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# A Critical Discourse Analysis of Higher Education Leaders as Portrayed in The Chronicle of Higher Education

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A CRITICAL DISCOURSE ANALYSIS OF HIGHER EDUCATION LEADERS AS
PORTRAYED IN *THE CHRONICLE OF HIGHER EDUCATION*

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By
Colette Anderson Chelf

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# A CRITICAL DISCOURSE ANALYSIS OF HIGHER EDUCATION LEADERS AS PORTRAYED IN *THE CHRONICLE OF HIGHER EDUCATION*

Date Recommended   3/19/18

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For my family

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# A CRITICAL DISCOURSE ANALYSIS OF HIGHER EDUCATION LEADERS AS PORTRAYED IN *THE CHRONICLE OF HIGHER EDUCATION*

Colette Anderson Chelf                    May 2018                    140 Pages

Directed by: Kristin B. Wilson, Timothy C. Caboni, and Helen M. Sterk

Educational Leadership Doctoral Program                    Western Kentucky University

Leadership represents an abstraction of human thought.  While functionalist theories propose leader-centric models, contemporary leadership theories embrace a postmodern paradigm acknowledging ontological and epistemological assumptions of qualitative study.  This ideology suggests a multi-dimensional model of leadership that reflects the complexity and fluidity of leadership in practice.  Emergent theories explore the social construction of leadership, rather than an individual leader's traits or behaviors.  Our collective understanding of leadership is manifest in the (re)creation of leadership as exemplified in social discourse such as newspaper reporting.

The purpose of the study is to reveal socially accepted archetypes assigned to higher education leaders, as well as discursive constructs that perpetuate gender bias.  I examined the use of archetypes, or familiar narrative characters, in portrayals of postsecondary leaders in *The Chronicle of Higher Education,* and whether these portrayals are gendered.  Using critical discourse analysis, I explored the application of the hero archetype to higher education leaders, as well as twelve additional archetypes within five archetype clusters (Campbell, 1949, 2004; Faber & Mayer, 2009).  Further, I critically examined if the archetype portrayals identified in the *Chronicle* were gendered as defined by Role Congruity Theory (Eagly & Karau, 2002).

Findings indicate that the *Chronicle* uses the hero archetype to describe higher education leaders; however, the motif adapts to the postsecondary setting by emphasizing

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the hero's journey as academic, altruism within a shared governance system, and intellectual work rather than physical work.  Additional archetype themes, predominantly the outlaw, ruler, caregiver, and sage, integrate with the hero narrative in the *Chronicle* reporting to exemplify the complexity surrounding the social construction of leadership. Though portrayals indicate the role of a higher education leader deviates from the traditional hero narrative in favor of multi-dimensional themes, the association of masculinity with leadership continues.  Masculine hegemonies of military leadership, physical force and athletics, references to death or destruction, and overt references to gender cast male leaders positively and women leaders negatively.  Analysis of this archetypal data reveals that the social role of leadership is complex and evolving, while gender roles persist and continue to influence the social construction of leadership within higher education.

**CHAPTER I: INTRODUCTION**

Leadership is an abstraction of human thought and behavior. Like *beauty* or *love*, human beings subjectively express and understand leadership. It is not concrete. Thus, we fluidly and evasively define leadership, as evidenced by the vast array of leadership theories proposed over the centuries (e.g., Northouse, 2013; Wren, 1995). Not until the 20th century did researchers begin to consider influences beyond the individual, such as context or social norms, as significant contributions to our understanding of leadership (Bass, 1974, 2008; French & Raven, 1959; Stogdill, 1974). In his groundbreaking publication, *Leadership,* Burns (1978) succinctly stated the following:

> Leadership is the reciprocal process of mobilizing, by persons with certain
> motives and values, various economic, political, and other resources, in a context
> of competition and conflict, in order to realize goals independently or mutually
> held by both leaders and followers. (p. 425)

Burns described leadership as *transactional* or *transformational*, an evolving abstraction rather than a static set of characteristics possessed by leaders. This innovative ideology opened the field for researchers to cultivate studies and theories of persuasion, group dynamics, power, dominance, change management, followership, and so on (Bennis & Nanus, 1985; Gardner, 1990; Rost, 1991). By and large, the study of leaders and leadership has flourished in the past 50 years as scholars have refined what effective leadership is and is not. Contemporary researchers have tested leadership theories within particular professional fields in attempts to define and predict effective leadership within unique organizational structures such as higher education.

Diversity of thought with regard to leadership study has suggested that leadership cannot be conclusively defined, neither singularly nor within a professional field. We researchers are challenged to study the perpetual social construction that is leadership. To do this, we must refocus from studies intent on defining the term to study the process or creation of the term. In other words, *how* we create the abstraction through human interaction defines the term. Perception and interpretation of the social discourse define the abstract, which in this case is leadership.

## Statement of the Problem

Higher education has experienced a cultural and organizational metamorphosis over the past century. What was once considered a common good has evolved into a *consumer* good, a change stimulated by the rising cost of tuition, stagnation or decline in government funding, technological advances, a globally competitive market, diversity of student population, and so on (Thelin, 2011; Tierney, 2014). As we think about how ideas of leadership develop through human interaction, one important consideration is whether hegemonic social norms influence our understanding. Postsecondary leaders must meet challenges and anticipate new ones; therefore, we must analyze traditional hegemonies within the postsecondary hierarchical structure and, if necessary, exchange these ideals for more efficient and effective leadership models. To do this, we must examine how discursive constructs (re)define the abstraction *leadership* and potentially alter our discourse to meet the needs of the contemporary university.

Steeped in tradition, physical and mental structures in higher education reflect historical practice. With regard to leadership, a president, vice presidents, and other hierarchical leaders commonly head the postsecondary organization. These roles,

influenced by social norms, continue to uphold conventional white masculine

hegemonies as evidenced by the low number of presidencies held by women and

minorities (*The Chronicle of Higher Education*, 2017).  I propose an egalitarian

perspective whereby contemporary society no longer accepts perpetuation of leadership

selection based on demographics.  Like all organizations in a global economy,

postsecondary institutions must cultivate effective leaders who are able to advance the

mission of the university.  We must broaden our understanding of leadership through a

critical examination of who we, as a society, accept as leaders.  Only through awareness

of our personal and collective biases will we be able to overcome them and advance the

mission of higher education, to educate the next generation.  Critical discourse analysis of

news reporting examines how we as a society repetitively (re)create ideas about

leadership—what we believe it is and what we hope it to be (Fairclough, 1992; Gee,

2005).

## Purpose of the Study

This qualitative study explored through critical discourse analysis how higher

education leaders are portrayed in *The Chronicle of Higher Education* using archetypes

or themes and whether these themes align to traditional masculine hegemony.  According

to Faber and Mayer (2009), "Archetypes are story characters – prototypes of culturally

important figures – that are learned and recognized implicitly, and whose historical and

personal significance evokes emotional reactions" (p. 310).  In this study, I analyzed the

use, or lack thereof, of the traditional hero-leader motif which has long defined masculine

hegemonic leaders within society and the higher education institution.  Further, I

investigated other leadership themes counter to the traditional hero motif, such as the sage or caregiver, utilized by newspaper media.

Finally, I identified differences in the application of leadership themes or narratives among men and women. Specifically, I critically examined if tenets of Eagly and Karau's (2002) Role Congruity Theory emerged within the discursive constructs in *The Chronicle of Higher Education*. Are women and men portrayed differently with regard to leadership, and, if so, how? This critical analysis elaborated on the use of alternative themes that may be more advantageous to marginalized groups in obtaining leadership roles than the traditional hero archetype. The overarching purpose of this study was to effect change by revealing socially accepted archetypes assigned to leaders that perpetuate biases and barriers for individuals who aspire to leadership.

## Significance of the Study

This study affirms a postmodern paradigm that leadership reflects the power structures within the organization and society as (re)created in discursive practices like newspaper reporting (Kezar, Carducci, & Contreras-McGavin, 2006; Richardson, 2007). Social discourse, derived from perception and interpretation of individuals and groups, creates and sustains the power structures (Fairclough, 1992; Gee, 2005). In other words, human interaction defines our beliefs which inform our actions, which inform our beliefs and so on; therefore, it is imperative that we examine this human interaction. In this study, the discourse represents the human interaction that directs our selection and support of university leaders.

Only two studies, both detailed in the literature review, were found that used critical discourse analysis to examine higher education leaders in the *Chronicle*. Allan,

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Gordon, and Iverson's (2006) discourse analysis conducted over a decade ago did not include analysis of archetypes but rather utilized emergent coding in producing four leadership themes.  Wilson and Cox's (2012) study more closely aligns to the current study; however, they examined community college leadership rather than university leadership.  This study is significant because archetypes reveal implicit biases, whether positive or negative, in leadership selection and support.  Herein, I explored the broad application of specific archetypes by introducing a priori coding using Faber and Mayer's (2009) Rich Culture Archetype Scale.  This methodology allows a succinct review of commonly understood narratives utilized to portray higher education leaders.

## Primary Research Questions

This qualitative study explored through critical discourse analysis how higher education leaders are portrayed in *The Chronicle of Higher Education* using archetypes or themes and whether these themes align to masculine hegemony.  The study addresses the historically predominant hero archetype, or narrative theme, utilized in the social construction of leadership through professional print media, as well as contemporary themes represented in postmodern, multi-dimensional leadership theories.  I answered the following research questions:

RQ1:  Is the hero theme represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ2:  Are additional leadership themes represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ3:  Are leadership themes or archetypes represented in the *Chronicle* delineated by gender?

**Research Design**

Using critical discourse analysis, this qualitative study examined constructs of

leadership in *The Chronicle of Higher Education*.  According to Fairclough (1992),

critical discourse analysis (CDA) includes three steps: (a) analysis of text; (b) analysis of

discursive practices; and (c) analysis of social constructs as they relate to power that are

created and sustained by the discourse (p. 62).  Though Fairclough described CDA as

linear, the production and consumption of journalistic text and social practices exist in a

dialectical relationship (Fairclough, 1992; Richardson, 2007).  Critical discourse analysis

offers an interpretation of textual meaning occurring in context, and that meaning is

constructed through human interaction among the author, the text, and the reader

(Richardson, 2007, p. 15).  News reporting, in particular, repetitiously defines our

understanding of self and others (Fairclough, 1992; Gee, 2005).  Richardson remarked,

"It is the point of CDA to show how discourse conceals this [the opportunity to exercise

power to create social change] from us, normalizing inequalities and closing down the

possibility of change" (p. 45).  Richardson described five assumptions of language: (a)

language is social or central to human activity; (b) language denotes human identity; (c)

language intends to direct human behavior; (d) language has power to change human

behavior; and (e) language is political, meaning it is never neutral (p. 10-14).  These same

constructs align to feminist critical theory (Marshall, 1997).

Marshall (1997) detailed five attributes of a feminist policy study: (a) gender is

fundamental to the study; (b) analysis includes differences between genders (and often

races); (c) data represent the lived experience of women; (d) the intent is transformation

of patriarchal institutions; and (e) it employs an interventionist strategy to address and

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dismantle power structures (p. 8-11). Critical discourse analysis through a feminist policy lens has been used infrequently in higher education research. This study contributes to the field by examining archetypes used to define higher education leaders within social discourse and subsequently identifying any practices that perpetuate masculine hegemonies within higher education.

## Theoretical Framework

The use of archetypes, or familiar narrative characters, in social discourse has been prevalent in creating or conveying shared meaning. Faber and Mayer (2009) identified 13 archetypes, or narrative characters, in media outlets which resonated with individuals. From these 13, they further defined a Rich Culture Archetype Scale (RCAS) that included five archetype clusters: (a) knower; (b) carer; (c) striver; (d) conflictor; and, (e) everyperson (p. 314, 318). Their study supported the association and application of archetypes in socially constructed ideas like leadership. Using the RCAS, this study identified the use of these archetypes or themes in portrayals of higher education leaders in *The Chronicle of Higher Education*. This framework addressed the first two research questions.

Eagly and Karau's (2002) Role Congruity Theory examined the social roles ascribed to men, women, and leaders. This theory explained that women leaders experienced a double-bind by violating both gender and leadership constructs. They proposed that leadership was congruent to men; therefore, women did not align to either. The final research question investigated if archetypes were applied (dis)similarly to men and women.

## Limitations and Delimitations

Limitations and delimitations pose threats to trustworthiness. A limitation is any condition that the researcher did not or could not control, while a delimitation is a condition intentionally set by the researcher. According to Creswell (2013), to minimize limitations and delimitations is to improve trustworthiness. Establishing trustworthiness with the reader is central to transferability, a foundational goal of qualitative study. Transferability is defined as presenting evidence that the study's findings will resonate with the reader and be useful across situations or populations (Creswell, 2013). Limitations and delimitations are addressed to improve trustworthiness with the reader, thereby facilitating transferability of the findings.

### Limitations

A limitation of this study is the data collection method, more specifically the captured data represent a single source. Data are drawn solely from *The Chronicle of Higher Education*, and a different data source may produce different conclusions. For example, higher education professionals may garner ideas of leaders and leadership from one another, professional organizations, and/or other sources. These sources may be more influential than the *Chronicle* in framing ideas of higher education leadership.

### Delimitations

Delimitations of the study include any conditions introduced by the researcher and could also be defined as boundaries of the study delineated by the researcher. For example, in the data selection for this study, I intentionally chose articles from a single year and used the search terms *leaders* and *leadership*. Using other search terms may render different results which may lead to different findings. These selections reflect my

choices for the study and do not introduce conditions that would jeopardize trustworthiness.

The selected articles are drawn from a single, unprecedented year for leadership discourse due to the U.S. Presidential election. In a typical presidential cycle, media discourse regarding leadership is heightened; however, the 2016 election between Hillary Clinton and Donald Trump was unprecedented in many ways and led to extreme scrutiny of leaders in all professional fields including higher education. The findings may be influenced by this spike in leadership interest, as the articles may reflect a more political tone than during a non-election year.

## Summary

Building on a vast array of leadership theories, researchers now recognize both the complexity of defining leadership, as well as intricacies of how to study, cultivate, and predict effective leadership. Neither the definition of leadership, nor the study of it, are static. Leadership definition and study exist in a cyclical relationship bound by social construction, created and reinforced through social discourse. Furthermore, both cognitive and physical representations of leadership appear within prevalent social discourses. In order to provide a comprehensive understanding of leadership, researchers must consider this social construction. Analysis of media portrayals of leadership provides one way to examine the creation and reinforcement of social constructs.

Utilizing qualitative methodology, this critical discourse analysis examines how the *Chronicle* depicts higher education leaders using archetypes or themes and identifies if these depictions are gendered. Leadership and gender represent abstract, social constructs, and perceptions of effective leadership are contextual yet strongly tied to

gender.  As human cognition and understanding are infinite, so too are defining and assessing leadership.

This study confirmed qualitative ontological assumptions that multiple archetypes describe higher education leaders, including the hero, promoting a complex, multi-dimensional model of leadership study.  Further, this critical analysis revealed gendered hegemonies within higher education leadership—a first step toward dismantling inequitable power structures and broadening the field of potential, capable leaders.

**CHAPTER II: LITERATURE REVIEW**

The purpose of this qualitative study was to explore through critical discourse analysis how higher education leaders are portrayed in *The Chronicle of Higher Education* using archetypes or themes. The study investigates the historically predominant hero archetype, or narrative theme, invoked in newspaper reporting which contributes to our individual and social understanding of leadership. Additional archetypes are identified and assessed, some of which aligned to postmodern, multi-dimensional leadership theories. This study explored if leadership archetypes describing higher education leaders are portrayed differently for men and women, respectively. I answer the following research questions:

RQ1: Is the hero theme represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ2: Are additional leadership themes represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ3: Are leadership themes or archetypes represented in the *Chronicle* delineated by gender?

I examined the evolution of leadership theory as progressing from a simplistic, functionalist paradigm to a broader, social constructivist paradigm. This historical review showed how leadership in *practice* and leadership *theory* parallel. This association supported a social constructivist view which emphasized the importance of social interaction in understanding abstractions such as leadership. I considered theoretical implications of contemporary, alternative leadership themes and how these (re)create leadership in practice and inform theory. Next, I discussed media portrayals of

leadership as discursive practices contributing to the social construction of leadership. I reviewed the use of archetypes, or personifications of behaviors, in print journalism that (re)create the leadership narrative. Finally, I narrowed my study to examine leadership in the context of higher education, and, more specifically, as reported in *The Chronicle of Higher Education*.

<center>**The Evolution of Leadership Theory**</center>

Bensimon, Neumann, and Birnbaum (1989) produced a comprehensive review of leadership theories and models, a review which was repeated by Kezar et al. (2006). Both articles classified predominant leadership theories relevant to higher education into six categories: (a) trait; (b) behavioral; (c) power and influence; (d) contingency; (e) cognitive; and (f) cultural/symbolic. The evolution of leadership theory has exemplified that leadership does not exist in the laboratory, but rather in society; therefore, this literature review examined theoretical frameworks in relation to leadership paradigms or worldviews.

Leadership theories have been grouped into four leadership paradigms including: (a) functionalist; (b) social constructivism; (c) critical; and (d) postmodern (Kezar et al., 2006, p. 16). Trait and behavior theories have been considered functionalist or leader-centric approaches. The migration of leadership study from leader-centric models to social constructivist models developed from the examination of power and influence, while contingency, cognitive, and cultural/symbolic theories focused on a more complex, social construction of leadership (Kezar et al., 2006).

A fundamental difference in the strands was the goal of the research whereby functionalist approaches hoped to predict behavior while social constructivist, cognitive,

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and cultural/symbolic approaches hoped to glean understanding (Kezar et al., 2006, p. 32).  To begin this investigation of leadership, I examined the lineage of leadership theory relative to the paradigm shifts in society.  I included Campbell's (1949, 2004) hero motif as an influential contribution to the literature, as well as a key understanding of leadership as it exists in society.

**Leader-Centric Theories: A Functionalist Paradigm**

**Trait Theory**. Early theory depicted leadership as trait-based or attributed to characteristics inherently possessed by the individual.  Leadership qualities were assumed to be concrete and predictable (Kezar et al., 2006).  The industrial age in America espoused "great-man" ideology, bolstering a one-dimensional model focusing solely on innate characteristics of the individual leader (Weber, 1947).  This leader-centric ideology suggested a strict hierarchy within society and/or the organization.  The construct *leader* and *leadership* were studied synonymously (Eddy, 2010; Kezar et al., 2006).  Both terms exemplified control, power, and autocracy in practice and theory.

