ASHOKA'S NEW DISCOURSE OF WEAVING

Exploring leadership dynamics for collective social change

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Abstract

We conduct semi-structured interviews and we analyze relevant documents and secondary data to explore collaboration processes, leadership roles and relational dynamics in and across the broader network of stakeholders - or ecosystem, as they call it - of the non-governmental organization Ashoka. We focus specifically on Ashoka's recently introduced concept and practice of "weaving," by means of which the organization intends to bring people together in a community where change leaders align, collaborate and act systemically. We argue that Ashoka's concept of weaving constitutes a new leadership approach that transcends organizational boundaries by engaging individual weavers and relational processes of weaving to initiate and to sustain adaptive spaces for collaboration and social change.

We draw on Relational Leadership Theory (RLT), its related concept of bridging and Collective Impact (CI) to support our argument. While the practice of weaving can be critiqued for its basis in entity assumptions about leadership, we argue that the individual weaver plays a key transitional role in moving leadership processes from an entity-based perspective to a relational leadership-based perspective. Furthermore, we use Complexity Leadership Theory (CLT) to critique the concept of weaving for not sufficiently recognizing the productive role of tensions and conflicts in the context of adaptive spaces. At the same time, we leverage our understanding of weaving to critique CLT in turn for locating and analyzing adaptive spaces primarily within organizational boundaries, and for not recognizing sufficiently how adaptive spaces can function to promote collaboration and social change within cross-sector collaborations and across multi-stakeholder action networks. We consider the practical implications of our theoretical insights for the practice of weaving that we have studied, and thus its implication on cross-sector collaboration and leadership approaches.

Acknowledgements

Table of Contents

Table of Figures

Chapter 1- Introduction

"Addressing today's most pressing challenges requires developing the capacity to lead collaboratively and to effectively work across sectors." (Becker and Smith, 2018).

This thesis argues that Ashoka's concept of *weaving* constitutes a new leadership approach that transcends organizational boundaries by engaging individual weavers and relational processes of weaving to initiate and to sustain adaptive spaces for collaboration and social change. In his book *Mutual Aid: A Factor of Evolution*, biologist and anarchist Peter Kropotkin, draws on Charles Darwin's theory of natural selection and argues the prominent role of cooperation and mutual aid in the evolution and survival of species rather than competition. Competition has been a major aspect of the multiple interpretations of Darwin's approach and was quickly correlated with "the law of the jungle", a phrase coined by Rudyard Kipling in The Second Jungle Book (Mackie, 1978). A major interpretation of the law of the jungle supports the idea that ruthless self-interests are motives and guarantees of success of individuals (Mackie, 1978). Throughout the years, this vision strongly impacted the beliefs that the inherent nature of humans is rational and selfish (e.g. *The Selfish Gene* by Dawkins*)* as they evolve in a natural world of competition and war (Servigne and Chapelle, 2018). In parallel, the role of cooperation and altruism is growingly being researched by evolutionists *(*e.g. *kin-selection, cooperative breeding, mutualism),* and is becoming of particular interest in a context where collective action is recognized to efficiently address social and environmental challenges (Servigne and Chapelle, 2018).

Historically, the responsibility of handling social issues is disseminated between social actors, who more or less respond with conventional methods and rigid approaches (Ashoka, 2018). Among the diversity of status and roles of these actors, social entrepreneurs generate a particular attention by challenging traditional views and resolution paths on complex issues (Ashoka, 2018). The Non-Governmental Organization (NGO), Ashoka, specializes in identifying and supporting social entrepreneurs in diverse fields. They are defined as individuals who develop a system-changing, innovative idea and tackle the roots of a social problem. Recent studies, written by key actors in the field of social innovation, reveal the increase of hybrid and partnership-based models developed by social entrepreneurs (Convergences, 2019). The French 2019 Barometer of Social Entrepreneurship, published by Convergences, affirms that 85% of social entrepreneurs collaborate with conventional companies, of whom 91% consider this collaboration as positive (Convergences, 2019). In

parallel, Ashoka, as an NGO, has been increasingly working in the dissemination of an entrepreneurial mindset and change-making competences inside conventional organizations.

Consequently, the broad network, i.e. ecosystem, of social entrepreneurship is no exception to the widely accepted and claimed need of collective action to address global issues. International development actors, and most notably The United Nations Global Sustainable Development Goal (SDG) #17, emphasizes the role of cross-sector partnerships to respond to sustainability issues (Yan, Lin and Clarke, 2018). Used interchangeably in the literature of management research, "cross-sector partnerships" or "cross-sector collaborations" (CSC) are defined as "relatively intensive, long-term interactions between organizations from at least two sectors: business, government, and/or civil society" (Clarke and Crane, 2018). Becker and Smith (2018), in their article "The Need for Cross-Sector Collaboration", present two ways of addressing complex challenges. According to the scholars, a solution seeker can "choose to focus on a piece of the problem and tackle just that piece, or we can engage multiple stakeholders to craft solutions that are complex enough and possess the various perspectives and resources necessary to adequately address the challenges" (Becker et al., 2018, p. 1-2). CSC show greater potential to respond to challenges at scale because of their larger scope (Becker and Smith, 2018). Within the field of CSC, NGOs have been recognized to play an important role in "initiating, convening, bridging, and coordinating different actors into a social change process that emphasizes equity, long-term security, sustainable community, and inclusive human development over time and space" (Yan et al., 2018, p. 1).

The role of social entrepreneurs and, more broadly, change leaders, could thus be shifting as they increasingly engage in CSCs. Supporting the vision of Ashoka that states "everyone a changemaker", the NGO is introducing the concept of weaving as a new leadership approach. Weaving argues the importance of mass participation for social change and, in order to move away from a lone-agent perspective of social entrepreneurs, change leaders need to *align, collaborate* and *act systemically.* Weaving finds its core quality in the empowerment of learning ecosystems for efficient collaboration, recognizing the place and importance of both first line actors, who exert a direct influence, and second line actors, who influence individuals and communities indirectly. Therefore, as CSC is multidisciplinary by nature and involves a diverse pool of individuals it implies that complexities occur in regard to leadership roles and positions.

1.1 Research purpose

Clarke and Crane (2018), through their extensive review of the literature on CSC for systems change, have demonstrated the great need for understanding "how we can address the interactions between different levels of actors, systems, and actual change for the issue itself remains a key challenge for the future" (p. 311). Our research aims at getting an in-depth understanding of how weaving, as a leadership approach, facilitates CSCs that tackle large social change. Thus, our argument throughout this thesis lies in the concept of weaving that establishes a new leadership approach to transcend organizational boundaries by engaging both individual weavers and relational processes of weaving to initiate and to preserve adaptive spaces for CSC and social change.

We see weaving as an approach that combines both leadership approaches and collaborative practices, to not only answer complex social challenges, but to disseminate changemaking skills among a greater number of individuals while emphasizing self-development. To support this, we choose to analyze weaving through the lens of Relational Leadership Theory (RLT) and its related concept of bridging and collective impact.

Furthermore, the complex interaction of both relationships and interests in CSC that work towards social impact cannot be denied. As highlighted by Torres-Rahman, Grogg and Hahn (2018) "true partnerships—ones that are balanced in power and influence, long-term, and far-reaching—are rare and hard to build. Many fail, and many others remain narrow and transactional, with one partner becoming more akin to a supplier than a partner" (p. 1). Although our thesis argues the need for CSC and takes a rather optimistic approach to collective action through the help of leadership, we also acknowledge its high degree of complexity. Therefore, to raise attention and reflect on pressures, conflict and adaptability in weaving we choose to base ourselves on Complex Leadership Theory (CLT) by Uhl-Bien and her colleagues.

Overall, looking at, and drawing upon Ashoka's strategy and DNA, we analyze the impact that weaving can have on a pioneer organization in social entrepreneurship - thus challenging its ways of seeing, defining and supporting social entrepreneurs. More specifically, by drawing on empirical examples of CSC involving Ashoka at different stages and positions, we explore how the NGO is seeing the role of a change leader within these situations. Moreover, by acknowledging systems change as a core value of Ashoka, it is particularly

interesting to investigate how CSC could be a fertile ground for systems thinking and community involvement.

1.2 Research questions

Weaving forms a new leadership approach that happens outside of organizational boundaries through the engagement of individual weavers and the relational process of weaving. In turn, the combination of these two phenomena allows an adaptive space to be established and sustained throughout CSC for social change. We arrive at our point by answering the following research questions:

To what extent does Ashoka's concept of weaving constitute a new approach to understanding leadership dynamics for collective social change?

With this question, we look at concepts of leadership, collective impact and CSC. Thus, to guide our argumentation we suggest two sub-questions:

- *What kinds of leadership dynamics come into play when actors collaborate for collective social impact in and around Ashoka?*
- *How are those leadership dynamics influencing the competences of a weaver and the practice of weaving in CSC in and around Ashoka's network?*

We answer these research questions throughout all three parts of our analysis as we choose to divide our analysis according to the leadership theories used rather than according to the specific questions.

1.3 Thesis structure

Chapter 1 - Introduction
This chapter introduces our research context, purpose and questions. In our introduction we discussed why and how weaving is interesting to research in the context of leadership literature in accordance to Ashoka.

Chapter 2 - Methodology

Chapter two explains the methodological choices which guide our research. We outline why critical realism is an apt angle for our research design and methods. Moreover, we explain our research design through research methods, data type, data collection, participant selection, interview approach, data analysis and reliability, validity, scope and limitation. The aim of this chapter is to show how we conducted our research and how we produced our knowledge to answer our research questions.

Chapter 3 - Literature Review

In this chapter, we review the literature we base our analysis on. It is divided into five parts in order to account for the concepts and theories that the reader needs in order to get the necessary knowledge that will guide the analysis. The first part starts by describing the shifting nature of social entrepreneurs which is followed by an extensive review on leadership theories that we use to analyze weaving. We also include literature on CSC which leads to an outline of the Collective Impact framework that inspired weaving. In the last part of our literature review we review systems thinking and its implication for systems change in CSC, an important aspect of the practice of weaving. As such, this chapter provides a basis of understanding of the theoretical lenses used throughout our analysis to understand weaving.

Chapter 4 - Case context and Empirical Setting

Chapter four provides an in-depth description of the NGO Ashoka. We find it important to give the reader a thorough background of Ashoka's work and concerns in order to contextualize the relevance of weaving in the broad network of Ashoka.

Chapter 5 - Findings and Analysis

In chapter five, we analyze and discusses our empirical findings. The chapter is divided into three parts that each covers a leadership-based theoretical area, with insights from literature on CSC and Collective Impact, to understand and explain the purpose of weaving. In the first part, we explore the role of the weaver and uncover the benefits of interpersonal relationships in collaboration processes and collective impact. In the second part we move away from the role of the individual weaver and explore the social processes of weaving through the lens of relational leadership approaches. Further, we expose the interdependence between the practice of bridging and collective impact which enables a relational leadership approach in a broader ecosystem. Finally, the third and final part addresses complexity in regard to CSC and thus explores the need for adaptive spaces that are facilitated by weaving. Adaptive

spaces are required to leverage both exploration and exploitation which, in turn, are recognized to be key assets to unleash innovational benefits of CSC such as co-creation.

<u>Chapter 6 - Conclusion</u>

This last chapter summarizes our main findings and answers our research questions. In order to respond to our main research question, we first make separate conclusions for each of our sub-questions. By doing so, we unveil key aspects and mechanisms of weaving which enable us to anchor it as new leadership approach for collective social change. Lastly, we propose future research based on our topic.

Chapter 2 - Methodology

Weaving, as a new leadership approach, goes beyond organizational borders and aims at engaging individuals in CSC to lead and collaborate for large social change. In order to support our research purpose, this chapter provides the reader an understanding of the philosophical assumptions we choose, and the manner we conducted our research. Both factors influence the knowledge that is produced by this research paper. This chapter clarifies how the research philosophy, the research design and the methods have impacted our research. We conclude this chapter stating the limitations and its validity.

2.1 Philosophical assumptions

Addressing research philosophy will raise awareness and formulate both the beliefs and arguments made throughout this thesis. Ontology can be described as the "basic assumptions made by the researcher about the nature of reality" (Easterby-Smith, Thorpe, Jackson, 2015, p. xv). In other words, it can be described as a system of beliefs that reflects the interpretation an individual has towards facts. We choose critical realism as it is based on the ontological understanding that reality exists separately from human conscience (Saunders, Lewis and Thornhill, 2012). As our argument is based on the understanding of the individual weaver and the relational process of weaving that help foster and maintain adaptive spaces for collaboration. Critical realism allows us to use methods to understand mechanisms that are sometimes hidden, used to generate empirical phenomena and experiences (Alvesson and Sköldberg, 2009). More importantly, it asks what sort of patterns cause to happen both human understanding and actions. Its epistemological meaning lies in the idea that the knowledge we have of reality is filtered and socially conditioned and must therefore be

grasped with regards to the actors who acquire it (Montag, 2012 as cited in Bonnet and Ehrenberg, 2016). Though, it is important to note that critical realism recognizes that "social life both is generated by the actions of individuals and has an external impact on them" (Easterby-Smith et al., 2015, p. 59), a standing point that resonates with the argument of this thesis.

According to critical realism, reality is an open system of emergent entities. These are what make a difference on their own instead of the sums of its parts making the difference. Entities exist and can be structured at different levels. For instance, any event (the high-level entity) occurs when internally related entities are structures (structure entity) and act in a way that will generate an effect (emergence entity) (Hu, 2018). Though, these different levels of entities reflect the main idea of critical realism, a structured ontology. Bhaskar (1978) developed three interrelated domains of reality which illustrates this structured ontological position: the empirical, the actual and the real domain (as cited in Hu, 2018). The empirical domain consists of the experiences and perceptions individuals have (Easterby-Smith et al., 2015), thus it is "the world of human experience of events" (Hu, 2018, p. 120). The actual domain refers to both events and actions that take place no matter if these are detected or investigated (Easterby-Smith et al., 2015). Events can at times be perceived and translated into the empirical domain, but only when the empirical perceptions are identified in the correct manner (Hu, 2018). At last, the real domain refers to the causal powers that cannot be detected immediately, even if these have consequences for people in the society as a whole (Easterby-Smith et al., 2015).

Using critical realism therefore allows us to construct hypotheses on the researched mechanisms and explore their effects on the various levels. We value the importance of a behavioral effect in critical realism due to our aim of showing that the practice of weaving engages individuals and groups across sectors in leading and collaborating for social change. Thus, a large variety of actors are involved and affecting the three domains. Indeed, a social event "is not only dependent on the causal powers available within a social structure, but also on the continuously changing contextual conditions and the evolving properties of components within the structure" (Wynn and Williams, 2012 p. 793 as cited in Hu, 2018, p. 121).

To conclude, critical realism takes into consideration the nature of causation, agency, structure and relations, as well as the ontologies we are operating with. It is important to

contextualize research when it is based on critical realism. In other words, the context and individual acts has an influence on one's behavior and critical realism "allows for the implication of varying contextual conditions on the entrepreneur's network behavior" (Hu, 2018, p. 121). Critical realism therefore seems appropriate to our scope of research as we put forward the importance of connections between actors across sectors in a collaboration process, rather than looking at isolated individuals (Hu, 2018).

2.2 Research Design

This section will present the methodology, methods and techniques used to conduct our research. Thus, it will be divided into (1) research methods, (2) data type, (3) data collection, (4) data analysis, (5) participants selection and interview approach, (6) reliability and lastly (7) limitations.

Our research started with a deductive approach outlining the resonance behind the interdependence of social entrepreneurs that we then linked to the need of leadership. We choose to introduce leadership theories that emphasize the role of relationships between actors as our research looks at CSC facilitated by weaving. Our chosen leadership theories are grounded in the work of Ospina and Foldy (2010) and Mary Uhl-Bien's (2006; 2007; 2008; 2009; 2016; 2018). We continue our research by outlining what literature states about the processes of CSC and present a newly introduced framework coined by Kania and Kramer (2011) on CI. At last, we argue why systems thinking is integrated in leadership. Though, in order to address our research purpose, we continuously moved from a deductive to an inductive approach, as we also supply evidence derived from our analysis, with arguments that are not explicitly stated in our literature review.

We choose a single-case study design as opposed to a multiple-case design. Even if a single-case design can lack of analytic quality and the possibility of generalizing (Yin, 2009), we estimate that our single-case study design offers more rich data and comprehension of our topic due to the different actors in Ashoka's internal and external network. We therefore agree with Easton (2010), who states that "a single case study must be able to stand on its own. The key opportunity is to understand a phenomenon in-depth and comprehensively" (p. 119), which is our aim with this thesis. Bryman and Bell (2015) further mention that a single-case study design often includes a combination of elements from different rationales. As such, the case study we conduct is not only based on one rationale, due to the variety of

actors we have interacted with and the nature of Ashoka. We therefore see the elements of analysis as a means of new insights and knowledge about leadership that appear in weaving based on our findings and our literature review.

Furthermore, following Yin's logic (2009), our single-case case study is not perfectly generalizable, but we attempt to put together a theoretical contribution based on the case that we have analyzed, and our objective is to focus on the "uniqueness of the case and to develop a deep understanding of its complexity" (Bryman and Bell, 2015, p. 69). This put in relation with our choice of critical realism makes us concentrate on how leadership dynamics can be seen from a different perspective in large scope CSC in the practice of weaving. We therefore consider that we make a theoretical contribution due to the uniqueness of our research and its contextual setting.

2.2.1 Research methods

After having outlined our philosophy of research and our research design, this section will shed light on how the empirical data was collected and analyzed. Critical realism gives us a certain degree of freedom in our choice of research method: "critical realism endorses or is compatible with a relatively wide range of research methods, but it implies that the particular choices should depend on the nature of the object of study and what one wants to learn about it" (Sayer, 2000, p. 19). We chose a qualitative approach as it fitted best to the intention of our study, as we claim that Ashoka's concept of weaving constitutes a new leadership approach that engages individual weavers and relational processes of weaving to initiate and to sustain adaptive spaces. In order to gather information that supports our argument, we need to understand both perceptions and interpretations of individuals in around the Ashoka network.

2.2.2 Data type

As mentioned above, we depend on qualitative data rather than on quantitative data. Qualitative data enables us to understand a human's behavior from the informant's perspective and assumes dynamic and negotiated reality (Easterby-Smith et al., 2015).
The collection of primary data was gathered using semi-structured interviews which allowed us to go in depth in the discussion. We also got access to internal documents written by Ashoka about weaving and CSCs the NGO is engaged in to support the data we got through

our interviews. Considering the nature of our research, we deemed it natural to rely on qualitative data to interpret the participants views on the "social world" they operate in. Secondary data was found in academic articles, reports and public documents from Ashoka.

2.2.3 Data Collection

Our reflection on the topic started at a rather early stage in September 2018 due to one of the researcher's internship at Ashoka Paris. This immersion in the NGO was a great entry point to gather information and narrow down our research purpose. Furthermore, it provided us the network we needed to choose our participants with whom we conducted our interviews. Most of our interviews happened face-to-face over a week in Paris. The rest of the interviews happened over phone calls. All the interviews were recorded with the permission of our participants. These were then transcribed as precisely as possible to give us the possibility to analyze them in depth and get out all the relevant information we needed for our analysis. As most our interviews are in French and some contain sensitive information, that is not used in our research, we do not attach the interview transcripts in the appendices, but these are available upon request.

We approached our participants by sending emails with a description of our project so they could familiarize themselves with the topic and think about how their knowledge and expertise could be put at use. Due to their difference in nature, we chose to adapt our interview guides to fit the participant's field of expertise, which allowed us to get in-depth answers to our questions. Although, common themes were present in all the interview guides to ensure that their responses were relevant to our research. We made sure that the participants felt free to deviate from the specific questions asked, if they deemed it interesting to raise other topics that could allow us to understand an idea more thoroughly.

2.2.4 Participant selection

The qualitative nature of this research had the objective to talk to individuals who have different roles. Participants included Ashoka's staff, entrepreneurs and professionals working with Ashoka and who are gravitating in Ashoka's broader network. Because one of us had the chance to be part of Ashoka over six months for an internship, participants were selected through convenience, purposive and snowball sampling:

- *Convenience sampling:* One of the researcher's' empirical knowledge after a six months internship influenced both our subject and the choice of our thesis' participants. All the participants interviewed are either part of the organization or involved in its broader network. Overall, the visions, experiences and professions of the individuals with whom one of us had ongoing conversations with, helped us define the scope of our thesis and motivated us to deepen our understanding of weaving. We therefore asked the prior mentioned individuals for formal interviews. This also gave us the occasion to structure and focus on the specificity of our research. As a result, the network that one of us built during this professional experience has been a crucial aspect to shape our research.

- *Purposive sampling:* In order to ensure valid data for our research, we set up quality standards that our participants should meet. First, we decided to solicit participants that had a significant and recognized role in CSC for social change. However, we deliberately chose participants with different status and functions within the collaborations to gather diverse reflections and learnings on leadership subjects. Almost all of them were in recognized leadership positions, directors or program managers. Although, reaching people in such positions was challenging due to availability constraints. It is thus important to underline the amount of time taken to build relationships during the internship in order to ease the access to relevant participants and obtain the desired engagement. Overall, all of our participants showed an important involvement, as they are either directly engaged in collaborative projects as initiators and/or founders or as they are currently involved in the development of the practice of weaving.

- *Snowball sampling:* We used a snowball sampling method in the quest for relevant participants with whom the researcher was unable to get in touch with during her internship. Thus, half of the participants and other individuals previously met, introduced us to the other half of participants who were harder to reach. This approach also allowed us to discover new leads and benefit from an experimental journey where we stayed open to other suggestions.

All of our interviewees gave us consent to be identified by their full name in our thesis as their status and field of expertise had an important role in our research. The list below provides an overview of our participants as well as their field of expertise.

Table 1 - List of Interviewees

Type of interview	Date of interview	Name	Official role
Preliminary Interview	15/01/2019	Thomas Blettery	Changemaker Education manager - Ashoka
Interview	06/02/2019	Guillaume Deprey	Founder and Managing Director - Perfethic
Interview	19/02/2019	Claire de Lafarge	Corporate Alliances Manager - Ashoka
Interview	21/02/2019	Ross Hall	Education Strategy Director- Ashoka Member of Ashoka's global leadership team
Interview	21/02/2019	Félix Assouly	Fellowship manager - Ashoka
Interview	21/02/2019	Christine Sausse	Executive coach and facilitator of collective intelligence practices
Follow up interview	27/03/2019	Ross Hall	Education Strategy Director- Ashoka Member of Ashoka's global leadership team
Interview	18/04/2019	Angélique Figari	Project manager - *Learning territories* and professional weaver

Source: Developed by the authors (2019)

2.2.5 Interview approach

We chose semi-structured interviews to gain in-depth knowledge on our research topic. These types of interviews are also known for their exploratory and explanatory virtues (Saunders et al., 2012). The former to provide important and contextual material for our research and the latter to understand the relationships between CSC, leadership, CI and weaving. Furthermore, we do not expect a closed answer as it is a complex woven of ties we are investigating, making semi-structured interviews easier to navigate with. At last, data collected through

semi-structured interviews is often more personal ensuring more detailed and honest answers (Saunders et al., 2012).

