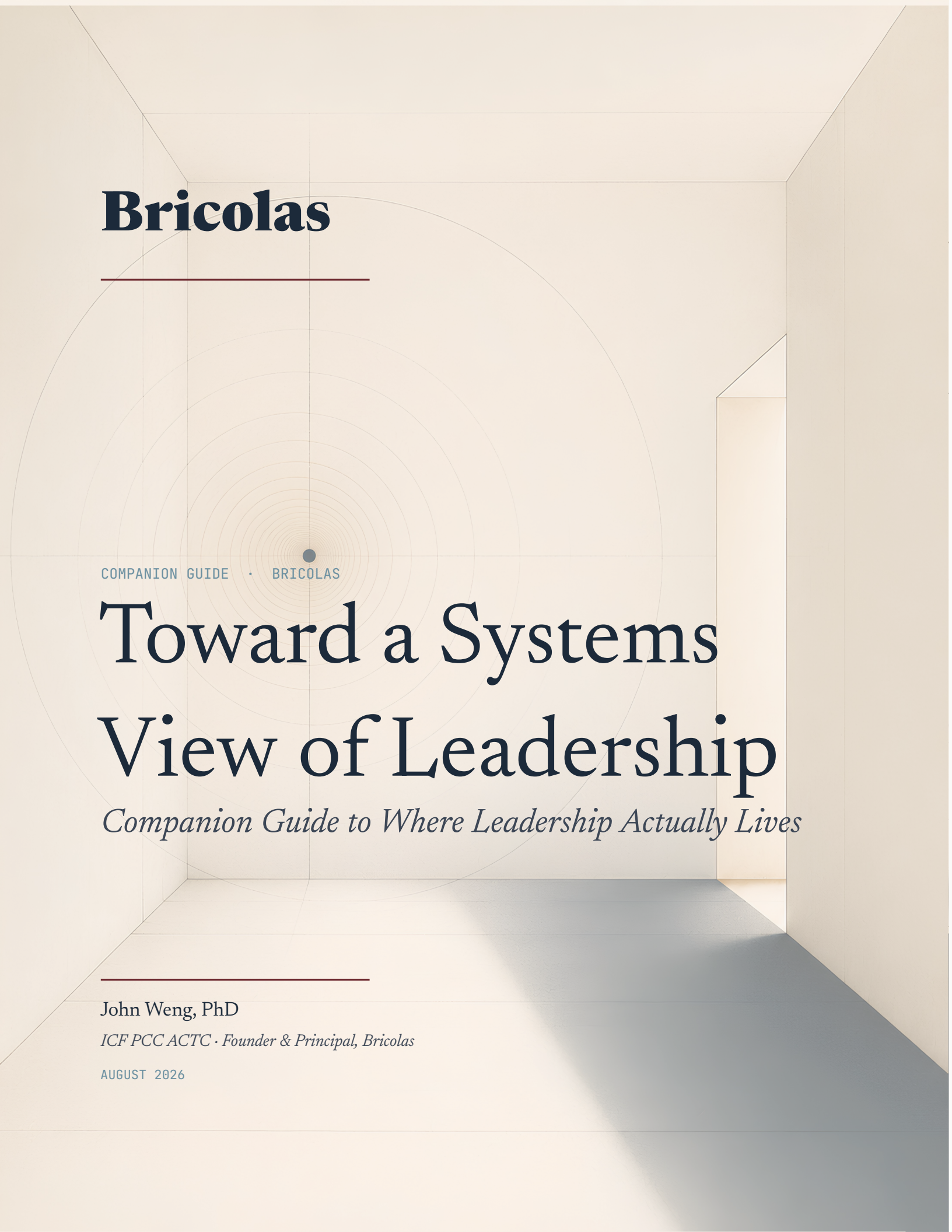




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COMPANION GUIDE · BRICOLAS

Toward a Systems View of Leadership

Companion Guide to Where Leadership Actually Lives

John Weng, PhD

ICF PCC ACTC · Founder & Principal, Bricolas

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Companion to the white paper *Where Leadership Actually Lives*. This guide is the foundation layer the paper rests on: the bodies of scholarship engaged, the empirical record, the methodology of the AI experiments, and the full citation list. The paper points here for depth; nothing in this guide re-states what the paper already carries.

ABOUT THIS GUIDE

The white paper offers the systems view of leadership with light inline citations. The reader who wants the foundation behind the paper’s claims – the 25 bodies of scholarship engaged, the roughly 245 works, the empirical record on leadership measurement, and the methodology behind the three AI-orchestrated experiments – finds it here.

This is a working companion, not a stance paper. Its job is to show the receipts – it carries what the paper points to but does not itself contain.

HOW TO READ THIS

Section 1 maps the three substrates the paper draws on, and where each lives in this guide.

Sections 2–3 are the literature: the 25 bodies of scholarship engaged (Section 2) and the full citation list (Section 3).

Section 4 walks the empirical record (Eva 2025) deeper than the paper does.

Sections 5–7 document the three AI experiments – their methodology, the 23-persona roster, and what the council produced.

Section 8 is the honest fidelity accounting – how much to trust the Wren Council reconstruction (read it before the transcript sample in Section 9).

Section 9 is a sample of the deliberative texture.

Section 10 describes the stability test (parallel runs).

Read top to bottom for the full foundation, or jump to the substrate you came to verify.

Section 1 – The substrate map

The white paper draws on three distinct substrates: the foundation layers its claims rest on. Each was produced by a different method; each is documented in its own section of this guide.

#	Substrate	What it is	Where it lives in this guide
1	Seven decades of leadership scholarship	25 bodies of leadership theory engaged via a structured, tradition-by-tradition literature review (~245 works)	Sections 2–3
2	The empirical record on leadership measurement	The Eva (2025) bifactor-ESEM finding + the meta-analytic / parsimony lineage that frames it (Antonakis, Banks, Tafvelin)	Section 4
3	Three AI-orchestrated experiments	Test 1 (modal-corpus probe across 4 AI models) · Test 2 (literature-corpus probe) · Test 3 (Wren Council counterfactual deliberation)	Sections 5–10

The three substrates do different work. Substrate 1 maps what the field has said. Substrate 2 establishes that the field's own measurement apparatus cannot tell its constructs apart: the empirical ground for refusing construct-novelty. Substrate 3 stress-tests the systems view against both AI's modal defaults and a reconstructed multi-disciplinary scholarly council.

Section 2 – The 25 bodies of leadership scholarship

The literature review pass, organized by tier. Each body carries: its tradition cluster, a brief positioning (what it argues + how it relates to the systems view), anchor citations (the load-bearing works; the full list is in Section 3), and a one-line note on where it converges with or diverges from the Bricolas stance.

Full per-body engagement: inclusion rationale, methodological tradition, complete core-claims, negative-case findings: lives in the fuller literature review behind this guide. This section is the navigable map; the review is the depth.

Tier 1 – mainstream-measured (8 bodies)

1. Critical Leadership Studies (CLS)

Cluster: Critical / anti-managerialist: the leadership-applied wing of critical management studies. Three internally-distinct sub-strands: (1) classical theoretical CLS (critical performativity; identity-and-discourse); (2) the post-2025 empirical proliferation critique (construct redundancy, B-ESEM, LPA); (3) the cautionary-charisma resurgence and its algorithmic-amplification sequel.

Positioning. CLS's primary contribution is *negative*: it analyzes what mainstream leadership scholarship occludes and whom it serves. Three claims load-bearing for the systems view: leadership is constituted in discourse and identity work rather than traits (Carroll & Levy); the “romance of leadership” displaces structural analysis by locating outcomes in heroic-individual behavior (Collinson, Jones & Grint); and the field's own empirical apparatus now shows it cannot tell its constructs apart (Eva et al.). CLS is the acid bath the stance has to survive: and the systems view largely converges with it.

Anchor citations: - Alvesson, M., & Spicer, A. (2012). Critical leadership studies: The case for critical performativity. *Human Relations*, 65(3), 367–390. <https://doi.org/10.1177/0018726711430555> - Carroll, B., & Levy, L. (2008). Defaulting to management: Leadership defined by what it is not. *Organization*, 15(1), 75–96. <https://doi.org/10.1177/1350508407084486> - Collinson, D., Smolović Jones, O., & Grint, K. (2018). ‘No more heroes’: Critical perspectives on leadership romanticism. *Organization Studies*, 39(11), 1625–1647. <https://doi.org/10.1177/0170840617727784> - Eva, N., Howard, J. L., Liden, R. C., Morin, A. J. S., & Schwarz, G. (2025). An inconvenient truth: A comprehensive examination of the added value (or lack thereof) of leadership measures. *Journal of Management Studies*, 62(7), 3072–3117. - Tourish, D. (2013). *The dark side of transformational leadership: A critical perspective*. Routledge.

Convergence / divergence. Strong convergence: the systems view inherits the romance-of-leadership refusal (the hero-leader is not the unit of analysis) and adopts *critical performativity* as posture: engagement from within rather than pure critique. Divergence/caution: CLS would read any leadership-development practice as identity-formation labor producing compliant managerial subjects; the stance answers not by denial but

by reflexivity, and by refusing construct-novelty claims (it sits on consolidated existing constructs rather than proposing “Bricolas leadership”).

2. General Theory of Leadership (GTOL)

Cluster: Multi-disciplinary synthesis project. A five-year scholarly conversation (2001–2006) convened by James MacGregor Burns at the Jepson School, culminating in Goethals & Sorenson’s 2006 volume: not a theory, but a deliberate attempt to synthesize leadership knowledge across nine disciplines and an honest record of what that attempt produces.

Positioning. GTOL is the founding precedent for the stance’s approach and supplies both substrate and limits. Its first finding was that disciplines do not share a definition of leadership: before any resolution could be attempted, the conversation had to begin by naming disagreements. Wren names eight foundational tensions (integration/pluralism; positivism/constructivism; humanities/social-science; descriptive/normative; macro/micro; linear/systems; Red/Gold; universal/contextual) that any leadership stance must take positions on. The project deliberately published multiple narratives rather than forcing a synthesis: “the conversation is the contribution.” It is also the direct substrate for the Wren Council (the 23-persona roster in Section 6 is the GTOL participant set).

Anchor citations: - Burns, J. M. (1978). *Leadership*. Harper & Row. - Goethals, G. R., & Sorenson, G. J. (Eds.). (2006). *The quest for a general theory of leadership*. Edward Elgar. - Wren, J. T. (2006). A quest for a grand theory of leadership. In G. R. Goethals & G. J. Sorenson (Eds.), *The quest for a general theory of leadership* (pp. 1–38). Edward Elgar. - Sorenson, G., Goethals, G. R., & Haber, P. (2011). The enduring and elusive quest for a general theory of leadership. In A. Bryman et al. (Eds.), *The SAGE handbook of leadership* (Ch. 3). Sage.

Convergence / divergence. Convergence: the stance inherits GTOL’s eight tensions as the dimension-set it commits to, and adopts Wren’s *as-if integration* posture for the practitioner register (take defensible positions while acknowledging others are tenable). Divergence: GTOL refused to produce a unified theory and operated across nine disciplines; the stance is a practitioner-coaching frame that must commit to positions GTOL suspended, and inherits GTOL’s *surfaced tensions* without its disciplinary breadth.

3. Mainstream-Taxonomy Stance Positions (Transformational / Transactional / Servant / Authentic / Ethical)

Cluster: The canonical leadership taxonomy engaged as normative claims about what leadership is: Transformational (Burns vs. Bass), Servant (Greenleaf), Authentic (Avolio/Walumbwa), Heifetz/Adaptive: plus touch-positions on Trait, Skills, Behavioral/Style, Situational, Path-Goal, LMX, and Followership. Same texts as 3D’s construct-mapping, different job: this entry takes positions rather than mapping constructs.

Positioning. The Bricolas stance is consistently skeptical of measurement-program transformations of philosophically-rooted leadership claims (Burns→Bass MLQ; Greenleaf→Liden/Eva; Avolio’s authentic

program as instrumentalization of a “true self” the GR (group-relations) three-register ontology (person, person-in-role, people-make-up-groups) does not hold) and consistently committed to group-relations / authority-dynamics / role-and-task framing as the substrate beneath which mainstream-taxonomy traditions are *deployable but not load-bearing as stance*. It refuses the trait-and-transformational program as the unit of analysis; treats servant and trait instruments as deployable data whose construct claims carry no stance weight; and rejects the authentic-leadership program for collapsing person with person-in-role (aligning instead with Petriglieri’s reflexive turn). Heifetz/Adaptive is the exception that confirms the pattern: load-bearing precisely because it shares the GR substrate (Heifetz → Parks → Group Relations), and the stance extends Heifetz empirically (through the GDAQ, the author’s validated Group Dynamics Awareness Questionnaire; Weng, 2024) and into the live-move authorization-grid register.

Anchor citations:

- Burns, J. M. (1978). *Leadership*. Harper & Row.
- Bass, B. M. (1985). *Leadership and performance beyond expectations*. Free Press.
- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press.
- Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34(1), 89–126. <https://doi.org/10.1177/0149206307308913>
- Heifetz, R. A. (1994). *Leadership without easy answers*. Belknap Press of Harvard University Press.
- Hernandez, M. (2012). Toward an understanding of the psychology of stewardship. *Academy of Management Review*, 37(2), 172–193. <https://doi.org/10.5465/amr.2010.0363>

Convergence / divergence. The stance converges with the GR substrate wherever a tradition shares it: Heifetz (extended via GDAQ, the authorization grid, authorization-legibility-as-prior, the altitude framework, and the differentiated holding-environment); the co-creation arm of followership (Uhl-Bien et al. 2026); and Petriglieri’s reflexive-turn variant of identity work. It diverges from (and explicitly refuses) Burns’s moral-elevation presupposition (intent-independence refuses encoding moral-elevation as definitional), the Bass MLQ program (treated as orthogonal, never the operating frame), servant-as-construct (Carroll & Levy’s leader-vs-manager defensive-maneuver diagnostic accepted without fully reducing servant to defense; stewardship via Hernandez preferred), the authentic-leadership program (category mistake of confusing person with person-in-role), and Path-Goal (refused because expectancy-theory has been replaced by self-determination theory). Eva 2025’s g-factor finding does not shift the stance: it was always-already-orthogonal to MLQ measurement. One position remains open: the scope of Heifetz’s intended audience for the adaptive-leadership frame, held as an open question rather than resolved.

