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Gisela Redondo-Sama¹

1) University of Cambridge, United Kingdom

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Dialogic Leadership and New Alternative Masculinities: Emerging Synergies for Social Transformation

Gisela Redondo-Sama

University of Cambridge, United Kingdom

Abstract

Leadership plays a relevant role in the improvement of organisations, and its study has influenced analysis of the dynamics of social change in current societies. There is a trend toward studying leadership by considering issues such as its distribution or transformative dimension. According to recent developments in this field, dialogic leadership involves the entire community in the process of creation, development and consolidation of leadership practices. However, less is known about the role of dialogic leadership in relation to the men's movement and masculinities, particularly in the field of the New Alternative Masculinities (NAM). This article presents the results of a qualitative case study developed in an adult school that is part of the Learning Communities project and illustrates existing synergies between dialogic leadership and the NAM movement. The article explores how the school have influenced transformative processes beyond its organisation and have contributed to increase the visibility of the NAM movement. Furthermore, evidence is presented regarding the manner in which dialogic leadership contributes to create an environment in which emerging leadership practices of the community in relation to the NAM movement have flourished.

Keywords: dialogic leadership, New Alternative Masculinities, community participation

Liderazgo Dialógico y Nuevas Masculinidades Alternativas: Sinergias Emergentes para la Transformación Social

Gisela Redondo

University of Cambridge, United Kingdom

Resumen

El liderazgo tiene un papel importante en la mejora de las organizaciones y su estudio ha influido los análisis de las dinámicas del cambio social en las sociedades actuales. Hay una tendencia a estudiar el liderazgo considerando aspectos como su distribución o su dimensión transformadora. En línea con desarrollos recientes en este ámbito, el liderazgo dialógico implica a toda la comunidad en el proceso de creación, desarrollo y consolidación de las prácticas de liderazgo. Sin embargo, se conoce menos el papel del liderazgo dialógico en relación a los movimientos de hombres y masculinidades, concretamente en el ámbito de las Nuevas Masculinidades Alternativas (NAM). Este artículo presenta los resultados de un estudio de caso cualitativo desarrollado en una escuela de adultos que es parte del proyecto de Comunidades de Aprendizaje e ilustra sinergias existentes entre el liderazgo dialógico y el movimiento NAM. El artículo explora cómo la escuela ha influido en procesos de transformación más allá de su organización y ha contribuido a incrementar la visibilización del movimiento NAM. Además, se presentan evidencias sobre cómo el liderazgo dialógico contribuye a crear un contexto en el que han surgido prácticas de liderazgo de la comunidad vinculadas al movimiento NAM.

Palabras clave: liderazgo dialógico, Nuevas Masculinidades Alternativas, participación de la comunidad

Over the years, leadership research has increasingly influenced the study of the dynamics of social change and transformation in democratic societies (Goethals, Sorenson & MacGregor Burns, 2004). From different fields of knowledge such as sociology, political science, education or gender studies, an analysis of the key elements underpinning leadership practices is at the core of very diverse contributions in this field. Burns (1978) introduced the concept of “transformational leadership” and its influence on the fields of political leadership and organisational psychology among other domains. Ganz (2011) addressed ways in which the public can mobilise to demand political change by enhancing “public narratives”. Day (2000) reviewed the different contexts in which leadership development expands the creation of social capital in organisations. Furthermore, the concept of distributed leadership (Gronn, 2002; Spillane, Halverson & Diamond, 2004) revealed patterns of interdependence and coordination of agents in educational settings. In addition, leadership research also has included inspiring studies analysing the role of women and men to lead change and the impact of being identified as female or male leadership (Johnson, Murphy, Zewdie & Reichard, 2008).

