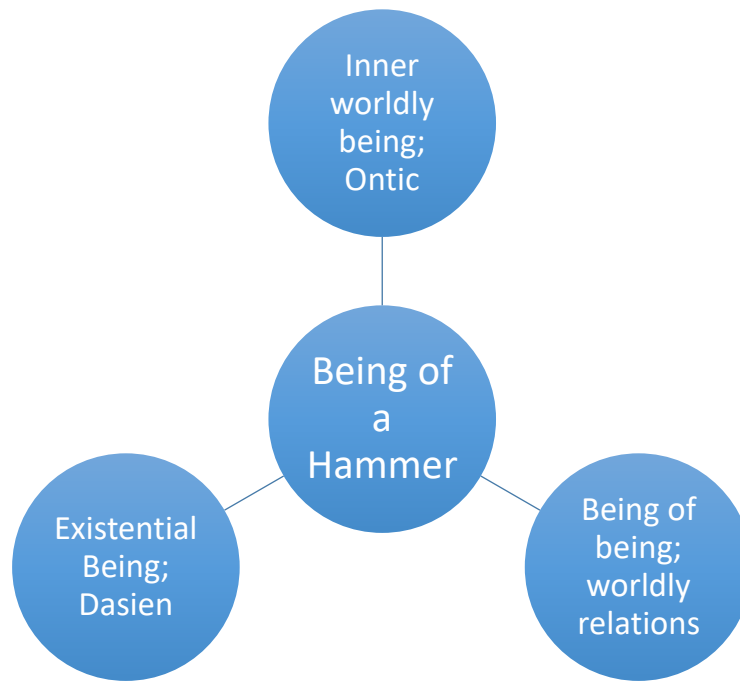


Figure 1: Heidegger Ontological Taxonomy (Source: Author)

A world is both enabled by Dasein and, as Dasein is always a Being-in-the-world (BT: 53), Dasein is enabled by a world. The world becomes present to a particular Dasein through the process of world-disclosure, meaning that “*phenomenological truth* [an un/concealed seeing] *is the dis-closedness of Being*” (BT: 38). Phenomenological truth emerges in the context of a particular ontological region (BT: 64), like a supermarket or car park. While Dasein is always in the world, as the totality of its regions, it is also in a specific ontological region which has a particular system of signification determined by its For-the-sake-of-which (BT: 86). The system of signification encountered in a region affects not only how inner-worldly beings appear to Dasein but also how Dasein encounters itself and consequently relates to itself. For example, a DIY store is an ontological region where a hammer would presence as a tool to be purchased with Dasein encountering itself as a customer. Conversely a hammer, encountered in one's shed, would presence as a tool to be used with Dasein encountering itself as an owner. Therefore, the particular world-disclosing determines how things presence and how Dasein encounters itself.

While regions are a minor part of ‘Being and Time’, worldly-regions appear to be Heidegger’s germinal conceptualization of place. This means the worldly-region in ‘Being and Time’ can be retrospectively interpreted as a specific place and one’s world as the sum of all one’s places. It is through the early concepts of world and world-region, which place begun to enter into his thinking. This is significant for the thesis on two levels. Firstly, the

organisation used in the ethnography can be conceptualised as a world-region or a specific place. Secondly, it can be preliminarily asserted that the specific space in which leadership occurs is a worldly-region or place.

As Dasein is the centre piece of 'Being and Time' it is the work that provides the clearest account of the essence of Dasein. As noted, Dasein is Heidegger's neologism for human-being, literally translated as 'to-be' (Sein) 'here and there' (Da). Highlighting its fundamentally spatial essence through the capacity to occupy both physical space and ontological space by being both here and there concurrently. The first sketch of Dasein appears via his attempt to understand Being through a phenomenological analysis of Dasein existential-ontological structures (BT: 15). While he later abandons this due to its anthropocentric tendency, many of the key concepts remain, including: Dasein; as a system of ontological relations, Care; as always being engaged in the world, Existential existence; that Dasein relates through its existential structure, and Projection of possibilities; that Dasein understands itself through projecting its possibilities. These concepts can now be explored.

The linchpin of these concepts is the assertion that Dasein is not only an ontic or physical being but primarily an ontological Being (BT: 12), meaning that it exists 'in' Being rather than just mentally comprehending beings. Dasein understands itself through its Being (BT: 15) and consequently interprets itself via its ontological relations (BT: 20). This is a subtle yet substantial shift from the dominant philosophies of Heidegger's period which sought to understand ultimate 'reality' or 'truth' as either an abstract idea (idealism) or objectively material, verifiable beyond subjective experience (empiricism). Heidegger provided a third way. He argued that "*the Being of this Being is always mine*" (BT: 42) so that the existential truth is grounded in an individual Beings ontological relations not the external universal. This is why he is often categorised with the existential philosophers and, in many ways, as a precursor to post-modern thinking (Patterson: 2000).

Possibly Heidegger's most significant contribution is his re-conceptualisation of the self as Dasein. In 'Being and Time', the self is not conceptualised as a subject trapped in a body or ego somewhere 'in' ones sub-conscious but rather as dispersed outward into its existential relations so that it is already always in the world (BT: 102). The self relates through its existential-ontological structures (BT: 112) which act as an apparatus for the way in which it stands out from its physical body into the world. The most fundamental structure of Dasein

is Care (BT: 184) which is not an emotional state but a structure through which Dasein is always ontologically and meaningfully engaged with its world. As a fundamental structure of Dasein, care means that Dasein is always trying to meaningfully orientate itself in a situation via its existential understanding. Dasein's comportment, how it stands and relates to the inner-worldly beings it encounters, must be understood in the context that "*in its Being, this Being is concerned about its very Being*" (BT: 12). Dasein is unique due to its fundamental ontological guilt (BT: 269) which means that it is always trying to justify its existence to itself. While other beings (stones, animals, ideas) are not concerned about what it means to 'be' that being, this is the overriding concern for Dasein, who is always in a concerned state of relating to itself. It is always in a mode of care.

Ontologically speaking, understanding is not primarily a cognitive capacity or intelligence, but being able to grasp the meaning of one's Being (BT: 85). It could be referred to as existential understanding. To understand or know something is not merely to be able to articulate or recite it but to relate to it (BT: 87) by taking it into one's Being (BT: 322). Dasein relates to its own Being through an ontological understanding of world-disclosure. While the inner-worldly beings may be epistemologically verified, because their ontology is fixed and objective, the worldly ontology of their Being is fluid and subjective. Thus Dasein is always in the process of ontological navigation as the world is disclosed to it. Therefore, the self as Dasein cannot be examined outside of its relations because the selfhood 'is' its existential relation. The fundamental structure of care means that Dasein is always navigating its relations.

World-disclosure reveals relations and the possibilities that those relations facilitate. Rather than orienting itself primarily via rational processes, understanding is shaped by how Dasein projects its possibilities into its world. Heidegger declares that Dasein is "*not defined by its objective present attributes found in outward appearance but rather possible ways for it to be*" (BT: 42) so that "*understanding, as projecting, is the type of being of Dasein, in which it 'is' its possibilities*" (BT: 151). Through projecting, Dasein experiences its possibilities as a type of actuality. When engaged one experiences their married self as a projected actuality, not primarily as an abstract idea or a social construct. All possibilities are only made possible by a world, so that Dasein encounters itself through its facticities, opposed to just its non-contingent ontic facts. Facticity is the way Dasein is disclosed to itself within a particular ontological region (BT: 56). While a brute fact can be objectively verified by examining the

object, facticities are determined by the fluid and subjective relations that it is embedded in. For example, the brute facts of a hammer include its weight but the facticities of the hammer encompass its ontological relations with other things and its purpose, such as nails and homebuilding. Based on the hammers brute facts one could say it weighs one kilo, but only based on its facticities one could state that it is 'too' heavy for this nail. Additionally, one could state that the hammer does not 'belong' under the sink but in the shed. Therefore, the projection of world-disclosure is primarily based upon facticities which determine something's correct use and its appropriate place.

Being-in-the-world signifies the holistic and interconnected way in which Dasein exists within the world (BT: 53). The hyphen underlines Heidegger's rejection of the subject object split, arguing it is a false dichotomy that does not reflect Dasein's embedded and embodied experience. This emphasises that to understand a particular mode of Being-in-the-world, such as leadership, one must understand the dynamics of the space in which Dasein relations exist. Therefore, if leadership is conceptualised as a particular mode of Being-in-the-world, the dynamics of leading are framed by the spatial structures of Being-in-the-world. Four essential dimensions of this spatiality are clarified next: Being-with, De-distancing, Mineness, and Time.

'Being-with' is an essential structure of Dasein enabling it to share a world with other's (BT: 113), facilitating the negotiation of shared space. Being-with is a fundamental structure because Dasein is always in a state of being-with, even if nobody is present the absence of the other is a negative state of being-with. The modes of being-with clearly affect the space, yet his work is limited by not exploring these modes (Dreyfus, 2013: 145), leaving being one potential mode of being-with. Therefore, a Heideggerian understanding of leadership occurs within the space of being-with which itself is framed by the spatial structures of Being-in-the-world. To 'de-distance' is Dasein's capacity to bring beings close to it by making the remoteness disappear without physical motion (BT: 103). While one can physically be-with a friend by geographical proximity one can also ontologically de-distance them by thinking of them, talking about them, or seeing a photo of them. De-distancing underlines the importance of language, thought, and signs in the existential analysis of Dasein's ontological space (BT: 76). Navigating and cultivating ontological space is heavily affected by the process of de-distancing. 'Mineness' indicates Dasein's unique capacity to entangle its Being with other beings through the structure of being 'mine' (BT: 41-43). Ontic mineness can operate in the

realm of legal ownership; i.e. my car, or physical unity; i.e. my hand. Ontological mineness is to entangle ones Being i.e. my city or my hopes. Therefore, mineness facilitates the possibility of being entangled into a world.

Time is the ontological structure that frames the sense making process of projecting of possibilities and world-disclosure. The fundamental thesis of Being and Time is that the meaning of Being is uncovered through temporality, Heidegger argues “*Being and time reciprocally determine each other*” (BT: 7). This means beings are always encountered through temporality and how one encounters beings is shaped by the structures of temporality. However, this temporality is not just ontic, or clock, time, understood as a series of ‘now’s, but the more primordial ontological time. While ontic time is only ever in the present now, ontological time unifies the past, present, and future in the Being of Dasein. Although Dasein is physically in the ontic time, ontologically it is always projecting from the past; where its understanding of the world is formed, through the present; how it is encountering its world, into the future; how it projects possibilities (BT: 320). These are not three discreet structures, rather it is the unified structure of temporal projecting that makes possible the unity of existence by fusing horizons of possibilities into a world-disclosure. This highlights how fundamental the process of projecting possibilities is to Dasein self-understanding: so that it always encounters beings by projecting future possibilities into them (BT: 321). A tree can be encountered via projecting its various possibilities of shade, fire fuel, or a table; which projection manifests depends upon how the world is disclosed to Dasein. Because of the projecting structures of temporality Dasein is always ahead of itself (BT: 322) which not only means it projects its possibilities into beings but it sees the end of all potential possibilities that is its own death (BT: 240). This Being-towards-death enables Dasein to live authentically but also un-conceals Dasein’s relations as finite and thus existential.

Authenticity underlines Dasein’s possibility of reflexive agency. Authenticity is a mode of being-in which Dasein constructs itself by owning its own possibilities. Authentically taking a stand on ones Being is opposite to ‘falling’ thoughtlessly into current socialised relations (BT: 262). First, this reveals to Dasein that its relations are finite and fluid thus potentially changeable. Secondly, it shows Dasein can make conscious decisions about what relations it takes into its Being (BT: 249). Therefore, Heidegger sketches a picture of humanity that is in its ‘everyday’ mode of being goes along with the crowd but also has the possibility of transcending social relations to claim itself. Rather than making the debate about human

agency and free will a zero sum dichotomy, he offers a third way in which some can possess weak agency (In-authenticity) and others strong (Authenticity). To understand the dynamics of authenticity and the possibility of strong agency, the concepts of thrownness, angst, and death must be unpacked.

As a Being with potentially strong agency Dasein is not entirely predictable, Heidegger uses the term ‘uncanny’ to describe this. Dasein does not choose the world it finds itself in but is thrown (BT: 133) into the relations that were already negotiated by ‘the They’ or ‘the Man’: everyone in general and no one in particular, the crowd or general public (BT: 123). In the mode of everydayness Dasein takes the relation that it is thrown into as *Prima facie* reality. However, due to its capacity to be-ahead-of-itself Dasein foresees its death as the inevitable and ever present possibility of the ending of all possible possibilities. This awareness causes Angst (BT: 282), the ontological experience of the ultimate teleological meaninglessness of one’s transitory existence. To experience angst is to be in the grip of nothingness by the awareness of the future absence of all relations. Angst un-conceals the structure of ontological guilt: the drive Dasein has to ground its Being in something meaningful to justify its Being to itself (BT: 269). Angst enables the call of conscience: the silent inner call from Dasein which calls into an authentic mode of being (BT: 262). That Dasein has a conscious enables the possibility for it to be an individual in mass society. This presents the possibility of the ‘decision’ where Dasein reflexively sees the evanescent nature of its social relations and claim itself authentically by determining its own ontological possibilities. The capacity to see through worldly relations and claim oneself is why Dasein’s ontological relations with its world are uncanny, not entirely predictable through causal relation, while the universes ontic relations are predictable and causal.

Therefore, ‘Being and Time’ (1927) contributes some key concepts to this research project. Firstly, his ontological taxonomy shows how the ontology of the universe and the ontology of the world are distinct, enabling the assertion that leadership is a phenomena of the world and so follows the process of worldly ontology. Dasein as a Being who is both here and there, meaning Dasein is a spatial dispersed Being-in-the-world, always navigating its ontological space via world-disclosure. Care, as Dasein most fundamental ontological state, shows Dasein is as intimately concerned about the Being of its Being, always in a mode of encountering itself through its world. Authenticity, as a possible strong agency, highlights Dasein ability to see through social norms and so transcend them, suggesting that social

relations are not simply constructed and imposed but negotiated. Angst, the mood of Dasein being gripped by awareness of its own death, shows Dasein to be uncanny in nature. This highlights the non-rational, self-aware, and unpredictable way that a world or place is navigated. Projection of possibilities, where Dasein is always in the state of projecting its possibilities into its world, suggesting leaders can effect these projections to shape Dasein's experience of its world. Therefore, while place is only mentioned in passing (BT: 102-104), these key concepts lay the foundations for understanding the centrality of place in the human experience and how that experience is structured.

What is Metaphysics?

Only on the ground of the original revelation of the nothing can human existence approach and penetrate beings. But since existence in its essence relates itself to beings ... Dasein means: Being held out into the nothing. Holding itself out into the nothing, Dasein is in each case already beyond beings as a whole. This being beyond beings we call 'transcendence'. If in the ground of its essence Dasein were not transcending, which now means, if it were not in advance holding itself out into nothing, then it could never be related to beings nor even itself. Without the original revelation of the nothing, no selfhood, and no freedom.

- Heidegger, *What Is Metaphysics* (1943: 103)

In his first major publication post 'Being and Time', Heidegger undermines the metaphysical assumptions of modernity by exploring the theme of nothingness, "*which bridges his early and later [work]*" (Krell, 2006: 91). This bridge unpacks the fundamental role moods and attunement play in how Dasein navigates space. The mystery of nothingness challenges sciences monopoly on reality and knowledge. Heidegger argues science cannot comprehend the most fundamental question which existence itself presupposes: "*why are there beings at all, and why not rather nothing*" (What is Metaphysics/WiM, 1943/2008: 110). He argues that the hegemony of formal logic "*disintegrates in the turbulence of a more original questioning*" (WiM: 104). Because the scientific method of encountering the nothing is to first name it as something, making it no longer nothing, the essence of nothingness is beyond sciences epistemology. Yet only "*because the nothing manifests can science make beings themselves objects of investigation*" (WiM: 109). He asserts that the heart of existence is not a logical philosophical system or raw materiality but a mystery which is attuned to. Consequently,

Dasein is not primordially a rational processing machine or an economic agent but a Being grappling with its own existence and the mystery of life itself.

For Heidegger a mystery is not an unsolved problem but the recognition that there are no ultimate unifying grounds for one discourse to explain all possible ways beings un-conceal. While celebrating logic's exact nature, he undermines the assumption that exactness is synonymous with rigour (WiM: 94). He argues science is only one of the ways of un/concealing beings but not the primal way Dasein navigates its existence, which is rather through Dasein's transcendent openness to Being (WiM: 103). Heidegger argues that metaphysical questioning "*puts the questioner into question*" (WiM: 109). Dasein's questioning of the nature of nothingness reveals itself as a transcendent Being: projecting beyond itself to be "*held out into the nothing*" (WiM: 103). While science cannot comprehend nothingness, Dasein grasps it through the mood of angst (WiM: 100): the awareness of the possibility of non-being (WiM: 100). The attuned awareness of the 'nothing' causes ontological guilt: Dasein's drive to ground its Being in something to avoid the threat of nothingness (BT: 269). This explains why Dasein entangles its Being into a world.

Dasein navigates its world via attuned moods. As the nothingness is encountered ontologically rather than deduced logically (WiM: 98), thinking about nothingness requires a different type of comprehension (WiM: 97). Moods are the more primal mode of relating to one's world because they "*always deal with beings in a unity of the whole*" (WiM: 99), rather than through deductive logic which tends to treat beings as discreet entities to be categorized. Because "*the nothing makes possible the openness of Being*" (WiM: 104), Dasein primarily relates to its world by attuning to moods (WiM: 100) over deductive logic. To see or know ontologically means for the relation of beings to be disclosed. This is grasped primarily through a holistic mood, opposed to abstract theoretical knowledge. Because things presence not in and of themselves but through their relations, understanding space is essentially understanding how things relate. Heidegger solidifies this point by asserting that "*existence in its essence relates itself to Beings*" (WiM: 103). Consequently, Dasein is primordially a Being which relates to itself by projecting itself beyond itself into beings as a whole through attuned mood. Therefore, Dasein's relation to place is essentially transcendent and it encounters place through ontological moods.

Moods are not primordially psychological or emotional states but the way in which Dasein encounters itself in a holistically disclosed world. Dasein comports to the world as it is disclosed via a mood. Therefore, moods affect how one orientates and navigates one's world. Applying this to leadership means rather than conceptualising leadership as a trait, skill, or function it can be understood as a mood based mode of Being-in-the-world. This goes further than recognising the contingent element in leadership by establishing that these contingencies are not primarily grasped through rational deduction but ontologically absorbed. Leadership also involves evoking moods in others by disclosing the world in a particular way to affect how others navigate their world. Yet, Heidegger never explores how one might evoke moods in others, something the ethnography enables the thesis to explore. Therefore, the nature of the nothing shows Heidegger beginning to explore the question of Being beyond the bounds of Dasein. Laying the foundations of attuned moods not in Dasein itself but in its relationship its disclosed world, as this is later understood as place, it can be asserted that place is attuned to via a particular mood.

On the Essence of Truth

The essence of truth is not the empty generality of an abstract universality but rather that which, self-concealing, is unique in the unremitting history of the disclosure of the meaning of what we call Being. The question of the essence of truth arises from the question of the truth of essence. In the former question essence is understood initially in the sense of whatness or material content, whereas truth is understood as a character of knowledge... Truth signifies a sheltering that clears, i.e., lets essentially unfold the accordance between knowledge and beings.

- Heidegger, On the Essence of Truth (1943: 137)

Sixteen years after the publication of 'Being and Time', Heidegger's explores the seminal issue of philosophy: truth (Glanzberg: 2014). This signifies the second phase of his journey, moving from time as the fundamental meaning Being, to raising the question of Being through the "question of the truth of Being" (SLT: 47). Heidegger seeks to undermine the traditional conceptualisation of truth as a proposition that correctly corresponds to objective reality, known as correspondence theory. He argues that propositional truth is a derivative mode of truth because it first requires the presencing of Being (Essence of Truth/EoT, 1943/2008: 122). Recognising the essence of truth as presence creates a fundamental "transformation of our relatedness to Being" (EoT: 138). Causing the structure of presencing to determine how the world is encountered, foreshadowing the centrality of presence in the experience of place.

Therefore, this work lays the foundation for arguing that place is the meaningful presencing of space.

Heidegger did not seek to establish a systematic theory of truth, but following Kant he sought the essence or '*inner possibility of truth*' (EoT: 123), enabling the possibility of theories of truth. Ontological truth, how things come to presence, should be considered more primordial than propositional truth because of the qualitative difference between propositions and actual objects (EoT: 122). While it seems obvious that the word 'round' is not itself round but linear, this easily overlooked point demonstrates that a proposition is only ever a limited signpost of an actuality (EoT: 117) never a genuine representation. If someone does not already have an ontological grasp of the essence of a coin, the proposition: "*there are two coins on the table*" (EoT: 119), can never make sense. Therefore, propositional truth is derivative of, and dependent upon, ontological truth: the un-concealing of beings in Being.

Heidegger argues that truth's essence is "*not a feature of correct propositions*" (EoT: 127) rather the "*disclosure of beings through which an openness essentially unfolds*" (EoT: 127). Grasping ontological truth comes from phenomenological seeings. An inner-worldly being must first appear in the openness of Dasein's Being before being deployed to develop a propositional argument. As things presence via their relation to each other, this transition makes truth primordially an ontological system of disclosed relations which is grasped by a phenomenological seeing. How the truth of beings presences to Dasein leads to a comportment: "*stands open to beings. Every open relatedness is comportment*" (EoT: 112). Hence Dasein navigates its world primarily through the ontological truth of what presences rather than the correspondence truth of theoretically correct propositions. Because people navigate their world via presencing, leaders can act as organisational guides by structuring how things come to presence.

While he may seem overly dismissive of the scientific method, his argument that ontological truth is more primordial to Dasein's world disclosure carries weight. Subsequently, this work contributes to the thesis in three ways. Firstly, the truth of a place is not a compute of its facts and physical features but rather how it presences. Secondly, it opens up the possibility that structuring how things presence can be a way of guiding others through ontological space. Lastly, the presencing of beings precedes the possibility of appropriating beings, laying the foundation of how spaces are appropriated.

The Origin of the Work of Art

In the work of art the truth of beings has set itself to work. 'To set' means here 'to bring to stand.' Some particular being, [Van Gogh's] pair of shoes, comes in the work to stand in the light of its Being. The Being of beings comes into the steadiness of its shining. The essence of art would then be this: the truth of Beings setting itself to work. ... The artwork opens up in its own way the Being of beings. This opening up i.e. this revealing i.e. the truth of beings, happens in the work. In the artwork, the truth of beings has set itself to work ... To be a work means to set up a world. Truth happens in Van Gogh's painting. This does not mean that something at hand is correctly portrayed, but rather that in revelation beings as a whole attain to un/concealment. Thus in the work it is truth, not merely something true, that is at work.

- Heidegger, *The Origin of the Work of Art* (1956: 162/165/180)

Heidegger uses Van Gogh's painting of peasant shoes and a Greek temple to show how art can "set up a world" (WoA: 170) to let "truth happen" (The Origin of the Work of Art/WoA, 1969/2008: 175). Originally delivered through three lectures in 1936, Heidegger reworked it into an essay a few times until its final 1956 version. This work departs from systematic philosophising to an increasingly poetic syntax, itself an attempt to let truth happen to the reader. Given his three stage journey, truth in this essay could later be understood as place (SLT: 47), meaning a 'Work' can bring a place into presence. This piece begins with Heidegger seeking to uncover the source of arts essence (WoA: 143). He points to the paradox that there is no art without an artist yet there is also no artist without art, thus "*we are compelled to follow the circle*" (WoA: 144), revealing how something's essence emerges from its inter-relations. A Work of art cannot be reduced to simply a physical thing because it artistically "*makes public something other than itself*" (WoA: 145) as it "*sets up and un-conceals a world*" (WoA: 170). Therefore, the essence of art is to bring a world into presence (WoA: 170).

Art brings a world to presence through a 'happening of truth'. Rather than just being an accurate depiction of some specific peasant shoes, Van Gogh's piece opens up the peasant's world to the viewer. This enables a happening of truth where the viewer can be "*transported into Being... to dwell in the overtness of beings*" (WoA: 170), experiencing the truth of a peasant. A happening of truth is an event that un/conceals worldly relations. He also uses a Greek temple as an example of a work: "*the temple, in its standing there, first gives to things their look and then to men their outlook on themselves*" (WoA: 167). By manifesting the holy,

in the strife between earth and heaven, the Work of a temple affects how Dasein comes into relation with itself by framing the self-encounter. Therefore, a Work brings to presence a world that can then be appropriated by Dasein, foreshadowing how a Work can cause a happening of place by giving a space meaning.

These relations are brought to presence by the process of strife. This concept deals explicitly with the relation between the ontic and ontological. As this was lacking in 'Being and Time', it signifies an important progression in his thinking. "*Strife opens up Being*" (WoA: 188) by showing that inner-worldly beings are not understood in themselves but in the strife between their ontic physicality and the ontological relations. Strife underscores the friction of these relations, sparking like flint. "*In strife each opponent carries the other beyond itself*" (WoA: 173) while at the same time "*strife ... is the intimacy with which opponents belong to each other*" (WoA: 188). "*In setting up a world*" (WoA: 175), "*truth happens as the primal strife between clearing and concealing ... the work is the instigation of the strife in which the un-concealment of beings as a whole, or truth, is won*" (WoA: 180). Because "*truth establishes itself as strife*" (WoA: 188) it is through strife that a Work is able to set up a world (WoA:170). For example, leadership emerges in the intimate tension of its opposite: followership. Without followership there is no leadership, so to define leadership is to implicitly define followership and vice versa Therefore, by setting up these relational tensions embedded in a world, a Work enables a happening of truth to presence. Strife is a fundamental process of presence, determining how Dasein navigates its world. It foreshadows the argument that place emerges from space through a process of strife or rifting.

Setting up strife requires 'Techne' knowledge. The happening of truth is not something that is primarily mentally comprehended but grasped in a mood, which he argues "*is more reasonable – that is, more intelligently perceptive because it is more open to Being*" (WoA: 151). But if Works are taken in by attuned moods, how are they created? Heidegger contends that for Greek thought the essence of knowing is 'Aletheia': the revealing of beings in Being. From knowing as an un/concealing he introduces the Greek concept of 'Techne': a creative mode of seeing how things fit together. Techne sees the possible way beings could fit together to bring forth something into un/concealing (WoA: 184). If leadership is understood as a guiding through place, it is an artistic craft which deploys Techne knowledge in Works to bring beings into presence. Techne knowledge allows the setting up of strife required to

produce a Work for a happening of truth. Therefore, *Techne* knowledge foreshadows spatial awareness as a capacity to see how things could possibly fit together to bring place to presence.

This long essay contributes to the thesis by introducing a Work as a setting up of a world of possibilities, through ontological strife which can be grasped by a mood. Works can help understanding how leaders help navigate through and even create places. To create a Work requires an attuned mode of knowing called *Techne*, which apprehends what is present in the fluid un/concealing of beings. By setting up a world, Works facilitate the possibility of a happening of truth, enabling a place to be appropriated. Most significantly, it foreshadows how a place comes into presence through the strife between the ontological and ontic in a ‘happening of place’.

Letter on Humanism

Thinking accomplishes the relation of Being to the essence of Man. It does not make or cause the relation. Thinking brings this relation to Being solely as something handed over to it from Being. Such offering consists in the fact that in thinking Being comes to language. Language is the house of Being. In its home man dwells. Those who think and those who create with words are the guardians of this home. Their guardianship accomplishes the manifestation of Being.

- Heidegger, *Letter on Humanism* (1947: 217)

This work further explores the human essence, showing how thinking and language bring things to into presence. Published in 1947, the fifty-page open letter was penned as a direct response to Sartre’s lecture ‘Existentialism is a Humanism’ (1945). Sartre borrowed terms from ‘Being and Time’ to proclaim man’s ‘existence precedes his essence’: contending humans have no essential essence but create themselves by acts of the will. However, Heidegger openly rejects Sartre interpretation as a fundamental misreading his work which plays metaphysical games (Letter on Humanism/LoH, 1947/2008: 232). It’s metaphysic’s frames the human essence as an animal rational (LoH: 225) because the lecture does “*not ask about the truth of Being itself. Nor does it therefore ask in what way the essence of man belongs to the truth of Being*” (LoH: 226). For Heidegger this diminishes human dignity. Instead Heidegger tries to transcend metaphysics by showing that ontological meaning cannot be reduced to mental processes which projects meaning onto a physical universe. Rather: “*Man is the Being whose Being as ek-sistence consists in his dwelling in the nearness of Being. Man is the neighbour of*

Being” (LoH: 245). This rebuttal contains some of Heidegger’s clearest articulation on thinking, language, and the essentially transcendent essence of all human experience.

Heidegger asserts a symbiotic union between Dasein and Being, proclaiming: “*the essence of man is essential for the truth of Being*” (LoH: 245). This shifts Heidegger’s thinking away from accessing Being solely through Dasein existential-ontological structures, which is almost certainly why ‘Being and Time’ was never finished (Denker: 2013). The shift conceptualises an interdependent, dynamic, and reciprocal relation between Dasein and Being, mediated via thinking and language. In this move Heidegger introduces the concept of ek-sistence, stating Dasein’s “*standing in the clearing of Being, I call the ek-sistence of man*” (LoH: 228). The clearing of Being is the ontological open space which enables the possibility of ontological relations. Dasein is ek-sistently entangled its Being but stands outside of its physical self into ontological space (LoH:230). Thus Dasein essence cannot be reduced to an organism or mental process but is always “*projecting [into] the ecstatic relation of the clearing of Being*” (LoH: 231). Because Dasein takes “*Being into care*” (LoH: 236) its ecstatic relations define it. This is an important step on the journey to place as it shows how Dasein stands outside of itself to entangle its Being into place, enabling the later argument that Dasein is in the sway of Being

The transcendent relations through which Dasein and Being are unified through a world or place are mediated primarily through thinking and language. He now offers a radical alternative to the humanist notion of thinking as a rational act executed by the will. Instead, “*said plainly thinking is the thinking of Being... [it] attends to these simple relationships*” (LoH: 220) and in so doing “*accomplishes the relation of Being to the essence of man*” (LoH: 217). Thinking absorbs and assess one’s transcendent relations to establishing ones standing in the world. In contradistinction to Sartre’s position, thinking “*does not make or cause the relation. Thinking brings this relation to Being solely as something handed over to it from Being*” (LoH: 217). Heidegger seeks to free his readers “*from the technical interpretation of thinking*” (LoH:219) which consist merely in the “*technical-theoretical exactness of concepts*” (LoH: 219). His more meditative conceptualisation of thinking requires attentively “*listening to Being*” (LoH: 220) through opening up to transcendent relations. Consequently, thinking can “*let itself be claimed by Being*” (LoH: 218). As opposed to the logical deductions of rationalistic thinking, ontological thinking is essentially an attuned openness which allows relations to presence for language to try “*to find the right word for them*” (LoH: 220). As a

thinking Being, Dasein does not simply project itself onto a place but receives its selfhood from its relation with place. Therefore, this lays the foundation for what the thesis calls spatial awareness: seeing how the relations un/conceal space into a meaningful place.

A ‘thoughtful’ leader will use thinking and language to guide others through space. As Dasein lives in Being like one would a home “*those who think and those who create with words are the guardian of this home*” (LoH: 217). The ontological dimension of language means that this “*guardianship accomplishes the manifestation of Being insofar as they bring the manifestation to language*” (LoH: 217). Language is not simply a system of signs but actually brings-forth beings into a particular presence, so it’s also a place-making phenomena. One of Heidegger’s most enduring phrases is his definition of language as “*house of Being in which man ek-sists by dwelling, in that he belongs to the truth of Being*” (LoH: 237). In this evocatively poetic definition he seeks the “*liberation of language from grammar into a more original essential framework reserved for thought and poetic creation*” (LoH: 218). He also provides a more technical definition of language as the “*the clearing-concealing advent of Being itself*” (LoH: 218), reinforcing how language brings Dasein into relation with Being. Language has the capacity to shape the experience of space, playing an essential role in how space presences as a place to be appropriated. Therefore, leaders can deploy thoughtful language to both create and guide through the space of an organisation as they offer up relations to be appropriated.

Therefore, this work shifts the focus from Dasein’s existential-ontological structures to how Dasein’s union with Being through thinking and language, shows how Dasein is intimately entangled in space through its relations. The ek-sistence dynamic of Dasein is outlined, showing how it projects beyond itself to pervade the space through ecstatic relations. While Heidegger’s understanding of thinking is further developed in works like ‘What is Called Thinking?’ (1954/2004), ‘The Principle of Reason’ (1957/1996), ‘Discourse on Thinking’ (1959/1969), this letter shows it emerging as a fundamental area of interest for him. Similarly, ‘Thinker as Poet’ (1954/1971), ‘Language’ (1959/1971) and ‘The Way to Language’ further unpack his understanding of language, the letter shows why he sees it as “*the house of Being*” (LoH: 217). In showing thinking and language as two ways in which these relations are formed Heidegger provides some vital tools for understanding how a place can meaningfully come into presence.

Poetically Man Dwells

Man, as man, has always measured himself with and against something heavenly. Man's dwelling depends in an upward-looking measure-taking of the dimension, in which the sky belongs as much as the earth. Measure-taking is no science. Measure-taking gauges the between, which brings the two, heaven and earth, to one another. This measure-taking has its own metric.

- Heidegger, Poetically Man Dwells (1952: 221)

In this shorter piece, Heidegger now fully emphasises the poetic nature of language which enables Dasein to measure its own Being. Continuing his journey to place, it highlights the essentially poetic way Dasein experiences place. He frames this by contending that “*Man acts as though he were the shaper and master of language, while in fact language remains the master of Man*” (Poetically Man Dwells/PMD, 1951/2008: 215). Because Dasein dwells through the structure of language, language structures how Dasein processes experiences. In the same way that thinking is a response to the call of Being, “*Man first speaks when, and only when, he responds to language by listening to its call*” (PMD: 216). Poetic language is a mode of language which transcends actual poems, it is a mode which “*speaks in images*” (PMD: 226).

While measuring the physical universe can be done through a standardised process, Heidegger questions how Dasein measures its place in the world, an impulse at the heart of Heidegger's conception of humanity. This, he asserts, can only be done via the poetic “*measure-taking... by which man first receives the measure for the breadth of his Being*” (PMD: 222). It is the “*poetic creation, which lets us dwell, as a kind of building*” (PMD: 215). By evoking images, the poetic un/conceals beings (PMD: 227), shaping how space presences into place. Measuring appears to be a development of ‘Being and Time's’ more utilitarian concept of care, where Dasein would take beings into its Being based upon their usefulness. Now Dasein also takes beings into care based upon how they reflect its Being back to it, providing a point to measure itself by it.

Poetic language enables space to presence as a meaningful place by orientating Dasein in the places “*own metric*” (PMD: 221). Because Dasein is always measuring itself (PMD: 221), the structure of place frames its self encounters. This highlights the possibility of feeling ontologically insecure about how one measures up. Therefore, not only can poetic language be used to guide others through ontological space, but by cultivating places image, leaders can determine how Dasein measures, encounters, and comports itself.

Building Dwelling Thinking

Spaces open up by the fact that they are let into the dwelling of man. To say that mortals are is to say that in dwelling they persist through spaces by virtue of their stay amount things and locals. Man's relation to locales, and through locales to space, inheres in his dwelling. The relationship between man and space is not other than dwelling, thought essentially.

- Heidegger, Building Dwelling Thinking (1954: 359)

In this lecture series turned essay, Heidegger uses thinking and dwelling to introduce a new theme building. By questioning the essence of building, Heidegger further explores the relationship between the ontic and the ontological, entering into his third stage: place. While he only talks about space, and not yet place, his explanation of the way the physical form of locals inform how space is encountered is an important step along the way to thinking place.

Heidegger frames the essay by asking two questions: “1. *What is it to dwell?* 2. *How does building belong to dwelling?*” (Building Dwelling Thinking/BDT, 1954/2008: 347). He then problematizes dwelling arguing it is neither simply living in a house or “*an activity that man performs alongside many other activities*” (BDT: 349). He gives the example that a “*truck driver is at home on the highway, but he does not have his lodging there*” (BDT: 349), to dwell is more than having a lodging. Heidegger contends that dwelling is Dasein's fundamental mode of being, asserting that “*to be human means to dwell*” (BDT: 349). Dwelling appears to be a further evolution of the earlier concept of care (BT: 184), while care dealt with entities based upon their usefulness, dwelling “*means to be at peace*” (BDT: 351). Peace itself appears to be a development of being an authentic individual (BT: 257) and opposite to the insecurity of being unable to measure up. The essence of dwelling is to encounter oneself in space as ‘in place’ not ‘out of place’, signifying Heidegger's new interest in modes of being-in-space. The fundamental drive to belong means “*we do not dwell because we have built, but we build and have built because we dwell that is, because we are dwellers*” (BDT: 350). Therefore, this work puts the impulse to dwell at the heart of Heidegger's writing. Because dwelling requires a place, place-making also becomes fundamental to human experience.

After emphasising the drive to dwell, Heidegger moves to his second question: the relation of building to dwelling. To unpack the essence of building, he introduces a formative concept: locals. A bridge is used as an example of a local (BDT: 355) because it gathers the surrounding

space in a particular way to meaningfully “localise space” (BDT: 356). It is not the abstract concept of a bridge that gathers but its ontic physicality. The form of its physicality determines the way that it gathers. Physical form offers up possibilities and limitations, so that “*the spaces through which we go daily are provided for by locales*” (BDT: 358). It is locals that give us a clue in “*thinking of the relation of man and space*” (BDT: 358), because “*spaces receive their essential being from locales and not from ‘space’*” (BDT: 356). Locals turn ‘space’ from a homogeneous expanse into a heterogeneously orientated ‘space’. Dasein first relates to “*locales, and through locales to space*” (BDT: 359). Therefore, locals enable dwelling by orienting spaces that open up a spatial flow to let Dasein move and dwell. The concept becomes critical to the thesis’ inquiry into how leaders facilitate the emergence of place by showing how physical structures structure space and orientate Dasein within it. Therefore, dwelling requires building, which requires thoughtful place-making.

The Question Concerning Technology

En-framing means the gathering together of the setting-upon that sets upon man, i.e. challenges him forth, to reveal the actual, in the mode of ordering, as standing-reserve. En-framing means the way of revealing that holds sway in the essence of modern technology and that is itself nothing technological... In truth, however, precisely nowhere does man today any longer encounter himself, i.e., his essence. Man stands so decisively in attendance on the challenging-forth of Enframing that he ... can never encounter only himself.

- Heidegger, The Question Concerning Technology (1954: 3)

This work witnesses Heidegger practically applying his conceptual apparatus to the epoch into which he finds himself thrown: the technological age. The twenty-page essay gathers around the question – what is the essence of technology? Concluding it is a specific mode of revealing, with a gathering logic that alienates Dasein from his own Being. This type of revealing, named En-framing, is the opposite to a gathering which allows Dasein to dwell in peace. This piece shows that Heidegger’s ontology can be applied to social situations and that the theme of homelessness becomes more central to his thinking. Consequently, his work should be of interest to CLS scholars. Its most significant contribution is in showing how a place is encountered by the way it is gathered together through a particular logic or ideal order.

In the first section of the essay, Heidegger meanders through various potential answers to his question about the essence of technology, each of which he finds inadequate. He eventually asserts that “*the essence of technology is by no means anything technological*” (Question Concerning Technology/QCT, 1954/2008: 308). He then unpacks how the purpose for which something is brought forth defines its essence (QCT: 309). In the way that a chair’s original essence can be defined by its being brought forth for the purpose of sitting. This he calls the instrumentalist or anthropological method for establishing essence (QCT: 309). While he acknowledges this as “*correct*” (QCT: 310), he makes the case that to settle for the merely correct answer is to be in danger of never grasping how technology speaks to the very essence of humanity (QCT: 310). Heidegger then claims that the truth of technology’s essence is in how it un/conceals beings. This builds on the second leg of his journey where he established that truth is primarily an un/concealing of presence before a correct proposition. The essence of technology “*is therefore no mere means, technology is a way of revealing*” (QCT: 312), and a “*revealing [which] holds complete sway over Man*” (QCT: 319). Because Dasein is a dwelling Being, it is always responding to how things presence through the revealing’s which gathers beings together. Hence how technology frames world disclosure. Consequently, Dasein shifts its comportment as revealing shifts the presence of beings, enabling Heidegger to claim the un/concealing “*holds complete sway over Man*” (QCT: 319).

The mode of revealing which is the essence of technology Heidegger names En-framing or Gestell. In sync with Heidegger’s method, the word is precisely chosen with its etymological roots and potential multiple meanings in mind. Justifying the choice of word, he explains that “*according to ordinary usage, the word Gestell [En-frame] means some kind of apparatus, e.g., a bookrack*” (QCT: 318). This gives it the sense of a framework enabling other things to gather around it. Additionally, he highlights that “*Gestell is also the name for a skeleton*” (QCT: 318). This vivid image emphasizes how a revealing gathers things together by giving structure yet itself is not apparent to the naked eye. Like bone hidden by the flesh it structures, a revealing is an unseen organizing which brings-forth what and how Dasein sees through a particular logic. A logic has an ideal order for gathering things together, giving them their place. In the logic of the alphabet, B comes before C but after A, so that it is the ideal order that gives B its place in the alphabet. Therefore, within a specific place everything has a place which is determined by the dominant ideal ordering.

Having established that every mode of revealing has a logic, or ideal order, Heidegger turns next to examine what the gathering logic of technology is. He asserts that “*the revealing that rules throughout modern technology has the character of a setting-upon, in the sense of a challenging-forth*” (QCT: 314), making it an aggressive and demanding type of revealing that always seeks more. In so doing “*the real is revealed as standing-reserve*” (QCT: 316), always ready to be used upon demand. Unlike other modes of revealing, which encounter the earth as beautiful, homely, or full of wonder, En-framing challenges the earth to provide endless resources that can be reserved for consumption the instant they are called upon, this is the essence of standing reserve. Drawing upon “*modern science’s way of representing ...nature as a calculable coherence of forces*” (QCT: 317), En-framing “*demands that nature be orderable*” (QCT: 318) “*driving [it] on to the maximum yield at the minimum expense*” (QCT: 313), framing nature as a resource to be utilized. Within the gathering logic of En-framing “*a tract of land is challenged into the putting out of coal and ore. The earth now reveals itself as a coal mining district, the soil as a mineral deposit*” (QCT: 314). En-framing’s gathering logic creates a system of signification based upon raw utility maximisation. As En-framing increasingly holds sway over Dasein, it brings forth beings into presence to be encountered based upon their utility.

While this has ecological implication, Heidegger’s greater concern is that people encounter themselves through the En-framing of “*human resources*” (QCT: 315, as just another cog in the organisational machine. This shows that mankind is not actually the master of technology but is swallowed up in its gathering logic (QCT: 321). In this way En-framing “*banishes man into that kind of revealing which is an ordering*” (QCT: 321) so mankind “*can never encounter only himself*” (QCT: 321) but measures his Being through the gathering logic of utility and resource maximization. While the revealing logic of modern technology alienates mankind from its own Being, the poetic type of revealing is a more accepting, creative, and peaceful way of gathering beings together.

The essay is held together by four claims. Firstly, the essence of technology is not necessarily anything technological rather it is a mode of revealing. Secondly, revealing’s un/concealed beings according to its gathering logic. This ideal ordering affects the way beings are encountered and interacted with, determining how Dasein navigates its world. Thirdly, technologies specific type or revealing is named En-framing. This is an aggressive type of revealing which sets-upon the earth in a challenging-forth, ordering it in the logic of utility

maximization. Lastly, the gathering logic of En-framing alienates mankind from its own Being by un/concealing humanity as just another tool to be used in the name of technological progress.

The essay offers three valuable contributions to his corpus and this thesis. Firstly, Heidegger deploys his own philosophical apparatus sociologically, something which he previously avoided. While Heidegger applied it on a social-macro level, this thesis develops his work by applying it to an organizational-micro level. Thus this work provides a valuable precedent for an application of Heidegger's thinking to real world events. Secondly, we see that alienation emerges again as a central theme of his later works and, by default, its opposite: dwelling. This underlines the centrality that place has in his thinking and in his conception of the human experience. Mankind is not cast as the all powerful creator of revealing's but is rather in danger of getting engulfed by them. Lastly, it introduces the concept of a revealing that has a gathering logic. Enabling the assertion that a place is held together by its dominating ideal orders, which in turn gives things their place. For example, one could argue that an En-framing logic that defines Paris is romance, Jerusalem is religion, and London is finance. So one might seek a job in London, go to Paris for a romantic weekend, but travel to Jerusalem on a pilgrimage. While this is a simplification, it demonstrates that each city can be encountered through their ideal orders, effecting how one comports to each city. Consequently, it signifies a shift in his thinking towards space and place.

However, Heidegger does not connect this with his other concepts such as a happening of truth, locals, and Works. It remains unclear if these are types of revealing's or if revealing's are a happening of truth. Yet what is clear is that how beings are un/concealed to create place becomes an increasingly important element of his thinking and that un/concealing can have a gathering logic. Because the revealing's logic gathers the beings of a place together, it can be established that a place's space is affected by the gathering logics of its dominant revealing's. How spaces gather determines how it is revealed as a meaningful place and how it is engaged with. This provokes the question: how do leaders set up a revealing to gather beings together through a particular ontological logic? Therefore, the essays most significant contribution is showing that to understand a particular place one must locate the dominant revealing's and uncover their gathering logics.

Art and Space

Let us try to listen to language. Whereof does it speak in the word "space"? Clearing-away is uttered therein. This means: to clear out, to free from wilderness. Clearing-away brings forth the free, the openness for man's settling and dwelling. ... clearing-away is the release of places toward which the fate of dwelling man turns in the preserve of the home or in the brokenness of homelessness or in complete indifference to the two. ... clearing-away brings forth locality preparing for dwelling. Clearing-away is release of places.