Historic events in mid-20th century Western society, including the Great Depression and World War II, reinforced notions of effective leadership as hierarchical, authoritative, and controlling.  Society acquiesced to political and military leaders such as Franklin Roosevelt, Harry Truman, Dwight Eisenhower, and John F. Kennedy, uniting in the face of extreme crisis.  Military successes seamlessly merged leadership theory constructs with longstanding heroic constructs based on societal assumptions and expectations.  Researchers continued to investigate characteristics of individual leaders in context, identifying traits and behaviors such as intelligence, self-confidence,

masculinity, persistence, sociability, and dominance, all of which alluded to a heroic figurehead (Mann, 1959; Stogdill, 1948, 1974).

A hero has been defined as one admired for courage and nobility (Oxford Dictionary, 2017). The hero narrative depicted a leader who embodied these characteristics in response to conflict on behalf of the powerless masses; however, in reality, the masses defined expected outcomes and appropriate leadership behaviors. The traits required for leadership were selected by society (i.e., followers) through the interpretation of the (non)heroic action. For example, traditional ideas of a hero included physical acts of violence to free the oppressed or temper evil. Contemporary heroism has not necessarily involved violence or physical action at all, but may have included non-violent responses like compassion, advocacy, or sacrifice. Regardless of the situation, specific traits cultivated from the hero narrative have been linked to perceptions of power and control and often align to socially accepted prerequisites for effective leadership.

**Campbell's Hero Leader.** Foreshadowing social movements in the 1960s and 70s, Campbell (1949, 2004) formally dissected leadership theory from the hero narrative in his groundbreaking *The Hero with a Thousand Faces*. Through mythology, he theorized the existence of a global understanding of what it meant to be a hero by defining the common stages of the hero journey including departure, initiation, and return. Campbell's insights of a hero paralleled an emergent social construct of leader in which initiation was a required stage of leadership development. In Campbell's monomyth, the initiation stage represented an interaction or conflict with society or self, as well as reactive behavior by the hero. In other words, he claimed that heroes did not merely possess traits, but that action and interaction with society were prerequisites for

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success. He further proposed that the hero's reaction to the challenge must be altruistic or other-focused. In practice, political leaders (e.g., Dwight D. Eisenhower, Franklin D. Roosevelt, etc.) and social activists (e.g., Martin Luther King, Jr., Gloria Steinem, etc.) have exemplified Campbell's hero leader through their behaviors. Despite Campbell's separation of leadership from pure trait theory ideals, the shared experiences and collective perceptions in American society have continued to link leader traits and behaviors to the hero motif (Gronn, 2010).

**Behavioral Theory**. Behavioral theories emerged to echo Campbell's sentiments of required action on behalf of the individual leader, shifting the focus from individual leader's traits to their roles and behaviors (Bensimon et al., 1989; Kezar et al., 2006). Behavioral theory provided a popular contribution to the field of leadership study by suggesting that leadership behaviors could be either innate or learned. This distinction expanded the definition of leadership to include those who might be able to acquire necessary leadership skills. However, the fundamental basis of behavioral theory continued to focus on the individual leader, oftentimes erroneously categorizing behaviors as trait-based and perpetuating the notion that a definitive list of leadership characteristics existed.

Behavioral theorists commonly studied leadership in simplistic, dichotomous terms such as *management* and *leadership*, explaining that management was limited to routine tasks while leadership was relationship-oriented, focused on influencing others to bring about change (Bennis & Nanus, 1985; Kotter, 1990). Further, behavioral theorists purported that leadership style can be classified as either task-motivated or relationship-motivated (Fiedler, 1964, 1967; Hersey & Blanchard, 1969, 1972). This analogy

represented how behavioral theorists tied behavior to traits, with task-motivated style interpreted as masculine and relationship-motivated style interpreted as feminine. Even Campbell's hero behaviors, which were gender neutral in his publication, have been classified as masculine or feminine (Wilson & Cox, 2012). Assessing abstractions like *leadership* in dichotomous terms has proven problematic due to the subjectivity of the definition and the assessment itself. For example, a university president who unilaterally rendered a decision was perceived as either autocratic or decisive, while a president who negotiated was estimated as either a collaborator or one who was shirking responsibility. Interpretation was and is subjective and value-laden.

Behavioral and trait theories continued to influence the social interpretation of leadership which corroborated that leadership hinges on traits that are expressed in socially accepted behaviors (e.g., norms). These early theorists adopted a positivist approach where reality was considered objective, assuming that perception was shared (Kezar et al., 2006). This ontological view of leadership proved problematic since all terms (e.g., leadership, gender, behavior, etc.) represented abstractions based on human perception and understanding, and broad generalizations or even dichotomies rarely existed. In response, leadership theory expanded to include more complex and holistic models.

**Leadership as a Process: Bridging the Gap to Social Constructivism**

Within a relatively short time, leadership theory evolved from a singular focus on the leader to ideas of interaction, interpretation, and perception. Various social movements in the latter 20th century challenged accepted parameters of leadership both in study and practice. The *process* of leadership, rather than the individual leader, became

prominent in leadership study. Traits and behaviors were not discounted in contemporary

theory, but rather considered peripheral to the study (Rost, 1991). The social

constructivist approach argued that holistic evaluation of leadership cannot be ascertained

solely from evaluation of the individual (i.e., traits and behaviors) and the situation but

rather from the abstraction substantiated in collective human perception (Grint, 2010;

Yukl, 2005). For example, a leader's decision, such as firing an employee, was

interpreted as appropriate or inappropriate by followers, a conclusion perhaps dependent

upon external influences on the individual leader. These influences included attitudes

toward or previous interactions with the leader and/or follower, organizational culture,

personal ambition, and so forth. In other words, social constructivists argued that a

leader is not defined by possessing or expressing definitive factors that can be numbered

or labeled, but rather the construction and understanding of leadership emerged through

human interaction. They proposed that leadership was collectively defined by the

followers.

       **Power and Influence Theory.** Trait and behavioral theories alluded to the

importance of power but limited investigations to the leader. Power and influence

theories expanded the idea of power as an act of social influence, arguing that power was

not merely internal to the individual but was also was transactional. French and Raven

(1959) defined five bases of power: (a) legitimate; (b) reward; (c) coercive; (d) expert;

and, (e) referent. The first three—legitimate, reward, and coercive power—represented

positional power while expert and referent power signified personal power assigned by

followers (Northouse, 2013). These distinctions elaborated on the various ways a leader

influenced and directed followers to meet goals. Because an interaction existed,

followers, as individuals and as a collective group, also exhibited power. Foucault (1980) coined the notion that power resides in the relationship. Acknowledgement of this collective authority indicated that simply possessing traits is not sufficient to be a leader—an exchange was required. Thus, persuasion, motivation, and reward were central to leadership ability within a shared environment. Power and influence theory introduced variables external to the leader; however, the leader continued to be central to the theoretical premise. Furthermore, because power and influence theories focused on the authority of the leader obtained through social interaction, hierarchical models of leadership continued.

Contingency theory, considered a power and influence theory, contended that leaders' and followers' behaviors are intertwined within the situational context. Leadership ambiguously depended upon a variety of factors including the situation, leader disposition, follower characteristics, etc. (e.g., Fiedler, 1958). For example, studies showed that organizational followers were more inclined to trust, accept, and even expect a charismatic leadership in a crisis situation (Bligh, Kohles, & Meindl, 2004). Bligh et al. (2004) found in their quantitative discourse analysis of President George W. Bush's speeches and media portrayals following the 9/11 terrorist attack, that charismatic content increased (p. 227). Charismatic leadership in crisis was described as emphasizing a collective focus through historical perspective while taking action against adversity (Bligh et al., 2004). Combined with Weber's (as cited in Bligh et al., 2004) definition of a charismatic leader as one who possessed "superhuman" or "exceptional qualities" (p. 213), these findings indicated follower preference for heroic leadership in ominous

situations. Thus, acknowledgement of external factors in determining leadership ability again led directly to investigations of social construction.

Contingency theorists proposed a two-dimensional model where matching a leader's style to the situation is expected to produce effective leadership. The situation comprised "leader-member relations, task structure, and positional power" (Fiedler as cited in Northouse, 2013, p. 124). The synchronization of a leader and situation included appropriate transaction of reward or punishment for advancement of the organization. As noted above in the study of charismatic leadership in a crisis, this interpretation problematically devalued the followers' influence on leader selection behavior, instead depicting them as amalgamated and mechanized. Simplistic models that inferred leadership behaviors are dictated by static, definitive traits or behaviors gave way to more complex investigations of social construction.

**Transformational Theory**. Transactional leadership theory proposed a leader-follower exchange based on reward, power, and influence (Bass, 2008). Beyond this exchange, transformational leadership theory represented a broader focus on group dynamics and leader-follower interactions including an ethic of care for followers (Burns, 1978). Burns proposed that leadership required a transformational process, likened to Campbell's hero journey, requiring other-focused action. This theory suggested that the organizational outcome may be secondary to the human aspect of leadership, such as higher education institutions providing health insurance options for employees despite the high cost to the organization (Kezar et al., 2006). In contemporary leadership models, collective values relative to power, social justice, and equality have become central to the

study.  The construct *leader* may be perceived as either singular or plural, whereas the hero narrative has always been singular.

**Cognitive and Cultural Theory: Postindustrial Paradigms**

Contemporary researchers readily acknowledged that leadership is not a simplistic construct but rather a multidimensional paradigm of individuals' perceptions and interactions within society (Bolden, Petrov, & Gosling, 2008; Eddy, 2010; Grint, 2010). The focus shifted to communication patterns and perceptions among individuals and groups providing a broader context of leadership study.  For example, distributed leadership theory represented a significant departure from trait theory by promulgating the notion that all individuals are, or could be, leaders (Bolden et al., 2008).  These and other multifaceted models presented a social constructivist approach to leadership study emphasizing human perception, an abstraction rather than a definitive reality, as the basis of leadership (Grint, 2010).  The work of a leader included framing and managing reality as a means of social control; thus, the social constructivist approach investigated subjective realities, perceptions, and interpretations of both leaders and followers (Chemers, 1997; Grint, 2010).  Cognitive and cultural theories proposed that evaluation of meaning must include the evaluation of the primary expression of human understanding which is discourse.  Rost (1991) described a postindustrial paradigm as one that moves beyond the functionalist approach to examine human relations, exchanges, or processes.  Postindustrial ideologies shared assumptions that leadership reflects dynamic change whereby meaning is derived from discursive practice at both the micro- and macro-levels of understanding.  However, critical theorists argued that

awareness of the influence of discourse is preempted by socially accepted values and norms.

**Critical Theory**.  Power and influence theories refuted "great-man" theory by introducing the notion that leadership was not entirely trait and/or behavior based. Asserting that leadership was not internal to the leader but rather relationship-oriented, cognitive theory assumed that leadership is subjective, socially constructed, and fluid. Critical and postmodern paradigms embraced this ideology investigating the power structures associated with leadership.  Cognitive theorists focused on how we understand or perceive leadership, for it is through these that we construct leadership (Kezar et al., 2006).  Through a critical theoretical lens, leadership roles were historically biased and used to assert authority and control (Kezar, p. 16).  Focusing on established social values and norms, the purpose of critical research was to reveal existing oppression and effect social change (Chlwniak, 1997; Grint, 2010; Tierney, 1993).  Similarly, cultural theory emphasized values, beliefs, and symbols in the creation and sustenance of leadership. Both cognitive and cultural theories emphasized the social co-construction of leadership and both were difficult to measure due to the volatility of human emotion and thought. Various research methods such as surveys or interviews attempted to capture human perspectives; however, a limitation when studying human thought was that collected data represent a snapshot in time of those opinions and experiences which were continually influenced by internal and external stimuli and may or may not change.

**The Postmodern Paradigm**.  Postmodern thought represented the most complex paradigm to date and argued that "leadership [is] an expression of the will to power . . . it is a contingent, human construction affected by local conditions, history, and the

ambiguity and complexity of the human experience" (Kezar et al., 2006, p.16). This view sought to identify sources of power including those of white males who self-reported the definition of leadership. In other words, the lack of women in leadership roles, as well as the lack of women researchers, led to bias in both theory and practice. Postmodern researchers critically examined the discourse associated with traditionally hierarchical and suppressive organizational structures. They hoped to expose persistent theoretical assumptions that leadership was value-free and change the fundamental understanding of leadership from one of social control to one of social change.

The postindustrial paradigms did not espouse to define leadership or predict outcomes. In fact, these contemporary lenses questioned whether reality even exists since no two perceptions of reality are alike. They did however hope to glean understanding from our collective interpretation of the abstract. In summary, a decisive definition of leadership has not been (re)produced and *will not* be (re)produced, due to the precariousness of human experience and perception. In fact, this fluid interpretation has dictated the definition; therefore, this study examines the discourse which informs interpretation which informs the definition. The root of the study of leadership resides in human interaction, perception, and interpretation, all of which are represented in discursive practice.

**Additional Leadership Themes**

While individual human conditions framed our understanding of leadership, the perception and interpretation of both self and society established a unique definition of leadership for each person (Birnbaum, 1992). This ideology demonstrated a reversal of assumptions about leadership where the keystone was no longer the individual, but rather

the collective group (Wilson & Cox, 2012). It is through the collective group that norms have been established via dynamic relationships among individuals and factions, including leadership norms. Ideas of power, leadership, and control have not been isolated to the research or the workplace but exist in the larger society. The congruity or incongruity of individual and collective ideas of leadership initiated social change in creating new or reinforcing existing leadership standards. Due to the cyclical nature of social construction between the individual and society, a rhetorical chicken-and-egg question persisted. Who (or what group) was perceived as the "leader" and who (or what group) was perceived as the "follower"? How did roles change or update? And, how was leadership predicted?

**Critical Theory through a Postmodern Lens.** Because leadership was a socially constructed abstraction, *how* and *where* we studied leadership reflected ideals of what leadership meant. What questions were asked about leadership? Studies reported that the organizational workplace was the primary setting in which leadership constructs were created and reinforced (Aaltio-Marjosola & Mills, as cited in Walker & Aritz, 2015, p. 5). The meaning of roles and norms emerged from within the organization, as well as from outside sources that influenced the organization, such as professional media outlets (Schnurr, as cited in Walker & Aritz, 2015, p. 5). Contemporary researchers studied leadership within these communities of practice and identified alternative leadership themes within the contemporary organization such as the statesman (Allan et al., 2006) or the jester (Schnurr, 2008). Schnurr's (2008) discourse analysis of 14 hours of workplace conversation found that women leaders use humor in various ways to navigate the double-bind within gendered organizations (p. 313). Contemporary leadership themes

often emphasized collective purpose and communication, rather than physical prowess, as preferred skills. These emergent themes of collective or distributed leadership drew upon models like servant leadership (Greenleaf, 1977), which led to questions of the need for leadership in the individual sense. This type of inquiry exemplified a potential disconnect between theory and practice. For example, in higher education where shared governance was common, the administrative hierarchy was embedded within the distributed leadership structure, most often with a university president at the helm. Though boards and executive teams supported the authority of this pinnacle position, ultimate responsibility resided with the individual president. In other words, a vote of *no confidence* was not conducted for the collective body, but rather on an individual basis. The board or committee was not *fired*, the individual was. This example showed that while theory may describe or prescribe collective properties for effective leadership, in practice leadership was viewed as an individual position.

Critical theorists challenged traditional interpretations of leadership, believing that socially constructed assumptions of leadership are value-laden and privileged those individuals and groups in power to maintain such power. While social constructivists investigated perception, critical theorists through a postmodern lens examined norms and values to effect change to benefit those who have been marginalized from leadership roles. To that end, my third research question investigates gender as it relates to portrayals of postsecondary leaders.

**Feminist Critical Theory**. One of the most prevalent research questions in leadership study paralleled a dominant discourse within society—does gender affect (perceptions of) leadership ability (Allan et al., 2006; Eddy & VanDerLinden, 2006;

Koenig, Eagly, Mitchell, & Ristikari, 2011; Wilson & Cox, 2012)? Investigations of

leadership relative to gender suggested a male leadership preference (Juntrasook, Nairn,

Bond, & Spronken-Smith, 2013; Koenig et al., 2011). In their meta-analysis of three

research paradigms, Koenig et al. (2011) found that masculine leadership constructs

continued to be strong, though this preference had weakened over time particularly in

education (p. 616). Again, this study demonstrated how collective interpretation by the

followers determined who will lead, refuting fundamental leadership theories centered on

traits and behaviors of the individual leader. Critical feminist researchers questioned if

this gender preference was based on longstanding stereotypes undergirding social norms.

Both leadership and gender encompassed assigned social roles which are

intricately entwined within the leadership research. For example, a *think manager-think

male* philosophy (Schein, 1973, 1992) continued to permeate the workplace, particularly

in male-dominated professions such as the military, law enforcement, and athletics

(Rankin & Eagly, 2008; Schein, Mueller, Lituchy, & Liu, 1996). While women generally

dissociated from this principle, men continued to embrace it (Koenig et al., 2011; Schein

et al., 1996). One obvious reason that men perpetuated this leadership bias was that it

favored them in obtaining and holding leadership roles that correlate to higher incomes.

Both positional power and financial power were gained by subscribing to or ignoring the

stereotype. In higher education, for example, the American Council on Education (ACE)

reported that male faculty members' salaries were $13,616 (public institutions) or

$17,843 (private institutions) higher than equivalent female faculty salaries (ACE, 2016).

This report also asserted that men attained tenure and rank sooner than women, women

held only 27% of presidencies (as of 2011), and that governing board memberships

favored men 2:1.  These data supported the think manager-think male ideology as a venerable, widely accepted social norm that successful leaders and men displayed similar characteristics that women do not share (Schein, 2001, p. 676).  This type of one-dimensional assessment inhibited a consistent and accurate portrayal of an effective leader and erroneously resorted back to simplistic trait theory.  Where leadership was concerned, society and researchers (re)created the abstraction to confirm the assumption.