Across the world, there are emerging forms of leadership linked to the men’s movement and masculinities that have been analysed in terms of the cultural problematisation of men and boys, the politics of the men’s movements and the social construction of masculinities, among other elements (Conell, 2005). Furthermore, institutions such as the Commission on the Status of Women highlight the role of men and boys in achieving gender equality, paying special attention to the relevance of leadership by political leaders, traditional leaders, business leaders or community and religious leaders (2004). In fact, the synergies between the men’s movements and their responses to gender issues and feminism demonstrate the ways in which this relationship has existed since the late nineteenth century (Kimmel, 1987). The role of dialogue in such synergies is of particular interest among scholars and continues to spur discussions in masculinities studies (Elias & Beasley, 2009) and related fields.

By the end of the twentieth century, the importance of dialogue in understanding transformative processes in our societies underpins many theoretical and empirical works in the social sciences. Accordingly, the

dialogic turn in societies and the social sciences (Flecha, Gómez & Puigvert, 2003) illuminates the ways in which the analysis of dialogue contributes to a deepening comprehension of social reality. This contribution includes the role of the human agency and the structures that either favour or hamper dialogue, which provides an inspiring framework of analysis to advance leadership research. Consistent with this approach, the role of dialogue in diverse leadership conceptualisations is linked to the improvement of organisations (Mazutis & Slawinski, 2008) and its relevance for social justice (Shields, 2004). The theoretical contribution at the core of this article is dialogic leadership, which is defined as the process by which leadership practices of all the members of the community are created, developed and consolidated (Padrós & Flecha, 2014). In the process of leading, very diverse members of the community can exercise their leadership, share knowledge and build capacities in a collaborative environment. However, less is known about the role of dialogic leadership in the analysis of the men's movements and masculinities, particularly in the New Alternative Masculinities (Flecha, Puigvert & Ríos, 2013).

This article explores the synergies between dialogic leadership and the New Alternative Masculinities (NAM afterwards) in La Verneda-St. Martí, an adult school led by two associations and that was the first educational Spanish experience published in Harvard Educational Review (Sánchez, 1999). By analysing dialogic leadership in relation to the NAM movement in this context, the aim of the article is to identify ways in which the school contributes to increase the visibility of the NAM movement, and how dialogic leadership enhances the dynamics of change beyond the school.

The Case Study: La Verneda-Sant Martí

La Verneda-Sant Martí school is located in Barcelona and is surrounded by a neighbourhood that, during the 1970's, was particularly well known for its claims of achieving better living conditions and public services. By mobilising the community, one of the claims was related to improved educational opportunities, because the population living in that community had a high percentage of illiterate people and a lack of academic backgrounds. In 1978, Ramon Flecha garnered the support of civil

organisations in the neighbourhood to create an adult school, which was eventually founded (Giner, 2013).

The school is based on an organisational model in which the participants in the school are the key actors in the decision-making bodies through their involvement in two associations: Agora, with 466 members, and Heura, with 369 members. The Agora association is composed of both men and women, while only women are members of the Heura association because it addresses primarily gender issues. One of the key elements that characterised both associations is their involvement in social and cultural projects in the neighbourhood. In so doing, the school has always extended its influence beyond its organisational boundaries by promoting social participation in very diverse civil society organisations. In fact, in 1987 this relationship was strengthened because of the creation of VERN, an umbrella of NGOs, which facilitates networking activities among the civil organisations located in the neighbourhood.

Over the years, the mobilisation and participation of the community in the school has increased significantly. The school is open daily from Monday to Sunday. Furthermore, it is important to highlight that all the courses and activities are free. This is possible because of the more than 200 volunteers involved in the participation of more than 1.800 persons per year in the school's very diverse activities. On any given Saturday morning, it is not unusual to find students attending technology courses or preparing for university entrance examinations.

La Verneda-Sant Martí is the first school of the Learning Communities project with more than 190 participating schools that is being expanded to Latin America and other parts of the world. *Schools as learning communities* have been recommended by the European Commission as a successful model in education because of its contribution to the improvement of school performance and social cohesion through the development of successful educational actions (Flecha, 2015). Furthermore, it has been highlighted as an effective measure to address the challenge of youth employment (Hawley, Hall & Weber, 2012).