4. Gender and Leadership

Cluster: Leadership-applied gender scholarship, distinct from the feminist organizational theory engaged in the author’s 3D Management framework (Weng, 2026a). Three internally-distinct registers held as one family:

agentic-mismatch (role-congruity / Eagly), *organizational-mechanism* (second-generation bias / persistence / Ely-Ibarra-Kolb), and *intersectional / postfeminist* (Sim / Benschop & Lewis / Kelan), with a contemporary frontier in intersectional leadership and role-congruity expansion.

Positioning. The body argues that role-incongruity produces a structural dual-bind for women in leadership (Eagly & Karau), that the glass ceiling is better understood as a distributed labyrinth (Eagly & Carli), that second-generation gender bias (embedded in gender-neutral-appearing structures) is the dominant remaining mechanism (Ibarra, Ely & Kolb), and that persistence is maintained by Menzies Lyth-style social defense rather than intentional gatekeeping (Padavic, Ely & Reid). For the Bricolas stance this presses on three fronts: role-congruity research forces the stance to name its refusal of the agentic-leader prototype as primary substrate; the second-generation-bias and social-defense literatures intersect directly with the GR-spine (the work-family narrative is a gendered social defense the stance's vocabulary already names); and the postfeminist/intersectional frontier presses the stance to articulate that gender ethics enter through role-structure and authorization-legibility instead of value-encoding at the construct layer.

Anchor citations: - Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review*, 109(3), 573–598. <https://doi.org/10.1037/0033-295x.109.3.573> - Eagly, A. H., & Carli, L. L. (2007a). *Through the labyrinth: The truth about how women become leaders*. Harvard Business Press. - Ibarra, H., Ely, R. J., & Kolb, D. M. (2013). Women rising: The unseen barriers. *Harvard Business Review*, 91(9), 60–66. - Padavic, I., Ely, R. J., & Reid, E. M. (2020). Explaining the persistence of gender inequality: The work-family narrative as a social defense against the 24/7 work culture. *Administrative Science Quarterly*, 65(1), 61–111. <https://doi.org/10.1177/0001839219832310> - Triana, M. del C., Song, R., Um, C. T., & Huang, L. (2024). Stereotypical perception in management: A review and expansion of role congruity theory. *Journal of Management*, 50(1), 188–215.

Convergence / divergence. Convergence at the GR-spine three-register ontology (person / person-in-role / people-make-up-groups maps onto biographical, role-constituted, and group-as-a-whole gendered dynamics); at social-defense framing (Padavic, Ely & Reid's Menzies Lyth lineage is the same substrate as GR proper); and at the authorization-grid live-move register (the teaching form for diagnosing second-generation-bias moves (sponsorship, interruption, attribution, stretch-assignment patterning) in real time). Divergence where the stance's refusal to build moral content into the definition of leadership sits in tension with Benschop & Lewis's re-radicalization call: resolved through the stance's unified identity-and-authorization architecture, where refusing categorical directionality is framework-discipline; it is not gender-neutrality wielded as a defense. The stance reads Ibarra's identity-work in the Petriglieri register, and marks the intersectional-leadership commitment as open (context-specific practitioner-read replaces categorical-program commitment).

5. Cross-cultural Leadership

Cluster: The comparativist research program treating leadership as a culturally-variable phenomenon: anchored by Hofstede's national-culture dimensions and the GLOBE project (House et al.; Den Hartog et al.), with the cross-cultural implicit-leadership-theory extension as the cognitive-categorization arm. Distinct from the non-Western traditions the 3D Management framework engages as discovered kinships: comparativism

operates from outside, comparing across, rather than from inside specific traditions.

Positioning. The body argues that national cultures vary on stable dimensions predicting workplace variability (Hofstede), that some leader attributes are universally endorsed while others are culturally contingent (Den Hartog et al.), that GLOBE's six CLT dimensions structure cross-cultural variability across ten regional clusters, and that cultural practices ("as is") and values ("should be") often diverge. For the Bricolas stance the program supplies a foil for the GR-spine's universal-mechanism claim: the spine holds that mechanism is universal (projection, role-taking, authorization-as-real-time-move) while instantiation is culturally variable. GLOBE's findings are consistent with this register-distinction: the endorsed and contingent attributes operate at the instantiation layer (what behaviors register as leadership in a given society) and do not falsify the underlying mechanism claim. The stance engages GLOBE/Hofstede as cultural-variability data constraining the behavioral-instantiation layer, without asking it to serve as primary substrate.

Anchor citations: - Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Sage. - Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations* (2nd ed.). Sage. - Den Hartog, D. N., House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., & GLOBE associates. (1999). Culture specific and cross-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? *Leadership Quarterly*, 10(2), 219–256. [https://doi.org/10.1016/S1048-9843\(99\)00018-1](https://doi.org/10.1016/S1048-9843(99)00018-1) - House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.). (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Sage. - McSweeney, B. (2002). Hofstede's model of national cultural differences and their consequences: A triumph of faith – a failure of analysis. *Human Relations*, 55(1), 89–118. <https://doi.org/10.1177/0018726702551004>

Convergence / divergence. Convergence at the register-distinction layer (mechanism-universal / instantiation-variable maps onto GLOBE's universal-vs-contingent attributes); at the corroboration between 3D's discovered kinship traditions and GLOBE's regional clusters; and at the as-is/should-be gap (the macro-level version of what the authorization grid diagnoses at the micro level). Divergence by refusing country-as-the-meaningful-cultural-unit (practitioner work encounters diaspora, subnational, organizational, and generational complexity cutting across national boundaries); by rejecting Hofstede's national-culture-as-personality reification (per McSweeney's internal critique); and by refusing to derive normative endorsement of charisma from GLOBE's cross-cultural endorsement of it (charisma is ubiquitously legible-as-leadership and structurally suspect: both held). The decolonial critique that comparativism's universalizing register is itself culturally specific is marked but bracketed to the Decoloniality entry.

6. Social Identity / Inclusive Leadership

Cluster: Three converging conversations engaged as one Tier 1 family: *Social Identity Leadership Theory* (Haslam, Reicher & Platow, leadership as active management of shared social identity); *Identity-Work-in-Leadership* (Sinclair, leadership as identity construction across gendered, embodied, racialized, sexed registers); and *Inclusive Leadership* (Nembhard & Edmondson; Shore et al., inclusion as distinct from diversity). Implicit Leadership Theory is folded in per the 2024 AROP&OB multilevel leadership-emergence review.

Positioning. The body argues that leadership is the active management of shared social identity (prototypicality, identity entrepreneurship, advancement, impresarioship), that prototypicality is conferred by relational category-fit perception rather than individual trait, that identity is continuously worked across embodied and difference registers (Sinclair), and that inclusion (belongingness × uniqueness) is distinct from diversity and operationalizable (Shore et al.). The Bricolas stance does its most carefully-articulated work here because the group-relations spine's settled commitments make firm positions available. Most load-bearing: the stance holds projective-identification AND social-identity-categorization as compatible-and-complementary mechanisms, engaging Haslam confidently on his own terms (SILT as the social-cognitive arm of the identity-mechanism toolkit rather than a partial truth awaiting GR completion), with the diagnostic question being which mechanism is alive in the moment. Leader-prototypicality is read as one channel of authorization-move among several; the substrate claim stays with the spine.

Anchor citations: - Haslam, S. A., Reicher, S. D., & Platow, M. J. (2011). *The new psychology of leadership: Identity, influence and power*. Psychology Press. - Reicher, S. D., Haslam, S. A., & Hopkins, N. (2005). Social identity and the dynamics of leadership: Leaders and followers as collaborative agents in the transformation of social reality. *Leadership Quarterly*, 16(4), 547–568. <https://doi.org/10.1016/j.leaqua.2005.06.007> - Sinclair, A. (1998). *Doing leadership differently: Gender, power and sexuality in a changing business culture*. Melbourne University Press. - Nembhard, I. M., & Edmondson, A. C. (2006). Making it safe: The effects of leader inclusiveness and professional status on psychological safety and improvement efforts in health care teams. *Journal of Organizational Behavior*, 27(7), 941–966. <https://doi.org/10.1002/job.413> - Shore, L. M., Randel, A. E., Chung, B. G., Dean, M. A., Holcombe Ehrhart, K., & Singh, G. (2011). Inclusion and diversity in work groups: A review and model for future research. *Journal of Management*, 37(4), 1262–1289. <https://doi.org/10.1177/0149206310385943>

Convergence / divergence. Convergence most load-bearingly at GR-spine identity-mechanism compatibility (both mechanisms operate; the stance commits to both); at the mapping between the three-register ontology and the 2024 AROP&OB level-of-analysis typology (cited as field-scaffolding); at prototypicality-conferral as one channel of the authorization grid's live-move register; at the Petriglieri/Sinclair identity-work alignment; and at the Edmondson psychological-safety adjacency (leader-inclusiveness as behavioral-instantiation of authorization patterns). Divergence by marking SILT's experiment-and-measurement methodology as a different epistemic register than the spine's interpretive-clinical method (divergence in method, not substance); by resisting SILT's strongest "leadership is identity management" reading as reductive (one channel among several); and by holding inclusion-perception (Shore et al.) and structural-inclusion-mechanism (second-generation bias) as distinct registers the body has not consolidated.

7. Leadership Ethics

Cluster: The explicit ethics-and-leadership conversation, distinct from the ethical content baked into transformational/authentic constructs. Three internally-distinct registers held as one family: *philosophical-foundational* (Ciulla anchoring a philosophy-of-leadership program; Burns's moral-elevation claim), *construct-internal critique* (Price interrogating the ethics built into authentic-transformational), and *practice-grounded* (Heifetz reading ethics as the work of holding a system through adaptive change). This fills a gap the 3D Management framework

left open: 3D engaged no ethics tradition directly.

Positioning. The body argues that leadership is, for Burns, definitionally ethical in a moral-elevation sense; that ethics is the heart of leadership as a disciplinary object (Ciulla's separable "good leader" / "good leadership" questions); that the ethics built into authentic-transformational fails philosophical scrutiny via the false-belief problem (Price); and that ethics enters through holding-disequilibrium rather than enacting-value (Heifetz). The Bricolas stance carries a load-bearing ethics-position (it refuses to build moral content into the definition of leadership itself) that requires explicit engagement here rather than absorption into Servant or Authentic. The body presses the stance to articulate its morality-refusal positively (ethics enters through role-structure, authorization-legibility, and fiduciary-to-system posture; value-encoding is refused), to engage Ciulla as its closest mainstream-taxonomy peer, and to surface Heifetz at the ethics register as the stance's firmest ground.

Anchor citations: - Burns, J. M. (1978). *Leadership*. Harper & Row. - Ciulla, J. B. (1995). Leadership ethics: Mapping the territory. *Business Ethics Quarterly*, 5(1), 5–28. <https://doi.org/10.2307/3857269> - Ciulla, J. B. (Ed.). (1998). *Ethics, the heart of leadership*. Praeger. - Price, T. L. (2003). The ethics of authentic transformational leadership. *Leadership Quarterly*, 14(1), 67–81. [https://doi.org/10.1016/s1048-9843\(02\)00187-x](https://doi.org/10.1016/s1048-9843(02)00187-x) - Heifetz, R. A. (1994). *Leadership without easy answers*. Belknap Press of Harvard University Press.

Convergence / divergence. Convergence with the 3D framework's stewardship-as-fiduciary posture (Hernandez 2012, the architectural home for the ethics-position); with its Heifetz engagement read at the ethics register; with the Lemoine + Eva construct-redundancy critique of the moral-leadership cluster; and with the cautionary-charisma frame (Price's false-belief problem and Tourish's systemic-occlusion problem converge from different registers). Divergence most load-bearingly from Burns's moral-elevation presupposition: refused not as a refusal of ethics but of baked-in normative content at the construct level. Ciulla's good-leader question presses where character enters if the construct doesn't encode it (answered: character enters through the practitioner's own supervisory and clinical-consultation discipline, supervision as an ongoing conversation rather than construct content). The stance distinguishes the leadership-ethics *tradition* (Ciulla's philosophical core, which does not inherit parsimony pressure) from the leadership-ethics *construct* (which does).

8. Charismatic Leadership

Cluster: Charismatic leadership engaged as separable from Transformational at the construct level, with a lineage running Weber (sociological treatment of charismatic authority) → House (1977) → Conger and the Conger-Kanungo program → House & Shamir's value-based/vision-based work → Howell & Avolio's personalized-vs-socialized distinction → contemporary cautionary literature. Three registers: *sociological-authority* (Weber), *behavioral-construct* (Conger-Kanungo, House, Shamir), and *cautionary-structural* (Howell & Avolio extended to the post-2016/2024 political-context literature).

Positioning. The body argues that charismatic authority is sociologically distinct from rational-legal and traditional authority (Weber), that charismatic behaviors generate follower attributions through a specifiable interactional set of moves (House, Conger, Conger-Kanungo), that charismatic effects operate through follower self-concept engagement rather than transactional exchange (Shamir, House & Arthur), that personalized

and socialized charisma are structurally and ethically distinct despite identical behavioral surfaces (Howell & Avolio), and that the Charismatic-Transformational conflation is empirically and theoretically costly (Antonakis et al.). For the Bricolas stance, the three-register ontology makes a clean diagnostic cut the field cannot: charismatic-leadership-as-construct lives at the person register, while charisma-as-attribution is a group-as-a-whole projective-identification phenomenon. The stance commits to both mechanisms: the construct supplies the *what* (behaviors that produce attributions), the GR-spine supplies the *why*.