Prior to the interviews we made sure to send out our interview guide, which was tailored to the participant according to her or his area of expertise, but overall, the topics were standardized (see Appendix I for an example of an interview guide). Furthermore, our recruitment e-mail sent out to our interviewees included a description of our topic in order to ensure that the participant had enough knowledge to provide us with necessary information. The topics chosen for our interview guides were partly based on our previous knowledge about Ashoka, but also on the knowledge we had gained from internal documents about weaving. Moreover, the background of our participants and the preliminary literature we had found on collaboration, CI and leadership were sources of inspiration to conduct our interviews.

Due to the nature of semi-structured interviews allowing the conversation to deviate, we considered it natural to follow up on new topics that arose from the questions asked and to omit some of the initial questions in the developed interview guide. This said, Easterby-Smith et al. (2015) mention that "although there may be some deviation from the sequence in order to follow interesting lines of inquiry and to facilitate an unbroken discussion, the interviewer should attempt to cover all the issues mentioned" (p. 139). We made sure to do this in order to gather the necessary data for our analysis.

As our research has been influenced by the Ashoka Paris community, we conducted most of our interviews in Paris with some exceptions where the interviews took place over the phone. Most of the interviews were in French meaning that we collected bilingual data. It is our interest to understand the experience of our participants and the meaning they make of that experience (Halai, 2007). As we are both French natives, we therefore chose to make the participants use their native language to share their knowledge with us. We did not use a translator to translate our interviews that can be seen as a pitfall. Indeed, "language is used to express meaning, but the other way around, language influences how meaning is constructed" (van Nes, Abma, Jonsson & Deeg, 2010, p. 314). Although, we made sure that the meanings as experienced by the participants were reflected in the most accurate way in our findings, making our research valid according to Polkinghorne (2007, as cited in van Nes et al., 2010). Moreover, as the key words used to understand the experiences are easily translatable and not bound to culturally influenced expressions, it means the data was not influenced by

discussing the various possible interpretations of the words. As both we and the majority of participants speak the same language, "no language differences are present in data gathering, transcription and first analysis" (van Nes et al., 2010). The selected used quotes that can be found in our analysis were translated to the best of our ability, and we do not believe the translation of the quotes resulted in a loss of information. It is also important to note that conducting our interviews in French removed a barrier between us and the participant and prevented communication challenges. Oppositely, it ensured the precision of the data we gathered.

2.2.6 Data Analysis

The following section presents the approach we have used to analyze our empirical data. We both attended all the interviews which allowed us to familiarize ourselves with the data at the same time. Moreover, it was a strength that one of us was familiar with Ashoka, internally, while the other was not, and could therefore ask clarification questions along the way in order to get an in-depth understanding and avoid biases. Furthermore, due to difference of prior knowledge about Ashoka we systematically assessed the relevance of the interview as well as how our interview approach could be revised if necessary.

Although, we find it important to acknowledge that it was hard for both of us to have a critical distance throughout all the interviews due to the nature of our topic. We feel very passionate about this subject matter and it therefore affects our critical eye we should have when conducting academic research. Having said this, as we had more and more interviews our ability to compare and therefore be more critic became easier. Also, our choice of using critical realism as a research philosophy does allow us to have less of a critical distance, as it acknowledges the researchers' interpretations to be an important factor when analyzing the data that has been collected.

Also, as one of us was immersed in the ongoing conversations happening at Ashoka, we got an in-depth understanding of this complex organization that is rotating around many actors who all have different fields of expertise.

In addition to this, ongoing conversations between us, with the aim to differentiate the information we had gotten during the interviews and what had been heard and observed, pushed our reflections and curiosity further.

After conducting our interviews, we decided to use thematic analysis in order to code them. This type of analysis offers an accessible and theoretically flexible approach to analyze data (Braun and Clarke, 2006). Because critical realism recognizes that individuals make meaning of their experience, and therefore how the broader social context influence those meanings, thematic analysis allows us to both reflect on reality and unravel the surface of reality (Braun and Clarke, 2006). Thematic analysis is a method for identifying, analyzing and reporting themes within data. The themes that we distinguish have the aim to help us capture something important about the data in relation to the research topic and represents at best a certain level of patterned responses of meaning within the data set. It is important to note that it is not because a theme does not appear many times that it becomes less important to our research. This is because our participants have different fields of expertise and therefore express ideas in relation to their current work differently. Therefore, there is no hard-and-fast answer to the question of what proportion of our data set needs to show evidence of a theme for it to be considered one. This gives us the flexibility to judge what a theme is, while staying consistent in how we do it in our analysis (Braun and Clarke, 2006). We choose a latent approach to themes as "the themes themselves involve interpretative work, and the analysis that is produced is not just description, but is already theorized" (Braun and Clarke, 2006, p. 84). Our chosen themes and the thematic map we have constructed which guided us through the analysis can be found in Appendix II.

2.2.7 Reliability, validity, scope and limitation

We understand that one of us has, what one would call, an "insider" status from having been a part of Ashoka for six months, a position that can sometimes lead to biased opinions and the reflex to use Ashoka-specific vocabulary. However, we consider having reduced this concern as the "outsider researcher" in bringing other perceptions to challenge and complement the insider's acquired knowledge. As a result, we value the complementarity of our visions in this research. Bryman and Bell (2015) point out the role of both internal and external validity and reliability that we emphasize. We are emphasizing on both, as internal reliability and internal validity. The former due to our agreement about interpretations and the latter because of the positive parallel made between our observations and the theoretical ideas we are developing.

Due to our choice of using the philosophical view of critical realism, we acknowledge that our choice of methods is subjective, even if we consider our data reliable due to the expertise of our participants. As a consequence, we do not aim at generalizing our findings, but answer

our research question to the best of our knowledge and analytical capabilities based on our data and chosen literature. However, we do appreciate that critical realists argue that the world is built upon open, changing and complex systems (Alvesson & Sköldberg, 2009), reflecting the fact, that our findings will probably change over time.

We value the constructive critique given to us by our supervisor, Eric Guthey, and our interviewees, as they made us reflect on our topic to increase the validity of our research and make is as comprehensive as possible.

Chapter 3 – Literature review

Weaving approaches leadership in an inter-organizational context and aims at engaging actors across sectors to lead and collaborate for social change. To support our argument, we draw our theoretical knowledge from various theories and frameworks on which our analysis will be built.

Our literature review is constructed as such that we take a starting point in the nature of social entrepreneurs and how their role and image has evolved, which in turn takes us to the need for understanding the importance of leading collectively. Secondly, we outline leadership approaches: relational leadership theory (RLT), where we also introduce bridging by Ospina and Foldy (2010), and CLT. Thirdly, current literature about the process of CSC shows its relevance in a context where large-scale social change is a primary aim. We unfold this understanding with the newly developed framework of CI by Kania and Kramer (2011). Lastly, we explain the need to understand systems thinking to achieve systems change, and how a certain leadership style can enhance systems thinking within the scope of CSC.

3.1 Collaboration among social entrepreneurs

Thus, the defining characters of a "social entrepreneur" can converge with the ones of traditional entrepreneurs, although altering to a certain extent. are not the ones one would usually pin on an "entrepreneur". Ashoka defines social entrepreneurs as "individuals", "visionaries" and "role models" (Ashoka, 2012 in Montgomery, Dacin and Dacin, 2012, p. 376). "Social entrepreneurs are individuals with innovative solutions to society's most pressing social, cultural, and environmental challenges. They are ambitious and persistent — tackling major issues and offering new ideas for systems-level change." (Ashoka, n.d.).

Based on the latter statement, it can be seen that the nature of a social entrepreneur differs from entrepreneurs who are part of the so-called "great man's school" (Spear, 2006). Therefore, collaborations that happen in the traditional business world differs from collaborations that are established to tackle a social problem (Spear, 2006).

3.1.1 The shifting nature of social entrepreneurs

Social entrepreneurs are often seen in the literature as lone agents of change. Existing literature on social entrepreneurship has led to a skewed view of social entrepreneurs, as they are often seen as heroes who are saving the world. Interestingly, it is much more valuable when social entrepreneurs have something global in mind (Nobel, 2012). When social entrepreneurs consider themselves as "lone agentic actors" (Montgomery et al., 2012, p. 376), they overlook the role external stakeholders can have to overcome both cultural barriers and institutional voids (Montgomery et al., 2012). It can thus be said that social entrepreneurs need to be collaborative and collective, building bridges and alliances for support, and build awareness which will in turn result in greater change (Montgomery et al., 2012). Furthermore, the authors propose a model of "Collective Social Entrepreneurship", defined in their own words as "collaboration amongst similar as well as diverse actors for the purpose of applying business principles to solving social problems" (Montgomery et al., 2012, p. 376) where "multiple actors collaboratively play to address social problems, create new institutions, and dismantle outdated institutional arrangements" (Montgomery et al., 2012, p. 375). Indeed, literature does suggest the importance of CSC for social entrepreneurs. Spear (2006) takes it further and claims the importance to move on from an individualistic view of social entrepreneurship towards a collective view. Social entrepreneurs can engage in three sorts of collective action, which we all deem interesting to address. Firstly, connections and support provide channels to spread ideas which can eventually be institutionalized and effect change. Secondly, a community cooperative is a collective action which includes various stakeholders such as consumers, organizations and movements to enhance the social and economic wellbeing of local citizens. Lastly, cross-sector partnerships emerge when disparate organizations address a social issue together. These cross-sector social partnerships are defined as "collaborative efforts across two or more sectors that search to solve complex social problems" (Vurro et al., 2010 as cited in Montgomery et al., 2012). In sum, these forms of social entrepreneurial collaborations highlight the role of multiple actors within and across sectors, through different activities, strategies to enable idea-sharing and mobilization to drive collaborative change (Montgomery et al., 2012).

3.2 Leading collectively

As mentioned before, social entrepreneurs are affected by their interdependence with many stakeholders. We argue that weaving unleashes a leadership approach that supports groups of individuals across sectors to lead and collaborate for social change, and we therefore value the importance of the starting conditions of a collaboration. In their article "Designing and Implementing Cross-Sector Collaborations: Needed *and* Challenging", Bryson, Crosby and Stone (2015) review CSC frameworks that are already existing, and Ansell and Gash (2008) (as cited in Bryson et al., 2015) state that the starting conditions of a collaborative process cannot be ignored. The authors further elaborate that the aspects of starting conditions "including the need for a collaboration to rectify significant power or resource asymmetries, acknowledge interdependence among members" (p. 649) are not to be forgotten.

CSC involves a broad spectrum of actors resulting in interdependencies that can create leadership challenges. The complexity of CSC lies in the process of aligning, negotiating, learning and building on emerging insights about individual or shared goals. These perspectives and ways of dealing with collaborative work can then create conflict to co-create systemic (or systems) change (Vermeesch, under review). Ashoka (2019) puts forward the need for openness and collaboration, which requires a different type of leadership. To develop social value and aim for systems change as a result of a CSC, leaders have an important role. As such, leadership is a requirement when we address situations where a variety of individuals, who have different backgrounds and values, are involved. We therefore outline leadership concepts that foster the empowerment of individuals and social processes that result in greater efficiency.

Leadership theories have over time often been associated with a relationship between a leader and followers who are seen as passive recipients. However, the shift to "transformational leadership" in the 1980s and 1990s started to recognize the dynamic nature of the relationship between the leader and the followers. Despite this, there was still an emphasis on both charisma and the vision of a heroic leader (Bolden, 2011). As such, both leadership and social entrepreneurship have roots in "heroic" discourses that have evolved towards a view that recognizes interdependencies. We do not take a standing point in this view on leadership that is dependent on the characteristics of one person, but rather we see leadership through the same lens as Bolden (2011), i.e. as context dependent. Rather than connecting leadership to one person, Bolden explains that leadership "involves a collaborative process of creating meaning through shaping our interpretations of reality" (p. 67).

To sum up, the understanding of leadership and social entrepreneurship has shifted from being individual-centered to collective views. In light of this, the following sections will set forth different views of leadership that value the emergence of collective social processes when multiple actors are interacting (Uhl-Bien, 2006 as cited in Bolden, 2011).

3.2.1 Collaborative Leadership

"Leaders of successful collective impact initiatives (...) have embraced a new way of seeing, learning, and doing that marries emergent solutions with intentional outcomes."
(Kania and Kramer, 2013, p. 14)

In line with this quote, Hsieh and Liou (2016), state that collaborative leadership theories belong to studies of relational leadership. Indeed, these two views on leadership promote an environment where ideas and people are connected inside and outside the organizations. This relates to knowledge and the capacity of knowing when to exercise influence, when to decide and when to bring collaboration members to discuss issues. Collaborative leadership advocates for making collaborations possible by framing situations in particular ways that will motivate to take action rather than giving orders and specific directives (Kramer and Crespy, 2011). Using such a perspective on leadership emphasizes group dialogue and the relationships between group members. Furthermore, collaborative leadership helps reduce conflict, facilitates individuals' involvement and fosters commitments to new initiatives to accomplish the shared purpose of a collaboration (Hsieh and Liou, 2016). We account for relational leadership theories using the overarching framework of Relational Leadership Theory (RLT), which encompasses an entity- and a relational perspective to leadership (Uhl-Bien, 2006). We will later review Complex Leadership Theory (CLT) as it emphasizes the importance of adaptability, and therefore puts in perspective the statement made by Hsieh and Liou (2016).

3.2.2 Relational Leadership Theory

We first introduce RLT elaborated by Mary Uhl-Bien (2006). The term relational in a leadership setting has evolved over time. In her own words, Uhl-Bien (2006) describes it as "a view of leadership and organization as human social constructions that emanate from the rich connections and interdependencies of organizations and their members" (p. 655). Two

views distinguish this view on leadership: the entity perspective and the relational perspective.

Entity perspectives approach relational leadership from the standpoint of relationships lying in individual perceptions, cognition, attributes and behaviors. An entity perspective of leadership considers the relational process "relative to individual characteristics that leaders and followers bring to their interpersonal exchanges" (Uhl-Bien, 2006, p. 656). The entity perspective assumes individual agency where individuals are thought of as entities where the separation between the internal and the external is clear. In this sense, leadership is a two-folded influence-based relationship between the leader and the follower to achieve mutual goals. Furthermore, "relational processes are considered relative to individual characteristics that leaders and followers bring to their interpersonal exchanges" (Uhl-Bien, 2006, p. 656). Thus, the entity perspective assumes that social action is a function of individual social actors. In sum, the entity perspective on leadership emphasizes the importance of interpersonal relationships and "focuses primarily on leadership in conditions of already "being organized" (Uhl-Bien, 2006, p. 665).

On the other hand, relational perspectives see leadership as the process of change and construction of a social order. This perspective assumes that self and other is not separable but evolving mutually, and this needs to be accounted for in leadership research (Uhl-Bien, 2006). Due to the emphasis on "local-cultural-historical" processes, relational perspectives do not aim at identifying attributes or behaviors of individual leaders but focus on the processes of communications. Indeed, a dialogue is a dialectical movement between humans where meaningful interaction happens in the "space between" (Uhl-Bien, 2006). In sum, leadership as a relational perspective is seen as a repetitive and unorganized process shaped by interactions with others (Uhl-Bien, 2006).

Due to the various yet combinable natures of the entity and relational perspectives, Uhl-Bien (2006) proposes RLT as an overarching framework to study leadership where social influence processes and change are constructed. The author defines RLT as follows: "a social influence process through which emergent coordination (i.e., evolving social order) and change (i.e., new values, attitudes, approaches, behaviors, ideologies, etc.) are constructed and produced" (p. 667). Hence, this definition can be applied to both entity and relational perspectives as "relating is a dynamic social process that can be seen as acts of individuals (operating in a context) or as social constructions of interacting relationships and contexts; it can be seen as

either creating (i.e., "organizing" condition) or shifting (i.e., "organized" condition) organizational processes (i.e., social order and action)" (Uhl-Bien, 2006, p. 667).

RLT has a focal point in relational processes where the terms leader and manager are used interchangeably. Moreover, we move away from a hierarchical setting and recognize the importance of non-hierarchical relationships as a means of influence, and therefore a form of leadership. The leadership responsibility not only lies on one leader but on a collective and throughout an organization in regards with the influence of human behaviors (Uhl-Bien, 2006). Overall, RLT assumes that "leadership is generated in social dynamics - rather than leadership as a formal (or managerial) role that drives organizational process" (Uhl-Bien, 2006, p. 667).

3.2.2.1 Bridging practices for collaboration

From a relational perspective, leadership processes are influenced by the interacting social collective and the social context rather than by the individual leader.

As our argument is partly based on the relational processes of weaving and its role in sustaining adaptive spaces for collaboration and social change, RLT serves as a basis to understand the dynamic behind weaving's relationships.

Although we assume the importance of taking into account personal traits of members of a collaboration, we also acknowledge the importance of the collective itself. According to Ospina and Foldy (2010) "social action is the product of a dialectical relationship between humans and their world" and "practices are human interventions that make things in the world different from what they were before, altering the status quo" (Ospina and Foldy, 2010, p. 295). The authors choose to omit an entity approach to leadership that explores types of leadership needed for new organizational forms on the grounds that such an is an "important contribution, but is not complete" (Ospina & Foldy, 2010, p. 294). The authors base their claims on relational leadership, and out of a sample of 40 Social Change Organizations, they have identified five leadership practices. These practices enable the connection between actors both inside and outside organizations, i.e. relational bonds, enabling "ability for collaborative work" (Ospina and Foldy, 2010, p. 297). We see these five approaches as relevant, considering the role of the players in a collaboration and the connectedness enabled by leadership.

- *Prompting cognitive shifts* is defined as "a change in how organizational audience views or understands an important element of the organization's work" (Ospina and Foldy, 2010, p. 296). Prompting cognitive shifts can enhance the feeling of shared interest and goals among individuals and create

alliances between them. This is important as an organization needs to "frame their issue in such a way that it resonates with the needs of other individuals, constituencies or organizations" (Ospina and Foldy, 2010, p. 297).

- *Naming and shaping identity* can help people to connect through the process of bridging differences and result in more power alliances (Ospina and Foldy, 2010, p. 298). Both celebrating and interrogating identity is put forward by the authors. The former can be by celebrating differences in the cultural identity of a group or an individual and embrace the differences. The latter refers to "what role they (identities) play in their members' lives or in the larger society" (Ospina & Foldy, 2010, p. 298).

- *Engaging dialogue about difference* is crucial to support a collaborative project, due to the various interests and needs of individuals, where a shared vision needs to be built. Therefore, Ospina and Foldy (2010) find it important to "find ways to break down inhibition, allow people to express their beliefs and feelings, discuss their differences and, ultimately, draw closer" (p. 299).

- *Creating equitable governance mechanisms* helps the participants to create a sense of unity and engagement due to the shared responsibility of outcomes. The aim of this particular leadership practice is to welcome equality, open minds and inclusiveness. Thus, this practice demands commitment and democratic governance for it to be fulfilled (Ospina and Foldy, 2010).

- *Weaving multiple worlds together* through interpersonal relationships is a practice that seems particularly interesting in our research as it helps us understand the effect relationships has on collaborations. Indeed, to assure a good collaborative process between various individuals who have different expectations, needs and goals it is necessary to pay attention to the individuals by fostering one-on-one relations (Ospina and Foldy, 2010).

Together, these practices create what the authors call "Bridging". Ospina and Foldy (2010) claim that "the five practices help members of a community to connect difference so as to facilitate collaboration, but in ways that value those differences and maintain them for the sake of the broader vision. The practices help bridge differences without necessarily reducing them" (p. 303). In sum, the relational perspective on leadership outlined by Ospina and Foldy helps us understand the meaning behind RLT by unfolding various practices that can be put in use.

3.2.3 Complex Leadership Theory for adaptability

As weaving transcends organizational boundaries and engages individuals and groups across sectors, leaders are encouraged to enable employees or members of a collective to use their knowledge to the fullest. A key contribution of CLT is that it gives an integrative theoretical framework to explain interactive dynamics that have been acknowledged by a variety of emerging leadership theories, e.g. shared leadership (Pearce and Conger, 2003), collective leadership (Weick and Roberts, 1993), distributed leadership (Gronn, 2002), relational leadership (Drath, 2001; Uhl-Bien, in press), adaptive leadership (Linsky and Heifetz, 2002; Uhl-Bien et al., 2004), and leadership as an emergent organizational meta-capability (Hazy, 2004; 2006) (as cited in Lichtenstein, Uhl-Bien, Marion, Seers & Orton, 2006).

CLT stems from the complexity of today's world, thus affecting the actors as they become more and more intertwined. Adopting this notion of complexity influences organizations by fact, making RLT a valuable notion as described above. The main idea behind CLT is to allow controlled structure in organizations, while creating entrepreneurial dynamics to foster innovation (Uhl-Bien et al., 2007). Two primary systems are present in organizations: the operational and the entrepreneurial system. Organizations tend to start with being an entrepreneurial system where an idea reaches a bigger scale over time. As these organizations grow, a need for stability emerges, meaning that operational system takes over the entrepreneurial system. As a result of one system dominating the other, tensions arise that are important for both innovation and adaptability (Arena and Uhl-Bien, 2016). Adaptive spaces come into play when the balance between the two systems does not coexist in an efficient way. It is during these periods that creating adaptive spaces becomes useful, as it will stimulate an innovative climate and an environment that simply values innovation (Marion and Uhl-Bien, 2009). We see the importance of CLT, as it connects ideas and people, accepts conflict and offers a model that enables organizational adaptability (Uhl-Bien and Arena, 2018).

Individuals can link up with each other in order to produce a more powerful phenomenon (Uhl-Bien and Arena, 2016). The central question addressed by CLT is the following: How, in the context of bureaucratic organizational structures, can organizational leaders enable the emergence of the new solutions and innovation needed to survive and thrive in today's complex world?" (Uhl-Bien and Arena, 2016, p. 23). In this approach to leadership, both "learning and adaptability are viewed as emergent outcomes that result from the collective

action of agents who are interdependently interacting at the nexus of diverse knowledge" (Uhl-Bien and Marion, 2008, p. 293). In other words, CLT views organizations as CASs (Complex Adaptive Systems). However, many organizations are designed as complex systems and not CASs. Complex systems differ from CASs as the former are structured in a way that aims for efficiency and control, rather than adaptability. CLT proposes that adaptability enhances both performance and innovation, which occurs in everyday interactions between individuals who are acting in response to diverse forms of pressure and opportunities. Leadership for organizational adaptability uses a "systems-level approach to designing adaptive organizational structures, enabling networked interaction, nurturing innovation, and providing leadership that fosters collaborations" (Uhl-Bien and Arena, 2018, p. 89). Furthermore, leadership for organizational adaptability focuses on enabling the adaptive process in organizations (Uhl-Bien and Arena, 2018). According to the authors, ambidexterity theory shows that balancing the tension "between exploration and exploitation" (Tushman and O'Reilly, 1996) is a key component of organizational adaptability (as cited in Uhl-Bien and Arena, 2018, p. 90). Exploitation refers to using existing knowledge, skills and processes through efficiency and execution to contribute to results. Exploration refers to generating new knowledge, skills and processes through for example variety, experimentation, risk and innovation to preserve future activity (Levinthal and March, 1993; March, 1991 as cited in Uhl-Bien and Arena, 2018). Ambidextrous leadership is not generated through top-down leadership but calls for many leaders to work together across organizational levels (Birkinshaw and Gibson, 2004 as cited in Uhl-Bien and Arena, 2018). Ambidexterity further accounts for how organizational knowledge starts as ideas built in people's minds and develops through interactions in communities. Tension lies between innovation and efficiency, and leaders need to engage this tension accordingly to foster adaptability (Uhl-Bien and Arena, 2018). Innovation and novelty emerge when leaders allow diverse ideas to both conflict and connect. Thus, incorporating novelty and new capabilities into the operational core will help the system to take hold of ideas (Uhl-Bien and Arena, 2018). In sum, CASs generate adaptability in the "interface between competing demands of exploration (i.e., entrepreneurial activity) and exploitation (i.e., operational costs)" (Uhl-Bien and Arena, 2018, p. 96).