Many authors around the world have visited La Verneda-Sant Martí school to learn about the experience and the reasons for its success. Courtney Cazden, Emeritus Professor at Harvard University mentioned: “I am so happy to visit La Verneda, and I am very impressed with all that you

are doing, and the dialogic way you are doing everything”, Carol D. Lee, from Northwestern University (USA) and vice-president of the AERA (American Educational Research Association) highlighted: “Your example is inspiring and uplifting. Your work forms the fundamental basis for democratic participation and leadership. In our increasingly diverse and interdependent world, what you do is a model for us all. I have seen much to show when I return to Chicago”, and Pun Ngai, professor at the Hong Kong Polytechnic University noted: “I have learned a lot in this centre. It is a real centre addressing the services to the community and at the same time, people from the community manage it. It makes sense to come here to inspire ideas”. These are some of the quotations from renowned authors about La Verneda-Sant Martí.

The relevance of this school on the international level, the gender dimension of the school organisation, and its impact in terms of leadership for social change, community participation and social transformation, has provided an excellent contextual framework upon which to develop a case study on dialogic leadership and the NAM movement.

Leadership, Dialogic Leadership and NAM

This article is based in the scientific developments that strengthen the relationship between leadership and masculinities. Particularly, the most relevant concepts framing this article are the theoretical contribution of dialogic leadership and the definition of the New Alternative Masculinities. In addition, the paper provides supportive evidence. In this section, each of these three major developments in the field of leadership and masculinities is reported.

Increasing the understanding of the relationship between leadership and masculinities

A body of scientific literature has focused on the relationship between leadership and masculinities. One of the most cited works addressed the issue of the existing leader stereotypes and to what extent such stereotypes are masculine (Koeing, Eagly, Mitchell & Ristikari, 2011). In particular, the authors reported the results of a meta-analysis examining the extent to

which stereotypes of leaders are culturally masculine, while also considering female leader stereotypes. The authors demonstrated that stereotyped leaders are less masculine in educational organisations compared with other domains. This result provides insights into the influence of education on reducing stereotypes and the potential capacity to foster change, regardless of individual preconceived characteristics. In addition, the authors discussed the implications of prejudice against women leaders, thereby addressing gender issues in a broad sense.

Masculinity and work has been a key issue in some contributions that include a leadership dimension. Research evaluating the experiences of men in female-dominated occupations has reported on the indirect effect of leadership assumptions (Simpson, 2004). A study conducted by Simpson was based on interviews with male workers from occupational groups that included librarians, cabin crews, nurses, and primary school teachers. As in the previous work, the educational domain was relevant in the analysis of masculinities and its relationship to leadership. One of the results was that men benefited as a result of an assumed authority effect of their leadership. In addition, the author described the dynamics of maintaining and reproducing masculinities in the framework of non-traditional work settings.

The occupational work of men in nurseries is at the core of Brown's contribution involving the re-evaluation of masculinities and gender (2009). In this contribution, the author discussed the notion of being a man in nursing taking into account the socio-political context in which the profession exists. Critical analysis of this topic revealed that men are promoted into leadership roles more readily and earn more financially. This is one way in which leadership research analyse particular topics related to masculinities.

The situations in Denmark and Indonesia are relevant to the existing scientific literature regarding masculinities and leadership. Leadership was linked to literature about men and masculinities to develop an analysis of the narratives of Danish male leaders (Madsen & Albrechsten, 2008). One of the main research implications resulting from the analysis in Denmark was that "while transformational leadership is most often introduced as being based on feminine and participative values, it should not be forgotten that male elements of leadership are still inherent in the concept, and

generally in leadership of the 2000s” (p. 343). In the case of Indonesia, Nilan analysed three types of contemporary young masculinities, evaluating their profiles and the new forms of cultural leadership (2009). The authors concluded that cultural leadership is still a configuration of hegemonic masculinity.