Anchor citations: - Weber, M. (1922/1968). *Economy and society: An outline of interpretive sociology* (G. Roth & C. Wittich, Eds.). University of California Press. - House, R. J. (1977). A 1976 theory of charismatic leadership. In J. G. Hunt & L. L. Larson (Eds.), *Leadership: The cutting edge* (pp. 189–207). Southern Illinois University Press. - Conger, J. A. (1989). *The charismatic leader: Behind the mystique of exceptional leadership*. Jossey-Bass. - Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science*, 4(4), 577–594. <https://doi.org/10.1287/orsc.4.4.577> - Antonakis, J., Bastardo, N., Jacquart, P., & Shamir, B. (2016). Charisma: An ill-defined and ill-measured gift. *Annual Review of Organizational Psychology and Organizational Behavior*, 3, 293–319. <https://doi.org/10.1146/annurev-orgpsych-041015-062305>

Convergence / divergence. Convergence at GR-spine identity-mechanisms (charisma-as-attribution as a textbook case where both mechanisms operate, the diagnostic question being which is alive); at the cautionary line (the cautionary register carried alongside, both load-bearing for the silence-reads-as-endorsement problem); and at the transformational refusal (pre-absorption charismatic work is closer to the GR reading than post-absorption MLQ-idealized-influence, and selectively engageable as instrument-grade data). Divergence by reading the behavioral-construct literature's leader-property ontology as instrument-grade data about the surface of group phenomena without accepting it as evidence for that ontology; by engaging Antonakis et al.'s values-based-signaling program critically (compatible at the surface register, divergent at the depth register); and by positioning charismatic-skepticism as structural-diagnostic rather than moral. The Weber-vs-behavioral-construct framing ultimately collapses into a single observation: charismatic-leadership measurement is doing cultural-coding under construct-measurement cover, both registers downstream of culturally-specific interpretive systems.

Tier 2 – substrate-supporting (8 bodies)

9. Discursive Approaches

Cluster: Discursive Approaches to Leadership: leadership as constituted in talk, text, and meaning-making, with the discursive move (framing, narrative, rhetorical accomplishment) as the unit of analysis. Sister-to-CLS, anchored in Fairhurst's communication-method program and Grint's social-constructionist program.

Positioning. The body argues that leadership is constituted *in* language rather than merely communicated through it: naming a situation (Grint's tame/wicked/critical typology) is itself a leadership act that authorizes

some responses and forecloses others, and the leader is a meaning-maker rather than a behavior-pattern-haver. Discourse is treated as methodologically tractable through conversation, narrative, framing, and rhetorical analysis. The Bricolas stance shares the constructionist commitment that leadership is accomplished in real-time moves rather than possessed as property: the authorization grid is itself a discursive-adjacent claim. But the stance centers *authority and authorization* as the primary site, with discursive moves a partial vehicle rather than the substance, and reads the same problems through the BART-and-authorization toolkit. Deployable as a descriptive lens; the stance's load rests elsewhere.

Anchor citations: - Fairhurst, G. T. (2007). *Discursive leadership: In conversation with leadership psychology*. Sage. - Fairhurst, G. T. (2011). Discursive approaches to leadership. In A. Bryman, D. Collinson, K. Grint, B. Jackson, & M. Uhl-Bien (Eds.), *The SAGE handbook of leadership* (Ch 36). Sage. - Grint, K. (2000). *The arts of leadership*. Oxford University Press. - Grint, K. (2005). Problems, problems, problems: The social construction of "leadership." *Human Relations*, 58(11), 1467-1494. <https://doi.org/10.1177/0018726705061314>

Convergence / divergence. Convergence: the stance shares the refusal of the heroic-individual unit, Grint's social-construction framing is methodologically congenial, and the authorization grid operates in discursive-adjacent territory. Divergence: the discursive program centers meaning-making and framing as the primary site where the stance centers authority and authorization; Grint's tame/wicked/critical framing is workshop-deployable but not load-bearing; and the discursive program does not engage the unconscious register (projective identification, basic-assumption dynamics) the GR spine carries. The apparent epistemological tension resolves on inspection: Fairhurst's deflation-claim is self-undermining because it applies symmetrically to itself, so the GR claim survives: the analyst's interpretive authority is itself a substrate of interpretation rather than a neutral ground.

10. Leadership and Power

Cluster: Leadership and Power: power as the primary analytic category for reading leadership. Gathers three lineages: French & Raven's bases of power, Lukes's three faces, and Foucauldian power-knowledge applied to leadership. Sister-to-CLS via the critical/Foucauldian strand.

Positioning. The body argues leadership cannot be cleanly separated from power: whatever the construct names, it sits inside a power-structured field, and ignoring power produces partial accounts that mask domination, exclusion, and resistance. Power has multiple bases or faces, is relational rather than possessed, and (Foucault) is productive rather than only repressive: leadership discourses produce leader- and follower-subjects. The Bricolas stance already holds a power-vs-authority distinction as foundational (power is capacity to influence; authority is the right to do work), so the body's job is not to re-do that distinction but to map the power literature into the frame the stance already holds. The stance reads French & Raven as a useful influence-repertoire taxonomy, Lukes's third face as load-bearing diagnostic, and the Foucauldian frame as critical-theoretical scaffolding: the stance maps the power literature into its own frame without collapsing the two.

Anchor citations: - Gordon, R. (2011). Leadership and power. In *The SAGE handbook of leadership* (Ch 14). Sage. - French, J. R. P., & Raven, B. (1959). The bases of social power. In D. Cartwright (Ed.), *Studies in social*

power (pp. 150-167). Institute for Social Research. - Lukes, S. (1974/2004). *Power: A radical view*. Macmillan / Palgrave Macmillan (2nd ed. 2004). - Foucault, M. (1977). *Discipline and punish: The birth of the prison*. (A. Sheridan, Trans.). Pantheon. - Clegg, S. R., Courpasson, D., & Phillips, N. (2006). *Power and organizations*. Sage.

Convergence / divergence. Convergence: the stance's power-vs-authority distinction refines rather than competes with the power literature, taking the relational-power claim seriously while adding the undertheorized authority register; Lukes's third face is read as load-bearing diagnostic, mapping onto how systems produce the subjects who do their work. Divergence: a power-only frame under-specifies what the authority register adds, the work-and-task frame (Heifetz) and role-as-constituted frame (GR); a pure power analysis cannot tell whether the right to do work is being claimed, granted, withheld, or evaded. The stance holds that Lukes's third face (ideological preference-shaping) and GR projective identification are different kinds of mechanism (both held, register-different, neither subsumed) with Lukes load-bearing at the structural register. French & Raven shares the construct-multiplication problem flagged by Eva 2025; the stance treats it as practitioner vocabulary and gives it no construct-level weight.

11. Hybrid / Distributed / Shared Leadership

Cluster: Hybrid, distributed, and shared leadership: leadership as a plurality-of-leaders phenomenon distributed across persons rather than concentrated in one role-holder. Three converging strands: Gronn's hybrid configurations, Pearce & Conger's shared leadership, and Spillane's distributed leadership; meta-analytic anchor in D'Innocenzo, Mathieu & Kukenberger (2016).

Positioning. The body argues leadership is configurationally distributable (teams can be described as focal, distributed, or hybrid configurations) and that shared leadership predicts team effectiveness (D'Innocenzo et al. 2016: $\eta^2 \approx .35$ to team performance). Spillane's program is explicit that distributed leadership is practice stretched across leaders, followers, and situations rather than a head-count; the unit-of-analysis move from individual leader to configuration is itself a critical move exposing the heroic-individual default. The Bricolas stance accepts this cluster substantively, going beyond mere permission: by the stance's own via-negativa commitment, distributed/shared forms (even chaotic ones) are accepted when authorization is genuinely distributed. Configurational analysis is useful for diagnosing intact-team authorization patterns, but the stance's primary frame remains authorization-and-task, with authorization-genuineness as the substantive filter.

Anchor citations: - Gronn, P. (2011). Hybrid configurations of leadership. In *The SAGE handbook of leadership* (Ch 32). Sage. - Pearce, C. L., & Conger, J. A. (Eds.). (2003). *Shared leadership: Reframing the hows and whys of leadership*. Sage. - Spillane, J. P. (2006). *Distributed leadership*. Jossey-Bass. - D'Innocenzo, L., Mathieu, J. E., & Kukenberger, M. R. (2016). A meta-analysis of different forms of shared leadership-team performance relations. *Journal of Management*, 42(7), 1964-1991. <https://doi.org/10.1177/0149206314525205> - Gronn, P. (2002). Distributed leadership as a unit of analysis. *Leadership Quarterly*, 13(4), 423-451.

Convergence / divergence. Convergence: the stance accepts the cluster substantively via its own via-negativa commitment; configurational analysis names the gap between nominal and functional leadership configurations that BART-and-grid diagnostics already see, and shares the refusal of the heroic-individual unit, with

D’Innocenzo et al. supplying empirical ground. Divergence: the cluster’s primary frame is configurational-empirical where the stance’s is authorization-and-task; distribution is necessary but not sufficient, and the authorization-genuineness condition is the substantive filter (real authorize/deauthorize moves as opposed to nominal delegation). Of the three strands, Spillane’s practice-not-property reading is preferred as most compatible; Pearce & Conger sits closer to the configurational-empirical pole.

12. Relational-process Leadership

Cluster: Relational-process leadership: the metatheoretical program treating leadership as constituted in real-time interaction between self-and-other rather than as a property of either party. Anchored in Hosking’s SAGE Handbook chapter and Uhl-Bien’s relational leadership theory, organized by the entitative-vs-relational distinction. Distinct from the Komives-lineage Relational Leadership Model.

Positioning. The body makes an ontological claim: self-and-other are co-constituted in the relating itself rather than pre-existing it, a stronger claim than “leadership is relational.” The entitative-vs-relational distinction organizes the field, most theorizing operating entitatively (trait, behavior, LMX, transformational), and the methodological move is to follow the relating instead of the entities. The Bricolas stance converges substantially: its three-register ontology holds person-in-role as constituted in role, system, task, and relational field (itself a relational-process claim at that register) and the GR projective-identification mechanism is structurally adjacent, both refusing the pre-existing-entities ontology. Bricolas holds relational-process and projective identification as compatible mechanisms at different methodological registers, deployed contextually.

Anchor citations: - Hosking, D. M. (2011). Moving relationality: Meditations on a relational approach to leadership. In *The SAGE handbook of leadership* (Ch 33). Sage. - Uhl-Bien, M. (2006). Relational leadership theory: Exploring the social processes of leadership and organizing. *Leadership Quarterly*, 17(6), 654-676. - Uhl-Bien, M., & Ospina, S. M. (Eds.). (2012). *Advancing relational leadership research: A dialogue among perspectives*. Information Age. - Hosking, D. M., Dachler, H. P., & Gergen, K. J. (Eds.). (1995). *Management and organization: Relational alternatives to individualism*. Avebury. - Cunliffe, A. L., & Eriksen, M. (2011). Relational leadership. *Human Relations*, 64(11), 1425-1449. <https://doi.org/10.1177/0018726711418388>

Convergence / divergence. Convergence: substantial; the authorization grid operates at the relational-process register Hosking would recognize, and the GR projective-identification mechanism is structurally adjacent, both held and deployed contextually. Divergence: the relational-process tradition is largely secular-interactional and does not engage the unconscious register the GR substrate carries. The sharper framing is *partial articulation of a single phenomenon*: relational-process names the conscious-interactional layer; GR names that plus the unconscious dynamics beneath; the tradition’s silence on the unconscious is a vocabulary gap rather than a methodological choice. The three-register ontology also adds something Hosking does not: person held as real and irreducible to person-in-role.

13. Leadership Development

Cluster: Leadership Development as a body of scholarship: a theory of intervention (how leadership changes through deliberate practice, designed experience, coaching, education) distinct from theories of leadership. Anchored in Day's leader-vs-leadership-development cut and the Center for Creative Leadership (CCL) practitioner-research lineage.

Positioning. The body's canonical move is Day's (2000) split into leader development (human-capital investment in individual KSAOs and identity) and leadership development (social-capital investment in collective relational capacity): now load-bearing across the field. It names longitudinal designs as the field's methodological imperative and chronic shortfall, multi-level measurement as required but rarely executed cleanly, and the CCL assessment-challenge-support model as the most-replicated practitioner architecture. The Bricolas stance maps Day's cut onto a load-bearing commitment: the GR-spine's differentiated holding-environment across coaching (relational, longitudinal) and facilitation (structural, time-bounded). Bricolas is primarily a leadership-development practitioner (system-capacity work) with leader-development as a deployable register, and reads assessment-challenge-support as person-in-role development under varying authorization conditions.

Anchor citations: - Day, D. V. (2000). Leadership development: A review in context. *The Leadership Quarterly*, 11(4), 581–613. [https://doi.org/10.1016/s1048-9843\(00\)00061-8](https://doi.org/10.1016/s1048-9843(00)00061-8) - Day, D. V. (2011). Leadership development. In A. Bryman, D. Collinson, K. Grint, B. Jackson & M. Uhl-Bien (Eds.), *The SAGE Handbook of Leadership* (pp. 37–50). Sage. - Day, D. V., Fleenor, J. W., Atwater, L. E., Sturm, R. E., & McKee, R. A. (2014). Advances in leader and leadership development: A review of 25 years of research and theory. *The Leadership Quarterly*, 25(1), 63–82. <https://doi.org/10.1016/j.leaqua.2013.11.004> - Van Velsor, E., McCauley, C. D., & Ruderman, M. N. (Eds.). (2010). *The Center for Creative Leadership Handbook of Leadership Development* (3rd ed.). Jossey-Bass. - McCauley, C. D., Moxley, R. S., & Van Velsor, E. (Eds.). (1998). *The Center for Creative Leadership Handbook of Leadership Development* (1st ed.). Jossey-Bass.

Convergence / divergence. Convergence: Day's leader-vs-leadership-development cut is the outcome-object counterpart to the spine's practitioner-form cut (coaching/leader-development vs. facilitation/leadership-development), and the assessment-challenge-support model is structurally compatible with the authorization architecture (assessment surfaces what the system authorizes, challenge stretches into not-yet-held authorization territory, support metabolizes the disequilibrium). Divergence: the CCL lineage's primary register is leader-development at the individual scale, outside the stance's primary register; Bricolas's CCL-trained background is formation-history rather than stance-foundation, so the toolkit (70-20-10, A.C.S., 360s) is deployable without inheriting CCL's individualist default. The multi-level measurement challenge compounds the Eva 2025 g-factor pressure rather than resolving it. One honest disclosure: Bricolas currently uses both terms fluidly, with deliberate naming of the distinction coming; the practitioner-move is to surface the mismatch at scoping.

14. Person-centered cluster (Leadership Challenge LPI / EIL / Strengths)

Cluster: Person-centered cluster: three practitioner-oriented programs sharing the architecture of leadership-as-development-and-deployment-of-intrapersonal-and-interpersonal-capacities-by-the-person: Kouzes & Posner’s Leadership Challenge (LPI), Shankman & Allen’s Emotionally Intelligent Leadership (EILI), and Rath & Conchie’s Strengths Based Leadership (CliftonStrengths). Grouped by Dugan (2017) Ch 4 as “person-centered.”