According to the authors, CLT is the complex interactions between actors, within, with and between CAS. However, the CAS and the behaviors of the actors itself are understood within the context of CAS. There are aspects to this paradigm that are important to note. Firstly, both learning and adaptability are the results of collective action, which are necessary to

achieve organizational purpose (Uhl-Bien and Marion, 2008). Secondly, the co-evolution of human and social capital is central to a collective action process. Thirdly, "collective change agents are the competitive source of learning and adaptive responses" (Uhl-Bien and Marion, 2008, p. 293). When tapping into the collective intelligence of the members of an organization it results in a quicker response to change. Thus, top-down and command-and-control leadership styles can slow down the development of collective intelligence as there is a constraint of interactions, which in turn limits the development of human and social capital (Uhl-Bien and Marion, 2008). Adaptive interactions are as such stimulated by conditions like, for example, decentralized decision making and strong learning cultures. Lastly, organizations need, on one hand, to stimulate emergent collective action and, on the other, to control organizational outcomes in an efficient manner; also known as the "organizational design paradox" (Uhl-Bien and Marion, 2008, p. 294). In light of this, Uhl-Bien et al. (2007) propose that knowledge-era leadership is composed of administrative leadership, adaptive leadership and enabling leadership (Uhl-Bien et al., 2007 as cited in Uhl-Bien and Marion, 2008). In 2018 Uhl-Bien and Arena revisited the terms for these leadership practices based on the terms of exploration and exploitation. The authors re-label administrative leadership to operational leadership, which is tightly linked to exploitation, and adaptive leadership got re-labelled to entrepreneurial leadership, which is correlated with exploration. The former is concerned with a more traditional top-down type of leadership, while the two-last concentrate on collective action. Leaders who employ an entrepreneurial leadership approach are the agents who advance coevolution of human and social capital which results in collective intelligence (Uhl-Bien & Marion, 2008).

Finally, "enabling leadership is creating, engaging and protecting "adaptive space" (Uhl-Bien and Arena, 2017 as cited in Uhl-Bien and Arena, 2018, p .98) that nurtures and sustains the adaptability process in organizations. The combination of entrepreneurial, operational and enabling leadership allows organizational adaptability, as "the entrepreneurial idea has to be advanced into the operational system" (Uhl-Bien and Arena, 2018, p. 98), which is a process occurring in and through adaptive spaces (Uhl-Bien and Arena, 2018). As such, CLT focuses on the identification and exploration of strategies and behaviors that foster organizational creativity, learning and adaptability when appropriate CAS are enabled within hierarchical contexts. On the other hand, conflicting pressures come from shifts in the external environment, and if these have to be assimilated effectively, a climate of trust where actors feel comfortable to take risks is necessary (Uhl-Bien and Arena, 2018). In sum, Uhl-Bien and Arena (2018) mention that "complex adaptive systems are those that adapt and evolve with

the environment. Complexity is triggered when pressures come in from the environment (...) and leaders must enable the system to adapt by fostering networked interactions (....) and generate adaptive responses" (p. 96). Four conditions enable an adaptive space (Uhl-Bien and Arena, 2016):

- *Novel solutions* call for the acceptance that things cannot be done in the same way (Arena and Uhl-Bien, 2016)

- *Dynamic interactions* provide a structure that enables knowledge exchange both internally and externally and sets weight on the involvement in new relationships as "bridging relationships offer new perspectives" (Arena and Uhl-Bien, 2016, p. 24).

- *Interdependence* facilitates the flow of information to stimulate collaboration when individuals need each other in order to achieve the set goals. Arena and Uhl-Bien (2016) with their wording see it as elementary as individuals "have no choice but to work together" (p. 24).

- *Heterogeneity* can help foster innovation as it requires to work through differences. In order to do so, one need to be part of perspectives that are conflicting which can result in a different view of the problem and thereafter induce novel solutions (Arena and Uhl-Bien, 2016).

Connection and conflict are the prerequisites in adaptive spaces in order to maintain a balance between the entrepreneurial and operational system. Conflict involves engaging tension to generate adaptive outcomes and connecting involves drawing a link between agents "that scale novelty and innovation into beneficial new order in the operational system" (Uhl-Bien and Arena, 2018). The leadership role here is to play in the tension to ensure that the tension is adaptive and not disengaging, and to help agents connect across differences and "link up around adaptive responses" (Uhl-Bien and Arena, 2018). As the above four conditions prove, these prerequisites permit the establishment of communication channels while using pressures in a defined system (Arena and Uhl-Bien, 2016).

3.3 Collaborating across sectors

Weaving, as a leadership approach, engages individuals and groups across sectors in leading and collaborating for social change. We, therefore, value the importance of CSC as a means to unleash large social impact. In the following section we identify the importance of the processes of collaboration, which is closely related the collaborative nature of weaving.

3.3.1 Defining collaboration

A collaboration is a complex set of components put together with the aim of achieving common goals, creating new partnerships that produce capacity to leverage resources or, in on some cases, involve the discovery of something new (Thomson and Perry, 2006). Literature defines collaboration in many different ways such as "a process through which parties who see different aspects of a problem can constructively explore their differences and search for solutions that go beyond their own limited vision of what is possible" (Gray, 1989, p. 5 as cited in Thomson and Perry, 2006). Roberts and Bradley (1991) choose a different yet similar definition: "the principal elements of collaboration are a transmutational purpose, explicit and voluntary membership, organization, an interactive process, and a temporal property" (as cited in Thomson and Perry, 2006, p. 23). Interestingly, while many scholars seem to agree on the aspects of "acting/deciding/managing/exploring/addressing", only few see collaboration as something with common interests and shared goals (Wood and Gray, 1991).

3.3.2 The process of collaboration

According to Wood and Gray (1991), the interactive process of collaboration is the least understood. Process dimensions inside the collaboration process, also known as the "doing" of collaboration, need to be understood in order to be managed intentionally to ensure an effective collaboration. It is suggested that a process framework for collaboration occurs over time as organizations interact both formally and informally through cycles of negotiation and development of commitments that then get executed. These cycles also imply a process of renegotiation, which gives a nonlinear and emergent nature to collaboration. This means that collaboration evolves as parties interact over time (Thomson and Perry, 2006).

Collaboration necessitates governance to make joint decisions about the rules that govern both behaviors and relationships. This requires participative decisions making, shared power arrangements and problem solving (Thomson and Perry, 2006). Therefore, it is important that members of a collaboration are willing to support a decision when such is agreed upon. When collaboration partners are unwilling to monitor their adherence to rules that are previously mutually agreed-upon, credible commitment is lost, and makes joint decision-making unlikely. The collaboration continuum relies on relationship stages which recognize that collaborators are dynamic. Relationships are divergent, with many characteristics that impact

the continuum of the collaboration phases. The way a collaboration moves forwards or backwards depends on the decisions, actions and inactions of collaborators (Austin and Seitanidi, 2012).

Collective action requires trust and credible commitment which lies upon the value of face-to-face communication as well as a creation of an "ethic of collaboration", which allows partners to give each other the benefit of the doubt during the process of making joint decisions (Thomson and Perry, 2006). Furthermore, the autonomy dimension is at the heart of collaborative work and impact. This dimension is part of the process of "reconciling individual and collective interests" (Thomson and Perry, 2006, p. 7). Partners share a dual identity that results in potential dynamism or frustration of collaboration. On one hand, they maintain their own identities, and on the other, they get a collaborative identity that is often shaped by an organizational authority (Thomson and Perry, 2006). Tensions arise as a result of a conflict between a collaboration's goals and the individual partners' organizations, which puts identities at stake (Thomson and Perry, 2006). Transformational collaborations arise when partners both agree on the social issue relevant to all parties but also on the sole intention to deliver transformation through social innovation. As the aim is often to advance social innovation, Austin and Seitanidi (2012) complement this thought by advancing the notion of co-creation. The scholars state that: "the more collaborators perceive their self-interests as linked to the value they create for each other and for the larger social good, and the greater the perceived fairness in the sharing of that value, the greater the potential for cocreating value." (p. 730). Thus, co-creation enhances social innovation in collaboration.

3.3.3 Creating social change: the need for Cross-Sector Collaboration

After reviewing the article by Thomson and Perry (2006) we can transfer their knowledge to CSC processes. The authors' study gives us a rich overview of the factors affecting a collaboration process and helps us understand the importance of interactions, negotiation, relationships and aligning individuals towards a shared goal. We note that all these factors can be supported by leadership approaches, accounted for earlier, in the practice of weaving. The relationship between initial conditions and goals, the process and the constraints of collaborations are known and understood. Although, even if these aspects are applicable in CSC, they are harder to generalize due to the complex nature of CSC (Bryson et al., 2006).

CSC can be defined as: "the linking or sharing of information, resources, activities, and capabilities by organizations in two or more sectors to achieve jointly an outcome that could not be achieved by organizations or one sector separately" (Bryson et al., 2006, p. 44). CSC occur as a result of the shared-power world we live in, in which different groups and organizations are involved and "affected by or have some partial responsibility to act on public challenges" (Crosby and Bryson, 2005 as cited in Bryson et al., 2006, p. 44). Although CSC are necessary and desirable, evidence shows it is not an easy task to conduct. Indeed, the problems CSC wish to tackle can be hard to solve and the end-result can differ from the original problem that was targeted (Bryson et al., 2006). The reason for this is the interconnectedness of all the links in the system, which means that a deviation in one link can affect all the others (Bryson et al., 2006).

Bryson, Crosby and Stone (2006) offer a framework for CSC based on six dimensions:

- *Forging initial agreements*: Key stakeholders are involved in developing initial agreements and an agent or agency can be used to bring together participants. Also, it is not only a statutory action that can be used to bring people together, but interpersonal relationships (Bryson et al., 2006).
- *Building leadership*: the chances of success of a CSC are, in some cases, more likely when either sponsors or champions provide formal and informal leadership at all levels. These actors can serve as a mechanism to uplift interactions by recognizing complex problems that need to be addressed collectively (Bryson et al., 2006).
- *Building legitimacy:* Perceiving a CSC as legitimate is based on "arrangements attracting resources, being recognizable to insiders and outsiders, and building trust among partners" (Bryson et al., 2006, p. 47).
- *Building trust:* This notion is also mentioned in the article by Thomson and Perry (2006). CSC involves partners from different areas who do not necessarily know each other from before and have different workplaces. These differing conditions can affect the commitment partners have to one another. Although this component is a critical component of all sorts of collaborations, it takes time to develop and maintain (Bryson et al., 2006; Thomson and Perry, 2006).
- *Managing conflict:* Conflict in collaborations comes from the varying aims and expectations brought in by the different members. Furthermore, it is important for our research to note that "if the collaboration is formed mainly

to plan for systems change rather to agree on how to deliver a service, the level of conflict may be higher" (Bryson et al., 2006, p. 46). As groups debate the direction they wish to take, their concerns and power issues will become less apparent. Partners need to use resources and tactics to equalize power in a collaboration and achieve an effective way of managing conflict (Bryson et al., 2006)

- *·Planning:* There are two approaches possible to planning in collaborative settings. One approach emphasizes formal planning for success, while the other emphasizes the understanding of the mission, goals, roles and actions steps will emerge as a result of "conversations involving individuals, groups, and organizations to encompass a broader network of involved or affected parties" (Bryson et al., 2006, p. 46).

In sum, CSC processes have a lot in common with what one would call a standard collaboration, but it is all the more important to develop and sustain relationships between entities collaborating, thus validating the need of a leadership approach that values the role of relationships in weaving.

3.4 The Collective Impact framework: an approach to Cross-Sector Collaboration

In order to catalyze important changes, the NGO recognizes that CI is important in the collaboration process of weaving. Building upon both Thomson and Perry's (2006) and Bryson et al. (2006) vision on aligning individual and collective interests to secure effective CSC, the research on this subject saw an influential enhancement of methods. As a matter of fact, Kania and Kramer (2011) introduced the Collective Impact approach with the aim to alter the so-called "isolated impact" tendency, where single organizations tackle specific issues. Ashoka was inspired by this framework when they developed the practice of weaving. To facilitate and encourage collaborations within sectors for the resolution of complex social issues, Kania and Kramer (2011) emphasized the need for a common agenda shared by the actors involved. Later in the collaboration process, their actions are backed up by a shared measurement system, mutually reinforcing activities, and ongoing communication, and are staffed by an independent backbone organization (Kania and Kramer, 2011). These five principles represent the funding elements of the framework as shown below:

Figure 1 - Foundational elements of Collective Impact

Initial [10]	Updated [32]
Common Agenda	Shared Aspiration, for creating a broader movement for change.
Backbone Organization	Containers for Change, with a network of backbone organizations to support stakeholders with the inner game of personal change, which includes transforming their understandings of the system they are trying to change, and the relationships between stakeholders.
Mutually Reinforcing Activities	High Leverage Activities, with stakeholders working as loosely or as tightly together as the situation requires.
Continuous Communication	Inclusive Community Engagement, with continuous communication and authentic involvement of a broad spectrum of system stakeholders, particularly those most affected by complex issues.
Shared Measurement	Strategic Learning, with shared measurement as a component for feedback in learning and innovating.

Source: Addy and Dubé, 2018

The CI journey has different milestones: firstly, it begins with the initiation of actions, secondly it gets organized for impact and finally, a process of sustaining the duration of the CI impact becomes apparent (Flood, Ninkler, Hennessey, Estrada and Falbe, 2015). Over the years, CI seduced many disciplines as it is "appealing in its simplicity" (Wolff et al., 2017, p. 42) and is recognized to provide a clear framework for decision-makers (Addy and Dubé, 2018). The "simplicity" and "marketability" depict the fad for CI and justify the quick endorsement of the framework by governments, agencies and foundations despite its initial lack of significant experience in the development of collaborations (Wolff et al., 2017).

3.4.1 Limits of the Collective Impact framework: community, leadership and systems thinking

Acknowledging that every model is never a final product, the enthusiasm for CI grew alongside the rise of criticisms, displaying a various range of limits that many researchers are currently tackling. Among the most referenced ones, Tom Wolff (2016) in his article "10 Places Where Collective Impact Gets it Wrong", examines CI's lack of consideration in regard to "essential requirement for meaningfully engaging those in the community most affected by the issues" (p. 50). Wolff (2016) defines this aspect as a direct consequence of CI emerging from a "top-down business-consulting experience and is thus not a true community-development model" that traps CI "in the old, less effective model, with CEO leadership

central to the process" (Wolff, 2016, p. 50). As this thesis argues that weaving is a new leadership approach that transcends organizational boundaries that leads and initiates collaboration for social change, we see the potential of adding a leadership lens to this newly developed framework.

As a continuation of these statements, Liz Weaver and Mark Cabaj wrote "Collective Impact 3.0: An Evolving Framework for Community Change" (2016), which also underlines the "insufficient attention to the role of community in the change effort" (Cabaj and Weaver, 2016, p. 2). In "Collective Impact 3.0", the authors introduce "movement building" as an emerging paradigm, supporting the idea that both the potential and impact of a common agenda would reach its climax if developed from community aspiration (Cabaj and Weaver, 2016, p. 2). Firstly, building community aspiration calls into question the role of leadership when pursuing a common agenda. Indeed, Kania and Kramer (2011) recognize that participants working on a common problem actually focus on "different perspectives on the nature and root causes of that problem" (Cabaj and Weaver, 2016, p. 6), which later influences the resolution paths. As a direct consequence, the results generated are more likely to be fragmented and not collective (Cabaj and Weaver, 2016). This is where leadership takes its particular importance, in order "to bring key stakeholders together; to review the key data which informs the problem or issue; to develop a shared vision for change; and to determine the core pathways and strategies that will drive the change forward" (Cabaj and Weaver, 2016, p. 6). However, the scholars point out the need for the development of community values that are "sufficiently ambitious that they cannot be realized through business as usual" (Cabaj and Weaver, 2016, p. 6). The authors, through the empirical examples drawn on past collective efforts, put forward the importance for common agenda in CI to function along community aspiration to become "contagious". Secondly, shifting from a managerial to a movement-building paradigm implies that most leaders in CI see themselves as "responsible for developing and implementing new responses to an issue" (Cabaj and Weaver, 2016, p. 3). As an outcome, "CI participants employing a managerial approach typically (but not always) focus on improving existing systems" (Cabaj and Weaver, 2016, p. 4). Although this managerial approach is proven to generate results, the authors link the lack of community involvement and empowerment to the "understatement of the role of policy and systems change" in CI (Cabaj and Weaver, 2016, p. 2). In response to this observation, the movement-building approach is introduced with its potential to reform and even transform systems, as the authors state systems improvements alone will not make a difference (Cabaj and Weaver, 2016). In this approach, the role of leaders is explicit to shape diverse groups and give voice

to actors who would traditionally have been left aside (Cabaj and Weaver, 2016). More specifically, the authors refer to core aspects of "movements" with its potential to "open up people's' hearts and minds to new possibilities, create the receptive climate for new ideas to take hold, and embolden policymakers and system leaders" (Cabaj and Weaver, 2016, p. 4).

3.5 Systems thinking integrated in leadership

Due to the interest we give to leadership approaches that help the engagement of individuals in the broader community to act for social change, we find it valuable to give the reader an understanding of systems thinking outside organizations. In their article "The Dawn of System Leadership", Senge, Hamilton and Kania (2015) illustrate a system leader through the role and accomplishment of Nelson Mandela. More specifically, Senge et al. (2015) put forward the vision of Mandela, during the first open elections in 1990 in South Africa, that succeeded to bond black and white South African citizens together in order to "confront the past and join in shaping the future" (Senge et al., 2015, p. 29). Consequently, the system-thinking process supported by Mandela and others went further by inviting "the thousands who participated to step forward in co-creating a new reality for South Africa" (Senge et al., 2015, p. 29). Three decades later, collaborative initiatives have been steadily flourishing, although many of them continue to fail. The authors consider this phenomenon as a result of the failure of collaborative initiatives that aimed at fostering "collective leadership within and across the collaborating organizations" (Senge et al., 2015, p. 29). The authors argue many other "Mandelas" exist as several people act as system leaders from many positions and are, therefore, needed to foster collective leadership (Senge et al., 2015). Consequently, when we aim for systems change, it is essential to understand the system(s) in which a collaborative initiative is operating in, as well as to adopt leadership processes that facilitate systems thinking and enable co-creation for the future (Senge et al., 2015).

3.5.1 Systems thinking for systems change

Systems thinking is "the ability to think about a system as a whole, rather only considering the parts individually" (Behl and Ferreira, 2014, p. 104). It builds upon the idea that a system is greater than the sum of its parts, which leads to a better understanding of determinant factors and fosters a better development of relationships (Behl and Ferreira, 2014). Thus, systems thinking can be used as a conceptual tool to clarify interdependencies and complex

change dynamics. On the other hand, seeing systems together also leads to different, and in some cases, conflicting views (Senge et al., 2007).

3.5.2 Aiming for systems change in Cross-Sector Collaboration

Ashoka describes their social entrepreneurs as "changemakers" acting towards systems change. The transformational change one seeks in the process of a collaboration can be perceived through systems change. Ashoka defines this term as "a new model that is addressing the root cause of a problem. It often involves policy change, widespread adoption of a specific methodology by leading organizations in a sector or creates new behaviors within an existing market of ecosystem" (Ashoka U Working Definitions, 2019). The NGO refers to systems change to both describe an outcome and an approach to social change: "In terms of an outcome, we describe a change as systemic if the way a system operates shifted and as a result produces a more positive outcome itself" (Rutsch, 2018, para. 2). The approach relies on the more indirect focus on changing existing dynamics. However, a need for both openness and collaboration are critical and requires a different type of leadership (Rutsch, 2018).

The term systems change is important to understand in order to replicate the idea that CSC "may also contribute to welfare-enhancing systemic change in institutional arrangements, sectoral relationships, societal values and priorities, and social service and product innovations, as well as improving the environment with multiple societal benefits" (Clarke and Cane, 2018). We choose to use the definition put together by Clarke and Cane (2018) due to their extensive research based on several key words such as collaboration, partnerships, public-private, business-NGO and collaborative planning. Their definition is based on the context of cross-sector partnerships, where the word partnerships is used interchangeably with the word collaboration. It sounds as follows: "Systemic change: the result of actions that lead to a significant alteration within a system, potentially leading to substantial impacts. The system can be at any scale. Examples of systems change include a fundamental change in policy, transformation of the structure in an institutional field, and significant change in system attributes or function." (Clarke and Cane, 2018, p. 308).

This chapter developed an extensive review of literature about CSC, leadership approaches, CI and systems thinking. Although, our main focus and interest lie in leadership approaches due to the nature of our topic. As weaving is a practice developed by Ashoka, the next

chapter will give an extensive background of the NGO to contextualize weaving and show how the practice of weaving is affected by the nature of Ashoka.

Chapter 4 – Case context

In order to explore how Ashoka's concept of weaving constitute a new approach to understand leadership across social change, we unveil Ashoka's core vision and mission. The below case description allows the reader to get a better understanding of this complex organization, in order to grasp its current interests for leadership and CSC.

4.1 Ashoka: Innovators for the public

Ashoka, as a non-profit organization, aims at identifying and supporting social entrepreneurs worldwide. In 1981, Bill Drayton founded Ashoka: Innovators for the Public and coined the term "social entrepreneurship". Since then, Ashoka has selected more than 3,300 social entrepreneurs, referred to as Ashoka Fellows, in 93 countries and continues to support them through the help of local offices, staffs as well as wider networks (see Appendix III). Another way than the one stated in our literature review, Ashoka defines a social entrepreneur as an individual who "conceives of, and relentlessly pursues, a new idea designed to solve societal problems on a very wide scale by changing the systems that undergird the problems" (Ashoka, n.d., Social Entrepreneurship, para.1). In other words, Bill Drayton explains: "Social entrepreneurs are not content just to give a fish or teach how to fish. They will not rest until they have revolutionized the fishing industry" (Ashoka, n.d.). Future Ashoka Fellows are evaluated based on five criteria: "candidates must have a new idea – a new solution or approach to a social problem, creativity, entrepreneurial quality, social impact of the idea, ethical fiber" (Ashoka, n.d., Social entrepreneurship, para. 1). Once elected, Ashoka Fellows benefit from being part of the global Fellowship for life, that enables them to access and take advantage from "a tailored stipend for up to three years (...), customized engagement opportunities that accelerate their impact, increased visibility and a global community of peers" (Ashoka, n.d., The Ashoka Fellowship, para. 2).