Dialogic Leadership

As previously stated, the role of dialogue tends to underpin many theoretical and empirical works in social sciences, in line with the dialogic turn of societies (Flecha, Gómez & Puigvert, 2003). Furthermore, there are different leadership approaches that highlight dialogue as being crucial to building and consolidating leadership practices (Bennet, Wise, Woods & Harvey, 2003; Pont, Nusche & Moorman, 2008). The question of positions (Frost, 2012) is also linked to the dialogic dynamics underpinning many leadership conceptualisations. In this sense, these contributions resonate with dialogic dynamics of change in societies, and they are in line with new forms of understanding the organisations' systems. In this framework, recent research on leadership has defined a relationship between leadership and the surrounding educational communities that overcomes leadership approaches embedded within the school walls. Consistent with this framework, dialogic leadership is defined as the process by which leadership practices of all the members of the educational community are created, developed and consolidated (Padrós & Flecha, 2014). In this process, very diverse members of the community exercise their leadership, including teachers, students, families, nonteaching staff, volunteers and other members of the community. Sharing knowledge and building capabilities together, dialogic leaders collaborate to create an environment in which new forms of leadership may flourish from the grassroots.

New Alternative Masculinities (NAM)

The New Alternative Masculinities are represented by men who combine attraction and equality and generate sexual desire among women (Flecha, Puigvert & Rios, 2013). Being inspired by Gomez's book “Radical Love” and related research, the authors defined three NAM characteristics: self-

confidence, strength and courage as strategies to confront negative attitudes from the Dominant Traditional Masculinities (DTM) and explicit rejection of the double standard. Furthermore, the authors highlighted the role of NAM in the fight against gender violence together with women, and the use of language of desire when referring to them. To define the NAM, the authors emphasised the existence of two other masculinities: Dominant Traditional Masculinities (DTM) and the Oppressed Traditional Masculinities (OTM). The authors argued that both of these masculinities perpetuate violence against women and illustrate how the perpetuation of the traditional heterosexual model of masculinity upon gender violence can be overcome.

Within the framework of the NAM theoretical contribution, Rodríguez-Navarro, Ríos, Racionero & Macías (2014) developed case studies analysing communicative acts with the aim of identifying those that enhance NAM and prevent gender violence. The methodological level was at the core of their contribution, in which they use the communicative methodology to expand the analysis of the interactions and non-verbal language in this domain. Furthermore, some research has reported on the influence of male attractive models in adolescence (Padrós, 2012), also using a communicative orientation during the entire research process.

Methods

The data for this article was obtained entirely in La Verneda-Sant Martí school, in which successful educational actions have been implemented for more than 20 years. These actions were identified, defined and analysed in the INCLUD-ED project, the only research in social sciences selected by the European Commission in the list of the 10 most successful investigations in Europe (European Commission, 2011). According to the INCLUD-ED research results, the successful educational actions demonstrate improved academic results and social relationships in the diverse contexts where they are implemented, from early childhood to adult education. These actions have achieved scientific, social and political impact (Flecha, 2015). These are dialogic literary gatherings or interactive groups (Valls & Kyriakides, 2013).

The communicative methodology was used in the fieldwork. This methodology is based in the construction of meaning through egalitarianism between the people at the core of the research and researchers. In a sense, it provides an effective response to how to develop research “with” rather than “on”. The communicative methodology has been shown to achieve scientific, political and social impact. This methodology is recognised by the European Commission (2010). Furthermore, the journal *Qualitative Inquiry* has published two special issues focusing on this methodology (Gómez, Puigvert & Flecha, 2011; Puigvert, 2014).

Data collection and analysis

For the research purposes of this article, documentary sources were exploited through a comprehensive bibliographical review before the development of interviews. The selection of participants was conducted according to two criteria. First, a priority was to develop interviews of both men and women to have a better understanding of the visibility of the NAM movement from different gender perspectives. As a result, four men and two women were interviewed. Second, to identify the synergies between the school and the NAM movement, different profiles of men were interviewed from volunteers to staff members with diverse ages and socioeconomic levels.