- Heidegger, Art and Space, (1969: 5)

In this short but intellectually mature essay, Heidegger uses sculptures 'artistic space' to challenge traditional notions of space as a mere container for objects, which he terms the "*physically-technologically projected space*" (Art and Space/AS, 1969/1973: 3). While not denying this as a mode of space, he shows how it must 'rift' with ontological space to emerge as 'place' (AS: 5). Written in 1969, his last essay, it represents his most developed thinking regarding place. Although its English publication appeared in 1973 in the obscure academic journal 'The Continental Review' (1973), it has not been included in any anthologies and consequently been largely ignored. Therefore, this essays shows Heidegger's directly dealing with, and climaxing his thought on, space and place.

Space has been side-lined by modern philosophy. Heidegger begins by showing that the relation between space and place has perplexed the greatest minds from Aristotle to present day (AS: 2). From here he shows how the conceptualisation of space as just a container is the particular metaphysical assumption of the current western metaphysics (AS: 2), concluding that "*the question, what space as space would be, is not even asked, much less answered.*" He points out that "*space is not perceptible with the senses*" (AS: 3) nor are all spaces experienced equally. Thus the Newtonian concept of space, as measurable and orderable, is a derived abstraction from a more primal experience of space. Because space is so close, it is taken for granted in the general forgetfulness of Being.

Through the concept of absence in sculpture, he underlines art as "*the bringing-into-the-work of truth, and truth is the un/concealment of Being*" (AS: 4), linking the previous stages of his journey to his final one. The sculpture speaks not just through what is physically present but also through absence. Just as sculpture creates through absence by chiselling away rock, so Being is un/concealed through the creation of space. Space un/conceals the dynamic

relationship between presence and absence, so spatial dynamics un/conceals truth to Dasein. Space achieves this through a ‘clearing-away,’ which he says is the etymological root of space (AS: 5). Clearing-away “*means: to clear out, to free ... clearing-away is the release of places ... for man to dwell*” (AS: 5). Space releases the possibility of place through a gathering which has a two-fold nature “*granting and arranging*” (AS: 6). How space clears effects how place presences. Granting is the dynamic of space which “*grants the appearance of things to present*” (AS: 6) and to arrange is a “*making-room, preparing for things the possibility to belong to their relevant place and, out of this, to each other*” (AS: 6). Through granting presence and arranging relations, space facilitates the possibility of a gathering together of beings into a meaningful whole (AS: 6). A space with a meaningfully arranged presence is a place. The process of gathering creates an ontological merging into a meaningful place, as distinct from space as a mere container for things to presence in via brute facts. Therefore, because place “*opens a region in which it gathers the things in their belonging together*” (AS: 6), place emerges from a meaningfully arranged space.

Dasein dwells in place not geometric space. Failing to grasp this is to treat Dasein as an inner-world being, another thing in a universe of material objects. By gathering beings together in belonging, place enables Dasein is to dwell, as opposed to merely occupying a physical space through the volume of the body. Heidegger again uses the example that a trucker is at home in on the road to show that ‘looking for a place to call home’ does not mean seeking a physical vacuum for the body to occupy but somewhere to dwell meaningfully. Thus dwelling is opposed to existing in a state of “*homelessness*” (AS: 8): occupying only an ontic space without meaningfully existing within the gathering of beings. While Dasein ontically exists in the physically-technologically projected space, only through the ontological process of gathering can Dasein dwell in a place. Because Dasein stands between the rift of ontic space and ontological space, it is the here/there being who uniquely occupies place. Significantly, to exist existentially Dasein requires place as much as ontic space is required for a body.

Therefore, this generally overlooked essay demonstrates why Heidegger considers place to be the climax of his thinking. It shows that the way things gather together affects how Dasein exists and can provide the possibility of dwelling or homelessness, being in or out of place. Thus when Dasein does not grasp how things belong together it is spatially disorientated and struggles to dwell in that place. This not only shows that it is in place that Dasein dwells but, through granting and arranging (AS: 6), leaders can act as organisational guides who

presence how beings gather together in belonging to each other. In this way leaders are able to allow a meaningfully arranged place to emerge out of space.

While not fully reviewed here it is worth mentioning three large and hard to digest works that have only recently been published, 'Contributions to Philosophy', 'Mindfulness', and 'The Event'. These formative but convoluted texts were written like personal note books rather than publishable essays. They chart his transition from grounding Being in Dasein to focusing on how Dasein comes into relation with Being through historical place. Heidegger requested that they be published after his death, Polt speculates that this is because he wanted his more readily accessible works to be introductions to the deeper but meandering thinking found in these texts (1999: 140). These newly published materials represent a peek behind the scenes of his thinking, for example in 'Building Dwelling Thinking' he poetically expounds on the fourfold of man and divinity, earth and sky, but in 'Contributions to Philosophy' discusses the fourfold of time-space. One significant contribution these make is through the concept of 'appropriation': were Dasein takes relations into its Being. This appears to be another evolution of care, showing that Dasein entangles its Being through the relations it appropriates. By introducing themes, discussed more the next chapter, like appropriation, mindfulness, and time-space, they show that place was the linchpin of his thinking process (Malpas: 2008).

Concluding the Review

Unpacking his key works in historical order revealed the three overlapping stages on his journey to place, contextualised key concepts and themes to develop a definition and framework for place, and signposted what a Heideggerian understanding of leadership could look like. Early works like 'Being and Time' as well as 'What is Metaphysics' show Heidegger begins his journey with *"the question of the meaning of Being"*(SLT: 47), sought through Dasein's sense making existential-ontological structures working under the horizon of temporality. This stage elucidated his ontological taxonomy, establishing Dasein as essentially spatial, and highlighted attuned moods as the navigators of experience. His second stage which posed *"question of the truth of Being"*(SLT: 47) is seen in works like 'On the Essence of Truth', 'Letter on Humanism', and 'Poetically Man Dwells'. To avoid the anthropocentric tendencies of his first stage, truth is grounded in presence not Dasein, so that the truth of Being emerges into presence through Dasein's and Being's symbiotic relationship. Dasein is increasingly placed in a world of shifting presence. This stage evolves the utilitarian concept of care into

the poetic state of dwelling and shows how presence emerges through strife, a process which is mediated through thinking, language, and artistic Works.

However, realising his thinking is still trying to stand outside of time to access a kind of eternal Being, he climaxes his “*three steps along the way of thinking*” (SLT: 47) to address “*the question concerning the place or location of Being*”(SLT: 47). These stages not only show place to be the end of his journey, but with works like ‘Building Dwelling Thinking’, ‘The Question Concerning Technology’, and ‘Art and Space’ he establishes that to be human is to dwell, that homelessness is central threat of modernity, and that space can be structured by locals and En-framed with a particular logic. Joining him on this journey not only undermines the conventional wisdom of a two part ‘early and latter Heidegger’ (Dreyfus & Wrathall: 2007), but allows us to now take the next step of the journey by defining place and operationalising it into a framework for analysing organisational space.

Therefore, this review also provides four signpost toward a Heideggerian understanding of leadership. Firstly, the essence of leadership should be understood through the ontology of the world not of the universe. Secondly, the phenomenon of leadership occurs as a mode of being-with, framed by spatial structures of Being-in-the-world. Thirdly, accessing leadership’s essential essence can be achieved by entering the hermeneutic circle through the etymology of language. Finally, leadership can be understood as a mode of being-with that guides others through place. This requires a type of attuned understanding which the thesis calls spatial awareness. Consequently, it provides the language to discuss how leaders can guide others and become place-makers who enable authentic dwelling. This frames the ethnography by enabling the practical question; how do leaders actually guide others through place and become place-makers. Therefore, this chapter laid the foundations for premise two: ‘*an innovative and robust account of the nature of place is at the centre of Heidegger’s ontological project*’ and helps fulfil the second stated contribution by adding ‘*to the sparse but growing Heideggerian impact on leadership studies.*’ Lastly, it allows the next section to ‘*Provide a Heideggerian based perspective of leadership*’.

A Heideggerian Understanding of Leadership

Previous chapters highlighted that while a definition of leadership is disputed (Grint: 2005), leadership theories make implicit spatial assumptions about leadership. Because clarifying these assumptions enables a better understanding of leadership, the fourth research objective

to ‘*Provide a Heideggerian understanding of leadership*’ is addressed explicitly here. This section draws on the terms developed within the previous chapters to put forward an understanding of leadership as guiding and place-making which requires spatial awareness. This is done Heidegger’s ontological taxonomy to assert leadership’s ontological status as a mode of being-in-the-world and uses his approach of the hermeneutic circle to define leadership as guiding. Consequently, it sets up the research question: how do leaders guide others through place and become place-makers who let other dwell authentically. This was done using the Heideggerian framework that was developed in the next chapter.

The Ontological Status of Leadership

A Heideggerian understanding of leadership requires conceptualising its ontological status as a mode of Being-in-the-world. Dasein is understood as a Being entangled in its world rather than detached in a subject-object relation. A mode of being is a specific entanglement with a space. Heidegger highlights some of these modes as anxiety, authenticity, and thankfulness. When these modes are attuned into they evoke specific moods, causing the world to disclose in particular ways. Thus, a mode of being affects how specific spaces presence. Because these modes are attuned into via a place, the entangled interaction they cause is contingent upon spatial structure. Modes are time as well as space bound, both affecting and being affected by how the potential spatial futures are projected into. Therefore, effective leadership is radically contingent upon the dynamics of the specific place it is interacting with. It is not a phenomenon that can be detached from place but rather emergences out of the dynamics of place. This underlines the importance of the next chapter which explores how place emerges.

Having established a Heideggerian understanding of the ontological status of leadership as a mode of Being-in-the-world, the thesis can now critically assess some of the ontological assumptions in other approaches. Other ontological statuses attributed to leadership often marginalise the role of place thus minimising the power dynamics in place, how identity is place based, how performativity brings space into place, and how placelessness can cause alienation. They appear to build on the modernist assumption of the self as “*interior, stable, whole and in control*” (Hofman, 2016: 12). These include seeing leadership as a personal property or attribute, a skill or function, an idea or social construct, and a power or organisational position. The logic of Heidegger’s ontological difference means that leadership should not be given the ontological status of an ontic ‘property’ like an inner-worldly being. However, leadership is often assigned the status of a ‘trait’ or ‘attribute’, normally as a property

that a person, group, or organisation possesses. But Heidegger asserts that “*Dasein is not defined by objectively present attributes found in outward appearance but rather possible ways for it to be*” (BT:42). Giving leadership the ontological status of an attribute locates it as a property of an interior selfhood detached from place. Leadership becomes an inward possession rather than place-attuned, exaggerating the degree it can be generalised into diverse contexts and thus marginalising place.

Leadership has also been assigned the ontological status of a ‘skill’, ‘competency’, or ‘function’, that is as a type of act or behaviour. Leadership becomes performing certain functions or possessing skills or competencies to control an external world. Conceptualising leadership as a possession of a stable self exerting its will to control an external world, is built upon a Cartesian subject-object split which Heidegger’s rejects favouring an entangled Dasein. This forms the basis of his critique of modernisms technical exactness with all “*the current talk about human resources*” (QCT: 8), causing a state where “*everything functions and the functioning drives us further and further to more functioning, and technology tears people away and uproots them from the earth more and more*” (DSI: 10). Therefore, conceptualising leadership as a subject’s act upon a world of objects overstates the power and independence of the subject, ignoring how it is thrown into a world not entirely in its control.

Leadership has also been given the ontological status of a manifestation of an idea; either of an abstract ideal like transformational leadership, one with ethical connotations like servant leadership, or even a socially constructed myth. The ontological statues of ideas are rooted in Plato’s theory of ideal forms: “*according to Plato, the idea constitutes the Being of beings*” (WCT: 222). This assumes an ideal form exists beyond any materialisation, consequently “*an idea is called correct when it conforms to its object, such correctness in the forming of an idea has long since been equated with truth*” (WCT: 38). Someone is a true leader when corresponding to the ideal of leadership. Theorising leadership becomes a “*systematic and system building way of forming [correct] ideas*” (WCT:213) about leadership and leadership development “*the realization of something that is as it appears in its Idea*” (LoH:230). Whether the idea is formed through reason, research, or a social process, it exists first in the realm of ideas before entering into the actual world. However, this process de-world leadership by idealising its essence as steady and eternal rather than an embedded and embodied process, emerging from the place in which its possibilities are structured. While ideas have a role in un/concealing presence, giving leadership the ontological statues of an

ideal to be manifested diminishes how the embodied spatial experience of leading and being lead requires continual adaption.

Lastly, leadership has been assigned to particular positions of power and influence. However, assigning the ontological status of leadership to a position turns it into whatever those in power do. Leadership becomes whatever leaders who are successful with power do, blurring leadership with the exercising of power. Distinguishing between a boss and leadership is necessary for both a critique of those in positions of power and the development of effective leadership. The struggle to define leadership as a phenomena distinct from what socially assigned as leaders do, is similar to Heidegger's struggle to define the origin of the work of art without it being merely what artists do. He escaped this hermeneutic circle etymologically. Therefore, conceptualising leadership as a mode of Being-in-the-world means effective leadership is not defined by an internal property, an abstract ideal, or a position but interacting with the spatial structures of place. Rather than being something imposed upon place it emerges out of place, highlighting the benefit of being able to read spatial dynamics.

The Hermeneutic Circle

Using Heidegger's hermeneutic circle, the essence of leadership can be understood as guiding and organisations as place-regions. A phenomenological reduction of guiding highlights three essential aspects: guides need to 1) be aware of the places current terrain, 2) have a future place in mind, and 3) facilitate another's journey to reach a future place. While a guide has been used as a metaphor for leadership (Alvesson: 2010), the etymology suggests it could be taken as the essential essence which holds the phenomenon together. For Heidegger definitions are a "*namings*" (The Way to Language/WtL 1959/2008: 409, WCT: 120) which allows a "*relation to show itself*" (WtL: 417). He often used the etymological roots of German, English, and Greek words (WCT:8) to enter the hermeneutic circle of something's essence. Because language is the "*house of Being*" (LoH: 217), words are not just signs for pointing but actually shape how things un/conceals into presence by showing their relations (WtL: 417).

Harper (2017) shows 'lead' originated from the old English word *lædan* meaning "to guide, carry, sprout, bring forth, or pass", a causative of *liðan* meaning "to travel" which is rooted in the Old High German *ga-lidan*, "to travel or go forth." In tracing the origins of the English word lead, Grace found the first written English entry was in 825 AD meaning: "*to cause to go along with oneself, to bring or take to a place*" (2003: 3). Additionally, while there

is not an exact Greek equivalent for leaders, the word *hégemón* (Strong, 2017: 2232) is either translated a leader of a place, such as a regional governor, or as a guide, with an emphasis on the notion of bringing or going (Strong, 2017: 71). Therefore, the etymology of 'lead' captures guide based themes of travel, journey, and forward motion toward a place, as well as carrying and bringing others along with you. But also of bringing forth and sprouting, giving a sense that the guide also creates the terrain by taking travellers through it. Leadership is the process of guiding and leaders those engaged with the mode of guiding others.

Harper's (2017) etymology also shows that organisation is an act which constructs or establishes. Rooted in 'organum', the Latin for organ, it indicates structuring related parts into a working system. An organisation can be understood as a place-region with various spaces which an organisational leader can both structure and guide through. While an organisation can be correctly conceptualised as a legal entity or a set of assets this is not how it is normally experienced, unless you are a solicitor or accountant. From a Heideggerian perspective it is best conceptualised as a place-region with a unique terrain that rifts from space into place as it is appropriated. The ethnography reinforced that an organisation has a variety of distinct spaces within it that gather together in different ways and have often distinctive in-order-to's. Therefore, an organisational leader is one who guides through structuring parts into a system. Spatial awareness requires not only knowing the terrain of an organisation but the creative capacity to imagine its ideal future spaces and the ability to take people on the journey of appropriating those spaces.

In contradistinction to this, manage, a word closely related to leadership, has its roots in handling and controlling a situation. Harper (2016) notes the word comes from the Italian *maneggiare* meaning to handle, especially a horse. It is a combination of the Latin for hand (*manus*) and to act (*agere*) and carries the idea of controlling something potentially unruly, originally a horse but was later extended to the idea of organising a household. Even now to 'manage a situation' would be understood to handle a potentially unruly situation, although now probably caused by people rather than horses. The etymology of the word manage has connotations of controlling and organising something that would otherwise tend to be unorganised. Therefore, it can be established that following a Heideggerian approach the essential essence of leadership, as distinct from similar concepts like management, is as a guide who causes others to go along with too and through a place. However, this does not mean that the two phenomena do not work together nor that a person in an organisational position would

engage with both management (organising) and leadership (guiding). While a full discussion of how the two phenomena relate is beyond the scope of the discussion. They can be conceived as different phenomena working together in an organisation and potentially by the same individual.

Leader as Guide: A Phenomenological Reduction

A phenomenological reduction of guiding reveals three irreducible notions implicit in the concept. A phenomenological reduction brackets a specific occurrence to assess something's essence by imaginatively stripping away associated notions to uncover its essential essence. For example, a guide can be tall or short and funny or boring but still be a guide, these are not essential notions, meaning neither height or humour are the essence of guiding. A phenomenological reduction a guide suggests three fundamental notions. Firstly, an awareness of the terrain, and ideally an idea of ones' current orientation, otherwise they would be an explorer not a guide. Organisational guides need spatial awareness to perceive the organisations terrain, not only from their perspective but those they seek to lead. Secondly, having a destination, and preferably a route to it, otherwise they would be a drifter or nomad. Organisational guiding is time bound, using the past to project into the future, giving a sense of the present positioning. Thus spatial awareness is also a time bound phenomena. Thirdly, a capacity to facilitate another's journey, and hopefully the ability to provide directions, otherwise they would be a lone traveller. Organisation guiding is more than pointing the way it requires the capacity to make the space increasingly dense with meaning, and to enable people to appropriate the space to come on the journey. Although place has been defined as the meaningful presencing of space this is not a zero-sum dichotomy but a continuum. Densifying the space requires its increasingly meaningful, facilitating appropriation. A foreign culture would be a sparse space while one's home would be a dense space. Therefore, guides help to densify the space, enabling more intimate appropriation.

The process of guiding is both interactive and ethically bound. While 'guide' may evoke a sense of one individual leading, guiding can be a multi-personal interactive process, for example by following the crowd into the building. In Heidegger's ontology of absence/presence, something's essence emerges from the tension of its opposite. The opposite of guiding is following, meaning the essence of guiding cannot be deduced outside of its interactive tension with followership. Making the guide-follower relation interactive, dynamic, and based upon some form of trust. Generally, a guide is trusted on the basis of them knowing

where they are, where they are going, and their perceived capacity in getting others to the destination, all requiring a degree of spatial awareness. Consequently, the relationship is not based upon the exercise of formal power. While guiding could be understood as a mode of informal power it can be distinguished from coercion, differentiating a boss from a leader.

However, organisational power relations are neither clear nor simplistic. Those in positions of power are often expected to guide and arguably have a greater responsibility to do so. Yet, leadership is not a synonym for being in an organisational position of power, rather it is an interactive process in which anybody can potentially partake. While not explicitly ethical, the concept of guiding implies a responsibility of care. Because the opposite of being guided is to be lost or lead astray, a moral responsibility is implicit within the concept of a guide. Helping people to find their place within an organisation and minimising a sense of homelessness, or alienation, or feeling out of place, is an ethical part of guiding. Therefore, leadership as guiding is an interactive process based upon trust with an ethical obligation to minimise homelessness. Leaders with high spatial awareness will probably be more effective as orientating people, giving them clear direction to an ideal future place, and minimising unnecessary insecurity or homelessness. Therefore, spatial awareness should increase trust. Having outlined a definition of both spatial awareness and leadership, the next section is able to discuss how the organisations leaders used their spatial awareness to guide others through the organisations spaces.

Spatial Awareness

Spatial awareness is defined in this thesis as: *‘being aware of how space rifts into presence to better predict how others may experience specific spaces’*. It requires understanding the dynamics allowing space to presences meaningfully as place. Heidegger climaxes his “*three steps along the way of thinking: MEANING - TRUTH - PLACE*” (SLT: 92) with poetic place-thinking, which he believes is the “*the topology of Being*” (TaP: 12). His term which represents this most specifically is a title of one of his books ‘Besinnung’ translated as ‘Mindfulness’, but can also be translated as consciousness, reflection, or contemplation. Heidegger defines mindfulness as “*a knowing awareness of the sway of its epoch*” (M: 19), a type of “*thinking [which] names be-ing*” (M: 18) by “*take[ing] into care beings in the whole*” (M: 3). While he uses it to analyse philosophical epochs, this thesis localises it for specific spaces. Heidegger asserts that “*we still need an education in thinking*” because mindfulness is “*more rigorous than the conceptual*” (LoH: 258) thinking of metaphysics, the “*technical-theoretical*

exactness” (LoH: 219) of science, or the “*overpowering force of calculative thinking*” (SZ:340) in modernity. Rather, mindfulness is an awareness of how things un/conceal into presence.

Because things come to presence through their relations, “*thinking attends to these simple relationships*” (LoH: 237). A process which “*listens to Being*” (LoH: 220) by “*climbing back down into the nearness of the nearest*” (LoH: 254). Heidegger promises that if “*we [thoughtfully] pay heed to these relations ... we get a clue to help us in thinking of the relation of man and space*” (BDT: 358). It is because “*thinking accomplishes the relation of Being to the essence of man*” (LoH: 217) that this mode of “*thinking builds upon the house of Being*” (LoH: 259), enabling people to dwell (BDT: 363). However, because mindfulness currently has connotations with eastern philosophy, the English term ‘spatial awareness’ was chosen as it more accurately communicates the awareness of spatial dynamics in order to predict how spaces might be encountered. Therefore, spatial awareness is a mode of thinking which listens ontologically to gain awareness of how beings rift into presence through their gathering relations.

Spatial awareness is developed further through the previously established assertions on space. Because space is relational, holistic, and lacks clear boundaries it requires awareness of interconnected spaces. Because space is also contested and dynamic it is not always possible to predict how others might encounter the space. Additionally, because space is emergent, the process of projecting into potential spaces is fluid and adaptive, an intuitive art more than an empirical science. Because space is attuned into, spatial awareness is more intuitive than conceptual, but highly attuned intuition may be developed by understanding conceptual frameworks. Spatial awareness could be conceptualised as a type of intelligence, which Heidegger points to as *Techné*: apprehending how things belong to bring forth into presence (WoA: 184, BTD: 361, QCT: 314). This type of intelligence is required to create a Work because it is an awareness that “*brings forth what is present as such out of concealment and specifically in to the unconcealing of its appearance*” (WoA: 184).

However, the term goes beyond the visuospatial ability to interact with ontic space, as understood in child development theories or architecture discourses. Rather it requires an awareness of how the fourfold rifts together. Consequently, it entails an awareness of how ontological meaning emerges, how the past projects through the present into the future, as well as the effect of aesthetic form on presence. As a result, spatial awareness enables more intentional interaction with space. Increased spatial awareness should also help a person dwell

in place (BDT: 363). While spatial awareness is exercised in everyday life, it may be heightened to improve the intentionality of spatial interaction. Deploying developmental techniques to increase spatial awareness is an area for future research, because Heidegger sought to “*provoke...though*” (WCT: 6) in his teaching (WCT:15) he indicated it could be developed. Additionally, the process of this project has helped the researcher develop a better awareness of how spatial dynamics affect presence in organisational spaces.

Authentic Dwelling

To dwell authentically means to be at peace in a place. It is a place based manifestation of emancipation that touches on key CLS issues like alienation, identity, performativity, and naturalised but false relations. If a Heideggerian understanding of leadership is conceptualised as guiding and place-making, this should be informed by an ethos of authentic dwelling. As leadership can be regarded as an amoral phenomenon (Kellerman: 2004, Ciulla: 2004), leaders with strong spatial awareness could create places that are highly performative, alienating, and anxiety inducing, making authentic dwelling difficult. Thus critically aware leaders should aim at the ideal of authentic dwelling as the manifestation of emancipation within place. While the term ‘authentic dwelling’ is not explicitly used by Heidegger, the concept runs through his work. Authenticity, for Heidegger, is a mode of being-in-the-world where Dasein owns its possibilities and chooses its own FTSOW’s. An authentic Dasein has been brought back to itself by taking a stand on its own Being, rather than ‘falling’ thoughtlessly into the current relations of mass society (BT: 262). Conversely, inauthenticity is to have one’s possibilities constructed by external forces that have been either thoughtlessly accepted or forced upon Dasein. As Dasein relates to itself through its possibilities, in CLS terms, this is concerned with losing control over one’s own identity. Because to be born is to be ‘thrown’ into a place that is neither of one’s own choosing or making, the default ‘everyday’ mode of being is one of inauthenticity. Thus Dasein needs to be awakened out of thoughtlessness into its various possibilities to enable authentic dwelling. As the modern habitus is dominated by the En-framing of technological thinking, a leader as guide could, in CLS terms, de-naturalise these utilitarian relations by liberating others from ‘one-track thinking’ (WCT: 25) and in-authentic self-concepts. Consequently, the revealing of some other possibilities of being-in-the-world enables authentic dwelling, even if they are not chosen.

Dwelling concerns how Dasein encounters itself within space and time, creating potential moods like anxiety or peace. Heidegger argues dwelling is not “*an activity that man*

performs alongside many other activities” (BDT: 349), rather it is Dasein’s fundamental mode of being: *“to be human means to dwell”* (BDT: 349). However, just existing does not equate with dwelling because dwelling *“means to be at peace”* (BDT: 351). This is opposite to the insecurity of not knowing ‘how’ to take one’s measure (PMD: 221) or feeling unable to ‘measure up’. In CLS terms, this is ‘performing’ to an external measure, over which one has little or no control. Thus dwelling is to encounter oneself as ‘in place’, rather than ‘out of place’, and authentic dwelling is to have reasonable control over the terms of being ‘in place’. It requires a sense of rootedness, where the place is disclosed meaningfully. Rootedness is opposite to alienation or existential disorientation, where one is unable to interact meaningfully and authentically with a place. This maybe due to ambiguity, complexity, or a clash of FTSOW’s. Rootedness occurs within the three-fold structure of time. Thus being rooted is an attuned experience in the present when the past has been made sense of and the future can be projected into meaningfully. Similarly, *“homelessness is the symptom of oblivion of Being”* (LoH: 242), rather than a mere lack of shelter (BDT: 363). This occurs where people no longer have the thoughtful language to articulate their essential Being or mode of being-with. Which is why *“those who think and those who create with words are the guardian of this home”* (LoH: 217). Consequently, Heidegger’s solution to CLS’s problem of alienation includes, but goes beyond, a more humane being-with-others to a rootedness with the earth itself (QCT: 326). Therefore, leaders can help people become rooted by provoking to thought and providing language to dwell through.

Therefore, authentic dwelling means to have reasonable control or choice over how one encounters themselves in a place and to be meaningfully rooted in a way that enables peace. Authentic dwelling is opposite to ‘inauthentic existence’ in which FTSOW’s and behaviours are externally enforced causing individuals to be alienated or disorientated, resulting in existential anxiety. However, it may be best to think of authentic dwelling as being on a spectrum rather than a zero-sum phenomenon. So that places range from high possibilities of authentic dwelling in place to high possibility of inauthentic existence. Consequently, in guiding and place-making leaders can use their spatial awareness to increase the possibility of authentic dwelling. However, people who use spatial awareness to create spaces that are hard to in dwell, externally enforce FTSOW’s and behaviours, and perpetuate existential anxiety, should not be considered place-making leaders. Therefore, the concept of authentic dwelling situates CLS aim of emancipation within the horizons of time and space, by providing a positive aim for place-making leaders to help other be meaningfully rooted in place.

Therefore, having unpacked Heidegger's work the thesis put forward an Heideggerian understanding of leadership. It established that the ontological status of leadership is that of a mode of being-in-the-world, making leadership a phenomenon that emerges out of place rather than something imposed upon it. Using Heidegger's approach of the hermeneutic circle, it argued leadership can be understood as guiding and place-making. Developing this with a phenomenological deduction it suggested this involves an awareness of the terrain, establishing a destination, and the capacity to facilitate someone else's journey. It is argued this means leaders require a level of spatial awareness which it defined as: *being aware of how space rifts into presence to better predict how others may experience specific spaces*'. Finally, it interpreted the CLS's ambition of emancipation into the context of place-making by developing a Heideggerian concept of authentic dwelling. Consequently, this conceptual work raises the research question: how do leaders guide others through place and become place-makers who let others dwell authentically? However, while answering the practical element of how leaders guide is addressed in the discussion of the data, because leadership emerges out of place, a robust ontology and conceptual understanding of how place itself emerges must be established. Additionally, how the self is situated into place must be clarified before practical issues can be properly addressed. This is achieved in the next chapter.

Chapter Four: Heidegger's Place

Clearing-away is release of places... How does clearing-away happen? Is it not making-room, and this again in a twofold manner as granting and arranging? ... First, making-room admits something. It lets openness hold sway which, among other things, grants the appearance of things present to which human dwelling sees itself consigned. On the other hand, making-room prepares for things the possibility to belong to their relevant whither and, out of this, to each other. In this twofold making-room, the yielding of places happens.... Place always opens a region in which it gathers the things in their belonging together.

- Heidegger, *Art and Space*, (1969: 6)

This chapter interprets, defines, and operationalises Heidegger's understanding of the self and place. In the literature review two fundamental problems were highlighted: the lack of a robust ontology of space and place for post-heroic thinking to build on and also the fault line between CT and poststructuralist in their concepts of the self. It was argued that heroic leadership theories assume space to be static, fixed, neutral, and disconnect to time; while the self is largely detached from place. Consequently, heroic approaches conceptualise leadership as an aspatial phenomena to be imposed upon spaces. While post-heroic theories implicitly assume space is emergent, relationally holistic, infused with power, and interconnected with time; with the self imbedded into place. Conversely, this conceptualises leadership as emerging from place rather than being imposed upon it. However, while many of these assumptions are unspoken, CLS has not yet developed a clear, robust, and explicit post-heroic ontology to critique heroic approaches from. In order to avoid slipping back into the static spatial assumptions that underpinned heroic theories, the issues of how place emerges and how the self is situated into space must be directly addressed. This is done so in this chapter by putting forward a Heideggerian ontology of place and the self to raise the issue of place for CLS and post-heroic theories to build upon. Having previously tracked Heidegger's evolution toward place and put forward a Heideggerian understanding of leadership, this chapter weaves in other works to connect his spatial vision of Dasein with his understanding of place as the meaningful presencing of space. This brings together his three periods, arguing that Dasein's entanglement in place enables place to hold sway over the entangled individual. This validates the thesis' second and third major premise, that '*an innovative and robust account of the nature of place*

is at the centre of Heidegger's work,' and that 'place is the space in which leadership is exercised.' By operationalising Heidegger's works the chapter makes a conceptual contribution by adding to *'the sparse but growing Heideggerian impact on leadership studies'*.

The chapter is divided into two sections. The first section links together Heidegger's three periods to put forward ten key assertions about Dasein. This shows how Dasein is always concerned about the Being of its Being which it established through its place based relations. Consequently, Dasein's essence is to be in the sway of place. When contextualised into contemporary thought about space and place, this makes a significant contribution as no other modern thinker has reimagined the essence of mankind in such a radical and place centred way. As a result, Heidegger puts the dynamics of place at the centre of human experience and provides CLS with a vision of the self that both needs and can be emancipated. However, emancipating individuals from issues of identity, performativity, or alienation requires an understanding of how place emerges. Therefore, the second section formally defines place as the meaningful presence of space. It underlines that place emerges from a strife, or rift, between ontic and ontological time-space, which gathers beings together to un/concealment. By showing how place emerges it offers CLS an understanding of how individual may be either confined by or emancipated from place dynamics. From this interpretation of place, a conceptual framework is developed for the ethnography based upon seventeen concepts and corresponding questions. Therefore, this chapter both helps answer the problems raised in the literature review and enables the researcher to answer ethnographical answer the question of how leaders guide others through place.

Dasein as Heidegger's Vision of the Self

Heidegger aimed to *"put us, the questioners, in question"* (WiM: 109). Integrating Heidegger's three stages, the thesis' interpreters his re-conceptualisation of the self with ten assertions. These show the self to be essentially spatial and entangled into place while having the possibility to awaken into strong agency.

- 1) **Dasein is a spatial Being dispersed into its world through entanglement.** *"Dasein itself is spatial with regards to its Being-in-the-world"* (BT: 102), experiencing its spatiality through transcendent relations (EoT: 128). Dasein can be ontically nearest to itself yet ontologically farthest away from itself (BT: 15) because its selfhood is dispersed through worldly entanglement (BT 322). For Heidegger, relations are not formed by a subject's

mind projecting onto an object (Zollikon seminars/ZS, 1987/2012: xxii), the general assumption of psychology and his specific critique of French existentialism (ZS: 339). Rather, Dasein is already ontologically “*over there...coming back to its here*” (BT:105), meaning that world-disclosure is based more fundamentally upon its dispersed ontological relations than its discreet ontic relations (BT: 320). In contrast to the ontic mode of being, entangled relations are formed in the unity of Being (BT: 321, BC: 60), making them holistic (WiM: 103) and transcendent (ZS: 3, LoH 228). Dasein is not an inner ‘subject’ (WoA:170, DoT: 74, ZS: xxi), ‘ego’, or an ‘I’ (ZS: 54) but a Being already out ‘there/here’ (Da) dispersed as a Being-in-the-world (BT: 53). Dasein is always already meaningfully ‘in’ relations with its world (LoH, 251), not projecting internal meaning onto a world of otherwise meaningless objects. Without Dasein there is no world and without a world there is no Dasein (BT:107). Dasein comes into new relations with beings through entangling its Being into beings, a process which Heidegger calls the ‘Appropriating Event’ (CoF: 8). The significance of this is that place individualises a particular Dasein through the types of relations it offers up for appropriation. Place facilitates the possibility of a selfhood. Thus a leader could create a place attachment and structure behaviour by framing the presences of place.

- 2) **Dasein’s ontological relations are existentially structured.** Existential structures are the apparatus through which Dasein encounters itself as a finite Being (BT: 112) in a specific historical context, structuring how the world is disclosed (BT: 122). Because “*Dasein is its disclosedness*” it navigates place by how it is existentially disclosed (BT: 102). The structures are existential because, through death as “*the ending of all potential possibilities*” (BT: 249), Dasein is aware of its own finiteness, revealing its relations as inevitably transient (BT: 242). This mode of consciousness makes Dasein a reflexive Being, so that it relates to its relations through its finite temporality (BT: 319-352), enabling Dasein to transcend the socially constructed norms by choosing its relations authentically (BT: 262). This is the basis of agency and reflexivity which makes Dasein behaviour unpredictable and uncanny: not reducible to a universal set of rules (BT: 188). As Dasein is uncanny, place is dynamic rather than following predictable rules. Consequently, Dasein’s understanding and experience of place is not steady but fluid. Therefore, due to the uncanny existential structures of reflexive agency, place is ultimately a contested space. Five existential structures which determine world-disclosure include: care, ontological moods, projection of possibilities, time and space.

- 3) **Dasein's most basic existential structure is care, later understood as dwelling.** Care is not the emotion of compassion but the inescapable mode of being meaningfully engaged with one's world (BT: 41,184, 302). Dasein's distinctiveness is that "*in its Being, this Being is concerned about its very Being*" (BT: 12), and because it is "*held out into the nothing*" (WiM: 103) it instinctively seeks to entangle its Being (BT: 350) into a places. Engaged care is the basis of Dasein's concern about how places reflect its Being back to itself (BT: 72). As Dasein is always encountering itself (BT: 12) in place (AS: 5) it constantly measures itself (PMD: 221) by attuning (EoT: 128) to the sway of the un/concealing beings (M: 19). Dasein's ontological guilt (BT: 269) means that it is always trying to justify its meaningful existence to itself, sometimes through the gaze of others. Consequently, it always seeks to bring intelligibility to the relations that it finds itself in (BT: 41), becoming anxious when something does not make sense (BT: 182). Therefore, the structure of care un/conceals Dasein's impulse to ground its Being, either in the being of other entities, social customs, or resolutely in its authentic self (BT: 267). This longing to belong is why "*to be human means to dwell*" (BDT: 349) and Dasein requires a place to meaningfully encounter itself.
- 4) **Dasein attunes to place through ontological moods.** Ontological moods are the mode in which Dasein encounters itself in the present moment. While not to be confused with mere emotions (BT: 130), they act as the ontological basis of experience by affecting how things appear as significant (BT: 136). Dasein does not relate to individual entities by encountering them in isolation but through their holistic and interconnected relations (BT: 53, EoT, 128, WiM, 99, M: 3), so that the whole system of relations is disclosed based on a mood (BT: 134-139, WiM: 100). Therefore, because a mood "*brings us face to face with beings as a whole*" (WiM: 100) it reveals what cannot be un/concealed by deductive logic (WiM: 104). Moods are evoked through times threefold structure of past-present future. The past frames how the future is projected into, creating a presence mood. Because Dasein experiences a place through a mood, a leader could evoke a mood to affect how place presences.

- 5) **Dasein relates to its Being through the projection of potential possibilities.** Because “*Dasein is its possibilities*” (BT:42) it relates to itself based on its projected possibilities more than its actualities (BT: 42). One’s life is “*decided only by each Dasein itself in the manner of seizing upon or neglecting such possibilities*” (BT: 9). Dasein relates to beings not only through their actualities but the potentialities (BT: 143). A tree’s possibility could be projected into as a source of food, shade, or fire wood, a Dasein encounters a tree based upon which possibilities suit its needs. A hot day would make its presence as the potential for shade, a cold night would make its presence as the potential of fire wood, an empty belly as food. How Dasein projects possibilities into being’s structures how it appropriates beings and thus its place experience. Yet beings are not encountered theoretically (BT: 69) or individually, but as a whole (EoT: 128) within a particular place (BT: 100). Thus a place’s dynamics frame how beings are un/concealed for projecting into. As Dasein encounters itself through its place based possibilities, place acts as the basis of how it relates to itself. Consequently, place frames the possible selves that Dasein can potentially actualise. Therefore, how leaders frame projections affect the possibilities and potential selves that presence to the individual, structuring one’s experience.
- 6) **Dasein is a thinking Being.** For Heidegger, rational or “*technical-calculative*” (ZS: 324) thinking is a derivative of the more essential thinking: contemplating the relation to Being (What Calls for Thinking?/WCT, 1954/2004: 86). Thinking is an awareness of one’s relation to beings in Being through a phenomenological seeing (LoH: 237), which is the basis of world-disclosure. Thinking can gather beings together around an idea (WCT: 39) or a particular logic (QCT: 10) so that the mode of thinking affects the mode of relating (QCT: 10). Yet thoughts are not only internal mental processes (ZS: xxi) but how Dasein is ‘in’ the “*Clearing of Being*” (The End of Philosophy and the Task of Thinking/ToT, 1964/2008: 442). Consequently, “*we never come to thoughts, they come to us*” (The Thinker as Poet/TaP, 1954/1971 :6). In thinking Dasein “*lets itself be claimed by Being*” (LoH: 218). Most essentially, thought allows Dasein to be claimed by a gathering of beings in a particular relation which un/conceal themselves through a specific logic. Thinking is not just an internal process but a mode of engaging with place. It is as a thinking Being that Dasein grasps, and is grasped by, the specifics of its relations of a space to potentially dwell in place. As Dasein is a thinking Being, the experience of place is mediated by a particular logic of how things should gather together. Therefore, it is because Dasein is a thinking Being that it is able to understand how its own Being stands in its relation to a

place. This provides the potential of bringing that relation to language, enabling the possibility of guiding other with words.

- 7) **Dasein is a Being who both speaks and is spoken by language.** For Heidegger, language is not merely a system of signs but what brings entities to presence by un/concealing how they can be encountered meaningfully (WCT: 120). As “*the essential nature of language is illumined by the relatedness of what lies there before us*” (WCT: 202), “*it is language that tells us about the essence of a thing*” (BDT: 348) meaning “*language has its essential being in the telling*” (WCT: 205). This makes language a pivotal dimension for how Dasein navigates space and takes beings into its Being (L: 189). As language structures the un/concealing of beings, the ontological structure of language also structures how Dasein brings beings into un/concealment. Language is dynamic and emergent so Dasein does not use it systematically like a tool but speaks via the ontological structures implicit in the being of language. Consequently, “*Man acts as though he were the shaper and master of language, while in fact language remains the master of man*” (PMD: 215). Dasein is ‘in’ language which is the “*clearing-concealing advent of Being itself*” (LoH: 230). While the distinction might at first seem periphery, it underlines the shift from language as a tool to “*Language is the house of Being. In its home man dwells*” (LoH: 217). Therefore, because Dasein dwells ‘in’ language structures, language has a sway over it, becoming an essential dynamic in how place emerges. Leaders can use language to evoke moods and shape the un/concealing of a place.
- 8) **Dasein comes into new relations though appropriation.** To appropriate is Dasein’s process of taking the Being of other beings into its own Being. Thus an event of appropriation causes Dasein to come into a new relation with itself (Contributions to Philosophy/CP, 1989/1999: 8), like marriage where one appropriates another into being ‘my’ spouse: a unique mode of being-with. The structures and logic through which Dasein appropriates, and what it appropriates, affects how it encounters place and itself (QCT: 10). Although commonly translated in German as ‘event,’ Heidegger emphasises the etymologically literal translation that combines ‘Eigen’ which indicates ‘own,’ or to come where one belongs, and ‘Auge’ which means to catch sight of or see with the mind’s eye, provoking an image of a lightning strike. The word carries a sense of the moment of seeing how things are “*intimately appropriated to the other*” (ZS: 333). To see how a hammer, a nail, and a piece of wood can gather into each other in-order-to build a fence, is a moment

of appropriation that facilitates the actual act of nailing a hammer into the wood. Conversely, if they were un-appropriated they would lack relatedness and just lay around ontically, possessing only objective presence (BT: 65). Just like a piece of flat pack furniture with out any assembly instructions might remain unintelligible as one is unsure how the pieces appropriate into each other. Thus an appropriation requires a logic to gather things together meaningfully. Moments of appropriation precede the actualisation of possible selves. When a relation is appropriated Dasein has entangled its Being into the relations. Consequently, appropriation explains the basis of Dasein attachment to a place. The more Dasein appropriates the relations of place the more it becomes ontologically attached or entangled into the place. Therefore, the concept of the appropriation is essential for understanding how Dasein comes into relation with itself in place and develops an attachment to place.

- 9) **Dasein de-distances ontic and ontological space differently.** While ontic or physical space is de-distanced through motion, ontological space can be de-distanced (BT: 105) through thought (WCT: 120), language (L: 199), and signs (BT: 77). This point is discussed more fully the time-space section.
- 10) **Dasein exists within time.** For early Heidegger, time is a fundamental ontological horizon that frames how Dasein encounters beings in general and ultimately the Being of its own Being (BT: 221). The unity of ontological time means that Dasein is always simultaneously 'in' the past, presence, and future. However, time is discussed more fully later in the time-space section.

These ten assertions point to the radically spatial nature of Dasein, showing its mode of spatiality as an existential standing beyond itself, appropriating relations which entangle it selfhood into a place. It is through these existentially structured relations that Dasein projects the possibilities of its Being and so encounters itself as Being-in-a-world. As beings are un/conceal through thinking, language, and sheer objective presence, they offer themselves up to Dasein to be appropriated into a new relation. Because of its care/dwelling based structure, Dasein is always concerned with its place in a place and constantly adjusts to how it relates to itself through the beings it relates through, attempting to avoid homelessness. However, while Dasein is embedded into place its existential structures and uncanny nature means it can

establish a new relation to a place. These process of thinking and language enables an awakening to a more authentic relation with place. Consequently, Dasein has a default or 'everyday' mode of going along with the sway of place but can be emancipated by an awakening into the possibility of a strong agency. Therefore, these structures affect how Dasein encounters and comports to itself, others, and the entities in its world. This builds the case that place is the basis of a selfhood and experience, so that Dasein is always swayed by place un/concealing presence of beings.

Dasein in the Sway of Place

Heidegger argues that the self is embedded in and arises out of place. Consequently, Dasein is in the sway of place:

“Human beings are caught, claimed, and challenged ... The experience that humans are structured by some-thing that they are not themselves and that they cannot control themselves is precisely the experience that may show them the possibility of the insight that humans are needed by Being.” Der Spiegel Interview (1966: 12)

As the meaningful presencing of space, place acts as the basis of human experience and Dasein's selfhood. This means human phenomena, like leadership, is experienced in and through the structures of place. This is key to raising the issue of place within leadership studies, the major theme of the thesis, because it shows place as the arena in which leadership is exercised, making leadership radically contingent upon place dynamics.

Dasein is in the sway of place. This means that place has a fundamental grasp over Dasein's actions. Consequently, place is the foundation of behaviour, rather than abstract logic or mental processes. Heidegger's undermining of the conceptualisation of mankind as an animal endowed with logical rationality is a fundamental theme of his work (EoT: 119, WiM: 104, LoH: 226, WoA 151, WCT: 61, ZS: 307). While he acknowledges the role of rationality in the human experience (WCT: 155), his entire work is predicated upon the argument that the transcendent dimension of Being-in-the-world is more fundamental to experience (WiM: 103, LoH: 251). In the same way that truth as a correct proposition, is a derivative dependent upon beings first un/concealing (EoT: 119). So psychology, understood broadly as the scientific study of the psyche, is a derivative of beings un/concealing in place (ZS: 1987/2001). To study the psyche detached from its entanglement with the place ignores how the presencing in place “holds complete sway over man” (QCT: 12). This is the basis of the Heidegger scholar Dreyfus' sustained critique on the limitations of both psychology and artificial intelligence

(Dreyfus: 1979, 1986, 1992). Leadership studies, heavily influenced by the psychology paradigm (Wood: 2005), can gain fresh understanding by recognising the centrality of place in human experience.