As early as 1997, Ashoka introduced the 'Measuring Effectiveness' program to "better understand the progress of its social entrepreneurs towards systemic social change" (Iyigun, 2018, p. 360). This annual, self-response survey is "distributed among groups of social entrepreneurs at the five- and 10-year anniversary of their Ashoka Fellowship" (Leviner et al, 2017, p. 90). In 2018, Ashoka led the largest study, encompassing data coming

from more than 850 Ashoka fellows known as the "Global Fellows Study". This study was aimed at understanding both fellows' impact and the role Ashoka has had in contributing to their impact (Wells, 2018). Throughout the study, a lot of the data seems to highly correlate the role of both leadership and collaboration in creating systems change enabled by Fellows and their structures. Drawing on the findings, several members of Ashoka's staff wrote the article "Let's Bust the Lone Hero Myth: The Role of Collective Leadership in Systems Change" (Rahman, Febesh, Freeman, Herbst and Matielo, 2018), setting down roots for new approaches towards the implementation of Ashoka's vision: "everyone a changemaker".

4.2.1 Going beyond the heroic figure of social entrepreneurs

In the mission to support transformative ideas for social change, the main criteria of Ashoka Fellows are that they need to be "the originator and catalyzing force behind an idea" (Rahman et al., 2018). This prerequisite depicts the importance for Ashoka to identify individuals who are deeply concerned by issues they are trying to solve and are expected to pursue this quest throughout their life. Moreover, Ashoka declares to have been created to not only catalyze social innovations, but also to unite a global support network of peers and like-minded individuals to overcome the isolation of social entrepreneurs. Ashoka Fellowship programs along with its broad network have a direct impact on its Fellows, as 89% of them report, that Ashoka changed how they see themselves as a leader and, of those Fellows, 94% are, as a result, leading differently (Wells et al., 2018, p. 26). The need for Ashoka to have the relevant understanding of leadership for social change is thus crucial, as the organization has a direct influence on its Fellows and on its broader ecosystem. The importance of a "new leadership" supported by Ashoka, has been illustrated through the European Fellowship program. This cross-border initiative partly raises reflections on how to reframe leadership models, empowerment and well(being) (Fenech, n.d.).

Although, Rahman et al. (2018) recognize the role of inspiring leaders in social movements, the authors argue the need to come to an end with the idea "that the main way that social change happens is with a hero (and) that change won't happen until we have a charismatic leader to show the way" (Rahman et al., 2018). The authors further argue the leadership role of social entrepreneurs through the need "to create roles and enabling environments for as many others as possible to also participate and lead in change" (Rahman et al., 2018). These recent statements, put forward by Ashoka's staff and directors, illustrate the ongoing considerations around the role of leaders and leadership, nurtured and supported by Ashoka. It can be argued that the particular attention Ashoka is giving to leadership reflects the

potential for leadership to foster change (e.g. change leaders). Thus, not only social entrepreneurs are integrated in the broader network of Ashoka, as other actors, who are recognized to have a role to play in social change, see their potential to conduct such change when they are in contact with social entrepreneurs.

Therefore, it is not surprising that the NGO's current president Diana Wells draws on the 2018 Global Fellows Study and wrote "From Social Entrepreneurship to Everyone a Changemaker: 40 Years of Social Innovation Point to What's Next" (Wells, 2018). The article is explicitly referring to Ashoka's vision which is often subject to criticism considering the duality of the NGO that focuses its attention on social entrepreneurs while still promoting the vision "everyone a changemaker".

4.2.2 Collective approaches to social change

By essence, Ashoka addresses social innovation with a collective approach, building and cultivating a "community of change leaders who see that the world now requires everyone to be a changemaker" (Ashoka U Working Definitions, 2019). Specifically, the NGO sees its network as a global collaboration "to transform institutions and cultures worldwide so they support changemaking for the good of society" (Ashoka U Working Definitions, 2019). Collaborating with corporations has growingly been set up and encouraged by Ashoka, taking initially the shape of financial or philanthropic partnership, and evolving towards long term collaboration and, in some cases, resulting in co-creation. This latest approach on alliances between sectors has increasingly been formally supported by the NGO, for example through the "Changemakers Alliances" program. This initiative recognizes the capacity for corporations to operate at a large scale and argues the need to enhance corporations' knowledge about social issues or disadvantaged communities. On the contrary, social entrepreneurs have a social expertise but often face many challenges when scaling up their solution. Ashoka thus advocates for different stakeholders to join forces in order to effectively tackle challenges at scale (Ashoka - Change Maker Alliances, n.d.).

Empirical examples show the potential of Ashoka as a catalyzer of changemaker alliances, such as the 10 yearlong collaboration with the health company, Boehringer Ingelheim. Not only fulfilling respectively financial and CSR objectives of the NGO and the company, the partnership is often taken as an example due to the innovational benefits brought along the way, more specifically, through co-creation. According to Arnaud Mourot, Ashoka's CEO and Sarah Jefferson, manager of the partnership, "co-creation is a collaborative process where players from across different sectors – such as companies, social sector organizations,

financial institutions or government bodies – come together to co-design and co-implement new or improved products and services that address essential needs of underserved populations" (2014, p. 25). Therefore, co-creation introduces a "fundamental shift in interaction between the business, social and public sectors to create shared value" (Mourot and Jefferson, 2014, p. 26). The partnership between Ashoka and Boehringer Ingelheim resulted in the *Making More Health* initiative, in which social entrepreneurs are being supported by more than 3000 Boehringer Ingelheim employees engaged in the partnership (Mourot and Jefferson, 2014). Examples of co-creation between social entrepreneurs and the corporation are recently arising as new business models are being built around health challenges. As a result, co-creation across sectors generates, directly or indirectly, transformations within the entities involved (Mourot and Jefferson, 2014). Mourot and Jefferson (2014) state that "partners begin to capitalize on one another's complementary assets and experiences, and as values begin to cross- pollinate, internal leadership styles and organizational structures evolve" (Mourot and Jefferson, 2014, p. 26).

Thus, Ashoka implicitly associates leadership with collective action, articulating their intertwinement. Rahman et al. (2018) further develop the role of collective leadership, seen as essential for systems change, moving from a "traditional, hierarchical leadership style where a few people take key decisions towards a more collective approach to leadership where many different people and organizations can take decisions and lead as well" (p. 3). According to the authors, the interdependent and relational nature of social entrepreneurs implies their need to collaborate beyond their own structures. Also, and as mentioned before, collective leadership is seen as a needed "mindset shift(s) in order to take collaborative approaches to systems change" (Rahman et al., 2018). Indeed, "more than 90 percent of Ashoka Fellows have reported creating systems change in markets and/or public policy, and creating open collaborations is a widely shared strategy" (Wells et al., 2018). Moreover, Rahman et al. (2018) state that "90 percent of all Ashoka Fellows are openly encouraging other institutions or groups to replicate their idea in order to achieve their impact rather than solely focusing on growing the size of their organization" which shows that independent groups or institutions also have a role in replicating ideas and beliefs.

Ashoka therefore has a guiding and influential role throughout its broader network and stakeholders as well as towards its community of Fellows. As a matter of fact, "new partnership and collaboration opportunities" as well as "Mentorship to improve my leadership and personal development" are among the three main domains where Fellows declare to have received support from Ashoka (Wells et al., 2018).

Figure 2 - Global Fellow Study 2018 results
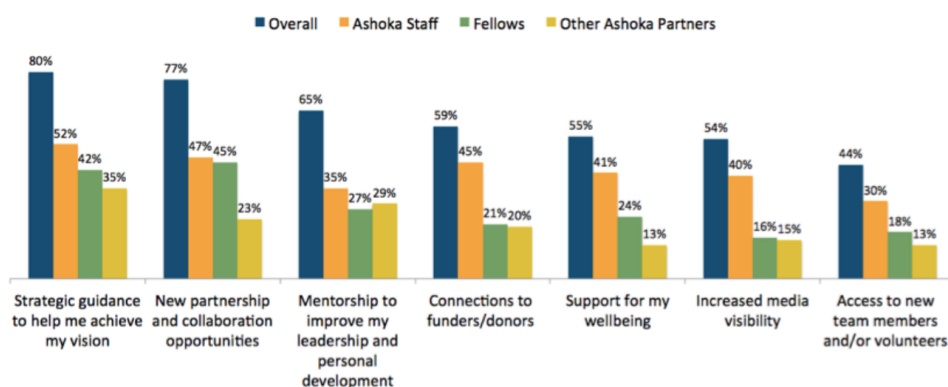
Source: Wells et al. (2018)

The approaches and convictions regarding these subjects from the NGO are constantly evolving, lately being formerly supported by the introduction of weaving

4.2.3 Weaving to foster collective impact for systems change

Weaving has recently been introduced in the organization and particularly echoes Ashoka's vision: "empowering everyone as a changemaker". Throughout 40 years of existence, the NGO has been increasingly developing collective approaches to social change, encouraging social entrepreneurs to collaborate between sectors, and fostering new pathways for traditional actors to engage in change. Nowadays, the need for social entrepreneurs to lead change and create systemic impact is hardly dissociable with the need to collaborate with others to ensure systems change. The benefits of CSC, for both the desired impact and the different actors involved, are further strengthened by one greater belief: everyone influences and shapes the world, thus, everyone should use their agency to make a better world. Although knowing the influence of social entrepreneurs, it is still unclear what can be expected from them when it comes to the empowerment of individuals close or far from their circles and communities, who are directly or indirectly concerned by the issue trying to be solved.

Weaving sees the process of becoming a changemaker through the empowerment of "the whole person for the whole world" (Ashoka, 2018). The empowerment of individuals is recognized to happen through empowering experiences as it is argued that the knowledge, skills, attitudes and values, specific to each one of us, are shaped through life experiences.

Therefore, one shall make sure that these experiences empower the individual to live for the greater good. This is where weaving proposes an extensive approach to leadership. Social entrepreneurs are part of a broader community of change leaders who aim at systems changes, but many are constrained to focus on short term and incremental changes. As a result, efforts are often fragmented or duplicated, resources are lost, and opportunities missed. In order to promote mass-participation, and therefore move away from a lone-agent social entrepreneur, change leaders need to take further their potential of being a role model by increasing "participation in – and the quality of – Change Leadership throughout the ecosystem" (Ashoka, 2018). Both social entrepreneurs and actors in the broader ecosystem are encouraged to become weavers by embracing the practice of weaving that consists of the following three practices:

" • Alignment – mindsets to the shared purpose of empowering everyone as a changemaker - and narratives and resources towards that purpose.

• Collaboration - and co-creating in teams of teams. Sharing resources and processes is now vital. Exceptional individuals will catalyse important changes, but collective impact is now crucial.

• Systemic thinking and action- deepening their collective capacity for bringing about enduring systemic change – at every scale - together." (Ashoka, 2018, p. 6).

As such, weaving is defined as a "new kind of leadership that is implicit in the creation of empowering learning ecosystems" (Ashoka, personal communication, 2018). Being a weaver, and thus embracing the above core competences, requires the use of collaborative leadership in order to secure and maximize collective impact. Ross Hall, who, at first, introduced weaving at Ashoka found inspiration in Krebs' and Holley's (2004) article where they also use the term weaving: "Weaving brings people together for projects, initially small, so they can learn to collaborate. Through that collaboration they strengthen the community and increase the knowledge available in it" (p. 10).

In the context of Ashoka, the introduction and promotion of weaving as a new form of leadership, shows the understanding and willingness of the organization to go beyond traditional models and heroic visions of social change.

Chapter 5 – Findings and analysis

Our research claims that weaving, as a new leadership approach, has the potential to overcome organizational boundaries as weavers and the process of weaving allow and maintain adaptive spaces in the broader community to collaborate for social change. To support this claim, we analyze our empirical data gathered from our interviews and secondary sources, by using our conceptual foundation presented in our literature review. We refer to our conceptual framework to find relevant points of comparison and improvements that can be applied to both weaving and the theories we have chosen. Overall, we conduct our analysis assessing how weaving results from the competences of a weaver, and how the practice of weaving unleashes strong potential for systemic impact through CSC. These two separate analyses will be a foundation for our third part, which will bring together the role of the individual weaver to create adaptive spaces and the role of weaving to sustain these adaptive spaces. We choose not to separate our analysis from our discussion due to the novelty of weaving and our aim of showing how our literature fits weaving, or how weaving can improve our theories. Therefore, we constantly move from data to literature and vice versa to support this thesis' argument.

Our analysis is structured around three main sections. In the first part we explore the role of the weaver by drawing on the entity perspective to leadership. We assess the need for change leaders to be empowered as weavers in order to disseminate social change and present the importance of interpersonal relationships to form social dynamics and enable CSC. The second part supports the statement that the weaver is a necessary asset to weaving in order to get organized and help other change leaders to collaborate. However, we acknowledge, that the role of a weaver is not static. Indeed, the weaver evolves as a function of the social process of weaving which we look at by using a relational perspective of leadership (Uhl Bien, 2006). Therefore, this second part analyzes weaving as a leadership approach that has the potential to enhance CI features. Drawing on Ospina and Foldy's (2010) bridging practices, the analysis demonstrates an interdependence between the two concepts and places weaving as a relational leadership with collective impact. We conclude the second part by advancing the relevance of RLT for weaving, as it acknowledges the place of the individual and relational processes. Lastly, the third part of the analysis focuses on adaptive leadership. This approach to leadership is considered valuable in a complex setting of a CSC and seen through the lens of CLT (Arena and Uhl Bien, 2006). This part emphasizes the inevitable nature of pressures and conflict developed throughout a CSC and raises awareness on the

need for weavers and the process of weaving to, firstly, enact and, secondly, maintain adaptive spaces throughout collaboration for social change.

In sum, we employ RLT, to leverage the role of individual weavers and relational processes in weaving, and CLT to explore how both the weaver and the practice of weaving can initiate and sustain adaptive spaces in CSC.

Analysis part 1: The role of the weaver

While weaving has its basis in entity assumptions about leadership, and therefore focuses on the individual, we argue that the individual weaver plays a key transitional role in moving weaving's leadership processes from an entity perspective to a relational leadership perspective. To support our argument, we analyze the role of the weaver, i.e. the change leader, who initiates weaving using an entity perspective to leadership. Weavers create ties and bonds between both social entrepreneurs and many other change agents to enable personal growth that will benefit the broader community.

5.1 Weaver: Ashoka's terminology of a change leader

Creating social change requires empowerment of not only social entrepreneurs but also change leaders to initiate weaving. We base this claim on both internal documents provided by the NGO and statements from our interviewees. Pioneering change leaders are, according to Ashoka, "needed in every part of the ecosystem - working in every community and at every scale, from local to global" (Ashoka, 2018, p. 14). As previously mentioned, being a weaver, and thus engaging in the practice of weaving, requires the use of collaborative leadership, and more specifically, a relationship-based leadership approach, in order to secure and maximize a collective impact. Although, weavers, i.e. change leaders, are the initiators of weaving, as they draw together change agents to align, collaborate and act systematically. For instance, Ross Hall views his mission as the following:

"My mission is not only to empower Ashoka staff to become better weavers but to empower Ashoka Fellows and other people in Ashoka's network and beyond Ashoka's network. People who I would call change leaders."

Furthermore, he mentions that "the idea of weaving is central to Ashoka's strategy in regard to empowering everyone as a changemaker. And it is also central to Ashoka's aim of supporting its Fellows and other social entrepreneurs."

These quotes support that Ashoka has, as it claims, moved away from seeing the social entrepreneur as a lone actor of our society who initiates social change, but still puts the role of the individual at the heart of initiating and acting for change, which is reflected in their conceptualization of the practice of weaving. However, a social entrepreneur can be weaver, but a weaver is not necessarily a social entrepreneur. What can differentiate a social entrepreneur from a weaver is that weavers by essence cannot exist on their own as their core function is to build relationships between actors within and across teams. The following quote exemplifies this idea:

> *"What's also important is that I [the weaver] belong to other teams and we belong to other teams to connect those other teams into the work that we're doing" (Ross Hall)*

Furthermore, individuals defined as weavers constitute a more diverse group than social entrepreneurs as they operate from different positions in different sectors, organizations or systems. As such, "there is a need to put other people forward to take and lead change" (Ross Hall) which is affecting the definition of a change leader, i.e. weaver, as mass-participation to lead change is required as exemplified by Claire de Lafarge:

> *"everyone a change maker", "every employee a change maker" (…) And if you have a good critical mass then a whole other dynamic gets put in place."*

5.2 The weaver as an initiator of weaving

We argue that weavers enable strong interpersonal relationships and, in contradiction to entity assumptions about leadership, help teams to get organized and to become a part of the practice of weaving. Oppositely, an entity approach to leadership assumes leadership happens in already organized conditions (Uhl-Bien, 2006). In order support our argument, we base ourselves on responses that emphasize the role of the individual, whether it is the social entrepreneur or the change leader, who both can be identified as weavers.

As mentioned above, both Ashoka's vision of "everyone a changemaker" and the weaver's role to lead change can be seen from an entity- rather than from a relational leadership perspective. Indeed, the entity approach helps us understand the role of the weaver as an enabler of interpersonal relationship as stated by Ashoka: "building vibrant communities and effective teams will require change leaders to be effective at weaving" (Ashoka, 2018).

As mentioned in our literature review, the entity perspectives on leadership build on individual characteristics that are replicated into exchanges, either between a leader and a follower or the other way around. Relationships lie in the perceptions of every individual, and the vision of being a changemaker, or a change leader, needs to be anchored in individuals in order to conduct change. This statement is consistent with what Claire de Lafarge mentions to us when she talks about the role of "changemakers" within and outside Ashoka:

"It is not the word changemaker that is important, but really the vision that is behind every person (…) it is that every person can be socially responsible and can do their part in society from where they are"

The entity perspective assumes that such an approach to leadership can primarily be used in conditions of already "being organized" (p. 663) due to the lack of emphasis on process as Uhl-Bien (2006) mentions in her article. However, in weaving this does not apply due the position of weavers in the process of weaving. Referring back to the framework of weaving, the first part consists of "aligning" which Ross Hall describes as follows:

"So the first idea in weaving is that you need to get people aligned to a common vision, purpose and set of values."

He continues this claim stating:

"People must themselves align to this common North Star of Everyone a Changemaker; and self-organize into collaborative teams of teams."

These quotes exemplify that although weavers can be analyzed from an entity perspective, their actions do not happen in conditions that are already organized, as Uhl-Bien (2006) accounts for it. Indeed, the weaver is more likely to initiate collaborations rather than engage in collaborations or teams that are already formed and organized.

Interpersonal relationships are crucial in an entity perspective, and we see these as a determining factor for the ability of the weaver to align collaborators within and across teams. However, interpersonal relationships need to be developed and maintained, and, therefore, requires relational, contextual and systemic understandings, which is supported by the social networks approach in entity perspectives. We see this as being the case in a context of constructing relationships and collaboration, rather than in a context where a network is already established. Furthermore, understanding how interpersonal relationships are developed and maintained calls for a comprehension of the determining role emotions have in weaving. Emotions emanate from an individual, and the role of a weaver is also to be able to manage these emotions. Uhl-Bien (2006) states that research which focuses on how "emotions influence the way individuals perceive and interact with others in the process of interpersonal relationship development" (p. 670), could be of use in the entity perspective. Due to the emphasis on the individual in the process of understanding and communicating emotions, it takes us back to an entity perspective and the importance of understanding how interpersonal relationships stem from individuals in the aligning phase of weaving, which, in turn, help construct, align and organize a team. Ross Hall explains accordingly:

"As a weaver, if a negative emotion comes up in a circle you have to find a slightly different way of helping that person and the group, The weaver should always be empathic so even if someone is completely in disagreement with the group, and being difficult or disruptive, the weaver really tries to understand that person deeply – to bring clarity to the source of the difficulty – to help the person manage their emotions so that they're ok, and also to manage the emotion of the group."

This implies that acknowledging individual's emotions, comprehending them and valuing them is a task that is unique to the weaver to promote interpersonal relationships. As a result of allowing empathy and emotions into a collaboration, it will also facilitate the aim of weaving that is to align, collaborate and be act systematically. Indeed, acknowledging the individual's perceptions to influence relational processes will also impact the personal growth of the individual inside of a collaboration, as a trusty environment will be established.

The "first generation" of weavers emanating from Ashoka's network is highly influenced by the vision and convictions of the NGO. Therefore, dismissing personal growth and the role of individuals to foster interpersonal relationships would be against what change leaders are

expected to do. As a result, their goal of creating a systemic approach to change within broad networks, would miss the step of aligning individuals to lead change together. Furthermore, we move away from a manager-subordinate dyad even if the role of the change leader is still valued in weaving. Indeed, the leadership roles are distributed. It is not one person who holds all the power, which makes the role of the leader and collaborators interchangeable, a factor that is not addressed in the entity perspective. On the one hand, the theoretical lens of entity perspectives recognizes that leadership can go in different directions, but on the other hand, it does not consider the interchangeable role between a leader and a subordinate or a follower. Although, the role of the weaver changes over time as the leadership role of a weaver can be passed on to another individual. This shift of role happens either in the same team or in a different team that got built upon the precedent collaborative team. We argue this limitation of the entity perspective based on this quote that highlights the value of distributed leadership in weaving:

"You don't want any one person holding all the power, all the knowledge, all the control. A weaver needs to be giving power away – or rather drawing power out of the group. It's about inviting the right people to take the lead. So, the weaver is always in a process of stepping back and inviting others forwards, stepping forward to steer the direction of the group, stepping back again, and so on." (Ross Hall)

The individual leader can therefore not only be the root of change and interpersonal relationships, but also be part of the process and pass on the leader role to another individual. Focusing on individual attributes, personal growth and self-awareness will also improve in order to move towards a collective approach to leadership. In other words, interpersonal relationships both have a role in aligning individuals to a shared common goal, i.e. to help organize, and enable coordination at all levels by distributing power throughout the social field.

Based on our findings, we argue that the role of the change leader, i.e. the weaver, is supporting the deployment of weaving, but the leader role is not static. It is constantly adapting to the factors affecting a collaboration, showing that both the entity and relational perspectives to leadership outlined in our literature review can co-exist in the time-frame of the alignment process of weaving. Hence, a change leader remains a necessary asset to weaving to start getting organized and help other change leaders collaborate.

5.3 The role of the weaver in a collaboration process

Weaving's second practice, collaboration, happens between actors who complement each other by sharing resources and knowledge to achieve a mutual goal. The strategy behind weaving is "to weave multilateral collaborations between key forces in the system" (Ross Hall). Based on our analysis made above and this quote, we choose to put in perspective the entity assumptions about leadership and the framework for CSC proposed by Bryson et al. (2006) outlined in our literature review.

Firstly, the weaver is a facilitator in the task of forging initial agreements which corresponds to building legitimacy in CSC as the weaver enables resources to attract one another and builds trust for this to happen smoothly (Bryson et al., 2006). Indeed, the weaver plays a crucial role in the starting phase of a collaboration. Although, personal differences and intentions can cause frustrations that need to be dealt with. In these situations, the weaver takes the lead in understanding what is holding back the members of a team. Ross Hall describes an example of such a situation where discomfort invites itself in a collaboration:

"When something is holding someone back from the breakthrough they want, the sources of their frustration could be all sorts of things (...) and as a weaver you need to be able to allow that person to express their emotion without judging the emotion, so that they feel safe in expressing their emotion and ultimately allow them to discover the source of their frustration."

As such, individuals are performing cognitive operations based on previous external factors that have affected them to understand why they cannot engage fully in the collaboration, rather than "performing internal cognitive operations to make sense and understand how things really are" (Uhl-Bien, 2006, p. 665). In sum, individuals do not perform cognitive operations to only understand how things really are, but they perform cognitive operations using both individual variables and contextual variables with the help of the weaver, who is external to the situation.