The questions addressed to the interviewees had two main sections along with an introduction to obtain an overview of the participant’s profiles. To analyse the dialogic leadership practices occurring in the school in relation to the NAM movement, some questions were focused on the process that led men to be involved in the movement. In so doing, it was possible to look at some of the elements that enabled men to lead change. To identify how the school enabled the visibility of the NAM movement, other questions focused on the concrete actions in the school that contributed to such visibility, raising awareness of the impact of the movement in the school community and beyond. The ethics dimension of the research was included in the entire process, specifically ensuring the anonymity of the participants.

The data resulting from the interviews was reviewed electronically before proceeding with an inductive analysis. The main insights of the

participants were selected, coded and separated depending on different categories previously defined. Following the communicative methodology, the data analysis included the exclusionary and transformative dimensions. The exclusionary dimension considered the factors that implied barriers to developing dialogic leadership in a way that supported the participation of men from La Verneda-Sant Martí school in the NAM movement. Conversely, the transformative dimension included the factors that facilitated the development of dialogic leadership to enable participation.

The analysis and findings are organised according to the most relevant key issues resulting from the interviews. As explained, the data analysis was conducted in line with the ethical dimension of European research. All the names are fictitious, ensuring anonymity. The excerpts have been translated into English.

Leading change, enabling transformation

The main findings examined ways in which the dialogic leadership underpinning the school enables men to participate not only in the school but also in the NAM movement. Furthermore, the qualitative analysis demonstrated an increase in visibility of this movement among men and women in the school. This occurred as a result of a strong community participation in the school that allowed diverse agents from the neighbourhood to play a role in transformative processes. The dialogic leadership exercised in the school is linked to transformative processes and demonstrates the capacity of a diverse group of people to lead change.

An overview of the participants' profiles

The diversity of people involved in La Verneda-Sant Martí school is one of the most relevant characteristics that has been sustained over years. This heterogeneity of profiles also existed among the men and women interviewed, some of whom had been involved with the school for more than 10 years and others who had less experience. These individuals had been involved in the school life by leading different activities, such as language learning including spoken Spanish, given that the migrant population in the neighbourhood had increased in recent years.

Furthermore, technology lessons were also common activities led by men. Men had also been involved in more than one activity linked to learning.

A common pattern is the participation of men in school activities that involve adult students and that are not always directly linked to learning processes. For example, activities are often conducted outside of the classrooms. For instance, each month the school organises a meeting that is open to all the participants, volunteers and other community members, including the staff members of the school. This meeting is devoted to in depth discussions of a particular topic and how it should be addressed in school life. In some cases, an invited speaker introduces the topic to be further discussed. Víctor describes his experience as follows:

I have always participated in preparing the access to the university or other kinds of exams. Also I attended concrete sessions and in general, I have participated in all the annual meetings. I have attended the monthly meetings and at some point, I led the organisation of some of them.

Therefore, in the process of defining the participant's profiles, it was possible to identify processes that enable dialogic leadership in the context of the school.

Dialogic leadership in La Verneda-Sant Martí and the NAM movement

The decisions taken in the school are shared among the different members of the school community. In so doing, the dialogic leadership is exercised through the involvement of the staff, volunteers or participants in the learning processes with other community members. It is important to highlight that, according to the pedagogical principles of the school, the voices of those who are less listened to in public are prioritised. This enables dialogic leadership to grow. Thus, several opportunities for dialogue are created to reach agreements on how to improve the school, its development and the possibilities offered to the neighbourhood. All the interviews identified similar ways of ensuring that dialogue is underpinning the relationship between the people engaged in the school and the decision-making process. Joel explains that when leadership does not necessarily belong to an individual's personal characteristics, any person is capable of

leading. Carolina describes the increase that occurred in leadership over time.

Joel: All of us can lead equally. It is not usual to find that the same people lead.

Carolina: A few years ago, some people only participated in meetings because they thought that they did not belong to them. Now, they participate a lot in the decision-making processes.