Four key assertions are put forward, to validate the claim that Dasein is in the sway of place. 1) As a spatial Being Dasein is always entangled into a place. 2) As a dwelling Being Dasein encounters its Being through place. 3) Dasein is its attuned-possibilities which are projected into and shaped by place. 4) Being calls and claims Dasein through the Appropriation Event. Based upon these assertions it is claimed that place both facilitates the possibility of an individual's selfhood and shapes experience. Consequently, it is a place shaped self that a leader leads and an embedded self that CLS seeks to emancipate.

1) **As a spatial Being Dasein is always entangled into a place.** Dasein's essential spatiality (BT: 108) means that it ontologically disperses its Being-into-the-world (BT: 102). Because Dasein's Being is the 'clearing', Dasein always discovers itself as entangled (BT: 350). The specific modes of entanglement act like the strings between Dasein and the un/concealing of beings. As beings un/conceal in place, place holds sway over Dasein (AS: 5). This is the basis of Heidegger's critique of the psychological notion of mankind, conceptualising the connection between Dasein and its world through an inward mental process subjectively projecting out into the objective world (BT: 60, EoT: 127, LoH: 251, ZS: xvii). Heidegger's Dasein, brings the focus back to the transcendent spatial relationship between Dasein and place; making the rift dynamics of time-space as at least as essential to understanding behaviour as cognitive processes. Therefore, Dasein's dispersed spatiality means for it to exist it must be entangled into places.

2) **As a dwelling Being Dasein encounters its Being through place.** Three previously made points back up this assertion. Firstly, Dasein is essentially a dwelling Being who seeks to dwell in a place. Dwelling is not one of many activities, but the essential activity (BDT: 349) so that Dasein always "*take[s] into care beings in the whole*" (M: 3). If a place loses its meaning Dasein can no longer dwell in its 'there'. Thus how beings are framed by place affects the manor in which Dasein dwells (QCT: 12). Therefore, the sway of ontological space sways Dasein by creating meaning through belonging. Secondly, Dasein is a Being concerned about the Being of its Being (BT: 12), "*always measured himself with and*

against something” (PMD:221). This type of measurement is not of Dasein’s brute facts but its “*facticity* [through which it has] *already dispersed itself in definite ways of being-in*” (BT: 56). Place discloses these facticities (BT: 75), so as place sways so also does the mirror of presence by which Dasein gauges “*the breadth of his Being*” (PMD: 222). Thirdly, Dasein encounters others (BT: 114) and beings in general (EoT: 128) through its relations, which are entangled via place. Dasein’s encounters are never only theoretical or abstract (BT: 69) but always disclosed through place. It is in response to this place-disclosure that Dasein consequently comports to beings (EoT: 122) to come to terms with its own Being. Therefore, it is through place-disclosure that Dasein dwells to encounter the essence of its own Being.

- 3) **Dasein is its attuned-possibilities which are projected into and shaped by place.** Dasein does not merely have possibilities but it encounters itself ‘as’ its possibilities (BT:42). To plan on getting married is to encounter ones projected future self as married. However, possibilities are not projected abstractly into a vacuum but into a place, which offers up the very possibilities to potentially be appropriated. Such as the historically constructed and socially negotiated understanding of marriage as well as one’s personal experience’s of it. If Dasein did not have a place to project into it would not have possibilities to encounter, meaning it would not be a full self. Through the structures of ontological time Dasein attunes to its possibilities, encountering itself in a mood (BT: 321). This is why being mindful of Dasein’s mood “*requires a knowing awareness of the sway of its epoch*” (M:19), that is the current place one is thrown into. Therefore, place sways Dasein through the mood, or mode of being, which its attuned-possibilities evoke. As a place determines Dasein’s possibilities, it also determines its possible selves.
- 4) **Place calls and claims Dasein through the Appropriation Event.** A key feature of Heidegger’s ontology is the belonging based unity of beings (Breman and Freiburg Lectures/BFL, 1957/1982: 179, BC: 60). This unity finds its basis in the way that Dasein and Being belong to each other (BT: 85). Being claims Dasein by calling upon it in thinking (WCT: 161) and language (LoH: 223). Meaning “*Man is essentially this relationship of responding to Being ... Man and Being are appropriated to each other. They belong to each other*” (ID: 31-32). The thesis localises the historical Appropriating Event’ into the appropriation of specific places. Being offers up specific gatherings to be appropriated by an existing Dasein, in this way historical “*Be-ing holds sway as endowing*

[Appropriating Event]” (CP: 22). Heidegger provides an example of this with the appropriation of the gathering logic in En-framing which is defined as “*that way of revealing which holds sway in the essence of modern technology*” (QCT: 12). Significantly, the Being-Dasein relationship doesn’t happen in a vacuum but within the structures of a specific place. Therefore, as the rift affects how place un/conceals beings to be appropriated, Being has sway over Dasein through the place that it brings to presence. Enabling the claim that place calls and claims Dasein through the Appropriating Event.

Therefore, because Dasein seeks to dwell in the meaningful space of a place, Being claims Dasein via place. Dasein does not simply happen to have a place, rather place is a canvas on which Dasein selfhood emerges, making it central to all human experiences. Consequently, like all human phenomena, leadership occurs in place and arises out of the dynamics of place. As Dasein is in the sway of place, leaders can direct others through guiding, allowing place to emerge, and affecting Dasein’s orientation and interaction by structuring how a place emerges into presence. Therefore, the self is rooted in and emerges out of place but its ‘uncanny’ capacity for authenticity means it can also shape the structure of the place it is embedded in. Consequently, this symbiotic account provides CLS with something to emancipate without ignoring the significant degree to which subjectivity itself is shaped by the places it is rooted in.

Heidegger’s Place

The second section of this chapter develops a conceptual framework of place by asserting that place is the meaningful presencing of space, which emerges from the gathering rift of time-space. It is more formally defined as: the gathering rift of time-space into a meaningful space that allows things to un/conceal in presence for Dasein to dwell. By exploring the being of space this section unpacks Heidegger’s rejection of Cartesian space, as a mere container; the psychological space, as mental representations; and the network space, as gaps in-between entities. This enables time-space to be asserted as the most fundamental structure of human experience because it facilitates the possibility of a world and an individual selfhood.

The next section details the fourfold nature of time-space from which place emerges. It unpacks the essence of: ontic space; understood as the geometric-physical space of the universe, ontic time; as the moment by moment experience of time, ontological time; as unified time where the past and future are experienced in the present, and ontological space; understood

as the clearing-gathering of Being. From this the ‘rift’ can be shown as the way each of these dimensions’ sway to effect how place presences. The effect that each of the four dimensions have on the presencing of place is then illuminated. From the review of Heidegger work, four dynamics are put forward as causing time-space to rift: Language, For-the-sake-of-which, locals and Works. These provide the conceptual tools for the ethnographic examination of how an organisational place emerges. This, coupled with the first section about the essence of Dasein, enables the final section of the chapter to assert that Dasein is always in the sway of place.

However, Heidegger nowhere puts forward a concise theory of place or even of space, with attempts at systematic definitions abandoned after Being and Time. As a teacher, he always aimed to provoke to thought rather than to give answers, allowing students “*to let learn*” (WCT: 15). As place is the last step along his journey of raising the question of Being (SLT: 47), his most insightful comments on place occur during his later poetic and non-systematic phase, like ‘Contributions to Philosophy’ (1989/1999). These were not designed for publication so should be treated more like a source book (Polt: 2012), making an authoritative Heideggerian theory of place impossible (Inwood: 1999). What is presented here is an interpretation of his thinking about place, providing a workable scheme seeking to remain authentic to his thinking while facilitating the practical requirements of a research project. This interpretation of place allowed the development of a framework to both explore organisational space and also develop spatial awareness, making a contribution to Heidegger scholarship as well as leadership theory and practice.

The Being of Space

Heidegger’s reconfiguration of essence of space is founded upon the claim that any assumption about the being of space is based upon assumptions about Being general (BT: 107). This means the problem of grasping the being of space is not due to “*inadequate knowledge of the factual constitution of space itself*” (BT: 107) but rather the metaphysically muddled understanding of Being. Thus the “*solution lies in clarifying the possibilities of Being in general*” (BT:107). This led Heidegger to undermine the metaphysical conception of space embedded in Descartes understanding of space as “*res extensa*” (BT: 107): a container for things to physically occupy. A conceptualisation which underpinned heroic theories of leadership. While Descartes conception lays the foundations for understanding geometric space, it fails to explain how things gather together meaningfully to create a sense of place.

He also undermines psychologies 'mental' space of inward images as a deductive account of space that does not adequately explain basic human experience, such as distance and nearness.

He states:

“we do not represent distant things merely in our mind – as the textbooks have it – so that only mental representations of distant things run through our minds and heads as substitutes for the things ... from this spot right here, we are there at the bridge – we are by no means at some representational content in our consciousness” (BDT: 358).

Recognising spaces closeness makes it an almost impossible phenomenon to contemplate (AS: 2), he argued that *“spatiality can be discovered only on the basis of world”* (BT: 107). Because *“space co-constitutes the world in accordance with the essential spatiality of Dasein”* (BT: 107) space must be understood through the connecting in-ness of Being-in-the-world. Notably, space is *“neither in the subject nor is the world in space”* (BT: 107), rather *“space is ‘in’ the world”* (BT: 107). The rejection of the subject-object dichotomy means that space cannot be conceived as the gap in-between the subject and its object, like a network, because Dasein is already dispersed 'in' its world through Being-in-the-world. The unified concept of in-ness determines Heidegger's early understanding of space which develops into grasping how time and space are also 'in' each other through the unifying structure of belonging. While 'Being and Time' prioritised the ontological over ontic space and time over space, in his later work he recognises that an understanding of place comes through seeing how they belong together, unified in time-space. Therefore, having rejected the essence of space as a container for objects, a mental process, or a network of gaps between subjects and objects, the thesis follows the trail of belonging to time-space.

Time-Space

Place emerges out of time-space. Time-space, Heidegger asserts, is the most fundamental structure of existence (CP: 302) through which a variety of derivative conceptions of both time and space can occur (CP: 294), facilitating both the possibility of the *“there”* (CP: 291) and thus *“selfhood”* (CP: 297). Just as reading glasses disappear from conscious awareness when reading text, even though the glasses are facilitating the very possibility of reading; so time-space is so close and fundamental to human existence that it too disappears from consciousness while facilitating the possibility of everything else coming to presence. In this way time-space acts as the most fundamental structure of existence.

Time-space seems to act as the conceptual framework of the four-fold, articulated poetically in *Building, Dwelling, Thinking* (BDT: 1954) as the interconnection between the Gods-Mortals-Earth-Sky. Yet it is only formally discussed in the more recently published ‘Contribution of Philosophy’, potentially being the missing key to understanding Heidegger’s notion of place. Time-space has four different dimensions which hold each other in tension: ontic time (Mortals), ontological time (Gods), ontic space (Earth), and ontological space (Sky). They all bring beings to presence differently so affect the gathering un/concealing in different ways.

Time-space is the way these four elements combine. Buried in the end of ‘Contributions of Philosophy’, Heidegger calls time-space the “*grounding abyss*” (CP: 297), the most foundational structure of existence. He states: “*The abyss is the original unity of space and time, that unifying unity which first allows them to diverge into their separateness*” (CP: 302). He argues that “*the interpretation of space and time on the basis of time-space does not seek to prove that the previous notions of space and time are false*” (CP: 298). Yet, “*temporalization and spatialization (which are the foundations of a world-hood) cannot be grasped on the basis of the usual representation of time and space*” (CP: 302). The ‘usual representation’, which must be rethought, assumes that the essence of time can be grasped without understanding its connection to space. Or that space and time could be understood by only grasping their ontic essence outside of the ontological relation. This is erroneous because time and space cannot be reduced into, or prioritised over, one another but must be understood through how they belong to each other (CP: 298). Time and space must be understood through their more fundamental connection to each other in time-space.

The time-space rift causes place to presence. As each of the four dimension enable presence differently, the rift refers to the way the four dimension of time-space sway in their relations, causing beings to un/conceal in place. As time-space is the foundational structure of existence, it means that meaning, truth, and place all arise out of the formative structure of time-space.

“Time-space as arising out of, and belonging to, the essence of truth [place] and as the thereby grounding structure (joining) of the “there”, time-space enables the site of the moment [time]; the strife [rift] of the world [ontological space] and the earth [ontic space]. The strife [rift]: the sheltering of the truth [place] of the event [Appropriating Event]” (CP: 291).

As the grounding structure of the world, time-space is the site which allows truth to emerge meaningfully for appropriation. Truth, as the presence of being (EoT: 125), is not an eternal abstraction that transcends time and space into a non-worldly dimension but is grounded in the rifting of time-space, from which place emerges into meaningful presence. As “*truth shines forth*” (WoA: 189) into presence from time-space, its shining is coloured by the particular rift of the time-space. Thus the ‘truth of Being’ and the ‘place of Being’ are unified in time-space (SLT: 47) as the ultimate grounding structure of the world (CP: 291). Therefore, disclosed truth emerges from place and Dasein navigates its world through how truth is disclosed. Because the grounding structure of time-space affects how truth discloses, the rifting of time-space affects how Dasein navigates its world as truth shines into presences. Therefore, as the grounding structure, the rifting of time-space affects the entire process on the un/concealing of beings in the truth of Being.

Time-space is the basis of selfhood. In a climatic passage Heidegger asserts:

“time and space, as belonging to the essence of truth, are originally united in time-space and are the abyssal grounding of the ‘there;’ through the “there,” selfhood and what is true of beings first come to be grounded” (CP: 297).

As a result, a person’s selfhood is grounded in their entanglement into the ‘there’ of ontological space, which is only possible due to the time-space rift of place. Significantly, this shows that the ‘self’ is not grounded in the inwardness of the subjective mind but dispersed into its world, the experience of which is structured by the rift of time-space. This is why when one loses some property through theft, a loved one through death or even an idea through plagiarism, it is experienced as somehow losing of one’s selfhood. This means that not only does place enable the possibility of an existing individual but consequently its dynamics have significant effects on how the self is constructed and encountered. Therefore, it is time-space presencing as place that forms the basis and possibility of a self through which an existing individual can be localized. Reinforcing the claim that Dasein is in the sway of place.

Therefore, all understanding of either time or space must be understood through the unifying belonging of time-space, which is the most fundamental structure of all human experience. It is time-space that enables the possibility of a world, the gathering presence of truth, and a meaningful selfhood. Yet to comprehend how a specific place in the world emerges into presence from time-space, the essence of the rift must be clarified.

The Rift

The rift is one of Heidegger's most significant developments from 'Being and Time' as it represents how the four interconnected dimensions of time-space sway together to un/conceal the presence of beings, allowing a place to emerge. In his early work the underdeveloped conceptualisation left the ontic and ontological seemingly sitting on top of each other. However, in his later work he realises that "*when thinking plies its proper trade, which is to rip away the fog that conceals beings as such, it must be concerned not to cover up the rift*" (WCT: 89). In uncovering the rift, Heidegger now sees Dasein as the connecting bridge between the ontic and the ontological, experiencing the rift in its very Being. Confusingly four different words are used to point towards what, on closer examination, appear to be one concept: strife, play, sway, and rift. Yet, each word emphasises a different dimension of the concept, so require examination.

The word strife, a key concept in the 'Origins of the Work of Art', shows the conflicting aspect of the rift. It emphasises how each dynamic limits the other yet, like flint striking against each other, simultaneously sparks possibilities through the friction. In the same way that gravity both limits possibilities in the game of football yet concurrently enables the very possibility of football, by always bringing the ball back to the earth, so strife simultaneously limits and enables the possibilities of a place. A place, with its possibilities and limitations holding each other in tension, is set up through the process of strife (WoA: 174). Heidegger asserts that:

"strife is not ... a mere cleft that is ripped open; rather it is the intimacy with which opponents belong to each other. This rift carries the opponents into the provenance of their unity by virtue of their common ground. ... Truth [or place] establishes itself as strife within a being that is to be brought forth only in such a way that the strife [rift] opens up the Being" (WoA: 188).

Paradoxically it is the intimacy of opposites that reveal the essence of beings, like light can only be understood in opposition to darkness. The concept of strife stresses the radically interconnected nature of Heidegger's ontology by demonstrating how opposites are united in belonging through their very opposition.

The word 'play' demonstrates the back and forth nature of the rift as well as its pliable, rather than static, motion.

“Gathering comes to play in place in the sense of the releasing sheltering [un/concealing] of things in their region [place]...We would have to meditate on locality as the interplay [ripping] of places. We would have then to take heed how this play [rift] receives its reference to the belonging together of things from the regions free expanse” (AS: 6).

Here we see that the gathering of beings together in their belongingness emerges from the play, to understand how things gather to create place requires meditatively waiting upon on the play of beings (Discourses on Thinking/DoT, 1959/1966: 68). Play provides an image of the different dimensions of time-space playing back and forth with each one at different points, becoming the catalyst for beings to un/conceal into a place. The clearest passage of the interconnected play of time-space is found in Heidegger’s use of the mirror metaphor in a lecture named ‘The Thing’:

Each of the four mirrors in its own way gathers the presence of the others. Each therewith reflects itself in its own way into its own, within the simpleness of the four. This mirroring does not portray a likeness. The mirroring, lightening each of the four, appropriates their own presencing into simple belonging to one another. Mirroring in this appropriating-lightening way, each of the four plays to each of the others. The appropriative mirroring sets each of the four free in its own, but it binds these free ones into the simplicity of their essential being towards one another...So nestling, they join together, worlding, the world” (Breman and Freiburg Lectures/BFL, 1957/2012: 179).

The tautology ‘worlding the world’ is Heidegger’s way of expressing how the world comes into presence as a world. Therefore, the world, and its places, emerge to presence to Dasein via the play of time-space.

While strife, play, and mirrors all add something to our understanding of the process, rift has been chosen to refer to this concept in the thesis. This word initially has a physicality about it evoking an image of forces pulling against each other to create an opening or clearing (WoA: 180). It is the rift which creates the clearing of Being for beings to presence (ToT: 442). Because Dasein is itself the site of the clearing (LoH: 231), the rift does not occur somewhere out in the universe but actually in Dasein which experiences the rift in its own Being (ToT: 445) through attunement (WiM: 100). Dasein is the only Being that has a world and so it alone brings the ontic and ontological together through the unification of time-space. It is in Dasein’s moment of appropriation that the rift occurs (CP: 291). The assertion of the rifting fourfold occurring in the opening of Dasein’s Being, allows Heidegger to avoid accusations of dualism because the ontic and ontological are ultimately unified in Dasein,

rather than being two different substances. Importantly, without Dasein as the site of the rift, there is no place and without place there is no existentially existing Dasein only a physical body.

This is similar to how jazz musicians riff with each other. Riffing is very different to playing prepared music as the musician's both flow extemporaneously with and off each other, normally without a central lead. It demands an intimacy which structured music does not require, yet provides a creative unpredictability. This reflects the uncanny nature of Dasein and the emergent and dynamic nature of space. Consequently, the experience of place "*is never a ridged stage*" (WoA: 179), but an uncanny rift which claims Dasein through its rifting in Dasein's Being. In 'The Principle of Reason/PR' (1957/1996) Heidegger makes a case for how the rift addresses and claims Dasein:

"We are the ones bestowed by and with the clearing and lighting of beings in the ground of Being... but we do not just stand around in this clearing and lighting without being addressed; rather we stand in it as those who are claimed by the Being of beings ... ushered into the time play-space" (PR: 86).

Three important points can be drawn about place from the nature of the rift. Firstly, a places specific 'terrain' emerges through the rifts dynamic friction of intimacy and opposition which offer up possibilities and limitations to be appropriated. Place is never static but fluid, so its process can not be perfectly abstracted into universals, as the organisational culture approach often attempts to do. Therefore, to explore a particular place, and how place presences, one must examine the unique rift of fourfold of time-space. This also allows us to explore how leaders might effect the rift to allow place to emerge. Secondly, the rift occurs in the clearing of Dasein's Being, so that place claims Dasein through individualised experience. While a common place can be shared, no two experiences of place can be exactly alike because as Dasein attunes to the rift of place it experiences it based upon its mood and memory (WCT: 11). Consequently, place is both a dynamic and contested space. Lastly place is not reducible to one dimension, i.e. its physical form, but emerges from the back and forth playing of the four dimensions of time-space. Place must be understood as emergent, always in the state of becoming and so always open to being shaped. Therefore, to understand the rift of time-space each of the four dimensions must be examined before going on to explore some of the dynamics that cause the rift to sway.

The Fourfold Rift

Heidegger originally sought to raise the question of Being by exploring the meaning of Being: how Being enables sense making (BT: 17). This was investigated through examining Dasein's interpretive horizons (BT: 17), in 'Being and Time' he thought the unifying horizon was time. Arguing that Dasein "*finds its meaning in temporality*" (BT: 19) enabled Heidegger to climax 'Being and Time' with the claim that "*the meaning of Being of Dasein has been illuminated as temporality*" (BT: 352). As this interpretive horizon was later replaced with the the fourfold of time-space, we get some of Heidegger's clearest thinking on the essence of time in 'Being and Time' while the essence of space is most richly articulated in his later work. However, because the work on time-space, and the Le Thor seminar has only been released and translated relatively recently, there have been no significant attempts to bring his early work concerning time and his later thinking on space together for a mature understanding of time-space, and therefore the emergence of place. In the four-fold rift the world emerges out of the universe. Consequently, 'ontic' refers to elements of the rift which are apart of the causal ontology of the universe and 'ontological' refers to the meaningful ontology of the subjective world.

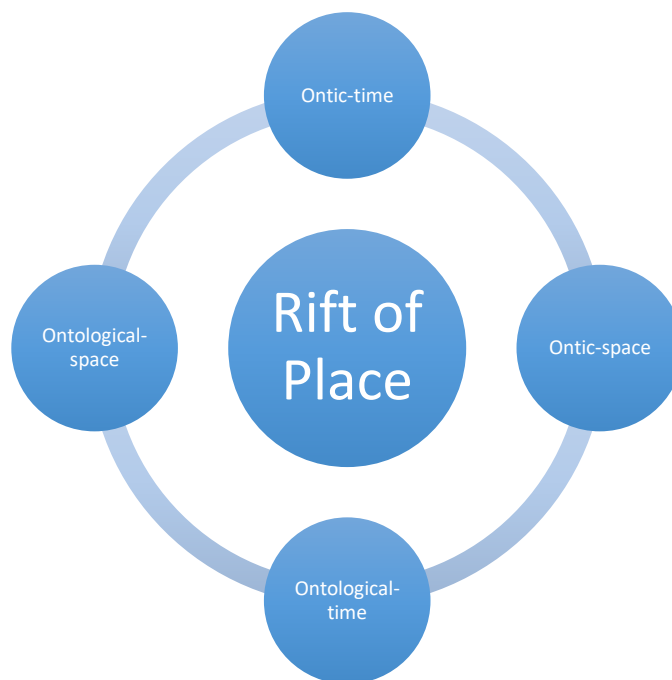


Figure 2: The Rift of Place (Source: Author)

Ontic Time

One of the significant contributions of time-space is its emphasis that time is an indispensable dimension in understanding how space presences. As place is understood as the meaningful presencing of a space and space cannot presence meaningfully outside of the structure of time,

place cannot be divorced from the structure of time. Time can be understood in both its ontic and ontological modes of being. Ontic time is the momentary time of the now:

“the now is a temporal phenomenon that belongs to time as within-time-ness: the now ‘in which’ something comes into being, passes away, or is objectively present... lets us encounter ... something at hand or objectively present” (BT: 323).

The time of now enables objective presence at an exact and measurable point so that the presence of entities is present ‘now’ (BT: 25). Later during the Zollikon Seminars (1959-69) he refers to this as clock time, understood as a continual series of moments, which is normally requested when asking for ‘the time’. Ontic time is grasped in its consistency, universality, and usefulness in measuring, co-ordinating, and controlling. On *prima facie* this appears to be the most fundamental being of time due to its common use; however, Heidegger points out that while *“the ‘now’ is of the present time at each given moment... future and past are not present... they lack presence”* (WCT: 101).

Ontic Space

Ontic time is connected to ontic space, the rift of which creates ontic time-space. Ontic space is the physical or geographical space of the objectively present universe, later referred to as the *“physically-technologically projected space”* (AS: 4). Because this type of space was *“held as the sole genuine space ... The question, what space as space would be, is thereby not even asked, much less answered”* (AS: 4). Heidegger does not deny that space has this mode of being, but argues that metaphysical assumptions about the totally orderable and entirely calculable nature of existence hides any inquiry into the more primordial existential-ontological modes of space which make a meaningful world possible.

The ontic mode of space, as a *“homogeneous expanse”* (AS: 4), is mathematically conceived based on the relations of calculable intervals of separation. So that:

“the mere dimensions of height, breadth, and depth can be abstracted from space as intervals ... what these relations make room for is the possibility of the purely mathematical construction of manifolds with an arbitrary number of dimensions” (BDT: 357).

The essence of ontic space is apartness, how beings are physically separated from each other while ontological space shows how they meaningfully relate through gathering together in belonging, the two hold each other together in the tension of the rift. Just as ontic time allows something to presence in the present through the objective presence of the ‘now’, so ontic space

provides the possibility of it being objectively present physically. However, using only this mode of space “*the spatiality of inner worldly things at hand loses its character of relevance*” (BT: 107) and intelligibility (BT: 65). The mathematical space “*may be called ‘space’... but in this sense... contains no [ontological] spaces and no places*” (BDT: 357). In the “*dictatorship of science thinking*” (ZS: 274), which “*consist merely in an artificial, that is, technical-theoretical exactness of concepts*” (LoH: 219), ontic space is prioritised as it appears steady, trustworthy, and authoritative. Consequently, in the age of technology this is taken as the most primordial being of space (QCT: 1954). However, in order to be meaningfully encountered place must have a meaningful dimension as well.

Ontological Time

Heidegger problematizes the primacy of ontic time because, as a disconnected series of discreet now’s, it fails to grasp the fundamental unity of time. Reviving ontological unity through belonging is a key element of the thinking which defines his understanding of place:

“In pre-Platonic thinking Being is distinguished by “unity.” Until today, “philosophy” has neglected to reflect at all upon what the ancient thinkers mean with this ‘EV’ [Being]. Above all, it does not ask why, at the inception of Western thinking, “unity” is so decisively attributed to Beings as their essential feature.” (Basic Concepts/BC, 1941/1998: 60)

For Heidegger belonging is key to understanding ontological time. Only in unifying the past and future into the present can Dasein make sense of beings as a whole. In ontological time past, present, and future all belong to each other. It is in this unification of belonging that temporality acts as a horizon of meaning by allowing the world to become disclosed to Dasein (BT:333). Heidegger argues that “*the complete disclosedness of the there [is] constituted by understanding, attunement, and falling prey [projecting possibilities]*” (BT:333). Past, present, and future, all represent different dimensions of time but occur simultaneously not in three sequential steps. Therefore, these structures unify the experience of time. Understanding is formed by past experience, this is then used to project possibilities into the future through an attuned mood, which links the past to the future is into the present.

This process of understanding-attuning-projecting does not happen in a vacuum but a world. If Dasein takes how the world presences as a reality it will project its possibilities in a way Heidegger describes as falling prey (BT: 333), thus “*attuned understanding has the characteristic of entanglement*” (BT: 322). When death causes Dasein to reflexively assess how it attunes, new authentic possibilities open up to it, While the term fallen prey is used in

the context of becoming authentic, in retrospect the moral connotations of ‘fallenness’ make it a poor choice of wording, and is abandoned after *Being and Time*. Yet it represents how the structuring of ontological time, through the process of understanding-attuning-projecting, occurs within the context of a world, causing Dasein to be entangled in its world. How Dasein is entangled creates various moods, such as fear, anxiety, or thankfulness.

Through the three-fold structure of time Dasein dwells ‘in’ time. Being entangled is determined by the things it has allowed itself to take into care, so that “*Dasein comes towards itself in terms of what is taken care of*” (BT: 322). As dwelling in the way Heidegger later talks about entanglement, it can be stated that Dasein dwells in time not just in space. Through being entangled in both the attuned past and projected future, Dasein dwells in the present by encountering itself in a particular ontological mood. A mood is not primordially a negative emotional state but the mode of being in which Dasein encounters itself through the unification of ontological time. Heidegger argues that “*mood ... is more reasonable – that is, more intelligently perceptive – because it’s more open to Being*” (WoA: 151). While a mood is experienced in the present, the three-fold structure of time means that it is concurrently rooted in the past and present. For example, returning to the place one got engaged (past) can invoke a romantic mood (present), inspiring a plan to take your spouse out for a romantic dinner (future). Dwelling in place is always dwelling in both time and space.

One could be attuned into the mood, or mode of being, of leadership, affecting how one encounters the world and oneself in the world. Thus one comes into a mood through the simultaneous experience of understanding-attuned-entanglement, so that the past and future determine, and are simultaneously experienced through, the current mood. Clarifying this point Heidegger provides both an assertion and an example. He asserts:

“Temporalizing does not mean a ‘succession’ of the ecstasies. The future is not later than the having-been, and the having-been is not earlier than the present. Temporality temporalizes itself as a future that makes present, in the process of having-been” (BT: 334).

Therefore, ontic time is defined by the discreet separation of a succession of now’s, providing objective presence for co-ordination and control; while ontological time is connected through the unification of the past and future into the present, providing a meaningful presence which enables Dasein to take beings into care and so entangle itself in a world. This shows again the logic of the ontic as separation and the logic of the ontological as belonging, rifting together in

the intimacy of opposites. He provides an example of how ontological time works within space.

“When I go towards the door of the lecture hall, I am already there, and I could not go to it at all if I were not such that I am there. I am never here only, as this encapsulated body; rather, I am there, that is, I already pervade the space of the room, and only thus can I go through it” (BDT: 359).

Consequently, ontological times attuned-understanding allows one to “*pervade the space*” (BDT: 359), a process Heidegger unpacks as the body “*bodying forth*” (ZS: 113). Therefore, if the attuned understanding sways the how space presences, it will also sway how it can be pervaded into.

Showing that an understanding of place cannot be separated from an understanding of time has three major implications. Firstly, an ontological interpretation of time means that a place is not merely encountered as a collection of objectively present physical beings, thus attunement enables the past to affect the present encounter of place. Secondly, Dasein projects possibilities into place through its understanding, making place the arena of possibilities. How leaders manage these projections affect the experience of place. Thirdly, Dasein is entangled into a place through a mood. Place is always experienced via a mood but place can also evoke a mood, making mood creation cyclical. Therefore, these three implications highlight the role leaders could have in evoking moods to effect how people encounter themselves in place.

Ontological Space

Ontological space is the meaningful element of space as opposed to the ontic or physical element. Writing to his friend Boss in 1963, he shows how space was becoming increasingly dominant in his thinking: “*I regard space and spatiality as very important, because from here the phenomenon of the world can be elucidated in connection with openness*” (ZS: 260). Four significant assertions can be made from Heidegger’s understanding of ontological space. Firstly, it allows beings to un/conceal meaningfully; secondly, it enables the relatedness of beings to emerge through the gathering of belonging; thirdly, ontological space is de-distanced differently from ontic space; and lastly, it enables place to be appropriated.

Ontological Space as the Clearing

Even though Heidegger expends a lot of words describing the ‘clearing’, it is one of his most allusive and paradoxical concepts because it transcends representational thinking. This is

intensified by the difficulty of breaking free from conceptualizing space primarily in its ontic mode over the way clearing enables place to presence. He himself ponders: “*Are space and clearing identical, or does one presuppose the other? ... now, that cannot be decided yet*” (ZS: 17), yet after lengthy considerations in the *Parmenides* he concludes that: “*in any case, the open refers to what is spatial*” (Parmenides/P, 1963/1992: 156). Therefore, the clearing is what allows a place to presence meaningfully: “*clearing grants first of all the possibility of the path to presence*” (ToT: 445).

While physical relations are based upon proximity ontological relations are based upon the structure of belonging (ZS: 333). The particular way beings transcendently belong together is the basis their ontological meaning. A hammer and a nail belong together transcendently through the in-order-to build something, For-the-sake-of dwelling in a home. Only through the absence based making-room of the clearing can beings relate through belonging together (AS: 6). Place emerges ontically through granting absence and objective presence but ontologically through arranging and belonging. Therefore, it is through the “*granting and arranging*” (AS: 6) of absence that things are able to presence as meaningful. All of the dynamics that bring beings to presence, like locals, do so in part through their particular arranging of absence. The awareness of what is absent enables mindfulness (M: 18), making any mindful study of place the study the granting and arranging of absence not just accurately describing what is physically present. Therefore, the rifting of ontological space in the fourfold affects how things presence to Dasein meaningfully. To understand this process more the nature of belonging and de-distancing must be unpacked.

Belonging

The structure of belonging allows a space to presence meaningfully as a place, enabling Dasein to dwell. Because the structure of belonging shows how things relate, belonging determines if a thing is in or out of place. Understanding how ontological space enables meaningful presence through gathering and arranging leads to the second assertion that ontological space ‘*enables the relatedness of beings to emerge through the gathering of belonging*’. Consequently, place is the foundation of meaningful belonging which allows Dasein to dwell (AS: 6), yet violating a places structure of belonging can cause feeling ‘out of place’ or homeless. Because dwelling is a type of relatedness, the importance of relatedness must first be unpacked.

The structure of how things belong together in a place determines Dasein's possible ways of belonging or not belonging to that place. As Dasein attunes to beings as a whole (WiM: 99) the structure of belonging-somewhere affects how the whole is taken in:

“Belonging-somewhere as the essential relation of relevance. It is always factically determined in terms of the context of relevance of the useful things taken care of. The relevant relations are intelligible only in the horizon of a disclosed world [place]” (BT: 351)

Here we see that to belong is to relate in a relevant way. Yet this is not simply a matter of two beings relating only to each other, rather it always occurs within a wider web of relevance. So that while a hammer and a nail seem to relate by themselves it is only via the backdrop of the general system of significance that they relate to each other. Because of this Heidegger quotes the poet Holderlin *“Everything is intimately interrelated”* (ZS: 333), this interrelation means that *“one is intimately appropriated to the other... [creating a] belonging together of the unfamiliar”* (ZS: 333). Relatedness brings things that are otherwise unfamiliar into an appropriated relation with each other. Therefore, relatedness is a *“gathering of things in their belonging together”* (AS: 6) and gathering is *“a releasing sheltering [un/concealing] of things in their region”* (AS: 6). It can be asserted from this that belonging is an essential dynamic of gathering, which enables a gathering to have meaning. To gather things is to show their belonging together, allowing a meaningful place to emerge.

Things get their essence from how they belong. Beings do not get their ontological essence internally either through their sheer material presence, as materialism assumes, or from some ideal or eternal form, as Plato's theory of the forms assumes. Consequently, a thing has no meaning outside of their belonging with other things and thus outside of the structure of a place. A thing's meaning cannot be deduced reductively but holistically. This is why beings always belong in place (BT: 100). Consequently, a place's structure of belonging frames the possible modes of being-with others. Therefore, a place offers up potential modes of belonging to establish one's place in that place, enabling an increasingly intimate dwelling. Thus place can be defined as the meaningful presencing of space, emerging through the structure of belonging.

Therefore, place is distinguished from sheer space by the phenomena of belonging. A place does not presense as a collection of discreet objective things but as a meaningful whole gathered together through belonging, enabled by the absence of the clearing. Based on this Heidegger asserts that *“the essence of place consists in holding gathered... The place is the*

originally gathering holding of what belongs together” (P: 117). Ontological space rifts when belonging based relations shift, causing things to gather together differently. Five, important points about place can be asserted from the way in which it emerges from the structure of belonging. Firstly, place is essentially relational: emerging through the ontological relatedness of belonging together. Consequently, leaders can guide by showing how things relate, how one can relate to things, and different modes of being-with. Secondly, place is holistic: attuned into as a whole and not reducible to a collection of its discreet parts. Consequently, leaders can help people find their place in the whole. Thirdly, place lacks clear boundaries: as belonging requires things to transcend the physicality of their ontic boundaries, a place does not have clearly defined steady boundaries but blurred and contested boundaries. Consequently, leaders show how to belong to a place by defining the boundaries of different places. Fourthly, space in on a continuum of scarce to dense meaning. Enabling leaders to densify the meaning of a place to increase the intimacy of dwelling. Lastly, because place emerges through the fluid dynamic of belonging, spatial awareness observes and foresees the various potential ways in which things can belong. Therefore, leaders could play a role in allowing place to emerge through showing how things belong to each other in their relatedness and even creating the rules of belonging to that place. However, it is only through the structure of de-distancing that beings can belong.

De-distancing

Ontological space is de-distanced to allow Dasein to dwell in it. The structure of belonging based relatedness means that Dasein brings things near, not necessarily based upon ontic proximity but on how things belong. Belonging plays an important role in understanding how ontological space is de-distanced. “*De-distancing means making distance disappear... it lets beings be encountered in nearness*” (BT: 103), while de-distancing in the ontic sense requires physical movement, ontological de-distancing does not. Ontologically speaking “*remoteness is never understood as measurable distance*” (BT: 103) so that “*what is supposedly ‘nearest’ is by no means that which has the smallest distance ‘from us’*” (BT: 103). As a spatial Being (BT: 108), Dasein has “*an essential tendency toward nearness*” (BT: 103) so that it is always bringing beings near to it. Consequently, “*Dasein essentially dwells in de-distancing*” (BT: 108) so that entanglement occurs by de-distancing relations. Therefore, dwelling does not primarily require physical movement but ontological de-distancing.

Heidegger shifts the positionality of the self in the process of de-distancing to radically reframe the self from an 'inward' here to a dispersed 'there'. When the self is conceived as a "*mere subject which always simultaneously is related to objects, so that his essence lies in the subject-object relation*" (LoH: 252), objects are understood to be brought near to one's bodily position, either by movement or thinking (The Thing/T, 1954/1971: 163). In this perspective, "*Man becomes the relational centre of that which is*" (The Age of the World Picture/AWP, 1938/1977: 128). However, Dasein, as the here-there Being, does not draw objects to itself but rather objects draw them to it. In the coming together of a person and a thing it's generally the person who initiates the de-distancing. Heidegger asserts that "*Dasein is initially never here, but over there. From this over there it comes back to its here.*" (BT: 107). The 'over there' is not first understood from 'here'; conversely 'here' is grasped by first starting from the 'over there' of one's concern. Dasein encounters itself by the spaces that it is drawn into, a process Heidegger calls "*the bodying forth of the body*" (ZS: 113). Thus while Dasein is ontically 'here' in its body, to existentially exist it must first be 'over there' and only then does it meaningfully come back to its ontological here. In de-distancing, Dasein is first 'over there' before it moves it then moves its ontic body, thus the entanglement into things draws Dasein towards spaces. Therefore, the centre of gravity shifted from the subject pulling the world of object towards it, to Dasein bodying forth into the meaningful presence of space. The de-distancing process creates a specific type of seeing: circumspective looking, which is based on "*circumspect heedfulness [which] decides about the nearness and farness of what is initially at hand in the surrounding world*" (BT: 103). Consequently, the de-distancing implicit in circumspective looking pulls Dasein into particular spaces; adding weight to the claim that Dasein is in the sway of place.

Therefore, the gathering sway of ontological space has a significant impact on the time-space rift. Stripped of ontological space place would be a meaningless space. However, a weakness in Heidegger conceptualisation means he treats space as a zero-sum phenomenon and does not consider the degree to which the ontological space of a place can be dense or sparse, so that there can be differing degrees of belonging. While one experiences a space as devoid of meaning, it does not gain its meaning in one moment but rather gradually becomes familiar and meaningful. A place can have low or high levels of meaning. Yet ontological space enables place to presence meaningfully, to be de-distanced, and affect people's comportment to how it is disclosed. Without the presence of ontological space, the entities in a place cannot meaningfully belong together, and therefore Dasein cannot belong to place but

merely occupy ontic space. It can occupy the space of a building by being physically 'in' it, but it does not dwell in the building just by being 'in' it. Therefore, ontological space enables the possibility of dwelling.

Defining Place as a Gathering Rift

Heidegger's understanding of place can be formally defined as: the gathering rift of time-space into spaces that allow things to presence meaningfully, enabling Dasein to dwell in its belonging. For a place to be fully present requires the presence in all four of the time-space dimensions. Yet the way in which a place is un/concealed depends upon the specific rifting of the fourfold. The rift, which occurs in Dasein as an embedded Being, is the 'back and forth play' between the intimacies of opposites. These define the possibilities and limits of a particular place. The dimension of ontic-time allows place to be present in the 'now' and for a past and future 'now' place to be measured and co-ordinated. Without ontic time a place can never be encountered in the present 'now'. Ontic space provides the physical possibility of a place to have objective presence, its form affects the possibilities and limitations of the place as well as the way it aesthetically speaks. Without ontic space a place can never exist as objectively verifiably or strictly 'real'. Ontological time shows that a place is both attuned and projected into, creating an ontological mood and mode of being in that place. Without ontological time's horizon of temporality, a place loses both its finite and personal dimensions, so that it could never be understood as existentially meaningful. Finally, ontological space enables place be meaningfully grasped as an interconnected whole through the structure of belonging. Without ontological space a place would lose its meaningful presence so that Dasein could not de-distance and entangle itself into a place. A lack of ontological meaning prevents dwelling and causes homelessness. Therefore, as the dimensions of the fourfold rift sway it affects how place presences to be experienced and comported to. Making place the basis of experience.

Nine Assertions About Place

The thesis has used Heidegger to define place as the meaningful presencing of space. Having unpacked how the fourfold time-space rifts for place to emerge, nine previously implied aspects of place can now be formally asserted. This enables Heidegger to be critically situated in contemporary thinking on place as well as facilitating a framework for operationalizing Heidegger's conceptualisation of place to explore the dynamics of an actual place.

- 1) **Place is emergent:** Place is always in a state of becoming, so constantly in the process of being shaped and reshaped. Because a place is fluid not static, a place's meaning and structures of belonging are continually shifting. Consequently, one can find themselves suddenly 'out of place', making the threat of homelessness ever present. However, observing and predicting places emergent trends can enable one to remain appropriately 'in place', laying an ontological basis for spatial awareness.
- 2) **Place is dynamic:** As Dasein is an uncanny Being, place does not follow a totally causal or predictable set of laws, structures, or patterns, making it dynamic not stable. Dasein's reflexivity and making the dynamic of a place are never entirely predictable or uniform, unlike the dynamics of the ontic universe might be.
- 3) **Place is relational:** Place emerges through the gathering relatedness of belonging, including the social relation of being-with. As the relations shift how place presences shifts. Therefore, space presences as a meaningful place via how the particular parts of a place relate to each other through the structure of belonging.
- 4) **Place is holistic:** Place is attuned into holistically, so it cannot be studied deductively as a collection of its discreet parts. Because the presence of things emerges through how the parts relate to each other, place must always be treated as a whole. Dasein does not encounter itself as an abstraction or in isolation but as part of a whole place.
- 5) **Place lacks clear boundaries:** Places bleed into one another because Dasein can simultaneously occupy more than one place. De-distancing means Dasein can experience several places concurrently and ontological time also blurs past place, future potential places into the present place. As a space is grasped holistically, how different spaces relate to form a place causes them to blur their boundaries.
- 6) **Place is contested:** The experience of place is never entirely controllable by one person or group. Because of the unique and subjective nature of an individual's ontological memory, as well as Dasein's uncanny capacity to authentically reject the social structures it is thrown into, the essence, dynamics, and boundaries of place are contestable.

- 7) **Place is attached to via ontological events of appropriation:** Dasein can appropriate the relations of a place into its Being through ontological mineness. Consequently, space that is sparse with meaning can become increasingly dense, so that Dasein is ontologically 'inside' a place. Increasingly appropriating a meaningful place is the basis of ontological attachment, enabling Dasein to dwell meaningfully.
- 8) **Place is bound in time:** An understanding of place can never be divorced from how temporisation morphs space into a meaningful place through the time-space rift. Time creates a meaningful horizon for space. Place is always experienced through the unified threefold structure of past-present-future. Thus place is always 'in' time.
- 9) **Dasein is in the sway of place:** Place acts as the arena of possibilities, experiences, and modes of being. Because Dasein is embedded into a place as an entangled Being, like a fly in a web. Therefore, the shifting dynamics of the place affect how Dasein, encounters, comports to, and interacts with a particular place.

While the definitions and nine assertions capture the essence of a place, they do not yet show how place emerges and rifts. To understand how place emerges into presence requires unpacking the forces which rift the fourfold. A conceptual framework can then be developed to explore how an actual place rifts and what the role of leaders might be in this process.

How Place Emerges

Four dynamics which sway the time-space rift to effect the presence of place have been located in Heidegger's work: Language, For-the-sake-of-which, Locals, and Works. While these are dispersed throughout his work they all appear to affect the process of un/concealment in different, yet often interconnected, ways. It is important to note that Heidegger does not pursue a sustained inquiry into all the dynamics which cause place to sway, nevertheless tools to explore this are scattered throughout his work. By interpreting and integrating these clues this chapter operationalises Heidegger's work, fulfilling the second research aim of '*providing an authentic yet pragmatic interpretation of Heidegger corpore*.'

Language

Language affects ontological space by showing how things belong, through its connection with thinking. As previously stated, Dasein is a thinking Being and the essence of thinking is to be

open to the relations of beings in Being (WCT: 86). Consequently, to think is to connect beings together through gathering them in the relatedness of their belonging. This is why the “*poetry that thinks is in truth the topology of Being*” (TaP: 12) and thinking is “*inescapable for dwelling*” (BDT: 362). Heidegger argues that when one speaks they are already thinking (WCT: 16) because to think is to respond to the call of language (PMD: 216). He marvels that “*all ways of thinking ... lead through language in a manner that is extraordinary*” (QCT: 1). Therefore, language and thinking cannot be understood outside of their relation to each other. Language provokes to thought, by showing particular relations through naming them (LoH: 228), and thinking heeds the call of Being (WCT: 162) to bring Being to language (LoH: 217). Language must be primarily understood as thinking-language which presences Being.