Positioning. The body comprises three commercially-instrumented programs: the Leadership Challenge’s five practices of exemplary leadership (with the LPI), EIL’s 21 capacities across three facets of consciousness, and Strengths Based Leadership’s claims about knowing/investing in strengths, strengths-diverse teams, and follower-needs (trust, compassion, stability, hope). All are coaching-staples with active instrumentation infrastructure but thin independent construct validation; Dugan reads the cluster critically as individualist developmental pedagogy that obscures structural authorization conditions. The Bricolas stance mirrors its mainstream-taxonomy architecture: deployable as practitioner tools (especially in coaching) that carry no stance-foundation weight. The cluster supplies instrument-grade data and pedagogical scaffolding but not the unit of leadership analysis, read through the GR-spine three-register ontology rather than its person-as-developmental-unit default.

Anchor citations: - Kouzes, J. M., & Posner, B. Z. (2017). *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* (6th ed.). Wiley. - Shankman, M. L., & Allen, S. J. (2008). *Emotionally Intelligent Leadership: A Guide for College Students*. Jossey-Bass. - Rath, T., & Conchie, B. (2008). *Strengths Based Leadership*. Gallup Press. - Dugan, J. P. (2017). *Leadership Theory: Cultivating Critical Perspectives* (Ch 4, Person-Centered Theories). Jossey-Bass. - Posner, B. Z. (2016). Investigating the reliability and validity of the Leadership Practices Inventory. *Administrative Sciences*, 6(4), 17. <https://doi.org/10.3390/admsci6040017>

Convergence / divergence. Convergence: all three supply legible, instrument-anchored vocabularies for coaching (CliftonStrengths reports, the LPI self-observer gap, EIL’s developmental capacities), and the Leadership Challenge’s “Challenge the Process” practice shares a shallow neighborhood with Heifetz’s adaptive-vs-technical distinction at the practice level. Divergence: per Dugan, the cluster’s developmental locus is individualist, collapsing registers the stance holds distinct (a softer version of the authentic-leadership collapse); each program also bakes moral content into its constructs, which the stance refuses. The bifactor-ESEM apparatus that produced Eva 2025’s discriminant-validity pressure has not been turned on the LPI, EILI, or CliftonStrengths: the gap is named here; the analysis itself has not been run. In practice, LPI and EILI are not in the Bricolas toolkit; the cluster reduces in practice to CliftonStrengths deployed as a self-awareness/team-building tool: its non-shared-deployability is itself evidence against reading it as a unitary resource.

15. HE-leaning cluster (Connective / RLM / Social Change / Justice-Based)

Cluster: HE-leaning cluster: four values-and-purpose-explicit leadership-education frameworks from the US higher-education tradition: Connective Leadership (Lipman-Blumen), the Komives-lineage Relational Leadership Model, the Social Change Model of Leadership Development (HERI/Astin & Astin, the “Seven Cs”), and

Dugan's Strategic Social Change / Justice-Based Leadership. A leadership-education program, not a construct-validation theory.

Positioning. The body defines leadership as purposeful action toward an articulated common good rather than generic influence, refusing the value-neutral leadership-as-influence definition of the LQ-positivist mainstream. It holds leadership as relational and process-oriented, treats leadership development as identity development (Komives's six-stage Leadership Identity Development model), and makes social-justice work constitutive of leadership rather than a downstream application, with higher education positioned as participating in democratic-society reproduction. The Bricolas stance sits closer to this cluster than to any management-register tradition, given its AILP/academic-practitioner edge and workshop-pedagogy posture. The disposition is to deploy the cluster's vocabulary in HE-adjacent and AILP contexts without importing its construct-layer normative encoding: borrowing the explicitness and developmental vocabulary while refusing the morality-clause-at-the-definitional-layer move.

Anchor citations: - Lipman-Blumen, J. (1996). *The connective edge: Leading in an interdependent world*. Jossey-Bass. - Komives, S. R., Lucas, N., & McMahon, T. R. (2013). *Exploring leadership: For college students who want to make a difference* (3rd ed.). Jossey-Bass. - Komives, S. R., Owen, J. E., Longerbeam, S. D., Mainella, F. C., & Osteen, L. (2005). Developing a leadership identity: A grounded theory. *Journal of College Student Development*, 46(6), 593–611. - Higher Education Research Institute (HERI). (1996). *A social change model of leadership development: Guidebook version III*. HERI, UCLA. - Dugan, J. P. (2017). *Leadership theory: Cultivating critical perspectives* (Ch 10, Strategic Social Change Leadership). Jossey-Bass.

Convergence / divergence. Convergence (three productive presses): the cluster's values-and-purpose-explicit framing supplies vocabulary the stance currently uses tacitly (its authorization pedagogy and its AILP work (AI for Leadership Practitioners, the author's practitioner community) are for-something); the Komives Leadership Identity Development model gives a developmental-arc vocabulary the authorization-grid pedagogy lacks, mapping onto the GR-spine role-and-authorization register; and the cluster's HE-context grounding supplies the academic-practitioner pedagogical-design tradition AILP is adjacent to. Divergence: the cluster bakes normative content into the construct layer (the Seven Cs, RLM's ethical/purposeful dimensions, Dugan's justice framing), which the GR-spine refuses at the definitional layer, pedagogy the stance will deploy, resting on a construct-level definition it cannot hold. The second tension is sharpest as a problem of construct-travel: SCM constructs travel widely outside HE (nonprofit, civic, mission-driven), and once they leave the pedagogical container the un-done construct-validation work matters; the sociology-of-knowledge frame explains the spread by carrier-network metabolism rather than empirical merit. Dugan is held as both program-anchor and meta-critic.

16. Emotional Labor / Emotions in Leadership

Cluster: Emotional Labor / Emotions in Leadership: the emotional work of leading as a primary phenomenon. Three braided lineages: Hochschild's foundational emotional-labor theory, Ashkanasy's multi-level emotions-in-organizations program, and Humphrey's leadership-applied emotional-labor research.

Positioning. The body argues emotional labor is constitutive of certain paid work (and of leadership) rather than

incidental, distinguishes surface acting from deep acting (distinct psychological costs), treats leading as itself emotional-labor work in a non-metaphorical sense, and holds leader-, follower-, group-, and organizational-emotional-climate as distinct levels with distinct mechanisms: with costs accumulating where forced surface acting predominates, arguing for organizational redesign over individual training. The Bricolas stance has more to gain by accepting Hochschild's vocabulary descriptively than by displacing it: the GR spine carries an implicit emotional-labor commitment (containment, sitting with projections, holding role under attack are all emotional work) that the body supplies vocabulary for. The stance accepts emotional-labor-as-construct descriptively while refusing any program that optimizes emotional labor as a leader-development skill: displacement of organizational problems onto individual capacity.

Anchor citations: - Hochschild, A. R. (1983). *The managed heart: Commercialization of human feeling*. University of California Press. - Hochschild, A. R. (1979). Emotion work, feeling rules, and social structure. *American Journal of Sociology*, 85(3), 551–575. <https://doi.org/10.1086/227049> - Humphrey, R. H., Pollack, J. M., & Hawver, T. (2008). Leading with emotional labor. *Journal of Managerial Psychology*, 23(2), 151–168. <https://doi.org/10.1108/02683940810850790> - Ashkanasy, N. M., & Humphrey, R. H. (2011). A multi-level view of leadership and emotions: Leading with emotional labor. In A. Bryman, D. Collinson, K. Grint, B. Jackson, & M. Uhl-Bien (Eds.), *The SAGE handbook of leadership* (Ch. 27, pp. 365–379). Sage. - Ashkanasy, N. M., & Dorris, A. D. (2017). Emotions in the workplace. *Annual Review of Organizational Psychology and Organizational Behavior*, 4, 67–90. <https://doi.org/10.1146/annurev-orgpsych-032516-113231>

Convergence / divergence. Convergence (three): Hochschild's commodification analysis is parallel-track with Menzies Lyth's social-defenses analysis, both diagnosing how organizations distort emotional life to protect institutional functioning at role-incumbent cost; Humphrey's leader-emotional-labor maps onto the authorization-grid live-move work of metabolizing projections without enacting them; and Ashkanasy's multi-level framework maps onto the three-register ontology. Divergence (one tension): deep acting is developmental rather than trainable; the mechanism is environment-pull producing role-investment the actor inhabits rather than performs, connecting to Winnicottian false-self/persona as the pathological extreme. The stance honors role-investment-from-environment-pull as a developmental phenomenon and refuses trainable deep acting, consistent with the moral-floor-refusal at the definitional layer: emotional-capacity-in-role is descriptively real and developmentally workable, but emotional-display-fidelity is refused as a definitional virtue.

Iteration cluster – Phase 3 (6 bodies)

17. Sociology-of-Leadership-Knowledge (Czarniawska–Sahlin–Madsen–Slåtten)

Cluster: The sociology-of-leadership-knowledge tradition treats leadership concepts themselves as objects of sociological analysis: how leadership ideas circulate, get translated across organizational fields, rise and fall as fashions, and now get algorithmically amplified.

Positioning. The body argues that leadership concepts travel and mutate as they cross contexts (Czarniawska & Joerges); that adoption is not validity, since managerial ideas spread through fashion dynamics partly indepen-

dent of empirical merit (Abrahamson; Sahlin-Andersson); and that the contemporary shift is fashion-to-virus, where ideas now spread as recommender-system outputs selecting for engagement-virality rather than fit (Røvik; Madsen & Slåtten). What spreads is what the carrier network can metabolize: concepts that fit the consulting industry's assessable-trainable-brandable shapes. For the Bricolas stance, this supplies a structural warrant for charismatic-skepticism: a body of constructs whose social uptake outruns its empirical signature is vulnerable to fashion dynamics by definition. The “deployable-but-not-load-bearing” working principle reads naturally through this lens. In practice, the author will sometimes name the fashion cycle to clients illustratively (when it surfaces a working tension the client is actually inside), not as a default meta-frame.

Anchor citations: - Czarniawska, B., & Joerges, B. (1996). Travels of ideas. In B. Czarniawska & G. Sevón (Eds.), *Translating organizational change* (pp. 13–48). De Gruyter. - Sahlin-Andersson, K. (1996). Imitating by editing success: The construction of organizational fields. In B. Czarniawska & G. Sevón (Eds.), *Translating organizational change* (pp. 69–92). De Gruyter. - Abrahamson, E. (1996). Management fashion. *Academy of Management Review*, 21(1), 254–285. <https://doi.org/10.5465/amr.1996.9602161572> - Røvik, K. A. (2011). From fashion to virus: An alternative theory of organizations' handling of management ideas. *Organization Studies*, 32(5), 631–653. <https://doi.org/10.1177/0170840611405426> - Madsen, D. Ø., & Slåtten, K. (2025). Viral leadership: Algorithmic amplification and the rise of leadership fashions. *Administrative Sciences*, 15(6), 202. <https://doi.org/10.3390/admsci15060202>

Convergence / divergence. The stance's charismatic-skepticism and its deployable-but-not-load-bearing principle are structurally what this tradition predicts, gaining a non-moral, structural warrant. The divergence is one of analytic posture: the sociology-of-knowledge tradition observes leadership-concept circulation from *outside* the practitioner field, whereas the Bricolas stance is practitioner-positioned and must make moves inside the cycle. The tradition supplies diagnostic vocabulary but not, by itself, a practitioner stance; the practitioner-move is to deploy the fashion-cycle analysis illustratively when the cycle is doing visible work in the client system, holding it back when not.

18. Race and Racial-Identity in Leadership (Roberts–Mayo–Livingston + Parker–hooks–Liu)

Cluster: The cross-cutting body engaging racialized leadership dynamics within Anglo-American organizational contexts, anchored at two registers: the empirical-organizational (Black leader emergence, prototype mismatch, double-bind dynamics) and the critical-race / Black-feminist (leadership inside structural racism, refusing the categorical-additive model of intersectionality).

Positioning. The body argues that race is not an additive variable: race-and-gender for Black women is qualitatively distinct from race-for-Black-men or gender-for-white-women (Crenshaw; Livingston et al.); that prototype-fit is racialized, with the implicit leader prototype white by default (Rosette et al.); that servant-leadership carries a racialized reading when it asks marginalized-identity-holders to perform serving-while-managing as aspirational (Liu); and that race-and-leadership work foregrounds the collective dimension (Ospina & Foldy). For the Bricolas stance, race resolves through the stance's unified identity-and-authorization architecture: identity informs authorization at structural, inter-personal, and intra-personal registers. The construct layer refuses pre-loaded directional category-level claims: category-level patterns are empirically real,

but the direction of effect in any specific case is person- and context-specific, consistent with the stance's refusal to build directional moral content into the definitional layer.

Anchor citations: - Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1989(1), 139–167. - Parker, P. S. (2005). *Race, gender, and leadership: Re-envisioning organizational leadership from the perspectives of African American women executives*. Lawrence Erlbaum. - Roberts, L. M. (2005). Changing faces: Professional image construction in diverse organizational settings. *Academy of Management Review*, 30(4), 685–711. - Livingston, R. W., Rosette, A. S., & Washington, E. F. (2012). Can an agentic Black woman get ahead? The impact of race and interpersonal dominance on perceptions of female leaders. *Psychological Science*, 23(4), 354–358. <https://doi.org/10.1177/0956797611428079> - Liu, H. (2017). Just the servant: An intersectional critique of servant leadership. *Journal of Business Ethics*, 156(4), 1099–1112. <https://doi.org/10.1007/s10551-017-3633-0>

Convergence / divergence. The stance's three-register ontology handles the qualitative-distinctness claim naturally: racialized identity is a register-of-constitution at the person-in-role and people-make-up-groups levels simultaneously rather than an additive variable, and the collective-dimension claim converges with the authorization-grid framing. The divergence is one of primary lens: the Bricolas stance centers authority-and-authorization, while race-and-leadership work centers racialized structural position; the two are register-compatible but produce different practitioner emphases. Liu's servant-leadership critique is read as a context-specific diagnostic register the practitioner reaches for when context warrants; it does not categorically strengthen the servant refusal.