The male interviewees changed their views about the different roles and responsibilities in the school. Understanding their role in leadership opened their minds to the possibilities of fostering change by involving very diverse people and enabling the community to be on board. From their responses, it is clear that the leadership became non-hierarchical and more democratic, a view that is coherent with the current developments in the field of leadership research. In addition, sharing knowledge among the community also enabled dialogic leadership.

Gabriel: Before my involvement in the school, I had the idea that the organisations were driven basically with an authority, having a strong leader that imposed on the others the way to do things. If this did happen, I thought that the organisation would be chaotic. With regards to the responsible person, I had the idea that it was someone alone in her room making decisions. After knowing La Verneda-Sant Martí school, I have noticed that another model of leadership in organisations is possible, a more democratic, human and efficient one. Also, it is a model in which people with responsibilities can be very friendly without losing their leadership role.

The impact of participating in the school reaches other social networks, including the involvement in the NAM movement. Beyond their individual commitments to the school, the men develop and share amongst themselves a capacity to lead change in other social domains. Thus, the school allows networks to be created among participants, thereby supporting transformative processes. The interviews provided evidence that participation in the school is linked to an exercise of democracy and the meaning behind the term. Furthermore, it addresses the creation of

meaning, one of the seven principals of dialogic learning (Flecha, 2000), which underpins the school life.

Gabriel: This is a unique project that favours the creation of meaning. When you start to do things on the basis of their meaning, you can be involved in other areas.

Víctor: I have learned that it is possible to participate and it is good to contribute, and it is possible to contribute in different areas. I have learned what democracy means and how to put it into practice.

One of the crucial findings was the extent of knowledge that the men who were interviewed possessed about the NAM movement and their implementation of this knowledge at different times. Because they collaborated at various time points (2014, 2013, 2008 and 2007), their overall ability to lead change in this field has varied although they shared common concerns, beliefs and insights. Furthermore, they recognise that the NAM movement is not just a movement of men to claim their rights, it also enables the creation and development of further changed.

Since participating in the school, the men are more supportive of each other's ability to make decisions, to lead change and to know more about what is going in relation to the school and the surrounding neighbourhood. By sharing areas of dialogue, it is very common among the people who were interviewed to know and be in touch with other men participating in the NAM movement. An important observation is that the diversity among the men is another characteristic in this school. Héctor reports that the school clearly was a key factor that influenced his involvement in the NAM movement, and he knew many other men who had the same experience.

Héctor: I know many volunteers in the school who are active in the NAM movement. In fact, my participation in the school was the reason why I started to know friends who were volunteers and enabled me to be linked to this movement.

Making visible the NAM movement in the school

Dialogic leadership in the school supports the NAM movement. Additionally, the participation of men in the NAM movement increases the visibility of their actions and initiatives in the school. Therefore, the relationship works in both directions and is equally reinforced: from the school to the NAM movement and from the NAM movement to the school. When we inquired about the influence of the NAM movement in the school, one of the interviewees responded in a very clear and meaningful way.

Joel: I think that both things have been mutually reinforcing one another.

There are several examples that illustrate this synergy in different ways, all of which demonstrate that the dialogic leadership helped to raise issues of masculinities and gender in public discussions. Moreover, in some cases, the impact of participating in both arenas is felt on both a social and personal level.

Joel: I have had the change to deepen into the school values from a masculinities perspective, in many cases dealing with issues related to prevent gender violence.

Héctor: It has allowed me to be more confident in general and also to be able to manage conflicts and take action to address them. In a sense, also to be more happy by collaborating!

The school is a place to meet. As previously mentioned, the learning activities are at the core of the school's aim, but to support learning, there are very diverse meetings with the people composing the different groups of the school (access to the university, literary courses, language...). Additionally, because the school embraces the dialogic leadership, it enables and supports other social agents to be part of school life. This is favoured by the fact that the building in which the school is located is a civic centre, with social services, a nursery and other associations. In one of

the interviews, it is highlighted that the NAM movement asked for permission to meet at the school because it is opened daily.