The primary function of language is to gather meaningfully. It has already been established that Heidegger did not understand languages essential essence as correct grammar (LoH 218). Rather as illuminating the relatedness “*of what lies there before us*” (WCT: 202) to tell us about the essence of a thing (BDT: 348). Additionally, it was asserted that language is the house of Being in which Man dwells (LoH 237); so that language masters Man (PMD: 215) by giving a measure to live by (PMD: 221). Dasein find its place through language. A stronger case can now be made that language un/conceals by de-distancing and showing how things relation their belonging together. The simple statement ‘the cat sat on the mat’ gathers those beings to belonging together in a meaningful way. Presencing an image in the reader’s mind which de-distances and gathers the objects together in a meaningful way. While an absurd statement, such as ‘jog blue upon now help is’, fails to show any intelligible gathering relations, prevents a meaningful presencing. Thus language affects the sway of both ontological space and time by un/concealing relatedness in a meaningful way.

Language can frame how things come to presence. Having understood ontological space as the way beings gather together in belonging, it can be asserted that language shapes the presencing of relations by “*finding the right word within the long-traditional [of] language*” (LoH: 237) to gather being together by naming them. In ‘Identity and Difference’ (1957/ 1969) Heidegger asks his audience to consider how the copula ‘is’ subtly acts as the very foundation for language by showing how beings relate in their belonging together. While the significance of the copula ‘is’ can be easily overlooked, without it language would not be possible. Thus language finds its “*essential being in telling*” (WCT: 205). Language shows how a nail ‘is’ related to a hammer. While a hammer and a nail might be optically discreet and

distant from each other, the command ‘hit the nail on the head with a hammer’ de-distances them into each other. Through the gathering of language, they belong to each other. Therefore, language shifts ontological space by de-distancing beings into their belonging together. Therefore, language is a mode of gathering.

As language is essentially ontological it is structured by the threefold past-present-future structure of ontological time. In ‘Being and Time’ language is periphery; however, he does note that “*entangled, attuned understanding articulates itself with regard to its intelligibility in discourse*” (BT: 321). Thus language shapes the experience of ontological time by influencing how attuned memory gathers the past together to project into the future, creating a particular mood. Language can be said to also affect the sway of ontological time. In a seminal passage Heidegger asserts that:

“Those who think and those who create with words are the guardian of this home [of Being]. Their guardianship accomplishes the manifestation of Being to language in so far as they bring the manifestation to language and maintain it in language through their speech” (LoH: 217).

As the thesis argues that thinking-language affects ontological time-space and that leaders can be seen as guides, this passage points to how leaders can deploy language to create a home-place to dwell in. Leaders can become guardians of place. Yet typical of Heidegger’s style, he lays the conceptual foundations without exploring the specifics, namely how language actually affects the experience of place. Therefore, this provides the ethnographic opportunity to operationalise his thinking to explore how leaders allow place to emerge from the time-space rift by deploying language to affect the terrain of ontological space.

For-The-Sake-Of-Which

The For-the-sake-of-which (FTSOW) give things a teleological meaning. Earlier it was established that the FTSOW links the relation of entities together based on the usefulness of in-order-to (BT: 107). This creates a web of signification (BT: 107) and an ideal order determined by the aspired end-goal (QCT: 318). How FTSOW affects the time-space rift by bringing meaning to ontological space, can now be explored.

FTSOW is an early concept which must be adapted to fit Heidegger later interest of dwelling in place. Heidegger observed in ‘The Basic Problems of Phenomenology’ (1954/1982) that “*each individual piece of equipment is by nature equipment-for -- for*

traveling, for writing, for flying, each one has its immanent reference to that for-which" (1954:163-164). This For-structure eventually leads to a For-the-sake-of-which (FTSOW), an end-goal which has no other sake other than itself. The FTSOW, with its chain of in-order-to's, acts as a sense-making horizon which enables beings to be encountered meaningfully (BT: 366) as being-in their place (BT: 100). The FTSOW sets up a logic of interaction by linking actions and beings to a horizon. The sequence of in-order-to's are normally pre-reflective and can even be illogical, yet still affect how Dasein comports. For Dasein to lack the horizon of any FTSOW is to be in the state of angst (BT: 178), disclosing the world as meaningless. However, the circumspect looking (BT: 75), which a FTSE evokes, is based solely upon the utility of things. This pragmatic way of encountering is too similar to the En-framing mode of encountering which Heidegger later denounces (QCT: 322) and is consequently ignored in his later work. Therefore, it must be reinterpreted on the basis of his later thinking concerning dwelling to show how place can emerge.

The FTSOW structures how one can potentially dwell in a place. In 'Being and Time' Heidegger established that the FTSOW's are grounded in Dasein's care for the Being of its own Being (BT: 84). However, he did not explore the specific nature of that concern which, it emerged in his later writing, is most fundamentally to dwell in place (BTD: 349). FTSOW's can be created by a place, yet symbiotically a FTSOW also affects how place is experienced. For example, being a good father is a mode of dwelling-with and could be a FTSOW so that a father might work at a job in-order-to provide, in-order-to be a good father for its own sake. A father, who has appropriated the FTSOW of being a good father, would encounter a salient context through the lens of this teleological-goal; yet the perceived actions of a good father are also formed by the historical context of the place a particular father is thrown into. It is the historic place that determines the perceived performance of a good father. In one place a good father may be cast fundamentally as a provider, while in another a good father could be cast as a life mentor. Thus good fatherhood is attuned into, affecting how the possibilities of the place are projected into and the mood in which a father encounters himself. The appeal of the place is affected by how the FTSOW is structured. Therefore, the FTSOW enables place to be encountered meaningfully but the specifics of the FTSOW, and its chain of in-order-to's, rift the experience of a place and the possible ways of dwelling.

FTSOW should be understood as: dwelling based teleological-goals which sway the time-space rift of place. Because a FTSOW evokes a circumspective looking, it affects what

stands out in a place and what fades into the background. FTSOW determines how entities interrelate and how Dasein can potentially relate to entities when the end-goal of the FTSOW has been appropriated. In this way FTSOW can help set up appropriate ways of encountering, interacting with, and even performing in a place. Thus, leaders can affect place by setting up a particular FTSOW, negotiating through language how the FTSOW is perceived, and determining the chain of in-order-to as the path to fulfilling the FTSOW. In so doing FTSOW's sway the ontological space, enabling certain beings to un/conceal as significant to rift the time-space of place. However, while it may be possible for one FTSOW to over shadow all other end-goals most people experience a broad matrix of aspirations. Heidegger makes no room for how FTSOW inevitably conflicts with or supports each other and so fails to capture how the FTSOW works together to affect the experience of place. Despite this, it is clear that FTSOW structures the presencing of place.

Locals

It has previously been established that locals are physical constructs that localise space through their physical form (BDT: 356). This orientated Dasein in space through how the locals gather ontic space (BDT: 359). In light of the time-space rift, local's relationship between language, the For-the-sake-of-which, and Works can be explored, an aspect that was lacking in Heidegger's original essay.

How a local affects the rift must be thought together with the concepts of language and FTSOW. In 'Building, Dwelling, Thinking' (1954), Heidegger uses the example of a bridge to argue that locals "*gathers the fourfold, but in such a way that it allows a site for the fourfold, by this site are determined the places and paths by which a space is provided for*" (BDT: 356). However, in the essay he refers to the fourfold as the simple oneness of the Earth, Sky, Mortals, and Divinities (BDT: 352), which has been interpreted in this thesis as a poetic expression of the fourfold of time-space (CP:291). This interpretation facilitates the assertion that locals affect the rift by swaying the dimension of ontic space through the gathering of their form, creating a site in which Dasein dwells in the space of a place. Therefore, the gap in the original essay can be filled by exploring how the fourfold rifts in the local through both language and the FTSOW.

How a local gather is also affected by the ontological structure of its place. It is evident that language's capacity to name affects how a local is encountered, for example calling a

particular bridge ‘Suicide Bridge’ creates a different presencing than the ‘Golden Gate Bridge’. Additionally, a model bridge is still a bridge, yet does not share the FTSOW of crossing to the other side but rather by adding a sense of realism to a model train set. Both language and the FTSOW affect how locals gathers beings together. It is only based on this revised account that we can make sense of Heidegger’s later exhortation that we must “*learn to recognize that things themselves are places and do not merely belong to a place*” (AS: 6). Therefore, locals not only affect the orientation of ontological space through its form and the possibilities it offers but is mutually affected by how the ontological space structures its presence. In order to understand how a local allows place to emerge, the impact of ontological space must also be taken into account. However, this raises an important question concerning distinction between Locals and Works, a distinction which Heidegger never provides and must first be reconciled.

Works

In the previous review it was established that a Work sets up a world (WoA: 165) by allowing a happening of truth (WoA: 166) to un/conceal beings (WoA: 170). However, establishing its effect on the time-space rift requires both integrating this concept into Heidegger’s corpus as a whole and understanding the relationship between truth and place. This shows Works are distinct in their capacity to be ontologically inside the world which they presence and highlights the role of ontological insidedness where Dasein entangles its Being to be in place.

A Work can be re-interpreted as a happening of place. Because the lecture, turned essay, was produced during Heidegger’s middle period it focuses on the the “*question of the truth of Being*” (SLT: 47), showing how “*truth happens*” (WoA:175) in the work of art. Given Heidegger’s final destination was “*concerning the place or location of Being*” (SLT: 47), the concept of a Work can be re-interpreted from the final stage of place, operationalising it for research. Heidegger’s central point about truth is that it is not first a correct proposition but an un/concealing of beings in Being (WoA: 177). A happening of truth, such as in Van Gogh’s peasant shoes, presences beings by disclosing a possible way for beings to gather in their belonging. However, later he realised that gatherings occur in the time-space of place, which provides the location for truth to presence. Thus the structure of place determines the very manor in which truth as a presencing of beings happens. Therefore, the truth of a place happens in the Work by “*setting up of a world [place]*” (WoA: 170), which discloses possibilities through an artistic gathering. This can be a past world-place of lost possibilities or a future

world-place of potential possibilities, explaining how art evokes an attuned mood. Therefore, a Work can be a happening of place which can be appropriated.

Works can also affect ontological space by de-distancing. Heidegger explains that “*in the nearness of the work we were suddenly somewhere else*” (WoA: 161), showing how a Work can take us to another place or bring another place towards us. A Work adds to place through a happening which de-distances a world of possibilities, drawing Dasein into a new place. Integrating his later developed concept of appropriation, it can be asserted that the happening in the Work gathers a set of relations as a possibility to potentially be appropriated into Dasein’s Being. Thus a Work de-distances possibilities for potential appropriation.

How a Work de-distances affects how Dasein might dwell in it. Heidegger also used a Temple as an example of a Work “*in its standing there, first gives to things their look and then to men their outlook on themselves*” (WoA: 167). This type of Work offers a world for Dasein to actually physically enter into, affecting the ontic-ontological space rift. For example, through motion one can physically enter into a cathedral as a physical building but to enter into the world of a cathedral one must ontologically participating in it, in this case through its history, symbols, rituals, and the religious faith it represents. If one does not follow that particular faith or lacks a sense of history, there is a sense in which they will be outside of the cathedral even while physically inside. Therefore, ontological insidedness which allows Dasein to dwell in a place.

Ontological insidedness highlights how participation in a place is a way of appropriating its relations. Although Heidegger does not mention it, this shows that while the being-in of ontic space is zero-sum, being-in ontological space is a gradual process of appropriating relations, potentially until one’s entire selfhood is absorbed in a particular world. This shows the appropriation as a form of ontological attachment. Therefore, Works are Works by there capacity to draw one into a world-place through the ontological participation which, when appropriated, creates insidedness. They affect the time-space rift by offering up a world of possibilities to appropriate, which can affect the sway of ontological time and ontic-ontological space by de-distancing beings to Dasein.

One can be ontologically inside a Work. However, Heidegger does not differentiate Works clearly from Locals, which also offer up possibilities (BDT: 358). Is a sculpture a local or a

Work, or both? Thus the thesis must here provide an interpretation in order to develop a useful framework. The context of Works is in the discussion of the artist and the ‘*Techne*’ skill of bringing something forth (WoA: 184). Art brings something forth other than itself, it transcends the boundaries of its physicality to speak as a “*symbol*” (WoA: 146). The ontological power of symbolic meaning, potentially gives the Work more impact on the time-space rift than locals. The distinction between a bridge and a temple is that bridges generally lack the level of artistic intention that a temple does and thus only brings forth itself. While locals are often habitually and mindlessly engaged with, a Work has the potential to provoke Dasein to mindful thinking. Therefore, a Work can be defined as: a thing with artistic intention that sets up a world of possibilities by bringing forth something other than itself. Conversely, a local can be understood as an entity which localises space through its use and orientates place via the logic of its FTSOW. Both of which affect the time-space rift.

In concluding this section, it is asserted that place emerges through shifts in the time-space rift and that language, FTSOW, Locals, and Works are four dynamics that Heidegger indicates effect different dimension of time-space to sway its rift. This does not mean they are the only dynamics, as even the basic action of movement shifts the rift. Unfortunately, he tends to remain in the realm of conceptual generalisations, brazenly unconcerned by the praxis of his work (LoH: 259, DSI: 13). Not only does this leave questions unanswered but the lack of any systematic work after the 1927 publication of ‘Being and Time’ means the maze of his thinking is scattered through an eclectic set of works, needing interpretation and integration. Which the research project has attempted to do. An ethnography will add practical flesh to this conceptual skeleton as well as explore if there are other dynamics which affect the time-space rift. From that a discussion can emerge concerning the possible role leaders have in shifting the rift to affect the experience of place. Based upon this interpretation of Heidegger’s work, a framework of seventeen questions has been developed to facilitate the ethnographical analysis of how a place emerges. During the ethnography this framework was used by the researcher to explore how a place emerges. While this process is further discussed in the methodology, it is appropriate to show the conceptual framework here to demonstrate its connection to the Heideggerian interpretation of place.

Table 8: Framework for analysing space.

Section: Time:		
<u>Concept</u>	<u>Question</u>	<u>Notes</u>
Presence	How are things, people, and the self un/concealing? How is absence present?	
Gathering	How are beings gathering together in their belonging together?	
Gathering logic	Is there a logic that orders the gathering? How does it dictate ontological measuring?	
Attuned-projection	How is attunement effecting projected understanding?	
Mood	What mood is being evoked?	
Entangled	How is this causing entanglement and what modes of entanglement are being offered?	
De-distanced	What is being brought near and how? How does it affect the presencing of the place.	
Language	How is language gathering and affecting the emergence of place?	
FTSOW & in-order-to	Is one being set up and how is it affecting the emergence of place?	
Locals	What are the locals and how do they affect place through form and orientation?	
Work	Where are the Works, how does it set up possibilities?	
Being-with	How is the mode of being-with?	
Thing-Encounter	How are things being encountered?	
Dwelling	How are people encountering themselves in place disclosure?	
Fourfold Rift	Which dimensions are being swayed and how is it affecting the presence of place?	<ul style="list-style-type: none"> • Ontic time • Ontic space • Ontological time • Ontological space
Themes	Are there themes are emerging?	
Leader-place	How is the leader letting place emerge?	

Conclusion

This chapter helped solve the two critical issues raised in the literature review: the lack of both a robust ontology of place and a vision of the self as embedded in place yet able to be emancipated. This was done by weaving together Heidegger's fragmented work to

demonstrate the centrality of place in the human experience and thus in the phenomena of leadership. By outlining Heidegger's vision of Dasein as essentially spatially entangled and unpacking place as the meaningful presencing of a space through the rifting time-space rift; it argues that place holds sway by facilitating the possibility of an individual selfhood and shaping the self-encounter. This establishes the second and third major premise of the thesis, that '*an innovative and robust account of the nature of place is at the centre of Heidegger's ontological project,*' and that '*place is the space in which leadership is exercised.*' Additionally, bringing Heidegger's various works together into a place centred interpretation and integrating it into a conceptual framework provides the thesis' second contribution, enhancing '*the sparse but growing Heideggerian impact on leadership studies*'.

Having unpacked how the rift of time-space causes place to presence in a particular way, four rifting dynamics were located: language, FTSOW, locals, and Works. Along with other Heideggerian concepts these were integrated into a seventeen-point conceptual framework designed to explore how place emerges into presence within an organisation. However, it is recognised that Heidegger's work remains highly conceptual, individualistic, and leans towards totalising conclusions, such as the zero-sum nature of ontological space. To test the practical explanatory power of Heidegger's work, an ethnographic research project was pursued to examine how the four dynamics affect the rift of place. Therefore, this chapter not only makes a conceptual contribution but frames the ethnography by providing a conceptual framework, which enables the researcher to ethnographically explore the question: how do leaders guide others through place by swaying the time space-rift? However, to fully raise the issue of place, this interpretation of Heidegger's place must be critically situated within the wider humanities.

Chapter Five: Methodology

Phenomenology is the investigation of life itself... phenomenology is never closed off; it is always provisional in its absolute immersion of life as such. In it no theories are in dispute, but only genuine insights versus the un-genuine. The genuine ones can be obtained only by an honest and unreserved immersion in life itself in its genuineness...

- Heidegger, War Emergency Semester, 1919.

This chapter justifies ethnography as the choice of methodology, unpacks the ethnographic research tradition, explains the process of the project, and recognises the limitation of the approach chosen. Robson (1993) argued that the research aim and guiding questions must determine what type of research strategy is chosen. As the research seeks to raise the issue of place through an applied reading of Heidegger's works, the philosophical assumptions of the research methodology must align with his thinking and the overall objective. Ethnography was selected because it fitted with Heidegger's work and through its immersive, iterative, and descriptive approach it enables the reader to see the organisations place dynamics. Therefore, having reviewed his work, both interpreted and situated place as the meaningful presence of space, and developed a frame work for analysing organisational place; ethnography contributes to raising the issue of place by showing an organisation can be conceptualised as a place and leaders as guides. Consequently, it demonstrates that the framework is useful for analysing place, provides material for the various themes addressed in the discussion chapter, and ultimately makes a pragmatic case that place should not be marginalised by leadership studies.

This chapter is divided into four sections. 1) Research philosophy. This explored the theoretical assumption behind the research schools, processes, and activities to demonstrate the rationale of choosing ethnography. 2) The ethnographic research tradition. This laid the theoretical foundation for deploying ethnography by exploring the various definitions, approaches and advantages. 3) The ethnographic research process. This examined the justification process, research tools, analysis, and role of the field. It argued that justification is based on credibility, trustworthiness, and contribution, with participant-observation and field-noting being used to gather data. 4) Limitations of the research. Finally, the various limitations of the research and positionality of the researcher are reflected upon.

Research Philosophies

The nature of research is disputed (Silverman: 2009, Yin: 2009). Yet, academic research can broadly be understood as *“finding out things in a systematic way to increase knowledge”* (Anderson, 2013: 11). Due to the dynamic and disputed nature of knowledge, a variety of categories, terms, and dichotomies continue to emerge, held together by an underpinning research philosophy. To discuss methodological options, these terms have been categorised into: Philosophical schools; which underpin the intellectual assumptions of research, Processes; which determine the order of data or theory in the research process, Activities; which show how the aims affect the outcome of the research, and Research traditions; which enable the researcher to draw on the historic expertise of recognised research and researchers.

The most common dichotomy, *“which enjoys widespread currency among the social science community, is the distinction between qualitative and quantitative approaches”* (Thorpe & Holt, 2008: 10), both of which depend upon on differing philosophical suppositions. While quantitative research is normally underpinned by positivist philosophical assumptions, qualitative research can draw from both pragmatist philosophies and critical theories, although most commonly the interpretivist school. These four philosophies will be explored as they lay the foundations of major research approaches and thus helped guide the thesis choice of ethnography.

Positivism, drawing on the philosophy of August Comte, asserts that *“the only legitimate source of knowledge are sense data, through which reality is experienced”* (Clegg, 2008: 156). Positivism is situated within the philosophy of empiricism and the materialist metaphysics of verification theory. It shares common ground with scientific realism, which defends the realist ontological position *“that the world exists independently of its being perceived”* (Hunt, 2008: 183). This emphasises the researcher’s task of eliminating all potential bias in the research process. While Heidegger recognises positivism’s appropriateness for studying the physical universe, the ontological difference makes it inappropriate for studying phenomenon occurring in the human world.

Alternatively, pragmatism eschews both ‘a priori’ positions and the theory-action split implicit in more noetic driven research paradigms. Because meaning is derived from lived

experience, theories are seen as chiefly sense-making tools to further the human endeavour rather than absolute truth claims (Calori: 2000). Yet its biggest disadvantage as a research approach “*is the lack of a seminal paper or book where the role of pragmatism is elucidated and discussed*” (Brandi & Elkjaer, 2008: 170). While Heidegger’s hermeneutic phenomenology shares pragmatism’s goal of explaining human experiences, its utilitarian epistemology jars with Heidegger’s fundamental ontology and concern with Enframing. Therefore, while the research project pragmatically seeks to interpret lived experience, it only aligns with the pragmatic philosophic in its overarching goals not in its praxis.

Critical Theory draws on Frankfurt School thinkers like Horkheimer, Adorno, Marcuse, and more recently Habermas to critically focus on the role of power in society. Rooted in the enlightenment tradition, it is defined by its agenda of equality through rational discourse and sees the researcher as a liberator who examines ideological power relations inherent within the very nature of knowledge and society. While Heidegger’s later writings also possess a strong critique of modernism, his approach focuses on overcoming the power implicit in its metaphysics rather than through the power embedded with social structures. In contradistinction to this, the Frankfurt school remains true to the metaphysics of the enlightenment. Due to Heidegger’s focus on overcoming metaphysics, rather than structural inequality, and the metaphysical disagreement between the two; Critical theory is not considered an appropriate philosophical approach to draw from.

Interpretivism views reality as a multiple, relative (Berger & Luckmann: 1966), and interconnected system of meanings (Lincoln & Guba: 1985), which are “*socially constructed rather than objectively determined*” (Carson et al., 2001: 5). Because of this interpretivist research seeks to capture the meanings inherent within human interaction (Black: 2006). This requires personal and flexible research structures (Carson et al.: 2001) and a more interactive, imbedded, and interdependent relationship with the participants (Hudson & Ozanne: 1988). Post-modernism undermining of the assumed objective representation of knowledge and reality has helped increase the credibility of the interpretivist position (Chia, 2008:162). Its social constructionist epistemology argues “*social realities, identities and knowledge are created and maintained in interactions, and are culturally, historically, and linguistically influenced*” (Cunliffe, 2008: 201). Interpretivism conceptualises humans as hermeneuts who continually interpret their reality and the researcher as an interpreter of these interpretations. While exposed to the charge of nominalism and ethical nihilism, this can be avoided when held

within the critical realist ontology. Consequently, interpretivism adheres to the basic Heideggerian tenant of Dasein as a Being-in-the-world always interpreting its own Being. Therefore, research approaches, like ethnography, drawing from this philosophy are suitable for this research project.

Research Processes

Central to all research is the implicit relationship between data and theory. Which is prioritised over the other forms the crux of the complex debate between the ‘inductive verses deductive’ research processes (Johnson & Duberley: 2000). The deductive process operates with a hypothetic-deductive methodology in which the problems and theoretical structures are constructed ‘a priori’ and a hypothesis is tested by empirical observation, which became “*the established mainstream methodology... in management research*” (Johnson, 2008: 112). Alternatively, the inductive process works from the ground up by encountering the naturalistic world before theoretical conceptualisation. This process draws on the “*logic of naturalistic inquiry*” (Denzin, 1971: 166) where the researcher actively enters the worlds in which the examined phenomenon occurs. While neither approach can claim superiority, as place is an under researched area in leadership studies it should be open to inductive research approaches.

Exploratory research, which “*tends to tackle new problems on which little or no previous research has been done*” (Brown, 2006: 43), often favours an inductive process (Lincoln & Guba: 1985). Because of its emergent nature “*an exploratory study may not have as rigorous as methodology as is used in conclusive studies, and sample sizes may be smaller*” (Nargundkar, 2003: 41). This enables “*the researcher ... to change his/her direction as a result of revelation of new data and new insights*” (Saunders *et al.*, 2007: 134). Therefore, exploratory research is characterised by a high degree of flexibility to help minimise the possibility of being blinkered by any preconceived notions (Webb: 1992). As there is limited scholarly research on the role of place in leadership, exploratory methods with an inductive process should be preferred.

Research Activity

Research activities determine how the data is gathered and presented; which significantly affects both the outcome and produce of the research. The social theorist Walter Runciman asserted these can be split into four interrelated, yet distinguishable, activities: Reportage, Explanation, Evaluation, and Description (Runciman: 1983). Reportage seeks to establish

through accurate representation what exists and what happened. Explanatory research seeks to explicate phenomenon through theoretical principles and concepts to establish causal relations for generalizability. Evaluative activities prioritise a pre-established set of values and critically assesses contexts based upon their axiology. Description seeks to interpret and present lived experiences so the reader can also experience the phenomena. This gives scope for narrative and poetic writing to produce “*vigorous accounts’ free from the comfort of empty, technical abstractions*” (Latour, 2005: 135). Empowering the reader to contextualise the phenomena into their own unique setting (Lincoln & Guba: 1985). Given Heidegger’s view that language is the house of Being and the importance he places on poetic language to enable Man to dwell, descriptive activities are the most aligned with his work. Additionally, the research does not seek to prove causality or evaluate the context but to help the reader experience the organisation as a place.

Therefore, because the research philosophy most aligned to the conceptual assumptions of this project is the Interpretivist school, the research process most adapt to the projects exploratory nature is inductive, and the research activity most suited to its aims is descriptive, the research tradition that is most aligned to the research project can be justified as is ethnography.

The Ethnographic Research Tradition

This section justifies ethnography as the most appropriate research approach for this project. The choice is legitimated by ethnographies well suited research advantages, including: recognizing the holistic and embedded nature of phenomenon, enabling the flexibility required for under researched phenomenon, and its capacity to generate theory, questions, and further research activities. However, these advantages require recognising ethnography is exploratory, inductive, and descriptive rather than causal, definitive, or hypothesis proving. To avoid imposing incompatible methodological expectations upon the research (Leininger: 1985), unique standards of justifying, collecting, analysing, and presenting research data must be applied (Sandelowski: 1986).

Definitions of Ethnography

Ethnography originally emerged from the anthropological impulse to explore exotic and unfamiliar cultures (O'Reilly: 2009). Drawing on interpretive, phenomenological, and hermeneutic traditions (O'Reilly: 2009), descriptions were provided to enlighten those unable

to experience these cultures first hand. While rooted in anthropology, in “*today’s increasing trans-disciplinary world, ethnography is everywhere*” (Gable, 2014: 176), being broadly defined as: “*writing about groups of people by systematically observing and participating in the lives of the people studied*” (Madden, 2010: 1). However, adaption for different research needs, contexts, and assumptions means that definitions are now disputed (Savage: 2000). Consequently, it “*does not always mean exactly the same to all social scientists at all times or under all circumstances*” (Atkinson *et al.*, 2001: 5). Because the ethnographer makes in-field research decisions, they should be aware of the various distinctions to enable well informed choices and using of the ethnographic tool kit.

Various definitions bring to light different dimensions of the ethnographic tradition. Classic ethnography seeks to describe whole cultures, while phenomenological and interpretive ethnography explore a particular phenomenon in its natural setting (Katz & Csordas: 2003). In Van Maanen’s famous ‘ethnography of ethnography’, it is described as “*a storytelling institution that involves the researcher drawing close to people and events and then writing about what was learned in situ*” (1995: 428). In a similar vein, Brewer highlights the focus of observation in that process: “*ethnography is then a detailed way of witnessing human events in the context in which they occur that can investigate and solve problems that are not accessible to quantitative methods*” (2000: 23). Yet, Hooks definition focuses on how the ethnographic process of continually “*decodes and recodes, ... is itself part of these processes*” (1990: 152). The purpose of all of this is to “*invoke readers to enter into the emergent experience*” (Ronal, 1992: 123) rather than passively accept objective representation. Therefore, ethnography can be understood as a decoding and recoding process telling a story of a particular phenomenon in its natural context, enabling the reader to enter into the research.

Ethnography prioritises observing phenomena in the natural environment (Spradley: 1980), turning “*someone’s everyday place into a thing called field*” (Madden, 2010: 54). This allows the ‘participant-observer’ to collect raw data in a highly contextualized and holistic manner (Polit & Hungler: 1997). Through field-notes and the dynamic, conversational, and often serendipitous, “*ethnographic interview*” (Spradley: 1979). The ethnographer becomes a ‘mediator’ negotiating the multifarious meanings different people give to their cultural worlds, weaving a holistic picture for the reader (Giddens, 1976). This ‘mediator’ role requires an emergent research design to draw on varied and creative strategies (Denzin & Lincoln: 2003). O’Reilly emphasis the ‘show and tell’ dimension of this process: “*ethnography is about*

exploring, uncovering, and making explicit the detailed interactive and structural fabric of the social settings” (2009: 129). Savage raises the point that it is both “*a process and an outcome*” (Savage, 2000: 321) so that the research produces a ‘showing’ in which the reader encounters the phenomena embedded in a particular cultural experience (Savage: 2000). Thus, ethnography shows the dynamics of a phenomena, like leadership, in its natural setting.

Unlike other qualitative research approaches, ethnography is both an art and science (Fetterman: 1998). Wills seminal book ‘The Ethnographic Imagination’ (2000) underlines that, as a creative art ethnography often requires, imagination, innovation, and flexibility. Consequently, the researcher is “*flying by the seat of [their] pants much of the time*” (Van Maanen, 1988: 120). Mills’ argues this requires being “*a good craftsman [and] avoid any rigid set of procedures ... avoid the fetishism of method and technique ... let theory and method again become part of the practice of the craft*” (1959: 224). Porter asserts that as an art its focus is not on causal relationships, verification, or precise predictions described in terms of propositional statements; rather on exploring human behaviour and the search for understanding through observing people’s actions (Porter: 1996). Therefore, ethnography is a storification of an iterative process which explores, through direct observation and experience, phenomena in its natural setting. Making the researcher an artistic mediator who shows something of the human experience.

Types of Ethnography

Various intellectual turns have contributed to the ethnographic heritage and tool kit (O’Reilly: 2009). Classic ethnography emerged from the tradition of going ‘out’ to explore unfamiliar and exotic cultures (O’Reilly: 2009); this emphasises the ethnographer as a stranger entering an unfamiliar world. The Chicago school, localised ethnography by pragmatically applying it to urban ecologies (Bulmer: 1984), making a significant contribution to American sociological understanding (Duneier, Kasinitz, & Murphy: 2014). Since the urbanization of ethnography, there has been a steady rise in the organisational ethnographies (Schwartzman: 1993, Neyland: 2008, Ybema: 2009) like Watson’s ‘In Search of Management’ (1994). This reflected a growing awareness that ethnographies provide “*a fuller, more grounded, practice-based understanding of organisational life*” (Ybema *et al.*, 2009: 2). In 2012, Emerald publishing started the ‘Journal of Organisational Ethnography’ with “*the aim of promoting ethnographic and ethnographically oriented research*” (Watson, 2012: 15) as a response to business schools “*slowly recognising that ethnographic research ... has a great deal more to offer to*

organisational and managerial studies than has previously been recognized” (Watson, 2012: 15). Additionally, due to ethnographies emphasis on first-hand experience and community, religion and spirituality have become an increasingly popular domain for ethnographers (Nabokov: 2000, Webber: 2003, Moazam: 2006, Stringer: 2011, Scharen & Vigen: 2011). This includes ethnographies of Pentecostal churches (Versteeg: 2010) and faith within non-church organisations (Miguel *et al.*: 2011). Therefore, classic ethnography has evolved into a research method suitable for organisational research, including spiritual organisations.

Interpretive ethnography built upon the post-modern rejection of “*a rational and unified subject that is at the core of modernist’s tenets*” (Cheek 2000:19) recognising multiple voices, views, and subjective truths. Similarly, phenomenological ethnography (Dowling: 2004) focuses on interpreting how a socially embedded phenomenon is perceived to understand the human experience of it (van Manen: 1990). While, critical ethnography sought to identify and confront sources of domination and repression (Porter: 1998), the narrative turn (Tedlock: 1991) focused on how cultural meaning is fabricated through stories (Denzin: 1996) by including “*ethnographic poetics*” (Marcus & Fischer, 1986: 73) and narratives of the self (Benson: 1993). Community ethnography explored how particular communities within society to manifested particular social issues in order to facilitate community building, making cultural and social intervention increasingly possible (Kardorff & Schonberger: 2010). Video and photo ethnography also broadened the tools available to represent communities (Pink: 2001). Thus, ethnographers are empowered with an increasingly eclectic set of tools and approaches to bring “*readers into the scene*” (Ellis, 2004: 142) so they can “*experience and experience*” (Ellis, 1993: 711).

One of the more controversial tools is auto-ethnography. While “*a precise definition [is] difficult*” (Ellingson & Ellis: 2008: 449), Maréchal sees it as “*method of research that involves self-observation and reflexive investigation in the context of ethnographic field work and writing*” (2010: 43). Hence it foregrounds the researchers’ subjectivity as a “*response to the alienating effects on both researchers and audiences of impersonal, passionless, abstract claims of truth generated by ... exclusionary scientific discourse*” (Ellingson & Ellis, 2008: 450). By building on the authority of an “*eyewitness account*” (Caulley, 2008: 442) it seeks to “*invoke readers to enter into the emergent experience*” (Ronai, 1992: 123). Because performativity can make accessing participant’s genuine emotion and experience difficult, auto-ethnography adds their own voice to augment context and lays into the overall story (Ellis:

2004). Consequently, it was deemed beneficial to add the auto-ethnographic voice into the thick descriptions. Therefore, this project does not attempt to objectively report, explain, or even evaluate the organisation, but, by drawing on the ethnographic tradition, provide an interpretive description of the leadership-place relation through a narrative of a community in a spiritual organisation.

Epistemological Foundations of Ethnography

While ethnography is grounded in an interpretivist ontology (Denzin & Lincoln: 2003), rather than using epistemological framework, Agar (2006) argues it actually is a form of epistemology. Agar's understanding of ethnography as an epistemology is described as a non-linear process, guided by iterative, recursive, and abductive reasoning (1996). An immersive process which Kaplan terms a "*logic-in-use*" (1964/1998). For Anderson-Levitt (2006) ethnography is not a method with predefined steps but a philosophy of research, emphasising ethnographies adaptive strength in generating knowledge. Avoiding a linear system of execution (Savage: 2000), its themes and assumptions provide a broad tool kit. Making the researcher responsible for choosing the most appropriate research strategies based on the particular research projects. Consequently, Bogdan and Biklen (2003) understand ethnography as a broad umbrella term for: naturalistic study, descriptive data, process focused, inductive analysis, and discovering participants' meaning. Which enables various research tools: Participant-observation, Field-notes, Narrative Analysis, Critical Incident Technique, and Interviews. Ethnographic researchers creatively draw on the appropriate tools, rather than follow predefined formula of research steps. Thus, the embedded researcher has to make in-field research decisions as they are confronted with a variety of complex and un-objectifiable realities (Thrift: 2007). Uniquely and controversially, the researcher becomes the "*data collection 'instrument', participating in cultural activities*" (Maggs-rapport, 2001: 374). Therefore, ethnography's epistemology does not try to offer objective results to prove causal relationships which can be easily generalized across other settings. Limiting the generalizability but enabling the flexibility required for exploring under researched phenomena.

Research Opportunities in Ethnography

Ethnography offers three unique research opportunities which make it appropriate for this project. Firstly, the authority of a first-hand experience minimises potential distort of the phenomena by being close to it (van Maanen, 1995: 428). Secondly, the flexible and longitudinal nature of ethnography allows the researcher ask questions and categories not

anticipated at the beginning of the research (Madden: 2010). Lastly, ethnography's iterative process and abductive logic enable it to generate new theory, perspectives, and future research questions (Sandelowski: 1986). However, this requires a research process which justifies, collects, and analyses data differently.

The Ethnographic Research Process

This section examines the ethnographic justification process, research tools, data analysis, and field. As justification is based on credibility, trustworthiness, and contribution, the justification strategies deployed were: sustained engagement, triangulation, reflexivity, auditing, member checking, and peer debrief. The tools used for mining data were participant-observation and field-noting. The analysis process was a holistic, iterative and abductive process to develop increasingly sophisticated descriptive constructs. Finally, the ethnographic field is explained with the rationale behind the choice of field.

Justification in Ethnographic Research

Research justification is unique to the methodology, context, and purpose of the specific research project (Robson: 1993). Emphasising appeal validity, reliability, and objectivity, it prioritises the appealing generalizability of truth by assuming a singular and accessible reality (Guba & Lincoln: 2005). However, when *“multiple social realities are recognised these notions of reliability become irrelevant”* (Krefting, 1991: 215). Sandelowski asserts that universal generalizability is actually dehumanising and *“somewhat of an illusion because every research situation is made up of a particular researcher in a particular interaction with particular informants”* (1986:27). Alternatively, ethnography humanises research by decreasing the research-participant distance through prolonged observation of particular events (Krefting: 1991). Hammersley and Atkinson (1995) argued that close participation in people's lives means the *“data is of descriptive worth in and of themselves”* (Krefting, 1991: 219). Yet, Agar (1986) asserts this requires a different language which prioritises developing increasingly sophisticated understandings of an observed phenomenon (Leininger: 1985). While there are various overlapping terms attempting this, Agar (1986) suggests credibility through the accuracy of representation and authority of the writer. Alternatively, Guba (1981) offered a model based on the identification of four aspects of trustworthiness: 1) truth value, 2) applicability, 3) consistency, and 4) neutrality and Richardson (2005) offers a pragmatic list of justifying through substantive contribution, aesthetic merit, reflexivity and impact. Therefore, rather than the traditional terminology of validity, reliability, and objectivity, incompatible with

ethnography (Guba & Lincoln: 2003), justification should ensure that research is credible (Agar: 1986), trustworthy (Guba: 1981), and makes a substantive contribution (Richardson: 2005).

The Basis of Authority in Ethnography

Ethnographic authority is rooted in the direct personal contact of “*having been there*” (Van Maanen, 1995: 428). Consequently, the ethnographic researcher is a ‘mediator’ between the experience and the reader (Giddens: 1976) becoming the central research ‘instrument’ (Maggs-rapport: 2001). Requiring the ethnographer to process the mass of complex social data in real-time rather than the analysis being the last step of a formulised process. Consequently, the thick descriptions are also the data analysis. Emphasising the creative, industrious, and artistic nature of ethnography, Denzin and Lincoln (2003) deploy Lévi-Strauss’s term *bricoleur*, the French name for an artist who creates or gathers something based on whatever they find on hand. Thus, the researcher links data together like puzzle pieces, blending components to create an image which meaningfully communicates something of the human experience with aesthetic merit (Denzin & Lincoln: 2003). Unlike other research approaches, the researcher’s intuition is an indispensable part of the process because a sustained social encounter’s raw data is too vast to formally process and impossible to accurately represent (Thrift: 2007). Because ethnographic authority is rooted in first-hand encounter, the researcher should seek to be authentic (Lincoln & Guba: 1985). Authenticity is achieved through “*methodological rigor, prolonged engagement and persistent observation*” (Lincoln & Guba, 1985: 301) “*and practical knowing: leading to action to transform the world in the service of human flourishing*” (Guba & Lincoln, 2005: 196).

Ethnographic data is also justified by the impact of how experience is represented. While not prioritising generalizability, Richardson (2005) argued ethnographies should have an aesthetic impact on the reader because it aims to reveal something of the human experience (Aamodt: 1982, Sandelowsk: 1986). Additionally, credibility is increased by presenting such accurate descriptions and interpretation that people can recognize the experiences (Sandelowski: 1986). While classic ethnography represented the culture of a field, phenomenological ethnography describes specific phenomenon in the context of a field, making it interpretive rather than representational. Therefore, the research product does not primarily aim to represent an unfamiliar culture of the ‘other’ but to describe an embedded phenomenon in such a way that both the reader and participant recognise it.

Ethnographic justification should be freed from the assumptions and aims of other methodologies. As the authority and virtue of ethnographic research rests on direct contact and observation, legitimisation terminology should reflect this process. It is agreed that the terms validity, reliability, and objectivity are not suitable in light of this shift (Guba & Lincoln: 2005). Three terms ensure research authenticity: credible (Agar: 1986); showing the description of the phenomena as credible through recognisability, trustworthy (Guba & Lincoln: 2005); that the research acted as an accurate, reflexive, and ethical instrument in reporting observations, and contribution (Richardson: 2005); that something of the human experience was reflected with a degree of aesthetic merit. These act as suitable terminological horizons for justifying the research. Therefore, justification strategies were chosen to maximise the research's credibility, trustworthiness, and contribution.

Strategies for Justification

For enhancing ethnographic justification, Padgett (1998) suggests: Prolonged engagement, Triangulation, Peer debriefing and support, Member checking, and Auditing. Reflexivity is added to increase research trustworthiness (Clifford & Marcus: 1986). These strategies are unpacked with explanations of their deployment in this project.

1) Sustained engagement

Prolonged engagement and persistent observation increase the probability of producing credible findings (Lincoln & Guba 1985: 301). This “*increases the worth of the findings by decreasing the distance between the researcher and the informants*” (Krefting, 1991: 215). It also minimises participant performativity (Neuman: 2003), acting from what they think is the preferred social response (Kirk & Miller: 1986). Kielhofner (1982) highlights the importance of participation being intense, as this enhances familiarity and discovery of otherwise hidden facts. Sustained engagement was deployed by repeated participation and engagement over a twenty-one-month period. Engagement activities included the researcher attending events and meetings as a participant-observer through shadowing, participating in training courses, and volunteering in teams. Additionally, both ethnographic and formal interviews were undertaken over this period.

2) Triangulation

Cohen and Manion assert triangulation increases justification by explaining “*the richness and complexity of human behaviour by studying it from more than one standpoint*” (2000: 254). Knafl and Breitmayer (1991) identify potential types of triangulation: theoretical, data methods, and data sources. Theoretical triangulation, provides broader perspectives by drawing on more than one theoretical perspective or discipline. As the thesis applies Heidegger’s thinking, this was considered inappropriate for this project. Triangulation of investigators was limited by the project being a thesis. However, a fellow university researcher attended some events, enabling discussions about the themes with the researcher. Additionally, various other ethnographers were sought out to discuss the general process and emerging themes. The triangulation of data method was utilised through a variety of ethnographic tools, including: participant-observation, shadowing, and both formal and ethnographic interviews. Additionally, triangulation of data sources was maximised by extended and repeated engagement, multiple participants, shadowing a variety of departments, and multiple interviews. This enabled three key perspectives and voices to be integrated into the data. Firstly, participant-observation provided the researcher with direct experience and personal observations, enabling an auto-ethnography voice. Secondly, interviews with participants enabled the perspective of other member experiences, opinions, and observations, adding a member’s voice. Thirdly, interviews with ‘leaders’ enabled the research to integrate ‘leaders’ intentions and explanations into the descriptions, adding the ‘leaders’ voice.

3) Reflexivity

The ethnographic researcher is inevitably part of the studied field (Hammersley & Atkinson: 1995); becoming a mediator (Giddens 1976), instrument (Maggs-rapport: 2001), and bricoleur (Denzin & Lincoln, 2005) of the research process. Consequently, neutrality is not achieved through objectivity but reflexivity (Guba: 1981). O'Reilly defined reflexivity as “*thinking reflexively about who has conducted and written ethnographic research, how, and under what conditions, and what impact these might have on the value of the ethnography produced*” (2009: 187). Reflexivity is increased by recognising the researcher’s own background, perceptions, and interests in the research process (Ruby: 1980), as well as a “*critical analysis of the practice of ethnography*” (Clifford & Marcus, 1986:14). To increase reflexivity, the research was not covert, enabling disclosure of the researcher’s personal history to the participants, and potential conflicting interests and blind spots were discussed with the project supervisors as well as other ethnographers.

4) Member checking

Krefting argues that “*central to the credibility of qualitative research is the ability of informants to recognize their experiences in the research findings*” (1991:215). This is increased by members checking the researcher's data, analytic categories, interpretations, and conclusions (Lincoln & Guba, 1985), enabling informants to ensure the researcher has accurately translated the informants' experiences into data (Krefting, 1991:215). However, this is not always possible or desirable as “*one must consider the ethical aspect of this strategy*” (Krefting, 1991:215). This strategy was used by asking several members, one of the organisation leaders and a fellow researcher who attended regularly to read the thick descriptions ensuring it was a fair and accurate description of the events and experiences.

5) Peers debrief and support

Peer examination is based on the same logic as member checks but involves the researcher discussing the research process and findings with impartial but experienced colleagues. Insights are discussed and problems presented as a form of debriefing (Krefting, 1991:219). Lincoln and Guba (1985) suggested that this is one way of keeping the researcher honest, and the searching questions may contribute to deeper reflexive analysis by the researcher. This strategy was utilised by seeking out three experienced ethnographers in the university, and another who had done her PhD using ethnography, to discuss the process and findings, supplementing the support of the project supervisors. Additionally, a fellow qualitative researcher attended the Sunday events on a semi-regular basis. As she was located in the same office as the researcher, this led to numerous helpful discussions, insights, and confirmation of many of the themes.

6) Auditing

An audit trail can accomplish dependability and confirm-ability simultaneously (Padgett, 2004). Lincoln and Guba (1985) used the term auditable to describe the situation in which another researcher could follow the decision trail used by the investigator in the study. This includes the methods of data gathering, analysis, and interpretation in qualitative research being described (Kielhofner, 1982). Therefore, this strategy is utilised by showing the research process and methods. Additionally, it was decided to focus on the Sunday event and, when appropriate, to use quotations from the website as these were both public and easily available.

Therefore, having established that the terms validity, reliability, and objectivity are not suitable for ethnographic research, new language has been put forward to enable justification. As the authority of any ethnography is based upon the researchers first hand experience, justification should ensure the research produced is a credible, trustworthy account that makes a contribution to understanding the human experience. From this, six justification strategies were deployed: methodological triangulation, sustained engagement, research reflexivity, member checking, peer debrief and support and auditability. Consequently, the research finding can be considered legitimate in the context of the ethnographic scholarly community.