19. Self-Determination Theory in Leadership (Deci–Ryan–Gagné)

Cluster: A motivation-theory tradition originating outside leadership scholarship (Deci & Ryan) and substantively imported into the leadership-and-management literature, centering on autonomy-competence-relatedness as the three basic psychological needs whose satisfaction predicts intrinsic motivation, well-being, and self-regulated performance.

Positioning. The body argues that need satisfaction predicts intrinsic motivation and well-being while need frustration predicts amotivation and ill-being (Ryan & Deci); that autonomy-supportive versus controlling leadership is the primary mechanism, with meta-analytic support (Slemp et al.); that motivation runs along an internalization spectrum from amotivation to intrinsic motivation rather than a binary (Gagné & Deci); and that SDT partially subsumes the expectancy-motivation register. For the Bricolas stance, SDT names what the stance is implicitly relying on at the motivation register: Heifetz's "give the work back" is, in SDT vocabulary, an autonomy-supportive intervention requiring competence support, and the holding-environment is a relatedness-supporting container. SDT is read as a trans-tradition motivation register that explains why diverse leadership traditions converge on autonomy-support practices without sharing theoretical commitments. SDT, in short, supplies the motivation register; the stance itself sits elsewhere.

Anchor citations: - Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human behavior*.

Plenum. - Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, 55(1), 68–78. <https://doi.org/10.1037//0003-066x.55.1.68> - Gagné, M., & Deci, E. L. (2005). Self-determination theory and work motivation. *Journal of Organizational Behavior*, 26(4), 331–362. <https://doi.org/10.1002/job.322> - Ryan, R. M., & Deci, E. L. (2017). *Self-determination theory: Basic psychological needs in motivation, development, and wellness*. Guilford. - Slemp, G. R., Kern, M. L., Patrick, K. J., & Ryan, R. M. (2018). Leader autonomy support in the workplace: A meta-analytic review. *Motivation and Emotion*, 42(5), 706–724.

Convergence / divergence. The stance's Heifetz/Adaptive depth-position implicitly relies on something like the autonomy-competence-relatedness apparatus, and authorization-as-real-time-move can be read as creating the conditions for autonomous motivation; the convergence is structural rather than terminological. The divergence is ontological: SDT operates in a cognitive-individual-motivation register that the GR substrate contests, treating the person as a need-having subject whose needs leader behavior supports or frustrates, where GR treats the person as constituted in role and group dynamics. The two are register-compatible (SDT deployable as practitioner vocabulary without committing to its individual-psychological ontology), but they do not equilibrate.

20. Virtue-Ethics Applied to Leadership (MacIntyre–Moore–Sison)

Cluster: A distinct ethics-of-leadership body sitting alongside but apart from the deontological and consequentialist registers, entering from the question of what character traits and practices constitute leadership-as-flourishing-activity, anchored on MacIntyre's *After Virtue* as substrate with Moore and Sison supplying the organization-and-management-applied articulation.

Positioning. The body argues that virtues are character-and-practice rather than rules or outcomes: stable dispositions constitutive of flourishing inside practices with internal goods (MacIntyre); that institutions tend to corrupt the practices they house, naming the risk that leadership-as-practice gets colonized by leadership-as-career or leadership-as-brand; that phronesis (practical wisdom) is the master virtue, irreducible to rules and developed in apprenticeship; and that virtue-ethics is cross-culturally portable. For the Bricolas stance, the practices-and-internal-goods framing maps onto the GR-substrate concept of work-and-task, and the stewardship-cross-cutting-posture inherited from 3D is virtue-ethics-shaped. The stance's resolution: virtues are individual-held and group-interpreted, intent-vs-impact is the substantive gap-work, and fiduciary-to-system is the load-bearing practitioner virtue naming the classic middle-management structural tension.

Anchor citations: - MacIntyre, A. (1981/2007). *After virtue: A study in moral theory* (3rd ed.). University of Notre Dame Press. - MacIntyre, A. (1999). *Dependent rational animals: Why human beings need the virtues*. Open Court. - Moore, G. (2017). *Virtue at work: Ethics for individuals, managers, and organizations*. Oxford University Press. - Hartman, E. M. (2008). Reconciliation in business ethics: Some advice from Aristotle. *Business Ethics Quarterly*, 18(2), 253–265. <https://doi.org/10.5840/beq200818218> - Sison, A. J. G., Beabout, G. R., & Ferrero, I. (Eds.). (2017). *Handbook of virtue ethics in business and management* (3 vols.). Springer.

Convergence / divergence. The convergences: the practices-and-internal-goods framing maps onto work-and-

task and the “right to do work”; the phronesis-not-rules register converges with the technical-vs-adaptive distinction; and stewardship-as-character is virtue-ethics-shaped. The divergence is the definitional layer: virtue-ethics, read as definitional-ethics, argues leadership *just is* a practice of virtues (the bad-leadership-isn’t-leadership move), which the stance refuses. Convergence sits at the register-of-practice-and-character layer and stops short of the definitional-essence layer: “individual-held-and-group-interpreted” is itself a definitional refusal of virtue-as-actor-property. Virtue-monism is refused at the definitional layer; virtue-as-practice-vocabulary is held at the register layer, with the same Wittgensteinian discipline extending across cross-cultural virtue-ethics.

21. Positive Organizational Scholarship / Positive Leadership (Cameron–Dutton–Quinn)

Cluster: A research and practitioner program originating at Michigan in the early 2000s, anchored on the affirmative-virtue claim that organizations achieve extraordinary performance through positive deviance (virtuous practices, positive emotions, high-quality relationships, meaningful work) rather than deficit-reduction; the leadership-applied arm is Cameron’s *Positive Leadership*.

Positioning. The body argues for positive deviance over deficit reduction; that virtuous practices have measurable organizational effects, with Positive Leadership operationalizing four strategies (positive climate, relationships, communication, meaning); that positive states both amplify performance and buffer against shocks; and that positive deviance is teachable. It carries its own internal critique (Hackman on confirming-the-positive-by-design) and external critique (Fineman on the emotion-political move that obscures conflict). For the Bricolas stance, POS names the parent program the stance positions against: charismatic, authentic, and positive leadership are all construct-level affirmative programs whose social uptake outruns their empirical signature, all vulnerable to fashion-amplification, all deployable as practitioner-vocabulary at the register layer while refused as load-bearing at the construct layer. The stance is not anti-positive; it is anti-construct-level-affirmative-encoding at the definitional layer.

Anchor citations: - Cameron, K. S., Dutton, J. E., & Quinn, R. E. (Eds.). (2003). *Positive organizational scholarship: Foundations of a new discipline*. Berrett-Koehler. - Cameron, K. S. (2008). *Positive leadership: Strategies for extraordinary performance*. Berrett-Koehler. - Cameron, K. S., & Spreitzer, G. M. (Eds.). (2012). *The Oxford handbook of positive organizational scholarship*. Oxford University Press. - Hackman, J. R. (2009). The perils of positivity. *Journal of Organizational Behavior*, 30(2), 309–319. <https://doi.org/10.1002/job.587> - Fineman, S. (2006). On being positive: Concerns and counterpoints. *Academy of Management Review*, 31(2), 270–291. <https://doi.org/10.5465/amr.2006.20208680>

Convergence / divergence. Convergence runs through the resilience-and-buffering register (which meets the GR-substrate’s holding-environment work), the positive-deviance methodological move (attending to what’s working in a client system), and POS practitioner instruments (Reflected Best Self, the four-strategies framework) as deployable coaching vocabulary. The divergences: POS commits to the affirmative move at the construct level (directional encoding the stance refuses); the sociology-of-knowledge body names POS as especially vulnerable to fashion-amplification because it fits consulting deliverable-shapes with unusual cleanness; and Fineman’s emotion-political critique extends the divergence, since POS-as-commitment risks obscuring the

constitutive role of conflict and negative-emotion-as-information the GR substrate treats as primary. The internal critics (Hackman, Fineman) are load-bearing: the stance refuses the construct-level commitment on grounds the program's own critics named.

22. Standpoint Epistemology and Black-Feminist Standpoint (Collins–Harding–Hartsock)

Cluster: A feminist philosophy-of-science tradition (Harding, Hartsock, Smith) extended into Black-feminist standpoint theory by Patricia Hill Collins, holding that knowledge is produced from particular social locations and that marginalized standpoints can offer epistemic advantages: not by automatic insight, but through the structural friction marginalized positions create in seeing what dominant standpoints render invisible.

Positioning. The body argues that all knowledge is socially situated, the view-from-nowhere being itself a dominant location universalized; that marginalized standpoints achieve epistemic advantage through friction and collective work rather than identity-grant; that strong objectivity (Harding) makes reflexivity constitutive of rigorous inquiry; and that Black women's standpoint at the race-gender-class intersection creates distinctive patterns of seeing (Collins). The post-1990s reformulation (Hekman) moves from epistemic-privilege-by-identity toward achievement-through-collective-work. For the Bricolas stance, standpoint epistemology is the methodological substrate the race-in-leadership body implicitly inherits: the stance's practitioner-positioned-not-external-observing posture is a standpoint commitment, and the unified-identity-and-authorization architecture's refusal-of-pre-loaded-directionality is the Hekman-reformulated move transposed to the leadership register. The stance commits to the Hekman-reformulated position over the earlier identity-grants-insight version.

Anchor citations: - Hartsock, N. C. M. (1983). The feminist standpoint: Developing the ground for a specifically feminist historical materialism. In S. Harding & M. B. Hintikka (Eds.), *Discovering reality* (pp. 283–310). D. Reidel. - Harding, S. (1991). *Whose science? Whose knowledge? Thinking from women's lives*. Cornell University Press. - Collins, P. H. (1990/2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. Routledge. - Smith, D. E. (1987). *The everyday world as problematic: A feminist sociology*. Northeastern University Press. - Hekman, S. (1997). Truth and method: Feminist standpoint theory revisited. *Signs*, 22(2), 341–365. <https://doi.org/10.1086/495159>

Convergence / divergence. Convergences: the practitioner-positioned-not-external-observing posture inherits a standpoint commitment (the stance claims no view-from-nowhere); the unified identity-and-authorization architecture is structurally a standpoint move, since the constitution of the knowing subject runs through identity-and-position; and reflexivity-constitutive-of-rigor converges with the GR-substrate posture toward the practitioner's own position-in-role. Divergences: standpoint epistemology's uptake in leadership scholarship is partial and uneven, so citing it inside a leadership-stance artifact inherits an uptake-gap caveat parallel to the Wittgenstein-primary-citation gap; and some pre-Hekman formulations make stronger epistemic-privilege-by-identity claims than the stance can hold consistently with its refusal of pre-loaded directionality. The commitment runs specifically to the Hekman-reformulated position.

Decoloniality (3 sub-strands)

23. Decoloniality in Leadership (decolonial methodology · African and Latin American scholarship · Indigenous scholarship)

Cluster: Engaged not as one tradition-among-traditions but as a metatheoretical conversation across three sub-strands: (a) decolonial methodology applied to leadership scholarship, (b) African and Latin American leadership scholarship at the scholarship register, and (c) Indigenous leadership scholarship as a full canon in conversation with but not reducible to Western leadership theory. *(This single entry covers the three sub-strands that complete the “25 bodies” count: 8 Tier 1 + 8 Tier 2 + 6 Iteration + 3 Decoloniality sub-strands.)*

Positioning. The conversation puts the rest of the lit pass on notice: the GR-spine is a situated-Western substrate (Tavistock, Bion, Klein, Winnicott, Heifetz) with a specific colonial history, and claiming it as universal leadership theory would be the category-error decolonial critique correctly names. Sub-strand 1 (Tuhiwai Smith; Santos) presses the substrate/deployment distinction, arguing it is how Western traditions claim universality while positioning others as application-domains. Sub-strand 2 (Bolden & Kirk; Fourie et al.; Bordas; Freire) engages African and Latin American scholarship as research programs with their own canonical voices rather than case-sites for Western frameworks, and names the appropriation of Ubuntu management discourse (Nkomo). Sub-strand 3 (Atleo; Cajete; Kovach; Tuck; Grande) is the stress-test, since Indigenous scholarship explicitly refuses extractive-research and translation-into-Western-frames. All three are held together under a Wittgensteinian language-game discipline: same underlying truth, different language-games, no translation, parallel-acknowledgment without equivalence-claim. Cite each tradition on its own terms; do not absorb into GR vocabulary.

Anchor citations: - Smith, L. T. (1999/2021). *Decolonizing methodologies: Research and Indigenous peoples* (3rd ed.). Zed Books. - de Sousa Santos, B. (2014). *Epistemologies of the South: Justice against epistemicide*. Paradigm Publishers. - Fourie, W., van der Merwe, S. C., & van der Merwe, B. (2017). Sixty years of research on leadership in Africa: A review of the literature. *Leadership*, 13(2), 222–251. - Bordas, J. (2007). *Salsa, soul, and spirit: Leadership for a multicultural age*. Berrett-Koehler. - Atleo, E. R. (Umeek). (2004). *Tsawalk: A Nuu-chah-nulth worldview*. UBC Press. - Cajete, G. (2016). Indigenous education and the development of indigenous community leaders. *Leadership*, 12(3), 364–376. - Kovach, M. (2009). *Indigenous methodologies: Characteristics, conversations, and contexts*. University of Toronto Press.

Convergence / divergence. Convergence: the GR-spine's three-register ontology (person / person-in-role / people-make-up-groups) is closer to Ubuntu's relational personhood and Atleo's tsawalk than to mainstream Western individualist theory, and Freire's conscientization shares a structural kinship with authorization-as-real-time-move. Divergence: the mechanism-pattern register is recast. Projection, role-taking, and authorization-as-real-time-move are one tradition's vocabulary for what multiple traditions articulate (interpenetrating-self-and-system in Ubuntu, relational-web in tsawalk, relational-accountability in Kovach), not translatable without loss. The deployable-but-not-load-bearing move narrows to mainstream-Western-taxonomy traditions; non-

Western traditions are cited without translating, and never deployed. Kinships are marked as kinship-with-asymmetry (Freire); citation-honoring is the operational reciprocity floor, with material-reciprocity conditional on Indigenous communities becoming direct stakeholders.

Section 3 – Full citation list

Organized by body, mirroring Section 2.