Secondly, the ability of an individual to express emotions is correlated with one's degree of self-awareness. This ability is emphasized as being an added value to allow collaboration,

which aligns with entity assumptions about leadership, as the individual's perceptions and cognitions influence the relationships with other members of a collaboration. Accordingly, Claire de Lafarge mentions that if an individual does not take appropriation and see a personal conviction in a project that aims at creating change, the involvement of the individual is limited. As such, "it needs to make sense to you in order for you to conduct such a thing [social change project], otherwise you stay in your little comfortable life and you don't ask yourself questions". Thus, being self-aware and being able to question yourself as an individual also help build stronger relationships among individuals in constructed teams and in the broader community. Transposed to the framework of a CSC process, the weaver has a role in forging initial agreement as a result of the individuals' self-awareness journey. Bryson et al. (2006) emphasize on the role of interpersonal relationships in this phase of a collaboration process which brings us back the importance of the place of the individual in collaborations in weaving where both the place of the change leader and the actors in a collaboration has an important role to play.

Thirdly, we argue that the weaver not only has a role in aligning members of a collaborative team before they start to collaborate, but also has an ongoing role of aligning during the process of a collaboration. While Uhl-Bien (2006) mentions that "Individuals are thought of as "entities", with clear separation between their internal selves and external environments" we find that the individual's self-awareness is affected by the external influences brought into a collaboration, due to the team members' different backgrounds. Consequently, it is for the purpose of the achievement of a collaboration. Growth can be seen as a process of connection between a collaboration member and the weaver. This two-way learning and adaptation process are expressed in the following description of a weaver:

> *"The weaver is a learner and a facilitator of learning. There's a lot of reflection that is required in weaving, which means that one of the difficulties [is] that people might think it moves too slowly because they want to jump to conclusions. But as a weaver you have to be able to say, 'No, let's reflect for a moment and create space, let's slow down before we move fast." (Ross Hall)*

Accordingly, the notion of the self as a relational entity in a collaboration process, grows a feeling of interdependence through the intervention of the weaver. This interdependence can be supported by the weaver who will provide informal leadership in the process of a

collaboration to "uplift interaction" (Byson et al., 2006). and recognize that problems need to be addressed collectively.

Both Thomson and Perry (2006) and Bryson et al. (2006) value the importance of trusty relationships in collaboration processes. As the authors mention, these take time to develop and maintain. Due to the nature of weaving, established in the broader community and involving actors from different sectors, the weaver holds an important role in allowing vulnerability into a group, which will foster trusty relationships and conversations. According to this, we acknowledge that focusing on the individual's personal growth promotes alignment and, therefore, collaboration (Uhl-Bien, 2006). Although, as argued before, the weaver does not intervene in conditions of "already organized" (Uhl-Bien, 2006); contrarily, the weaver acts in a novel situation that he or she creates to tackle a large social issue. Ross Hall explains accordingly:

"Then what you have to do is create this energy in the group in which trust is deepened so that conversations open up."

In essence, we find that although the weaver facilitates the process of collaboration through ongoing alignment exercises, and the attention is, therefore, put on the individual, we come to the conclusion that both the internal cognitive operations and the external influences are not always two distinct separable factors. The reasoning behind this argument lies in the nature of weaving as it happens in a newly created collaboration space in the community. Yet, co-creating in teams of teams as well as weaving multilateral collaborations in a broad community, requires effort from involved change leaders. Indeed, working with other individuals who have their own DNA, ways of thinking and working can be challenging. Christine Sausse mentioned the following:

"They [employees of corporations] are more likely to see the same things the same way. And so now, when they are facing big difficulties, they do not know what to do because they are not capable or getting out of their habits."

To minimize the negative impact of the difficulties that arise from a linear way of thinking among individuals, the weaver has to invite self-awareness and humbleness into the collaboration. Accepting these traits in a collective will help the collaboration process to evolve towards the common goal that has been set.

5.4 Personal growth to prepare weavers

Weaving has the goal of empowering the whole person for the whole world (Ashoka, 2018). Ergo, the individual's personal growth and self-awareness is the starting point and gives the capacity to weavers to get involved in systems change. Personal growth is a continuous process of learning, and the weaver's role in this journey is to have the capacity to understand the individuals in the community the weaver is engaged with. As such, the weaver holds an important role, as it is through the process of growth that movement building arises within the community. An entity perspective only assumes that social action is a function of individual social actors (Uhl-Bien, 2006), but we argue that social action is a function of individual social actors who get influenced by other individual social actors in order to create a mindset that can be used as a catalyst for change. This is illustrated with the following statement about the characteristics a weaver needs to have:

"The weaver is really important, not only not to push on anybody, but [because the weaver] recognizes that you are [on a] constant journey you're never fully formed. You're always learning and in that you've got to maintain a beginner's mind and an open mind of growth and a positive mind." (Ross Hall)

Furthermore, the entity perspective assumes that the "individuals perform internal cognitive operations to make sense of and understand how things really are" (Uhl-Bien, 2006, p. 665). However, we find that instead of reducing it to a one-way causal relation with feedback, personal growth can happen within a group where each individuals' understanding of themselves and their surroundings can be a complimentary act to add value to empower everyone to become a change leader. In other words, the interpersonal relationships are still important, but they also are necessary to form a different mindset that helps align the members towards a common goal, which creates a transformational social process. This is explained using the notion of autonomy by Christine Sausse:

"(…) the ability of the leader to make others autonomous. You must be completely autonomous in your learning of how to learn and create a dynamic with the others."

In sum, change leaders need be autonomous and continuously grow in order to become the change they wish to make. When this process is successfully led, the initial weaver who has been part of a transformation helps the chosen members of a team to themselves become

weavers. These "new" weavers can then replicate the phenomenon across the ecosystem, so that communities align and collaborate, based on interpersonal relationships that will help organize systems change.

5.4.1 Personal growth as a means of effective collective impact

As mentioned in our literature review, the complexity of CSC lies in the process of aligning, negotiating, learning and building on emerging insights about either individuals or shared goals. Furthermore, when Uhl-Bien (2006) reflects on entity perspectives, she states: "although, they refer to the process (e.g. social exchange, role-making), they never really examine it" (p. 666). To address this, we look at personal growth through the lens of entity perspective of leadership and drawing on the movement building approach due to its emphasis put on the leader. Movement building was proposed to complete the CI framework, a framework that was a big inspiration to Ashoka when they first elaborated the concept of weaving. Cabaj and Weaver (2016) accentuate that when groups are shaped from diverse backgrounds, a leader is necessary to ensure an equal engagement in a collaboration that satisfies the interest of both the members of collaborative teams and the collective itself. Félix Assouly, who is in charge of accompanying Ashoka fellows in France, exemplifies the above:

"From the moment when the individual interest is satisfied in the achievement of a collective interest, your collective interest makes sense, and everyone will get started. If you try to get individual interests into a collective interest through a shoehorn, everyone will pull in all directions to go to their individual interest, it will not work."

As such, a group that has a vision based on common values and narratives is affecting by personal interests of individuals who are part of it. Although, as argued before, the leader of a group needs to onboard many participants, including stakeholders who will, in the future, be able to enact systems change. Drawing this back to the weaver's posture as a leader who wishes to empower changemakers to create social change, the weaver has to build a community aspiration by scattering agency to actors who, traditionally, have been left aside.

5.5 Sub Conclusion

Based on our findings, we value the necessity of individual weavers as enablers of weaving, and, as a consequence of this, the importance of interpersonal relationships. To a certain extent, therefore, we value the entity assumptions as a lens to look at the individual weaver. Although, weavers do not lead in already organized conditions due to the nature of weaving that includes practices of both aligning and collaborating.

Individuals who come from different sectors and who need to collaborate first need to build interpersonal relationships based on their background to be prepared to engage thoughtfully with a systemic approach in collaborative inquiries.

Bridging experiences and personal growth are accordingly encouraged and facilitated by the weaver who is, for now, necessary for weaving to take place. Indeed, personal growth and self-awareness are paths to achieve a systemic and network approach to leadership. We therefore find that the individual's development is not the result of only making sense of one's system and surrounding, but to allow collective intelligence into a team to overcome individual convictions. In sum, even if weaving also concentrates on individuals and values their importance and personal journeys, relationships are not limited to these individuals, but help implement the solutions sought for in their collaborative work. Consequently, based on this first analysis about the role of a weaver, we value the notion of self-transcendence (expansion of personal boundaries), since, even if the individual in Ashoka's strategy holds a big place in collaborative work, the change makers are themselves on a constant journey of learning and adapting to become the leaders of systems change. The weavers are therefore necessary to weave teams together, who can then themselves balance between their own needs and the needs of their community to the service of the next change leaders, that they will weave together and thus create collective impact.

In our case, the entity perspective is valid to enable interpersonal relationships to get formed, which is aligned with the role of the weaver, who has a necessary, but not sufficient, transitional role in weaving. Thus, the entity perspective is a channel for understanding the concept of relational leadership, which focuses on social processes rather than individuals and interpersonal relationships. In sum, entity perspectives are important to transfer over to a relational perspective, as we cannot look away from the role of individuals in weaving.

Although, as it will become clear after we revisit our findings through the lens of RLT in the next part of our analysis, the social dynamic of weaving plays a role in the emergence of relational leadership.

Analysis part 2: The social process of weaving

"Social entrepreneurship is not enough to solve the world's problems. We need to do much more collaborative leadership, where no individual is taking on all the responsibility, but rather that responsibility and leadership is shared."

(Ross Hall)

In the following part we draw on relational perspectives to leadership to argue that weaving can be seen as a social process. We therefore support the second part of our argument that suggests that relational processes of weaving play a role to sustain adaptive spaces for collaboration and social change. Thus, in order to support our argument, we move away from the weaver, who had a transitional role, and concentrate on the practice of weaving for social change. We do not yet assess how relational processes implicate adaptive spaces, as this paragraph is explicitly to analyze the relational processes of weaving, which will serve as a basis for the last part of our analysis.

Uhl-Bien (2006) summarizes relational approaches to leadership as "the process by which social order is constructed and changed" and "self and other are not separable but coevolving in ways that need to be accounted for in leadership research" (p. 89). As relational leadership recognizes the role of social dynamics, we look at how leadership in weaving is not only dependent on the people practicing weaving, but that it influences social processes too. We analyze the discourse and purpose of weaving using relational leadership, and we use the framework of "bridging" by Ospina and Foldy (2010). As a theoretical advancement, we find that the leadership practice of bridging can complement the CI framework. Therefore, we will apply Ospina and Foldy's (2010) leadership practices to CI to shed light on the relational leadership practices of weaving. At last, we argue that weaving cannot be seen from either an entity perspective or a relational perspective separately, and we therefore argue that it is suitable to look at weaving using the lens of RLT, which appreciates both interpersonal relationships and social processes to form relationships.

5.6 Leadership as a social process

Relational perspectives view leadership as "multiple realities of self and other as coevolving, or constructed 'in relation'" (Hosking, in press in Uhl-Bien, 2006). In the following paragraphs we assess to what extent relational leadership can be used as a lens to understand the practice of weaving.

Change leaders take on the role of weavers and practice weaving by bringing together stakeholder relationships into a system of shared meaning, that can in turn motivate and support collective actions towards a shared goal and social change (Ashoka, 2018).
As our focus has shifted from the weaver to the process of weaving, we acknowledge that the ongoing dynamic phenomenon of weaving happens throughout a learning ecosystem. The metaphor Ross Hall chooses to describe the social process of weaving is a blooming flower:

"Take any team of people. Each of us in that team is also part of at least one other team. So, the shape of this constellation is like a flower with each team growing like a petal from every other team. As a weaver, I need to hold those petals together – and allow new ones to grow through a process of turning inwards to form circles and then turning outwards to grow the next petals."

In other words, the initial circle of five becomes the basis of a social process and unleashes different social dynamics fostering progressively an increasing amount of collaborations. Thus, distributed leadership emerges as the outcome of the teams of teams created in weaving, which defines the relationships and directs their collaboration goals. This aligns with how relational perspectives view leadership as "social reality, is emergent and inseparable from context" (Dachler and Hosking, 1995; Hosking, 1988 as cited in Uhl-Bien, 2006 p. 664).

Social phenomenon in and around the Ashoka community corresponds to the "alignment" practice of weaving to nurture and empower learning ecosystems. The NGO sees learning ecosystems as emergent (Ashoka, 2018), implying that interactions create patterns that are more sophisticated and meaningful than what is created by an individual entity. Supporting the idea that leadership is a process of organizing (Uhl-Bien, 2006), the aligning phase of weaving results in a social process that is an emergent factor for leadership. An important element of weaving is that social processes that affect relationships are not an organizational

phenomenon, but an inter-organizational dynamic. In effect, externalities and social processes affect the collaboration process in weaving, which will be tackled by communities and teams constituted of diverse actors through coordinated and cooperative effort (Ashoka, 2018). For leadership to emerge as a process of organizing, it was mentioned to us that not only social dynamics have an influence, but the view of a collective on how to approach a strategy also impacts the leadership process of a collaboration:

"You must never suspect the value of something before you see the externalities, even if it happens much later, that's a first thing. The second is that you must first build confidence much more than filling out impact indicators. Ticking boxes is irrelevant, you can still check them afterwards. You have to have total flexibility and not have a fixed strategy."
(Félix Assouly)

Interestingly, this quote implies that it is not valuable to focus on an individual's strategy, but rather letting the external social dynamics be part of the decision-making procedure in order to achieve large social change. In sum, leadership arises through both interactions and negotiations, which supports the idea that accountability lie with the collective and not with an individual manager or leader (Uhl-Bien, 2006).

5.6.1 Leadership practices in weaving

We argue that distributing leadership and using the lens of a relational approach allows us to analyze weaving's relational processes instead of only focusing on the place of the individual. As already mentioned, the practice of weaving took its inspiration from the CI framework as it enables long-term commitment of actors across sectors to solve a specific social problem (Kania and Kramer, 2011). Drawing back to the idea of learning ecosystems in weaving, the level of analysis automatically shifts from a team or a group level to an inter-organizational level. The context, therefore, shifts from the organization to a broader domain that in turn will affect relationships between members of a group, rather than the individuals of a group affecting the social process.

CI attempts to support social change rather than focusing on organizational change or individual change. Although, as mentioned in our literature review, the role of leadership to support collective impact commitments and actions has been neglected in CI. We thus contribute to the leadership thread of CI by applying the practice of bridging by Ospina and Foldy (2010). We conduct this analysis to support that Ashoka's concept of weaving

constitutes a new leadership approach that both transcends organizational boundaries by engaging relational processes and pursues collective impact. The data gathered throughout our research will serve as a foundation for our analysis when we show the interdependence between CI and the practices of bridging in the practice of weaving.

Although weaving can be seen from a purely leadership lens, we choose to explain how each of the elements in CI can be enhanced by the leadership practices put forward by Ospina and Foldy (2010). Bridging comprises five practices that "help members of a community connect difference so as to facilitate collaboration" (Ospina and Foldy, 2010, p. 303). CI, also composed of five criteria, helps solve problems that cannot be fully tackled by isolated impact.

5.7 Bridging practices for Collective Impact

For communities to be engaged in leading and collaborating for large social change by using the practice of weaving, they need to value their inherent differences. To do so, a leadership approach that challenges sameness through appreciating and learning from difference is needed. The tension between difference and sameness arises when we compare CI and bridging. Indeed, sameness is reflected in CI's criteria, as it focuses on what is valued as good, effective and correct at any point in time for large social impact. Oppositely, bridging calls for differences without reducing them, as it sees their potential for leading collectively.

We apply Ospina and Foldy's (2010) framework to the CI framework coined by Kania and Kramer (2011), to reconcile sameness and difference, as diverging perspectives can lead to large social change in the broader community rather than only in organizations. Although Ospina and Foldy state their framework operates both within and across organizations they focus primarily on phenomena that happens within Social Change Organizations (2010). By combining Ospina and Foldy's framework with the concept of CI we ensure that the concept of bridging remains relevant to the kind of network- and collaboration processes connoted by Ashoka's concept of weaving. Thus, we bring a new view of their practices when they are performed outside organizations by relating them to the framework of CI.

5.7.1 Prompting cognitive shifts to create common agenda

A "cognitive shift is similar to a change in frame" (Ospina and Foldy, 2010, p. 297) and is used to produce common interest between actors to increase cooperation and motivation.

Prompting cognitive shifts can be associated with the criterion of having a common agenda in CI as it "enables all participating organizations to "see" solutions and resources through similar eyes" (Kania and Kramer, 2013, p. 13). We find that creating a common agenda requires cognitive shifts as it prompts the adaptation of the various actors in a collaboration, where cross-sector players are implicated at different levels and need to work together. However, we move away from the initial goal of prompting cognitive shifts, which is to change how an organizational audience views or understands an important element of the organization's work. Instead, we choose to rephrase the former sentence by saying that cognitive shifts change how weavers, change leaders and members of the broader ecosystem view or understand an important element of the system that needs to be changed. Thus, by adapting this practice of bridging to a broader level than solely the organization, prompting cognitive shifts enacts the creation of a lasting common agenda, by for example sharing experiences and knowledge across collaborative teams. This is exemplified with the following statement made by Guillaume Deprey, initiator of the collaboration between Ashoka and Boehringer Ingelheim:

"The vision of where we are today, it is by discovering and meeting. By exchanging on the specific skills of the different structures we said we can do this, we can do that, we can go there..."

Prompting cognitive shifts therefore helps actors to achieve a common agenda and coordinate their efforts, and consequently, accomplish more impact than in isolation. Putting the above in perspective with the practice of weaving and relational leadership, the role of "multiple realities of self and other as coevolving or constructed in relation" (Uhl-Bien, 2006, p. 662) becomes apparent. Indeed, relationships among actors from different sectors, i.e. in CSC, are affected by the cognitive shifts that arise through the social process and facilitate the development of a common agenda for CI.

5.7.2 Engage dialogue about difference for a shared measurement system

According to Ospina and Foldy (2010) dialogue about difference happens at an organizational level, but we see the potential of such dialogue across organizations in order to facilitate CSC processes. To a certain extent, of course, acknowledging and having conversations about differences can foster close relationships to engage in mutual projects

(Ospina and Foldy, 2010). Indeed, weaving is not oriented toward projects within an organization, but toward projects that solicit actors from various professional and personal backgrounds who need to collaborate for large-scale social change. Rather than focusing on the progress and milestones over time in CI efforts, Kania and Kramer (2013) see the usefulness of "developmental evaluation".

Developmental evaluation provides a complementary lens to the "what" of shared measurement systems by providing the "how and "why" (Kania and Kramer, 2013, p. 7). This method was first introduced by Michael Quinn Patton, who emphasizes that this type of evaluations to measure success is needed where actors seek to change a complex system, which is the case in the collaborative practice of weaving. Developmental evaluations are particularly interesting where results and actions are non-linear and have multiple effects: patterns emerge; dynamic interactions among actors vary; actors adapt as a result of their interaction; processes are not certain to produce a particular outcome and interdependent actors co-evolve alongside one another (Patonn et al., 2016). In order to facilitate the collection of data and identify how a model or a project meets the needs of different change leaders at different points in time, a leadership approach that fosters relationships helps reply to the "why" and "how" of a shared measurement system in CI. Consequently, such a relational process can be emphasized through a dialogue about difference about not only differing visions of a collaboration, but also individual differences. Guillaume Deprey exemplifies this when he elaborates on the collaboration between Ashoka and Boehringer Ingelheim:

"What is important in this collaboration and that we don't always have in collaborations, is that people are positive, constructive and benevolent. (...) If one does not agree with the other it's always done very nicely ... it's one of the strengths of the partnership. We are with people who want to do good, who have different origins and education but who want to do good for the common good, so we find solutions."

Furthermore, developmental evaluation stems with relational leadership practices as it focuses on the solutions or problems that occur in relationships, and that it concerns "dynamic reframing (...) to reframe the mental models of the "actors" for the system they are operating in" (Patonn, McKegg and Wehipeihana, 2016). In line with this statement, Ospina and Foldy (2010) point out that "recognizing dissimilarity among individuals can allow them

to more fully engage in a joint project" (p. 299), a factor one of our respondents also mentioned:

"My vision was that the only way everyone can work around a project is for everyone to understand each other and to put on the table what their needs and desires are, to then build a project that takes into account each individual need." (Félix Assouly).

This quote also illustrates that continuous learning through feedback loops will result in a higher degree of transparency among all actors of a collaboration. Therefore, feedback loops respond to the "why" and the "how" developmental evaluation seek to measure, which in turn result in the shared measurement system of CI.

Engaging in dialogue about difference can thus help to capture weaving's multi-dimensional emergent dynamics that change in real time and are a vital part of remaining aligned to a common vision that is agreed upon in weaving's initial phase. We, therefore, find that using developmental evaluations as a shared measurement system can be endorsed by engaging dialogue about difference, in order to sustain the alignment and collaboration practices promoted by weaving for CSC. It is all the more important to understand a dynamic and emergent collaboration that involves a variety of actors, where outcomes are not fixed, as the collaboration between teams where actors participate differently at different points in time, results in learning ecosystems. Thus, dialogues about members' disparate needs and interests will contribute to developmental evaluations as a shared measurement system and provide the answer to "how" and "why" collaborators do what they do.

In sum, in order to elaborate developmental evaluations as a shared measurement system, we consider that the practice of engaging in dialogue about difference will also impact the shared agenda of weaving at all levels through the formation of solutions as a result of relationships in a social process.

5.7.3 Weaving multiple worlds together through mutually reinforcing activities

While Ospina and Foldy (2010) also use the term weaving in their practice of weaving multiple worlds together, it is not to be confused with our understanding of Ashoka's practice of weaving. As mentioned in our literature review, the practice of weaving multiple worlds together refers to bringing together "fragmented and complex set of expectations, needs and

goals of individuals and organizations enabling them to engage in collective action" (Ospina and Foldy, 2010, p. 300). This particular leadership practice correlates with the process of bringing actors across sectors together to collaborate, a key component of weaving.

Aligning CSCs towards a common vision requires that the diverse parties engaged in a system, understand this very same system. The third criterion of CI, mutually reinforcing activities "becomes very clear once the work of many different organizations can be mapped against the same set of indicators and outcomes" (Hanleybrown, Kania and Kramer, 2012). While this criterion goes hand in hand with creating common agenda, it can also allow diverse communities to come together. Ross Hall emphasizes the necessity to bring together stakeholders who have leverage in creating social change in weaving: "Our strategy is to weave multilateral collaborations between the key forces in a system".