The Ethnographic Tool Kit

Because ethnography is an iterative, embedded, and observation based process with its own set of justifications, it enables a unique set of tools for collecting data excluded in other methodologies. This section explains the nature and advantages of the three main ethnographic tools: participant-observation, ethnographic interviews, and field notes.

Participant-observation

Participant-observation is the “*main method of ethnography*” (O'Reilly, 2009: 150) which involves the researcher taking part as a member of a community while making mental, written, and theoretically informed observations (O'Reilly: 2009). As an immersed method of data collection which enables direct experience of the setting to be gained (Mason: 2010), it is “*a social interaction device for securing information for scientific purposes and a set of behaviours in which an observer's self is involved*” (Gold, 1958: 218). Goffman eloquently explained the process as:

“*one of getting data, it seems to me, by subjecting yourself, your own body and your own personality, and your own social situation, to the set of contingencies that play upon a set of individuals, so that you can physically and ecologically penetrate their circle or response to their social situation, or their work situation, or their ethnic situation or whatever*” (2002:149).

It seeks to understand something from being inside rather than trying to look in from the outside (Charmaz, 2006: 25), requiring the process of familiarising and de-familiarising oneself with the field (Thomas 1993: 43). While Smith playfully termed it being a sociological voyeur to highlight the skill of social watching (Smith: 2007), participant-observation involves

“getting access, adopting an insider role, gaining rapport, becoming accepted, building relationships, even sometimes making friends” (O'Reilly, 2009: 158). This requires the skills of *“asking questions and listening... [as] fieldwork is really one long conversation with people”* (2009:18).

Participant-observation disciplines the researcher to observe and behave according to the rules and norms of the context (Bates: 1996). Being embedded in context enables the researcher to experientially *“learn about events, feelings, rules, and norms in context rather than merely asking about them”* (O'Reilly, 2009: 160) and provides an *“insight into things people may otherwise forget to mention or would not normally want to discuss”* (O'Reilly, 2009: 155). However, the term participant-observation is oxymoronic (Maso: 2001), highlighting the dual identity tension a researcher must manage. Clifford poetically mused *“it is a question of living a multiplex life: sailing at once in several seas”* (1988: 77). This is associated with the danger of going ‘native’: being overly immersed in the field through the identity of a participant rather than observer (Hammersley & Atkinson 1995). However, this fear stems from the classic ethnographic fear of becoming like the other cast as a savage (Lévi-Strauss: 1962). In organisational ethnography, the tension required is more making the strange familiar and the familiar strange, requiring a degree of going native for a period (Schutz: 1971). Consequently, the researcher must not stay native but identify more with their field identity than their research identity when writing up their findings. This danger is minimised by reflexive techniques such as going back and forth between the field to the university, ending the relationship with the field post research, and talking through issues of loyalty with peers.

An important element of field work is the ethnographic interview. This can be defined as *“an in-depth conversation that takes place within the context of reciprocal relationships, established over time, based on familiarity and trust”* (O'Reilly, 2009: 125). Ethnography relies on unstructured and serendipitous conversations more than on structured interviews. By underscoring the conversational exchange or interconnection of views, rather than a one-way flow of information, Kvale (1996) refers to them as ‘inter-views’. Part of the purpose of sustained ethnographic fieldwork is to provide a context for building trusting relationships with people (O'Reilly, 2009). Ethnographic interviewing is distinguished by being conducted in the context of an established relationship (Heyl: 2001). It would be naive to undervalue the role of trust in the quality of the interview. Whyte celebrates the fluidity of the conversational style stating: *“the whole point of not fixing an interview structure with pre-determined questions is*

that it permits freedom to introduce materials and questions previously unanticipated” (1981: 35). Therefore, participant-observation is used to experience and observe the construction of place and how leaders guide others through place.

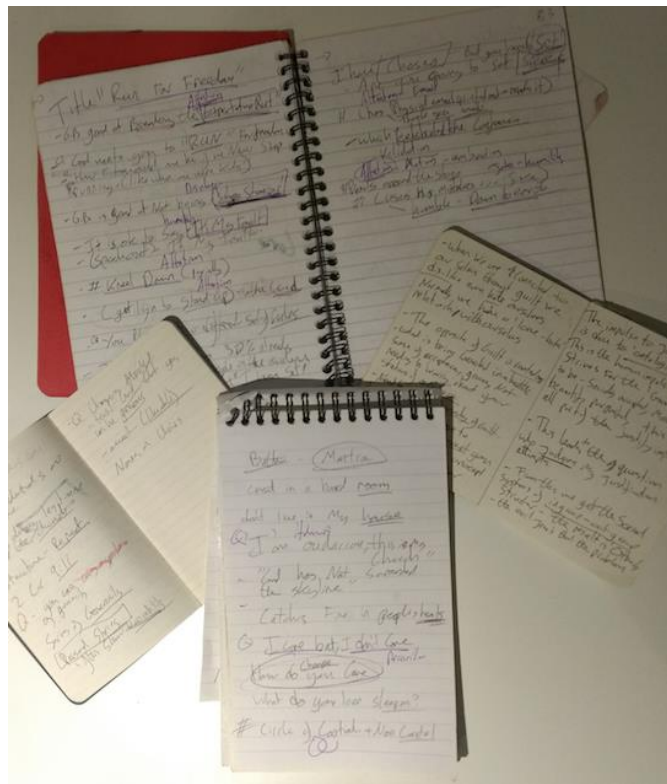


Figure 3: Field notes (Source: Author, 2017)

Field-notes

In ethnographic research, observation is a data collection procedure and the field-notes are the raw data (Merriam: 2009). Consequently, field notes were one of the key tools for data collection (Figure 3). Field-notes can then be understood as the “written record of the observations, jottings, full notes, intellectual ideas, and emotional reflections that are created during the fieldwork process” (O'Reilly, 2009: 70). As research progresses field notes spiral towards the phenomenon and themes that emerge as interesting and significant (Mackinem & Higgins: 2007). Once in the field, the ethnographer searches for “rich points” (Agar, 1997: 1157) of the phenomena, eventually leading to ethnographic saturation. Saturation point is reached when the same specific pattern of behaviour emerges over and over again and when the general picture reaffirms itself over and over again (Fetterman: 1989). This is one of the reasons ethnographers spend so much time in the field because “field notes, like observations, are cumulative” (O'Reilly, 2009: 71). While field-noting skills come with experience, various ethnography scholars have provided useful advice, which the researcher drew upon.

Emerson (2001) distinguishes between head notes, scratch notes, and full notes. Head notes are mental constructs and memories drawn on as the researcher reflects on experience and emerging themes. Scratch notes are brief jottings that inform fuller notes and act as aide-mémoire. Some people write their scratch notes in shorthand, others record lists of words to act as triggers, or even diagrams and pictures. Generally, these only make sense to the ethnographer. Full notes are often written when the ethnographer leaves the field and are the first stage of writing up.

Spradley's (1980) suggestions were used as a helpful checklist to enable the researcher focus on what to record:

- Space: the physical place or places;
- Actor: the people involved;
- Activity: a set of related acts people do;
- Object: the physical things which are present;
- Act: single actions people do;
- Event: a set of related activities that people carry out;
- Time: the sequencing that takes place over time;
- Goal: the things people are trying to accomplish;
- Feelings: the emotions felt and expressed.

Additionally, Neuman and Wiegand (2000) gave some recommendations for taking field notes that aided the process:

- Take notes as soon as possible and do not talk to anyone before note taking;
- Count the number of key words or phrases used by subjects;
- Carefully record the order or sequence of events, and how long each sequence lasts;
- Do not regard anything as insignificant; record even the smallest things;
- Draw maps or diagrams of the location, including your movements and any reaction by others;
- Write quickly and do not worry about spelling; devise you own system of punctuation;
- Avoid evaluative judgements or summarising; for example, do not call somebody “a bully”, just describe his or her actions;
- Include your own thoughts and feelings in a separate section; your later thoughts in another section;

- Always make backup copies of your notes and keep them in separate location.

Whyte (1984) recommends that the note book always be on hand as there are often *“flashes of insight that come to you when you were not even consciously thinking of a research problem, and they must be recorded just as your observations are recorded.”* Conveniently, modern smart phones have a note app which was utilised during the ethnography. This is especially convenient for the contemporary ethnographer as texting on the phone is such a common experience that taking notes on the phone does not look conspicuous.

Notes are not merely factual descriptions of what happened rather the *“point of good notes is that ethnographers base their descriptions, interpretations, and explanations on continuous references to fieldwork, field notes, and theories”* (O'Reilly, 2009: 76). However, Jackson emphasises that as the researcher: *“I am a field note’, no matter how full the notes, they will never be sufficient to fully explain the intellectual work that went into determining what to do and write, when and how”* (1990: 23). No matter how thorough the notes, *“certain things will never have been recorded, and that memory remains a powerful research tool. The emotions and experiences that accompany the observation of an event, none of these may be recorded, yet any or all may prove to be illuminating at this stage of analysis”* (O'Reilly, 2009: 36). Therefore, the art (Willis: 2000) of good fieldwork is not so much in following a system but in being *“a good craftsman [to] ... let theory and method again become part of the practice of the craft”* (Mill: 1959: 224). Therefore, the tools used in this ethnography included participant-observation, formal interviews, and writing, rewriting and reflecting upon field-notes.

Ethnographic Data Analysis

Because ethnography is an iterative, embedded, and participation based process, it was asserted that ethnographic justification is based upon creditability, trustworthiness, and contributiveness. Given that the type of data and way of collecting the data are unique to ethnography, analysing the data collected is also unique. Ethnographic data analysis is an abductive process which spirals towards increasingly sophisticated descriptive constructs of phenomena to produce thick descriptions. As a result, *“data collection and analysis proceed simultaneously”* (Charmaz, 1983: 110)

O'Reilly argued ethnographic analysis as *“not a stage in a linear process but an iterative phase in a spiral where progress is steadily made from data collection to making some sense*

of it all for others” (2009: 13). Although it is recognised that there is no formula for coding ethnographic data (O'Reilly, 2009: 35), it has been described as a process of writing memos, thoughts, and ideas; then associating them with given codes, elaborating and linking the codes, and thinking about what they mean in the context of a broader argument or story (O'Reilly, 2009). To avoid imposing inappropriate methodological expectations, it is important to establish what this process is not. Three key distinctions are: that it is not a distinct stage at the end of the process, it cannot be reduced to a step-by-step formulaic system, nor is it a totally objective practice detached from the researcher as the prime research instrument (Maggs-rapport, 2001).

There are no clear systematic formulas for analysing ethnographic data, unlike other methodologies (Squire, Andrews, & Tamboukou: 2013). Clifford (1997) points out that immersion into a mass of data through participant-observation makes the ethnographer the key data instrument and systematic formulas of analysing data is impractical. Instead the ethnographer is always analysing because to *“leave data to apparently speak for itself, without the assistance of the researcher's interpretation, shifts the entire burden of interpretation from the researcher to the reader, who has to now assume the mantle of researcher”* (Maggs-Rapport, 2000: 222). Hence Denzin and Lincoln (1992) argue that the ethnographer should process what is the reality of interest, meaning *“ethnographic research is rarely as linear as the use of such terms as ‘data collection’, ‘analysis’, and ‘writing up’ suggest”* (O'Reilly, 2009: 18). The iterative and abductive process means that analysing starts right from the first field notes (O'Reilly: 2009) and interpretations are continually in a process of being refined (Basis: 2003).

While Grounded Theory is similar in its inductive process and aim of generating theory (Bowling 2002), ethnographers are implored to make ethnography grounded without resorting to the systematisation of grounded theory (Watson, 2012). This is partly due to the sheer volume of rich data ethnographers collect (Roper & Shapira, 2000) and that overly systematic coding can put too much stock in counting occurrences or utterance as validation (O'Reilly, 2009). While a lack of systematic formula for analysis (O'Reilly, 2009) may be the most difficult aspect (Bogdan & Biklen: 2006), it does not mean that there are no recognised standards in the processes. Rather, as Gellner and Hirsch (2001) point out, ethnography has a commitment to methodological holism which requires a repetitive process. This means that

“ethnographers then have to go through a laborious process of searching through field notes and other data again and again and again” (Neyland, 2008: 127) and writing and re-writing the thick descriptions.

Consequently, ethnographic data analysis means *“moving from a jumble of words and pictures to something less wordy, shorter, and more manageable; becoming easier for an outsider to understand”* (O'Reilly, 2009: 34). The aim of the iterative-inductive approach is to narrow the scope of enquiry by seeking patterns in data like putting together building blocks: moving, aligning, re-aligning, and building until patterns emerge that make some sense (Dey: 1993). Allowing a deeper understanding through continually refined interpretations (Basis: 2003). This again underlines that ethnography is not about proving causality between phenomena but describing social phenomena to reveal something to the reader. Thus, the purpose of data analysis is to generate increasingly sophisticated ways of understanding and articulating that phenomenon.

Because ethnography's advantages require greater flexibility than other methodologies, researchers are warned against following rigid formulas (O'Reilly: 2009). However, experienced ethnographers provide a variety of suggestions which enables flexibility while staying within the boundaries of the tradition. Creswell (2007) divides data analysis into five parts: 1) data managing, 2) coding and developing themes, 3) describing, 4) interpreting, and 5) representing. Because the purpose of coding is not so that the data can be minutely explored (O'Reilly, 2009) to avoid confusion with other methods, the term indexing is argued to be more suitable than coding (Madden, 2000: 10). Additionally, many of the categories were extracted from Heidegger's work and then developed into a framework. Finally, while in most methodologies the analysis is a distinct stage after data collection and before the writing up the findings, in ethnography the writing up process is an important part of the data analysis. This is because the researcher has to process field experiences into increasingly refined language which suitably describes the encounter and generates more sophisticated constructs to articulate the phenomena. As represented in Madden's (2010) three step process for analysing data: write down (notes) write out (data) write up (text).

This projects analysis process is a holistic approach involving an iterative and adductive process which continuously spiralled towards increasingly sophisticated descriptive constructs. Practically this involved the researcher going back and forth in the field, taking field-notes,

writing up field-notes, indexing descriptive labels, sorting for patterns, identifying significant occurrences, generalising constructs and theories, and then re-entering the field to continually hone in on this spiralling process.

The Ethnographic Field

Central to ethnography is the field. Madden defined this as “*an emergent, contingent domain that comes into being when we systematically examine the social relations that bound or characterise a particular time and space*” (2000: 8). Within phenomenological ethnography, field is the site for social phenomena to naturally manifest and be experienced (Katz & Csordas: 2003); distinct from a case study where the organisation itself becomes the point of study rather than being the site of the phenomena studied (Ybema: 2009). When choosing a field Hammersley and Atkinson (1995) argue availability and accessibility significantly influence the selection, because gaining access is not only time consuming but can be the hardest part of ethnography (Monahan & Fisher: 2014). Additionally, Stake (1994) contends that accessibility and convenience enable prolonged periods of engagement in the field so that while “*balance and variety are important, opportunity to learn is more important*” (Stake 1994: 244). Part of a researcher’s skill and work is gaining access to a field, which requires exploring possibilities and developing relationships with potential ‘gatekeepers’ (Madden: 2001). Therefore, the ethnographer must follow where the field opens. Field suitability is determined by ease of access, opportunity to learn, and the degree to which the phenomena in question can be observed.

Choosing the Field

Early in the project potential organisations were short listed. One of these was a local church in Salford which had experienced exponential growth of over 4500 members since its founding seven years ago. After several consultations with the organisations leaders and the project supervisor, this site was chosen for its ease of access, openness to the research and researcher, and its interesting story of managing rapid growth. While choosing a religious organisation had limitations it also had unique opportunities and precedence (Versteeg: 2010). As discussed later in the reflection section, by being a Christian, the researcher easily gained trust and insider status. Also, Western’s (2007) analysis of leadership studies in his ‘Leadership: A Critical Text’ argued that leadership studies can learn a lot from the growth of evangelical mega-churches. Yet despite this call, ethnographies still tend to be about either organisation as

businesses or churches as religious institutions, failing to recognise that growing large churches have become increasingly organisationally efficient.

Site accessibility and co-operation was also very high. Possibly due to the Christian ethos of 'helping thy neighbour', there were very high levels of openness and co-operation from all participants. While the researcher did not know any of the participants before the research, previous work in the sector meant that mutual acquaintances with various leaders increased the level of trust and access. As the gatekeeper was a very senior leader in the organisation, his support greatly increased access and co-operation. Additionally, being a few minutes' walk from the university made the site highly assessable for repeated and continuous visits, meaning the research could be sustained for a longer period of time. The site also was a success story. Although this is not a requirement, as a failing organisation can also make a stimulating piece of research, it does add to its aesthetic contribution. While the success story makes it an interesting case the exponential growth has made it a relevant case as it has necessitated a need for rapid leadership development and for existing leaders to develop rapidly. Finally, it made sense to research the leader-place relationship in a tradition where a sense of place is central.

Reflecting on the Research/Field Relation

To increase reflexivity, this section considers the researcher-field relationship. As a practicing Christian, implication of my faith on the research must be considered. In line with the justification strategies this was reflexively deliberated and discussed with peers before entering the field. As a research instrument, the ethnographer's beliefs inevitably affect the research process, access, and level of trust received. However, this occurs whatever the researcher's beliefs, as non-belief would also impact how participants view, trust, and respond to the researcher, but with the added difficulty of decoding language and symbols. Alternatively, I was sufficiently familiar with the symbols, language, and rituals of the Christian faith to communicate as an insider and build trust. If the focus was on religious symbols or faith itself, I may be already too saturated to independently analyse them. Yet, as the ethnography focused on exploring the relationship between leadership and place, this actually increased access and trust. Consequently, it was decided religious aspects, while not ignored, would not be the focus of the research and the church would be treated broadly as an organisation. While this limits the generalizability of the research onto other for profit organisations, it gains a unique advantage of examining a type of organisation that has traditionally valued the concept of place.

For ethical reasons, it was decided I be explicit about my faith and project with the participants. Sharing a language and horizon of meaning with participants increased acceptance as an insider which in turn increased trust, co-operation, and accessibility. As ethnography seeks to give an insider's account, this was advantageous. Acceptance as an insider also diminished suspicion and the degree to which participants performed in order to give a good representation of their faith, which would probably have occurred if I was perceived as primarily an outsider. However, my potential temptation to reflect on the church and even faith positively was recognised. This added weight to pursuing a power and value neutral account of the field. Three additional reasons meant this project would not be a 'Critical Ethnography'. Firstly, power relations are not the focus of Heidegger's work. Secondly, it was considered unethical to receive an open access to a charity while being critical in research that was intended for publication. Lastly, my own faith would make such a task unnecessarily complex. Therefore, while my faith prevents a critical ethnography, it increased access, trust, and co-operation, three key criteria for choosing a field.

Heidegger's and God

The choice of field raises questions concerning the relation between Heidegger's concept of Being and God, specifically how Pentecostal practices might make God present. That Heidegger's concept of Being is grounded in the transcendent is evidenced by his impact on key 20th century theologians like Tillich, Rahner, Bulterman and the original English translator of Being and Time, Macquarrie. However, it is worth noting that while these Liberal and Catholic theologians drew from his work, leading protestant and evangelical theologians, like Karl Barth, did not.

Theism's platonic tradition conceptualises God as the grounding of Being or the ultimate Being in the chain of beings (Taliaferro: 2018), thus Heidegger's questioning of Being qua Being ventures into the historic territory of theology. However, early Heidegger attacks this tradition of western metaphysics as ontotheology: a metaphysical mixing of both theology and philosophy. Consequently, he seeks to answer the question of Being from an exclusively philosophical approach, requiring an agnostic stance so that "*Heidegger steadfastly abstains from pronouncing on the question of God*" (Russell, 2011: 652). Consequently, he "*uses the term 'god' to mean the secularized notion of the sacred*" (Wheeler: 2017). Responding to

Sartre in 'Letter on Humanism', he argues that addressing the question of Being should not assume atheism or theism but rather the question should be bracketed, arguing:

“To experience a relation of God to man? How can man at the present stage of world history ask at all seriously and rigorously whether the god nears or withdraws, when he has above all neglected to think into the dimension in which alone that question can be asked? But this is the dimension of the holy, which indeed remains closed as a dimension” (LoH: 244).

Therefore, while Heidegger's categories are fertile ground for philosophically inclined theologians to discuss God and the holy, doing so is not strictly a Heideggerian project but extra-circular. Consequently, while places that recognise the element of the holy are highly compatible with his work, the research can follow Heidegger in bracketing *“whether the god nears or withdraws”* (LoH: 244) in order to reach a wider non-theological audience and focus on the research question.

The possibility of exploring how the church's practices make God present is also muddled by the 'living God' expressed by evangelical and orthodox churches as distinct to the conceptual God of the philosophical theism (Trabbic: 2017). Helping to explain the minimal interest in Heidegger's work from evangelical and orthodox theologians. In considering the degree to which the research should address questions around God and the holy, the research's aims and objectives were taken into account, as well as the research being situated within the business school. While research within the sociology of religion would profit from this direction, it was decided this line of inquiry was beyond the scope of this research projects aims. This is because it would require theological language probably unfamiliar to the readership, be of limited interest to leadership scholars, and ultimately distract the focus from exploring the phenomena of leadership. However, it does potentially open the door to future research within CLS around spiritual leadership and how the loss of the holy might have facilitated or speeded up the 'corporatisation of everyday life'. Thus, following Heidegger lead, the research treats God as a secularised notion of the sacred (Wheler: 2017) through the rubric of For-The-Sake-of-Which, an ultimate end which structures the in-order-to's, rather than as a theological category. Consequently, for the church as a 'place', God is understood as the ultimate For-The-Sake-of-Which which dictates the rhythms of the space. Therefore, given that Heidegger's concept of Being is distinct from the Pentecostal understanding of God

and that the research's aims are focused on leadership, bracketing theological questions enabled the project to focus on leadership and situate the research within CLS. Consequently, the 'thick descriptions' recognise God as the church's ultimate For-The-Sake-of-Which but refrain as much as possible from theological language or exploring how people experience and express the "*dimension of the holy*" (LoH: 244).

Authentically Heideggerian Research

Aligning the research approach and outcomes with Heidegger's thinking ensures this is an authentically Heideggerian project. His essays problematizing the modernist understanding of truth and unquestioning acceptance of technology highlight how an instrumentalist use of Heidegger would be inauthentic. Specifically, using his work as a tool to merely increase the output of 'scientific' research. If this was unaddressed the research could reinforce the technological En-framing that he sought to undermine. Thus the methodology must establish what can be considered authentic or inauthentic Heideggerian research.

The problem of En-framing is rooted in claims of exclusive access to truth for the scientific method. This frames the world as operating mechanically, making it best studied and represented systematically through precise measurable units and universal principles. Consequently, a reductive approach fosters "*the domination of technical-calculative thinking*" (ZS :324) framing "*the human being himself as an object*" (ZS: 340). Birthing a "*technological man, ...ordering all his plans and activities in a way that corresponds to technology*" (LoH: 255). Heidegger's concern was that uncritically applying the methodology of natural science to the human world would lead to 'thoughtlessness', as "*science does not think*" (WCT: 8). He feared the overly universalising tendency of the scientific concept of space would obliterate the existential meaning of place, causing self-alienation so that "*nowhere does man today any longer encounter himself*" (QCT: 322). Therefore, a research approach and output that increased or encouraged ontological thoughtlessness or systematic universal application of reductive 'principles' detached from place, would be inauthentic to Heidegger's overall project. However, his long career as a university lecture and copious publications demonstrate that he was not against the academy as such, rather he opposed its acquiescing to "*one-track thinking*" (WCT: 25). Consequently, to avoid an inauthentic or instrumentalist research project, the research methodology sought to provoke researchers, readers, and leaders to genuine and place centred thought, questioning both the ontology and structure of their own places. It also was intentionally situated within a specific place, focused on enabling authentic

dwelling, rather than mechanical application of principles, and limited its claim to generalizability.

Based on this, the exploratory framework, the ethnographic method, and the output of thick descriptions were all designed to be authentic to Heidegger's work. The framework was designed to provoke the type of non-instrumental thinking Heidegger championed by deploying his categories and concepts as thought provoking questions rather than a mechanised process. Heidegger argued that true "*thinking accomplishes the relation of Being to the essence of man*" (LoH: 217). Consequently, the framework is designed to aid the researcher's exploration of how peoples 'Being' is relating to and embedded within the 'Being' of a specific place. It does not seek to universalise its findings across all other places, rather to inspire other researches and leaders to engage in these questions in the specific places they are situated in. Ethnographic thick descriptions are considered the researches 'output', so rather than contributing to how the universalising of space obliterates dwelling in place, this approach fits comfortably with Heidegger's claim that "*those who create with words are the guardian of this home*" (LoH: 217). He would surely appreciate the more poetic licence that thick descriptions give the researchers considering his claim of "*the essential closeness of poesy and thinking*" (134). The importance of symbolic and descriptive language is why genuine "*thinking... must stay close to poesy*" (WCT: 134), because "*poetically dwells man upon this earth*" (PMD: 18). As he famously stated that "*Language is the house of Being. In its home man dwells*" (LoH: 217), ethnographic thick descriptions enable the meditative thinking and poetic descriptions he considered "*inescapable for dwelling*" (BDT: 362). Therefore, the research approach aligns with and provokes the type of thinking Heidegger himself sort to encourage.

As an interpretive methodology, ethnographic research recognises the multiplicity of meaning, seeking to be reflexive about interpretations rather than reductive. Consequently, thick descriptions are not considered 'the' authoritative account but 'a' thoughtful account which must be interpreted by the reader and re-situated into their context as appropriate. This aligns with Heidegger's belief that "*all true thought remains open to more than one interpretation... multiplicity of meaning is the element in which all thought must move in order to be strict thought... else everything will remain closed to us*" (WCT: 71). Therefore, the ethnographic method has been deployed to facilitate both genuine thought and the possibility of thoughtful dwelling, rather than espousing universal principles or 'best practices'. The methodology has been carefully designed to prevent instrumentalising Heidegger's work into a

mechanical process that manufactures ‘scientific’ certainties. Additionally, the structure of chapter three was designed to give the reader first-hand experience of engaging with Heidegger’s thought, rather than only a synopsis of it. Consequently, it invites readers to thoughtfully engage with Heidegger’s process of thinking, not just his thoughts. Therefore, this can be considered an authentic piece of Heideggerian research due to avoiding the reductive, calculative, and universalising thinking he opposed, minimising potential alienation by drawing attention to leaderships role in how people dwell in place, and recognising the limited generalizability of the research findings.

Limitations of Research Approach

Ethnography was considered most appropriate for the research because the interpretive school aligns broadly with Heidegger’s thinking, its descriptive activity suits Heidegger’s understanding of language, and its embedded and holistic approach aligning with Heidegger’s concept of Being-in-the-world. Additional advantages for exploratory research on an understudied phenomenon include: its authority of a first-hand account, a flexibility to follow the phenomena, sustain engagement to observe and record changes over time, and an iterative process utilising abductive logic allow new theories, perspectives, and questions for further research projects to emerge. However, implicit in these advantages are limitations.

It is important to recognise what the research project is not attempting. Firstly, as exploratory research findings do not attempt to be definitive but to generate new perspectives, discussions, and further research. As essentially descriptive research, it adds to the body of knowledge by providing increasingly sophisticated descriptive constructs of phenomena, rather than attempting to determine definitive causal relations. Additionally, it does not prioritise generalizability, rather the reader is empowered to re-contextualising the phenomena into their own unique setting (Lincoln & Guba: 1985). Consequently, the descriptions are interpretations seeking to presence the phenomena to the reader rather than an exact account of what happened. As ethnography’s vast, raw, and rich data is impossible to collect or correlate, the research is only a partial, yet authentic, representation (Cheek: 2000). The researcher continually made in-field decisions about the direction of the research and reflexively chose what data was best suited to the project, making it a subjective account. While justification strategies helped the descriptions to be credible and trustworthy the descriptions are by necessity still a construction of events that can never be perfectly represented. Therefore, despite the limitations of ethnographic data being subjective, partial, and having limited generalizability, it suites the

research projects aim of raising the issue of place by enabling an exploratory research project into a field as a place. As a result, the ethnography shows to the reader that place is an important dimension of leadership, that the framework for analysing place is usable, and generates discussion for practitioners and future research.

The Research Process

This section unpacks the research process, decisions, and data layout, increasing the justification strategies of auditability and reflexivity as well as showing how other justification strategies were deployed. It is broken into four sections, the original contact and agreement, the shift, the focus on events, and the layout of thick descriptions. The organisation was originally approached to research their one-year leadership development program; however, they were hesitant due to restructuring of the program. Later the 'gatekeeper' proposed a project to assist organisational expansion by going through all the departments forms of procedure and training processes to compile and codify them into one document. After various discussions and ethical consideration, it was agreed this aligned with the research project and that no ethical boundaries would be violated, i.e. jobs were not at stake. In exchange for access, the researcher would help the organisation capture the lessons the leaders had learned. Given this alignment an initial research proposal was agreed on the 5/11/14.

The staff were officially notified by the gatekeeper in a team meeting on the 24/2/15. The researcher discussed the project in a team meeting on the 17/3/15 with opportunity for question and answers. Hand-outs were distributed for people to take away and read with the researcher's contact information. However, during the process, the organisation experienced structural changes and the project was incorporated into the role of a full-time member of staff on the senior leadership team. From that point, the researcher's role became advisory. Yet the gatekeeper and leadership team remained happy to continue with the research project and remained friendly, helpful, and engaged with all interview requests and questions. By that point, four departments had been assessed and formal interviews with the leader had been conducted. This was considered good background research for the ethnographer and experiences were weaved into the final research project.

The research is a double reading which goes back and forth between the field and the literature allowing each to inform each other. Recognising the significance of place as an under explored dynamic emerged not only while reading Heidegger but also by being embedded in

the field. As the research begun to focus on raising the issue of place in leadership, it became increasingly evident that raising the issue of place required substantive theoretical dimension. Because of the amount of ethnographic data to process, analyse, and represent in a sustained engagement is enormous, the decision was made to focus the thick descriptions on key events in the organisation. As the organisation was heavily geared toward running events this seemed a suitable frame and access point to present it. Additionally, because most of the meetings are public, and even online, this increased the auditability. Also, the repetition of the meetings supported the recurring and prolonged engagement and acted as a common experience for members to check and to debrief with peers. Early engagement with the organisation highlighted their emphasis on ‘atmosphere’ in their events, making events a good access point for exploring the creation of place.

Because the Sunday service is their main event and usually the first point of encounter people have with the organisation, this was chosen as the main event to describe. However, participation-observation also included: team meetings, staff meetings, partner meeting, young adult meetings, home group meetings, their two-day annual conference, an open day for their leadership course, volunteering and shadowing at various events, and going through their introductory six-week ‘DNA’ program as a participant. All of which increased the triangulation of data sources. However, because it was unrealistic to provide comprehensive thick descriptions of them all, it was decided to provide a thick description of the Sunday service acting as a ‘frame-story’ to reference to other events and organisational spaces. The organisation is highly organised and major events run on a timed run-sheet. They provided a Sunday run-sheet, giving an authentic structure for the description to follow. This also enabled each section to be systematically analysed by the previously developed framework. Additionally, because Sunday services are streamed online, the researcher could pause and take notes while watching. The public nature of this event increased the triangulation of data sources and increased auditability. It also enabled wider member checking, where the thick descriptions were shown to leaders, members, and a fellow researcher to check it was an authentic account. In deciding how to best present the ethnography, the Sunday service was chosen to as a ‘frame-story’ to compare and contrast other spaces in the organisation, telling the wider story of the organisation.

Sunday services were regularly attended for over two years, from first approaching the organisation (23/2/14) till the end of the ethnography (1/5/16), at least seventy-five times. This

prolonged engagement enabled the researcher to reach field saturation point. As previously described, the ethnographic process was iterative and repetitive, engaging with the field, taking in-field notes, reflecting on the notes away from the field, noting categories and patterns, discussing with peers and participants and re-entering the field. Additionally, the framework was used as a reflective tool to process experiences and ask questions. Notes were taken on various instruments, depending on which were most accessible and least conspicuous, including: several paper note pads, iPad, iPhone, and laptop. Because many of the events were weekly, after writing preliminary thick descriptions the field could be re-entered and the descriptions reflected upon and thickened. For ethical reasons, it was decided not to attend children or youth events and that no real names were to be used. Additionally, it was decided to use the organisations already publicly available photos where ever possible.

As phenomenological ethnography does not seek to exactly represent a culture but explore an embedded phenomenon and due to Heidegger's assertion that poetic language brings Being to presence as the house in which Man dwells, the ethnography focused on language based descriptions rather than visual or video representations. To bring "*readers into the scene*" (Ellis, 2004:142) so they can "*experience an experience*" (Ellis, 1993: 711) and show place dynamics, a narrator voice was chosen (Tedlock: 1991). This enables the research to guide the reader through the event and space of the organisation as if they were visiting it for the first time. Assuming the reader has no or minimal religious background, it suggests feelings a visitor might have, to reflect other member's actual experiences. By guiding people through organisational spaces, the ethnography itself could be framed as an act of leadership. As previously mentioned, three key voices are present. Firstly, the researcher draws on their own feelings and experiences, representing an auto-ethnographic voice. Secondly, interviews with members and volunteers enables a participant voice, reflecting feelings, opinions and experiences given to the researcher. Lastly, interviews with those in formal positions within the organisation, who helped design the events, enables a voice of intentionality explaining why things were done in a particular way. Reflecting how it was used in the organisation, the thick descriptions uses the term 'leaders' to describe those in positions of organisation authority, even though the thesis recognises leadership is a broader concept. While ethnography can appear to rely on anecdotal evidence, situations cited are included because they represent wider and common experiences. Therefore, to best demonstrate the leader-place relation to the reader, the data is presented through a narration of a typical Sunday event, which acts as a 'frame story' to discuss other organisational spaces.

Due to its alignment with both the projects purpose and Heidegger's thinking, a phenomenological language based ethnography was pursued and justified as credible, trustworthy, and contributive. This helped raise the issue of place by showing that an organisation can be conceptualised as a place and leaders as guides. By providing thick descriptions of the various organisational spaces, via a narration of a Sunday event, it demonstrates that the thesis's Heideggerian framework and terminology is useful for analysing place. Additionally, by exploring ontological insecurity and inspiration, as well as how leaders guide, densify, and orientated people through organisational space, it provided material for the various themes addressed in the discussion chapter. Ultimately the ethnography makes a pragmatic case that place should not be marginalised by leadership studies.

Chapter Six: Data and Analysis

This chapter raises the issue of place via a place based ethnographic description, demonstrating place's centrality in organisational experience. By applying the framework developed in chapter three, and situating it in chapter four, this chapter fulfils the thesis's stated aim of a double reading: an iterative process of reading both Heidegger and the organisation. Consequently, this shows how an organisation can be conceptualised as a place with a variety of diverse spaces and leaders as guides. This demonstrates the significance of spatial awareness for practitioners and also acts as an illustration of how they can read the spaces they lead. Because ethnographic thick descriptions are simultaneously both data and analysis (Charmaz: 1983) and to simulate the experience of the spaces for the reader, in this chapter the analysis is weaved into the thick descriptions. While the flow of the analysis in this chapter is dictated by the structure of the event described, in the discussion chapter concepts are thematically discussed with reference to this description. However, to enrich the reading of the data the concepts that emerged in analysis are outlined before the thick description.

Fundamental to raising both the issue of place and the significance of spatial awareness, is the argument that leaders can be understood as guides. The thick descriptions portray how leaders guide by rifting the organisations space. During the analysis eight key modes of guiding were identified, these included: getting and directing attention, directing through physical spaces, orienting one's current position, structuring the space, using and amplifying spaces, using language to guide, deploying Works and locals, and giving example performances. These are thematically discussed in the next chapter but illustrated here. The analysis also highlights five key spatial concepts. Understanding these will enrich practitioner's spatial awareness: an awareness of how space rifts into presence to predict how others may experience specific spaces. Firstly, 'Ontological Presence Games' (OPG) frame spatial performances by structuring how things come into presence and what stands out as significant, determining rules for interacting with a space. Excellence was highlighted as a OPG, when appropriated, this caused things to presence as needing to be clearly ordered through pre-planning, requiring people to 'give their best'. OPG are interconnected, so excellence was held in tension with the OPG of welcoming, meaning visitors were beneficiaries of excellence rather than expected to perform excellence. Consequently, the rules of performing OPG are fluid, subjective, and potentially complicated. Some of the place defining

OPG's described include: excellence, welcome, care, service, participation, celebration, safety, fun, and transformation.

Secondly, 'ontological insecurity' is the fear of not being able to perform the space according to perceived expectations. Fundamentally, it is feeling 'out of place'. It can arise from ambiguity of the space or expectations, a felt inability to perform the space as expected, or a conflict in spatial performances. Thirdly, 'ontological inspiration' is a mood attuned to when positive potential futures are projected as increasingly possible. Distinct from inspiration as a creative moment, this mood occurs when a projected future feels more positive or a barrier to a desired future feels increasingly possible to overcome. Fourthly, 'spatial rhythms' occur when people's place experience is in sync, unifying a specific being-with. A calendar year is an example of a rhythm in time-space which, when appropriated, gathers people by performing the space together, like celebrating the new-year. Lastly, an 'insideness journey' is the process of being increasingly inside a space by appropriating it as its meaning becomes denser. A Ph.D. can be understood as a journey constructed to increase insidedness within the university space, providing the recipient with access to certain spaces. These constructs were developed through the ethnographies iterative double reading.

Therefore, this chapter fulfils the third research objective to '*Apply Heidegger's thinking to an organizational setting in an ethnographic encounter to explore how his concepts apply to a real organizational setting*', enabling the thesis to attempt the forth objective to '*Provide a Heideggerian understanding of leadership*'. By deploying the framework to organisation, it enhances the forth research outcome of providing '*A Heideggerian based framework to explore how leaders create a sense of place*' and enables the fifth outcome of '*Discussing how this understanding can help improve leadership effectiveness*' by providing an example of reading organisational spaces. Therefore, this chapter adds to the thesis overarching aim of raising the issue of place within leadership studies.

The Thick Description

As the methodology chapter explains, the narrative style of the thick descriptions attempts to simulate for the reader a similar experience that a person might have when first encountering the organisation, imitating a 'insideness journey' for the reader. The Sunday morning event is used as a frame story to analyse the organisations various spaces. While it is described like one off event it is actually a compote of multiple experiences of the weekly

event. Consequently, the descriptions guide you through the space, using the researcher's voice to reflect personal experiences and observations, other members' voices to reflect data collected in ethnographic interviews, and a voice suggesting how you might feel, to reflect some of the common experiences. The leaders voice reflects their intentions as communicated to the researcher. In this context, 'leaders' are those recognised as in positions of responsibility within the organisation and are the group referred to when using the term 'their' or 'they'. Where one of the framework's terms are needed to indicate the spatial structure, but does not fit the prose, it will be placed in brackets e.g.(ontic-time). Double quotation marks signify a specific incident where something was said, while single quotations marks indicate a phrase commonly used. In these ways, the thick descriptions enable the reader to "*experience an experience*" (Ellis, 1993: 711).

Most people first experience the organisation by being invited or searching online. So our journey begins there.



Figure 4: Church Logo. (Source: Church website, 2017)

Church Name:

One of the first things that strikes many people is the church's non-traditional name: !AUDACIOUS (Figure 4). The exclamation in the front attunes your expectations that in this space traditions will be reversed. The bold name projects a break from the trajectory of religious tradition with a raw, plucky, even youthful, courage that seems unashamed to buck trends, enhanced by the unabashed capitalisation. It projects their conviction that faith is not merely an abstract mental belief but a life challenge, even a divine dare. The name almost taunts: do you have the guts for a heroic challenge? Will you courageously take bold adventurous risks? Or passively slink back to settling for the status quo? The name projects a trajectory for the organisation to follow, it cannot timidly conform to traditional expectations, or back down from challenges with a name like !AUDACIOUS. Because the name is continually present through talking about the organisation and branding material; from T-shirts

and journals to stationary and books, it presences as a constant reminder to go against the flow and 'believe big'. Its name, frames the space, projects the trajectory of its future possibilities, and gathers the organisation around a logic of audacity. It not only names the organisation but the spatial performance of the speech act brings the space into being. Saying the organisation's name is a spatial performance which frames how its space is encountered.

While individuals may experience the word differently, past associations with the word 'audacious' gathers it around an idea formed in the past (ontological time) which when projected onto future engagement with the organisation probably creates an anticipatory, possibly cautious, mood. The name attunes expectations differently than if it were called, 'Height Methodist Community Church', 'Our Lady of the Dolours Catholic Church', 'World Harvest Bible Church' or 'Mountain of Fire and Miracles'. All these other local churches frame space differently. Consequently, the name has prevented some entering further inside the organisation because they feel the non-traditional name represents a space they might not fit in. Therefore, as a point of first encounter, the name has a unique angle shaping the space. This is further amplified when leaders explain the name's meaning, its practical implications, and the story about how they feel God confirmed the name to them. By unpacking the meaning of the word audacious, the ontological space becomes denser to increase the insideness journey, assuming the value of audacity is appropriated. Consequently, naming a space rifts the ontological space.

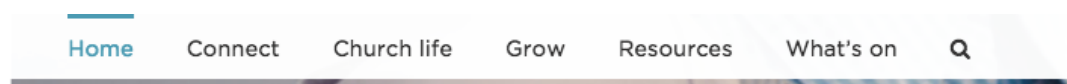
Website (www.audaciouschurch.com):

Increasingly people encounter the organisation through online searches, exploring the website before attending an event. Making a website a spatial portal on the journey inside the organisational space as it increasingly presences as a place.



Figure 5: Welcome Home (Source: Church website, 2017)

Their website homepage opens with the words “Welcome this is home” (Figure 5) in large soft bubbly font over a beautiful night landscape of Manchester’s city lights. The friendly form of the text and city image create an aesthetically appealing invite. Like the rest of the website, it presents a clean, professional, and modern image; indicating time, money, and intentionality in its design. Its focus on images of people, often in groups, are all high quality and of the actual organisation, rather than generic stock images, providing a sense of authenticity and professionalism. Minimal text makes descriptions short, punchy, and playful, yet inviting. The only text on the home page reads:



Welcome to !Audacious Church

We believe the Church contributes to the atmosphere, culture and success of a city and our nation. Our vision is to be a Church numerically so large that we transform business, education, entertainment & sports, family & healthcare, media, politics and spirituality one person at a time. We are committed to empowering every person to make a positive difference in their world through demonstrating the extraordinary God.

Why not see what we are all about at one of our two campuses every Sunday, in Central Manchester and also at the Crowne Plaza Hotel in the centre of Chester.

Figure 6: Church Introduction. (Source: Church Website, 2017)

This confidently asserts their belief that church should transform social spaces, constructing an outward looking spatial structure. It carves out a specific space (church) within a wider space (city and nation), naming their ideal gathering relations as transformation. Although this is structured as the church space transforming other spaces, not the other way around. Yet the bold assertion seems self-consciously tempered with a humble “*We believe*” (Figure 6), trying to presence as audacious but not presumptuous. Rather than an inward-looking community, it states directly its vision is for the entire city and “*our*” nation, crafting language of inclusion while openly celebrating a numerically based value system. Inclusive language like ‘we’, ‘us’, ‘together’, ‘as a church’ is used not only throughout the website but in other forms of communication. This is intentionally used to craft a unified space which gathers people together, in this case around a vision. The immediate assertion of vision, attunes you that this is a heavily future orientated organisation. The original vision statement was “*a Church so numerically large that we stop the traffic*”, seeking to capture an ideal future in an easily visualised image. However, it evolved to be more specific about the spaces of transformation, which are called ‘Gateways’. Instead of just stopping traffic members were to be sent out to transform different social spaces. Underpinning this statement is the value of transformation, which draws toward the organisation many who find how it give meaning to their everyday lives inspirational. Social transformation is setup as a gathering FTSOW, with numerical size as an in-order-to, and the being-with of joining together to transform something bigger than ourselves. Its opening statement invites people to transcend their self by entangling it into a bigger purpose. While, the “*one person at a time*” (Figure 6), foreshadows a tension of prioritising size without losing the individual connection. The concept of transforming “*the atmosphere*” (Figure 6), might seem strange, yet foreshadows a key value and term of the organisation, ‘creating atmosphere’. The home page does not contain a list of values, practical information, or history but a carefully crafted vision of an idealised future space. Creating a compelling vision of the future is important for the leadership team, the more the vision is appropriated the more it attunes and structures the present experience of the organisation. While the first part of the home page seeks to rift the ontological space by presenting a ‘compelling vision’, the second part, “*two campuses every Sunday*” (Figure 6), clarifies the ontic time and space to enable physical access. The visions ontological space seeks to draw you into the ontic space.

The website is designed primarily by predicting how those contemplating attending would experience it. Consequently, it prioritises easy navigation, attuning your projected expectations that navigating other organisational spaces will also be easy. The top bar on the website has

five options: ‘Home’ – ‘Connect’ – ‘Church life’ – ‘Grow’ – ‘What’s on’ (Figure 6); each has drop down options. Almost every webpage is geared around inviting you to a type of gathering, apart from the Grow section which is primarily a developmental space. It presences thirteen possible events to connect though, all with different times (ontic-time) and locations (ontic-space) but all acting as roads to insidedness (ontological). Distinct spaces are created through various ontological categories of being-with, including age based identities, such as ‘youth’(!AUDACIOUS Youth), ‘young adults’(The Belonging), or ‘+55’s’(!AUDACIOUS Gold), or alternatively different aspirations (FTSOW) like the ‘A-team’, who go on the streets to assist displaced individuals, or ‘Safe-Families’, who look after children temporarily needing a home. Each tailored event names and narrows the space through a specific way of being-with others similar to yourself, creating unique access points for your journey inside the organisation. Most of these gatherings invite you as the identity of a visitor but some presence opportunities to volunteer, showing there are also more intimate spaces to appropriate. This densifies the space’s meaning by indicating who the space is designed for and how to interact with it. The sites space is navigated subjectively because people are drawn to pages which presence as a space is suited to the identities they attribute to themselves. Each page has visual images, even embedded videos, which open-up a world-space for you to project the possibility of your future self entering into. The texts are generally short and to the point, yet warm and playful. For example, the ‘Life Groups’ invite draws on concepts of home and connection while providing sufficient direction in how to participate (Figure 7)

Life Groups

Life Groups are the best way to connect, make friends and really feel at home (literally!) within !Audacious Church. These are small groups meeting in homes all around Greater Manchester and the surrounding region for coffee, chat, a DVD presentation and food! Go to our Life group page to find your nearest Life Group then simply fill out the form and one of our team will be in touch.