Tier 1 – mainstream-measured

1. Critical Leadership Studies (CLS)

Sub-strand 1: Alvesson, M., & Spicer, A. (2012). Critical leadership studies: The case for critical performativity. *Human Relations*, 65(3), 367–390. <https://doi.org/10.1177/0018726711430555>

Alvesson, M., & Spicer, A. (2014). Critical perspectives on leadership. In D. V. Day (Ed.), *The Oxford handbook of leadership and organizations* (pp. 40–56). Oxford University Press.

Carroll, B., & Levy, L. (2008). Defaulting to management: Leadership defined by what it is not. *Organization*, 15(1), 75–96. <https://doi.org/10.1177/1350508407084486>

Carroll, B., & Levy, L. (2010). Leadership development as identity construction. *Management Communication Quarterly*, 24(2), 211–231. <https://doi.org/10.1177/0893318909358725>

Collinson, D. (2011). Critical leadership studies. In A. Bryman, D. Collinson, K. Grint, B. Jackson, & M. Uhl-Bien (Eds.), *The SAGE handbook of leadership* (Ch. 13). Sage.

Collinson, D., Smolović Jones, O., & Grint, K. (2018). ‘No more heroes’: Critical perspectives on leadership romanticism. *Organization Studies*, 39(11), 1625–1647. <https://doi.org/10.1177/0170840617727784>

Sub-strand 2: Eva, N., Howard, J. L., Liden, R. C., Morin, A. J. S., & Schwarz, G. (2025). An inconvenient truth: A comprehensive examination of the added value (or lack thereof) of leadership measures. *Journal of Management Studies*, 62(7), 3072–3117. <https://doi.org/10.1111/joms.13156>

Antonakis, J. (2017). On doing better science: From thrill of discovery to policy implications. *Leadership Quarterly*, 28(1), 5–21. <https://doi.org/10.1016/j.leaqua.2017.01.006>

Banks, G. C., Gooty, J., Ross, R. L., Williamson, C. E., & Harrington, N. T. (2018). Construct redundancy in leader behaviors: A review and agenda for the future. *Leadership Quarterly*, 29(1), 236–251. <https://doi.org/10.1016/j.leaqua.2017.12.005>

Howard, J. L., Eva, N., Leroy, H., Stramand, M., Zheng, Y., & Liden, R. C. (2025). A configural approach to leadership using latent profile analysis: A key to addressing construct proliferation. *European Journal of Work and Organizational Psychology*, 34(5), 485–501. <https://doi.org/10.1080/1359432X.2025.2531926>

Eva, N. (2020). *Is there one best way to lead? Reconceptualising how we measure leadership* [Webinar]. Centre for Global Business “New Ways of Seeing” Leadership Research Networks Webinar Series, Monash Business School.

Sub-strand 3: Tourish, D. (2013). *The dark side of transformational leadership: A critical perspective*. Routledge.

Madsen, D. Ø., & Slåtten, K. (2025). Viral leadership: Algorithmic amplification and the rise of leadership fashions. *Administrative Sciences*, 15(6), 202. <https://doi.org/10.3390/admsci15060202>

2. General Theory of Leadership (GTOL)

Burns, J. M. (1978). *Leadership*. Harper & Row.

Goethals, G. R., & Sorenson, G. J. (Eds.). (2006). *The quest for a general theory of leadership*. Edward Elgar.

Wren, J. T. (2006). A quest for a grand theory of leadership. In G. R. Goethals & G. J. Sorenson (Eds.), *The quest for a general theory of leadership* (pp. 1–38). Edward Elgar.

Sorenson, G., Goethals, G. R., & Haber, P. (2011). The enduring and elusive quest for a general theory of leadership: Initial efforts and new horizons. In A. Bryman, D. Collinson, K. Grint, B. Jackson, & M. Uhl-Bien (Eds.), *The SAGE handbook of leadership* (Ch. 3). Sage.

Mount Hope subgroup working papers (“Red,” “Purple,” “Gold”) of the General Theory of Leadership project: unpublished as standalone papers by design; published as chapters in Goethals & Sorenson (2006), above.

Ciulla, J. B. (Ed.). (1998/2004). *Ethics, the heart of leadership*. Praeger.

Lipman-Blumen, J. (1996). *The connective edge: Leading in an interdependent world*. Jossey-Bass.

Uhl-Bien, M., & Ospina, S. M. (Eds.). (2012). *Advancing relational leadership research: A dialogue among perspectives*. Information Age.

3. Mainstream-Taxonomy Stance Positions

This body embeds its citations in prose rather than a clean “Key works” block; the full set is reconstructed below.

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Bass, B. M. (1985). *Leadership and performance beyond expectations*. Free Press.

Bass, B. M., & Avolio, B. J. (1994). *Improving organizational effectiveness through transformational leadership*. Sage. (Multifactor Leadership Questionnaire / MLQ program.)

Eva, N., et al. (2025). *Journal of Management Studies*, 62(7), 3072–3117. (see body #1)

Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press.

Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multi-level assessment. *The Leadership Quarterly*, 19(2), 161–177. <https://doi.org/10.1016/j.leaqua.2008.01.006>

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- Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current theories, research, and future directions. *Annual Review of Psychology*, 60, 421–449. <https://doi.org/10.1146/annurev.psych.60.110707.163621>
- Fleming, P. (2009). *Authenticity and the cultural politics of work*. Oxford University Press.
- Heifetz, R. A. (1994). *Leadership without easy answers*. Belknap Press of Harvard University Press.
- Heifetz, R. A., & Linsky, M. (2002). *Leadership on the line*. Harvard Business Review Press.
- Heifetz, R. A., Grashow, A., & Linsky, M. (2009). *The practice of adaptive leadership*. Harvard Business Review Press.
- O'Malley, E., & Fabris McBride, A. (2023). *When everyone leads: How the toughest challenges get seen and solved*. Bard Press.
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Intersectional / postfeminist: Kelan, E. K. (2009). Gender fatigue: The ideological dilemma of gender neutrality and discrimination in organizations. *Canadian Journal of Administrative Sciences*, 26(3), 197–210. <https://doi.org/10.1002/cjas.106>

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Tier 2 – substrate-supporting

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Decoloniality

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Section 4 – The empirical record (Eva 2025 in depth)

This section goes deeper into the Eva (2025) record than the white paper does.

The measures and the method

Eva and colleagues examined 12 dominant leadership measures, drawn from the field's proliferating styles. The 12 were all leadership-*style* constructs: transformational, transactional, charismatic, authentic, servant, ethical, instrumental, abusive, authoritarian, paternalistic, entrepreneurial, and participative, with LMX (leader-member exchange) examined separately as a candidate interpretation of the shared variance. The empirical base was seven samples, over 4,000 respondents, five countries (USA, India, Germany, Brazil, and China), and multiple industries (banking, government/non-profit, hospitality), against 49 leader-related covariates (performance, satisfaction, trust, well-being, burnout, OCB, turnover intention, and context-specific outcomes).

The method was a bifactor exploratory structural equation model (B-ESEM). What it does: it extracts a general “g factor” of leadership (the shared variance across all the measures) and isolates the residual variance unique to each theory. Why it matters: validation studies in the field have typically benchmarked a new construct only against transformational leadership (“the gold standard”), never against each other, so distinctiveness was asserted theoretically but never tested empirically as incremental variance against the rest of the field. B-ESEM enforces that test directly: it asks whether a theory's *unique* residual predicts anything once the shared “good leadership” variance is removed.

The finding

The general factor was significantly related to 42 of the 49 covariates, but the variance unique to each individual style predicted almost nothing. Only 18.75% of the relations involving the style-specific factors (108 of 576) were statistically significant, showing the styles “did not capture much unique leadership-related variance.” The g factor substantively represents “good leadership”: the affective quality of the leader-follower relationship as the follower perceives it: being looked after, well served, ethically led.

The residuals that *did* clear a meaningful bar for added value (significant in over 25% of relations) were only three, and skewed negative or minor: abusive supervision (21/49): generally tied to undesirable outcomes; charismatic (16/49): alternating positive and negative, “the dark side once the shared good parts are extracted”; and paternalistic (13/49): minor but consistent links to affective trust. The heavily-studied positive theories showed almost no unique signal once the shared variance was removed: transformational (10/49), servant (11/49), authoritarian (10/49), authentic (2/49), ethical (3/49), transactional (1/37). The implication: the proliferating positive-leadership constructs rarely demonstrate impact above and beyond the shared “good leadership” g factor, and cross-cultural replications of, e.g., ethical leadership are likely redundant.

The cleanest exception was LMX, examined separately in Study 3: it held independent predictive validity that

the style measures did not. As Eva put it presenting the project, the leader–follower exchange relationship “is something that’s unique and could be quite interesting to explore a little bit more” (Eva, 2020). So the variance the g factor captures is affective-relational, while the variance that remained genuinely distinct was relational-structural (LMX) and dark-side (abusive, charismatic, paternalistic).

The general factor’s functional identity

Eva frames the g factor as the affective quality of the leader–follower relationship as perceived by the follower: the “good leadership” cluster of being looked-after, well-served, and ethically led. This is why the LMX result (above) is the telling exception: when the field’s relational construct is examined on its own, it holds the independent predictive validity the style measures lack. The g factor is itself relational at root.

Eva’s prescription

Eva’s own reform program, drawn from the published study and from his webinar presentation of the project mid-stream (Eva, 2020): - Develop a concise g-factor “good leadership” measure that captures the shared variance directly; until one exists, the burden of proof falls on any new theory to demonstrate incremental variance against *many* measures rather than one alone. - Investigate a parallel “bad leadership” factor, since the residuals that do carry signal are almost all dark-side. - Return to fundamental behavioral building blocks (the 1960s task/relational dichotomy, plus change, controlling, and ethical) as a stripped-down theoretical base. - Adopt person-centered methods instead of variable-centered ones: rather than measuring “to what extent is this person a transformational leader,” measure mixtures (“a bit of transformational, a little bit of paternalistic, a little bit of ethical”), treating leaders as holistic profiles instead of pure types. - Move beyond surveys (live and video experiments), take followers seriously as interpretive agents, and take collective/shared/distributed leadership seriously for complex contexts.

Where the stance sits

The Bricolas stance sits at a different unit of analysis from Eva’s reform; it does not compete as an operationalization. Eva reforms the *construct apparatus* (better behavioral building blocks, a g-factor measure, person-centered mixtures) to fix how leadership styles are measured. The stance refuses construct-novelty altogether, declining to add another label to the field Eva is pruning. The two are therefore not rivals: Eva’s critique is scoped to leadership-*style* measures and operates one level down from where the stance positions itself.

Precursor lineage

The parsimony/redundancy work that frames Eva: - Banks et al. (2016). A meta-analytic review of authentic and transformational leadership: A test for redundancy. *The Leadership Quarterly*, 27(4), 634–652. <https://doi.org/10.1016/j.leaqua.2016.02.006>. The comparative-validity baseline before B-ESEM (distinguishing transformational from authentic leadership).

- Hoch et al. (2018). Do ethical, authentic, and servant leadership explain variance above and beyond transformational leadership? A meta-analysis. *Journal of Management*, 44(2), 501–529. <https://doi.org/10.1177/0149206316665461>. The four constructs highly correlated; ~12% incremental variance for servant over transformational, but no servant-vs-ethical or ethical-vs-authentic comparison (the methodological gap B-ESEM addresses).
 - DeRue et al. (2011). Trait and behavioral theories of leadership: An integration and meta-analytic test of their relative validity. *Personnel Psychology*, 64(1), 7–52. <https://doi.org/10.1111/j.1744-6570.2010.01201.x>. Task/change-oriented behaviors predict group performance; relational/passive predict satisfaction (the fundamental-behaviors anchor Eva returns to).
 - Dinh et al. (2014). Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives. *The Leadership Quarterly*, 25(1), 36–62. <https://doi.org/10.1016/j.leaqua.2013.11.005>. The inventory establishing at least 66 distinct leadership theories.
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Section 5 – The AI experiments methodology

Carries the full method the paper's figures (4.1 modal AI defaults · 4.2 corpus methodology · 4.3 Wren Council mechanic) only sketch.

Test 1 – Modal corpus probe (full design)

The first test probed what AI systems return when asked to define leadership without specific user-context: a corpus-probe of the cultural-default assumptions encoded in current model generations; it makes no empirical claim about leadership.

What was captured. Nineteen outputs across four model families, captured as of 2026-05-06 against then-current model generations.

Model selection. Four model families, each named in the source: - Claude – run in two conditions: cold (P1) and memory-on / author-context loaded (P2) - ChatGPT (GPT-5 Thinking) – model designation given verbatim in the source - Grok - Perplexity – no persistent cross-chat memory, so P2 is “N/A” for this model

Prompt conditions. The source documents a paired cold-vs-loaded-context design rather than a five-persona matrix: - P1 (cold) – model asked to define leadership with no specific user-context - P2 (memory-on / context-loaded) – for Claude, “author-context loaded” (Claude reading the author’s own working notes); for ChatGPT, “Memory”; for Grok, “memory.” Perplexity has no P2.

Cross-model analysis method. The analysis identified, per model, a stable “modal leadership-default” and its scholarly “tradition cluster”:

Model	Modal leadership-default	Tradition cluster
Claude (cold)	Judgment under uncertainty + accountability (individual-frame)	Modal “leader as decision-maker”
Claude (memory-on / author-context)	Direction-Alignment-Commitment as property of the whole apparatus (group-centric)	Drath et al. 2008 / DAC ontology
ChatGPT (GPT-5 Thinking)	Mobilizing people to make progress on shared work under uncertainty	Heifetz adaptive leadership
Grok	Vision + courage + voluntary followership; aphoristic “leaders are rare” register	Bennis / Kotter / Maxwell / great-man tradition

Model	Modal leadership-default	Tradition cluster
Perplexity	Testable behavioral change – “compliance ≠ alignment”; “remove the leader from the system; does it hold?”	Pragmatic / empirical-operational

The analysis tested within-model variation against across-model divergence, finding the defaults “stable within their model (low within-model variation) and distinguishable across models (clean inter-model divergence).”

The headline finding. “There is no single AI baseline. There are four distinct modal defaults across the four model families, each anchored in a different scholarly tradition.” Framed as: “AI says leadership is *one of four things* depending on which model you ask.”

The convergent floor (pan-AI via negativa). What all four models reject as leadership across most contexts: authority / title / positional power (universal); charisma / likability / inspiration alone (universal); management / operational excellence / busyness (universal, Perplexity adding “Activity” + “Communication theater”); consensus-seeking (strongly rejected by Grok and Perplexity, milder elsewhere); and performance / excellent individual work (Perplexity-unique).