Despite the emergence of a gender-neutral diplomat leader within the organization, findings indicated that women adopted more androgynous ideals relative to management, yet men continued to perceive their own gender as better suited to lead (Schein, 2001).  One reason why men felt that their gender was better suited for leadership may have been that they themselves defined the organization using masculine principles (Acker, 1990; Kanter, 1977; Marshall, 1997).  The leadership positions were held by men who defined the organizational mission and hierarchy, filled work roles, and rewarded attitudes and behaviors that aligned to these ideals.  To exemplify, Kanter (1977) identified four common stereotypes of professional women: seductress or sex object, mother, pet, and iron maiden (p. 233–236).  Postpositivist feminists denoted that all of these roles were defined by men and were in relation to men, the standard against which women were compared (Marshall, 1997).

In fact, the societal understanding of the workplace, a job, a worker, and all other facets of the organization were created by men.  Women continued to struggle in obtaining leadership roles in part because the positions identified for women were not leadership roles, but rather subordinate or relational to men.  They could not meet the

definition of a leader since, by default and based on gender, they were excluded from the social construct.  Acker (1990) wrote about the gendered organization,

> The gender-neutral status of 'a job' and the organizational theories of which it is a part depend upon the assumption that the worker is abstract, disembodied, although in actuality both the concept of 'a job' and real workers are deeply gendered and 'bodied.' (p. 150)

In other words, organizations identified the abstract worker as male, "a job" as defined by masculine standards, and women subordinate to both.  For instance, the traditional workday, originally defined by daylight hours, was not adjusted to accommodate employees who also had domestic responsibilities.  The P-12 school day continued to operate from 8:00 a.m. until 3:00 p.m., while the professional workday hours remained from 8:00 a.m. until 5:00 p.m.  Women retained the vast majority of child-rearing responsibilities in contemporary society, thus, inferring that professional workday hours adhered to masculine standards, *double-booking* professional and personal responsibilities for women workers every day.  Women were required to negotiate this type of conflict.  The social expectation was that women adapt or change; the work roles would not.  Decades ago, Kanter (1977) signified that women had transitioned from caring for the home to caring for the workplace resulting in "low status, little autonomy or opportunity for growth, and generally low pay" (p.18).  According to the higher education salary and positional data previously described, this statement is still accurate.

Role Congruity Theory explained that women leaders violate socialized gender roles and also violated the congruity of gender and leadership roles (Eagly & Karau, 2002).  Gender roles were social roles that represent "consensual beliefs about the

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attributes of women and men" including descriptive norms, or what members of the group do, and injunctive norms, what members of the group ought to do (Eagly & Karau, 2002, p. 574). Gender roles were substantiated in assigned communal and agentic characteristics (Eagly, as cited in Eagly & Karau, 2002, p. 574). Communal traits ascribed to women included being affectionate, nurturing, sympathetic, kind, and so on, contrasted with agentic traits ascribed to men which included being assertive, ambitious, independent, self-confident, and so forth. Women in positions of leadership violated gender roles by assuming more agentic and less communal qualities; in a double-bind, they also violated role congruity between gender and leadership since the social role of leadership aligned with masculine norms. Little improvement has been made to dispel negative stereotypes of women in leadership across disciplines (Koenig et al., 2011; Walker & Aritz, 2015). Furthermore, findings indicated that leaders in community college settings continued to ascribe communal and agentic characteristics based on gender (Eddy & VanDerLinden, 2006; Wilson & Cox, 2012).

In his longitudinal analysis of leadership, Gronn (2010) argued that evaluation of evidence-based capabilities may be an antidote to our preoccupation with heroic leadership (p. 435). Shifting the theoretical focus was significant for those who have been excluded from leadership roles in part based on white masculine hegemonies embedded in the hero motif. The definition of a *hero* in the Oxford Dictionary (2017) reads,

> 1. A person who is admired for their courage, outstanding achievements, or noble qualities. 'a war hero'

1.1 The chief male character in a book, play, or film, who is typically identified

with good qualities, and with whom the reader is expected to sympathize. 'the

hero of Kipling's story'

This official definition excluded women who are alternatively defined in relation to men

as *heroines*. Examples of masculine heroes in society were plentiful, from cartoon

superheroes to boardroom tycoons, while examples of women heroes (or heroines) were

scarce and posited as exceptions.

While researchers acknowledged bias and limitations of leadership in practice, it

was imperative that society parallel these ideals in an effort to broaden our understanding

of leadership. In their review paper, Niesche and Gowlett (2015) called for a

poststructuralist paradigm for leadership study:

In order to initiate change and expand possibility, we need to appreciate the way

different leadership discourses are mobilized by particular societies, cultures and

historical moments. This will create more genuine possibility for alternative ways

of being a leader. Post-structuralist theorizing leads to a productive (re)thinking

of leadership practice as it occurs, which is vastly different to the hegemonic

method of analysis in leadership at present that is based on pre-existing categories

and norms. (p. 383)

This study investigated if the discourse in higher education has shifted away from heroic

narratives of leadership and adopted narratives based on ability in practice. Evaluation of

a potential shift in narrative is important because the discourse informs our understanding

of leadership and thereby influences leadership in practice. The alignment of theory,

discourse, and practice may refute longstanding trait-based assumptions and broaden our collective understanding of a leader.

## Media Portrayals of Leadership

Empirical research has increasingly focused on the co-construction of leadership through the recognition of common patterns, symbolic systems, and meanings within our environment (Walker & Aritz, 2015). These patterns, systems, and meanings have been inherent in human interaction, specifically in discursive practices. It is through discourse that textual meaning has repetitiously defined our understanding of self and others (Fairclough, 1992; Gee, 2005). According to Richardson (2007), language is social or central to human activity; it denotes human identity and directs human behavior; it is never neutral; and it has the power to change human behavior (p. 10-14). The cyclical interaction between language and society has not only established meaning but has also created and sustained power structures (Fairclough, 1992). Discursive content in practice, in the media, and in theory have informed one another and our understanding of leadership.

The Missouri Group (as cited in Littlefield & Quenette, 2007) found "the media serve five functions: report the news; monitor power; uncover justice; tell stories that interest the public; and sustain communities by working as the nervous system of the community" (p. 29). Media outlets have served both an informative role and prescriptive role in social discourse. Accordingly, journalism has shaped reality resulting in significant social power. Reporting has focused on and been generated by those in power; therefore, "the media implicitly have the ability to create a view of reality reflecting their perspective" (Littlefield & Quenette, 2007, p. 43). In their critical

discourse analysis, Littlefield and Quenette (2007) examined 52 articles in the *New York Times* and the *Times-Picayune* (New Orleans) following Hurricane Katrina.  Their study revealed the media used their positional power to sway public opinion of legitimate authorities whom they deemed ineffective in response to the crisis.  The media not only reported the news but also, as the Missouri Group denoted, engaged in discursive practices that defined and reiterated societal beliefs and behaviors.

**Archetypes in Social Construction**

One way that media have related to audience members has been through the use of archetypes, or familiar narrative characters who personify traits or behaviors, such as hero (e.g., Campbell, 1949), caregiver, everyman, jester, outlaw, sage, and so on (Faber & Mayer, 2009, p. 309).  A concept attributed to Carl Jung in the mid-20th century, archetypes were employed to convey meaning because they were "learned and recognized implicitly" and their "historical and personal significance evoke emotional reactions" (p. 310).  In Faber and Mayer's (2009) quantitative study, they surveyed 100 undergraduate students in their ability to identify archetypes in popular music, movies, and art, followed by a secondary survey of 125 undergraduate students to determine if archetypes correlated to one another.  Through factor analysis they determined that the students reliably identified archetypes through media outlets within five archetype clusters: (a) knower; (b) carer; (c) striver; (d) conflictor; and, (e) everyperson (p. 314, 318).  Faber and Mayer did not evaluate archetypes utilized in media coverage of leadership specifically; however, the study strongly supported archetype or narrative association as a means of social construction.  Shadraconis' (2013) review paper claimed the following:

Identifying with heroes allows us to transcend thoughts of our own mortality and

the limitations of our personal skills.  This stimulates the belief of greatness, like

mythical heroes, through tales of our actions and deeds. . . . This vicarious

experience acts as a source of self-efficacy.  Through social comparison, an

individual can identify with another and in turn potentially increase his/her beliefs

of capability. (p. 5)

The use of archetypes in popular media have been plentiful and commonly

understood.  Archetypes have represented enduring trait-based leadership ideals,

regularly employed by mainstream media to connect their message to a mass audience.

Connecting a message and appealing to mass audiences have been particularly important

for political leaders; thus, empirical investigations of media portrayals of leadership have

concentrated on political leadership and/or gendered leadership, and many studies

included analysis of both factors (e.g., Littlefield & Quenette, 2007; Mavin, Bryans, &

Cunningham, 2010; Sheeler, 2010).

**Media as Social Discourse of Norms: Leaders and the Other**

Three of the five functions of media, as defined by the Missouri Group, related to

normative assumptions of professional politics and critical theory.  Specifically, power

and justice were paramount and intertwined in these fields.  Political candidates as public

figures relied on the media to create positive perceptions of their leadership in order to be

(re)elected.  The relationship between the media and political figures undergirded the

idea that leadership is an abstract ideal defined collectively.  A politician was deemed

(in)effective only through follower perception, which was based on social norms

(Hechter & Opp, 2001).  Durkheim (as cited in Caboni et al., 2005, p. 536) prescribed

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that social norms, or shared beliefs about expected patterns of behaviors, were most evident when they are violated.  Worldwide, the characteristic leader was male and in the United States, a white male.  Candidates who deviated from this standard were considered ambiguous novelties to be compared against the norm (Wright & Holland, 2014).  Theoretical emphasis on political leadership suggested that society values and accepts that power was manifest in the political leadership role.  The underlying assumption in practice and theory was that a political leader is a *true* leader, one to be studied and perhaps modeled.  Furthermore, media coverage of leaders who were outliers from traditional masculine hegemony—women, racial minorities, LGBT, the disabled, and so on—were considered atypical and therefore newsworthy (Bystrom, Robertson & Banwart, 2001).

While political leadership was a socially accepted leadership role, individuals who did not meet the norm of "white male leader," violated the social norms associated with a leadership role.  In their mixed methods study, Trimble, Raphael, Sampert, Wagner, and Gerrits (2015) analyzed 30 political candidates competing for 13 elected offices and found that newspaper reporting about candidates' bodies emphasized and (re)created hegemonic gendered norms (p. 325).  Comparison against the norm in media reporting was not isolated to a male-female dichotomy but included gender, sex, and race. Furthermore, men were not the de facto "norm," as they were not excluded from scrutiny against idealized masculinity including race and sexual orientation.  Candidates who did not represent white, male, heterosexual bodies were identified as "inauthentic" and therefore unsuitable for office (p. 324).  Trimble et al. argued that their findings were

"especially consequential in an increasingly mediatized and personalized public sphere fixating on celebrity and intimacy" (p. 325).

This intimacy within human relationships described by Trimble et al. (2015) has been based on social norms ensconced in portrayals of men and women leaders in the media. The dominant dichotomous distinction within society was gender, as was evidenced in both practice and theory (e.g., Bystrom et al., 2001; Mavin et al., 2010; Wright & Holland, 2014). A continued emphasis and reliance on traditional heroic leadership has served to sustain masculine hegemonies and exclude capable leaders from a leadership role. Rankin and Eagly's (2008) two-phase quantitative study surveyed 110 community members and 222 undergraduate students about their perceptions of heroism. They concluded that heroics were closely associated with being male; however, a distinction was identified where men were considered heroes publicly, while women were more often described as heroes for private or personal acts of bravery (p. 421). This finding correlated with public discursive practices (i.e., media) and revealed the continued division of labor in society where men work publicly and women work privately (i.e., in the home) (p. 422). Kohlberg (1981) and Gilligan (1982) proposed that leadership included an ethic of justice and an ethic of care, respectively. Though these ethics seemed to align neatly to the public (male) and private (female) sectors, empirical studies have found that an ethic of justice aligned to transactional leadership while an ethic of care to transformational leadership (Simola, Barling & Turner, 2010). Transformational leadership has aligned to the highly collaborative field of higher education.

**Leadership in Higher Education**

Higher education has represented a professional field of research and discovery, as well as a haven for free thought and expression. Based on these longstanding ideals, *change* has been customary and accepted within this organizational field (Tierney, 2014). The words *collegial*, *colleague*, *collegiate*, and *college* all derived from the Latin root *collegium* meaning *partnership* (Oxford Dictionary, 2017). These terms implied that the university was a place of distributed leadership resistant to traditional leadership hierarchies, a place where diversity, inclusion, and open dialogue flourished. However, a historical and literary review of higher education leadership revealed a complex oscillating view of postsecondary leadership. The field struggled to maintain these liberal foundations of education while incorporating traditionally conservative models of leadership. This juxtaposition has rendered hybrid models of both individualistic and distributed leadership schemas in both theory and practice (Gronn, 2010; Spendlove, 2007). For example, Spendlove (2007) conducted semi-structured interviews with 10 Pro-Vice-Chancellors in the United Kingdom. These leaders identified academic credibility, including continued teaching and research while in the administrative role, as most important for effective leadership in higher education (p. 414). This finding revealed a complex culture of self-efficacy within higher education.

**Social Influences on Higher Education**

As expected by social constructivists, the history of higher education leadership paralleled the evolution of leadership theory in the 20th century. Higher education in the United States has been engulfed in a metamorphosis from a publicly-funded institution, led predominantly by white men, to a diverse enterprise system. Decades of budget cuts,

technological advances, competition, and globalization have continually challenged

educational leaders in coping with a chaotic landscape (Tierney, 2014). Once considered

a social good, education has been immersed in consumerism on a global scale resulting in

a complex hierarchical organization operating through a distributed, shared governance

system. Traditional human resource models employed by higher education institutions

aligned position with compensation from the top down. Not only in higher education but

in all professional fields, the assumption prevailed that leadership positions entail higher

risk and responsibility than subordinate positions; therefore, the higher the leadership

position, the higher the salary. Bauman and O'Leary (2017) reported this trend in *The

Chronicle of Higher Education,* confirming that the top 10 highest paid university

presidents were all men, 9 of whom were white. If heroic constructs of leadership

persisted in higher education, it would be this population that continued to benefit.

Thelin (2011) explained that the ongoing transition of higher education from a

common good to a consumer good has intensified the call for new philosophies of

effective leadership. Beginning in the 1970s, following the enormous success of the GI

Bill, the federal government initiated the collection of standardized information from

each of the 2,500 colleges and universities in the United States to create a comprehensive

dataset of higher education institutions (Thelin, 2011, p. 319). Following the collection

of this dataset, now known as the Integrated Postsecondary Education Data System

(IPEDS), the Carnegie Corporation established definitions of institutional types or

Carnegie Classifications. Though the intent was merely to clarify the immense diversity

of institutional types and better identify the needs of these institutions, the classifications

reinforced a competitive, hierarchical environment. In 1971 following the publication of

the Carnegie rankings, the federal government published *The Newman Report* which summarily denounced traditional hegemonies within higher education and called for extensive changes in access, delivery, and funding (p. 320). These accounts in the early '70s reflected the social justice movements of the day and foreshadowed emergent themes of leadership in higher education.

**Contemporary Studies of Higher Education Leadership**

Functionalist theories emphasized the attributes of the individual leader. Though social construction and justice moved to center-stage in leadership theory, this individual leader continued to be central in higher education findings that included dominant leadership themes of autonomy and masculinity (Allan et al., 2006; Bensimon & Neumann, 1993; Junastrook et al., 2013). In practice, bureaucratic hierarchies emphasizing positional authority were pervasive, albeit challenged, within postsecondary fields (Eddy & VanDerLinden, 2006; Gronn, 2010). One reason these findings continued to reflect traditional leadership ideologies was that the methodology employed was also traditional. For example, the vast majority of studies in higher education leadership have utilized qualitative methods, such as interviewing, narrative inquiry, or surveys, to examine perspectives of the highest level administrators (e.g., Eddy, 2010; Juntrasook et al., 2013; Kezar & Eckel, 2008). Though these self-reflections have been pertinent to the field, they only revealed subjective data for evaluation of leadership practice. Methodologies must align to contemporary theories which include examination of leadership through a social constructivist lens.

For instance, an ethic of care (Gilligan, 1982) emerged as a dominant theme aligning to transformational leadership and refuting an earlier androcentric ethic of

justice (Kohlberg, 1981), which aligned to transactional leadership (Simola et al., 2010).

These theories reflected different measures of moral judgment or decision making, a

characteristic strongly linked to leadership (Gronn, 2010). An ethic of care emphasized

relationships, collaboration, and compromise, whereas an ethic of justice emphasized

ethics, fairness, and order. Both of these contrasting views required examination of

social constructs calling for methodology that examined human interaction rather than

singular experience. It is through the examination of collective values and norms that we

have begun to name the biases, many of which existed in dichotomous terms that

confined leadership in practice.

One such limitation has been that our collective understanding of leadership was

heavily gendered, as revealed through a masculine-feminine dichotomy within research

and practice (Table 1).

Table 1
*Gendered dichotomies of leadership.*

| Masculine | Feminine |
| --- | --- |
| Transactional Theory | Transformational Theory |
| Agentic behaviors | Communal behaviors |
| Ethic of Justice | Ethic of Care |
| Task-motivated | Relationship-motivated |
| Physical Heroism | Benevolent Heroism |
| Authoritative | Democratic |

As noted earlier in the literature review, Role Congruity Theory described how leadership

equates to male; therefore, female cannot equate to leader (Eagly & Karau, 2002).

However, contemporary studies of higher education leadership have shown that an either-

or selection is unnecessary and erroneous. Kezar and Eckel (2008) conducted interviews

of 27 college presidents to investigate whether transactional, transformational, or a combination of these leadership styles advanced a diversity agenda on their campuses. Their analysis concluded that both strategies were utilized and effective depending on the audience and situation (p. 398). In other words, despite the methodological approach to investigate the leader perspectives through interviews, the findings suggested that the followers determined leader behavior. This follower-centric approach supported the post-modern paradigm assumption that collective interpretation dictated the definition of leadership. The university presidents reported multiple interactions with followers, such as establishing trust, understanding culture, and effective communication, as paramount to effective leadership. They collectively likened leadership to a "journey" (similar to Campbell's hero journey) in which progress was made in phases through other-centered action (p. 400).

In Eddy and VanDerLinden's (2006) qualitative study, 682 community college administrators were asked if they considered themselves leaders and then asked why. Respondents most often reported their leadership role was a result of position within the hierarchical system (p. 23). Furthermore, no significant difference emerged among male and female responses indicating that gender may not be a contributing construct for leadership (p. 22). Despite findings such as these, researchers and society have been reluctant to abandon trait theory as it would implicate that leadership is not inherently masculine but rather hierarchical, suggesting potential for an egalitarian system rather than a masculine hegemony commonly found in organizational structures (Gronn, 2010).

