

2b Abstracts

1. The governance of knowledge processes. A study of spiritual leadership in a congregation of the Swedish Church

This paper discusses spiritual leadership as a collective phenomenon. The overall aim is to illuminate the organisation's significance for learning "about" and "into" spirituality in times of change. To achieve this purpose organization theory is put into play with theological/philosophical reflections. The constant self critical reflection in organisations nowadays is often performed in relation to what has sometimes been called "the collective memory" – the collected knowledge about the organisation's aim and goals. At the same time this collective knowledge is altered by the contributions of individuals on a daily basis. This interaction between the individual and the collective is what the leaders in the organisation often want to govern in order to fulfil the purpose of the organisation. So also in a Christian organisation, which will be explored in the second part of the paper. The interactions between the individual and the collective are studied in practice through text analysis of public material and interviews of coworkers in a local Swedish Church congregation. Expected outcome is for instance an idea of how the spiritual leadership is built up as a collective memory, changed and in turn govern through the coworkers experiences.

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2. Leadership and value work in religious and faith-based organizations: Toward an integrated model

Leadership has become an increasingly debated issue in religious and faith-based organizations over the last decades. In its initial stage, this debate has largely been informed by general leadership theories while attempting to contextualize such theories to these specific areas. In this way, underlying assumptions from general theory is uncritically imported into much of this research. Aspects such as the eventual particular characteristics of these organizations, their value and faith-base and situatedness in national contexts is not integrated into a coherent framework. This paper aims at developing such a framework, but also suggesting an integrated model of leadership. Firstly, by reviewing Scandinavian contributions from the last decade. Secondly, by building on my own recent research on how leadership of religious and faith-based organizations is performed in practice, relating to context and institutional value work.

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3. Religious authority in faith communities, tensions between being an authority and being in authority.

When thinking about 'religious authority' it is useful to distinguish between religious authority as 'leadership of a religious organization' and as 'speaking (of) God or god in an authoritative way'. The first interpretation points towards a position in an organization with the (formal) power to command obedience and enforce one's interpretation of the situation or of the desired course of action, whereas the second interpretation can be interpreted as the power, influence and assent that is freely given by someone to someone or something else.

By distinguishing between these two interpretations of "religious authority", I intend to clarify the tensions within faith communities between issues of leadership and management of change and the practices in everyday life of faith communities in which authority is at work; words and practices which are understood to be authoritative about the good life *coram deo*.

By clarifying these tensions I want to do justice to the plurality of (more or less) authoritative voices and practices at work in faith communities, which cannot easily be unified other than by an appeal to an authoritative position and the concomitant legitimate power.

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