The architectural sub-finding. “Only Claude’s session-context loading produces an intellectual-neighborhood shift toward group-centric framing.” ChatGPT Memory and Grok memory affected tone but not scholarly-default. This is a finding *about AI*, not *about leadership*.

Caveats (stated in source). - Circularity flag. The Claude memory-on result (closest to Bricolas) reflects Claude reading the author’s own working notes: “a circular finding.” The test “does NOT independently corroborate the stance from an author-independent source.” - Captured-as-of-date. The four-defaults framing “collapses if a fifth model (Gemini, DeepSeek, the next-version models) produces a fifth distinguishable default.” Map captured 2026-05-06; future generations may shift it. - Not an empirical claim. The corpus probes cultural-default assumptions, not leadership-as-phenomenon.

Test 2 – Literature corpus probe (full design)

The second test scoped the contemporary leadership-studies corpus for what it says about leadership defined.

Scoping and dispatch structure. Staged: “the Phase 1 pre-batch scan → Batches 1-7 → Phase 3 Iterations 1-3 saturated literature pass.” Engagement depth was tiered: bodies at Tier 1 (load-bearing) or Tier 2 (substrate-supporting), with additional bodies as paragraph-notes.

Volume engaged. “~22 bodies engaged at Tier 1 / Tier 2 depth and the ~12 additional paragraph-note bodies.”

Iterations to saturation. “The lit pass declared saturation at I2 (2026-05-14) and reconfirmed at I3 (2026-05-14).” A Phase 4 revision pass landed 2026-05-14. Saturation signal: iterations stopped surfacing new bodies/axes.

Triangulation rule. Literature findings were triangulated against the author’s established position notes and resolved in working sessions, with source citations carried.

The recurring axes found. No convergent definition but a stable field-map of six recurring axes: (1) Locus: individual vs. group apparatus vs. relational-process; (2) Ontology: entitative vs. processual vs. discursive; (3) Construct status: the post-Eva-2025 construct-redundancy wave; (4) Power and structure: Lukes-derived structural-power readings; (5) Cross-cultural travel; (6) Identity-and-authorization integration (with the diversity-valuing-behavior penalty findings of Hekman, Johnson, Foo & Yang (2017) as the canonical stress-test case).

The headline finding. “The contemporary leadership-studies field does not produce a single ‘what leadership is’ position. The field is methodologically and ontologically plural, and the plurality is now structural: not a transitional state on the way to consensus.” Framed as: “the field maps the territory; the Bricolas stance defines leadership.”

Persona infrastructure for the downstream council. Test 2’s scoping also produced the persona roster that Test 3’s deliberation later drew on.

What the test did NOT do. The corpus “does NOT define leadership”: it documents a field-state. It is a corpus-engagement and field-mapping exercise, with no operationalization, statistical meta-analysis, or measurement in it. Its contribution: “external grounding, confirming that what the stance claims is defensible against the strongest contemporary literature,” explicitly “NOT a competing definition.”

Test 3 – Wren Council counterfactual deliberation (full design)

The third test ran an AI-orchestrated persona deliberation reconstructing J. Thomas Wren’s General Theory of Leadership (GTOL) Project (2001–2006), probing what AI produces when forced through persona-constraint protocols and deliberative pressure.

The reconstruction premise. A “high-fidelity reconstruction” of the 2001–2006 GTOL deliberation, using the GTOL participant roster: “same roster (per Wren ch.1 fn.4).” Phase 1 ran 23 personas. The substantive question: “would historical GTOL scholars, under different conditions, have arrived at the multi-narrative-volume / federation-shape outcome they actually produced? Or was the historical outcome contingent on specific circumstances?” Runs are “probes, not proofs.”

Epistemic register (load-bearing). “NOT an empirical or generalizable claim about either leadership or historical GTOL.” It is “an interesting *condition of language*”: the outputs probe what AI does with the concept of leadership when forced through specific persona constraints, not leadership-as-phenomenon and not the actual historical scholars. Findings flagged “provisional pending counterfactual stability testing.”

The 5-pass round structure (paper-exchange → meeting → paper), modeled on the actual rhythm of GTOL gatherings: 1. Pass 1 – Pre-round position papers. Parallel, no cross-reference. 200-300 words per persona, drawing only on their persona file. Mirrors Wren’s between-meeting paper exchange. 2. Pass 2 – In-meeting opening. Sequential, fully cross-aware. ~200 words per persona, having read all Pass 1 papers. “Where ‘in concert’ lives.” 3. Pass 3 – Subgroup work [configurable; not every round]. Subgroups of 3-4 in parallel; ~400-

word unified narrative each. “The Mount Hope analog (round 4) – Red/Purple/Gold subgroups.” 4. Pass 4 – Cross-group reaction. Sequential, cross-aware. ~150 words per persona. 5. Pass 5 – Chronicler “Disaccords” paper. Wren-as-historian, single voice, 600-800 words, analytical not summary.

A dispatch-isolation requirement governs persona independence: “N personas → N parallel agent dispatches,” each isolated, to prevent priming bleed: a single agent generating N persona outputs sequentially in its own context violates “no cross-reference.”

Round mechanics mapped to actual GTOL gatherings. “≥8 rounds per phase, mapped 1:1 to Wren’s ~8 GTOL gatherings (Nov 2001 → Nov 2004)” (for reference only, never prescribed): R1 Nov 2001 kickoff · R2 early-2002 paper exchange · R3 March 2002 Richmond · R4 June 2002 Mount Hope (subgroup mechanic) · R5 Nov 2002 Seattle ILA · R6 April 2003 Richmond (roster +10) · R7 Nov 2003 Guadalajara (instrument-submission mechanic) · R8 2004 wind-down (reference only, NOT prescribed as “final stand”).

Persona file structure. Built by background research agents (one agent per scholar, in parallel) researching “the scholar’s actual leadership-theory positions from primary sources.” Source priority: “Wren’s chapter where scholar is directly quoted → scholar’s own published works → scholarly commentary on them. Personas are NOT inferred from Wren alone.” Files lock at the start of each run; updates only between runs.

The dual chronicler-deliberator role. Wren occupied a dual role: “deliberator (joins at Round 2) + chronicler.” As chronicler (Pass 5), he produced the 600-800-word “Disaccords” piece naming structural disagreements, what hardened/softened, persisting tensions, and the next round’s focal question.

Termination criteria. Rounds continue until either: “(a) Two consecutive rounds produce no new tensions and no new synthesis moves,” or “(b) Named irresolvable-tensions stabilize across two consecutive chronicler syntheses”: whichever fires first. Phase 1 “terminated 2026-05-11 at Round 8 with both termination criteria satisfied.”

What the council produced. A meta-theoretical deliverable: across every run the council “terminated where the actual GTOL terminated – without producing a single integrated theory of leadership.” The *kind* of outcome (sustained multiplicity) reproduced in every run; the *specific architecture* varied (the federation-of-bounded-instruments was the pre-fix single-run shape; the three methodology-clean runs produced three distinct architectures; see Sections 7 and 10 for the full deliverables + the stability finding). The fidelity comparison holds across all of them: “Neither project defined leadership. Both shipped plurality. The historical Quest bound the plurality with an editor’s frame; the Run bound it with an explicit protocol.”

Section 7 (the R8 deliverable in detail) and Section 10 (stability test) carry the substantive outcomes + the multi-run variance findings; this section is the method.

Section 6 – The 23-persona roster (with primary-source attribution)

The 23 personas of the Wren Council are the General Theory of Leadership (GTOL) participant roster (per Wren ch.1 fn.4): the actual scholars convened at the Jepson School 2001–2006. Each persona was built from primary sources (the scholar's own published work, and Wren's chronicle where they're directly quoted), not inferred. Each entry below gives the scholar and their disciplinary background.

Two roster entries rest on institutional standing rather than a published leadership-theory corpus: John L. Johnson (a practitioner voice from UDC; no published theory corpus, by the nature of his GTOL role) and Elizabeth Faier's unpublished GTOL conference paper. Both are disclosed as such in their entries below; neither is presented as a citable scholarly work.

Founding troika + core scholars

- 1. James MacGregor Burns – Political science / presidential history (moral-historical mode)
- 2. George “Al” Goethals – Social psychology (experimental: attribution, social comparison, small-group dynamics)
- 3. Georgia Sorenson – Leadership studies / institutional-founder (field-builder)
- 4. Joanne B. Ciulla – Philosophy / leadership ethics
- 5. Richard A. Couto – Political science (democratic theory, social-movement & citizen-leadership studies)
- 6. Elizabeth A. Faier – Anthropology (organizational & political ethnography)
- 7. Zachary Green – Psychology / group relations (clinical, Tavistock / A.K. Rice tradition)
- 8. Gill Robinson Hickman – Public administration (organizational behavior, shared responsibility, public good)
- 9. Frederic M. Jablin – Organizational communication (post-positivist)
- 10. Douglas A. Hicks – Religion / economics (Christian social ethics, religious pluralism)
- 11. Terry L. Price – Philosophy (analytic / leadership ethics, moral-psychology grounding)
- 12. J. Thomas Wren – Political science / intellectual history

Later additions (Richmond, April 2003 + Mount Hope)

- 13. Michael Harvey – Organizational studies / political theory / humanities-and-leadership
- 14. Bruce J. Avolio – Industrial-organizational psychology / leadership-development science
- 15. Sonia M. Ospina – Public management / sociology (constructionist, relational, collective leadership)

- 16. Ronald E. Riggio – Industrial-organizational psychology / leadership (charisma, transformational)
- 17. Mark Clarence Walker – Political science (comparative-empirical / strategic-leadership)
- 18. Deborah Meehan – Practitioner / leadership development (field-builder)
- 19. John L. Johnson – Practitioner (institutional leadership)
- 20. Edwin P. Hollander – Social and organizational psychology (followership)
- 21. Robert E. Kelley – Organizational behavior / management (followership)
- 22. Jean Lipman-Blumen – Sociology / organizational behavior (connective + toxic leadership)
- 23. Ronald W. Walters – Political science / Black political leadership

Section 7 – What the council produced (the deliverables)

The council’s deliverable is meta-theoretical, not a theory of leadership. It terminates where the actual Mt. Hope / GTOL project terminated: without a single integrated theory. Across every run, the room declined to crown a definition of leadership, declined to collapse the field’s plural traditions into one frame, and produced instead an *architecture for holding the plurality*: a specification of what any subsequent general theory would have to satisfy, the foundational tensions it would have to hold, and the disciplines a constituted body of theorists would have to observe. This is the same disposition the historical *Quest* volume reached: multiple narrations, founding assumptions surfaced, “the challenges persist; the quest for a grand theory of leadership continues.”

What follows presents the deliverables on two registers. The first is a single worked example: the richest single artifact the test produced, drawn from the Phase-1 *pre-fix* runs, where the room converged tightly on one elaborately-specified shape. The second is the publication-grade finding: under corrected dispatch-isolation, the council did *not* reproduce that shape. Three methodology-clean runs produced three structurally distinct architectures. The federation artifact below should be read as the detailed illustration of *what a converged council deliverable looks like*: not as the council’s stable output.

Worked example – the pre-fix federation deliverable

In Run 1 (and, with variation, Run 2), the room produced one integrated theoretical artifact: a federation of bounded instruments whose integrating feature is the protocol of mutual accountability, with Burns’s appended unfinished-business chapter held as the federation’s standing rebuke. The federation is “not a frame... it is a navigated plurality of instruments, each declared with respect to theory-type, level-of-analysis, justificatory grounds, operationalizability, and structural-condition architecture, accountable to one another through a specified protocol that is itself the field’s integrating feature.”

The thirteen-amendment stack. The federation absorbed thirteen named amendments installed across Round 8: they are not appended to the deliverable; they *are* its specification:

1. Burns’s appendix (the unfinished-business chapter, held as standing rebuke)
2. Walters’s raced-architecture gate
3. Kelley’s symmetry rule, lodged inside each instrument’s accountability card
4. Ospina’s annexation-as-standing-condition (a structural non-closure clause)
5. Faier’s Western-canonical reflexivity caveat
6. Ciulla’s ethics-as-medium framing
7. Jablin’s preconditions (theory-type, level-of-analysis, operationalizability declared per rule)
8. Price’s declared-grounds requirement
9. Avolio’s strain-citation procedure with periodic re-fitting
10. Riggio’s four-field declaration card for cross-seam validation
11. Meehan’s practitioner-usability test against funder capture
12. Hicks’s convivencia register as methodological pluralism with rules of engagement

13. Couto's civic-democratic register

(plus Z. Green's BART-on-the-field reading and Hickman's process-anatomy (need → recognition → communication → concurrence → willingness → collective action) which the EOP folds into the same stack; the canonical count the room ratified is thirteen, with Run 2 absorbing fourteen).

The six persisting tensions. The federation does not resolve these; "it is the protocol the field accepts in order to *hold* them":

1. Positioned-act vs. structural-feature (persisting since Mount Hope / R4)
2. Ethics-as-medium vs. ethics-as-metric (Ciulla against Burns's Seattle definition, R5)
3. Group-constitutive vs. group-backdrop (persisting since R4; sharpened R6)
4. Substrate-precedes-evaluation vs. evaluation-shapes-substrate (Lipman-Blumen at Richmond / R6, with the toxic-leadership corollary)
5. Mechanism-as-individual-psychology vs. mechanism-as-collective-political-capacity (the Richmond cleavage)
6. Positivist-shared-foundation vs. genuine-epistemological-pluralism (the meta-axis Ospina installed; meta to the other five)

The Path-2 holdouts: Harvey + Johnson. Harvey and Johnson held Path 2 through Pass 2 and "hardened together rather than separately." Their position is preserved inside the deliverable as ongoing critique: *protocol is a discipline, not a theory*. Johnson's verbatim formulation, which the chronicler "cannot dismiss": "*we will have built an internal compliance regime and called it the field's integration.*" The holdout stands as "the deliverable's standing practitioner-usability test", specified to load-bearing depth for the scholarly apparatus that produced it, "not yet specified at sufficient depth to clear the dean's Monday memo."