Basic tenets of great-man ideology have persisted in advocating that individuals either do, or do not, possess leadership qualities. Researchers and society at large have

continued to investigate specific, innate characteristics that predestine an individual for leadership, and the hero-leader has continued to be popular in our daily lives through mainstream media. To illustrate, articles about gifted children have been prevalent and popular, undergirding the idea that success was intrinsic. In fact, *The New York Times*, the most widely read newspaper in the United States, ran 3,997 articles about gifted children over the past 20 years and only 7,265 for the preceding 146 years (*The New York Times*, 2017). Individuals who overcome environmental odds are framed as genius, an intrinsic quality, rather than hard working, an acquired quality. These prevalent discourses have reinforced a host of stereotypes that constrain the abstraction of leadership as static and definitive – a single reality.

Though individual traits may not be considered sufficient for effective leadership, they have continued as prerequisites (Kirkpatrick & Locke, 1991). Models like the five-factors of personality garnered generous support in identifying personality traits based on specific behaviors and/or traits; however, which of these characteristics constituted effective leadership in which context has been questioned (Digman, 1990; Northouse, 2013). Centuries of debate regarding traits and behaviors has concluded that both the definition and study of leadership are subjective constructs emerging from the discourse, relationships, and practices among individuals and groups (Niesche & Gowlett, 2015). Perception is central to the study of leadership and no true reality exists; therefore, a post-heroic perspective is required (Birnbaum, 1992; Grint, 2005, 2010; Uhl-Bien, 2006).

**Discursive Constructs of Leadership in *The Chronicle of Higher Education***

*The Chronicle of Higher Education* has been distinguished as a primary media outlet for higher education officials (*The Chronicle of Higher Education*, 2017). With a

total print and digital readership of over 215,000, this weekly paper has been cited as one

of the 10 most credible news sources in the United States.  Coverage of leadership was

plentiful, as a simple keyword search of *leadership* rendered 9,842 results.  However,

research investigating discursive practices of leadership as reported in the *Chronicle* were

scant, including only two studies (Allan et al., 2006; Wilson & Cox, 2012).  One

additional study investigated the *Chronicle's* discursive constructs of international

students and the resulting perceptions of U.S. imperialism (Rhee & Sagaria, 2004).  This

study did not specifically address leadership, but rather macro-ideologies regarding

international students in the United States.  One commonality of all three studies was the

conclusion that discourse reflects perceptions of reality.

Wilson and Cox's (2012) qualitative study investigated portrayals of community

college leaders in the *Chronicle*.  Through discourse analysis of 13 articles, they analyzed

whether Campbell's hero motif (including the three stages of departure, initiation, and

return) was used in framing higher education leadership (p. 283).  They concluded that

though Campbell's hero was not prevalent, the masculine hero model, or archetype, was

employed as a way to frame normative attitudes and behaviors of higher education

leaders (p. 287).  The application of the hero metaphor was found to promote and sustain

masculine hegemony within community college administrative roles.

Allan et al. (2006) examined 74 articles and 29 editorials for discourses used to

define leaders and leadership in the *Chronicle*.  Autonomy, relatedness, masculinity, and

professionalism emerged as dominant discourses (p. 42).  The researchers proposed that

the overlap and interaction of these four discourses further revealed various subject

positions assumed by leaders (p. 58).  For example, the intersection of masculinity and

professionalism suggested a hero-leader.  Emphasis on masculinity produced a warrior-hero, while emphasis on professionalism produced a statesman (p. 58).  Relatedness equated to a facilitator, while relatedness combined with autonomy indicated a negotiator role.  Allan et al. acknowledged that autonomy and relatedness themes were juxtaposed and thereby exemplified the complexity of leadership as encompassing both the individual and the community (p. 59).  Furthermore, findings revealed the potential transition of leadership in practice from an autonomous state to a greater focus on relationships.  These two investigations supported the notion that heroic ideas of leadership have persisted in higher education and further suggested that the heroic narrative may not be effective in contemporary higher education institutions.

Leadership has been identified as abstract and complex, particularly in higher education where liberal foundations of collegiality have been challenged by robust global consumerism in efforts to obtain what was once considered a common good.  Practitioners and researchers alike have continuously adapted through critical examination of norms and values.  These shared understandings have existed at micro- and macro-levels—individually, within the organization or group and within society at large.  At all levels, the media have served as a catalyst of ideas within society, continuously (re)creating meaning.  Perception of meaning through human interaction has defined abstractions like *love*, *peace*, and *leadership*.  Exposure to discursive content has informed perception to establish foundational ideas of values, norms, and meaning, which have built and sustained relationships.  In Figure 1, I illustrate that values, norms, and meaning represent the cornerstones of human interactions, which have been continually influenced by perceptions of discourse.
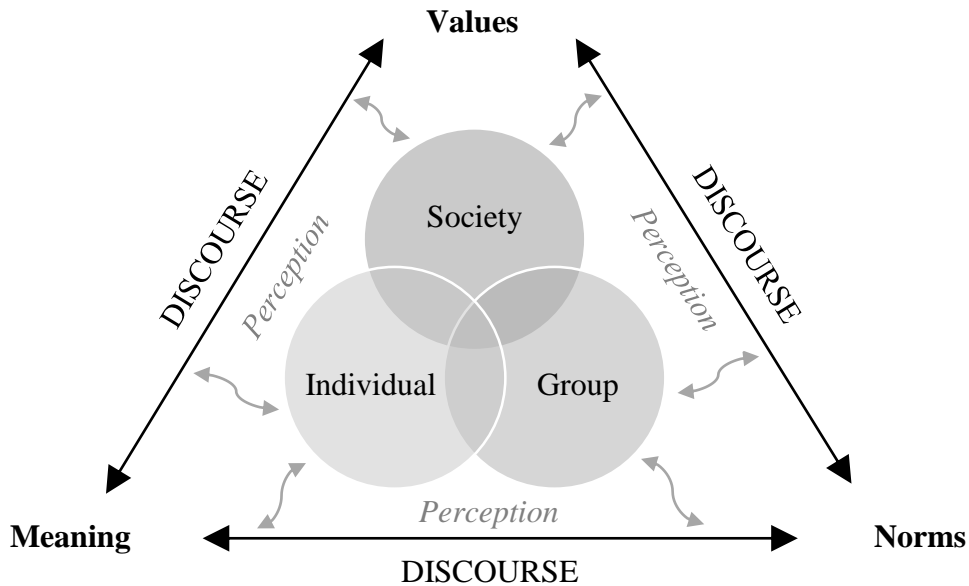
*Figure 1*. The role of discourse in perceptions of values, norms, and meaning for individuals, groups, and society.

On a macro-level, the media have been predominant sources of discursive content in society, as well as at the organizational or group level within a professional field.

As noted in the literature review, few research studies have been conducted to analyze the leadership discourse within higher education media. Only one (Allan et al., 2006) was cited that specifically examined university administration and identified broad discursive content. Only one additional study (Wilson & Cox, 2012) examined the application of the hero motif in portrayals of postsecondary administration and addressed gendered hegemonies within the workplace. However, the data for this study were drawn from community college leaders and not baccalaureate institution leaders. I propose to use a multidimensional leadership model viewed through a postmodern lens to critically analyze professional discourse that (re)creates our understanding of university leadership.

# CHAPTER III:  METHODOLOGY

The purpose of this critical discourse analysis was to examine how higher education leaders are portrayed in *The Chronicle of Higher Education.*  The study addressed the historically predominant hero archetype, or narrative theme, utilized in the social construction of leadership through professional print media, as well as contemporary themes represented in postmodern, multi-dimensional leadership theories. I answered the following research questions:

RQ1:  Is the hero theme represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ2: Are additional leadership themes represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ3: Are leadership themes or archetypes represented in the *Chronicle* delineated by gender?

## Methodology

How do people know what they know, both individually and collectively?  What multiple realities exist and why is one reality preferred over another?  Because leadership represents an abstraction defined by human perception, the epistemological and ontological assumptions of qualitative study are central to the definition and study of leadership.  Further, if human perception undergirds leadership study, subjective experience is central to the investigation.  In other words, the challenge in leadership study is not to identify leadership as an abstraction (i.e., what leadership is) but rather identify how leadership is constructed.  Both our individual and collective understandings of leadership, in theory and practice, are diverse.  Therefore, leadership research must

focus on the creation of the abstraction, rather than the abstraction itself, for revealing the source of creation will render the definition.

Empirical research has increasingly focused on this co-construction of leadership through the recognition of common patterns, symbolic systems, and meanings within our environment (Walker & Aritz, 2015). These patterns, systems, and meanings are reflected in human interaction, specifically in discursive practices. It is through repeated discourse that meaning arises defining our understanding of self and others (Fairclough, 1992; Gee, 2005). According to Richardson (2007), language is social or central to human activity, it denotes human identity and directs human behavior, it is never neutral, and it has the power to change human behavior (p. 10-14). The cyclical interaction between language and society not only establishes meaning but also creates and sustains power structures (Fairclough, 1992). Whether leadership manifests in the individual, the collective group, or a combination thereof, the social constructivist ideology leads to questions of social power and how that power is revealed in social discourse (e.g., French & Raven, 1959). Who is *described* as a leader informs who is *perceived* as a leader, and vice versa. This study investigated the public discourse of leadership in higher education—*who* is described as a leader and *how* are they described.

**Critical Paradigm**

In this qualitative study, questions of *who* and *how* were examined through a critical lens to address the social construction of power in the professional field. Richardson's (2007) assumptions of language within the context of critical discourse analysis and Marshall's (1997) characteristics of feminist policy study align one to another. The unequal power constructs within the organization that feminist policy aims

to identify and dismantle are exemplified in the social discourse of the professional field (Fairclough, 1992).  As Marshall (1997) described, critical paradigms "illuminate the relationship between power and culture" in hopes of dismantling inequitable power structures (p. 7).  Therefore, it was most appropriate to utilize critical discourse analysis to identify how individuals and groups are marginalized, advance awareness, and subsequently provide equitable access to leadership roles.  To dismantle and rebuild discursive practices is to dismantle and rebuild the power structure itself.

**Data Collection Design**

*The Chronicle of Higher Education* is the predominant media outlet for higher education professionals with internet traffic more than 12.8 million pages a month viewed by 1.9 million unique visitors (*Chronicle*, 2017).  Offered in both print and digital formats, 43 issues per year are published for circulation to 51,000 subscribers and 215,000 readers.  Therefore, this media outlet represents the most pertinent in generating the social construction of beliefs, attitudes, and practices within postsecondary institutions.  In this study, I captured articles in the *Chronicle* that pertained to administrative leader or leadership in higher education.  It is important to note that when using discourse analysis, data are *captured*, not co-constructed as in other qualitative methods.  I analyzed the discursive practices in the articles to identify if a traditional heroic archetype was predominant or if contemporary themes emerged.  The data included self-reported (subjective) accounts through direct quotes or self-description, as well as reported (objective) content including journalistic narrative or others' perspectives.

**Data Collection**

The sample for this study included 47 articles published in *The Chronicle of Higher Education* between July 1, 2016 and June 30, 2017.  Ninety-one articles were retrieved through the *Chronicle* search engine using the keywords *leaders* and *leadership*. Articles published in the *Leadership & Governance* and *Administration* sections were retained.  The abstracts were reviewed and articles where leaders or leadership practices were peripheral to the article, such as those referencing leadership in the title only, were removed.  Book reviews, opinion pieces, letters to the editor, and commentaries were removed, as were articles discussing student and faculty leadership.  Further, transcripted interviews published as articles were eliminated as these did not provide the rich details of discursive construction required for the study but rather limited the discourse to self-reported leadership perspectives.  The final sample included 47 articles (See Appendix A).

**Data Analysis**

First, through my traditional understanding of leadership, I used open coding to identify all discourse referencing leader behaviors or attitudes that reflected a metaphoric archetype (Campbell, 1949; Faber & Mayer, 2009; Jung, 1968; Saldaña, 2016).  Next, I used structural coding of the discursive content using Faber and Mayer's (2009) *Rich Culture Archetype Scale (RCAS),* developed through a two-phase quantitative study.  The first phase concluded that individuals can reliably identify 13 archetypes (Appendix B) in music, film, and art mediums (p. 314).  Using confirmatory factor analysis, the second phase resulted in the *RCAS*, which delineates five archetype clusters: (a) knower; (b) carer; (c) striver; (d) conflictor; and (e) everyperson (pp. 318-319) (Table 2).

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Table 2

*Faber & Mayer's (2009) Rich Culture Archetype Scale (RCAS) including*
*five archetype clusters and thirteen component archetypes.*

| Cluster | Component Archetypes |
| --- | --- |
| Knower | Creator |
| | Magician |
| | Sage |
| Carer | Caregiver |
| | Innocent |
| | Lover |
| Striver | Hero |
| | Ruler |
| Conflictor | Outlaw |
| | Shadow |
| Everyperson | Everyman/Everywoman |
| | Explorer |
| | Jester |

The study and resulting scale were significant as their findings indicated that

association with archetypal themes may be a stronger predictor of personal preference

and social interaction than either gender or the *Big Five* traits (p. 320). Therefore, I used

this scale to examine portrayals of leadership in the *Chronicle* to determine if the

dominant leadership theme was the traditional *striver* (i.e., hero) or if other archetype

clusters such as *carer* or *knower* emerged for higher education administrators. I did not

limit the data to one code, but rather coded content for all relevant archetypes. For

example, "We had confidence in the model, we had confidence in the direction that we

were headed, and we knew that we needed to stay the course" was coded as both *striver*

and *knower* but not *carer*, because the content did not indicate compassion or sentiment

for others (Harris, 2017).

Last, I used elaborative coding to sort the structural coding by gender of the leader to compare archetypes and frequency. This comparison included quantifying the data based on the five archetypes and identifying any trends in the data.

## Trustworthiness

Qualitative methodology is critiqued for lack of objectivity; however, validity in qualitative study does not align to traditionally quantitative, positivist thought. The examination of human understanding and perception demonstrates that a generalizable reality cannot be identified nor measured, and other measures of trustworthiness are more appropriate for qualitative study. Qualitative study embraces a constructivist paradigm that multiple realties exist; therefore, the qualitative researcher does not seek generalizability but rather *transferability*. Transferability can be defined as resonance with the reader that the findings are subjectively valid. For example, this critical discourse analysis revealed that the heroic leadership theme is prevalent in *The Chronicle of Higher Education*. While this finding may resonate with the reader, it does not suggest that this theme is dominant in all settings and in all discourse. The finding may be transferable, but not generalizable.

### Trustworthiness Strategies

The current study was conducted by only one researcher, myself; therefore, my own interpretation was inevitably threaded throughout the study. For example, I anticipated that the traditional hero archetype would emerge, albeit in alternative ways to the historic *hero-warrior* motif such as *hero-diplomat*. Further, I expected emergent themes such as *caregiver* and *knower* to be grounded in the data, particularly for women

leaders.  In sum, I predicted that women and men leaders would be portrayed differently

by gender and took steps to balance my own views in multiple ways.

**Audit Trail**.  Transferability in qualitative study requires a thorough audit trail.

In this study, I delineated the codes I used (see Appendix C), as well as reported the

frequency of these codes (see Appendix D).  I used NVivo Pro data management

software and the internet browser extension NCapture to download, code, and analyze the

sample articles.  First, I printed each article and manually coded the leadership themes.  I

used these *field* notes to enter final codes in NVivo, which allowed me to review my

initial coding for inconsistencies or omissions.  Data reduction included identification of

archetypes and frequency analysis.

**Peer Debriefing**.  Peer debriefing was described by Lincoln and Guba (as cited in

Marshall & Rossman, 2011) as sharing emergent themes with peers "to ensure that

analyses are grounded in the data" (p. 40).  Peer review allows for objective scrutiny of

the research and findings.  In this study, I employed peer debriefing of my coded data and

affiliated rich descriptions by three peers including a colleague in higher education

administration, a recent graduate of the WKU Educational Leadership doctoral program,

and my dissertation committee chair.  My colleague (age 41) has been employed in

higher education more than five years and holds a Master of Science in Human Resources

and Organizational Development from the University of Louisville.  The recent doctoral

program graduate (age 46) who provided a peer review is also employed by Western

Kentucky University and has worked in higher education administration for more than 25

years.  Finally, my dissertation committee chair (age 50) is an Associate Professor at

Western Kentucky University with a Ph.D. in Higher Continuing Education from the

University of Missouri-Columbia.  She has worked in higher education for more than 20 years, serving in leadership roles at a variety of postsecondary institutions including community colleges, state flagship universities, and regional universities.  All three peers confirmed coding of the discursive data was accurate, consistent, and grounded in the data.

**Rich Description**.  Qualitative study lends itself to thick or rich description.  The description *is* the data, and, unique to qualitative paradigms using discourse analysis, the data are captured rather than co-constructed.  In other words, the descriptive data (though influenced by the researcher as instrument) are intact.  In this study, discursive selections were extracted from the *Chronicle* articles and offered in support of the more abbreviated coding.  Diversity of ontological perspectives may be minimized through this detailed documentation, thereby enhancing transferability by the reader.  Combined with the researcher's prolonged engagement in the field as a practitioner and peer debriefing, extractions of rich description enhanced triangulation to confirm validity of the coded data.

**Role of the Researcher (as instrument).**  Discourse analysis as a critical genre is subject to scrutiny due to the same reason that I selected it for this study—reality is subjective.  Leadership is a product of reality and the ontological assumption of qualitative research embraces this diversity.  How we discuss leadership reflects our perceptions, and perception is subjective.  One may conclude that because of subjectivity in perception, leadership cannot be studied, or more precisely, cannot be defined or predicted.  I argue that the discourse is a tangible representation of perception; therefore, this leadership study focused on the (re)construction of leadership through print media.

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Using a postmodern lens, I proposed that diversity of thought is not a limitation of the study, but rather a methodological strength as I examined the detailed narratives within the discourse and amalgamated themes from these perspectives. The intent of the study was not to generalize the findings, but rather identify experiences that may be transferable.