Weaving multiple worlds together through mutually reinforcing activities can be a technique to "build(ing) conversations and demand" in order to unite the broader community through "monitoring, instigating and steering deep, reflective and generative conversations" (Ashoka, 2018). Ross Hall highlights that such activities in a social process can reinforce the vision of individuals in a collaboration by bringing them together to create a stronger movement that tackles social change in depth:

> *"It's a process of weaving together multiple streams of energy so that you create more force together. This doesn't have to be a wide force. It can be quite focused."*

Furthermore, in the process of bringing together key forces of the system, i.e. weaving multiple worlds together, the social dynamics that emerge from, for example, meetings and conferences conducted by recognized weavers, help raise conversations about a project. Although, it was mentioned to us that activities held to bring people together should not happen within an organization, but in external contexts in order to disseminate the vision of creating social change in the broader ecosystem. In other words, to disseminate social change, mutually reinforcing activities to weave multiple worlds together, do not have to become the appropriation of a certain entity, or social change will get refrained. Angélique Figari exemplifies this by stating:

> *"From the moment where the dynamic we work towards will enter an institution, the speech between the different worlds will disappear."*

Additionally, connection points to bring people together happen during activities where a common language is applied to a common vision, which helps bringing different individual and professional cultures together. Ospina and Foldy (2010) experienced that one-on-one conversations was the tool with which organizations weave together different worlds. In weaving, we see this tool as being much broader than one-on-one conversations that happen at an individual level, and we argue that these have to be expanded to encounters at a community level. These encounters are described as follows by Angélique Figari:

"Weaving ties at a meta level where you will translate, decode a message, a vision for stakeholders who do not have the same references, who do not have the same culture at all. And this common vision builds itself according to the growing community around it, making sure that everyone in the dynamic understands the intent, including sharing the common ground and commitment to generate cultural integration."

As it takes time and effort to bring together stakeholders who need to collaborate to achieve a common goal, weaving multiple worlds together through reinforcing activities is an asset in the practice of weaving. Indeed, when dialogues in a network of actors and change leaders are more open, it benefits the alignment of the individuals and the action plan towards a common goal. Christine Sausse explains this social dynamic as such:

"I can accept what he says and accept that it somehow has its place in my system, in our common system. It is only when you have accepted the different things in a common system that you can have a real dialogue and a real emergence."

Based on our arguments we conclude it is not only the plan of action that requires commitment, but also the emergence of a common language that unites difference towards a vision and purpose through complementary activities between participants.

5.7.4 Naming and shaping identity in continuous communication

Rather than only assessing how naming and shaping identity can connect people by bringing together differences that result in power alliances (Ospina and Foldy, 2010), we see the importance of valuing differences among actors in weaving. Additionally, we emphasize the

differences between sectors collaborating towards social change. To link differences and create empowerment for change, continuous communication, the fourth criterion of CI, is key. Continuous communication is seen as a means to build trust, assure mutual objectives and appreciate common motivation (Kania and Kramer, 2011). Building upon this statement, trust is a determining factor in weaving and created through the emergence of a social dynamic.

Moreover, individuals who are part of collaborations and practice weaving not only name and shape the identity of those they are in direct contact with, but also their own identity and the identity of the system they are operating in. Thus, naming and shaping identity affects the leadership process to assure, on the one hand, the coordination of the common agenda, and on the other hand, to build trusty conversations that will enhance the potential of CI.

5.7.4.1 Naming and shaping identity in the community

In weaving, it is not only change leaders that affect the process of collaborating for social change - the whole community does. Naming and shaping identity through continuous communication enables the foundation of authentic and trusty relationships to sharpen a community's collective vision. We thus agree, to a certain extent, that "identity can also be used as a way to bridge differences and create more powerful alliances" (Ospina and Foldy, 2010, p. 298). Indeed, as mentioned before, our research differs from the one conducted by Ospina and Foldy (2010) since we do not seek to understand the leadership practices of an organization, but the collective leadership practice in weaving. Thus, naming and shaping identity calls for a reflection about the system change leaders are part of, and how this system can be changed through continuous communication in and around one's own network. Although weaving calls for a high level of self-awareness, it also allows social change actors to connect their own identity with the identity of social change actors in their community. This distinction between organizational and community identity shaping becomes apparent in the following statement:

"In other words: becoming the new system. And this is a process of us collectively building on the trust we have developed - becoming very deeply reflective –becoming clear about what kind of system we want to see and what kind of system we are currently modelling - recognizing that we are the system." (Ross Hall)

Furthermore, naming and shaping identity not only relates to the identity of being a change leader, it also implies that commitment to personal and collective expertise is essential in weaving. The concept of weaving therefore expands the practice of naming and shaping identity to the community, as weaving have to become an appropriation of weavers: "to bring about continual ecosystemic transformation at scale, there is a need to invest in, promote and professionalize weaving" (Ashoka, 2018, p. 17). This aligns with the aim of creating common motivation in CI's continuous communication criterion, as professionalizing weaving will, on one hand, create an identity that all can relate to, and the other, allow weavers to gain legitimacy through the development of communities of practice while keeping their own identity. Nurturing and understanding one's identity to uplift social relationships in a community will result in a common understanding of a discourse, no matter one's professional and personal background. In sum, it is interesting to bring together identities that are opposite in terms of activity and background through consistent and open communication, and on the other, differing identities need to be kept in order to contribute to the community with different and complementary resources.

5.7.5 Creating equitable governance mechanisms with a backbone organization

Creating equitable governance mechanisms involves welcoming equality, open minds and inclusiveness (Ospina and Foldy, 2010). As stated by the scholars, "creating equitable governance mechanisms is developing the representational structures that ensure that those with less power have a seat at the table and a part in the processes that allow them to bring their strongest voice to the discussion" (p. 301). For this practice to be fulfilled, it is important that all actors have a say regardless of the individual's posture. This practice corresponds to the role of a backbone organization that is seen as collaborative and a relationship builder. As weaving involves building communities, teams, capacity, knowledge, conversations and demands (Ashoka, 2018) for systems change through collective impact, an entity that follows these purposes can be an asset. Since backbone organizations seek to improve social outcomes by "organizing cross-sector groups of partners to transform an often inefficient, fragmented system" (Kania and Kramer, 2012, p. 3), using equitable governance mechanisms will create a guiding vision and strategy to support and align activities in CSC for social change. In other words, it is crucial in the collaboration process of weaving to have a leadership approach that both allows unity and all voices to be heard. In line with these statements, Ashoka's definition of a collaboration draws together the need of a backbone

organization to define and help the achievement of a shared goal, and the importance to share competences and resources to maintain a diversity of voices: "A well-defined working relationship between two or more people that is centrally focused on achieving a shared goal and that involves sharing knowledge, processes and resources" (Ashoka, 2018, p. 34). The backbone organization is collaborative, a consensus builder and works well with all partners. More importantly, the backbone organization makes sure to make everyone feel important (Kania and Kramer, 2011). In sum, backbone organizations serve as a basis for collective impact, initiate and coordinate participating organizations and agencies.

The practice of creating equitable governance mechanisms (Ospina and Foldy, 2010) is, therefore, an adequate leadership practice to help the coordination of CSC. It will serve as a basis for high-scale collective impact in the community, which will spread out to a much broader ecosystem and create systems change. During our interviews it was mentioned to us that a backbone organization is a separate entity from Ashoka. For example, Ashoka in partnership with eight social innovation incubators in France and supported by five financial partners launched the "Appel à Solutions" to identify social entrepreneurs who address vulnerabilities. The Appel à Solutions is thus a collaborative project entirely created through by this diverse group of stakeholders where Ashoka and the incubators represent the main collective governance as Félix Assouly exemplifies:

"You have to think about the Appel à Solutions as a sum of stakeholders' commitment rather than as a whole. Indeed, you have nice actors in the governance and five who are at the extended governance, which is why this project is extraordinary and exhausting at the same time."

Similarly, the Making More Health initiative which resulted from the collaboration between Ashoka and Boehringer Ingelheim can be viewed as a backbone organization as it allies two distinct organizations in a new structure. Making More Health thus enables Ashoka and Boehringer Ingelheim to co-create for social change.
As both the Appel à Solutions and Making More Health act as a backbone organization that allows equitable governance mechanisms by ensuring that the private organizations have the same voice as the social organizations when collaborating for social change.

As mentioned throughout our analysis, the aim of weaving is to create learning ecosystems that act towards the common social good. This is aligned with the primary idea of CI as it

"diminishes competition between social change initiatives through encouraging collaboration rather than isolated impact" (Irby and Boyle, 2014 as cited in Prange, Allen and Reiter-Palmon, 2016). Félix Assouly explains how collaborations related to the Appel à Solutions create social change that gets duplicated beyond the project leader organization:

"We use the best of everyone so that the incubators connect with local organizations, represented by social entrepreneurs in the Appel à Solutions, in order for the partnership to continue posteriori and locally. Social entrepreneurs then use the financial partners as takeoff ramps for their impact and can also acculturate the partners well enough so that they create more impact in their daily lives. A collaborator in an organization when he gets home at night, he is a citizen, and if he found out via his work what social innovations is, he will have different reflections on the matter."

In sum, a backbone organization that promotes ownership of action, uses everyone's capabilities in CSCs and gives an equal voice to all collaborators, will result in much higher social impact both locally and beyond, which resonates with the vision of weaving. Again, we value the practice of creating equitable governance mechanisms proposed by Ospina and Foldy (2010), but we see a potential to bring it to a level above inter-organizational leadership to create a lever in Ashoka's broader ecosystem to lead change.

5.8 Connecting Bridging and Collective impact in weaving

Based on our analysis, we argue that the five leadership practices of bridging are necessary conditions for the practice of weaving to lead social change. Consequently, combining bridging and CI broadens their influence on a larger ecosystem, and thus leads to a distributed relational leadership affecting both change leaders and community actors who contribute to systems change. Figure 3 summarizes the above analysis and shows how the leadership practice of bridging outlined by Ospina and Foldy (2010) works interdependently with the criteria of CI. Thus, by complementing CI with a leadership approach, we advance a relational leadership with a collective impact that benefits CSC in the practice of weaving. As opposed to our first analysis, we see the practice of weaving as an influential social process that affects the relationships between individuals at all levels who are contributing to weaving through CSC.

Figure 3 - Relational Leadership with Collective Impact
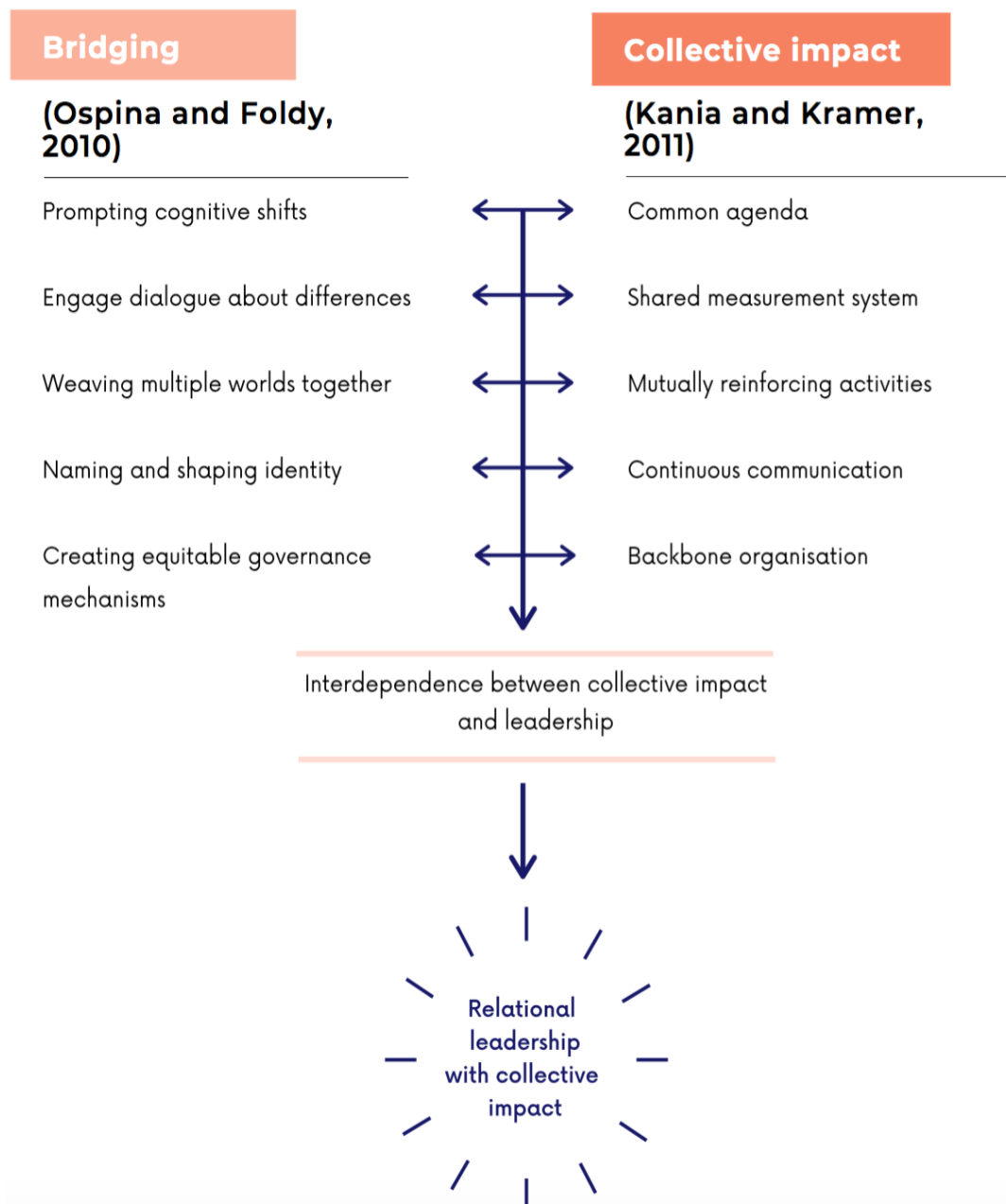
Source: Developed by the authors

While appealing in its simplicity, CI omits advocacy and systems change as core strategies, keeps a hierarchical approach to community engagement and fails to address the root causes and contexts of the social problems CI wishes to tackle. Although, coupled with CI, bridging addresses some limitations of CI and enables us to look at the practice of weaving through a relational leadership lens. Connecting the bridging practices to the criteria of CI responds to a "leadership work that connects different perspectives without merging them into a single one" (Ospina and Foldy, 2010, p. 303). Recognizing the interdependence between Ospina and

Foldy's (2010) statements and CI supports our argument that weaving is a new leadership approach that enables large social change through collaborative action. We conclude that weaving contributes to leadership practices that has collective impact and transcends organizational boundaries.

5.9 The role of individual and social dynamics in weaving

The role of relational leadership in a community setting is a determining factor in weaving. Change leaders and the broader members of a community need to organize to foster relationships that enable collaboration which in turn creates social processes that affect the practice of weaving. Consequently, as both the individual's role and the social process in leadership practices are apparent in weaving, we address the overarching framework of RLT in the next paragraph.

RLT asks the question about how people work together to define relationships, i.e. an entity approach to leadership, and how social processes influence a structure rather than the structure influencing individuals, i.e. a relational approach to leadership (Uhl-Bien, 2006). Following this, Ross Hall expresses the following:

"So, the first task is to align people and nurture the community and keep it aligned to a North Star. Is that new? Not really, that's a kind of community organizing. The next task is to move from being a vibrant community who's aligned to a North Star, and to being organized, to help the community collaborate, sharing learnings, opportunities, resources and process."

Aligned with RLT, not only the change leaders have a role in creating communities, it is the role of everyone in that community, or ecosystem if we use Ashoka's terminology, to engage in relationships that will direct their social change impact. Thus, to a certain extent, of course, "it [RLT] moves leadership beyond a focus on simply getting alignment (and productivity) (...) to a consideration of how leadership arises through the interactions and negotiation of social order among organizational members" (Uhl-Bien, 2006, p. 672). However, RLT has limits when we apply it to weaving. Firstly, it is limited to only understand the rise of leadership processes in organizations. Secondly, it does not address how social dynamics, by which leadership relationships form and evolve in the community, can impact systems

change. It therefore calls for an understanding of "how leadership through the interaction and negotiation of social order" (Uhl-Bien, 2006, p. 672) among not only organizational members, but in a larger communitarian and collaborative context. Accordingly, Ashoka emphasizes the value of strengthening communities in order to achieve large-scale social change:

> *"The quality of relationships and social capital will define the strength of learning ecosystems. Change leaders will come together to form communities that are vibrant, dynamic and collaborative. Communities of change leaders will catalyze and build movements of people making positive ecosystemic change." (Ashoka, 2018)*

We see the potential of applying RLT to the community that encompasses weavers, change leaders and other individuals who wish to change the status quo of the systems they are affected by and engaged in.

The nature of the word "weaving" aligns with RLT, as the practice of weaving involves many actors from different sectors and backgrounds and is shaped by interactions with others (Sayles, 1964 as cited in Uhl-Bien, 2006). As this thesis claims that weaving brings together individual weavers and the social processes of weaving in collaborations for social change, we bring a new lens to the impact leadership needs to have by emphasizing on systemic impact, one of Ashoka's core missions. Consequently, awareness about how to engage in large impact social change, i.e. systemic impact, is a factor that cannot be ignored in weaving:

> *"Weaving acts as a dynamic structure that comprises relationships, understanding, and shared goals. These serve as a gathering place and foundation for continuing, synergistic action to create systemic impact." (Ashoka, 2018).*

Ross Hall further emphasizes that a large number of individuals need to collaborate to achieve systems change:

> *"To create massive systemic change, you need lots of people working together – mutually reinforcing each other's work. So, you need the participation of lots of actors."*

While Uhl-Bien (2006) believes that interactions constitute a social structure, we argue that individual acts of change leaders in a community affect the social dynamic in weaving, which results in relationships.

5.10 Sub-Conclusion

We find that the practice of weaving differentiates itself from the role of being a weaver when we apply a relational perspective of leadership. Social processes emerge during the process of weaving, as the practice spreads out in the community and thus forms relationships between actors who contribute to systems change. Furthermore, by distributing leadership in the community we find that it affects a broader domain than just the organizational level, which is usually not addressed by scholars. Therefore, the social dynamic processes of the community, in which actors find themselves during weaving, affects relationships.

We put in perspective the usefulness of combining Ospina and Foldy's (2010) bridging practices and the framework of CI and conclude that bridging work complements CI's lack of leadership focus and applies to the practice of weaving to enable CSC to widen their social impact. Indeed, bridging is about surfacing interdependencies and differences among individuals and groups in order to make collective achievements a natural process, and CI calls for broad cross-sector coordination for systemic change. Hence, as we argue that weaving is a new leadership approach for social change that takes place in the broader ecosystem, recognizing the interdependence of bridging and CI in weaving allows us to grasp the relational leadership happening in weaving. Furthermore, when leadership becomes an emergent property of a network, CI increases through CSC and results in an increasing alignment of communities of change leaders and create systems thinking, which consequently forms relationships as a result of social processes. These relationship-forming processes will then replicate leadership practices moving towards CI and empower learning ecosystems. We see it as a circle that moves through the ecosystem as more and more change leaders get involved in social change. As such, leadership emerges as the outcome of people working together to define their relationships and direct their work.

We also find a coalition between CI, relational leadership and weaving as the combination of the two formers in the latter instigate social change rather than only organizational change or even individual change. In sum, a relational leadership approach allows us to identify how effective teams and vibrant communities of change leaders emerge through a process of social dynamics.

As the two leadership perspectives, entity and relational, apply to weaving we conclude that RLT is, to a certain extent, of course, a suitable framework to look at weaving. Indeed, RLT does not omit the entity perspectives, but emphasizes on the social dynamics to form relationships. Similarly, weaving is a social dynamic process that involves individuals, i.e. weavers, who act in a specific community context, and the practice of weaving is a social construction of interacting relationships and contexts.

The analysis part 1 and 2 shed light on the role of individual weavers and the relational processes of weaving. These two arguments serve as a basis for the final part of our analysis that argues that both the individual weaver and the process of weaving initiate and sustain adaptive spaces for collaboration and social change.

Analysis part 3 – Complexity, innovation and adaptive spaces in weaving

In the first and second part of our analysis, we firstly applied an entity approach to leadership to the weaver, and secondly a relational approach to leadership to the process of weaving. In this last part, we analyze the complex aspects that arise when alliances are nurtured and initiated across sectors, i.e. in CSC, and the need of a certain leadership approach to build upon these complexities. We refer to CLT, as an expansion of relational approaches, to emphasize the need for weavers and weaving practices to acknowledge and prepare for complexity and adaptability. These aspects have, so far, been omitted from the practice of weaving as described by Ashoka. Due to the complex nature of CSC, it is prone to conflicts and pressures, but we argue that they benefit a collaborative dynamic. To do so, we draw on our interviews and explore the innovative phenomenon, which is seen as a direct outcome of processes in CSC, i.e. adaptive space, that effectively engage in exploration and exploitation (Uhl-Bien and Arena, 2018). We therefore put forward the effective role of an adaptive space, leveraging pressures in the context of a CSC, and explore the enabling role weavers have in facilitating this adaptive space. Drawing on the literature and empirical cases, we see innovation, and more particularly co-creation, as an outcome of an adaptive space, and argue the need for weaving to encompass adaptive practices. Overall, we demonstrate how CLT can benefit both the competences of a weaver and the practice of weaving.

Conversely, we analyze how weaving can bring new insights to CLT, as weaving represents a leadership approach designed for complex networked systems occurring outside of structured organizations. Moreover, through its ambition of learning ecosystems, we assess how weaving is already, referring to adaptive spaces, although implicitly. Analyzing adaptive spaces outside of an organizational system enables us to transcend the scope of CLT to a much broader system and assess the potential of the theory to facilitate systems change. Throughout this last part, we explore the complementarity of weaving and CLT, drawing on their respective insights and highlighting their ability to enrich one another.

5.11 Weaving facing complexity and duality

The heterogeneous nature (differences in needs, perspectives and worldviews) of CSC, with actors brought together by common needs and interdependence, implies both pressure and conflict (Uhl Bien and Arena, 2018). Accordingly, CLT is a relevant approach to complexity, and we see it as an added value when it is applied to CSC in weaving. Weaving, as a new leadership approach that transcends organizational boundaries by bringing together sectors to lead and collaborate for social change, takes a rather optimistic approach to CSC. We argue the need to balance this view by acknowledging the complex nature of CSC that occur in weaving, and the benefits that can arise from tensions and pressures.

5.11.1 The complex nature of CSC

Craps et al. (2019), in their article "A Relational Approach to Leadership for Multi-Actor Governance", associate complexity with the nature of our current societal problems and explain that it requires a leadership approach that can take into account "the dynamic interdependencies between different types of actors involved" (Craps et al., 2019, p. 2). The authors later argue that "to be relevant for complex societal issues, Multi-Actor Governance (MAG) brings together people with diverging, often conflicting perspectives on problems, possible solutions, and suitable courses of action" (Craps et al., 2019, p. 3). Complexity therefore lies in the different visions and processes of the actors involved in a MAG.

In the analysis hereunder, we argue that MAG and CSC can be used interchangeably as both of them are used to describe collaboration occurring outside of an organizational system. Throughout our interviews with respondents who are initiators and/or facilitators of CSC, the word complexity was mentioned several times when they described a collaborative

experience. Guillaume Deprey, initiator of the partnership between Ashoka and Boehringer Ingelheim, explains the complexities faced by the organizations:

"Complexity occurred because of a difference in vision. Ashoka immediately had a vision of what to do but it took a long time for BI to understand this vision. [There is a] complexity of the teams too. On the one hand, it was crowded, and the other hand less so. This complexity is a common frustration for NGOs like Ashoka because in this case, the NGO is very focused on the project while the company sees it as a project among others. So, there is a need to always stimulate the company."