The federation is additionally structured as a two-tier ecology: a mid-range tier (Avolio, Riggio, Jablin, Hollander, Goethals, Sorenson, Wren, Walker, Hickman, Lipman-Blumen; Green and Kelley at the empirical edge) arrayed *over* a meta tier (Ospina, Ciulla, Faier, Couto, Hicks, Harvey, Meehan, Johnson), with Walters (mid-range seam) and Meehan (practitioner seam) holding the structure load-bearing.

The clean-run variance – the publication-grade finding

The federation artifact above is a *pre-fix* deliverable. Runs 1 and 2 used single-orchestrator-agent dispatch: one agent generated all persona outputs sequentially in its own context, which leaked persona-to-persona priming-bleed and let "what reads as cross-camp convergence" carry a dispatch artifact rather than a substrate signal. Once dispatch was corrected to N parallel isolated agents per pass, the federation did *not* reproduce. Three methodology-clean runs produced three distinct architectures: none of them federation:

- Run 3 – composite accountability-architecture. Terminated at R12 via meta-vote (the room asked itself directly whether the deliberative shape could still produce). The output is "a theory-building architec-

ture rather than a theory of leadership”: seven ratified composite elements held alongside six structural findings the room explicitly does *not* claim.

- Run 4 – sustained two-cosmology multiplicity. Terminated at R8 via metric criterion (b). The room named two cosmologies: *construction-condition instruments* (“was the vocabulary built to find this case?”) and *candidate frameworks* (“where does this case place?”), and at R8 ran a single case through both, producing *different placements of the same event*. It did not merely assert multiplicity; it demonstrated it once.
- Run 5 – render/refuse divide. Terminated at R8 via metric criterion (b). The room split structurally into instruments that *render* and figures that *refuse the rendering move*, submitting instead an account of why rendering keeps failing. Its distinctive signature is a recursive-suspicion-of-consensus spine: every scaffold the room built was dismantled “not by refutation of its content but by the charge that the act of agreement was itself evidence of a shared tradition showing through.”

Across all three clean runs, the only constant is the *kind* of outcome: multiplicity sustained; founding assumptions surfaced; the Wren-faithful “as if integration were possible” posture; the quest-continuing close. The specific architecture, the holdout dramatis personae, the termination round, and the dynamic path are all run-noise-sensitive. (The variance finding is the subject of Section 10.)

Section 8 – Fidelity check: Wren Council vs. actual GTOL

Placed before the transcript sample (Section 9) by design: fidelity frames trust before the reader hits the deliberative texture.

The Wren Council was built as a high-fidelity reconstruction of the 2001–2006 General Theory of Leadership (GTOL) project. It borrows GTOL's structure deliberately: the same roster (per Wren ch.1 fn.4), a five-pass round mechanic modeled on GTOL's gathering rhythm, the same dual chronicler-deliberator role (Wren), the same Mount Hope subgroup at Round 4, the same Guadalajara instrument-submission format at Round 7, and the same Jepson/DC closing timing at Round 8. The fidelity is real, but it is the fidelity of a faithful *what-if* rather than a transcript recovery. The most compact statement of the relationship:

“Neither project defined leadership. Both shipped plurality. The historical Quest bound the plurality with an editor's frame; the Run bound it with an explicit protocol.”

Where they line up

1. Neither produced a single integrated theory of leadership. Both shipped plurality and preserved the integrative arc as the field's *outstanding question*. Wren's actual closing (“*the challenges persist; the quest for a grand theory of leadership continues*”) has its Council equivalent in Burns's appended unfinished-business chapter.
2. Both preserved minority and holdout positions in the deliverable. The actual Quest published multi-narrative chapters with no editorial reduction; the Council preserved the Harvey/Johnson Path-2 holdout and Burns's third path inside the federation's structure.
3. Both ran Mount Hope subgroup work (actual GTOL's Red/Purple/Gold subgroups, per Wren ch.1 pp. 22–25; the Council's Round 4 analog).
4. Both surfaced foundational tensions rather than dissolving them.
5. Both held the “as if” scholarly commitment: operate *as if* integration were possible while sustaining genuine pluralism.

Where they diverge

1. Quest = editor's frame; Run = explicit protocol. The load-bearing divergence: the actual Quest used Goethals & Sorenson's editorial framing to bind the plurality; the Council bound it with explicit protocol, amendment-absorption plus the 13-condition stack in the pre-fix runs, and a distinct binding architecture in each of the three methodology-clean runs (Sections 7 and 10). The Council produced something more thickly-specified than the actual Quest shipped: in part because the orchestration design demanded a substantive deliverable rather than a chronicler's chapter.

2. The specific tensions are named differently. Actual GTOL surfaced 6–8 tensions in Wren’s vocabulary (integration/pluralism · positivism/constructivism · Red/Gold, etc.); the Council surfaced six differently-named, more contemporary-OB-flavored tensions: reflecting the 18+ years of field development between Wren ch.1 (2006) and the Council’s 2026 articulation.
3. The federation + amendment stack is a Council artifact with no GTOL counterpart, and a pre-fix artifact at that (it did not reproduce under corrected dispatch; Sections 7 and 10). Actual GTOL shipped the multi-narrative volume *as* the deliverable; there was no amendment-absorbed federation produced at Jepson/DC in 2004. The Round 8 dynamic is a plausible reconstruction of what *might* have happened had the room been pressed to produce a single integrative artifact.
4. Some articulations reflect material the actual personas didn’t have on the page. Z. Green’s “federation IS BART at field scale” and Couto’s explicit “post-Newtonian fractal” framing are persona-faithful *extensions*: AI-generated deliberation grounded in each scholar’s published work; none are literal 2004 quotes. (No citation: these are constructed council outputs, not claims by the historical scholars.)
5. Burns’s third-path-with-appended-chapter shape is a reconstruction: persona-faithful in spirit, unverifiable from the published record.

The honest read

The Wren Council Phase 1 is a high-fidelity *what-if* reconstruction, not a literal historical reproduction. It uses GTOL’s roster, mechanic, gathering rhythm, subgroup format, and chronicler-deliberator dual role faithfully: then asks what that room *might* have produced if pressed to ship a substantive deliverable rather than a multi-narrative volume. The two contributions are different in kind, and both support the systems view: the actual GTOL stands as field-level historical evidence that integration cannot be forced; the Council (across the pre-fix federation and the three distinct clean-run architectures) stands as a constructed model of what holding non-integrating instruments together could look like operationally. Cited together honestly (Quest as editorial framing, Council as explicit protocol), they converge on plurality as the field’s structural state and differ only on what binds it.

Section 9 – Round transcript sample (lean)

One illustrative round, to show the deliberative texture; the complete eight-round transcripts are retained in full. (By design: a taste, not a reproduction.)

Round 1 (the November 2001 kickoff) convened the founding troika (Burns, Sorenson, Goethals) around a deliberately definitional focal question: “*What would a general theory of leadership even need to be?*” Each scholar had to commit to what counts as theoretical success before arguing content.

Pass 1: opening positions (headline moves): - James MacGregor Burns – a general theory must begin with “the human conditions of wants and needs among masses of people,” and its standard of success is “grand change – change that is intended, comprehensive, durable, and grounded in values.” - Georgia Sorenson – what the field needs is not another mid-range model but “a metaview in which theories and their parts are embedded,” meeting social-science discipline (internal/external consistency, falsifiability, parsimony). - George (Al) Goethals – the theory must account for the descriptive mechanisms: “social influence processes, leader categorization, social identity dynamics, the accumulation and expenditure of idiosyncrasy credit,” because the path from mass conditions to leadership “runs through individual minds and small groups.”

Pass 2: cross-aware exchange (the “in-concert” texture): - Sorenson reframed the other two as a structural pairing: “Jim’s frame is deeply normative... Al’s frame is deeply descriptive... If we leave those two as parallel starting points without structure, we haven’t built a theory.” - Burns conceded ground to Goethals: “Their substrate is the interior architecture of the leader–follower relation I have been describing from the outside. I can use that.”

Pass 5: Wren-as-historian, “Disaccords”: The round surfaced four tensions. The clearest is *descriptive vs. normative* as a foundational axis: Burns’s evaluative standard is a definitional move, Goethals’s mechanism-first an explanatory one; the two are “likely foundational, not transient.” A fresh *catalogue vs. process* axis emerged when Burns rebuked Sorenson’s metaview as “a library catalogue, not a theory.” No position hardened defensively: unusually integrative for a kickoff.

This is one round’s sample. The complete eight-round Wren Council deliberation (all five passes per round) was retained in full.

Section 10 – Stability test (parallel runs): results

The stability test was not proposed future work: it ran. The T4 protocol held the roster, the R1 focal question, the mechanic, and the persona files constant, varying only run-noise (model seed / prompt-state / run order), and executed five complete commissioned runs. This section reports actual results.

The N=5 picture, with the methodology split

The five runs do not read as five same-methodology replicates: a methodology shift sits between Run 2 and Run 3:

- Pre-fix N=2 (Runs 1, 2) used single-orchestrator-agent dispatch (priming-bleed across personas). Both terminated at R8 via metric criteria with a federation-of-bounded-instruments output (13 and 14 amendments; ~2 and ~4 Path-2 holdouts).
- Methodology-clean N=3 (Runs 3, 4, 5) ran under N parallel isolated agent dispatches per pass (~520, ~330, ~270 dispatches). The flaw was caught mid-Run-3, transcripts deleted, the round-structure revised, and the three clean runs executed under corrected isolation.

Headline: federation-at-R8 replicates across pre-fix dispatch (2/2) and does NOT replicate under methodology-clean dispatch (0/3), and the three clean runs each produced a distinct architecture, diverging on every structural dimension except the *kind* of outcome.

Dimension	Run 3 (clean)	Run 4 (clean)	Run 5 (clean)	Stable?
Termination round	R12	R8	R8	No
Termination mechanism	meta-vote	metric criterion-b	metric criterion-b	No (2/3 metric)
Deliverable architecture	composite-architecture	two-cosmology multiplicity	render/refuse divide	No (3 distinct)
Kind of outcome	multiplicity sustained	multiplicity sustained	multiplicity sustained	Yes (3/3)

The two-tiered Probe 3 finding

1. Kind-of-outcome reproduces 3/3. Every clean run refused to collapse leadership into a single general theory and landed on a defensible, assumptions-surfaced multiplicity; the “as if integration were possible” posture and quest-continuing close reproduce in all three.
2. Specific architecture varies 3/3. Composite-accountability-architecture (Run 3) · two-cosmology multiplicity (Run 4) · render/refuse divide (Run 5). Run 5’s *third-distinct* shape resolves the variance-structure question toward wide variance: many stable multiplicity-shapes, not a small attractor set.

3. Dispatch shape is load-bearing. The pre-fix federation@R8 (2/2) is partly a dispatch artifact: priming-bleed inside a single agent context let “what reads as cross-camp convergence” carry the dispatch’s signature, not the deliberation’s. The pre-fix “stability” was *suppressed variance*.

The termination-mechanism finding

Clean dispatch closes on metric criterion-b, not meta-vote. Runs 4 and 5 were a matched pair: both held the design with the meta-vote mechanic *withheld* from the chronicler, and both terminated at R8 via criterion-b (tensions stable in identical shape R7→R8, zero new at R8). Run 3’s R12 meta-vote is best read as a judgment call appropriate to its specific late-round dynamics, not a necessary feature of clean dispatch.

Methodology caveats

- Termination-at-R8 priming. The R8-termination replication across the pre-fix runs is *partly* methodology artifact: an 8-row scaffold mapping 1:1 to Wren’s ~8 gatherings, an R8 “wind-down” anchor, and an R8 focal question hardcoded as a termination-forcing function. Subsequent spec edits mitigated this; Run 3’s R12 close (six rounds past the scaffold’s last anchor) shows the priming was not absolutely binding.
- The dispatch-isolation flaw is the load-bearing distinction between pre-fix and clean: the two sets are “not commensurable as same-substrate variance; they are two different substrates’ outputs.” The pre-fix N=2 cannot establish that federation is the substrate’s stable convergence; Run 3 contradicts that.

How much replication is enough

N=3 suffices. Kind-of-outcome reproduces 3/3; three distinct architectures establish wide variance; and the matched Run 4 + Run 5 pair settles the termination-mechanism question. Additional clean runs (~5–8 hours each) would add a numeric estimate the qualitative finding already renders. The higher-value extension is not more of the same test but a *different* one (varying the R1 focal question, the model, or the roster) probing sensitivity to the design parameters this test deliberately held constant.

About this guide

Toward a Systems View of Leadership is the companion guide to the white paper *Where Leadership Actually Lives*: the foundation layer behind the paper's claims. It carries the 25 bodies of scholarship engaged (Section 2), the full citation list (Section 3), the empirical record on leadership measurement (Section 4), and the methodology and results of the three AI experiments (Sections 5–10).

The white paper is the lead document. Cite it as the primary artifact: *Where Leadership Actually Lives* (Weng, 2026), <https://doi.org/10.5281/zenodo.21923580>. Cite this guide for the foundation behind its claims. The underlying working documents (the literature-review master, the Eva extraction, the council run-state and transcripts, the stability analysis) are retained in full and available on request for primary-source verification of any claim or citation.

About the author

PRACTICE

John Weng, PhD is the founder and principal of Bricolas, a leadership development practice in San Diego, California focused on executive coaching, team development, and supervision for senior leaders, partners, and founders. He also serves as a leadership coach and consultant at the University of Cambridge Judge Business School, supporting participants of the General Management Programme and the Advanced Leadership Programme.

CREDENTIALS

PhD in Leadership Studies, University of San Diego (2024). Professional Certified Coach (PCC) and ICF Advanced Certificate in Team Coaching (ACTC) through the International Coaching Federation. Post-graduate Certificate of Advanced Study in Coaching Supervision. The practice draws on group-relations methodology, adaptive-leadership tradition, developmental scholarship, and coaching-supervision practice.

SCHOLARSHIP

Dissertation: *Development of the Group Dynamics Awareness Questionnaire (GDAQ): A Mixed Methods Study* – developing and testing an instrument for measuring habits of attention practitioners use when reading groups. Published work appears in *New Directions for Student Leadership* and the *Journal of Leadership Education*, with empirical and theoretical contributions on case-in-point pedagogy, intentional emergence in leadership development, and learner-centered design. Recent work appears in the Emerald edited volume *Moving the Needle* (2025).

CONTACT

hello@bricolas.com · bricolas.com

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San Diego, California

hello@bricolas.com · bricolas.com

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