As a mid-level higher education administrator at a regional public institution, I am exposed to higher education professionals at all levels on a daily basis. Beyond my campus, I participate in national and international professional organizations and regularly interact with officials at other institutions. My institution subscribes to *The Chronicle of Higher Education*, and I regularly read and discuss the publication with colleagues. As a researcher in the field, discourse regarding higher education leadership is prevalent at the micro- and macro-levels. In addition to my professional experiences in higher education leadership, I hold degrees in psychology and communication. Both disciplines provided relevant theoretical content in shaping this study including research in discursive practices, perception, leadership, power and influence, communication, persuasion, cognition, and so forth. I concede the axiological assumption of qualitative study that my values and perspective as a practitioner and as a member of a marginalized group shaped my selection and interpretation of the data. However, my knowledge of higher education organizations and culture is extensive, both preferable qualities of a qualitative researcher who serves as the instrument in cutting the data. Creswell (2013) asserted that expertise and prolonged engagement in the field are assets for researchers, both characteristics that limit "distortions introduced by the researcher" and improve validity of the findings (p. 251).

**Negative Case Analysis**.  Finally, I employed negative case analysis in coding and interpreting the data.  During the initial review of the discourse and manual coding of leadership themes, I was cognizant of my subjectivity as a higher education administrator and a woman.  While these frames allowed me to readily identify expected leadership motifs within the discourse, such as the *heroic male*, I countered my expectations by consciously seeking to identify alternative, non-traditional leadership themes during manual coding.  For example, I purposefully examined the articles for emergent constructs that I did not expect to find such as the *conflictor* archetype.  In my experience, higher education leaders do not typically employ the *conflictor* archetype in part because of the traditionally collaborative organizational structure embedded in university life.  Through negative case analysis, however, I identified examples of this theme including a former university president's response to repeated attempts by the local newspaper to schedule an interview: "Be patient.  I will do the interview when I'm ready" (Kelderman, 2017a).  As I entered the manual coding into the data management software, I re-reviewed the discourse for negative cases that I may have overlooked at the outset.  This subsequent review improved objectivity in coding the discursive content by coding and incorporating the negative case instances into the aggregate constructs.

## Ethics

Hatch summarized ethical considerations in qualitative research as being "sensitive to vulnerable populations, imbalanced power relations, and placing participants at risk" (as cited in Creswell, 2013, p. 56).  In this study, I acknowledged the ontological assumption that multiple realities exist, as well as the notion that in the research process I may not find my own perspective grounded in the data.  In print media, the journalists,

the subjects (i.e., leaders and followers), and I may all have differing views of

postsecondary leadership; therefore, ethical considerations must account for various

viewpoints to present the data fairly.  Furthermore, the leaders portrayed in the *Chronicle*

are not one-dimensional, nor are the articles auto-biographical.  The content was selected

and framed by the journalist; therefore, the population is vulnerable.  However, this study

will not judge the competence or character of the leaders but rather how the leaders are

portrayed in the discourse.

**Strategies for Ethical Research in Critical Discourse Analysis**

Higher education leadership is neither performed, observed, nor interpreted

uniformly; however, fairness in how one treats the written word, and in this study how

leadership data are represented, was fostered in multiple ways.  Different methodologies

implore different strategies to address ethical considerations.  In this critical discourse

analysis, ethical considerations included presenting the discourse in context and

understanding ethics in journalism.

**Discourse in Context.** *The Chronicle of Higher Education* is a public media

outlet for higher education professionals.  Institutional Research Board (IRB) approval

was not required for this study as human subjects were not used to conduct the research,

but rather the static discourse served as the data.  Though no human subjects were

involved in examination of the discourse, individuals and institutions were cited,

sometimes critically.  For this reason, all opinion pieces, letters to the editor, and

commentaries were removed from the sample, as these types of articles express

subjective criticism or commentary on leadership.  This study was concerned with the

social discourse of leadership and not with singular, subjective perspectives which may represent leaders or institutions unfairly.

Fairness was also considered in the selection of data by carefully analyzing the full discourse in context. Excerpts criticizing a higher education leader were cited, but the citation was fair because it was presented in context. For example, Jerry Falwell Jr. was quoted regarding his pro-gun stance followed by clarification by the author: "'

> "I've always thought that if more good people had concealed-carry permits, then we could end those Muslims before they walked in and killed." He later said the phrase "those Muslims" referred specifically to the people who carried out those attacks, not Muslims in general. (Thomason, 2017).

This type of contextual data collection improved interpretation and analysis by revealing a more complete meaning of the excerpt. As noted previously, rich description is a cornerstone of qualitative study and provided support for more granular structured coding. Utilizing data in their full context was also important so that meaning was not attributed to the discourse that was not present. For example, the following quote (Kelderman, 2016c) compared to the more extensive quote would have resulted in different interpretations:

- The search committee and board "clearly came up with someone who looks appropriate and promising," Mr. Stine said.
- The search committee and board "clearly came up with someone who looks appropriate and promising", Mr. Stine said. "They didn't go out and choose another corporate executive."

Without the secondary quotation, the content may have been interpreted as either positive or negative action on behalf of the committee and board with regard to preferences and selection of a university leader. Careful consideration was given to obtain and present the full meaning of the quotation.

Finally, this study did not attempt to identify effective leaders or leadership practices. As the researcher, I did not claim to know how leaders behave but rather presented how the *Chronicle* portrayed leaders. This distinct difference presented a fair view of leadership portrayals and no inference was made regarding the leaders or institutions. The study examined the portrayal, not the leader. I chose data from the *Chronicle's* edited, published content and presented this information in flat, metaphoric ways. I understood that complexity of the human experience is not evident in the articles. Further, I acknowledged the journalistic and business interests of the *Chronicle* in selecting material for publication may not have aligned to the interest of the leader or institution.

**Journalistic Interests.** *The Chronicle of Higher Education* has advertised as "the top destination for news, advice, and jobs for people in academe" (2017). To maintain the ethical standards of this publication, I adhered to the *Chronicle's* user agreement and all permission associated thereto (2017b). In my doctoral program, I have reviewed the *Harvard Guide to Using Sources* and completed the online tutorials twice (Harvard, 2017). Following these guidelines, I adhered to copyright and plagiarism standards for publication and to the best of my ability presented the information fairly and accurately.

The Society of Professional Journalists *Code of Ethics* (2017) has proposed four pillars of ethical journalism: (a) seek truth and report it; (b) minimize harm; (c) act

independently; and (d) be accountable and transparent.  This study met these ideals in both methodology and analysis.  In fact, critical discourse analysis keenly aligns to journalistic objectives of truth seeking, accountability, and transparency.  It is with this in mind that this study investigated the prevalence of archetypes in portrayals of leadership in a professional mainstream media outlet.  As Faber and Mayer (2009) suggested, resonance with archetypes may predict personal and professional preferences and these preferences may influence leader identification, selection, and success by followers and leaders alike (p. 320).

**CHAPTER IV:  FINDINGS**

The purpose of this qualitative study was to explore through critical discourse analysis how higher education leaders are portrayed in *The Chronicle of Higher Education* using archetypes or themes and whether these themes align to gender.  The study addressed the historically predominant hero archetype, or narrative theme, utilized in the social construction of leadership through professional print media, as well as contemporary themes that represented postmodern, multi-dimensional leadership theories.  Additionally, I explored whether leadership archetypes aligned to gender.  I developed three research questions:

RQ1:  Is the hero theme represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ2: Are additional leadership themes represented in reporting of higher education leadership in *The Chronicle of Higher Education*?

RQ3: Are leadership themes or archetypes represented in the *Chronicle* delineated by gender?

For the first research question, I used open coding to identify discursive content that referenced a leader's behavior or attitude which represented a heroic theme or archetype.  To address the second research question, I used structural coding to capture discourse that represented Faber and Mayer's (2009) five archetype clusters: (a) knower; (b) carer; (c) striver; (d) conflictor; and (e) everyperson.  Finally, I used elaborative coding to sort the structural coding by gender of the leader to compare archetype application and frequency.  Further, I explored if Eagly and Karau's (2002) Role

Congruity Theory was applicable within the discursive constructs in *The Chronicle of Higher Education* by examining if archetypes used to portray leaders aligned to gender.

**The Hero Theme**

In response to the first research question, I analyzed the representation of the traditional hero-leader motif in *The Chronicle of Higher Education*. According to Campbell (1949, 2004), the hero narrative originating in mythological stories has persisted for centuries. The theme has been commonly associated, or even synonymous, with leadership ability. Society and researchers have cultivated traits from this hero narrative which have been linked to leadership ability, which in turn was linked to power and control (Kezar et al., 2006). Heroic constructs such as self-confidence, risk-taking, physical ability, and dominance have been identified and assigned as characteristics of effective leadership (Stogdill, 1948, 1974; Mann, 1959). Faber and Mayer (2009) concurred that the hero archetype represented "the courageous . . . noble rescuer," one who "must often undertake an arduous task . . . and later become an inspiration . . . symbolically the 'dragonslayer'" (p. 309) (see Appendix B for full text).

This familiar construct as defined by Campbell (1949, 2004) manifested in the *Chronicle* articles in various ways. However, the captured data also deviated from Campbell's definition, identifying unique features of a hero leader in higher education, such as the ability to function within a shared governance organization. The discourse signified that higher education leaders navigate a professional field steeped in tradition, yet one that requires progressive, collaborative change to meet the needs of constituents and society at large. Campbell's definition of the hero focused on the individual through a three-stage journey of departure, initiation, and return. The journey, or the individual's

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interaction with others, for the higher education leader occurred within a shared-governance system, thereby altering the traditional heroic narrative to one with a communal foundation as opposed to an individual experience.  Structural coding and multi-coding of the data among the various archetypes demonstrated the complexity of the leader as hero within the higher education setting as exemplified in references to: (a) the hero's journey; (b) altruism; and (c) the work of the hero.

**The Journey**

The *Chronicle* referenced two types of journeys for the higher education hero: (a) the qualifying journey and (b) the challenging journey.  First, the captured data cited the origins, or the qualifying journey of the hero leader.  These details emphasized the academic credentials obtained by the leader (excerpts which were also coded as the sage narrative).  Doctoral degree credentials represented a common prerequisite for higher education leaders.  Though these credentials did not necessarily align to leadership or administration (any discipline sufficed), completing a rigorous educational journey implied great effort and esteem for leaders who rose to the top of the ranks in academia.  Likewise, the data lauded the hero's experience or journey within academia, "For the first time since 2008, the University of Missouri System will be led by someone who is steeped in the traditions of academe" (Kelderman, 2016c).  The postsecondary hero's journey represented a longitudinal experience akin to institutional status earned from academic rigor and tradition.

The *Chronicle* articles not only revealed the preparatory journey of the hero leader, but also referenced the dragonslayer narrative, citing extreme circumstances overcome by the leader.  Stripling, Mangan, and Read (2017) described the University of

Virginia President through the traditional hero lens as a crusader, facing mounting social challenges:

> Ms. Sullivan has been in office for seven years, and her tenure can be read as a laundry list of the sternest challenges buffeting college leaders during that time — the push to embrace online courses, the increasingly corporate mind-set of boards, concerns over the racial climate on and around campuses, and the fight over how best to prevent campus sexual assault.

And, Martinez (2016b) described an interim president's work at prolonged relationship building, a behavior also coded as a *caregiver*, alluding to other-focused action required while on the hero's journey:

> At Cornell, Michael I. Kotlikoff, the provost, says Mr. Rawlings is already using the trust he has earned over the years to work on maintaining the main campus's relationship with the university's New York City locations and to advocate for greater integration of the liberal arts into the Cornell curriculum. "Because of that history with the institution and the individuals, he's able to do some things during this interim period that would be very difficult for a new president to do," Mr. Kotlikoff says.

In both excerpts, the hero prevailed through persistence over time, earning followers' trust to accomplish university mission. Campbell's (1949, 2004) hero journey emerged often in the data, as did another of Campbell's tenants—altruistic behavior.

**Altruism and the Hero Leader**

Portrayals of heroic leadership in the *Chronicle* emphasized relational skills such as loyalty, compassion, and helpfulness (Faber & Mayer, 2009, p. 309). The discourse

referenced "listening tours" (Gluckman, 2017b), "candid discussion" (Quintana, 2017), and leaders who "opened up a dialogue" (Kelderman, 2017b), all of which highlighted open relationships. One president summarized,

> "The first thing I have to do is listen," Mr. Choi said, responding to a question about how he would work with elected officials. After that, he said, he would work to find a common vision for the system's future role in the state.
>
> A signature feature of higher education, shared governance, requires

collaboration; therefore, altruism within postsecondary education was not suggested but essential. Campbell (1949, 2004) described the traditional hero as an individual, functioning alone to attain heroic status. However, unique to higher education, the success of the leader has depended upon collective action and approval. The *Chronicle* depicted those embracing these shared ideals as heroic leaders, such as Gluckman and Turnage's (2017) account of one president's perspective on the role of higher education with regard to the national discussion on climate change:

> That's not simply a matter of altruism . . . universities must curb their carbon emissions to attract the best students and faculty. . . . I was drawn to a university that was good on these issues. . . . These things matter to the kinds of people I'm trying to recruit.

This statement indicated a symbolic crusade in which the hero enlisted other like-minded individuals to join in the battle.

The data also showed the hero-leader as one who defended the weak or oppressed, as one president summarily denounced all forms of oppression on colleges campuses:

"As leaders in higher education, when free expression seems to be under attack

from all sides of the political spectrum, we can set the right example by standing

in the middle ground to defend it on all sides" . . . she encouraged university

leaders to denounce racist, sexist or homophobic insults and other "forms of bias

on our campuses." (Quintana, 2017)

More specifically, articles about racial tensions depicted the hero as protector, like in

Kelderman's (2016b) account of diversity and inclusion initiatives:

Just saying you have a goal for diversity and inclusion isn't enough . . . until

inclusion becomes part of the fabric of the institution, underrepresented students

will continue to graduate at lower rates than white students from upper-income

families.

Leaders often cited marginalized groups, such as women, as those in need of rescue.

Stripling (2017i) denoted one president's targeted attack on economic and gender biases:

Ms. Faust began to chip away at Harvard's fraught reputation as the most

privileged of provinces. She suggested, for example, that the university's single-

sex final clubs, long-criticized as enclaves of Harvard bluest of blue bloods, were

in conflict with a 21st-century institution that promotes diversity and upward

mobility for low-income students.

Another marginalized group, immigrants, aroused political tensions on campuses, and

staged university leaders as heroes who defended students against potentially harmful

federal regulations.  For instance, President Napolitano touted the Deferred Action for

Childhood Arrivals policy stating, "These are the last people you should want to deport.

. . . We want their brains and their talent to be retained" (Patel, 2017b).

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This is but one example of several articles that alluded to recent political exploits as threats to the overall mission of higher education, calling the hero leader to defend the institution and those within it. Leaders of religiously affiliated institutions lamented the conflicts between church and state, as Patel (2017a) relayed:

> Her institution signed on to a statement put out by the Association of Catholic Colleges and Universities affirming ". . . the moral obligation of our country to assist migrants, particularly those who are fleeing any kind of persecution. . . . It's taxing us. . . .We've never been pushed to the point where upholding our mission would be breaking the law. In my 12 years as president, I've never had that kind of a dilemma."

Political context framed the work of higher education administrators as arduous, ominous, and global—all characteristics which evoke the need for a hero. In summary, only a religious hero was posed to navigate the conflicting demands of denominational creed and the state. Altruism required of the hero directed the work of the hero.

**The Work of a Hero**

Campbell claimed the hero's journey began with departure and initiation (1949, 2004). Data referencing the departure stage represented postsecondary leaders as change agents:

> Ms. Rosenbury has sought to shake up a 107-year-old school with a reputation that is more often described as good than great. She has staked her deanship on a promise to move the school up 13 spots in the U.S. News & World Report rankings, which would bring Florida to No. 35. It could all happen, Ms.

Rosenbury says, as soon as 2019. That is, if the dean and the Gator faithful don't

devour each other first. (Stripling, 2016a)

Invoking the institution's alma mater, one administrator described her departure and

initiation as leading "through change and through storm" (Stripling, 2017h).

These and other excerpts indicated the followers' calling for heroic action (i.e.,

initiation) including changing the status quo. The hero narrative resonated in responses

to discrimination and more specifically to historically poor treatment of minority groups.

Leaders of historically black colleges and universities reported determination "to move

their universities forward, and to shake off the issues that have plagued their campuses"

(Harris, 2017). This initiation stage encompassed the work of the hero, or the problem to

be solved, however vague, including such comments as, "It's harder than it used to be

being a leader in higher ed . . . [they] have to be real problem-solvers. . . . They can't just

be spokespersons" (Gluckman, 2017a). The captured data included metaphorical reports

of a leader who "rolled up her sleeves" (Gluckman, 2017b) or those who "forge[d] ahead

with courage and optimism" (Stripling, 2017j). Multiple articles framed the work as

daunting, as one report describes a new president's perspective:

Coming into this academic year, Mr. Trainor knew he had to do damage control.

He had to rebuild trust and help heal the rifts that had bitterly divided the campus.

And he had to start crafting a strategic plan and shoring up the university's

finances and enrollment. (Brown, 2017)

This laundry list of challenges indicated not only a multifarious body of work but also

implied a sense of urgency.

Listing the challenges falsely suggested that the initiation stage or work of the leader would actually conclude with definitive success or failure to signify the hero's return (stage). Reports of leaders alluding and adhering to timelines for success were common. In fact, Gardner (2016) recounted one leader who likened slow responses to losing "part of the war" and the emergence of social media exacerbating this assumption:

> "The court of public opinion is impatient — and sometimes distorted in its perceptions — placing a pressure on modern presidents to act, act quickly, and act in response to narratives even if those narratives are more compelling than verifiable." Being cautious to avoid making the wrong decision can turn out to be just as harmful as taking bold action, Mr. Lake added. (Stripling et al., 2017)

Overall, the discourse did not adequately detail the actual work of the postsecondary hero, but rather posed vague accounts of leaders' overarching ideas for success. The coverage indicated that leaders provided a high level of vision rather than individual action as defined in Campbell's hero motif.

**Hero Archetype Summary**

The *Chronicle* articles portrayed higher education leaders as heroes by describing their educational and professional journeys, their altruistic behavior, and their challenging work. Each stage of Campbell's (1949, 2004) hero journey—departure, initiation, and return—was represented in the discourse, as were broad features of the hero's work such as the intimation of danger and sense of urgency to respond.