[CLICK HERE TO GO TO OUR LIFE GROUP PAGE](#)

Figure 7: Life Groups (Source: Church Website, 2017)

Every page has various social media links which are present at the top of the screen, including, Facebook, Instagram, YouTube, Google+, and Flickr. Each represents a differently structured space to connect though. Flickr alone has pages of inviting images showing past events to project your future into. These help to attune your expectations of the space and how

you should interact with it. YouTube has teaches online making it primarily a developmental space. Facebook, while still heavily visual and used primarily to advertise events, has space to comment and like. Facebooks prioritisation of cyber identities makes its spatial structure ideal as an interactive space, which the organisation can bleed into. Additionally, phone and email information is offered as well as the physical location of their office, creating more points of access. In the bottom right corner an image of folded hands is a link for prayer requests, which is one of the few interactive space on this usually one-way portal.

Interestingly, the website offers no information about theological beliefs, values, leaders, history, or church hierarchy, leaving ontological meaning to be created largely by projecting one's own subjective meaning onto the images. Rather than information, the site gathers around presenting visualised access points into the organization. Capturing a 'lifestyle before a belief system' approach, representing their conviction that often you belong before you believe. Part of the reason for minimal information is the desire to discuss those issue is a more intimate and interactive space, such as their 'ibelieve' or 'DNA' classes, enabling them to better gage responses to diminish the potential for misunderstanding on any potentially sensitive issues. While the social media spaces were designed more to create community and connection for members, the website is a space designed primarily as a first contact point to creating and increasing organisational access.

Before entering the physical site of the organisation, you have entered a 'web' site of almost pure ontological space, cyber space. The website is a 'Work' because it sets up a world that can imaginatively be entered into through projecting possibilities, presencing something beyond its physicality to de-distancing the organisation through a safe space. This safety is due to the being-with mode of a one-way gaze, looking in without being looked at. Additionally, as you probably look in while at home, the ontic space does not rift while you remain in a comfortable home space, already dense with meaning. This portal space restricts the organisations ability to gaze back, minimizing both performativity and the fear of not knowing how to perform in the space. Consequently, visiting the website does not require the vulnerability and insecurity that physically entering unknown spaces might because spatial performances are not observed. It also blurs the spatial boundaries between your home, the website, and the organisational site.

While there are some specific dates, the website hangs almost timelessly (ontic), it never opens or closes, but unchangingly waits to be accessed. Conversely, ontological time rifts by the images and language which uses past events to invite you to project your future self into. While information is stored on a server somewhere and you are viewing it on your laptop, it

lacks the physicality of a solid ontic space. Yet by de-distancing ontological space through images and language, the site enables easy access, taking a matter of seconds to 'be-on-line' rather than time it would take traveling to a physical location. Another safe space facilitated by the website is the live stream which enables you to engage with a Sunday event in the safety of your own home. This acts as a mid-way space between first visiting the website and the physical site. While some may visit the website and not proceed to the physical site, those that do, have begun to appropriate the space which the website has offered up to them.

The website has been intentionally crafted as a safe, accessible, and attractive space in-order-to draw people into future gatherings. This is achieved by crafting various of unique access points, framing spaces clearly, and presenting attractive possible futures to project yourself into. The easy navigation, image based style, with inviting and purposeful language, attunes your expectations and seeks to relieve concerns that you will not know how to perform in the space. Access spaces are opened by creating various identities (visitor or volunteer, youth or 55+) and aspirations (A-Team or Safe-Families). Designed by a team intimately familiar with the organisation, they had to imagine the space as if experienced for the first time. Therefore, the creation of this Work has spatially guided and orientated you to a variety of organisational access points, seeking to both inspire you to journey closer into the spaces and make you feel it is a safe space where you can belong. Its creation and design can be recognised as an act of leadership. From this spatial introduction, you decide to visit a Sunday event.



Figure 8: Parking Attendants (Source: Church Flicker, 2017)

9:45-10:00 Arriving:

Whether you arrive by car or foot your first encounter is of the churches parking attendees. With their smiles, high-visibility jackets and big red foam hands to direct you, they convey an atmosphere of friendliness, welcoming, and fun in the guise of the more functional role of being there to direct traffic (Figure 8). As a 'first contact' point they are aware of their responsibility to demonstrate the organisations commitment to welcome and excellence. First contact points have the capacity to amplify the space by attuning expectations. While finding a parking spot is not typically something you require assistance with, the experience of being signalled to the nearest available space tends to be received not as patronising but as a signal of going beyond the basic requirements to welcome you. This begins to attune your expectations that needs will be anticipated and you will be clearly directed into the spaces you are expected to go. As they signal you with their slightly comical large foam hands, the action embodies a sense that we will get the job done but we'll also have some fun if we can. Initially the hands seem more suited to a concert than a church, requiring a moment of reorientation to recalibrate how to interact with a new space. The foam hands act as a local, their bright red colour grabbing attention, enabling you to grasp the attendant's role, and their oversized foamy form provide comedic effect. Adding a relaxing element of fun in a space which could otherwise be entirely functional. While you encounter them through the function of guiding, they encounter you as someone needing not just assistance but a demonstration of welcome and care. This is not the first time that 'service' will structure your being-with. Because of this, if you are a new to the church, you encounter yourself as a welcome guest who will be looked after.



Figure 9: Church Building (Source: Church Instagram, 2016)

9:55 Walk to the Door:

Having parked you find yourself slightly dis-orientated in a new space. Unsure where to go, you follow the stream of people confidently striding towards glass door. The movement of others pulls you with them towards the entrance as an embodied signal, creating a mode of being-with as following-the-crowd. Encountering yourself as stranger gathered with those who, you presume, know where they are going. As you walk towards the door you see a warehouse like building which lacks the expected aesthetics of a traditional church. The building structure is simple, the bright red bricks presence it as new and its box like shape, designed to maximise space rather than make an aesthetic statement, presence it as new and pragmatic (Figure 9). This attunes your expectation that what you are about to encounter may not resemble a perceived traditional church experience, your projected understanding is re-framed by the physicality of the building creating a sense of anticipation and increased attention level. Some are perturbed by the re-framing, feeling more secure by the traditional style, while others are excited by the new adventure, underlining the subjective nature of spatial experience. While the building could be understood as a Work, because it sets up a world as the locus of church activity, it is best understood as a place-region.



Figure 10: Welcome (Source: Church Facebook, 2016)

9:56 Welcome:

Entering the building you are greeted by a smiling welcome team of two people wearing Red T-shirts branded with the churches name on the back and a “*IT’S GOOD TO SEE YOU*” on the front (Figure 10). This makes them stand out as representatives of the organisation, gathering you together as visitor-volunteer. They offer a large white bowl with little chewy sweets to break the ice (Figure 10). While gift is of minimal monetary value, the symbolic act of a gift (local) frames how the space is encountered, setting a precedent in the visitor-volunteer gathering. Via the gathering logic of welcoming, the mode of being-with shifts from stranger-strangers to welcomed-welcomers. Without the gift, the team members would only have a smile and a short phrase of welcome to offer as you walk past them. However, through the gift they gather themselves together with the visitor via a bond of giving-and-receiving, creating through gratitude, a sense of mutual openness. This small atmosphere setter creates a sense of place which is gathered together through giving-receiving rather than consumer transaction, attuning your projection of the place as a location you will receive. Those who participate in this performance by accepting the gift, appropriate the spatial performance. While others, possibly due to feeling unsure of the space and the expectations, or maybe just not wanting the sweet, refuse to appropriate the performance.

Interestingly, those familiar with the space sometimes sought through the bowl for their favourite flavour, occasionally welcomers remembered and found their favourite for them, creating a denser spatial performance. This is intentionally placed as the first interaction to ‘set the scene’. Recognising that upon entering your attuned expectations are more in flux than

when you exit the building, making it another amplifying space. Additionally, a sugary sweet is intentionally given, not only for its pleasant taste and energy spike, but for its pacifying qualities, as parents are able to quieten children by putting something in their mouth. They recognise that the pleasantness of the physical sugar transfers to the experience of the place as a whole.

The T-shirts (Figure 10) presences their identity as volunteers so, via association, you receive this as a gift from the organisation rather than them individually. Making the T-shirts a local who's colour and branding structure the space around those wearing them. Wearing the T-shirts also signified a deeper appropriation of the space. When I first wore one there was a sense of joining a highly committed inner circle named 'Audacious Champions'. While they presence to you as the organisations volunteers, by encountering themselves as Audacious Champions, you presence to them as someone to demonstrate welcome and care to through excellent service. Upon not recognising you (past), they will more likely intensify their welcome and seek to help. This reverses the normal interaction of being less intense when gathered with a stranger. Members encountering you in the foyer encounter themselves as fellow member's, not champions, making the typical welcoming performance less intense. However, if eye contact occurs, you are likely to be greeted with a smile and knowing nod, recognising that you are gathering together with them through mutual memberships but not personal relationship. Therefore, armed with their smiles and chewy gift, the welcome team guide you into the building; framing it as a welcoming space and setting your mode of being-with as giving and receiving rather than transactional.



Figure 11: Foyer Lounge (Source: !Audacious Conference Website, 2017)

9:56 Enter the Foyer:

Through the door you enter into a well-lit café style foyer with a dark blue carpet and deep purple walls. The high white ceiling feels closer due to the trendy low hanging lights. At this point, upbeat back ground music and a social buzz emanates through the space mostly filled with people catching up and engaging in small talk. The room itself is rectangle in shape, ten meters wide and twenty-eight meters long. There are two doors leading into the auditorium on left and at the end a door to the toilet, which is intentionally kept very clean, ordered, and smelling fresh. As the central function of a toilet space is inherently unpleasant and unsanitary, its cleanliness attunes your expectations that other spaces will also be clean and well ordered. Subverting the usual expectation of a space makes it another amplifying space.



Figure 12: !Audacious Coffee (Source: Church Facebook, 2016)

The room has four roughly discernible sections. On the near right there is a small ‘information desk’, at this point it is largely empty but after the service people may go there to find out specific details about events, sign up for an upcoming event, recover lost items or get to ask miscellaneous questions. Making it gather as a clarification space for people to enter into the being-with of giving-and-receiving information (ontic facts). On the far right people queue to buy drinks, mostly coffee’s, served in disposable paper cups, communicating that the foyer is a transitioning space (Figure 11). The coffee is not filtered or self-service coffee but made by baristas from an expensive espresso machine, signalling both the organisations commitment to excellence and preference to structure the space by anticipating needs rather than the self-organising that self-service coffee would imply. As these coffees are purchasable this is one of the few spaces which gather in a transactional being-with. Opposite that, on the far left, are table and chairs to sit down, seating up to forty people. This space facilitates a more intimate way of being-with than the those standing around talking, as well as providing a more comfortable waiting area if required over an extended period of ontic time. This area is also used for their quarterly ‘coffee nights’. The website frames the events by identifying who the space is for, why it exists, and how to interact with it (Figure 13)

Coffee nights

If you are new to church then we want to meet you! Coffee nights are a great opportunity to sit down, have a chat, get to know each other and ask the questions you never get chance to ask! The best part is; the coffee and cake is on US! Our Coffee nights happen 4 times a year . Please check our [What's on page](#) to be kept up to date of when our next coffee night takes place.

CLICK HERE TO GO TO OUR WHAT'S ON PAGE

Figure 13: Coffee Night (Source: Church Website, 2017)

When I attended there were twenty-four other visitors and about fifteen organisational leaders and their spouses. Confining the physical space narrowed the organisational space, enabling an intimate and interactional being-with which would be impossible on a Sunday event. The gift of free coffee and cake (locals), which mirrors locals one might eat when being-with a friend, gathers the space through a friendly structure of giving and receiving. As you are already attuned to the typical spatial performance of a café, meeting in the foyers café area adds to the causal and intimate atmosphere of friendship style space. The structure of the event seems fluid, with leaders appearing to casually mingle, however the process was highly intentional. Leaders would signal to one another if a visitor was by themselves, ensuring that “no one stands alone”, they would conversationally find your interests and then try and connect you with someone with similar interests or back ground. While this was highly intentional, it felt natural. You also had the opportunity to meet other visitors, so when you attended future events you felt you would see more people you knew, making the space more relationally dense. As the coffee night lasted about one hour forty-five minutes, the time enabled a space for depth of interaction that the more highly structured Sunday event could not facilitate.

The near left is dominated by a few trendy brown leather sofas akin to what you might find in a stylish high-street coffee chain. However, before the service they are rarely used. They are too far apart to sit face to face and their seat depth make for an overly snug being-with for the essentially transitory foyer space. Yet they are sometimes used for individual waiting areas

and are probably kept for their ascetic appeal and welcoming form which frames the space as you enter. Completely covering the entire near left wall, a quote written in massive funky capitalised texts “*TRADITION IS NOT WEARING MY GRANDFATHERS HAT IT IS BUYING A NEW ONE LIKE HE DID*” (Figure 11) Originally stated by Mark Twain, this legitimises the organisations value of reinventing itself for the modern times. As you almost walk through it into the auditorium it attunes your expectations to the space you are entering. The visual language demonstrates an innovative use of space to shape spatial experience.

At this point in the event four general activities are concurrently occurring in the space: people are moving towards the auditorium or toilets, making it a transitional place in-order-to get to another destination; others are mingling, chatting, and greeting one another, making it a connecting space to gather together through differing degrees of friendship and various greeting performances; some are queuing for a drink, making it a space to purchase and consume; and a few are waiting for friends and family to arrive, making it a waiting space. As it is your first time, you probably choose to transition straight through, yet in time as the space becomes more relationally dense you recognise people to stop and chat with. Consequently, the space changes as your insidedness increases and you transition from the mode of being-with-strangers to being-with-friends. However, if you stand by yourself looking lost, one of the welcome team, who have been trained to look for first time visitors, might come over to greet you. In this way, your presence stands out to them because they have appropriated the value of welcoming. Because the space presences based upon individuals subjective in-order-to's it can be a contested space.

However, these different activities have been predicted and intentionally facilitated by the design of the space. The gathering spots have been arranged to the side, creating a clear spatial flow to pass through. The spatial structure makes various performances inappropriate, like playing football or singing. While the space is appropriated based on an individual's in-order-to's, possible performances have already been largely pre-determined. In this way place-making occurs by designing the form of the ontic space. The space also rifts with ontic time, because when the event starts it is used less for connecting and increasingly for transition. Additionally, it becomes a space for mothers to nurse their babies, either because they are crying or the music in the main auditorium is too loud. The café section has two large screens, which stream the service, enabling them to feel in the service when they are physically outside of the auditorium. However, this is an example of the organisation adapting to space rather than pre-planning it. Mothers were using the space before the screens were installed but felt excluded from the main event space. Adding screens solved a problem of unintended spaces

of exclusion. It also shows how the space of the room is not entirely pre-determined by the room itself, but is interconnection to other spaces, like the main auditorium. Conversely, having a space to chit-chat, drink coffee, and meet people that is separate from the main auditorium adds to the separation and sacredness of the space. The foyers bright colours and well lit contrast to the dark and smoky auditorium, makes entering almost a rite of passage. That this room is traditionally named the ‘sanctuary’ adds to the sense of it being a sacred space.

9:57 Welcome at the Auditorium Door:

As you move towards one of the two double doors leading to the main auditorium, the doors are held open for you by one of the leadership team. Who is on the door is determined by a rota which includes even the senior leader. Typically, the greeting is energetic and involves a smile, handshake, and verbal welcome although occasionally a hug and small chat is included if there is a more intimate relationship. The gathering together through welcoming is enhanced by the authority of the leaders welcoming people at this door, as their small act of service sets an embodied example of welcome. Additionally, the willingness for the leaders to carry out a menial yet people orientated role presences the service and welcoming as valuable. This moment also frames the experience of entering into the main auditorium or ‘Sanctuary’. Having the leader open the doors for you adds both to the welcome and sacredness.



Figure 14: Main Auditorium From Back (Source: Church Flicker, 2016)



Figure 15: Main Auditorium From Front (Source: Church Flicker, 2016)

9:57 Enter Main Auditorium:

You now enter the back of a large dark auditorium with a high blackened ceiling giving no clear sight of where it ends to create a sense of wide open space. Transitioning from broad daylight to a softly lit commodious space, creates not only anticipation but also a sense of sacredness. The dazzlingly lit stage at the front draws you towards it, presencing it as the ontological centre of the auditorium, even though it is at the far end of the ontic space (Figure 14 & 15). The surprisingly large room, all on one level, can seats almost two thousand people into its three sections of chairs (locals), which are all facing the stage in slightly curved rows. Aisles dived the space into three sections, creating a spatial flow towards the stage. At the beginning, the back rows are hidden with a black cloth, directing people through the space to fill the front seats first, in-order-to create a mood of anticipation. Although occasionally someone will contest this spatial structure by uncovering the back rows themselves, in-order-to sit at the back. The structure of the rows forces you to face the stage. Contrary to the fluid mingling space of the foyer, this spatial structure pre-determines a forward gaze to prioritise the stage in a spatial hierarchy. Now your spatial performances are delimited by a more fixed structure. However, curtailing options minimises both uncertainty, as it is clear where you should sit, and any insecurity that might occur from not knowing how to perform in a more fluid spatial structure.

How diverse physical forms order the presencing of space differently is highlighted by comparing the seating arrangement in the staff meetings, where twenty-five to thirty people are

seated in a wide circle. Rather than being pre-laid, staff members grab a chair as they come into a space which is, as this act demonstrates, more fluidly ordered. As no one is told to grab a chair, I assume that the past experience attunes people's expectation to how the room should look when all staff are present. The circular structure gathers the space in an entirely different mode to the rows. Everyone can see everyone else, creating an interconnected rather than a one-way gaze. Coupled with a circle's lack of centralising focus; attention is diffused to create a more egalitarian spatial structure. It also increases vulnerability, as everyone is expected to participate and inattentiveness is open to the potential gaze of all. This enables, even demands, increasingly interactive spatial performances. It creates a more collaborative and heightened mode of participating, contrasted to the unidirectional structure of the stage facing rows, which limited modes of interaction. Consequently, the staff meetings are far more interactive than the Sunday event.



Figure 16: Church Model Future (Source: Author, 2016)

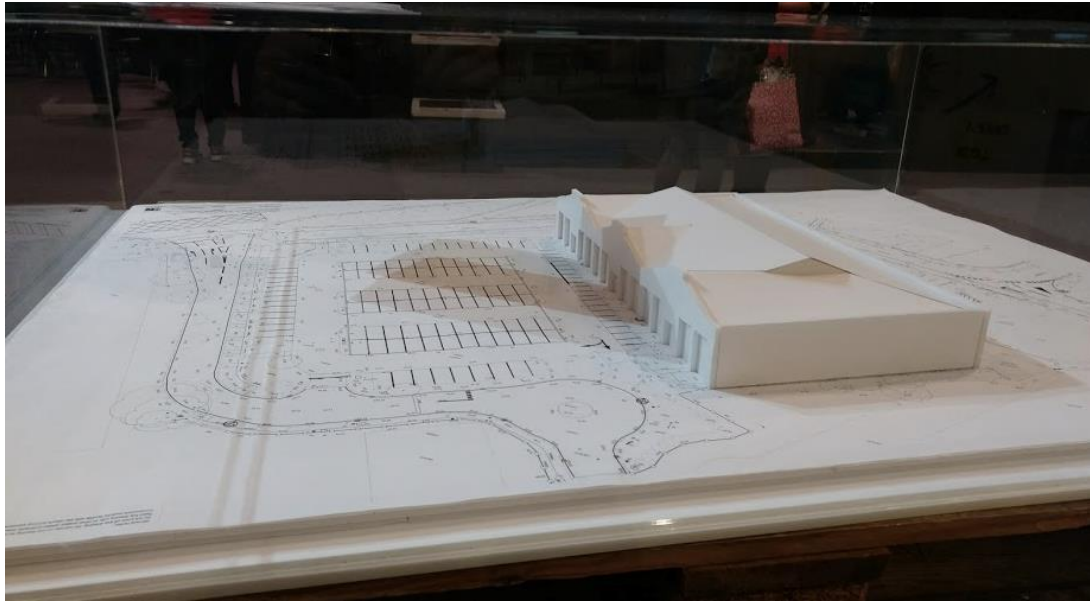


Figure 17: Church Model Old (Source: Author, 2016)



Figure 18: Church Model Backdrop (Source: Author, 2016)

On your right hand side walking into the to the auditorium is are two models juxtaposed, the current building (Figure 17) and the new building (Figure 16), framed by a wall with videos of what the future building will look like (Figure 18). The juxtaposing of the ‘old’ building and the future building named their “*Cathedral Building*”, acts as a Work setting up future worlds to be appropriated. The visualisation creates a sense of being pulled into an exciting future. As you walk further into the auditorium, ‘hosts’ are waiting to take you to an available seat. These volunteers, also cladded in Audacious T-shirts, ‘host’ the service by facilitating its smooth running and minimising potential distractions. Deploying their torch to light the way, they are expected to know how many seats are available in their section and where the empty

seats are. While the welcome team gather the space through the gesture of a gift, hosts offer their light to guide you to an appropriate seat as an act of service. This minimises insecurity about where you are allowed to sit, becoming an act of place-making by showing how to interact with the space. The front row of the centre aisle is reserved for the leaders. Creating an exclusive space in which you would be out of place as a visitor or member. Additionally, access is guarded on the curtained off right side of the stage, which leads to both access to the stage and also a hospitality room for pastors and special guests. While the leaders normally gather with members informally, by not using titles or special dress, these exclusive space presences their special place in the organisation. The exclusive access to certain spaces creates a sense of prestige and aura to those who have access to it.

The stage can be considered a significant local which pulls attention and activity towards it. The lights, which move and flash in a variety of colours, add to the way it gathers by grabbing attention. The stage is arguably the most exclusive space in the organisation so that, coupled with its high visibility, creates an aura for those on it stage. As the stage presence is increased by important leaders occupying it, the stage possesses a reciprocal relationship with the leaders who both imbue it with value and are imbued with value by performing its space. This led to a few comments that those with skills and roles which involved being on stage were treated with more value with those who's skill and roles involved off stage activities. By association with the exclusive space, they presenced to some as exclusive and more valued.

As a member or visitor, you are first gathered together with the stage in the mode of being-with as a spectator. While there are opportunities to participate, you recognise that your role is to listen, observe, and receive. The absence of light in the room provides visitors with an anonymity which decreases any insecurity because, unlike the staff meeting, those on stage cannot see if individuals are performing space through participation or not. Therefore, the spatial structure of the room safely gathers you with others as a spectator of a shared experience whose attention is all structured towards an exclusive stage space.

9:59 Countdown Video:

Above the stage hang three massive projector screens, since 9:50 it has been counting down to zero, signifying it is time to take your seat. The screens clocks flashing backlight, and the speed at which the milliseconds vanish before you, presences the event as rushing towards you, creating a mood of anticipation even though you are sat still. As the countdown gets closer, smoke machines fill the stage space with a white mist, amplified by the strolling lights piercing through it. Rationally it is hard to explain why imitation smoke is appropriate in a large public event. However, the way the smoke half hides movement on stage so you can concurrently see

and not see what is happening, increases anticipation is. Coupled with the historic tradition of smoke and incense in religious services, the semi-visibility provokes a mood of mystical sacredness by mirroring how revelatory truth flashes only to disappear again. As the focus is structured towards the stage you are gathered together through the being-with of mutual anticipation. Thus, anticipation can be understood as an attentive opening up which primes a person for potentially appropriating new relations.

Less dramatic transition clocks, without millisecond or flashes, are watched throughout the event by those on stage, the sound desk, the leaders on the front row, and the stage manager. This has its own 'in-order-to' of keeping on-time, guided by the FTSOW of excellence. The bottom of the clock states the current and next section of the service, counting down to the next transition from the run sheet which dictated the events flow. Rather than create a mood of anticipation, these clocks use precision to ensure the strict control of time (ontic), signalling who needs to come on and off the stage. This sets up a separate spatial rhythm for the teams focusing on the stage space. These 'front of house' teams are scattered at various physical point in the room but unified through both the transition clock and some radio head mics for communication. In this way the clocks presence ontic time, swaying the experience of place by gathering the stage teams together through the structure being on time. The difference in count down clocks mean that those running the event are more aware of the ontic time than those attending, who are less aware of the value of time-keeping which the organisation holds. While two groups share a mutual ontic space their orientation in time-space is framed by two separate spatial rhythms, creating two distinct angles of place experience.

The in-order-to of the smaller count down clocks corresponds to the organisation emphasis on intentionality and planning in-order-to be excellent (FTSOW). During an interview, I was shown a run sheet which also recorded if any of the section over ran. They had used data to show a correspondence between the event running over and a downturn in response levels at the end of the event. The organisation held excellence as a key value and defined it as "*doing the best you can with the resources in your control.*" The leadership had developed a philosophy to 'control everything that was within their 'sphere of control' through planning but to accept things that were outside of their sphere of control, the example of a large football match affecting attendance was given. This consensus helped to frame excellence through the intention of doing your best with what is in your control. Providing security that you will not be held to account of things outside of your sphere of control.

However, implicitly the excellence was framed as precise ordering, pre-planning, and intentionality. Which all attempted to control the organisational space and order the future.

Excellence framed a 'good' event as being in sync with the run sheets ontic timing. While the values of welcoming and care created additional lens for the event to presence as successful or not. Therefore, excellence gathered things together as needing to be well ordered and unordered things as a violation of a key value but not in a way which diminished people feeling cared for. The tension in how these values affect the performance of certain spaces sometimes required clarity and training discussion in various team meetings. This tension was demonstrated when I was serving at a 'banquet' style event and one of the tables required more of certain drink. All the drinks were being served in nice jugs that had now run out. I went to take the drink out in its bottle so that the table had the drink that asked for. While one leader was ok with this, another stopped me because the plastic bottle would not look right with the jugs. Resulting in a tension between performing care and service or excellent. One key leader confessed to taking a few years to really see the value in everything being so ordered and at first would just go along with it. However, he admitted that after being around the place for so long he now values things being ordered in all aspect of his life. Demonstrating a journey towards high level of appropriating this spatial performance and how spatial rhythms can bleed into different aspect of life.

While the planning and intentionality of excellence was valued, they also valued making events fun and engaging through banter and safe unpredictability; increasing attention and participation to increase people's insideness. Holding excellence in tension with high levels of participation and attentiveness, produced 'planned spontaneity', which tended to be fun and humorous. This slot carved space and time for a fun moment, while the content was often impromptu. For example, before one sermon a group of the leadership team were spontaneously called up on stage, to perform a song they written on a leadership retreat. Therefore, the tension between the two values meant the well planned and consistent structure of the event allows you to attune your expectation each week, enabling a sense of safety in certainty, while the spontaneity and diversity kept attention. Gathered the place together as a space which is safe and interesting.



Figure 19: Worship Music (Source: Church Flicker)

10:00 Start:

Thirty seconds before the countdown finishes, the lights dim further. Then the event begins with an explosion of light and music. One of the lead singer's welcomes everyone, inviting people to fill the 'praise pit' at the front, creating a space with its own energetic performance. The term 'praise pit' (Figure 20) is a fun play off 'mosh pit', which Merriam-Webster defines as *"an area in front of a stage where very physical and rough dancing takes place at a rock concert."* By creatively re-naming the area 'praise pit', through word association, they create a space for those who desire a more intense worship experience, inviting and legitimizing a more extravagant performance.

It is largely youth and young adults who make their way to the front, fervently jumping and dancing to the music. The space is provisionally filled by a few bold members, but their confident presence draws others down to gather with them. Their positioning between the seats and the stage intentionally maximises their visibility, amplifying their impact on the space. The invitation not only guides individuals into a physical space but their resulting performance amplifies the spaces energy, by providing a prototype performance. While some, particularly those more attuned to a formal service, might find the noise and energy jarring, most seem energised watching the contagiously enthusiastic performance of the space. The high energy of the 'praise pit' performance stretches the scale of normal participation; encouraging others to participate more energetically than they might of otherwise.



Figure 20: Praise Pit (Source: Church Instagram)

10:00 Praise Music (19 minutes):

As the music booms from the stage, those seated stand up without being verbally prompted. Most visitors mimic this performance in-order-to not feel out of place. The rock/pop style praise music is led by three or four singers who front a seven-piece band, all are animated, dancing, and leaping, providing an embodied demonstration of how to perform this space. Most people participate by singing along, guided by the words which now appear on the projector screens (Figure 18), clapping, and lifting their hands, some also dance, normally with a slight bopping up and down. The words appear on screen over live videoing of the worship, which zoom in on the worship leaders and expressive worshipers who exemplify how to perform the space. This provides you with a performance script to perform the space by expressing the pre-planned words. The more vivid performances tend to be closer to the stage, the dancing dramatically fades the further back you go. Many have inhibitions about dancing, yet as they both see the simple motions demonstrated and gather-together-with others dancing, their inhibitions are lessened compared to the vulnerability of being the only person in your space dancing. Conversely, when in an area with expressive dancing you feel out of place not dancing. While the music starts with high energy songs, referred to as praise, in time it moves to slower more intimate songs, referred to as worship. As the tempo of the space shifts so do the performances, dancing slowly finishes and most express themselves simply with hands being lifted towards the heavens. The beat of the music and the performance of those on stage create a spatial rhythm which unifies the congregations experience to literally the same beat.

Those who do not identify as Christians, expressed feeling awkward being unable to authentically participate in the performance. Some singing along, but others feel it is a participation which appropriates a sacred space that they feel unable to enter. Normally they tend to just stand during this time, sometimes tapping along to the beat to participate in a small way. They often feel self-conscious because the inability to authentically engage in the spatial performance means they encounter themselves as an outsider, at this point more than any.



Figure 21: DNA Logo (Source: Church Facebook)

During the DNA course one session is dedicated to explaining the !AUDACIOUS take on role of ‘praise and worship’ in Christianity. The six-week course is designed for those wanting to learn about the organisation and become a part of the “Family” (Figure 20). It is named DNA as it unpacks the genetic code of the church. Hosted by a rotation of leaders, so you get to meet more of them, each session provides a more intimate being-with of twenty to thirty. The course explains the vision, history, structure, theology, expectations, in the various spaces of the organisation. Imbuing the space with increased meaning, this densifies the ontological space and provides clarity for how to perform the diverse spaces. This potentially increases your appropriation of the space and abates possible insecurity by clarifying how to engage and interact with various spaces. By outlining these spaces, it also provides opportunity for you to ‘find your place’.

The journey climaxes with the opportunity to become a ‘church partner’, the name is intentional chosen as a development of members because partner signifies a flatter more collaborative mode of being-with that assumes mutual responsibility of the vision. The partner status is imbued through an even more intimate space: a liminal meeting with two church

leaders. Here you have opportunity to ask questions and then make a personal verbal commitment to support the organisation and attend certain events, like the partner's night, whenever reasonably possible. The annual partner's night is a fun banquet style celebration having a smart dress code with free food and drink. Here the church thanks you, celebrates some of its successes, casts exciting vision of the near future, and engages with you in a mode different than with a visitor, including providing more exclusive information. There are also more informal quarterly partner nights which are normally attended by a couple hundred partners. As this is partners only, it is an exclusive space, representing a space of deep insideness which required a journey, and various liminal performances, to reach. The DNA course is a path designed to turn the space into a dense place, even naming a new mode of being-with this place: partnership.

The DNA session about worship highlighted the 'the audacious way' of expressing your appreciation to God. Live music is played so the group can 'practice' the worship performance. The leader of the session demonstrates how to perform the worship space. The smaller space of the room, which is well lit, increases the level of self-consciousness due to the lower levels of anonymity than the larger dark main auditorium. Vital to engaging with this performance is the encouragement and enthusiasm of the leader whose unabashed expression makes your own seem less extreme. After you do it you feel less self-conscious and can enjoy the expression. In this way, the leader demonstrates how to perform the space through example and instruction.



10:19 Public Prayer (3 Min):

One of the leaders are ushered onto the platform by the stage manager, whose job it is to ensure the right people come on and off the stage at the right time (ontic). Often a senior leader but it is also a training space for developing leaders to improve their stage presence. This role is intentionally rotated so that people encounter a wide variety of leaders, maximising connection points. The leader moves to the front of the stage, signalling the band to gently play more intimate music in the background. The leader speaks over people encouraging them with a verses and thoughts from the Bible. They pray over the congregation and invite God into the service. Collective terms like ‘we’, ‘together’, and ‘as a church’ are deliberately used to underline the corporate identity. Reinforcing the collective rhythm of the event.

10:22 Welcome (2 Min):

Sometimes the prayer transitions into one last short climactic song. The leader welcomes you, proclaiming how glad they were to see you this morning. This small act helps visitors feel welcomed and safe. You are playfully instructed to ‘give twenty people around you a high-five’ or a ‘hug’ and sometimes, said humorously, ‘a kiss if you want’. Being shy or your first time, might make this gathering feel awkward. While the leader legitimises this performance, how the space is actually performed differs depending on personalities or varying levels of insidedness. Everyone being instructed to greet strangers from the stage validates a performance that would probably not have been initiated without this guidance. This maybe the first time you are in one-to-one mode of being-with. That this involves some kind of physical touch is intentional as this small gesture can help to melt personal barriers. Because the people around respond to the performance differently you have to judge how to negotiate this performance. Some people’s body language indicates they prefer a polite, even perfunctory, handshake, others smile in a way that recognises the potential awkwardness of the situation, while a few roam around energetically performing this space. Consequently, you have to attune to others individual atmosphere to negotiate out how to best navigate the space, forcing you into a level of spatial awareness. Having performed this space, you do feel a little closer to those immediately around you. Rifting from the being-with of total strangers to acquaintances, breaks down the spatial barriers.



Figure 23: First Time Visitor Pack (Source: Church Flicker)

10:24 First Time Visitors (1 min):

As people begin to find their seats, the leader on stage makes it clear that everyone is welcome, but especially first time visitors. You are asked to put your hand up so one of the team can give you a welcome gift, some are slow to because this performance highlights themselves as an outsider. The people around you often smile and give an extra greeting, sometimes ensuring that the welcome team has spotted you. The band leads the whole congregation in a fun slow clap welcome ritual, unifying the welcome by providing a way for everyone to participate in the welcoming performance. The leader invites you to visit the ‘welcome lounge’ at the back of the auditorium for a free drink and cake so they can get to know you. There is a specific team with their own specially coloured blue T-shirts, their task is to notice who is new and gift them with a small red bag (Figure 23). Their role on this team focuses their attention during this point.



Figure 24: Church Calendar (Source: Author)

Inside the bag are flyers for upcoming events, a small booklet about the church, a first time visitor's form to fill in, a folded events calendar (Figure 24) and an assortment of sweets. These direct you to organisational access point to increase your insidedness journey by showing a variety of spaces and how to sync with the rhythm of those spaces. While the gift literally adds a sweetener to welcome. The performance presences the first time visitors as special making them stand out. As people look around, you encounter yourself as a visitor. Some, who might have preferred anonymity, feel mildly embarrassed, but most feel welcomed by the sense that before you entered into the space, someone has pre-planned a specific space with you in mind. Unbeknown to you, the small bag you were gifted makes you stand out to the volunteers. Coupled with the values of welcome and service, it presences you as someone who is new and probably in need of extra help. Specifically, those on the 'First-time visitor's team' are trained to look out for those with the bags to ensure they know where the 'welcome lounge' is after the service. Because these team members have more explicitly appropriated the value of welcoming, their performance of the space around you is more likely to be informed by this value. Possessing the bag makes you presence as a first time visitor, gathering you with others in the being-with of member-visitor.



Figure 25: Reading Testimonies (Source: Church Flicker)

10:25 Testimonies and Prayer Request (4 min):

The leader on stage excitedly proclaims that we have some testimonies to celebrate and reads out a few testimonies from a card. Different to legal testimonies, these are inspiring stories to be celebrated due to overcoming a specific difficulty through prayer and divine assistance. Normally the person's name is read out, personalising the stories intimacy and authenticity. They are often stories about: recovery from sickness, getting a new job, overcoming mental illness, a family member becoming a Christian, or some other kind of situational or spiritual break through. The band is still playing gentle but intense music in the background, adding atmosphere and emotion to the situation, the live nature of the music allows the musicians to feel and flow with the moment. The testimony is normally primed by the leaders with a 'wow' or 'this is amazing', attuning you to a mood of anticipation. After each testimony, the leader guides you through words or body language when to clap in celebration. People participate in the testimony by clapping, cheering, and whooping, occasionally standing as an act of recognition.

However, if the leader does not feel the response was strong enough, they will playfully bait them with something like *"that was not an audacious response"*, *"okay maybe you are still waking up"*, or they will play one side of the auditorium played off against the other by saying *"ok I will preach to this side they are up for it this morning."* This technique of using banter to bait a response is commonly used through the organisation to encourage participation. Rather than using a formal command, making responses feel forced, or overly negative emotions,

which would diminish the atmosphere by entering into a negative mode of being-with, the bait is a slightly playful challenge to rise to participating the 'audacious way'. This they name a 'call and respond' culture, designed to encourage participation rather than a passive attendance. Leaders and church partners are expected to encourage a culture of participation by engaging in call and response. Setting examples of how to perform the space. This includes proclaiming terms like, 'Amen', 'that's good', and even at climatic points to stand up and clap. These spatial performances publicly demonstrate their approval and reinforce a 'call and response' culture. In these ways, the space shaped through the being-with of participation rather than a one-way interaction. They intentionally create points of participation to keep attention and engagement levels high.

Testimonies are often used in other spaces to reinforce the process of celebration. In the staff meeting, there is regularly a time for people to share all the 'great testimonies' they have heard through the week. Creating a celebration space to legitimise both the organisational values and the department's contribution. When the volunteer teams debrief there is often a space for people to share testimonies they have heard, often related to the teams' purpose. When the annual conference is close, testimonies concerning how it previously made an impact are used to encourage people to sign up again. The organisation has a high value on celebration to increase the positive energy, heighten future expectations and positively reinforce its values. As the organisation is volunteer heavy they focus on positive rather than negative reinforcement of values and invitational space appropriation. One of the surprising factors of both initial and sustained engagement with the organisation is the high level of commitment from members to staff without the usual transitional relationship of a for-profit organisation.

Celebratory testimonies are strategically used to gather people around positive stories, often embodying an espoused value. By hearing a person's story, you journey with them through the pain to the triumph. Because the organisation tells and frames the story, by association this positivity rubs off on them. Each week hearing stories of overcoming problems may cause you to feel inspired that your similar issues might also have a positive outcome through divine assistance. In this way, it attunes your expectation of the future by reframing present struggles. While the Sunday testimonies are volunteered, the format of pre-selection and a leader reading them out from a card gives them control over the space, both in content and time. The level of space control is distinct from giving an open mic space for people to come forward and share their stories, or the more fluid spontaneous way testimonies are expressed in the staff meeting. Taking initiative and controlling the space, what they term

the ‘atmosphere’, is a key value of the organisation, every space has been thought through and designed to enable specific modes of engaging with it.

After the testimonies, a variety of prayer requests are read from cards, ranging from terminal sickness to need of a job. Sometimes the names are given other times they are anonymous. Choosing to give your name for a testimony or prayer request can be a vulnerable experience, however seeing others do so may inspire you to follow suit. You are invited to participate in these prayer requests as a ‘congregation’, a term with more gathering gravity than a ‘crowd’. The experience of praying for people you do not know, increases the intimacy of being-with them by connecting with their pain and participating in the congregation’s sacred performance of prayer. Sometimes they ask if anyone in the congregation needs prayer to raise their hand. Others in the congregation are invited to gather around them, lay their hands on them and pray for them. The Christian ritual of placing hands on someone as you pray for them is not explained, but as the person being prayed for opens their hands in front of them, the experience can be an intimate one. Even though you may not know their name it gathers you with them through what is now an intimate and sacred space.

10:29 Transition Praise Song (3 min):

As the prayer comes to an end, one of the worship leaders moves to the front of the stage to invite those seated to ‘stand up with us’. The song is an intentionally fast to transition the space. It is intended to get people moving again to heighten their attention, underlining how the beat of the song and the energy of those leading it shifts how space is engaged with.

10:32 Offering (4 min):

A new leader comes to the front of the stage to take up the offering, an opportunity to ‘partner’ with the organisation financially. The music is still playing in the back ground, it’s upbeat but not intrusive. First, they inform people that a bucket will be passing them by and they can take an envelope and pen to help them give. Clarifying how to practically engage with this performance (ontic). Moving then to the meaning behind the performance (ontological), they introduce a related Bible verse, which is written on the projector screens, helping to legitimise the process. They unpack the meaning of the verse often using their own personal experienced to validate one of the reasons to give. These reasons normally include: that in some way God will give back to you; enabling a benefit the church provides either to individuals or the city and occasionally indicating that it is a biblical requirement for Christians. Usually the act of giving is connected in some way with helping the church to obtain its transformational vision. After the inspirational part of the talk which is intended to give meaning to the process, they move back to the practical guiding directions for participation by stating that a second bucket

will pass to place their envelopes in, providing fact based information to facilitate participation. They often state that there is no pressure to give if you are visiting, guiding different people to engage with this particular space in different ways. Naming you as a visitor clarifies your role in the performance, easing any discomfort from your non-participation being seen. The giving-receiving gathering is now reversed. While there is no requirement to give, it is a way of appropriating the space.



Figure 26: ATV (Source: YouTube)

10:36 ATV¹ (AUDACIOUS TELEVISION) (5 min):

While the buckets are going around, your attention is drawn towards the three giant screens above the stage. The stage lights go down, leading to a brief moment of darkness, attuning a mood of anticipation. Suddenly flashing images of people jumping and dancing in the space you are not now in burst from the screen, reinforcing the previous praise performance. The upbeat techno music and seventeen different frame changes, in the 10 second intro, heighten the anticipatory mood and grab your attention. This normally yields to two presenters who energetically introduce what is coming up in the ‘life of our church’. This is often filmed somewhere in the church, but sometimes they present from different locations around the city. By de-distancing parts of the city, it visually disperses the organisations space into the city, reinforcing this “*is a city church not a community church.*”

¹ <https://www.youtube.com/watch?v=SagKHW1IAI0> (the link to the specific ATV described)

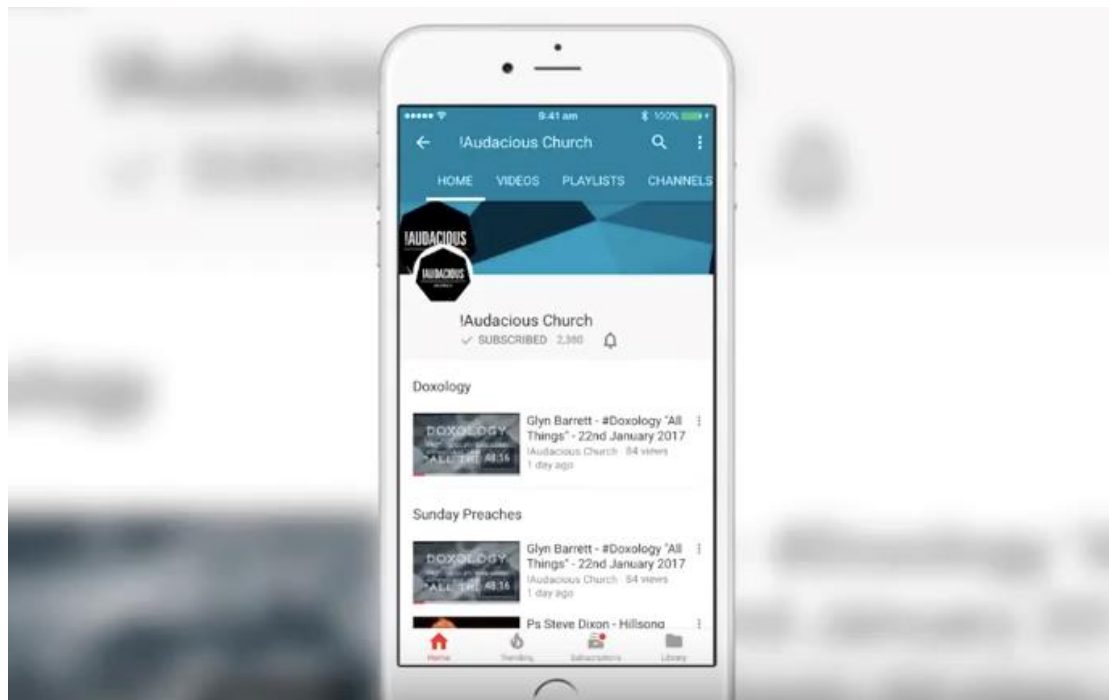


Figure 27: Audacious App (Source: YouTube)

The first, twenty second, advert in the reel is for the churches app, starting off with a voiceover proclaiming “*never miss a preach again*”, the importance of which is highlighted by same statement appearing in capitalised texts on the screen. The latest iPhone appears on screen with the app open and the voice, in sync with the moving images on the phone, directs you how to use the app to access “*daily reading, inspiration, and soul food*”, with energetic background music to heighten attention. The app is presented as another way to stay connected, which like the website is a primarily ontological space. However, while the website is designed principally as a first contact point, the apps is designed in-order-to help you develop and stay up to date with the churches teaching. Through smartphone push notifications, the organisation can be present with a person everywhere, increasing the organisations spaces integrated into your daily life. That the organisation has its own well designed app makes it presence as both modern and professional. Downloading and using the app is a contemporary way of appropriating the organisational space and integrating it into other live spaces. Consequently, using the app is another point on your inwardness journey and strengthens the organisations spatial rhythm in your life.