Carolina: Some people involved in an association of new masculinities are participants or volunteers in the school. Therefore, because they know that the school is open to the neighbourhood, those guys asked for a room in the school to have meetings on Saturdays. As a result, I have noticed that the meetings are held there and I have seen people from the school or outside the school attend.

The topic of the new masculinities is quite recent but of great interest in the school, because it is a response to increasing debates in society about gender, masculinities and related issues. The public discussion around these topics has changed over time. This was one of the questions addressed with the interviewees. The aim was to compare the current debates around the issue of new masculinities with previous experience at secondary school and at work. In all the cases, there was agreement that the masculinities were not a topic of discussion in previous areas of socialisation. However, the school became the starting point for discussion of this topic.

Gabriel: Neither in my secondary school nor in my current work did people talk about the new masculinities. I started to know and discuss this in La Verneda-Sant Martí school.

There are several examples illustrating that men involved in the school have led or contributed to the leadership behind changes that promoted visibility of the NAM movement. This leadership flourished because of the role of the community in La Verneda-Sant Martí school and its dialogic leadership approach. The people who were interviewed explained the organisation of annual events, the participation in the platform against violence against women or video forums to discuss concrete topics. In a sense, the movement addressed a diversity of issues and concerns in relation to masculinities and gender issues. Two of the people interviewed told us about these different activities.

Víctor: For example, we supported and participated in the platform against gender violence. Also, when there is a demonstration against

gender violence in the neighbourhood, we have participated not only as a school members but also as members of the NAM movement.

Héctor: We have led video forums about the NAM movement, some talks and a workshop with brief clips from films to discuss and reflect on the topic. Also, we led change when some volunteers were aware of the potential participants in their classrooms that could be interested in joining the NAM movement.

The NAM movement has the support of diverse women also involved in La Verneda-Sant Martí school. In the interviews, they highlighted the relationship between gender issues and the NAM movement. In particular, they were aware of the relevance of the NAM movement in supporting the fight against gender violence. In fact, this was one of the initial insights shared. In relation to the video forums organised by the NAM movement, one of the women interviewed discussed the impact of the men leading this initiative.

Carolina: The school has always been linked to the commitment against gender violence, with zero tolerance for violence. For this reason, we deal with the preventive socialisation. The first time I heard about the NAM movement was in a video forum in La Verneda-Sant Martí school (...). It was maybe seven years ago.

These interviews have provided evidence supporting the existing synergies between the dialogic leadership and the NAM. In addition, emerging insights will be obtained in further investigations.

Conclusions

The evidence shared in this article identifies and analyses the ways in which the synergies between dialogic leadership and NAM exist. The relationship between these two dimensions is linked with some of the most recent scientific advancements in leadership and masculinities research.

First, dialogic leadership engages people in other social networks and movements, particularly in an organisation such as La Verneda-Sant Martí, which has a strong community approach. The people interviewed have led

specific practices to enable other colleagues to lead changes in the field of NAM. Moreover, diversity is one of the characteristics identified as a result of the fieldwork. Accordingly, leadership roles are diverse and are developed by different members of the organisation. Within this framework, the capacity to mobilise the community is demonstrated. Second, the NAM movement in the school is making visible a new form of understanding of masculinity. As a result, the school is promoting the development of activities involving discussions on masculinities and gender, especially its role in the prevention of gender violence and related topics. By allowing and enhancing these transformations, there are more open opportunities to develop dialogic leadership practices by different members of the community.

The existing synergies between dialogic leadership and the NAM movement reported in this article illuminates how transformation linking these domains is possible. In a sense, it addresses the question of how dialogic leadership emerges in different environments to reach wider networks, and how NAM movement is making social transformation possible.

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Gisela Redondo-Sama is Marie Curie Postdoctoral Research Fellow at the University of Cambridge, United Kingdom.

Contact Address: Direct correspondence to Gisela Redondo-Sama, University of Cambridge, Faculty of Education, 184 Hills Road, Cambridge CB2 8PQ, email: gr368@cam.ac.uk