Similarly, Faber and Mayer's (2009) definition of the hero as the courageous rescuer resonated in the discursive content. As indicated previously, Faber and Mayer (2009) group the hero and ruler narratives under the striver cluster. These findings

supported this clustering and exemplified the fluidity of perception and interpretation between and among the hero and ruler ideals.  The distinction between the two archetypes resides in Campbell's hero monomyth—the hero is other-focused while the ruler is not.  The data support the notion that in higher education, successful leaders continue to embrace Campbell's idea of other-focused behaviors undergirded by shared governance and a traditional mission of public service.

## Additional Archetype Themes

My second research question asked if additional archetype themes were represented in reporting of higher education leadership in *The Chronicle of Higher Education*?  In response, I examined the data for archetype themes using Faber and Mayer's (2009) five archetype clusters: (a) striver; (b) carer; (c) knower; (d) conflictor; and, (e) everyperson (pp. 314, 318), followed by an examination of each of the 13 archetypes within these clusters (see Appendix B).  Each of these clusters was captured in the data and considered.  Table 3 reports the frequency of each cluster and archetype captured in the discourse.

Although I offer numerical data about the coding, qualitative study aims for transferability rather than generalizability.  By design, qualitative data are captured and presented in hopes of resonating with readers.  This study investigated the social construction of leadership, an abstraction; therefore, numerical analysis did not adequately examine the human condition.  These quantitative data should not be construed as representative of all discourse or all content regarding portrayals of higher education officials.  For instance, the numerical data may be inflated due to common subject matter, as several articles reported an ongoing story, or reliance on particular

Table 3

*Frequency of Data Captured by Clusters and Archetypes Data*

| Name | Sources | References |
|---|---|---|
| Striver Cluster | 44 | 266 |
| Ruler | 35 | 184 |
| Hero | 29 | 82 |
| Conflictor Cluster | 34 | 252 |
| Outlaw | 34 | 194 |
| Shadow | 16 | 58 |
| Carer Cluster | 42 | 212 |
| Caregiver | 41 | 170 |
| Innocent | 18 | 42 |
| Lover | 0 | 0 |
| Knower Cluster | 35 | 205 |
| Sage | 35 | 119 |
| Magician | 22 | 71 |
| Creator | 9 | 15 |
| Everyperson Cluster | 28 | 97 |
| Everyman-Everywoman | 28 | 92 |
| Explorer | 3 | 4 |
| Jester | 1 | 1 |

narratives used repetitively by a single journalist.  Instead, the data suggest the

pervasiveness in using archetypes or narratives to describe leaders in *The Chronicle of

Higher Education*.  In response to the second research question, I explored Faber and

Mayer's (2009) five archetype clusters and each of the 13 archetypes within the clusters

(Table 2).

**The Striver Cluster**

Faber and Mayer's (2009) striver cluster, including the hero and ruler archetypes

(p. 318), most closely aligned to Campbell's (1949) hero narrative.  The hero archetype

was discussed at length above from both Campbell's perspective and in keeping with Faber and Mayer's definition. According to Campbell, a hero must be other-focused; however, Faber and Mayer (2009) grouped the hero and the ruler under the striver cluster, conflicting with Campbell's other-focused assertion. I dissected the striver cluster to report on the hero motif (denoted above) and the ruler motif herein. The ruler archetype as defined by Faber and Mayer (2009) did not reference altruistic behavior, and could be described as selfish, emphasizing dominance and control. However, the captured data suggested that the *Chronicle* portrayed postsecondary leaders as heroes using the ruler archetype.

**The Ruler.** Faber and Mayer described the ruler as, "Represented by a strong sense of power and control; the leader; the boss; the judge. Highly influential, stubborn, even tyrannical. Maintains a high level of dominance; can apply to an administrator, arbiter, or a manager of others" (p. 309). This archetype resembled attributes of both the hero archetype and the conflictor cluster, which included the shadow and outlaw archetypes (see Table 2 and Appendix B). The shadow, outlaw, and ruler shared a narrative of emotionally challenged leadership manifested in power struggles.

Evidence of conflict abounded in the *Chronicle*, reflecting the journalistic resolve to monitor power, uncover justice, and tell stories that interest the public (The Missouri Group, as cited in Littlefield & Quenette, 2007). In Stripling's (2017i) account of presidential challenges at Harvard, both the *Chronicle* journalist and the higher education leader addressed the use of power:

But Ms. Faust seemed to pick her public battles carefully, understanding the

power that Harvard's bully pulpit has across higher education and beyond. "When

I publicly engage on an issue, it elevates it. . . . So I want to be very careful of

how I use my voice, and when I use my role in a very public way and when I try

to work in quieter ways or when I let the people who are directly responsible for

issues deal with those issues."

Similarly, perceptions of leaders who implemented unwelcome change were portrayed as

controversial figures:

Before Dean Rosenbury arrived, the program's students and faculty had their own

lecture hall, scheduled classes that ran longer than the rest of the school's, and

largely managed their own affairs. But the dean ended all that. Her efforts to

centralize control . . . have chipped away at the little things that many alumni say

made the program special. To hear it from tax-law advocates, Ms. Rosenbury is

trying to turn Top Gun into an amateur flight school. (Stripling, 2016a)

This concluding military analogy depicts how perceptions of a ruler as one who is

"highly influential, stubborn, even tyrannical" deviated from Campbell's hero resulting in

a failed hero.

Captured data representative of the ruler archetype aligned political leadership

and higher education leadership.  Coverage of legal proceedings and legislation often

referenced power and control such as portrayals of Janet Napolitano, then President of the

University of California and former Secretary of Homeland Security.  The following

excerpt was distinguished above as a militant hero theme, but was also coded as the ruler

motif as her leadership style is noted as a potential "liability":

The former Arizona governor and Homeland Security chief, schooled in hardball

politics and a foot soldier in the "war on terror," is known for a clear-cut

leadership style that rejects shades of gray. . . . Ms. Napolitano's approach to

management can be a liability as well as an asset. (Stripling & Zamudio-Suarez,

2016)

Patel (2017b) corroborated this portrayal of Napolitano as a ruler, reporting on her

labeling "perpetrators" as "militant" and reciting legalese in support of free speech:

Ultimately, the university can't bend on the First Amendment, Ms. Napolitano

said, and the militant protesters who disrupted the event trampled on Mr.

Yiannopoulos's rights. "I still hope they're able to identify some of the

perpetrators," she said.

Napolitano's comments on civil rights positioned her as both a sage and a ruler (see

knower cluster below) as she identified and critiqued aspects of Title IX (Patel, 2017b).

As ruler she demanded action to rectify the impending legal ramifications and, as sage,

demonstrated her knowledge of the law and action needed. Brown, Stripling, and

Zamudio-Suarez (2016) substantiated the ruler archetype as one employing "intense

executive oversight" and further paraphrased a metaphorical reference to legal

proceedings:

The president's approach is being described by observers in California as a

precedent-setting action that may signal intense executive oversight of campus-

level decision.s . . . Not everyone likes what they see. . . . Ms. Napolitano

appeared intent on trying the chancellor in the court of public opinion.

Higher education leaders were portrayed using the ruler archetype in coverage of

actual court appearances, as well. Graham Spanier, former President of Pennsylvania

State University who was convicted of endangering the welfare of children, dominated

the focus of multiple articles in the timeframe selected for data collection. His descent

from the highest levels of postsecondary leadership was noted as extraordinary and

unprecedented for higher education leaders. Stripling (2017a, 2017c) authored multiple

articles on the trial including such titles as "In Spanier Case, College Leadership Goes on

Trial" and "Spanier Trial Opens With Former Penn State President Facing Charges With

Few Precedents." These and other articles emphasized the broad implications of his

conviction for higher education leaders, questioning whether the striver leader was a hero

or ruler. Stripling (2017b) succinctly captured this judgment of perception:

> Did the top leaders at Penn State let an evil man run wild, as prosecutors contend,
>
> or merely make a difficult judgment call, as Mr. Spanier's lawyers argue, based
>
> on vague reports of inappropriate behavior? Such are the competing narratives set
>
> to play out in Dauphin County Court starting this week.

The application of the ruler narrative to Spanier implied public failure: "Mr. Spanier, a

prominent figure in the world of college and university leadership, became a pariah in the

course of the Sandusky scandal" (Stripling, 2017d). Attempts to retain power and

control, again intermixed with legal action, emphasized the failed ruler narrative based on

the jury's conviction of unethical and illegal behavior. The ruler narrative was

underscored by Mr. Spanier's defensive behavior as reported by Stripling (2017e):

> Mr. Spanier contacted Mr. Lord years ago, asking for advice about whether to sue
>
> Louis J. Freeh, the former FBI director, who had been commissioned by Penn
>
> State's board to investigate the university's handling of the Sandusky case. Mr.
>
> Freeh's harsh conclusion was that Mr. Spanier and the most powerful men at Penn

State had demonstrated a "total disregard" for the safety of children, an assertion

Mr. Spanier, who decided to sue, calls libelous.

The ruler narrative resonated throughout the Spanier articles, even before conviction. As noted above, he was consistently portrayed as a selfish leader, above reproach, with the national spotlight upon him and the institution.

This national attention extended to higher education leaders associated with controversial issues or behaviors aligned with President Trump. Higher education leaders and those affiliated with President Trump were often portrayed using the ruler archetype, not the hero. Kolowich (2017) wrote of one leader's assessment of an alumni working in the Trump White House:

Ms. McGuire, president of Trinity Washington University, made headlines this week by criticizing an alumna of the Roman Catholic women's institution, Kellyanne Conway, a senior adviser to President Trump. Ms. Conway, President McGuire wrote on a university blog, "has been part of a team that thinks nothing of shaping and spreading a skein of lies as a means to secure power." (Kolowich, 2017)

In Stripling (2017f), Jerry Falwell, Jr., President of Liberty College and longtime ally of President Trump, was tagged as leading "the largest Christian university in the nation," alluding to power and control, while also being criticized for wielding that power:

Mr. Falwell has weathered withering criticism for standing by President Trump, even after he [Trump] made offensive comments about women and immigrants. The president [Trump] will reward that loyalty Saturday, when he delivers the keynote address at Liberty's commencement ceremony.

This excerpt and others exemplified the close relationship between the ruler archetype

and the conflictor cluster (discussed further below). By contrast, the carer cluster aligned

with Campbell's hero.

**The Carer Cluster**

Faber and Mayer's (2009) carer cluster encompassed the caregiver, the innocent,

and the lover (p. 318). As noted above, Campbell's heroic leader closely aligned to the

caregiver theme as he described that the hero must be altruistic. The caregiver archetype

was manifest in the *Chronicle* discourse as caring for individuals and groups, as well as

caring for the institution. The innocent archetype was employed in response to extreme

crisis or criticism. The lover archetype was rarely used and then only in tribute to the

institution.

**The Caregiver Archetype.** A fundamental application of leadership requires

human interaction; thus, it is not surprising that relationship building and open

communication represented a common application of the caregiver leader. Faber and

Mayer (2009) described the caregiver as compassionate and generous, "protective,

devoted . . . nurturing . . . benevolent, friendly, helping, and trusting" (p. 309).

Expressions of understanding, respect, shared values, collective goals, and one-on-one

discussions supported the caregiver theme in Stripling (2016a):

> As for relationships with faculty members, Ms. Rosenbury describes that as a
>
> work in progress. "Although I've had extensive one-on-one meetings with every
>
> single member of the faculty, attended faculty workshops, held informal brown-
>
> bag lunches, and read at least one article that every faculty member has published
>
> over the past five years, I understand that I can always improve," Ms. Rosenbury

wrote in an email. "I want to make sure that every member of our faculty and staff feels valued — because they are all critical to the collective success of our law school."

Likewise, ongoing communication was cited as applied caring:

"What the university needed more than anything was communication and a feeling that people were really appreciated," she said. "When something is concerning them," she said of professors, "they now speak up and let us know." (Brown, 2017)

Communication as a form of caring was not limited to the leader as speaker but also included the leader as listener. Kelderman (2016c) denoted one new president's priorities as caregiver saying, "The first thing I have to do is listen. . . . It's important for all of us to open that line of dialogue so any group doesn't feel their voices are not heard."

Higher education leaders were consistently portrayed as caring for individuals, and by extension, for groups. Captured data included references to extending and accepting care, such as Stripling's (2017d) account of President Spanier's family and friends at his trial:

The trial opened a window onto Mr. Spanier's complicated legacy, as both a man beloved by those who see him as falsely accused and abandoned by colleagues whom he worked with over 16 years as president. Throughout the trial, Mr. Spanier's wife, Sandra Spanier, an English professor at Penn State, and his son, Brian Spanier, looked on from the gallery's front row. Supporters stayed in area hotels, night after night, and waited grueling hours in the hallways of the courthouse, sitting on floors and wooden benches, as the jury deliberated.

Stripling (2017a) also reported on President Spanier's legal defense team who invoked the carer narrative for their client, denoting his professional experience as "a family sociologist and a family therapist, who studied children over the course of his academic career" and his personal experience "as a child . . . physically abused by his father, making it all the more 'unfathomable' that he would turn a blind eye to anyone harming a child" (Stripling, 2017a). These familial examples humanized the leader, invoking empathy. Gluckman's (2017b) account of a faculty member returning to become provost overtly described the work-life balance, "Her young children were still in school, so she worked from Maine through the spring semester with a plan to move to Atlanta in July. She sold her house and began to pack her things."

References to the institutional "family" were reported as well, such as Kelderman's (2017b) account of an athletics director accused of improprieties and subsequently defended by the president:

> Despite the controversy, Mr. Harreld agreed in February 2016 to extend a new five year, $4.6-million contract to Mr. Barta, calling him "a longtime member of the University of Iowa family."

Using the same metaphor but in different context, Kolowich (2017) reported on an alumna serving as a Trump advisor. The leader as caregiver critiqued the alum by identifying conflicts between her behavior and the standards of the institution:

> Ms. Conway's allegiance to "alternative facts" might fit the code of her new boss, said Ms. McGuire, but it defies the honor code of her alma mater. "This is not about 'a political operative,' this is about a Trinity sister who many feel needs to

be called to a higher standard of discourse," said the president. "That's really the issue for the Trinity family."

These excerpts demonstrated how leaders embodied the caregiver archetype to include or exclude individuals from society and/or the institution—action not typically associated with caring behavior. The leader identified caring for the institutional reputation, or the collective good, as a priority over caring for the individual. This single excerpt speaks to the complexity of the hero narrative within the context of higher education.

Articles dealing with racial tensions and budget constraints portrayed the leader as caregiver, one who personally responded to student and faculty group concerns. For example, Mangan (2016) depicted a chancellor's response to a racial incident on campus as one of renewed unity:

> . . . [he] met with angry students who gathered on Wednesday afternoon in the student center to vent and support one another . . . this is "a new day on campus" where racism wouldn't be tolerated . . . "we can raise our expectations of student conduct and behavior."

Stripling (2017i) reported on the president of Harvard's empathy regarding historic racial discrimination at the institution by first explaining her expertise, or "leaning on her scholarly background," to require "the university to reckon with its own dark history of subjugation." She continued the caregiver narrative stating, "Only by coming to terms with history . . . can we free ourselves to create a more just world."

Several articles covered the national debate on immigration, and higher education administrators consistently were portrayed leaders caring for oppressed group regardless

of public sentiment.  For instance, President Taylor of Whitworth University's reacted to Trump's immigration ban and community support for it:

> I respect their opinion, but my highest and most sacred duty as university president is to protect the health, welfare, and safety of my current students. That's going to take priority over everything else. (Patel, 2017a)

In McMurtrie's (2016) account, a president compassionately recounted worried international students and questioned how he would ultimately respond to external unknowns:

> "The morning after the election there were undocumented students in my office crying," says Joseph I. Castro, president of California State University at Fresno, which has about 1,000 such students on its campus. "Until there's clarity from the president-elect I think we're going to have nervousness on our campus and uncertainty."

Likewise, Patel (2017a) detailed leaderships' deep concern for the plight of international students in light of recent immigration restrictions saying, "We wanted to communicate very clearly to all of our international students that they are welcome here and we love them and that diversity brings our campus together."  In fact, university leaders relayed their love for all campus constituents using metaphoric language for emphasis:

> Mr. Choi spoke repeatedly about promoting academic excellence at Missouri's four campuses. That means supporting research with sufficient dollars, equipment, and facilities, and listening to input from faculty, staff and students who are "the true heart and soul" of the institutions. (Kelderman, 2016c)

And finally, university leaders paid homage to national political leaders, extending care and compassion in deference to their powerful position:

> Mr. Falwell readily concedes that Mr. Trump is a flawed candidate, but one worthy of redemption and forgiveness. Asked if he would tell his students that Mr. Trump is a man worthy of emulation, the president says, "He wouldn't be the best choice to be a pastor or to be the head of a Christian university or to be a counselor. He's a different type of role model. He's a role model in a sense that he will be a good president." (Stripling, 2016b)

According to this university president, a distinction existed between a higher education leader as a caregiver and a political leader as something "other."

The caregiver narrative provided a seamless transition from people to groups, to the institution, to the world. Responses to current events focused on the individual or group level, while ongoing national issues were addressed as institutional concerns. Patel (2017a) offered one account of how an administrator delineated this hierarchical transition of caring:

> In an interview, Ms. Hoogstra said Mr. Trump's order provides Christian colleges a teachable moment and has sparked healthy conversations about what it means to be a citizen and a Christian. "Our immediate priority is addressing students' fears and concerns about their well-being," she said. "And then offering an opportunity for them to think about the electoral process and about how that fits within the totality of a faith perspective and worldview."

Other leaders employed the caregiver motif to characterize how postsecondary institutions were, or should be, a microcosm of caring for the world. Gluckman and

79

Turnage (2017) reported one president's simple acceptance of institutional responsibility in response to climate change:

I think it's quite extraordinary that supporting a basic commitment to lessen a source of pollution in the world is seen as a particularly strong civic or political act. . . . At a time when the White House is promoting an anti-scientific assault on public policy and research, it's really important for universities and especially university leadership to defend the values that are necessary for us to be institutions of learning."

This statement progressed from a statement about caring for the world to caring for the higher education values. Finally, Gardner (2017c) conveyed a university president's struggle to balance care for individuals and care for the institution regarding budget cuts to athletic programs:

Teams from Armstrong State . . . will be dissolved . . . athletes have had their scholarships converted to university grants and can try out for positions on Georgia Southern teams. . . . "We tried to put the student athletes and their well-being first in making this decision . . . but at the end of the day we had to have a single athletic program."