Craps et al. (2019), recognize that MAG faces complexity during the development of a group dynamic, which is "often functioning through several loosely coupled sub-groups, passing periods of intense collaboration alternated with languid activity that might result in different levels of group development at a given moment" (Craps et al., 2019, p. 3). This statement supports the aforementioned quote, as it shows the complex path to a shared commitment and steady dynamic. For the authors, "participants in MAG need as well to develop learning and task performance to be effective" (Craps et al., 2019, p. 2). Supporting the scholars' claim, Guillaume Deprey exposes how learning can be a result of the complementarity of the differences in organizations:

"One of the complexities was to speak the same language. Boehringer Ingelheim had processes [and] slowness while Ashoka had agility with flexibility but a less powerful or, at least, less significant reporting. So, there was the complexity to enable less processes for Boehringer Ingelheim and more processes for Ashoka."

Furthermore, our respondents underlined pressures occurring not only at the macro-level, i.e. between organizations collaborating together, but also within individuals who represent these organizations and who are involved in the collaborative initiative.

Even if conflicts and tensions appear as inevitable in the process of a CSC, our respondents highlight interesting opportunities arising from them. Christine Sausse declares that a reflection phase that occurs after a conflict enables mutual-understanding despite differences.

"You go through a phase of conflict [...] which will take you to a phase of reflection and it is only at the end of that reflection that you go from 'I refuse the other's point of view' to a

reflection phase where you will say 'okay finally I do not agree with what he says, but I do understand what he is saying'. So, I can accept what he says and accept that it somehow has its place in my system, in our common system and it is only when you have accepted the differences in a common system that you can have a real dialogue and a real emergence".

In this manner, conflicts can make actors in CSC increasingly aware of their different perspectives, values, and goals, while showing their actual interdependencies of the system they operate in (Craps et al., 2019). Hence, understanding the roots of a conflict, as much as understanding the roots of a social problem, requires an adaptive approach to leadership.

Although being built for organizational adaptability, ambidexterity theory appears relevant to understand the need to balance the tension between exploration and exploitation (Tushman and O'Reilly, 1996 in Uhl Bien and Arena, 2018). According to the authors and our literature review, "exploitation (...) is needed to produce current results, and exploration (...) is needed to sustain future viability" (Levinthal and March, 1993; March, 1991 in Uhl Bien and Arena, 2018, p. 92). Ambidexterity explains how organizational knowledge is initiated, but also depicts possible mechanisms that occur in CSC. Indeed, CSC, to address collective social impact, is put in place to catalyze existing and unique strengths of actors while unleashing innovative approaches to the issues triggered. Accordingly, ambidextrous leadership involves "adaptation-oriented and alignment-oriented activity" (...) "and requires many leaders, working together, across organizational levels" (Birkinshaw and Gibson, 2004 in Uhl Bien and Arena, 2018, p. 92). These requirements converge with the core competences of weaving, as mentioned in our previous parts of our analysis. Indeed, the practice of weaving implies the empowerment of social leaders, as weavers can replicate this leadership approach across the wider ecosystem by enabling communities to align and collaborate while forging new leaders. Therefore, it is interesting to understand how to balance the need for both exploitation and exploration within CSC that aims for systems change. To do so, we explore how ambidexterity theory and enabling leadership can shed light on the role of weavers to face complexity.

5.11.2 Reconciling exploration and exploitation in CSC in weaving

As put forward in our literature review, Uhl-Bien, among other scholars, proposes that knowledge-era leadership for organizational adaptability requires entrepreneurial, enabling

and operational leadership. We refer to organizational adaptability in the context of CSC, as we acknowledge the complexity for distinct entities to collaborate due to their difference in common language and culture. We thus argue that the complexity of CSC implies the need for the entrepreneurial and the operational system can co-exist.

In the context of a CSC, and through the practice of weaving, we see the entrepreneurial system, i.e. exploration, as initially represented by social organizations or social leaders, and the operational system, i.e. exploitation, as initially illustrated by traditional actors, corporations or for-profit organizations. This interpretation results from our data and depicts the starting phase of a CSC. As a matter of fact, Félix Assouly explains what motivates companies to become partners of the Appel à Solutions initiative, and demonstrates how they are, initially, representing a more operational system:

"This company is more early stage in social innovation but wants to gain knowledge on this subject to then demonstrate in the whole company that social innovation project holders are vectors for them to collaborate and re-discover their jobs. This other company, in addition to operating with a public service culture, sees social innovation as a train they would like to catch up with knowing that they missed it at the beginning. Another company is far away from a social innovation culture and seeks levers in social innovation to transform their company and reinvent all their practices."

However, Uhl-Bien and Arena (2018) emphasize that the process of organizational adaptability can "occur at any level and individuals in any position (informal or formal leaders) can engage in it" (Uhl-Bien and Arena, 2018, p. 98). Based on our research, we argue that individuals who initially operate in an operational system can shift their position in an entrepreneurial system, and vice-versa. We advance that this interchangeability is a result of an enabling leadership, which occurs during the process of CSC and is facilitated through weaving. Indeed, we see weaving as an evolving process empowering, alternately, actors in the entrepreneurial and operational system. Through weaving, some actors will, in turn, transform into weavers. As a matter of fact, the role of a weaver is subject to initially emerge from a social leader, but this role can be passed to another actor in the CSC. Likewise, the practice of weaving can be replicated among other adjacent CSCs. These remarks are also correlated with the first and second part of our analysis, where we explored the shifting role of the individual weaver and how the responsibilities of a project lie in the collective and are therefore not static.

Uhl-Bien and Arena (2018) put forward the role of an enabling leadership to establish an adaptive process facilitated by an adaptive space. According to the scholars, an adaptive process occurs when "entrepreneurial leaders advance new ideas that "conflict" with the operational system (...) and get reconfigured into better ideas (...) that are then scaled into the formal system (e.g., aligned and executed) by operational leaders acting as sponsors for the innovation" (Uhl-Bien and Arena, 2018, p. 98). Claire de Lafarge refers to this adaptive process in the long-lasting and well-implemented partnership between Boehringer Ingelheim and Ashoka. In this case, she emphasizes the need of an "internal champion" to secure the adoption of the project by the company.

"One collaborator of Boehringer Ingelheim, part of the Making More Health initiative, (...) now needs to release more funds for the initiative but faces complexity to make other collaborators understand that money won't make profits, as it is a socially oriented project. Therefore, she needs help on how to sell the project internally so that it is "accepted", and for that, you also need to modify the traditional structures of the organization."

(...)

"If you do not have a champion internally, it cannot work. You need to find the people who are going to carry this transformation project within the organization."

This statement illustrates the pressures occurring between the entrepreneurial and the operational system, while stretching the importance of an enabling leadership that is promoted by an individual who creates conditions that allow both conflicting and connecting ideas. As mentioned in our literature review, "complex leaders or complex adaptive agents, are in a position to enable (or inhibit) conditions that stimulate the effective coupling of structures, ideas, and innovations" (Marion and Uhl-Bien, 2003, p. 65). Throughout our discussions with our interviewees, we find that, Guillaume Deprey and Félix Assouly express the core competencies of an enabling leader. As a matter of fact, both of them are initiators of current CSC and are allowing two different organizations to co-exist and co-create. The quotes below illustrate how Guillaume Deprey and Félix Assouly see their role in the CSC they are facilitating.

"The interesting thing about my position, being a person outside of the organizations involved, is that I can take the grievances of the ones and others, and then reflect about it to propose tools of collaborations that can calm the processes." (Guillaume Deprey)

"I have a lot of information because I spent hours with each one of them. I know individually who they are, as a person, what their companies are and what the brakes are for these individuals inside their companies." (Félix Assouly)

These two statements support the idea that enabling leadership strongly relates with the core competence of the individual weaver in forming interpersonal relationships to initiate and ease a CSC in the practice of weaving, as shown in the first part of our analysis.

Until now, we find that an enabling leader in weaving, i.e. the weaver, firstly needs to establish ties between the actors of a collaboration and understand their challenges and limits in order to facilitate their engagement in the project. However, the function of an enabling leader also has to allow all the conflicting and connecting ideas to meet in order to create an emergent order in a CSC (Uhl-Bien and Arena, 2018). According to the authors, an "emergent order (i.e. adaptability) comes from the simultaneous presence of disturbing elements that push a system toward chaos, and stabilizing elements that push toward order" (Uhl Bien and Arena, 2018, p. 95). Following this perspective, a leader in the face of complexity should "accept and even promote uncertainty, surprise, unknowability, and open-endedness" (Uhl Bien and Arena, 2018, p. 95). Accordingly, Guillaume Deprey exemplifies the benefits of the unknown and discovery in a CSC, as being truly appreciated by the participants.

"Sometimes we do not know where we are going, we let ourselves be surprised and it is one of the rare times when people are happy to come because they do not know where they are going, and we will discover little by little while working together and mobilizing forces."

It can be said that the above statement implicitly refers to the early stages of innovation, which is why the following sections will further analyze the role of a weaver in enabling adaptive spaces while unveiling characteristics of adaptive spaces and their potential for weaving. We will look at innovation, and more particularly at co-creation, occurring in a CSC, and analyze adaptive spaces as key levers of innovative outcomes.

5.12 Adaptive spaces for innovation in CSC

5.12.1 The weaver at the origins of adaptive spaces

Following our analysis above, we argue that a weaver, as an enabling leader, has to take into account the importance of an adaptive space, because it has the potential to dissolve conventional postures and official roles, as these often prevent individuals from challenging their own views and perceptions. We find that an adaptive space encourages individuals to put aside restricting beliefs in order to efficiently collaborate. This space allows individuals to experiment alternative approaches by either listening and acknowledging others' proposals, or by embracing hidden personal beliefs not yet held by individuals. Therefore, adaptive spaces should be established throughout the process of CSC and considered as a weaving practice. Félix Assouly, when facilitating a CSC, implicitly refers to the relevance of an adaptive space that he defines as a safe space.

"My goal is that all these brains [individuals present in a CSC] make a big one and that, in the middle, everyone is at ease with a feeling of a safe space. The safe space is especially used in humanitarian camps or in the periods of great crises and depicts a space where all the external rules are no longer valid and in which people can be who they want to be."

Therefore, making an adaptive space safe is highly correlated with the level of trust and empathy that emanates from the weaver who nurtures this space, which will, in turn, be transmitted to the collective dynamic implemented through the process of weaving. However, it is important to stress the influence of time allocated to make an adaptive space safe, where a weaver develops a trusting atmosphere between individuals. Trust and time will allow to tear down barriers limiting individuals from expressing their own creativity and encouraging them to confront divergent ideas with the rest of the group. Ross Hall also supports this statement and relates it to the role of a weaver who respects empathy and emotions:

"As soon as you start allowing vulnerability you start fostering trust and once you feel more trusting it's easier to let go of your ego and then if you can then work with that in that environment to allow people to face, ask deep questions like 'what's stopping you from collaborating?', 'what's holding you back?', 'what are deepest fears that are holding you back?'"

In other words, as a result of a high enough level of trust and benevolence, and through empowering learning experiences, actors of a CSC acknowledge their interdependence to achieve their goal. This aligns with how Craps et al. (2019) see the role of an enabling leader in MAG, which we define as a weaver in CSC, in "stimulating an awareness of interdependency between the participants" (Craps et al., 2019, p. 8). For Ashoka and weaving, empowering learning experiences are "systematically scaffolded from early childhood throughout life, provided in schools, workplaces and beyond" (Global Change Leaders, 2018, p. 8). It can therefore be said that CSCs provide empowering learning experiences for the individuals involved, challenging personal mindsets, prompting cognitive shifts and unleashing creativity (Ashoka, 2018). Referring back to enabling leadership, the role of a weaver is to initiate an adaptive space with connecting and facilitating behaviors that later allow the emergence of "creativity, innovation, learning and growth" (Uhl-Bien an Arena, 2018, p. 100). Particularly, CLT perceives an adaptive space through its potential of unleashing innovation.

To sum up, we argue the need for a weaver, and his core competencies explained in the first part of the analysis, to make an adaptive space safe in the context of a CSC.

As innovation in CLT is seen as a direct outcome of leaders "using networks to advance innovation through conflict and dialogue within boundaries" (Uhl Bien and Arena, 2018, p. 95), we find that adaptive spaces made safe unleash innovation in a CSC as result of tensions, experiments, discovery and mutual trust.

5.12.2 Co-creation as an innovative outcome of adaptive spaces

Among the innovative outcomes arising through the process of a CSC, our empirical data sheds light on co-creation as an innovative approach to collaboration. After having concentrated our analysis on how the weaver promotes a safe adaptive space, we move on to the innovative outcome of an adaptive space in weaving, i.e. co-creation. In the section bellow, we assess how the practice of weaving facilitates co-creation.

Ind and Coates (2012) state that the collaboration trend has, over time, led to a more open approach to innovation with the emergence of co-creation (Ind & Coates, 2012). Furthermore, Senge et al. (2007) mention that through the stages of collaboration, co-creation drives innovation. Innovation is a key aspect of the synergistic value creation that produces

transformative ways of creating value due to the combination of various collaborators (Senge et al., 2007). Amongst our respondents, Guillaume Deprey is particularly experienced in the implementation and development of co-creation as an outcome of the CSCs he facilitates. As an example of his experience, he highlights key takeaways from the partnership of Ashoka and Boehringer Inghelheim.

"Co-creation, at its highest level, happens when we can almost speak of a joint venture where everyone brings their skills. The company can 'use' the know-how of a social entrepreneur to access beneficiaries or a market that they would not have had access to without the social entrepreneur by co-creating a service together. The company develops the service of a social entrepreneur and can, at the same time, develop knowledge of a population that they had absolutely no access to before. Therefore, there is a product or service co-created with two different visions."

Several aspects exemplified by Guillaume Deprey converge with mechanisms happening in adaptive spaces, referred to as conflicting and connecting ideas, to "enhance knowledge transfer and knowledge spillovers" (Burt, 1992, 2004, 2005; Perry-Smith and Mannucci, 2017 as cited in Uhl Bien and Arena, 2018, p. 100). The ambition of responding to an issue at scale using expertise from different actors may not be the main reason for CSCs to engage in co-creation. Indeed, we can analyze co-creation as a response of actors seeking to address their own internal challenges, after realizing they couldn't efficiently trigger their weaknesses without the involvement of other expertise. This assumption is supported by the establishment of the Appel à Solutions, as stated by Félix Assouly, who clarifies the personal interests of Ashoka, the incubators and the financial partners to co-create the program:

"Ashoka realized that all the entrepreneurs with a systemic impact potential are already in our pipe and, overall, centralized in Paris. There is something happening in the territories that we are unable to capture because we lack resources (...) So we go reach out to financial partners interested in connecting with entrepreneurs innovating in their sector (...) and realize that the actors who can connect us with social entrepreneurs are the incubators (...) The incubators then realize their interest in gaining knowledge from other incubators in France and learn from what each other offers in order to better support their own social entrepreneurs."

The example of the Appel à Solutions can be analyzed through the prism of an adaptive space where both conflicting and connecting mechanisms take place. Indeed, the difference of status between Ashoka France, as an association, and financial partners and incubators, as enterprises, first resulted in a dissonance between the three different goals the three structures were pursuing. More particularly, the unprecedented aspect of this hybrid program lies in the fact that eight incubators in France, being historically competitors in the same sector, managed to move on from competitive relations to co-operative ones.

"It is like a secret recipe you see, none of the incubators knew each other and knew their respective offers. This long process of selection actually allowed the incubators to question themselves and saw the benefit of collaborating: 'this project is great, but I do not know how to support it, but you have the competences to do so, then let's come up with a support proposal together."

(Félix Assouly)

From the perspective of co-creation in a CSC, the above quote can be analyzed as the overturning moment when the conflicting and connecting meet and enable an important shift in the actor's perceptions. The duality of conflicting and connecting appears as the most complex yet powerful aspect of an adaptive space, which we argue occurs through a co-creation phase in a CSC. From Ashoka's side, and following the aforementioned statement, Arnaud Mourot and Sarah Jefferson strongly highlight the duality and ambiguous nature of co-creation that requires "to give yourself permission to work in a discovery mode and through an iterative process of learning" (Mourot and Jefferson, 2014, p. 27). Among the key learnings from co-creation, Ashoka emphasizes that co-creation has "a long runway", that "all sides need to be willing to invest in knowledge capital" and that a co-creation initiative should expect, as well as embrace barriers (Mourot and Jefferson, 2014, p. 27).

As stated by Uhl-Bien and Arena (2018), time, trust, knowledge sharing, and discovery are among the variables required to build adaptive spaces for innovation. Likewise, our respondents and empirical cases depict these variables as key enablers of CSC. This overlap between our data and theoretical assumptions makes us conclude that co-creation in CSCs is, among others, what resembles the most an adaptive space due its innovative outcomes that result from connecting and conflicting ideas. Moreover, we analyze the co-creation phase in a CSC as one of the phases in a collaboration that closely approaches and resembles an adaptive space. However, the concepts of CLT and adaptive spaces take place in an already

organized organizational system and are only needed when there is an imbalance between the operational and the entrepreneurial system (Marion and Uhl-Bien, 2009). Oppositely, in our case, because CSC in weaving operates in a large complex system, co-creation in CSC happens beyond organizational borders. Moreover, we find that CSC evolves in a continuous climate of complexity, where conflicting and connecting ideas clash, which requires a stable and continuous adaptive space to enable a safe environment within a broader complex system.

5.13 Initiating and sustaining adaptive spaces in weaving

The paragraphs above explore both the role of a weaver and the of role weaving to balance tensions that occur through the continuous clash of entrepreneurial and operational systems in a CSC. We particularly shed light on co-creation as a major phase of a CSC where adaptability is required and will become even more central as the trend for co-creation in CSC in growing. Based on our analysis, we argue the need for weavers to initiate adaptive spaces through mechanisms enabling safe environments. As a matter of fact, Guillaume Deprey exemplifies the importance of individual actors as enabling leaders - in our terms, weavers - in order to grow the collaborative dynamic and push both the understanding and the vision of the partnership to engage the rest of the organization.

"So, we had visionaries who fought internally (…) whereas others just saw a philanthropy volunteer sponsorship program. We had people in this partnership who we could rely on and said 'No no, this goes further' (…) a pedagogic task had to be conducted with the rest of the company. Suddenly people understood. So, you need evangelizers who are completely convinced and can engage their organizations."

We already highlighted the potential of safe spaces to align people together and ease as well as enable a collaborative dynamic. Ross Hall takes it further by demonstrating the power of such mechanisms in sustaining weaving and, thus, in engaging more and more individuals in CSCs:

"After having leveraged vulnerability, you create an energy in the group which deepens trust and then opens conversation and mutuality. That's the second piece of helping to collaborate.

And this whole process or journey should become infectious in a way that everyone who is on the journey should attract other people to join the journey. In this way, the weaver creates waves of focused energy in the system."

As demonstrated above, co-creation, as a result of weaving, is a collaborative approach in a CSC that closely relates to the functions and ambitions of an adaptive space. Moreover, we put forward both the role of a weaver and weaving to initiate and sustain co-creation and thus adaptive spaces. Mourot and Jefferson (2014) support our argument as they advocate for the need to normalize co-creation in order to expand solutions at scale and unleash innovations. Therefore, we find that this statement implicitly refers to the growing need of adaptive spaces, and thus weaving, in a CSC to unleash systems change. We thus perceive CLT, as a relational approach, a good lens helps us understand the variety of leadership tasks and styles required in CSCs. We conclude that adaptive spaces in CLT closely relate to co-creation, as a result of weaving, in the process of CSCs. Moreover, we argue that adaptive spaces should take place throughout the process of CSCs, and thus, co-creation is the overarching nature of a CSC in the complex system where weaving takes place. We thus argue that Ashoka's concept of weaving relates to CLT by engaging individual weavers and relational processes of weaving to initiate and sustain adaptive spaces for collaboration and social change. We explore below how weaving transcends organizational boundaries and can thus enhance the scope of CLT.

5.14 CLT going beyond organizational systems

According to Marion and Uhl-Bien (2003), "complexity theory proposes that organizations are complex systems composed of a diversity of agents who interact with and mutually affect one another, leading to spontaneous "bottom-up" emergence of novel behavior" (Marion & Uhl-Bien, 2003, p. 55). Ross Hall's statement on organizational adaptability converges with the authors' approach to CLT, as exposed below:

"In order for an organization to survive in this world of change and complexity, they need to adapt to what we might call a shape-shifting organization. It can no longer rely on hierarchical decision making or centralized control. Because that's too slow. It needs to push decision making out to the edges of the organization."

Craps et al. (2019) state that "problem solving happens in emerging, ad hoc, self-steering, flexible, and changing networks; instead of in imposed, fixed, controlled, stable, and permanent teams" (Craps et al., 2019, p. 5). Network-like formations as well as loose and informal relations characterize modern organizations. However, Craps et al. (2019), put forward "that informal dynamics may jeopardize organizational goal achievement if they lack sufficient coordination" (Uhl-Bien et al. 2007 in Craps et al., 2019). To respond to these concerns, "CLT aims at catalyzing a leadership approach for such dynamics, also fitting a bureaucratically coordinated organizational context" (Craps et al., 2019, p. 5). However, as previously showed, CLT is a valuable relational approach to grasp the different tasks weaving should encompass in the context of CSC. Conversely, and due to its relevance for "loosely coupled interorganizational networks" (Craps et al., 2018, p. 9), we estimate that CLT can benefit from Ashoka's systems approach and thus shift its applicability from an organizational system to a broader one represented by the diversity of actors present in a CSC. In fact, we find that innovation is more likely to arise from networks and external environments, which makes us build upon CLT, as our research shows that innovation can be fostered through a CSC and thus expands the reach of CLT.

Referring back to our literature review, Ashoka's view on systems change represents a complex model to address the root cause of a problem The NGO states that systems change requires unconventional thinking, significant creativity and adaptability, and different leadership styles and attitudes (Ashoka Globalizer, 2019). Therefore, systems change calls for the engagement of diverse actors who are involved in the targeted system to multiply the number of social problem-solvers (Ashoka Globalizer, 2019).. According to this understanding of systems change, the difficulty for either leadership approaches or CSC frameworks, such as CI, to fully grasp and integrate systems thinking, is undeniable. As exemplified by Ross Hall, weaving as a leadership approach is built for complex systems represented by CSCs, and thus responds to the need of systems thinking in leadership:

"The idea is to try to articulate the kind of leadership that we think is essential in creating massive change within really complex systems(...) To create massive systems change, you need lots of people working together. So, you need the participation of lots of actors."