Figure 28: Baptism Advert (Source: YouTube)



Figure 29: Baptism Advert Colour Flashback (Source: YouTube)

The next advert is for an upcoming ‘Baptism service’, a traditional Christian post-conversion ritual which includes water emersion. The two-minute advert focuses on a lady excitedly recounting her baptism experience. The music is now slow, emotive, and building. The clips go from a black and white close up of her seated, narrating the experience (Figure 28), to full coloured flash backs of the actual experience (Figure 29), where another baptism T-shirt is being worn. Slow motion dramatizing significant moments. The editing draws you in by mimicking a dramatic movie trailer, attuning you to mood of anticipation. She tells her

story of attending the ‘ibelieve course’ and then the ‘DNA program’, which all “*came together*” in the “*pinnacle*” of baptism. She demonstrates and idealises the intentionally crafted insidedness journey. The advert frames the baptism as a liminal moment of transformation, seeking for others to project a similar trajectory into their futures. Baptisms are understood as a public declaration of one’s faith, thus an embodied appropriation of the Christian identity. By facilitating this ritual in the space of the church, by association it places itself at the centre of the Christian life. The advert finishes with the dates for the next service, pointing to the ‘info desk’ for more information. The advert sought to both inspire, through the rifting of ontological space and the idealisation of potential futures, and direct by providing ontic time-space information.



Figure 30: Audacious School of Ministry (Source: YouTube)

Next, a leader “*invites you to join me as part of the Audacious school of ministry*” then directs to the website for more information (Figure 30). As a ten-month course, this is the most intense developmental space within the organisational. While other teaching orientated spaces (ibelieve, DNA, or sermons) gather through the one-way logic of a rote based teacher-student interaction, this space gathers through an interactive mentoring relationship. Previously called the “*Protégée*”, naming the space as a gathering where an experienced person guides a novice through a journey. The website claims “*In the school of ministry you will learn from internationally recognised lecturers, specialists in their subject area as well as connecting via*

placement with the leadership and staff of !Audacious Church... to add practical experience to your learning.” You are able to choose one of ten different “sectors” for your placement, enabling your individual FTSOW to narrow and personalise the courses space. The head of the sector initiates the mentor relations, which includes both positive and constructive feedback. From this smaller, personalised, and interactive space, many of the students reported meaningful relationships developed with their mentors and other students. It also provides unique access to leaders and spaces excluded from members, like the staff meeting and leadership development trips. The course is pitched as transformative, promising “*it will change your life*” inviting you to join others who are “*writing my future*” (Figure 31). This is another transformative space through which the organisation seeks to create a meaningful future for you to project into.



: WriFigure 31ting my Future (Source: Church Website)



Figure 32: Women's Gathering (Source: YouTube)

This is followed by a simpler advert for a 'women's gathering' which consists in fifteen seconds of women laughing, drinking, and eating with each other in the foyer, set to fast music up-beat (Figure 32). It is advertised as "*FREE ENTRY*" but you are encouraged to "*SIGN UP TODAY*", so they can predict future numbers (controlling the space). While this is a shorter and more basic advert, the structure of showing a highlights reel of people enjoying themselves, invites you to project yourself into this future enjoyable space. Additionally, it shows another way in which the organisation creates specific spaces for different identities, in this case women.



Figure 33: Life Group advert (Source: YouTube)

The final advert is a minute-long invite to the fortnightly “*Life Groups*.” Formatted as an outtake clips montage of life group leaders inviting people and explaining why they should come. While the necessary information is expressed, the structure of them fluffing their lines and laughing at themselves as they fail, makes its presence as relaxed and playful, rather than overly polished and professional, reflecting the space you’re being are invited into (Figure 33). The range of nine people are chosen to reflect the various organisational demographics, ensuring the life group space is represented as diverse and inclusive. The website claims “*Life Groups are the best way to connect, make friends and really feel at home (literally!) within !Audacious Church*” (Figure: 34). Making them a space within a space, specifically a space designed to increase the density of your relational connectedness to the organisation.

Life Groups

Life Groups are the best way to connect, make friends and really feel at home (literally!) within !Audacious Church. These are small groups meeting in homes all around Greater Manchester and the surrounding region for coffee, chat, a DVD presentation and food! Go to our Life group page to find your nearest Life Group then simply fill out the form and one of our team will be in touch.

[CLICK HERE TO GO TO OUR LIFEGROUP PAGE](#)

Figure 34: Life Group details (Source: Church Website)

The term ‘Life Groups’ names a smaller space than the Sunday ‘crowd’, intentionally facilitating bringing your ‘life’ into. Using “*home*” reflects the intended intimacy, presencing it as a place you can dwell. Each group has a ‘leader’, normally a couple, who takes responsibility for ‘growing’ their group, as well as basic pastoral care. Group leaders open up the space of their actual homes, an act of generous hospitality and vulnerability, as the space of the organisation now bleeds into their most personal space. Making this space available, welcoming, making people comfortable, directing them to the living room and the toilet, serving through providing drinks and biscuits, and facilitating the structure of the evening, are all acts of guiding people through the space. The friendly way each is performed affects how the space gathered and experienced. The schedule is looser than the more ridged Sunday event (ontic time), creating a more relaxed and interactive mode of being-with (ontological space).

The significantly smaller physical space forces more intimate interactions, ones easily avoided in the Sunday event. Initially there is a sense of vulnerability of entering the home of someone you do not yet know well. Yet the bond of relationship is intensified compared to meeting in a coffee shop because the gathering logic of home is transferred onto the meeting.



Figure 35: Life Group Search (Source: Church Website)

The advert directs you to the website for further information. Here you are able to “*search for your nearest life group.*” These are divided in various ways which consequently divide the organisational space. You can choose your group based on one of the five geographical regions (ontic-space) or based on an identity category such as Youth or Young Adult (ontological-time) or through your Gateway transformational interest (ontological-space) such as Business women, Sports, Healthcare, or Lawyers. These categories are further divided by time (ontic), meeting on each day of the week apart from Sunday, which is prioritised for the Sunday service. Indicating a spatial hierarchy as the organisational spatial structure is arranged around the apex of the Sunday event. Life group times range from 9:30am to 7:30pm, although most are 7:30pm as the evenings tend to be a free and relaxed time. However, one of the most influential factors of choosing a group is a personal connection with the life group leaders. The variety and flexibility of the groups increases the amount of access points for this more intimate space.

The life group gathers around watching a ten to twenty-minute video produced by the organisation. Typically, there is a welcome by one of the leaders, a reminder of events coming up, and then a teaching session from a couple of the leaders who discuss the current teaching series, often carrying on from the last Sunday. The series is planned out months in advance and the structure of a discussion format makes it feel like the leaders are in the living room

with you. However, as it is pre-recorded there is no way you can interact with them, making the being-with one-way, reflecting their desire to control the space. At the end, they provide a list of discussion questions. Mutually experiencing the Sunday teachings and now discussing it in your life group, gathers you through a shared spatial rhythm. The event finishes with opportunity to pray for each other creating an intimate and sacred gathering. Most hang out and start drifting off around 20-30 minutes after prayer. However, some avoid the life groups, several indicated they prefer the anonymity of a Sunday service, others that they feel uncomfortable entering into someone else home, or even that the videos made the space feel a little too structured even contrived. While many just feel too busy with modern life. Yet, even though attending is optional, the existence of seventy-six different life groups indicated that it is popular with many.

ATV represents a powerful new way that technology can shape spatial experience, offering a new tool for leaders to guide and create a sense of place. Through the process of editing, it almost seamlessly re-constructed space and manipulates the experience of time by deploying clips of past events to project into future ones. From a Heideggerian perspective each ATV is a Work which sets up a world, pulling you in by demonstrating a spatial performance, like the baptism, and offering types of spaces to be appropriated. Consequently, it can reframe how you project into the future though both its use of language and images. The addition of music to the Work enhances its capacity to attune you to specific moods. The absence of lights in the auditorium and the structure of the chair lay out, directs your attention upon the Work through spatial structuring. Consequently, everyone is unified though their mutual experience of the Work, intensifying the organisations spatial rhythm and inwardness journey.



Figure 36: Preaching (Source: Church Facebook)

10:41 Sermon 30 minutes (30 min):

While ATV was running, the band left the darkened stage and ‘stage runners’, dressed in black to minimise distraction, bring on a small table which acts as a lectern. The lights fade back onto the middle-aged, yet youthful, founding leader. He emerges to perform the sermon, which about fifty percent of the time he rotates with six other senior leaders, and occasionally a guest speaker. This is a highly guarded and valued role, not only hard to perform but the leaders recognise the stage has an amplifying effect. He is dressed in smart casual, trendy yet resisting appearing as if he is trying too hard. Often, he may have a waistcoat with an open neck shirt and ripped jeans. Smart enough to show he is taking the role seriously but not so fashionable it looks like he is taking himself too seriously. He has had the same simple yet neat hair cut since the church's inception. This all presents him as consistent and accessible yet professional and excellent, setting a loose precedent for the general apparel on stage. He radiates stage presence, the large stage space and being-with a big audience would swallow most up, but he fills up the space with a relaxed dynamism and a speaking voice that exudes a pregnant energy without feeling aggressive or shouty. The use of pauses, diction, and rhythm all help hold attention without feeling like he is trying to manipulate emotions.

His friendly conversational mode of engaging makes his presence as safe and accessible yet worthy of respect. The conversational mode is enhanced by the total lack of

sermon notes. The courage of the extemporaneous performance is impressive, increasing attention as you are gathered with him through a mode of talking with rather than being talked at. Attention is intensified by communicating with his entire body, sometime prowling around the stage yet not afraid to get to his knees to illustrate a point. He agreed with me that his early experience in youth theatre probably helped him develop stage presence: awareness of how your embodied performance creates an atmosphere beyond the stage space. Intentionally the sermon is peppered with inclusive language like ‘we’, ‘together’, ‘as a city’, ‘our house’, which intensifies peoples self-encounter as being-with a group. They also purposefully try to connect the sermon with something in the national space, like a World Cup or Brexit, connecting the organisations space with other common spaces. He hands over these strong communication skills to the other preaching leaders and those training in it. After the sermon, the speaker must watch back a video of themselves to assess their performance. This demonstrates their awareness that personal presence rifts the organisational space, especially when performances are in an amplifying space like the stage and by an amplifying identity like a leader.

A sermon can be understood as a Work, because it sets up a world and has the possibility of shifting someone’s world disclosure. By reframing the past-future relation, it creates a mood which effects how you gather-with, shaping organisational space. The most common term used to describe the communication in the organisation was inspirational. When I asked people what they liked about the organisation, that ‘it inspires them’ was one of the most common responses, normally citing the communication. This mood helps generate excitement about both personal and collective future possibilities, often weaving the two together. One person exclaimed that after the sermon they “*feel pumped and ready to take on Mondays.*” Additionally, people often feel the sermon “*challenges me to be a better me.*” The sermons intentionally challenge you to confront and transform an aspect of yourself, aligning with the organisation’s value of transformation. However, this first requires them to create a safe atmosphere, so you are “*challenged but not threatened.*” Diminishing insecurity and demonstrating care, are intended to prevent challenges being perceived as threatening. Leaders see the sermon as their main way of defining and spreading the Audacious culture and values. Consequently, this section explores three key effects of the sermon: creating an inspirational space, by making positive future possibilities feel more possible; a developmental space, by creating a safe atmosphere to confront yourself and accept a transformative challenge; and a unifying space, where individuals can appropriate organisational values offered up to gather together around these values. While a sermon’s speech like structure may not be deployed as

regularly by other types of organisations, , They are most present and accessible for analysis here.

As a highly visible founding leader, he intentionally holds, champions, and personifies the key organisational values. Guarding and spreading, what this research terms OPG, he sees as one of his most fundamental roles. This highlights how an individual leader can affect organisational space but also that different positions within the organisation have more amplification, with the position of 'founding leader' being potentially the most inside the organisational space. While the organisation occasionally sought outside assistance, there was a sense that someone had to prove their 'insidedness' by appropriating the organisational values to gain influence. This was sometimes referred to being a "*son of the house*" and is demonstrated by none of the staff being hired without already being in close relation with the organisation. The expectation to 'earn your stripes' did create a close knit leadership team so that when you reached a position you were highly trusted. It also meant that those wanting to progress in the organisation had a clear sense of the loyalty and commitment it required, representing a separate leader 'insidedness journey'. This highlighted an awareness that leaders are not just in a place but actually apart of the place, that the intense insidedness of leaders amplifies their capacity to shape the space.

When asking what made the founder a good leader, both members and leader's responses generally mirrored aspects of the organisations spatial structure, such as, excellence, welcome and care. One senior leaders stated that the founder has the "*gift of woo*": a capacity to draw people in a way that develops a personable bond. I experienced this first hand at the beginning of the research when he walked over to me, shook my hand, and asked me how I was doing, using my first name. Being our first meeting, and him leading an organisation with over three thousand members, I was pleasantly surprised to be gathered with him in the intimacy of first name terms. Not long after, he somehow discovered I had bought a motorbike, one of his passions, he sought me out to inquire if I had caught the bug. When I later attended the staff meeting, he instantly got up and walked over to me to greet me, stating he was delighted I "*joined us*". The OPG of welcoming emanated though the organisation. The many times I went to the organisations offices I was constantly offered a tea of coffee by various people. A performance common in one's home to demonstrate welcome.

At the same staff meeting one of the part-time staff was moving on. He verbally celebrated her with some moving words and memories; then spontaneously asked several others to share a favourite memory of her and what they will miss about her. After each celebration, all the staff participated in the performance of celebration with claps and whoops.

It was a common occurrence to be asked spontaneously to “*celebrate something about*” someone. While individuals were commonly celebrated, events, results, and growth were also continually celebrated. While negative issues were confronted, there appeared to be a bias towards celebrating. This de-distanced positive things, providing a positive trajectory of the organisations story.

This structure of celebrations, reinforced by others clapping in participation, gathered people through positivity and care, developing trust that it was a safe place. These personable demonstrations of welcome and care, while feeling genuine, intentionally set an atmosphere of care. During our one-to-one interview for the research, even though I was interviewing him, he demonstrated a high capacity for interpersonal connection. He is very skilled at, what they term, ‘self-disclosure’, where you connect by presenting something relatable about yourself, often something in common, vulnerable, or endearing. He often talks about his passion for motorbikes, the bullying in his teenage years, and his support of Manchester City F.C., which is continually used in banter with Manchester United fans. This creates a space to entangle your selfhoods around a common interest, pain, or future. A fellow researcher, who attended regularly, expressed to me that even though she has never met him, he actually “*feels like my friend*” because of the way he skilfully ‘self-discloses’. Conversely, one of the leaders was challenged that their sermon was good but lacked self-disclosure because they did not demonstrate how the ‘big idea’ in the sermon had practically been lived out by them. The capacity to confidently command the attention of a crowd on the space of the stage and ‘self-disclosing’ during sermons mixed with the ability to give personable acts of attention and care, gathered him in an intimate being-with of trust and awe which created a mood of “*woo*.”

He also has a strong capacity to flick between disarming humour and dealing with serious life or organisational issues. Demonstrated by how the sermons would always address serious topics yet be riddled with informal jokes and banter: the playful exchange of teasing remarks which expresses friendship. For example, many, upon leaving their mobiles unguarded, have found funny selfies with him and other leaders on them. However, they try to never back down from ‘tough conversations’, but promise that problems will always be dealt with honestly and openly. The zero tolerance policy on ‘office politics’ increased security by limiting the fear of unaddressed problems lurking in the back ground. This tension between feeling secure and the challenge of transformation was summed up by one leader who claimed he “*always feel stretched but safe*.”

The leader also personifies excellence by “*always demanding so much of himself*.” Excellence is often pursued through detailed advanced planning, making him and the

organisation very future orientated. However, they stress that excellence is not being perfect but “*doing the very best you can with what you have*”. I witnessed an entire forty-five-minute sermon on the subject which demonstrated not only their value of excellence, but the way they would use language based sermons to set up their value and challenge others to appropriate it. This includes accepting your “*sphere of control*”, knowing what things you can control and what you cannot. The event ‘atmosphere’ was very much considered something firmly within their control.

The sermon forms part of a series, each lasting from one to three months and has a unique gathering concept: ‘a big idea’ to mobilise people, often captured in a pithy word or phrase. The series acts like a centrifugal gravity to dictate the organisations spatial rhythm. Each series is broken down into separate Sunday sermons, which are planned three months in advance and discussed by the team in their message meetings, an exclusive space for more senior leaders to dictate the organisations rhythm. Before the leader starts a Sunday sermon the theme is recapped, placing the message within the overarching theme. Because the series frames the sermons, which filter down to the fortnightly Life groups and daily blogs on the app, it creates a spatial rhythm by rifting an ontological space that people are mutually encountering. The leaders consider the sermons one of the most significant ways of shaping the culture and atmosphere of the organisation. Consequently, the series themes give a good indication of the organisations space and how a sense of place is created within the organisation.

The series ‘I Remember Where I Was Sat’, was based on the idea that people “*remember where I was sat when God first made himself known to me.*” This two-month series gathers people around the vision of raising money for their new ‘cathedral building’, while taking pains to clarify “*the building is not the vision, it is the vehicle to the vision. The vision of the church is always people*”, placing the buildings in-order-to of facilitating a home to belong in. The message “*God’s House, Our Home*”, reinforced the FTSOW of creating a place to dwell. Repeatedly the congregation is asked to relive personal stories of, “*where I was sat when...*”, creating an emotional resonance with the points in the sermon. Stories are frequently and skilfully deployed by the organisation in various ways. The speaker often creates a connection, illustration, or moment of inspiration with a personal story. In this series, over thirty other members felt safe enough to share their ‘I remember where I was sat’ story, which relived how they connected to God, often via the organisations help. These three-to-five-minute stories were performed live, but made available on YouTube and the organisations app for wider access. Performing personal stories can intimately gather you together with the teller, creating connection and empathy. Stories retain attention not only because of their intimacy but good

story structure holds attention by setting up a tension to be resolved, normally through a tough decision or divine intervention. The organisation also continually tells a story about itself through the leader's stories, sermons, and programs like the DNA course. These include nostalgic stories about the good but tough early days, which can make you wish you were present from the beginning. The boost that they have "*grown every year*", setting a positive trajectory which you are invited to entangle your selfhood into. As well as physicalized stories like the model of their 'cathedral church' which you can see, juxtaposed with a model of the current building, materialising the projected future. The organisation's stories invite you to increasingly appropriate the space by attractively imbuing it with a denser meaning; presencing the organisational past journey and projected future to construct your own journey inside the space.

The series 'Potential', reinforced the importance of excellence. It gathered people around grasping their future opportunities by seeing their "*God given potential*." They specifically addressing the concern "*What to do if you feel you missed your chance?*" Using inspiring stories to reframe how members relate to their past to now see a positive future as more possible, creating the present mood of inspiration. One story acted as the basis the message 'A Dimes Worth of Potential' was Martha Berry's. Although she had "*no money, she had a dream*:" to help the poor receive an education. She asked Henry Ford for monetary help but he "*only gave her a dime*." While most might feel disappointed "*she saw the potential in the dime, rather than focusing on what she did not have*." From this she bought a bag of seeds to sow, which she continually re-sowed until eventually founding Martha Berry college, which has the "*largest physical campus in the world*." From the gathering logic of "*maximising your potential*" the congregation is then challenged to consider what they are doing with their dime's worth of potential; a dime is theatrically brandished to physicalize the concept. Inspiring stories were used in every sermon, including: biblical, historic, personal, and parable stories. The stories gather you together with the person in the story to attune your own life to the logic of that story, creating a mood of inspiration. The logic of Martha Berry's story of a disappointingly negative situation, inspirationally met by doing the best with what she had (excellence), then yielding to the fulfilment of the dream, is then projected into the churches and individual's situation and futures. Stories were used as a strategic tool for creating inspiration.

The series 'A Larger life' celebrated the power of transformation. It gathered people around the assertion that "*God wants us all to live larger lives, because the larger the life we live the more impact we can have on the gateway that God has got us placed [in]*." A larger

life is framed as a more generous life, using the scripture Proverbs 11:24 “*the world of the generous gets larger and larger but the world of the stingy gets smaller.*” Each sermon is based on a scripture, which is unpacked and made relevant to the spaces of everyday life. Scriptures used during the message appear on the screens above the stage, a positioning which reinforces both the scriptures value and, by association with scriptures authority, the sermons legitimacy. While the Bible may not be an authority in other types of organisation, all places have their unique sources of authority to frame and legitimise spatial performances. A business may have particular books, case studies, success stories or an axiom of the founder. As different organisations have different authorities, spatially aware leaders may recognise and skilfully deploy that authority to legitimise how the space should rift.

The series ‘Influence’ was built upon the transformative assertion that “*as individuals and as a church we’re destined to be influencers...[therefore] you have the potential to be a greater influence than you realise.*” This theme is captured through the metaphor of being “*called to be salt and light.*” These are traditional Christian metaphors used from Jesus command to be the “*salt of the earth*” (Matthew 5:13) and the “*light of the world*” (John 8:12); salt is used to preserve and light to show transformative truth. Deploying this rhetorical device is a typical way language was used to intentionally shape the ontological space. To increase attention and participation, members were sometimes asked to proclaim something out loud like “*I have potential*” or say something to their neighbour like “*you are an influencer.*” This gathered you together with you ‘neighbour’ through the sermons logic. Often confirming an identity, this declarative speech act can be understood as spatial performance. Other performances which appropriated the space included: clapping, standing up, and shouting ‘amen’, ‘come on’ or ‘that’s good’.



Figure 37: Stage set (Source: Church Facebook)

The series 'New Normal', celebrated embracing challenge; emphasising that "*in a new era there is a new normal...we need to live in a new normal... new ways to live and think and believe.*" This series was used to guide the organisation into their next season by introducing the fresh way of engaging with (performing) this future space. For every series, a specially designed stage set visualises the series gathering logic. For 'New Normal' the stage was filled with large brown moving boxes, all branded !Audacious (Figure 37). This objectified the concept that the organisation was on the move to somewhere new. Another time the founding leaders' furniture was setup on stage to recreate his front room, including his children who read on the couches and played video games during the sermon. This illustration enabled him to "*bring us into his home*", visually merging these two spaces reinforced the sense that the organisation was a space, like home, in which you can dwell. What they referred to as 'object illustrations', were used for their 'stickability' lasting longer in the memory to create a denser ontological space. For example, to illustrate that sometimes "*when you feel you are going backwards you are actually being prepared to go forwards.*" They had some leaders competitively shoot real bow and arrows on stage, visualising that the arrow must also first be pulled backwards to go forward. This illustration sought to reframe how you perceived past experiences to present positives futures as more possible. By deploying 'new' stage sets and illustrations they were able to keep the attention and participation high through anticipation, which increased the possibility of appropriation the space. However, it was intentional that members were not called on to perform these stage antics so that they did not feel unsafe.

Sermons orientated around a variety of relationships, advocating particular modes of gathering together-with. This included your relationship with God in sermons like 'Remember Who Jesus Is', 'Making Room', and 'The context of the Cross'. Your relationship with the church on sermons such as 'The Call', 'God's house, Our home', and 'A Seat in the House'. Your relationship with each other in sermons like 'The Forgiveness Muscle', 'Who is Carrying You', and 'My Friends Make Me'. Your relationship with yourself in, 'It Is In You To Do This', 'Glad Heart', and 'You Are a Influencer'. And your relationship to your future in messages like 'Impossible is a Dare', 'Enemies of Opportunities' and 'Never Been This Way Before'. An ideal mode of relating was named as well as a reverse negative version of the relationship like 'honouring' God, 'forgiving' one another or 'investing' in your potential. This relationship was illustrated with stories and metaphors to unpack it practically. Implications of your potential future were projected for both the negative and positive relation. Finally, a challenge to embrace the specific relation was give often with practical steps for doing so and a way of committing to the challenge, like 'raising your hand' (appropriation). Consequently,

the sermon could create a relationally dense space which explicitly dealt with ways of being-with, idealising specific gathering logics and demonising others. Sermons were used to inspire, challenge, unify the space, and set up OPG's. They were deployed in various specialised spaces, like the ibelive, DNA, annual conference and app. Consequently, the Work of the sermon strategically rifted space into an increasingly dense place, creating spatial rhythms, and enhancing the insidedness journey when the values were appropriated.

11:11 Invitation to respond (3-5 min):

The musician's arrival onstage signals to the speaker the sermon should now close. Because they believe the final moments set the mood for people as they leave, this section is referred to as the 'dessert', because they want to leave people with a sweet taste in their mouth. The band begin to play emotive soft music as the speaker slows the pace of his words, attuning you to an intimate moment. Having brought his sermon to a climax, the speaker now asks everyone to stand and close their eyes. This physical movement heightens attention as you recognise the event is climaxing. The closing of the eyes both focuses you and, knowing others eyes are closed, provides a private space to encounter yourself. Teams are trained to keep their own and others movement to a minimum, those wanting to leave early are politely requested to wait in-order-to protect this intimate space. The speaker invites you to respond to a challenge specifically crafted around the sermon, creating a space of appropriating new gathering relations. For example, you might be asked to now forgive those who have wronged you, just like 'Jesus forgave you'. After time is given for responses, a separate invitation is given for those who would like to become a Christian. This process is explained as coming into a personal relationship with God by receiving his forgiveness and gift of salvation, gathering you together with God as his child who is accepted and forgiven. Christianity itself could be understood as gathering into a new being-with God. For this invitation people are asked to demonstrate their appropriation of this new identity by raising their hands.

They see this space as the most important in the entire organisation because becoming a Christian is understood as a transformative event. Eye closing was requested to minimise any gaze based insecurity that respondents might have. However, members of the 'Response Team' are now actively looking for respondents to follow them up with a 'salvation gift pack', a friendly conversation after the service, and an offer of prayer. The response team's identity makes them perform this space differently to others. They help the speaker to see who is responding. As people appropriate this space by raising their hands, the speaker may say 'thank-you', 'I see your hand' or 'this is the best decision of your life'. Without violating their anonymity, this signals to those deliberating with their eyes closed that other people are

responding. Implying, you are not alone, why not gather together with these other people? Reducing potential insecurity of feeling out-of-place.

11:15 Prayer Commission (2 min):

After offering 'one last chance to respond, the speaker shifts the space with a public prayer over those who responded and then the entire congregation. This last prayer often focuses on commissioning them into their work and week, projecting into the immediate future with transformative values. Theologically referred to as a 'benediction', it also declares divine blessing over the congregation. As the speaker transitions into this last prayer his voice relaxes and pace quickens, shifting the atmosphere from intimacy to celebratory. The band response to this shift by entering into a faster song. As the transition occurs, the band members, who have been listening intently and nodding along as a visible performance which keeps the focused attention on the speaker, now move forward to take over the stage space. Upon exiting, the speaker will normally remind visitors of their invitation for free drink in welcome lounge at the back. The band now fully dominate the stage space and people file forward to again fill the 'praise pit'. This transition from an intimate space to respond to upbeat celebratory praise music is swift, but the transition thoughtfully negotiated in-order-to leave people on the high emotion that upbeat music provokes. People start to move towards the exits while the band are still playing, as their expectations have attuned to the ending of the event. Some who may be introverted, in a hurry, or dislike small talk, leave the space at this point. As the song finishes a lead singer thanks everybody for coming and reminds them about 'next week', signifying the end of the stage based part of the event. As the main house lights go on the stages exclusive lighting vanishes along with its ontological centrality. However, there is no 'dead air' as buoyant back ground music kicks straight in, retaining the upbeat atmosphere.

Welcome Lounge:

As a visitor, you are invited to the 'welcome lounge'. While it is physically in the same room it is ontically separated by the type of black cord normally used to structure people's queueing and ontologically separated by its FTSOW of welcoming visitors. Inside the cordon, round small tables are set up encircled with chairs, you are invited into this space and someone welcomes and sits with you. Another takes an order of a free drink and cake, reinforcing again the giving-receiving mode of being-with. Conversely, at the foyer coffee bar just the other side of the wall, you would be encountered more through the structure of a paying consumer. You have to go to the bar, queue for your coffee, and pay for it. The structure of being-with of a first time visitor, signified by the local of your visitor pack, Enframes you to the welcome team as someone to take extra care in making comfortable. Not only do you encounter the space

differently but you are encountered differently. The member of the first time visitor team, who is Enframed to you as a volunteer by their T-shirt, fields any questions you might have about the organisation. Through the local of a T-shirt they personify to you the organisation, if they were rude or friendly, you might report that the organisation is rude or friendly. They find common points of interest to connect with you and gently inquire how you found the event, reminding you to fill in your visitor's card. Therefore, through connecting with you relationally, answering organisational questions, as well as informing and directing you around other spaces in the organisation, they act as a guide orienting you to the various spaces within the organisation.

Exit:

Finishing your time in the welcome lounge, you sense now is a natural time to leave. Moving through the foyer you pass the information desk, where you could inquire about any future events. As you leave the team members thank you for coming and may shake your hand. Driving away, alone in the space of your car, you quietly begin to process your experience at!AUDACIOUS church, considering whether you wish to proceed with your journey further inside the organisation.

The thick descriptions have detailed various ways people have been guided through the different organisational spaces and the way spaces were structured through intentional pre-planning. This demonstrated the centrality of place to experience, that an organisation can be analysed through the spatial framework developed in the thesis, and that leaders can be seen as guides who orientate others through the rifting space; potentially appropriating it into the meaningful space of place. By applying Heidegger's concepts to an organisation, various modes of guiding have been identified and more concepts have emerged such as OPG, insecurity, inspiration, spatial rhythms, and insidedness journey. This sets up the next chapter to thematically discuss the themes in the context of how the research can help practitioners develop spatial awareness. The thick descriptions already do this by helping the reader to experience the experience/ event? Spatially as well as providing an example of reading an organisation spatially. In doing all, this chapter helped raise the issue of place by achieving the third research objective to *'Apply Heidegger's thinking to an organizational setting in an ethnographic encounter to explore how his concepts apply to a real organizational setting'*.

Chapter Seven: Discussing Leadership as Guiding and Place-Making through Spatial Awareness

This chapter practically raises the issue of place by integrating Heidegger's concepts with the ethnographic data into a discussion on how leaders guide others through space, acted as place-makers through spatial awareness. Having established a robust ontology of place for a post-heroic understanding of leadership and outlined a vision of the self-embedded in the dynamics of place but with the potential for authentic and strong agency, the discussion outlines practically how leaders might guide through space and create places for authentic dwelling. This is achieved by first recapping these concepts. Next, the chapter unpacks the eight modes of guiding and five place-making themes which emerged from the ethnography. Showing how understanding Ontological Presence Games (OPG), ontological insecurity, ontological inspiration, spatial rhythms, and insidedness journeys, can help practitioners develop spatial awareness by understanding, constructing, and guiding others through the spaces they lead. Finally, it brings the research project together by providing a framework for practitioners to analyse their own spaces. In doing so the discussion chapter answers the research guiding question: *'How does Heidegger's work help to understand, explain, and discuss the phenomena of leadership?'* Additionally, it fulfils the forth stated research objective to *'Provide a Heideggerian understanding of leadership'*, and the forth stated research outcome *'A discussion on how this understanding can help improve leadership effectiveness'* and outlining potential benefits for leaders.

Using Heidegger

The discussion of ethnographic data is framed by Heidegger in three ways. Firstly, the questions that the researcher asked were informed by Heidegger's thinking and in a response to issue he raises around space and place. Specifically, how do leaders guide and make place for authentic dwelling? Thus, the following discussion was framed by Heidegger's thinking. Secondly, uniquely Heideggerian terms and concepts are used in the discussion like Dasein, dwelling, and authenticity. Additionally, concepts like ontological insecurity must be understood through a Heideggerian lens. Consequently, anyone reading the thick descriptions and following analysis will need to be familiar with the specific uses of these terms. For example, the concept of 'spatial awareness' must not be confused with visuospatiality, it's normally use in psychology, but as Heidegger's concept of 'Besinnung', which could also be

translated as mindfulness. Thus, the discussion is couched in Heidegger's terms. Thirdly, having developed a Heideggerian understanding of leadership as guiding and place-making by using spatial awareness to enable authentic dwelling, the ethnography explored the praxis of the definition put forward. Specifically, exploring how leaders within the organisation guide and create a sense of place. Thus, the discussion attempts to answer the practical questions raised by these Heideggerian concepts authentically. Therefore, Heidegger's thinking influenced research's guiding questions, how the data was collected, and now the terms through which it is discussed. Consequently, before the data is discussed it is worth recapping the Heideggerian understanding of leadership the thesis put forward.

Leader as Guiding and Place-Making with Spatial Awareness

Previous chapters highlighted that, while a definition of leadership is disputed (Grint: 2005), leadership theories have implicit ontological and spatial assumptions. Having excavated and unpacked Heidegger's work, the thesis argued for a post-heroic understanding of leadership as guiding through place-making and spatial awareness. Having discussed the ontological status of leadership it was argued to be best understood as a mode of being-in-the-world that can be experienced as a mood. It used the hermeneutic circle to define leadership as guiding, deploying Heidegger's concepts of authenticity and dwelling to argue that this process includes the element of place-making. Doing so sets up the following discussion on how leaders used spatial awareness to guide others through the organisations spaces. Spatial awareness was defined in this thesis as: *'being aware of how space rifts into presence to better predict how others may experience specific spaces'*. Thus being a place-maker would require a certain level of spatial awareness. As previously stated, this requires understanding the dynamics through which space emerges into presences meaningfully as place. Consequently, the following discussion is also dependent upon the previously unpacked understanding of how place emerges. Therefore, increased spatial awareness should help a leader be a better guide and place-maker who better facilitates the possibility of authentic dwelling. As these concepts help the thesis contribute to CLS, the practical implications of spatial awareness, and how it can potentially be developed are further explored in this chapter.

Discussion from the Data Analysis

This section discusses how people were guided through organisational spaces. It unpacks eight modes of guiding and then it discusses the five key themes which emerged from the

ethnography. While the thick description weaved the analysis into the story, in order to simulate the experience encountering various spaces, this section analyses the data thematically to discuss their relation to spatial intelligence. However, first it establishes if the organisations leaders could be considered ‘spatially aware’.

Spatial Awareness in the Organisations Leaders

Given the conceptualisation of leadership as guiding through place-making and spatial awareness, the ethnography explored if the organisational leaders could be said to be place-makers by demonstrating spatial awareness. The ethnographic data indicated that the organisations leaders had high levels of spatial awareness. Detailed pre-planning and intentionality were evident early on, facilitating their desire to control the “*atmosphere*” to minimise distractions from their idealisation of the space. Each event appeared to run smoothly and felt well-honed through forward planning and weekly deconstruction meetings. While the details of how they guided people through space is given in the thick descriptions and discussed further in the next section, the continual directing, orientating, and mood attunement, all point to the spaces being intentionally designed for specific types of encounters. Additionally, their size suggests significant numbers engaged with the insidedness journey the organisation constructed. The high levels of commitment from volunteers, staff, and partners, highlight not only appropriation of the space but also the dominance of its spatial rhythm in multiple spaces of people’s lives. The spatial performances signalled that key values like excellence, service, and welcoming were often appropriated. Finally, the spatial structuring to create spatial hierarchies, the intentional use of amplifying spaces, and how leaders used personal presence affected the organisations atmosphere, all indicate strong spatial awareness.

However, some felt lost in the crowd, struggled to find their place, or that their role was merely ‘making up numbers’. This form of alienation indicated imperfect place-making. Several people I got to know talked to me about why they left the organisation, while others I invited for their perspective did not return. This was often down to the crowd-individual tension, with some having a preference for smaller gatherings, or feeling it was ‘too American’ and even fake. Reasons also included theological differences and feeling ‘too busy’: indicating they felt pulled away by other spatial rhythms. Consequently, authentic dwelling was not facilitated for everybody who encountered this place. However, considering the organisations rapid growth (against a general national trend of decline in church attendance), the high levels of commitment and enthusiastic spatial performances witnessed, as well as the general smooth

running of both the events and organisation as a whole; the thesis can reasonably assert that many leaders operated in a high level of spatial awareness and can be used as examples of this. Therefore, the ethnographic data can be used to better understand how spatial awareness was practically used.

Eight Modes of Guiding

Having used Heidegger's work to conceptually establish leading as guiding, the ethnography reinforces this argument by identifying eight modes used to guide. These modes of guiding were identified as: attention, directing, orientating, structuring, amplifying, language, Works, and giving example performances. Each shaped the spatial experience to enable sparse space to increasingly presence as dense place. While, these are not the definitive modes of guiding, understanding them should help leaders to develop their spatial awareness. Both the eight modes and the five themes form the basis of the last sections framework for developing spatial awareness. While inspiring is also a mode of guiding this was discussed as one of the five themes place-making themes.

'Attention' is engaging one's consciousness, while inattention is to be unaware of something. Because Heidegger's place ontology is based upon presence, attention is a prerequisite for rifting space. Since appropriating a space requires entangling your selfhood into a space, attention is also a pre-requisite for appropriation, although not all attention may lead to appropriation, such as perceiving a threat. Gaining, directing, or shaping a person's attention rifts their spatial experience by causing things to stand out as significant. The organisation sought to develop high levels of attentive engagement throughout all their spaces, especially the Sunday event. They did this in three fundamental ways. Firstly, using 'new', this includes the "*exciting new series*", having new set on stage, new building, or one of the spontaneous moments in the sermon. However, things that might create uncertainty, like change in event times or the events order, were kept consistent to minimise insecurity. The expectation of something new seemed to create a mood of anticipation, a mode of attention. However, 'anticipation' was also induced through the upbeat music, lighting, count down clocks, smoke machines, stories, and the dramatic editing of ATV. This mood is created when de-distancing positive projections of a future to heightening attention, like the countdown clock. Lastly, they intentionally created points of 'participation', from clapping and cheering, to standing and singing along, or the discussions in the life groups. Because sitting and listening

for a long period of time could diminish attention levels, points of participation made an interactive being-with. The opportunity or even expectation to engage in small participation performance kept attention higher by gathering interactively. Therefore, leaders who wish to shape conscious experience and increase appropriation should develop strategies for making the space engaging.

‘Directing’ is the process of creating a spatial flow. This affects space by indicating and validating how to engage with it. Although, ignoring a direction contests the space, when followed they shape spatial performances. A lack of clear directions can create a sparse space where people feel ontologically insecure and out of place because they do not know how to engage with the space. Directing can be physical direction, such as where to park or a symbol directing one to the toilets. It can also indicate how to perform the space, like give high-fives, going to the welcome lounge, or celebrating someone. Directing can also point attention in a certain direction and highlight significance, such as the “*wow this is inspiring*” before the testimonies, or suggesting going to the information point for more information. Therefore, leaders who wish to create dense space and minimise insecurity should seek to clearly direct people through space.

‘Orientating’ is establishing someone’s position in relation to other things within a certain space. This helps people to gather in the space properly and can minimise insecurity. This can include stating one’s position or identity, such as an !Audacious champion or a visitors, stating how to engage with a space, such as visitors do not need to put money in the offering buckets, or even giving physical directions, like the welcome lounge is at the back of the auditorium on your right. It can also orientate a space to another related space, like the organisations vision which orientates it within the city and nation. Orientating also defines how these spaces relate, the organisation sought to transform the city. However, an act can also be orientating. The gift at the door provides a specific orientation because it initiated a gathering of giving and receiving, orientating one’s position as a welcomed receiver. Orientating gives a clearer sense of the space by showing how it relates to other spaces and how to relate to it from your position. Therefore, leaders who seek to help people engage with the space correctly should develop a strong capacity for orientating others.

‘Structuring’ arranges the ontic space to guide spatial experience. From the spaces size, form, appearance, to the use of locals, shifting ontic space affects how space rifts into place.

This affects: the mood a space creates, possible ways of engagement with it, specific amplifying spaces, and a spatial hierarchy through how it constructs the gaze and creates spaces of exclusion. Some of the ways space was structured include: carving out space, directing attention, narrowing space, aesthetic form, and locals. 'Carving out space' is the physical creation of a separate space. For example, the wall separating the foyer and auditorium which was built after they bought the building, the barriers that carved out the welcome lounge, and the guarded entrance to the stage which created an exclusive space. Structuring also 'directed attention'. The structure of the chairs focused attention on the stage and the foyer had a spatial flow towards the auditorium. This created a spatial hierarchy making some space amplify across other spaces more than others. 'Narrowing the space' affected how space presences by creating and limiting possible modes of being-with. The smaller spaces of coffee night, welcome lounge, or life groups all facilitated a different mode of gathering than the main auditorium or the car park. 'Aesthetic form' from the colours choice, lights, smoke machine, and even apparel were all used to affect how the space presences through the presence they gave off and moods they evoked. 'Locals' are objects which shape the space by the possibilities their physicality offers, Heidegger used the example of a bridge. These included the foam hands, chewy sweet, T-shirts, and welcome gift bag which highlighted you as a visitor, all of which offered possible modes of gathering. Therefore, developing a more attuned understanding of how physical structure affects the presencing of space could enable leaders to affect the mood, engagement, and spatial hierarchy.

Structuring time also affects how the space is encountered because space is time bound through the fourfold rift. Ontic time was structured by the run sheet which acted as the events backbone: directing performances by indicating who should be where at what point. Conversely the fluid time structure of the staff meeting and life groups gave them a more relaxed mood. Giving a start time for an event also shifted the experience of that space by directing when to arrive and leave. Ontological time was also shaped through ATV, sermons, and the count down clock. These all structured how the future was projected into, attuning moods by de-distancing exciting future events. Consequently, the structuring of time signalled specific performances and created particular moods enabling leaders to appear inspirational and set up spatial rhythms.

'Language' was repeatedly used to guide people by de-distancing future events, naming spaces, naming ideal relations, and telling stories. A speech act can bring a relation into being

through language, such as proclaiming someone ‘man and wife’. Spaces were often named, like the praise pit, protégée, welcome lounge and !AUDACIOUS. The name can ontologically shape a space by indicating a performance or through the association attached to the word. By saying the name of the space it de-distances it into one’s attention. Ideal futures and relations were also named in partner meetings and during sermons, helping to set up spaces in-order-to and FTSOW. Identities were also named which helped to orientate and direct performances, like !AUDACIOUS Champions, Partners, Hosts, and Visitors. Metaphors were also used and spaces described to presence defining relations, like the “*church is a city church not a community church.*” Stories were also continually used to idealise certain relations and act as prototypes for modes of gathering and performances like Martha Berry’s story. Additionally, unifying language like ‘we’, ‘together’, ‘as a church’ was used to gather people together as a group. Therefore, the spaces mood, purpose, relations and ideal performances can be shaped by the skilful deployment of language. Leaders seeking to increase spatial awareness should develop a strong grasp of how language can evoke moods, relations, and performances, deploying it to densify the space.

‘Works’ guide people through space by presencing a dimension of organisational space. The essence of a Work is to presence something beyond itself, setting up a world to present possibilities. This enables gathering with others by entering their world and also the appropriation of potential futures, allowing leaders to attune others into moods of anticipation, inspiration, and empathy. Three of the major works in the organisation were the website, ATV, and the sermons. The structure of the website Work enabled a de-distancing of the organisation as a whole and its specific spaces, like young adults and A-team. The one-way gaze of this work enabled the leaders to set up a world to be entered into with minimal insecurity about how to perform the unknown space. The website gathers you together with the organisation in a secure being-with. The ATV was effective at visually de-distancing future events to enable others to project their future selfhood into. The possibilities presentation to be appropriated were positively charged through skilful editing and storytelling, evoking a mood of anticipation. ATV gathered you together with potential futures through an anticipatory mood. The more linguistic, but still embodied, Work of the sermon was used to set up values, or OPG’s, by restructuring how one connects and idealises certain relations, like the past-future relation or being-with relations. How the past affects future projections was often reframed to create positive possibilities as more probable, evoking a mood of inspiration. A variety of types of stories were used, inviting the ecstatic mixing of selfhoods with the

protagonist to experience yourself as overcoming barriers and appropriating an ideal future like they did. The sermon gathered you together not only with the protagonist but the storyteller in an intimate being-with. Heidegger argues that setting up a Work requires the creative *Techné* ability to imagine and bring forth into presence. Leaders who seek to use Works to guide others need to develop the capacity to set up a world of attractive possibilities to be appropriated.

Finally, ‘example performances’ demonstrate how the space is supposed to be performed. These are embodied demonstrations on how to interact with a specific space. A trust dense gathering probably increases the effect of example performances. They can be loose, like following the crowd in the car park, or intentional, like the demonstration of audacious worship in the DNA program. Example performances are also amplified on spaces like the stage or the first points of contacts at the door. These can be used to attune people to specific types of gathering, like being welcomed, or normalise what otherwise might seem a strange performance, like enthusiastic worship. Consequently, an example performance is an embodied demonstration of values or OPG’s. When performed by senior leaders they help to reinforce the OPGs, like the founding leader’s personal excellence and use of celebration. Leaders who fail to demonstrate example performances may create a dissonance that deteriorates trust and undermine the OPG’s. However, they can be used to set up OPG’s as well as minimise insecurity about how to perform the space. Spatially aware leaders know how to give a clear and effective example performance that shapes the space around them to align to espoused OPG’s.

Therefore, leaders within the organisation demonstrated various ways to guide others through a variety of organisational spaces. However, this was not always performed by those recognised to be in positions of leadership. Mothers who started using the foyer as a space to nurse their babies are an example of craving out space without being in a position of power and the crowd unintentionally guided to the entrance. The emergent and contested nature of space means that the process of guiding is open to a variety of actors. Yet because certain spaces amplify more, those with access to these spaces may exert more influence over spatial dynamics. Therefore, those seeking to develop higher levels of spatial awareness to better lead can use these concepts to ask questions about their own space. From this, the last section provides a framework of questions to help practitioner’s analysis their own spaces.