Praising the traditions and culture of the institution portrayed the postsecondary leader as caregiver. The mission was cited as a critical institutional component requiring protection, as Biemiller (2017) described, "The Board of Trustees remains committed to the mission laid out for the college by its founding religious order, the Missionaries of the Precious Blood. 'We are there to serve the disenfranchised and marginalized in the

area.'" And, in some instances, a leader's commitment to the mission transcended legal obligation:

> Faith-based institutions have to strike a balance between hewing to religious doctrine while also observing the nation's laws, . . . We've never been pushed to the point where upholding our mission would be breaking the law. In my 12 years as president, I've never had that kind of a dilemma. (Patel, 2017a)

> Finally, postsecondary leaders invoked the caregiver narrative with regard to institutional business. Gluckman and Turnage (2017) referenced the custodial role of administration:

> That's not simply a matter of altruism . . . universities must curb their carbon emissions to attract the best students and faculty. "I was drawn to a university that was good on these issues. . . . These things matter to the kinds of people I'm trying to recruit."

In this excerpt, Dean Orr explained how the carer role may not be solely altruistic, as caring was also connected to global stewardship and student expectations benefiting the university in less obvious ways. The article continued to explain how stewardship of the individual university transcended to stewardship of higher education as a whole, thereby establishing a place for the field within business, industry, and government, "Leadership necessary to meet our Paris commitment are found in city halls, state capitals, colleges and universities, investors and businesses. . . . Partnerships . . . can actually make a difference in combating climate change" (Gluckman & Turnage, 2017).

The caregiver archetype as protector correlated with the innocent archetype, both within the carer cluster (Faber & Mayer, 2009). One distinction emerged between the

two themes, the traditionalist view.  While the caregiver as protector focused on retaining the institutional foundations and history, the caregiver as innocent represented a forward-looking, yet naïve perspective.

**The Innocent Archetype.**  Faber and Mayer (2009) described the innocent archetype as, "represented by the pure, faithful, naïve . . . humble and tranquil; longing for happiness and simplicity . . . a traditionalist; saintly; symbolizing renewal" (p. 309) (see Appendix B for full text).  The innocent represented the hopeful, but not necessarily the ignorant.  Patel (2017a) acknowledged the complexity of the carer cluster by detailing one leader as a protector of the innocent and innocent himself:

> Religious doctrine has always been open for interpretation, but these
>
> hyperpartisan times underscore that fact. Loving one's neighbor, for example,
>
> sounds simple enough, but Mr. Osborne says that students also point to that
>
> imperative to justify their support of Mr. Trump's order: Keeping neighbors safe
>
> from terrorism is one form of supporting them.  "If that's your perspective, OK, I
>
> can appreciate that," Mr. Osborne says. "But how are you loving your neighbor
>
> who may be caught by this executive action and is an innocent victim, someone
>
> who is our most vulnerable, people fleeing persecution?"

The innocent narrative was virtually absent from the data, signifying a division between effective leadership and humility.  Stripling and Zamudio-Suarez (2016) described the harsh response one administrator endured after using this narrative:

> "I know you may not believe anything that I am telling you today, and you don't
>
> have to. . . . It is my responsibility to earn your trust." It was a potent and humble
>
> message that nearly brought Ms. Katehi to tears, the sort of humanizing moment

that communications officials can't script. But when the chancellor exited the

stage, she was devoured in a scrum of cameras and microphones. An angry chant

ensued: "Don't come back! Don't come back!"

The innocent narrative contrasted sharply with the knower cluster (discussed below), a

foundational requirement within higher education ranks. Conversely, the final archetype

in the carer cluster, the lover, was not utilized by higher education leaders in the captured

data.

**The Lover Archetype.** Though similarities existed between the innocent and the

lover archetypes, as denoted by Faber and Mayer (2009), the lover narrative transcended

other virtues to include intimacy, romance, and passion (p. 309). This motif was

nonexistent in the *Chronicle* coverage of higher education leaders. The articles detailing

the Spanier trial included content of sexual encounters; however, the portrayals of higher

education leaders in that context did not include lover archetypes, but rather depicted the

administrators using the outlaw, shadow, and ruler narratives.

**The Knower Cluster**

The knower cluster included the sage, magician, and creator archetypes (Faber &

Mayer, 2009, p. 318). This cluster also represented a foundational element within higher

education ranks—knowledge. While all professional fields contain unique expertise

and/or skills, the *business* of education is knowledge; therefore, expectations of aptitude

were heightened for postsecondary administrators. The *Chronicle* articles supported this

claim denoting that within the university setting, multiple disciplines existed and leaders

must be attuned to each. The distinction between the sage and the magician involved

action on behalf of the leader and, many times, collective action. As the sage, portrayals

of higher education leaders denoted individuals with substantial intellect and field experience, but more importantly, they emphasized co-existence with caregiver archetype. As the magician, the higher education leaders were described as visionaries, investigating issues, and basing decisions on data. Juxtaposed with the ruler narrative, the magician promoted collective decision-making in a public, shared governance environment. Lastly, postsecondary leaders embodied the creator archetype in response to exceptional challenges or when referencing institutional distinction. The findings identified leader aversion to the creator narrative including reluctance to change, juxtaposing the past and the future.

**The Sage Archetype.** Education represents a professional field that markets knowledge, and I expected leader portrayals within the field to reflect that premise. Faber and Mayer (2009) described the sage as one "valuing of enlightenment and knowledge . . . the expert and the counselor . . . scholarly, philosophical, intelligent." (p. 309) (see Appendix B for full text). However, a pure sage archetype did not emerge as a predominant theme within the knower cluster. Instead representations of knowledge were grounded in relationships and related to trust, rather than in the intelligence of the leader. Thus, the sage narrative often converged with the caregiver. For example, a recent faculty member turned provost detailed, "There are so many benefits that come to me because people already know me and trust me," she said. "Now I have the purse strings, so sometimes I just have to say no" (Gluckman, 2017b). Martinez (2016b) further described how knowledge translated to trust:

> Few people have taken the position of temporary president of their own college more than once. Those who have done so are chosen because they know their

institutions well and have earned trust there. But they also face some common

challenges, which include stepping in during unexpected crises and trying to

provide stability while setting agendas and paving the way for growth.

In this and other excerpts, applied knowledge resulted in relationship building to further

goals, rather than passively possessing intellect.

The sage narrative in the *Chronicle* was also one of shared expertise to foster

collaboration.  One chancellor remarked that leadership in academia is not limited to an

assigned top-level role, "Leadership happens in different places in the organization, not

just in the academic unit" (Stripling, 2017j).  Though few accounts of discipline-specific

knowledge were captured, the *Chronicle* did report on a preference for higher education

leaders with specific experience within academia, as opposed to business or other

professional field, particularly from the faculty perspective.  Kelderman (2016a) quoted

one faculty member:

> "I'm very excited that we've hired someone with extensive experience in
>
> academia." . . . The choice of an academic is evidence that the search committee
>
> was responsive to faculty input . . . especially since the two previous presidents
>
> had no experience in higher education beyond their undergraduate degrees.

In the same article, another faculty council chair optimistically concluded, "Nobody can

dispute that the new president is a serious academic. . . . A lot of people are excited, but

want to hear from the man himself."  Postsecondary leaders coming from business or

politics met challenges from inside the ranks.  Despite her father's experience in higher

education, one president was "conscious of her outsider status in academe, and she has

publicly lamented the speed of change at the university" (Stripling & Zamudio-Suarez,

2016).  The data definitively marked that the sage narrative was reserved for academics

regardless of discipline-specific knowledge, and the archetype was not applied to non-

academics.  One faculty member at the University of California Berkeley frankly stated

she "hopes Berkeley hires a leader from inside the campus who understands what the

university needs" (Brown & Zamudio-Suarez, 2016).  Kelderman (2017b) described one

professor's candid remarks regarding a former Fortune 500 leader assuming the

university presidency saying, "She and others remain skeptical of his ability to

understand the university well enough to make real and positive changes.  'I think he's

out of his depth,' Ms. Rand said."

Though critical of outsiders assuming the highest ranks in academia, positive

implications of life-long learning were manifest in the leader as sage.  Stripling's (2017i)

account of Harvard's controversial president included paying homage to her scholarly

achievements including her being a "finalist for the National Book Award in 2008"

which "ingratiated her to many of her colleagues."  And, the sage motif was used to

describe leaders who pursued knowledge outside of the classroom, such as Gardner's

(2016) report of one leader's student engagement: "Knowing what students are concerned

about, and taking those concerns seriously, can help keep a leader from seeming clueless

when they come to a head."

Overall, the articles revealed an inconsistent application of the sage archetype to

higher education leaders.  Knowledge was valued, though no discipline specific

knowledge, and only knowledge for those with extensive experience inside academia.

Further, the sage and the caregiver coexisted emphasizing altruism over wisdom.

**The Magician Archetype.**  The magician archetype represented "the physicist, the visionary, the alchemist . . . a teacher . . . interested in natural forces, transformations, and metamorphoses" (p. 309) (see Appendix B for full text).  Higher education leaders were portrayed as conservative stewards of the institution and magicians only when prompted.  The magician archetype represented in the data confirmed a visionary who was apprehensive to change, one who frequently alluded to the role of shared governance for the creation and implementation of university vision.  Kelderman (2016c) wrote of one administrator's two-step process for transformation which first included listening, followed by working "to find a common vision for the system's future role in the state." This collective visioning was also described as collegial in nature, as Harris (2017) reported:

> It is important for the board and the president they've chosen to lead the campus
>
> to be in agreement on such matters. . . . It "becomes a critical problem when
>
> trying to move these conversations forward if the president has his or her vision
>
> and then the board of trustees have their own visions."

Oddly, for education professionals, only a few instances depicted the leader as a teacher. One example included Gluckman's (2017b) account of a faculty member turned provost who detailed the lack of educator credentials of the board pointing out, "They are not educators themselves, and they are aware of that. . . . They are really open to new ideas, and I feel like when they ask questions, they really want to know."  Overall, I found few instances that portrayed the postsecondary leader as a distinct magician.  Instead, the characteristics of the magician were represented as a collective effort, in combination with other archetypes like the caregiver or sage.

**The Creator Archetype**.  The final archetype in the knower cluster, the creator, was described by Faber and Mayer (2009) as, "Represented by the innovative . . . perhaps a dreamer . . . emphasizing quality (over quantity), being highly internally driven" (p. 309) (see Appendix B for full text).  Budget constraints and market-driven curricular changes provided a backdrop for leaders to invoke this narrative.  For example, in Gardner's (2017a) "Public regional colleges never die, can they be saved?" institutional leaders proposed innovative strategies to revive their campuses:

> Whatever happens, it's probably high time. . . . "We are in a moment of
> reformation."  Some Passhe institutions are not waiting for the results of the two
> reviews to try to improve their fortunes, and they're using a strategy being
> employed by colleges everywhere: finding a distinctive competitive niche. It's a
> remarkable shift for institutions designed to be "comprehensive."

The innovation changes were driven by external pressures, not internal ambition, which in some instances was thwarted.  Biemiller (2017) reported that one leader of a private parochial college anticipated his own departure after implementation of such changes:

> Mr. Pastoor also said a re-engineered Saint Joseph's would need new models for
> both its academic offerings and its financial operations — models that, he said,
> the board hoped would be worked out after the suspension by a few remaining
> academic and financial employees. Mr. Pastoor said he did not expect to stay on
> as president.

These depictions described involuntary measures.  Leaders implemented change only under duress; therefore, the narration of higher education leaders as successful creators, without repercussions, was presented as doubtful.  These types of portrayals spoke to the

professional field of higher education as one steeped in tradition and averse to change. While business and industry have aligned change to improve profits, higher education has been exempt from economic demands, tying their success to education of the masses, a collective good funded by the government and therefore disconnected from the larger economy. In today's postsecondary landscape, the data suggested postsecondary leaders are having to overcome this traditionalist perspective in order to implement change to meet economic demands derived from competition and scarcity of funds.

Historically, the higher education leader need not embrace the creator archetype. The data revealed this ideology, as higher education leaders purported themselves stewards of a public good, rejecting the creator archetype:

There is always someone who comes in and says, I know business and the future is MOOCs or this or that, and they jump on a bandwagon. . . . The job of president is to stand up and say, this may be a fad. Let's try some things and see how they work and not take a distinguished institution like Virginia and overnight turn it inside out and make it like a corporation. (Stripling et al., 2017)

Resistance to innovation or change was commonly associated with risk and potential failure. Stripling et al. (2017) described this perspective from the University of Virginia president who "took the long view, proudly wearing the badge of an *incrementalist*, further stating, "Sweeping action may be gratifying and may create the aura of strong leadership, but its unintended consequences may lead to costs that are too high to bear." In summary, higher education leaders in the *Chronicle* were portrayed as creators, albeit reluctant ones, calling on the sage and caregiver constructs to frame the risk involved with change.

**The Conflictor Cluster**

According to Richardson (2007) and Marshall (1997), language is never neutral. It is political in nature, encompassing power and control over human interactions. The Missouri Group (as cited in Littlefield & Quenette, 2007) asserted that news media serves to monitor power, uncover justice, and tell stories that interest the public. Conflict, per se, meets all three tenets. The conflictor cluster, including the outlaw and shadow archetypes, resonates and engages the reader through emotional appeal (Faber & Mayer, 2009). Media coverage of conflict within a particular professional field appeals to that professional audience and may even draw a broader audience only interested in a controversy.

In the timeframe selected for data collection, higher education news reported in the *Chronicle* was also reported outside of postsecondary circles, such as the Spanier trial, racial tensions on campus, and the impacts of President Trump's immigration ban. Conflicts confined to professional education circles were covered in the *Chronicle* as well, such as discord within the University of California postsecondary system. Leaders on all sides were portrayed often as the outlaw and/or the shadow. This coverage speaks to the Missouri Group's (as cited in Littlefield & Quenette, 2007) finding that one function of the media included telling stories that interest the public. Stories about high stakes controversies involving popular leaders or topics sell newspapers.

**The Outlaw Archetype.** The first of the conflictor cluster archetypes, the outlaw, was described as "the rebellious iconoclast . . . the survivor . . . a disruptive rule-breaker . . . destructive and provoking" (Faber & Mayer, 2009, p. 309) (See Appendix B for full text). The striver cluster's ruler archetype portrayed similar, yet less extreme

characteristics, such as tyrannical or dominating behaviors. Thus, I coded several excerpts of data to both archetypes even though Faber and Mayer (2009) clustered them differently. One example of this double-coding was Thomason's (2017) quotation from Jerry Falwell Jr., "I've always thought that if more good people had concealed-carry permits, then we could end those Muslims before they walked in and killed." Colleges have typically banned weapons on campus, thus Mr. Falwell's comment adhered to the ruler and outlaw, one who exhorted dominance by proposing to break tradition and perhaps the law.

References to higher education leaders promoting or resorting to physical violence were scant, perhaps because physical ability has not been a requirement for leadership in higher education like it might have been in other professions such as the military or law enforcement. However, as the term *outlaw* suggested, this narrative included rebellion and even illegal activity. These types of depictions frequently suggested that higher education leaders portrayed in the *Chronicle* resorted to emotional or verbal assault. Specifically, Napolitano, the University of California system president, and Katehi, chancellor of UC Davis, were both portrayed as having engaged in a war of words, "For reasons that may never be fully understood, Ms. Katehi and Janet A. Napolitano, the system's president and a former U.S. secretary of homeland security, proved incapable of reaching a private resolution of their differences" (Brown et al., 2016). The authors depicted the positional underdog, Katehi, as the outlaw, a "disruptive rule-breaker," "rebellious," and "provoking":

> Ms. Katehi, who had been on administrative leave, resigned Tuesday as
> chancellor of Davis in conjunction with the release of an investigative report that

examined her service on corporate boards, the employment of her family

members at the campus, and her role in a social-media campaign that sought in

part to improve her online reputation.  (Brown et al., 2016)

In the same article, Katehi self-identified with the outlaw archetype as a "survivor," the

one who had been "injured." "In Ms. Katehi's view, she was cleared of the most serious

charges, which included allegations of nepotism, the misuse of student fees, and

mischaracterizations of her involvement in Davis's social-media strategy."  In another

article, Zamudio-Suarez (2017b) described Katehi's behavior as unethical and selfish:

When records requests from The Sacramento Bee in 2016 revealed that the

campus had paid consultants $175,000 to, among other things, "expedite the

eradication" of references online to the pepper-spray incident, Ms. Katehi again

held on. The university's independent investigation later found that Ms. Katehi

had misrepresented her involvement with the consultants' contracts to several

media outlets, including the *Chronicle*, and to President Napolitano.

Despite the outcome in Napolitano's favor, she too was depicted as an outlaw: "Both

parties dug in their heels, with Ms. Katehi refusing to resign and Ms. Napolitano publicly

airing a litany of allegations, some of which investigators found to be without merit"

(Brown et al., 2016).

Other articles featured controversial topics like Stripling et al.'s (2017) report of a

leadership dispute at the University of Virginia utilizing metaphoric prose:

The faceoff between the rector and president played out in Shakespearean fashion,

pitting an old-school academic against a business-minded board leader. As pure

drama, it was fascinating to watch. But it functioned also as a leadership seminar,

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highlighting the challenges that both presidents and boards face in adapting to a

more-competitive and faster-paced higher-education landscape.

Overall, the outlaw narrative represented failed leadership primarily for self-centered

decisions or attitudes or one who lacked moral standards. To contrast, the shadow

archetype encompassed a similar disposition yet surpassed the outlaw by exhibiting

emotionally unstable social behaviors resulting in illegal activity.

**The Shadow Archetype.** Faber and Mayer (2009) delineated the second

archetype in the conflictor cluster, the shadow, as one who is "violent . . . primitive . . . a

tragic figure, rejected . . . desperately emotional . . . seen to lack morality" (p. 309) (see

Appendix B for full text). Divergent from the outlaw archetype, the shadow represented

an emotionally disturbed leader. Key shadow narratives in the *Chronicle* included

references to extreme violence resulting in death, such as Brown's (2017) coverage of

one interim president comments regarding struggling students:

> Mr. Newman, who came from the finance world, had a plan to cull 20 to 25 low-
> achieving freshmen early in the fall semester in an attempt to bolster the
> university's official retention numbers. The Mountain Echo, the campus
> newspaper, quoted the president as telling a faculty member: "You just have to
> drown the bunnies . . . put a Glock to their heads."