According to Andreas Schleicher, "weaving is a new kind of leadership that is implicit in the creation of empowering learning ecosystems" (Ashoka, personal communication, 2018). We previously highlighted core aspects of learning ecosystems as a result of weaving practices,
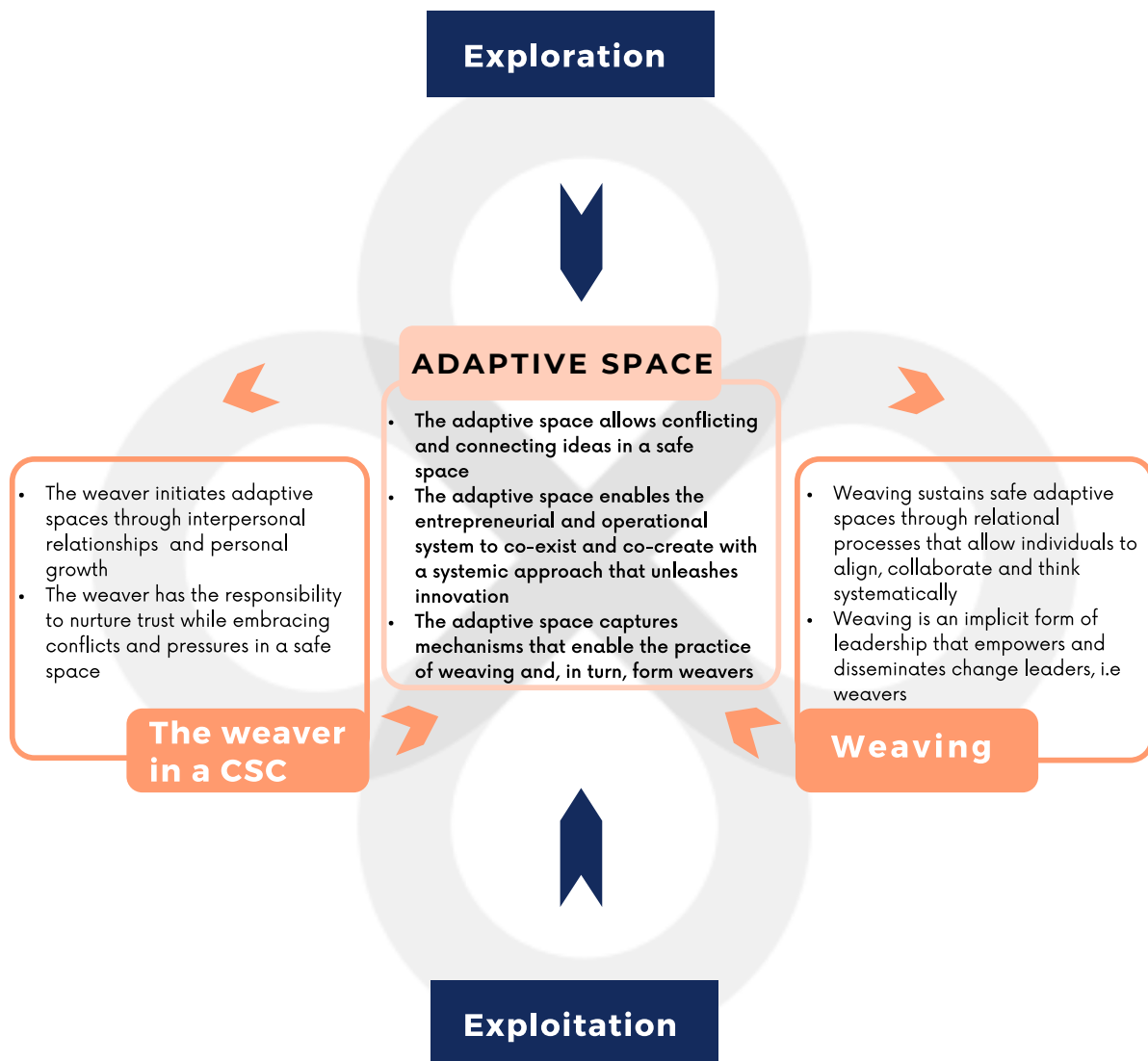
that enable the creation and replication of CSC, as it encompasses several systems that have the potential to gather in one larger system. We, therefore, understand that learning ecosystems have the elements of a complex adaptive systems "in the sense that they [learning ecosystems] bring together actors from varied backgrounds, promote interdependence among them, and form dynamic collectives with common goals" (Mäkinen, 2018, p. 134).

To maintain and grow learning ecosystems we demonstrated the need of a continuous adaptive space that is, firstly, introduced in a collaborative team and, secondly, replicated through the collaboration with another team. Thus, the weaver has the initial role of enabling an adaptive space by nurturing trust and relationships among individuals. Consequently, through the practice of weaving, the adaptive space will be maintained and replicated in the collaboration of teams of teams, where weavers will in turn be in charge of nurturing adaptive spaces before passing on this role to other weavers. We see the process of initiating and sustaining adaptive spaces as a continuous loop that involves the competences of a weaver and the practice of weaving. Also, as exploitation and exploration are in constant duality in CSCs in weaving, maintaining an adaptive space enables collaborative teams to foster the co-existence of both the entrepreneurial and operational system for innovation. Overall, the ambition of both the weaver and the practice of weaving is to leverage existing forces in a broader system that allow the emergence of new approaches to social change in that same system:

Weavers don't so much fight against the existing system, but rather create attraction points that draw energy in the existing system towards a new system – or rather a new way of being in the system. "(Ross Hall)

The figure bellow illustrates how the weaver initiates an adaptive space and how weaving sustains it in a system where exploitation and exploration are continuously present when organizing for collective impact.

Figure 4 - The Role of Adaptive Spaces in Weaving

Exploration

ADAPTIVE SPACE

- The adaptive space allows conflicting and connecting ideas in a safe space
- The adaptive space enables the entrepreneurial and operational system to co-exist and co-create with a systemic approach that unleashes innovation
- The adaptive space captures mechanisms that enable the practice of weaving and, in turn, form weavers

The weaver in a CSC

- The weaver initiates adaptive spaces through interpersonal relationships and personal growth
- The weaver has the responsibility to nurture trust while embracing conflicts and pressures in a safe space

Weaving

- Weaving sustains safe adaptive spaces through relational processes that allow individuals to align, collaborate and think systematically
- Weaving is an implicit form of leadership that empowers and disseminates change leaders, i.e weavers

Exploitation

Source: Developed by the authors

Chapter 6 - Conclusion

Throughout this thesis, we argue that Ashoka's concept of weaving constitutes a new leadership approach that transcends organizational boundaries by engaging individual weavers and relational processes of weaving to initiate and to sustain adaptive spaces for collaboration and social change.

Based on our chosen philosophical assumption, critical realism, as described in our methodology chapter, we do not claim that our answers are the absolute truth but intend to answer our research question in the most explanatory way possible.

Our thesis takes a relational approach to leadership and we draw on RLT and CLT in order to outline leadership dynamics for collective social change in the context of CSC in weaving. Our analysis was guided by two sub-questions in order to answer our overall research question. These sub-questions were answered in all three parts of our analysis as we recognize the interdependence of the several leadership dynamics in weaving. As such, in this last chapter, we summarize our main findings by answering our research question and suggest future research. As our main research question is supported by two sub-questions, we structure this chapter by dividing it into three parts. Firstly, we will answer sub-question number one, secondly, sub-question number two and lastly, we will make an overall conclusion of our findings and analysis by answering our primary research question.

6.1 Main findings and discussion of sub-question number one

This first paragraph will answer the following question using the analysis part 1, 2 and 3 as they all cover a different leadership theory that we use to understand the dynamics of CSC in weaving.

What kinds of leadership dynamics come into play when actors collaborate for collective social impact in and around Ashoka?

Throughout our analysis we have accounted for three different leadership dynamics that occur in collaborations in which actors from different sectors work together for social change and collective impact. Based on our data we firstly find that the individual in a leadership

dynamic is an important factor in collaborations which correlates to Ashoka's approach to social entrepreneurship. Although this emphasis on the social entrepreneur aligns with an entity assumption to leadership, we find that rather than separating cognitive operations from external influences, actors who collaborate for collective social impact need to engage in personal development while being aware of the system they operate in. As such, while Ashoka bases itself on entity assumptions about leadership, the individual acts in rather different settings than what is accounted for in literature. Indeed, due to Ashoka's complex setting and large ecosystem, leadership is due to happen in unorganized settings where change leaders need to be autonomous and grow personally to become the change they eventually wish to conduct. Secondly, we demonstrate the interdependence of Ospina and Foldy's (2010) and Kania and Kramer's (2011) frameworks that together result in a relational leadership for collective impact that can, in turn, influence the leadership dynamics in collaborations across sectors. Furthermore, we find that collective impact initiatives can be endorsed by relational leadership practices, i.e. bridging, as they complement CI's lack of leadership focus and vice versa. Indeed, bridging is about surfacing interdependencies and differences among individuals and groups in order to make collective achievements a natural process, and CI calls for broad cross-sector coordination for large social change. This results in the alignment of collaborating communities in and around Ashoka's network. Lastly, based on our data and the literature on CLT by Uhl-Bien and other scholars, we find that CSC, gathering a diverse set of actors across organizations, is by nature complex. Therefore, we put forward the dynamic prompted by enabling leadership, leveraging both exploitation and exploration, as a key driver to embrace complexity. We conclude based on our empirical data that the phase of co-creation in CSC is an innovative outcome of adaptive spaces, the latter being the result of an enabling leadership. Finally, we argue that because of the complexity of CSC, an adaptive space made safe is required throughout the collaborative dynamic to enhance the innovative outcome of interdependence between actors.

6.2 Main findings and discussion of sub-question number two

We now show how the second sub-question guided us through our analysis:

How are these leadership dynamics influencing the core competencies of a weaver and the practice of weaving in CSC in and around Ashoka?

Based on the leadership dynamics found in collaborations across sectors for collective social change, we analyzed how this influence respectively the individual weaver and the practice of weaving. In order to understand the role of an enabling leadership, which we find as a core value of a weaver and weaving, we used the lens of both entity and relational assumptions to leadership. We identify that the weaver has a crucial role in fostering individual relationships between actors across sectors. We advance that the weaver has a shifting role in collaborative efforts as the weaver is more likely to initiate collaborations rather than engage in already organized collaborative teams. Thus, we find that the interpersonal leadership dynamics that influence the weaver are a basis for the practice of weaving. Indeed, weavers are necessary to weave teams together, who can then themselves balance between their own needs and the needs of their community to the service of the next change leaders. Furthermore, as the practice of weaving encompasses a large amount of CSC and therefore actors from different sectors, we find that conflicting connecting ideas are factors that need to be addressed. This finding made us question the role a weaver in the complex setting of CSC, when it is seen in the context of Ashoka's broader network. By taking a standpoint in CLT we find that the weaver makes an adaptive space safe in order to unleash innovative outcomes of CSCs.

Moreover, by focusing on the practice of weaving through the lens of bridging and CI, our analysis showed that through relational leadership dynamics, weaving emphasizes the necessity to distribute leadership in communities where actors come together to collaborate for social change. Furthermore, based our literature and empirical case, we find that actors in CSCs, in the practice of weaving, need to acknowledge their interdependence in order to achieve social change. A strong feeling of interdependence between originally divergent actors facilitates their co-existence in a CSC that needs to leverage connecting and conflicting ideas in order to unleash innovation for social change. Thus, by analyzing co-creation processes in CSC and reaching the conclusion that they act as adaptive spaces, we transpose this phenomenon to the goal of weaving in the complex setting of CSC. As such, we conclude that weaving sustains adaptive spaces throughout the collaborative dynamic and, to a certain extent, that co-creation can become the major leadership dynamic of a CSC in weaving.

6.3 Main findings and conclusion

Overall, our thesis argues that Ashoka's concept of weaving constitutes a new leadership approach that transcends organizational boundaries by engaging individual weavers and relational processes of weaving to initiate and to sustain adaptive spaces for collaboration and

social change. Using our sub-questions as a basis, we answer our overall research question in the following paragraph. As mentioned before, the three parts of our analysis serve as basis of the understanding of weaving's leadership approach and therefore helps us answer our research question:

To what extent does Ashoka's concept of weaving constitute a new approach to understanding leadership dynamics for collective social change?

Overall, we conclude that the three analyses play part in exemplifying how weaving constitutes a new leadership approach where actors from different backgrounds and sectors take on the role of change leaders to participate at different levels in CSC for social change. We suggest that weaving's leadership dynamics are not only analyzable from an organizational or individual point of view, but in a broader context where individuals affect and get affected by social processes where adaptability is a result of systemic complexity. Drawing on RLT, CLT and CI our main findings are the following: Weaving has the role and responsibility to bring together a diverse set of actors to collaborate for social change. Through relational processes and dynamics, weaving enables individuals to engage in projects that transcends organizational boundaries and thus provide empowering learning experiences at an individual level. These experiences can in turn impact either the concerned individual who can become a weaver, or they can impact the individual's adjacent community.

Based on our literature review and our findings in our analyses, we unfold why weaving, as a new leadership approach, is needed to capture relevant leadership dynamics for collective social change.

Firstly, we find that the influence of an individual leader, i.e. a weaver in our thesis, serves as a lever for inspiring, engaging and helping individuals to develop in a CSC. As such, the interpersonal relationships firstly built by the weaver are then sustained by the individuals who take part in a CSC.

Secondly, the weaver needs to take advantage of the unorganized and unpredictable setting of CSC in weaving and has to welcome both conflicts and pressures to foster innovative ideas for social change.

Thirdly, we argue that weaving encompasses large relational processes coupled with a collective impact approach and, thus, has the potential to lead systems change. Hence, by bringing forward differences without dismissing them and leveraging these differences out in

the broader community through a collective impact approach, the effect of relationships on social process will transcend organizations' and even CSCs' borders.

Fourthly, although weaving aims at creating systems change at the macro-level, i.e. affecting and involving a large number of actors, the leadership practice of weaving does not ignore the power of individuals and social processes in smaller initiatives, teams, communities at the micro-level who influence the macro-level.

Throughout our research on Ashoka's concept of weaving as a new leadership approach for collective social change, we have had the chance to reflect on factors that we see as central to unleash systems change. Indeed, we argue that rather than dismissing the role of the individual in leadership dynamics, social change, and to a greater extent, systems change, will arise through individuals' self-awareness and the acknowledgement of their interdependence to other parties. Hence, weaving emphasizes the need for individuals to nurture their personal growth, expressing and including personal values as well as aspirations in a collective dynamic. By doing so, individuals will engage in the exploration of their inner-self which will, in turn, enable them to understand their relationship with the broader ecosystem and, thus, their interdependence with other actors. Systems change has the potential to arise when individuals gain self-awareness and engage in a collective dynamic, and they in turn will influence other individuals to join the collective dynamic of weaving. Once the feeling of self-awareness and interdependence are developed in a CSC in weaving, a co-creation dynamic can reach its climax. Individuals will become more inclined to acknowledge their own strengths and original posture, whether it is exploration or exploitation, and will be keen on learning from others' assets as an enhancement of their personal and professional growth journey.

In light of the above conclusive remarks we point out that weaving has the potential to alter social relationships while building new ones, a function that is particularly interesting in westernized social and economic models. Indeed, in his latest book, l'Archipel Français, Jérôme Fourquet (2019), depicts a "multiple and divided" French nation, seen as a territory made of islets where individuals cohabit without crossing each other. Fourquet (2019) analyzes France as what he calls an "Archipelago" inhabited by different groups with distinct ways of living, morals, and sometimes a singular worldview. Restoring social ties is a growing subject and is also found in the strategy of the project of many Ashoka Fellows. As a matter of fact, the NGO recently published an article putting forward the creation of social ties and "togetherness" as an opportunity taken by Fellows in order to solve social issues in a

period of "spatial segregation within cities, "secession" of classes and passive attitude of consumption" (Ashoka, n.d., Tous créateurs de liens ?). "Yes We Camp", founded by Nicolas Détrie, Ashoka Fellow since 2018, creates "living-together laboratories" carrying a strong message: to change oneself in order to change the world. Nicolas Détrie further states that "the systemic change of the "living-together" is a new collective attitude, that takes a starting point in changing one's outlook on what is already existing" (Ashoka, n.d., Tous créateurs de liens ?).We find that CSCs facilitated by and taking place in weaving are explicit in the creation of a common response to a challenge at scale but looking at it through a different lens where the implicit goal of CSC and weaving is to bring divergent individuals together through a collective dynamic is equally interesting. Consequently, merging CSC, i.e. a collaborative approach, and weaving, i.e. a relational leadership approach, has the potential to create conditions where the importance of social ties prevails over commercial transactions and enable systems change which initiates ties, relationships and interactions at the heart of our daily life.

6.4 Future research

While our previous sections focused on how we answered our research question throughout our thesis and outlined our conclusion, this paragraph focuses on how our research topic can be treated in future research.

Firstly, it can be valuable for future research to look at how corporations, when they support social structures, move away from philanthropy towards CSC and co-creation. To do so, future research should look at how leadership can foster internal transformations, influencing corporations to empower their talents in being social change leaders or, in their context, intrapreneurs leading change and innovation from the inside.

Secondly, in light of the last part of our conclusion about social ties and its influence on lasting relationships to enable systemic change, we find it interesting to engage in transdisciplinary research (TR) in order to reconcile leadership and CSC research with for example the biology field. The reasoning behind this is also linked to the nature of CSC as they are multidisciplinary and involve as many leadership roles and positions as there are individuals involved in CSCs. Following this path of future research, mutual aid and cooperation, two terms that refer back to our introduction where we drew upon the book *Mutual Aid: A Factor of Evolution*, can be a lens to understand collaborative mechanisms with biological reasoning, that can trace back inner collaborative functions and features of

living species facing complex environments. Thus, TR can create a holistic approach to address our topic and facilitating a systemic way of addressing social the complex leadership approach of weaving. Moreover, TR has the potential to "(a) grasp the complexity of problems, (b) take into account the diversity of life-world and scientific perceptions of problems, (c) link abstract and case-specific knowledge and (d) develop knowledge and practices that promote what is perceived to be the common good" (Pohl and Hirsch Hadorn, 2007, p. 20). Conducting TR would thus require moving away from a single-case study and choose a multiple case-study design to gather both qualitative and quantitative data to facilitate the understanding of a transdisciplinary topic using both precise and larger sets of data.

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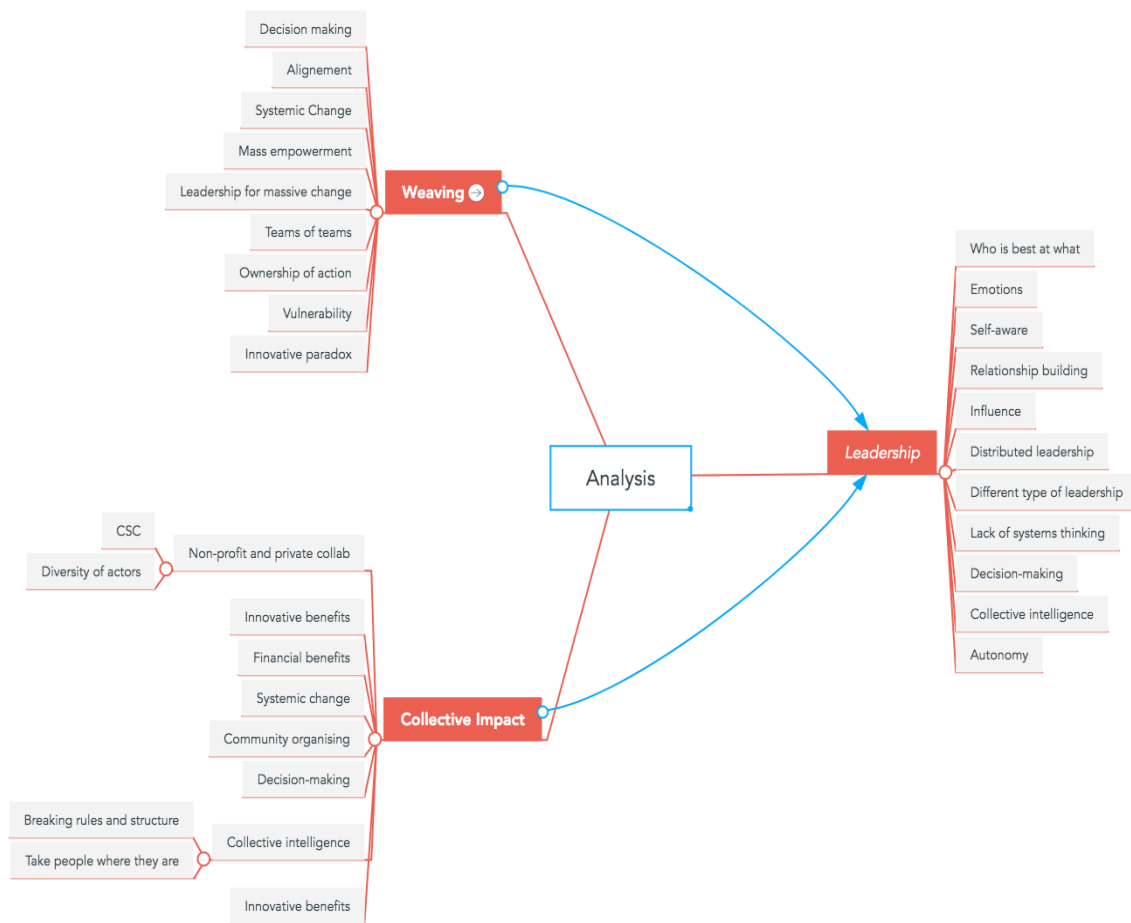
Appendices

Appendix I - Example of interview guide

THEMES	QUESTIONS
Ashoka Education Strategy	• Why did you consider that Ashoka has leverage in the field of education? • Can you tell us about your role and missions? • How do you see the link with Ashoka's vision? What does education has to do with systemic change?
New leadership	• How would you define the concept of new leadership? • How would you define weaving in comparison/ as part of leadership? • Is weaving a framework / method / approach / theory? • Is there a difference between a leader and a weaver ? • How does the support network work for these "new" leaders? • Why can 1st line actors only be affected by the combination of weaver and change leaders' influence? • What have been your main inspiration (theoretical of empirical) when building the weaving strategy? • What does it mean to "weave learning ecosystem"? • Can you elaborate the terms: Collect & Align / Collaborate / Be systemic? • Who is weaver's academy targeting?
Weaving learning ecosystems for collaboration	• How is weaving different from other approaches to collaboration? What is the added value? • What is "ecosystemic collaboration" (cf. weavers academy)? • Can you help us understand what the main leadership challenges are, that can occur in a cross-sector collaboration? How are the weavers tackling these challenges? • With your expertise in the field of leadership, do you have an opinion of the best way to lead a cross-sector collaboration? • How can weaving help align people from different sectors from a leadership perspective? • Taking the example of "Lyon Metropole Apprenante", how is Angelique different from Thomas (or if she is?).
Conclusion	• Through your experiences, do you have any good practices of how collaborations have been successful both in regards with internal and external transformation? • Are there any other ideas that could be interesting for us to reflect on in regards with the questions we have just asked you?

Appendix II - Map of thematic analysis

Appendix III – Ashoka's Network Worldwide

★ ASHOKA HUB OFFICE
○ ASHOKA OFFICE

NORTH AMERICA
268 Social Entrepreneurs
88 Changemaker Schools
29 Changemaker Campuses
29 Business Leaders
2 Offices with 103 Ashoka Staff

LATIN AMERICA & CARIBBEAN
960 Social Entrepreneurs
45 Changemaker Schools
3 Changemaker Campuses
51 Business Leaders
5 Offices with 26 Ashoka Staff

EUROPE
459 Social Entrepreneurs
75 Changemaker Schools
3 Changemaker Campuses
182 Business Leaders
24 Offices with 60 Ashoka Staff

MIDDLE EAST & NORTH AFRICA
108 Social Entrepreneurs
1 Office with 1 Ashoka Staff

AFRICA
422 Social Entrepreneurs
42 Changemaker Schools
3 Offices with 11 Ashoka Staff

ASIA & AUSTRALIA
892 Social Entrepreneurs
20 Changemaker Schools
2 Changemaker Campuses
7 Business Leaders
7 Offices with 28 Ashoka Staff