Five Key Place-Making Themes

During the ethnography five themes emerged which appeared to transition spare space into a meaningful place. While guiding over physical terrain does not normally include forming the places being guided through, the embedded essence of place means that guiding includes place making. For Heidegger *Techné* knowledge is not only an awareness of how things are currently gathering but a creative capacity to ‘bring forth’ into presence. Similarly, guiding is more than seeing spatial dimensions but also the creative capacity to bring forth specific spaces into presence, that is to rift the space. Thus spatial awareness thinks within ontological time, continually projecting from the past into the future. Consequently, while guiding across the more static ontic terrain may primarily involve pointing the way, guiding thought more ontologically includes shaping the terrain by intentionally designing specific spaces. Because of the creative element the term spatial intelligence was considered; however, as the term intelligence is both broad and controversial (Legg & Hutter: 2007), awareness was thought to be more appropriate. Therefore, leaders as guides both direct through spaces and create specific spaces.

Ontological Presence Game

OPG’s form the specific terrain of an organisations place. This section unpacks the theme of OPG by explaining how the name was chosen, how they affect spaces, how they were set up, and how they can help develop spatial awareness. OPG’s are a development of Heidegger’s concept of En-framing. While he sought to articulate the dominate essence of a historic epoch, the thesis developed it for analysing how specific spaces presence. OPG’s are similar to En-framing which “*means the gathering together*” (QCT: 318), because they both act like a “*skeleton*” (QCT: 318) framing how things come “*out of concealment forth into unconcealment*” (QCT: 312). However, En-framing is Heidegger’s name of the specific “*revealing which holds sway in the essence of modern technology*” (QCT: 318). Consequently, it is a “*revealing [which] holds complete sway over Man*” (QCT: 319) so that “*where this ordering holds sway, it drives out every other possibility of revealing*” (QCT: 321). While OPG’s also sway, they do not exclude other revealing’s but often work together, like excellence working with welcome to presence visitors as significant. The unique matrix of OPG’s make up a places terrain. The key OPG’s observed in the ethnography include: excellence, welcome, care, service, participation, celebration, safety, fun, and transformation.

The term Ontological Presence Game was chosen because it captured the six main assertions that the concept puts forward. That OPG's: 1) reveal through a gathering logic, 2) can be attuned into and appropriated, 3) frame spatial performances, 4) form the organisational terrain, 5) effect dwelling, 6) and can be set up by leaders. The word 'ontological' was used because it highlights that they deal in the dynamic and emergent ontology of the world, rather than the steady and causal ontology of the universe. Consequently, the OPG's deal with how things ideally belong together making them fluid, contestable, and time bound. The word 'presence' was used to underscore that Heidegger's entire ontology is built upon presence: "*Being... must be thought as pure presence*" (WCT: 102). Consequently, OPG's effect how things "*shine and ring out*" (WoA: 197) into presence. This creates "*circumspective noticing ... [which] cause[s] the context of useful things to lit up... [so the] world makes itself known*" (BT: 75), giving things "*their place*" (BT: 103). Circumspective noticing "*decides about the nearness and farness of what is initially at hand in the surrounding world*" (BT: 104). (BT:105). Conversely, raw "*space is discovered non-circumspectly by just looking at it... [causing] the spatiality of inner-worldly things [to] lose its character of relevance*" (BT: 107). OPG's turn space into place by giving things their relevance, by showing how things relate OPG's frame circumspective noticing which creates "*modes of being-in-the-world*" (BT: 105). Therefore, OPG's affect how space presences as a meaningful place, determining how to ideally interact with that place.

The term 'game' was chosen because during the ethnography it was observed each FTSOW, like excellence, created idealised state of relations with a processes similar to a game: goals, rules, winners, strategies, and invitations to participate. Like games, OPG's have particular 'goals'; when excellence was in play it created goals like things being organised, tidy, pre-planned, on time, and generally done to a highest possible standard. When achieved it was like scoring a goal. Actualising certain goals created idealised futures which were the basis of inspiration. This created a set of 'rules', legitimate ways of performing the space: like always giving your best, not leaving anything to chance, and not stressing over what is out of your control. Breaking these was a violation of the OPG's, possibly carrying a consequence. However, unlike traditional games these rules were often unspoken, relatively fluid, and open to negotiation. OPG's often imposed rules on each other, like the OPG of welcome making visitors recipients of excellence rather than participants. Spatial awareness enables one to read the rules and foresee the type of performance required. The goals and rules created 'winners' and losers, performing the space correctly made you part of the inside group, enabling your

insidedness journey. Feeling unable to win the game would probably lead to a sense of insecurity. This created 'strategies' for winning, ways of maximising OPG's goals without breaking rules. While clear strategies like the deconstruction meetings and run-sheets were used, because the space was emergent and other OPG's were introduced, strategies required continually adaption. This was reflected in the regular team and partner meetings to update people on new strategies and approaches.

Like a game there was an 'invitation to participate', when people were implicitly or explicitly invited join the game by entangling their self in the game. Just being around and observing the level of excellence was an implicit invitation to cite and mimic this spatial performance. Becoming an !Audacious Champion was an appropriation of various games, while the most explicit invitation was the interview for becoming a 'partner'. Increasingly accepting invites for participation moved one closer on the insideness journey. Similar to games participation normally involves a stake, something you risk losing if you lose the game. In OPG's the stake is one's selfhood, risking ontological guilt, shame, and a sense of failure. Ontological guilt is not the same as moral guilt, rather it is the sense of not being grounded in a place (BT: 258). Consequently, fearing losing the game may increase insecurity. However, while traditional games are discreet, OPG's often meshed with each other or even prioritised against each other. For example, several people with learning difficulties were often unable to perform the space to the unusual standards of excellence. Yet the OPG of care meant they were still included, although they were generally excluded from amplifying spaces like the stage. Therefore, by setting up OPG's leaders invite people to appropriate the space by performing the space according to the rules of the game. Risking the possibility of insecurity but winning a new level on your insidedness journey.

From the reading of Heidegger and the ethnography six assertions are made about OPG's. 1) OPG's reveal through a gathering logic. Each OPG's FTSOW creates an idealised way of gathering together through a particular belonging, constructing an idealised mode of being-with. When the current state does not reflect these idealised gatherings strategies are created to gather correctly, creating a circumspective looking for things to enable the manifestation of this logic. The OPG of welcome gathered Champions together with visitors through acts of service, celebration gathered the staff members together though positivity, and excellence meant that acts running beyond their allotted run-sheet time were encountered as violating the rules. Therefore, it is the OPG's which define how things within the organisation

are encountered. 2) OPG's are attuned into and appropriated. This can be implicitly or explicitly, but the organisation appeared to try and make them explicit through processes like their DNA program. Appropriating certain identities like a Champion or Partner indicated an appropriation of relevant OPG's. This not only increased a sense of insidedness but seemed to increase the place attachment as the attuned participation meant one's selfhood was mixed into the game. As the team and organisation succeeded or failed those who appropriated the space felt they also succeeded or failed. 3) OPG's frame spatial performances. Because Dasein is in the sway of place, when OPG's are appropriated they influence how spaces are encountered. OPG's are not just internal abstract values but frame how the space should ideally be performed. While these performances can be authentic or inauthentic as well as successful or unsuccessful, they set the boundaries of appropriate and inappropriate performances. The hosts guiding others to a seat is an example of a performance framed by welcome and service. The expectation that team members should arrive on time, the event should finish on time, and that the toilets should be regularly cleaned, are all performances framed by excellence. The expectation that the sermon should be inspirational was framed by the OPG of transformational. Therefore, the matrix of OPG's validate and exclude certain performances.

3) OPG's form the organisational terrain. The matrix of OPG's frame how particular spaces presence, framing how they are encountered and should ideally be interacted with. They can make sparse space increasingly dense with meaning, turning it into a place as OPG's are appropriated and performed. Sometimes OPG's merged but they can conflict, for example a table at a partner event requested a pink lemonade drink, all the glass jugs had run out so I went to serve it in the plastic bottle. I was stopped because the bottle would have looked out of place, breaking the rules of excellent. I was unable to perform the service and care because it conflicted with a performance of excellence. If it had been a different event or another leader, I may have been able to take the plastic bottle out. Therefore, how conflicting OPG rules are resolved shows the spatial hierarchy of the organisational terrain. Resolving these conflicts is also an act of guiding. 4) OPG's affect dwelling. OPG's provide a way of measuring your Being (PMD: 221). When the OPG's are attuned into, appropriated, and adequately performed, one can encounter themselves as part of the accepted inside group, enabling one to dwell in the densely meaningful place. The leader who stated that they "*always feel stretched but safe*" represents someone who knew how to dwell by performing the space. When a group appropriates mutual OPG's these can lead to a sense of unity and community through the common language that a mutually understood backdrop of OPG's provide.

5) OPG's can be set up by leaders. Although OPG's are borrowed from other cultural spaces and anyone can potentially set one up, positional leader access to amplifying spaces enabled them to set up OPG's. While the research can only point to how leaders set up OPG's in their organisation, some cross over into other types of spaces is reasonably expected. Ways of setting up OPG's to be appropriated include: language, celebrating, example performances, creating structure, structuring identities, and creating moments of appropriation. 'Language' was the most powerful and commonly used way of setting up a OPG. Naming particular OPG's like excellence identify a specific mode of relations, prioritising it in one's conscious awareness. The leaders were skilful at describing the OPG's through sermons, training session and stories. Repeated descriptions in amplifying spaces increased the OPG's awareness and value. Describing often included unpacking it conceptually, articulating the value of its end-goal (FTSOW), linking it to legitimising sources like the Bible, stating the ideal relations it causes, expressing ideal performances, and giving examples of these performances. Similarly, stories presented the gathering logic of a OPG's, like the value of transformation implicit in Martha Berry's story. The more vivid, specific, and emotive the descriptions, the more effective they seemed to be.

'Celebrating' ideal performances or OPG's goals being scored were present in the testimonies, ATV, and the staff meeting, giving value through positive attention. 'Exemplifying performances' like asking someone to celebrate another and the demonstration of !Audacious style worship, reinforce the OPG's by embodying, visualising, and demonstrating it. Creating a spatial 'structure' that reflects the OPG physically reinforces it, like the excellence in the clean toilets or apparel on stage. 'Structuring identities' like Visitors, Champions, and Partners by articulating how they should gather and which, if any, of the OPG they should appropriate with the identity, enabled a more explicit OPG appropriation. Publicly creating liminal 'moments' to appropriate the OPG's, often through appropriating an identity, publicly reinforced OPG's. The baptisms, partnership interviews and the responses to the sermon, all created liminal moments which increased the accountability of keeping the rules of the OPG. Therefore, leaders have a variety of ways to explain, valorise, and invite people to participate in OPG's.

The organisation appeared to be highly intentional both about the types of OPG's it set up and encouraging appropriation. The high levels of commitment observed and their rapid

growth indicated that many of the organisations OPG's were appropriated. However, appropriation of OPG's might be limited when they are unclear, conflict with personal values, or those setting them up are not trusted. When OPG's are clear and performable, levels of insecurity should decrease and dwelling increase. The insidedness journey is not a journey through ontic space but the process of increasingly appropriating and performing key OPG's. The journey inside the organisation should be easier when OPG's are clear and liminal moments with new identities are well-defined. Highly spatial aware leaders should be able to design, articulate, and reinforce OPG's which align to the organisation FTSOW. Additionally, spatial awareness should enable one to read the fluid rules, see dissonance between OPG's, and develop effective strategies for winning OPG's. Therefore, those seeking to develop higher levels of spatial awareness can use the concept of OPG's to analysis spaces and consider how to set up relevant OPG's in the spaces they lead.

Ontological Insecurity

Ontological insecurity is the fear of being unable to perform the space according to perceived expectations, the opposite of dwelling. It emerges from Heidegger's concepts of ontological guilt and existential angst where Dasein realises its Being is groundless and feels 'out of place'. It can arise from ambiguity of spatial performances, a felt inability to perform the space as expected, or a conflict in spatial performances. Limiting insecurity by creating safe spaces with clear spatial performances appeared to increase the appropriation of the space.

Ontological insecurity arises in Dasein when it encounters itself as ontologically guilty. This is distinct from moral guilt, but lays the foundations of it (BT: 261). While moral guilt has the "*significance of 'being responsible for'*" (BT: 260), ontological guilt arises from Dasein taking responsibility for the Being of ones Being but discovering that ones Being is actually grounded in "*nullity... [so that] a not constitutes the Being of Dasein*" (BT: 262). The typical way of escaping ontological guilt is justifying ones Being in 'the They' by going along with the crowd (BT: 118). Realising that this too lacks a solid ground results in angst: the existential threat of non-Being (BT: 254). While angst is the jarring realisation that one's entire life is grounded in the nothing, ontological insecurity is the specific feeling when a space makes you feel out of place. Because "*being guilty is more primordial than any knowing about it*" (BT: 263), Dasein always tries to measure up, normally by fitting in. Being unable to fit in by performing a space according to social expectations creates ontologically insecurity. Therefore, ontological insecurity is grounded in the threat of exclusion which blocks Dasein

from grounding its being in that place. The inability to entangle your Being into a place is the opposite to dwelling.

This raises the ethics of place, specifically do leaders have a moral obligation to enable others to dwell. This can be problematic in spaces where competition is prioritised over collaboration, like business and education. Additionally, because angst is the birth canal of becoming authentic by transcending ‘the They’, Heidegger’s early thinking indicates that insecurity may be a good thing. Additionally, the threat of exclusion may be a key motivator for appropriating OPG’s. However, his later writing signals the inability to dwell as the central problem of modernity. I experienced ontological insecurity most acutely in the staff meeting where I encountered myself as a stranger amongst colleagues, being intensely self-aware can be discomfiting. While this heightened awareness might be beneficial for certain spaces, it would be an emotionally exhausting way to live. Consequently, an ethical argument could be made for intentionally creating spaces of inclusion to dwell. If spatial awareness includes the capacity to imagine how others might feel in specific spaces, this could create empathy and a desire to minimise unnecessary insecurity. However, a full discussion is beyond the scope of the research project, but the phenomena of insecurity raises opportunity for future research on leadership ethics.

The organisation put a high value on lowering insecurity, probably because of the churches emphasis on community and being a ‘family’. Creating a ‘safe space’ was part of their strategy to be relevant to those unfamiliar with Christian symbolism and make visitor feel welcomed. Structurally safe spaces were enabled by the one-way gaze of the website and the anonymity of the dark room. Alternatively, the gift at the door, welcome from the front, and visitor gift bags, were locals and performances designed to lessen insecurity by demonstrating the space as safe through a welcoming performance. Additionally, clarifying one’s identity and role, like stating visitors were not expected to give in the offering bucket, clarified what types of performances you were and were not expected to perform. However, some found energetic worship performance and the participations of clapping and stating ‘Amen’, hard to perform authentically. The leader claiming, he “*always feel stretched but safe*” indicated that limiting insecurity has connections with increasing trust and the willingness to take risks. Additionally, the size and high levels of commitment suggest limiting unnecessary insecurity by clarifying identities, roles, and performances may increase the degree to which spaces are

appropriated to become a denser place. Therefore, leaders may seek to develop strategies for limiting ontological insecurity if they desire spaces of high commitment and risk taking.

Ontological Inspiration

Ontological inspiration is a mood attuned into when positive potential futures are projected as increasingly possible. Inspiration positively anticipates possible futures, opposite to nostalgia which longs for positive past actualities. By de-distancing and appropriating a projected future one entangles their Being into a future space, rifting the space. This anticipatory mood was used to guide people into the organisations vision of future spaces and appeared to increase motivation, commitment, and unity. This construct was first developed while writing up the field-notes of the first night of the DNA program, where the founding pastor discussed the twenty-year vision of the church. Through vivid imagery, metaphors, and stories he valorised a de-distanced future. This mood appeared to increase when the future become more positive, possible, and present.

As an anticipatory mood, inspiration relies on the projected future being ‘positive’. Conversely, a negatively projected future may cause the anticipatory mood of fear, and a future lacking meaning the mood of angst. The organisation evoked inspiration by setting up FTSOW’s or borrowing ones from the outside culture. For example, the OPG of transformation underpinned its overall vision. Explicitly and implicitly being an ‘agent of change’ was valorised through the sermons, celebrations, and external authorities, like the Bible or the cultural impulse to ‘make your life count’. The more one appropriated this FTSOW the more positive the organisations vision of the future would presence. However, if the Christian version of transformation was not appropriated that future may not presence as positive. Secondly, inspiration requires the future to feel increasingly ‘possible’, making it opposite to the mood of discouragement. During the sermons, stories, and testimonies, limiting perceptions of the past were reframed, barriers to the future diminished, and other people’s successes provided as evidence that you to could have this positive future, like Martha Berries inspirational story. Works were used to open up a world of possibilities for people to project their selfhood into. As the positive future becomes more possible, one’s selfhood becomes increasingly entangled into that projection of the future. Thirdly, inspiration occurs when the positive future become present. De-distancing the future is possible and powerful because, an ecstatic Being, “*Dasien is always its possibility*” (BT: 42). Consequently, the mood of inspiration is a mode of experiencing the future in the present now. Through Works like

sermons, models, and ATV, the future was made present by naming it, describing it, and visualising it, like the model of the future building. Specific possible futures were appropriated by accepting identities like Partner, making financial contributions to futures like the cathedral building, and responding to challenges at the end of the sermon.

The mood of inspiration had various affects. Firstly, it appeared to increase people's motivation for obtaining the possible future. When this was tied into the organisations future, it increasingly entangled one's selfhood into the organisations future space, transforming one's self-commitment into organisational-commitment. Additionally, the mutual acceptance of possible futures created a sense of unity and community through a shared vision of the future. A clear and inspiring projection of possibilities also increases ones insidedness journey by clarifying the journey's direction. Finally, because a spatial rhythm operates in ontological time, a clear projection of the future enables the spatial rhythm to be appropriated, like in the provision of an !Audacious calendar in the welcome pack. Therefore, evoking the mood of inspiration rifts the space by making the future more present, possible, and positive. By understanding this process leaders can become more aware of the spatial dynamics which evoke this mood, and use it to motivate, increase commitment, and unity by inspiring people to appropriate the organisations future spaces.

Spatial Rhythms

Spatial rhythms occur when peoples spatial experience are synced in time, gathering them into a more intimate being-with. By shaping projected futures, spatial rhythms densified the meaning of future spaces, enabling place-making. In turn these rhythms frame performances, decreases insecurity, and intensify the insidedness journey. Spatial rhythms were set up in the organisation through giving calendars (Figure 24), crafting sermon series, presenting countdown clocks, and providing a musical beat. Therefore, enabling the appropriation of spatial rhythms can clarify future spaces (calendar), increase shared meaning (sermon series), create mutual anticipation (count down clocks), and enable the space to be performed (clapping together in beat). Consequently, when appropriated spatial rhythms create unified place experience.

Appropriated spatial rhythms create spatial hierarchies. The regularity and primacy of the Sunday event prioritised Sunday in the organisations spatial hierarchy, preventing the running of life groups on Sunday. However, some were unable to attend regularly because of

another dominate spatial rhythm: work. This shows that spatial rhythms can clash, as well as co-ordinate like the auditoriums two types of countdown clock. Thus the degree to which a spatial rhythm is appropriated determines its dominance and thus the hierarchies of spatial performances. This also shows that both someone's life, and organisation or even society, can have a centralising spatial rhythm or a collection of fractured and dispersed rhythms. It could be argued societies spatial rhythms are becoming increasingly fractured, illustrated by Sunday increasingly no longer being a day of rest for many. This also shows a clash between the Christian concept of Sunday as a sacred day of rest and the capitalist space of work maximisation. An individual's life is affected by the spatial rhythms they appropriate and leaders can affect that experience by setting them up. Therefore, spatial rhythms use time to increase the unity of being-with, yet they must not only be appropriated but possibly overcome other dominate s rhythms.

However, spatial rhythms can co-ordinate as well as clash. For example, during the summer month the organisation did not run its Sunday evening service but instead ran a 'summer fun': an outdoor time of games and fun. This was in response to the summer months having low attendance due to holidays and staff needing a slower season to recharge and plan ahead. As the organisation is based in Manchester, the opportunity for outdoor are seasonally dependant, thus the organisations rhythm had to co-ordinate with the physical seasons. Conversely, Christmas, due to its historic connection with Christianity, was the high point of the year in terms of attendance. The resources expended and number of events reflected this seasonal opportunity. Therefore, they did not challenge the rhythms of the Gregorian calendar, school year or physical seasons, but co-ordinated their own spatial rhythm with it.

The sermon series is good example how the leaders intentionally created a shared spatial rhythm. Periodically the senior leaders planned themes of the church 'season'. From this, the themes were crafted into sermon series, which were broken down into messages, the creative team designed graphics and stage sets to materialise the concepts, the themes were translated into daily devotions for the app and discussion points for the life group. The spatial rhythm was intentionally developed to bleed into various spaces on the members lives. Consequently, people were unified by the mutual experience of 'current' themes, gathering them into a more intimate being-with. In contrast to this, a super market is a space that lacks a dominate spatial rhythm. While a space is shared through the mutual performance of shopping, it is not unified into a mutual rhythm, rather everyone starts, finishes and meanders

through the space based on their own rhythm. Therefore, increasingly the dominance of a spatial rhythm can decrease insecurity by enabling the future to be clearer, this can also intensify the insidedness journey as an individual's rhythm increasingly beat in sync with the organisations.

Insidedness Journey

The insidedness journey is the process of increasingly entangling ones Being into the spaces of a place. As the spaces become denser with meaning and spatial performances clear, space rifts into place. The name was chosen because it reflects all four elements of the rift: 'inside' indicates space and 'journey' indicates time. Consequently, one is increasingly encountered, and encounters themselves, as an insider. While it probably decreases insecurity and enables dwelling, the consequences of exclusion are heightened as one has increasingly staked their entangled Being in the space. Exclusion from dense space is experienced as a loss of self and can lead to existential disorientation, raises ethical questions about the power to exclude others from dwelling places. The organisation demonstrated a clear insidedness strategy, going from someone browsing the website to a visitor, to a member, to a Champion, to a Partner, to leading teams or Life groups. However, some expressed that how to engaging in leadership beyond that level seemed unclear. Feeling excluded from some spaces and lacking a new level of insidedness to aspire to left them disorientated on their journey, causing some to leave the organisation.

The insidedness journey is a process of the meaning of spaces going from sparse space to dense place. Although space can be dense without being appropriated, to be authentically appropriated requires space to be meaningfully grasped. Meaning densification was one of the key purposes of the DNA program as it clarified dominant OPG's, the organisations past and projected future, and how to perform certain spaces. Transitioning the space from sparse to dense with meaning guides someone through their insidedness journey. Five other guiding strategies were observed in the ethnography. Firstly, 'making the journey clear and compelling', this including creating clear stages along the journey, orientating people to their journey stage, inspiring a shared future to be actualised on the journey, and clarifying the OPG's and expected performances at different stages. Spaces were also creating for questions and answers. However, in an interview one delegate on the DNA course communicated that he did not think they were clear enough with how they spent money. After looking at the charities commission report online he was satisfied and continued on his insidedness journey,

but still felt this area could have been clearer. Therefore, lack of clarity can limit the insidedness journey.

Secondly, 'increasing access points' enabled more ways to begin the journey. The website, groups like the young adults or A-team, and the Life groups scattered around city, all created diverse spaces to start one's journey. Thirdly, 'minimising insecurity' by creating safe spaces and clarifying expectations at different journey stages. Rather than going from visitor straight to Partner, feeling safe through the different journey stages seemed to increase the trust to take the next step. Fourthly, 'creating identities and liminal moments' to delimit journey stages. Like attending the welcome lounge as a visitor or becoming a partner after your interview. Accepting a new identity like a Champion or Partner became a liminal stage on the journey. Lastly, 'using locals as orientating tokens' to position within a specific gathering. For example, wearing the !Audacious T-shirt gathered you with visitors through the OPG's of welcome and service, while accepting the gift of a visitor bag identified someone at the beginning of the journey.

Those advanced in their insidedness journey appeared to demonstrate higher levels of place attachment as their selfhood was increasingly entangled into the place. Consequently, this seemed to increase organisational commitment and lessen levels of insecurity. Spatially aware leaders who understand how space rifts into place to better predict how others may experience specific spaces, should be able to construct clear, accessible, and attractive insidedness journeys by minimising unnecessary insecurity, articulating spatial dynamics in a clear and inspirational ways, and clarifying orientation, identities, OPG's, spatial rhythms, and corresponding spatial performances. Successfully guiding people through insidedness journeys should increase their organisational commitment as their selfhood is increasingly entangled in its spaces.

Potential Benefits of Spatial Awareness

Having defined spatial awareness as '*being aware of how space rifts into presence to better predict how others may experience specific spaces*' and described some of the ways leaders guide through organisational space, potential benefits of spatial awareness can be outlined. The general benefit of spatial awareness is increased effectiveness in guiding people. Even if guiding is not accepted as the defining essence of leadership, it is reasonable to accept it is a key element of what people desire and expect from leadership. While, establishing clear causal

connections is beyond the scope of the ethnographic research, anecdotal evidence suggests effective guiding leads to greater levels of organisational commitment as well as an increase in trust and willingness to take risks. Additionally, the successful appropriation of key OPG's indicated leaders were able to guide modes of being-with and create an increasingly unified and dense space. Finally, the capacity to minimise insecurity and enable authentic dwelling could be considered an ethical benefit in itself. The benefit of better guiding can be broken down into five more specific benefits.

Firstly, spatial awareness increases the 'intentionality of spatial design' so that the organisations spatial performances align with its FTSOW. By knowing how to set up OPG's, use amplifying spaces, evoke specific moods, and increase appropriation, spatially aware leaders can avoid the organisation drifting from its idealised FTSOW's. Secondly, 'levels of appropriation' can be increased by knowing what types of spaces are needed, designing clear insidedness journeys, and creating dominate spatial rhythms, all increasing the spatial unity and intimacy of being-with. Additionally, spatially aware leaders can open up access spaces and minimise unnecessary spaces of exclusion to include a wider number of individuals. Thirdly, spatial awareness helps to manage ones 'personal presence'. Because leaders are not only in place but a part of the place, their personal presence affects organisational space. When they are seen as leader they themselves become amplifying spaces and their interaction will become example performances. Spatially aware leaders will be able to better predict the effect of their personal presence on the organisations space and align their spatial performances with the organisations FTSOW. Fourthly, spatial awareness enables leaders to better 'read the space'. Seeing what OPG's are in play and how they OPG's rift space enables more attuned spatial performances. Learning the goals, rules, and connection between OPG's enables spatial aware leaders to develop better strategies for scoring and winning in the matrix of OPG's. Additionally, it helps to know how to resolve conflict between games to better guide others.

Lastly, spatial awareness can enable a more 'ethical use of space'. Feeling insecure, excluded from spaces, and unable to dwell can be unnecessary negative experiences. While this may be of greater concern for spiritual or social leadership than business or military leadership, spatially aware leaders may develop higher levels of empathy by being able to imagine how others experience the space and choose to minimise any sense of feeling out of place. While Heidegger attempted not to couch authenticity in ethical terms, spatially aware

leaders who are able to read and deconstruct dominant OPG's and spatial rhythms have a more attuned capacity to choose or reject them authentically, rather than going along with the crowd. However, spatial awareness is not itself ethical and could lead to a misuse of the power which positional leaders are granted. Therefore, while leadership is exercised in a variety of types of spaces with unique FTSOW, spatial awareness enables leaders to guide others through these spaces and better align the space with the organisations FTSOW's whether that be a church, business or university.

Developing Spatial Awareness

The research enabled the possibility of developing spatial awareness in nine ways. This final section recaps how these highlight the significance of spatial awareness and help understand spatial dimensions. It finishes by presenting a framework for practitioners to analysis the spaces they lead. Consequently, the thesis is able to make a contribution to the practice of leadership.

Firstly, the thesis has enabled the development of spatial awareness by unpacking Heidegger's thinking, themes, and terminology. This developed an ontological taxonomy and conceptual framework which opened up the role of spatial awareness. Secondly, it showed Dasein's essential spatiality and how it entangles itself into a place. This highlighted the significance of space as the foundation of the self and experience, meaning spatial awareness can structure organisational experience. Thirdly, it developed a rift based understanding of place which was defined as the meaningful presence of space. This means spatial awareness includes analysing the rift and how space can go from sparse to dense with meaning. Fourthly, this definition was situated within the humanities and supplemented by adding the element of spatial performance. Consequently, spatial awareness includes understanding how spatial performances are structured.

The fifth way this thesis enables a spatial awareness to be developed was constructing a framework to analyse an organisation's spatial dynamics. This helped to develop the modes of guiding and themes, but also laid the foundation of the framework for developing spatial awareness in the next section. Sixth, it provided an example of a spatial reading of an organisation. This acts as a prototype for leaders to read their own spaces. Seven, by providing a Heideggerian definition of leadership as a guide, spatial awareness became central to the notion of leadership. Eight, different modes of guiding and spatial themes where defined with

examples. This enables leaders to reflect on their capacity to guide and adds to the framework for developing spatial awareness. Finally, a definition of spatial awareness was provided based upon Heidegger's concepts and the ethnographic findings.

Framework for Developing Spatial Awareness

One way to develop spatial awareness is to analyse actual spaces. The following framework can be used by students or practitioners to analyse a specific space. It was the researcher's experience on this project that repeatedly taking time to formally read a space made the process increasingly instinctive.

Table 9: Developing Spatial Awareness

Concept	Questions	Notes
A space	<p>What are some of the spaces I can take a lead in? These could be meetings, office space, or an area of the organisation, like HRM or Marketing.</p> <ul style="list-style-type: none"> • What is my position in the space? • What are the other spaces which bleed into these spaces and how might they affect the space? 	
FTSOW	<p>What are the spaces and organisations FTSOW's?</p> <ul style="list-style-type: none"> • What is the ideal future state of the specific space or organisations as a place? 	
OPG's	<p>What OPG's are in play?</p> <ul style="list-style-type: none"> • What is the logic they gather through? • What are the typical goals, rules, and strategies? • Do any OPG's clash or create tension in spatial performances? • Do they align with specific spaces and overall places FTSOW, or do they undermine it? 	
Appropriation	<p>Is the space highly appropriated or not?</p> <ul style="list-style-type: none"> • What limits the appropriation? Low levels of trust, clarity, or attraction? • Is the space's meaning sparse or dense? 	
Being-with	<p>What is the dominant mode of being-with?</p>	
Spatial performance	<p>What are some of the typical spatial performances?</p> <ul style="list-style-type: none"> • How do these performances gather people together? • How do they entangle people into the organisational space? 	

	<ul style="list-style-type: none"> • Do they align with the spaces OPG's and FTSOW? • How could you perform the space more effectively? 	
Amplifying spaces	<p>Where are the amplifying spaces?</p> <ul style="list-style-type: none"> • Who has access to them? • Who is excluded from them? • What kind of spatial hierarchy does this create? 	
Moods	<p>What types of moods are being evoked?</p> <ul style="list-style-type: none"> • What moods best align with the FTSOW's? • How can these ideal moods be evoked? 	
Works and locals	<p>Do any Works or locals exist in the space?</p> <ul style="list-style-type: none"> • How do they affect the space? 	
Guiding	<p>What modes of guiding are most required to lead people through the organisational space to ideal future state?</p> <ul style="list-style-type: none"> • Attention, Directing, Orientating, Structuring, Amplifying, Language, Works, Inspiring, and giving Example performances. • How effective are you at engaging in these modes? 	
Spatial rhythms	<p>Is there a clear spatial Rhythm?</p> <ul style="list-style-type: none"> • What other spatial rhythms might conflict with it? 	
Insidedness journey	<p>Which keys actors might benefit from a strong insidedness journey, like employees, contractors, or customers?</p> <ul style="list-style-type: none"> • How clear and attractive is the journey? • Does it have multiple access points? • Are spaces of exclusion limiting the journey? • How would it feel to entering into this space for the first time? 	
Ethics	<p>Does the space enable dwelling?</p> <ul style="list-style-type: none"> • What might cause unnecessary insecurity? • Are there unnecessary spaces of exclusion? • Does a threat of exclusion limit people's willingness to take risks? How can this be alleviated? • Do the OPG's, spatial performances, and spatial hierarchy, align with the organisations ethics? 	

Chapter Eight: Conclusion

The thesis concludes by recognising the limitations of the research, highlighting future research opportunities, reflecting on the researcher journey, and summarising the researches contribution.

Limitations of Research

As an exploratory piece of research the thesis has three broad limitations. Firstly, the critique levied at Heidegger's work. The thesis has sought to interpret and present his thinking rather than engage in a critical discussion of his themes and fundamental assumptions. While a more critical engagement was considered, due to the size of what Heidegger disparagingly called "*the Heidegger literature*" (SZ: 272) and his request to engage first hand with his thinking, it was decided a detailed critique of his work distracted from the objectives and scope of the research. However, various limitation of his work were recognised, like his individualistic tendency, proclivity to absolutize concepts like authenticity, and his failure to engage in the practical application of his thinking. Consequently, the research is open to the structuralised critiques historically levelled at Heidegger. Yet, focusing on providing an interpretation enabled the research to also apply his work.

Secondly, while choosing ethnography suited the research objectives, its interpretivist epistemology and subjective approach limits the generalizability of the research findings. Choosing a local church as a field also limited the degree to which findings could be generalised to other types of organisation's leadership studies that are normally situated in, such as business, education, or military. Additionally, the ethnography of only one site with only one researcher, limits, but does not eliminate, the authority of the research data. The researcher also had to manage multiple identities. While this limitation was managed through the strategies outlined in the methodology chapter, the identity of being a Christian and the longevity of the engagement may have still impacted the data interpretation. Finally, because ethnography does not seek to establish clear causal relations, some of the relations anecdotally implied have limited variability. For example, the connection between a strong sense of belonging and organisational commitment.

Thirdly, guided by the objective of raising the issue of place, the project established that space and place were emergent themes that lacked solid conceptual definitions, it developed a definition and conceptual framework of place and applied it to a research field. Consequently, findings were not compared and contrasted with constructs like organisational culture, narrative theory, and embodied leadership theory, as this was considered beyond the broad scope of this specific research projects objective of raising the issue of place. Therefore, while research makes fundamental contribution to the ontology of leadership and organisational space through a Heideggerian interpretation, critically situating it opens up exciting opportunities for future research.

Future Research

The thesis has used the thinking of Martin Heidegger to raised the issue of place within leadership studies. Arguing spatiality has been under-theorised in leadership, it constructed a spatial framework from Heidegger's work. The ensuing ethnography explored how leaders rift space into place and discovered eight modes of guiding with five major themes emerging. However, the broad spectrum and contested nature of Heidegger's work, along with the experimental methodology of the research, leaves various gaps for future research projects and opens up new angles of inquiry. Exploring these could further develop an understanding of leadership as place-making, increase generalisability, and establish potential causal connections. Consequently, six future research opportunities have been highlighted.

Firstly, the methodology of place-making research can move from being theoretical and exploratory to more quantitative and critical. The methodology was explicitly exploratory as *"The guiding objectives of the project were to develop new perspectives, descriptions, and concepts of leadership drawing on Heidegger's work"* (pg 11). While this established a framework for analysing places and allowed themes to emerge, it neither demonstrated causal links or wider generalisability. Future research could use a more quantitative methodology to establish potential causality between the thesis' themes with effective leadership or organisational success. For example, the relationship between a dense sense of place and motivation was inferred but causality was not established. Similarly, the thesis uses Heidegger's concepts to argue that the self is entangled into place and outlines some ways this may occur. Yet, establishing how this entanglement process occurs in practice would be better suited to a less open-ended and more quantitative methodology. Additionally, future research

could start with a more explicitly critical methodology. For this project, the terms of the ethnography had been agreed, with the charity and the universities ethics committee, before the researched was situated within CLS. Consequently, it was considered unethical for the data analysis to be explicitly critical about the charity. As a result, its contribution to CLS was more theoretical than empirical. Future place-making research could begin with an explicitly critical methodology which could explore place-making as a form of control which reinforces place-based performativity, constructs place-based identity, or legitimises and prioritises certain truth claims over others. This would be able to pursue a normative agenda that explored how leadership as place-making to be used a tool for emancipation. Therefore, this exploratory study has built a theoretical base for a more empirical and critical research agenda to pursue.

Secondly, future research could change the context in which data is collected. While the churches explicit use of symbolism and narratives made it a rich vein of place-making data, it also limited the generalisability of the findings. Future research could explore the role of leadership as place-making in other contexts to see if the same modes of guiding and themes emerge in different contexts. Additionally, different modes and themes may emerge in different contexts. While there are a variety of appropriate contexts, business and educational contexts stand out. Within a business setting, any relationship between a business possessing a dense sense of place with efficiency and profitability could be explored. The place-making lens could also be compared and contrasted with similar constructs used to analyse business like culture, organisational citizenship, or the Social Identity Approach. Within an education setting, the research could explore how leaders create a sense of place within a school or class. The relationship between a school possessing a dense sense of place with student and teacher performance could be explored. Additionally, any connections with psychological safety, stress, and mental health with a sense of place-based community could be studied. Therefore, using different methodology and different contexts enables future research to explore further modes of guiding and place-making than were uncovered by this thesis. By establishing a robust ontology of place and developing a framework for exploring how space rifts into place, this research opens up opportunities for similar studies to generate new findings.

Thirdly, future research could explore how this Heideggerian perspective of leadership complements and contributes to other leadership theories. While the thesis contributes to the

critical and post-heroic agenda, its place-making paradigm could also complement emerging research themes like embodiment, materiality, and distributed leadership. Additionally, spiritual leadership has sort to get to grips with the spiritual dimension of leadership without resorting to a particular religious' perspective (Crossman: 2010). As an existential philosopher, Heidegger work also may assist this effort, especially given how the spiritual dimension of Dasein is articulated through secular language within Being and Time. Similarly, the thesis put forward Dasein as a way of understanding the self to solve the agency/structure dilemma but did not locate it within the leadership literature on identity and identity construction. As leaders have been conceptualised as 'entrepreneurs of identity' (Reicher & Hopkins: 2001) future research could compare and contrast Dasein with other concepts of the self to situate it within the current identity-based leadership and leadership development literature. This should make an interesting contribution as its own piece of research. Therefore, future research could explore how Heidegger's work, place-making, and the self as Dasein could contribute to leadership studies beyond this thesis CLS based contribution.

Fourthly, future research could explore place-making within organisational studies. This thesis is situated within leadership studies by specifically focuses on the role of leadership in place-making. However, leadership studies possess an internal tendency to study the individual over the system in which the individual exists. By conceptualising an organisation as a place with a variety of spaces, future research could use this thesis' framework of place to critically discuss current research with organisational studies. This could compare and contrast this understanding of place with other lenses through which organisations are conceptualised, like culture, network, and narrative. Doing so will further help to raise the issue of place. While research around organisational space has emerged this tends to draw uncritically from the conceptual frameworks borrowed from Lefebvre and Soja (Nikolaou, 2015: 12). Consequently, it views an organisation as 'having' or 'producing' spaces rather than actually being a place itself. Therefore, future research that uses this Heideggerian framework to explicitly conceptualises an organisation as a type of place could explore possible themes that shape place beyond leaders and leadership.

Future research could also examine how conceptualising leadership as place-making effects leadership development. The issue of spatial awareness has been raised by this thesis which provided a preliminary definition, conceptual outline, and framework for its

development. Future research can take this further by situating it within other intelligence discourses, such as IQ, emotional intelligence, and wisdom. This could discuss if spatial awareness is a different mode of intelligence or fits within these other discourses, as well as the degree to which spatial awareness could or could not be intentionally developed. Additionally, as identity transition is a key theme of leadership development (Snook: 2010) the thesis outlining of the self as Dasein could be situated within these aspects of the leadership development literature. Identity transition often draws from the psychologies methodologically individualism (Ibarra et al: 2014), using Dasein could provide a more place-based understanding of how the self transitions identities or leaders have to manage various identities. Therefore, while this thesis has sought to develop a new way of understanding leadership (pg12), future research could explore how that enables new ways of developing leaders.

Lastly, raising the issue of place enables future research to discuss the ethics of place and the danger of placelessness within leadership studies. Through the concepts of authentic dwelling and ontological belonging, this project highlighted the human need to be-long due to the essential spatiality of the self. The entanglement of the self into place raises questions around the moral responsibility leaders may have in facilitating belonging and minimising the place based ontological insecurity addressed in the thesis. Additionally, it raises the ethical question about leadership practices that facilitate placelessness, opening a way of critiquing leadership assumptions and practices while adding a normative dimension to leadership development. While this may seem ironic, given early Heidegger's entanglement with national socialism, his later work focused heavily on addressing Nietzsche's destruction of metaphysical ethics and searching for a way forward. It could be argued that post-modernism is the continued struggle to answer questions raised by Nietzsche's destruction of western metaphysics. A Heideggerian post-metaphysical place-based ethics, grounded in authentic dwelling, could be compared and contrasted to other traditional grounds of ethics, like Aristotelean virtues, Kantian deontological imperatives, or utilitarian consequential pragmatism. Doing so could help further the search for a ground for the leadership ethics of the future. Therefore, future research could build on the thesis' assertions of leadership as place-making, and its ontology of place, as a basis for critiquing alienating leadership practices and by exploring ways that the ethics of place can be raised within leadership studies and development. These six openings for future research are made possible, or better facilitated,

by the thesis' use of Heidegger to raise the issue of place within leadership studies and its resulting framework, themes, and discussions.

Personal Reflections

Before starting the Ph.D. I thought intelligence was the sole requirement for completion. While this probably helps, I have realised that being a good researcher requires courage and perseverance, but most of all humility. Reflecting on this process, I feel a different person from the man who begun this project and wonder what I might say to my earlier self. Firstly, venturing into unknown intellectual territory is disconcerting. Yet, because the most valuable discoveries are located in the unknown, I have sought to develop the courage required to follow Socrates mantra of 'following the argument where it leads'. Thinking with and against Heidegger has been the intellectual challenge of my life but also one of the greatest adventures. At points I thought I was going to regret it, but I have found that research requires courage to push through the mist of confusion to glimpse things you never saw before. I often had to encourage myself with John Sheds observation that "*A ship in harbour is safe, but that is not what ships are made for.*" Similarly, as an academic I hope I will never settle for being safe.

Secondly, I felt I had to develop new levels of perseverance. Being an undiagnosed dyslectic in school I was convinced that I could never write to an adequate academic standard. While I am still excited to improve and learn new styles, I am encouraged that if you just keep doing something again and again and again you can get good at it. I discovered the virtue of writing when you feel inspired and writing when you feel in-nothing. Perseverance requires plodding on even when you don't 'feel' good about your research or, as happened a lot, when the research takes an unexpected turn. I am now convinced that if you keep faithful to the curiosity of questions, answers will eventually knock on your door. A fellow researcher and I would often encourage one another when we felt lost with Churchill's famed maxim KBO: Keep Buggering On. Finally, I learnt to feed perseverance by celebrating the little milestones, even the greatest research is a collection of little milestones.

Lastly, this process has been one of the most humbling in my life, and I am grateful for this. I found that whenever you think you have a ground breaking thought, someone has probably already spent their entire life exploring it. Without humility this can be discouraging, yet when you realise how little you know and how much there is to learn it becomes an exciting

adventure. Consequently, developing the courageous humility to allow my most basic assumptions to be genuinely challenged, is something I hope to continue to develop. I have increasingly found the truth of Emerson's words "*Every man I meet is my superior in some way, and in that I learn from him.*" I think this is especially relevant for ethnographic research. I found that fostering humility also empowers you to ask for help. I was really touched at how many academics and ethnographers were willing to offer valuable advice for the small cost of a coffee. Lastly, I think humility also helps to handle the inevitable stress of research. When even the most important research project appears to be falling on its face, the world just keeps dancing along to its merry tune, all you can do is get up and dance with it. Therefore, while there were many practical skills that I had to develop, like managing a large project, sifting through an ocean of data, keeping my curiosity within the scope of the project, and even learning to eat well and exercise. In retrospect I hope most to continue to grow in courage, perseverance, and above all genuine humility.

Conclusion

Therefore, by raising the issue of place this research has made both a theoretical and practical contribution to leadership studies in five ways. Firstly, by highlighting the spatial assumptions implicit within leadership, specifically the lack of attention given to the spatial turn and Heidegger in the critical literature. Closing the Heidegger gap with an applied reading contributed to these areas by showing that space and place were underappreciated in the theorization of leadership. Secondly, by introducing key terms such as Dasein, Being-in-the-world, dwelling, and the time-space rift to provide an authentic, pragmatic, yet accessible interpretation of Heidegger's corpus. This enabled place to be defined as the meaningful presence of space and emphasised the essential spatiality of the self to reinforce the significance of place in the human experience. It also enabled the research to provide a Heideggerian perspective of leadership as the process of guiding and place-making that enables authentic dwelling. Consequently, place is the space in which leadership is exercised, with leadership given the ontological status of a mode of being.

Thirdly, it provided a robust ontology of place and the self to underpin CLS's theorisation of leadership. Doing so enables CLS to address power abuses implicit within the heroic assumptions of space being static, fixed, neutral, and disconnect to time. While developing a spatial ontology for post-heroic theories as emergent, relationally holistic, infused with power, and interconnected with time, thus conceptualising leadership as emerging from

place. This provided another angle to critique performativity, identity construction, and the naturalisation of agent's positionality. Additionally, by introducing Heidegger's Dasein as a basis of the self it resolved a fault line between CT and poststructuralism by outlining an understanding of the self as embedded in place but with the potential for emancipation through authenticity. Fourthly, an ethnographic research approach was chosen, designed, and executed to raise the issue of place by applying Heidegger's work to an actual place. Lastly, the research data highlighted eight different modes of guiding and five key place-making themes, as well as demonstrating that an organisation can be read as a place with various spaces. This facilitated a discussion of the role of spatial awareness, defined as being aware of how space rifts into presence to better predict how others may experience specific spaces. In the last chapter, Heidegger's thinking and the research data was integrated into a framework for practitioners to analyse the spaces they lead, helping to develop their own spatial awareness. Therefore, this thesis concludes that the place of leadership is the leadership of place.

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