The author prefaced this violent text with an explanation that the leader came from

outside of higher education, indicating this leader as an exception in this role. This idea

aligned to the data presented for the sage archetype which intimated individuals outside

of academia proved unfit for the job. Jerry Falwell Jr., was also portrayed as both an

outsider and a shadow character in Thomason (2017):

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After the San Bernardino terrorist attacks, in 2015, Mr. Falwell was quoted as

saying: "I've always thought that if more good people had concealed-carry

permits, then we could end those Muslims before they walked in and killed." He

later said the phrase "those Muslims" referred specifically to the people who

carried out those attacks, not Muslims in general.

Both of these instances and others revealed that individuals from outside of academia

who had assumed higher education leadership roles exaggerated circumstances through

harsh discourse.

Those within higher education ranks were not exempt from the shadow

narrative's hyperbolic language. For instance, Ms. Rosenbury's statement, "We have to

change or die" indicated dire straits, though in reality no one would "die" if change were

not forthcoming (Stripling, 2016a). Leaders self-reported this attitude and behavior, but

journalists also engaged in shadow narratives, such as Stripling and Zamudio-Suarez's

(2016) coverage of Linda Katehi:

The lingering public memory of Ms. Katehi's worst moments ate at the

chancellor, and Ms. Katehi was perhaps even more sensitive than most leaders

would be to the charge that she had dispatched a jackbooted militia to crack down

on protesters. Before immigrating to the United States, the chancellor was a

student at the Polytechnic School of Athens, in Greece, where in 1973

demonstrators opposing a military dictatorship were mowed down by soldiers in

tanks. To see herself labeled "Chemical Katehi" was a particularly jarring insult.

The comparison of Katehi's "jackbooted militia to crack down" on students to her personal experiences under military dictatorship in Greece, suggested equal context though none existed.

Finally, the most prevalent depiction of the shadow narrative included extensive coverage of the Graham Spanier trial. The *Chronicle* authors inferred shadow behaviors based on the criminal charges alone, presuming the leader guilty. The discourse commonly depicted Spanier and associates as prototypical shadow operatives even before conviction, as cited in Stripling (2017c):

> Evidence presented in the trial showed that Mr. Spanier was looped into conversations about an investigation, in 1998, of Mr. Sandusky showering with a young boy in a Penn State locker room. No charges were filed in connection with that incident, but the pattern continued. In 2001, Michael J. McQueary, a football graduate assistant, said he saw Mr. Sandusky showering with a boy in a Penn State facility. The 2001 incident, evidence and testimony showed, was a subject of great concern and persistent deliberation on the part of Mr. Spanier and his fellow administrators. . . . Every step of the way, the prosecutor argued, Mr. Spanier behaved like a criminal knowingly trying to prevent a report of child abuse from being made.

Extensive quotes from the prosecution and victims delineated Mr. Spanier's presumed criminality to have allowed the sexual abuse of young boys to continue for decades. Associates of Spanier exacerbated the shadow narrative by defending him by further demeaning the victims:

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The horrors of Mr. Sandusky's crimes, Mr. Lord said in an interview, are seared

into the minds of the public, rendering all but impossible a fair-minded

assessment of whether Mr. Spanier and other top officials had acted

inappropriately based on the facts as they understood them. "I am tired of victims

getting in the way of clearer thinking and a reasoned approach to who knew what

and who did what." (Stripling, 2017e)

Overall, the shadow archetype suggested emotional instability with regard to perceptions

of reality and leadership responsibilities. Accounts of the Spanier trial exemplified the

shadow's disconnect with other-focused behaviors required of Campbell's hero leader.

In fact, portrayals of the shadow narrative demonstrated the polarity of the hero motif and

the shadow as representing the "darker aspects of humanity" (Faber & Mayer, 2009, p.

309).

As demonstrated, the data revealed the conflictor cluster was ubiquitous in the

*Chronicle* articles, including both the outlaw and shadow archetypes. This finding does

not suggest a tendency for higher education leaders to be truculent, but rather that public

discourse has contained extensive coverage of power structures and injustice.

Summarily, journalism has sought to raise emotional appeal through public interest

stories (The Missouri Group, as cited in Littlefield & Quenette, 2007). Conflict sells

newspapers.

**Everyperson Cluster**

The final cluster discussed, the everyperson cluster, included the

everyman/woman, explorer, and jester archetypes (Faber & Mayer, 2009). The unifying

characteristics of this cluster described the leader as "average and independent" (pp. 313-

314).  The shared governance, collaborative environment in higher education discouraged

both traits.  This sentiment reflected the captured data for the explorer and jester

archetypes; however, the everyman/woman archetype emerged often to associate the

leader with the followers.

        **Everyman/woman Archetype.**  The everyman/woman archetype represented the

"common person . . . the underdog . . .  [one who is] candid . . . fatalistic . . . cynical"

(Faber & Mayer, 2009, p. 309) (see Appendix B for full text).  In sum, this leader was an

average person, a realist.  Oftentimes, the leader self-identified through this lens, such as

a faculty member turned provost who aligned with her peers: "People already know me

and trust me" (Gluckman, 2017b).  In the same article, her colleagues confirmed her

status as the common woman, the triumphant underdog asserting, "I worked with

Jeannine on the Faculty Senate as a senator about seven years back. . . . I know that she

can stand up to bad ideas when the time comes."

        The frequent *Chronicle* coverage of the conflict at the University of California

established Chancellor Katehi as the underdog, in part due to her subordinate professional

position to President Napolitano.  This positional status posed her as everywoman.

Brown et al. (2016) reported on bystanders' perceptions of the clash, "Ultimately . . . the

chancellor probably found more faculty support than she might have had otherwise

because they thought she was being treated unfairly by Napolitano."  Katehi further

utilized the everyman/woman narrative in describing her humble desire to leave the

leadership post and return to working-class ranks, "Ms. Katehi, who has spent most of the

past two decades climbing higher education's administrative ladder, said in a letter

Tuesday that she is 'happy to go back to what I always have aspired to be, a faculty member'" (Brown et al., 2016).

The discursive content often referenced a preference to be considered part of the fold, rather than a lone leader. In doing so, the leaders utilized collective pronouns to emphasize inclusion. For example, Gluckman and Turnage (2017) reported on postsecondary perspectives relative to climate change in light of Trump's exit from the Paris Climate Accord. The article described the entire field of higher education as an underdog, an outsider, with regard to the national debate, and leaders responded:

> The incentives to deliver on your promises go up when public promises have been made. . . . Universities have not been at the center of the universe when the nonstate actors engage in the climate efforts. They get overshadowed by big business. Participating in things like this do bring the network of universities closer into the coordination of the efforts to advance climate action. They're at the table, to use the phrase of the day, even if the United States government is not.

The collective "we" was also employed by underdog administrators to disseminate blame, as Mangan (2016) reported one president's response to racial discord: "I can't prevent someone from making a racial slur like this. We can't be everywhere all the time, but we can raise our expectations of student conduct and behavior." This president began his strong statement with "I" and then immediately resorted to a less heroic position using the collective "we."

The everyman/woman archetype resonated throughout as the narrative tapped to relate to the audience. At times, the theme verged on the trivial in an attempt to connect the reader to their plight. For instance, Gardner's (2017a) coverage of public regional

colleges' desperate to keep their campuses afloat included, "Some fretted publicly about the fate of the library's in-house cat. (It found a new home before the campus closed last May.)." Similar to the caregiver archetype, this narrative explored what it means to be human—inclusive of disappointments and hardship.

**The Explorer Archetype.** The free-spirited explorer archetype defied the gravity of higher education leadership. The demands of a publicly-accountable leadership role negated the application of a "free-willed adventurer . . . a wanderer" (Faber & Mayer, 2009, p. 309) (see Appendix B for full text). Only a few excerpts were coded as an explorer narrative, most combining visionary ideals noted in the magician archetype with a sense of wonder and exploration. For example, a first-time provost discussed potential for unencumbered funds, "With the current-year budget, there are always places where someone leaves unexpectedly, you have surplus in a line. Those are the places where you can really try new things" Gluckman (2017b). This leader indicated no specific outcome, while another newcomer to higher education espoused ideals of a legacy within a university setting, "Ms. Napolitano's father was dean of the University of New Mexico's School of Medicine, and she told members of the presidential-search committee that she had always wanted to follow in his footsteps" (Stripling & Zamudio-Suarez, 2016). According to Faber and Mayer (2009), the explorer theme encapsulated a solitary nomad of sorts, one who was seldom identified in the shared governance setting of university life.

**The Jester Archetype.** Lastly, the jester narrative embodied "fun and amusement . . . a prankster" (Faber & Mayer, 2009, p. 309) (see Appendix B for full text). Like the lover archetype within the carer cluster, data representing the jester

archetype was scant, including only one account. Stripling (2016a) reported the tongue-in-cheek response from Dean Rosenbury to accusations of tyrannical behavior, "Let me tell you, I can yell," she said with a laugh, "and I certainly have not done it in the building."

This retort represented cynicism rather than mirth, using humor to rebuff criticism. The absence of the jester archetype inferred that the work of higher education professionals was serious. The lack of humor found in the discourse corroborates the sobriety of the more pervasive archetypes in the discourse—the outlaw, the ruler, the sage, and the caregiver. This finding does not bode well for women who have been found to use humor to navigate the gendered organization (Schnurr, 2008).

### Archetypes and Gender

The third research question poses the following: Are leadership themes or archetypes represented in the *Chronicle* delineated by gender? Due to the dichotomous nature of gender analysis, researchers often quantify this differential. Overall, articles reported on male leaders more than female leaders, which does not necessarily signify bias, but may align to the predominance of men in postsecondary leadership roles. Women represented only 27% of presidencies in 2011 (ACE, 2016). Of the 47 articles included in the data set, only 13 covered female leaders (or 27.6%, an interesting parallel with the ACE data), while 31 articles reported on male leaders and three articles provided balanced or neutral coverage. According to the numbers, men and women shared four of the top five archetypes most frequently coded in the *Chronicle* to describe higher education leaders including (a) outlaw; (b) ruler; (c) caregiver; and (d) sage. In summary, frequencies (i.e., quantitative data) failed to reveal significant differences in how female

and male leaders were portrayed in the discourse and masked the divergent qualitative content found in the discourse.

Enumerating the narratives by gender did not address the overall focus of each article, nor did quantitative data explain the complexities of the narratives in context. The meaning of abstract concepts such as *leadership* cannot be derived solely (if at all) from numerical analysis. Richardson (2007) claimed that critical discourse analysis intends to reveal inequalities embedded in socially accepted language to promote change in the power structures that marginalize groups or individuals. A postmodern paradigm affirms the perception, construction, and interpretation of leadership reflects power structures. Thus, heroic discourse exemplified traditional power associated with the leadership role.

Faber and Mayer (2009) described the hero as "the courageous, impetuous warrior . . . noble rescuer . . . 'the dragonslayer'" (p. 309). Campbell's (1949, 2004) definition included a three-stage journey including departure, initiation, and return, encompassing other-focused heroic behavior. Both definitions described the hero as a risk-taker. Leadership theorists confirmed these assumptions by adding complimentary traits to define leadership such as self-confidence, persistence, dominance, and masculinity (Mann, 1959; Stogdill, 1948, 1974). With regard to masculinity, "think manager-think male" ideals have historically saturated the workplace (Schein, 1973, 1992).

I examined this discourse through a gendered lens to determine if portrayals of college leaders were different for men and women, which in turn would (dis)confirm Eagly and Karau's (2002) Role Congruity Theory. The findings indicated that the hero narrative was employed to describe both men and women leaders; however, the data

suggested that the application and interpretation of the narrative differed. To illustrate the complex application of gender to the narratives in the *Chronicle*, I revisited the findings for various archetypes most closely associated with leadership and power. Eagly and Karau argued that leadership is congruent to men, therefore women experience a double-bind by violating both gender and leadership norms (2002). In other words, (a) women cannot be men; therefore, they cannot be leaders, and (b) women cannot be leaders, because they cannot be men. Identifying if and how narratives are assigned by gender in social discourse may reveal and dismantle inequitable masculine hegemonies within higher education. To this end, I identified four predominant areas that differentiated men and women leaders through archetypal narratives: (a) the leader as militant; (b) metaphors of physical force and athletics; (c) references to death or destruction; and (d) overt references to gender.

**The Leader as Militant**

Male-dominated professions such as the military, law enforcement, and athletics have provided rich examples of masculine hegemony (Rankin & Eagly, 2008; Schein et al., 1996; Stogdill, 1948). Despite the absence of bodily harm in higher education, reports in the *Chronicle* of biographical information that included military experience for men directly inferred broad leadership expertise:

> Mr. Trainor, a retired brigadier general in the U.S. Army and formerly dean and chief academic officer of the U.S. Military Academy, in West Point, N.Y., is widely praised for bringing stability and strong leadership to the institution at a critical time. (Brown, 2017)

Biographical information that referenced military experience for women was cast as a potential disadvantage:

> The former Arizona governor and Homeland Security chief, schooled in hardball politics and a foot soldier in the "war on terror," is known for a clear-cut leadership style that rejects shades of gray. Richard H. Bloom, a California assemblyman and member of the State Assembly's higher-education committee, says that Ms. Napolitano's approach to management can be a liability as well as an asset. (Stripling & Zamudio-Suarez, 2016)

Though both excerpts were coded as heroic constructs, reporters directly inferred a gender preference with regard to military experience. The text described Ms. Napolitano's leadership style with negative connotations suggesting rigidity in the world of "hardball politics." Conversely, Mr. Trainor's military experience was deemed a characteristic of "strong leadership" by "bringing stability."

The coverage of the conflict between President Napolitano and Chancellor Katehi, both women, included multiple references to militant style leadership, yet did not present either as a successful leader in the "dragonslayer" role. Both were cast as combative and obstinate, detailed in one article as in a "take-no-prisoners" and "fiery" situation:

> Ms. Napolitano's decision to broadcast a litany of specific charges against the chancellor, wounding her publicly from the start, is in keeping with what those who have worked with the president describe as her take-no-prisoners approach. The chancellor's response, which has included fiery press releases from a hired crisis manager and the filing of a formal grievance, surprises few of her

colleagues, who describe her as resentful of criticism. (Stripling & Zamudio-

Suarez, 2016)

In coverage of this conflict, the first-person accounts and the reporter's accounts

complemented one another, retaining the militant theme throughout the articles. The

portrayal of women leaders through the military hero lens proved socially unacceptable

and represented a gendered double-standard when using of the hero narrative, casting

them as rulers, outlaws, or shadows instead.

In addition to these militia references, the heroic theme was expressed in law

enforcement language and metaphors. Again, women were negatively portrayed in this

light. Stripling and Zamudio-Suarez (2016) added interpretive language for emphasis:

In a chilling coda, as described by the chancellor's spokesman, the president

pledged to""investigate her family," some of whose members are employed at

Davis, if she [Katehi] failed to acquiesce. She [Napolitano] acted like the nation's

top cop. . . . "You're not with me, you're against me — you're out."

The five articles covering the conflict (Brown, 2017; Brown et al., 2016; McMurtrie,

2017a; Patel, 2017b; Stripling & Zamudio-Suarez, 2016) commonly juxtaposed military

inferences with descriptions of petty and immature behaviors: "The way some of these

things played, especially the way Napolitano handled it, did convey a kind of hostile

environment that isn't conventional in a university setting. It's more like she's dealing

with the army or something" (Brown et al., 2016). Another bystander quoted in the same

article corroborated, "It's been a puzzle to me. . . . I've been in academia for a rather long

time, and usually even difficult situations are managed without so much public muss and

fuss. I regret that." Aligning to Role Congruity Theory, reporting of militant behavior cast the women as unfeminine, thus unfit for leadership.

**Metaphors of Physical Force and Athletics**

In Campbell's (1949) monomyth, the initiation stage of the hero journey represented a conflict and subsequent triumph by the hero leader. Militant hero themes implicitly described this conflict as a physical conflict, as opposed to a mental or emotional conflict, favoring masculine hegemony. Though physical force is seldom a requirement of higher education leaders, metaphoric references to physical force, and even brutality, as a prerequisite for leadership were captured in the data. The following excerpt described the hero journey of President Laura Rosenbury, hypothesizing the journey will be gruesome:

> This is the turbulent and lately tortured world of Laura A. Rosenbury, the first
> woman to lead the University of Florida's Fredric G. Levin College of Law. . . .
> She has staked her deanship on a promise to move the school up 13 spots in the
> U.S. News & World Report rankings. . . . It could all happen, Ms. Rosenbury
> says, as soon as 2019. That is, if the dean and the Gator faithful don't devour each
> other first. (Stripling, 2016a)

Instead of this leader representing the followership in the hero role, she is described as in opposition to the followership, despite her charge to improve the school's rankings. Further, the author denotes the leader's gender in the first sentence, though gender is not pertinent to the work at hand.

Article titles commonly referenced physical force such as "In Leadership Fight at U. of Louisville, Uncertainty Reigns," (Kelderman, 2016a) and "As U. of Florida Law

Dean Calls Out Sexism, Her Rankings-Driven Regime Comes Under Fire" (Stripling, 2016a). Titles also referenced athletics: "State Higher-Education Officials Wrestle With Calls for Diversity and Inclusion" (Kelderman, 2016b). Within the articles, athletic metaphors reiterated the presumed physical aspects of leadership, again insinuating a masculine advantage. Gardner (2017b) quoted one provost who compared curriculum development to athletics saying, "There was some real wrestling going on, and camps forming. . . . It was bumpy at times." Stripling and Zamudio-Suarez (2016) combined military and athletic themes, describing the inner workings of higher education as gruesome, "In the staid culture of elite research institutions, what is happening in California qualifies as a blood sport. But Ms. Katehi, a Greek immigrant who broke into the boys' club of engineering in the 1970s, is seldom squeamish." Herein the female leader was described as one "who broke into the boys' club," one who exerted physical force to attain status yet did not belong based on gender. These references exemplified how higher education leadership challenges, as well as physical requirements for leadership, were exaggerated to favor masculine hegemonies, even to the point of death and destruction.

**References to Death or Destruction**

Campbell's (1949) monomyth described the hero's journey to include an initiation stage or response to challenges that may have resulted in death or destruction. As noted above, warfare has been irrelevant in higher education leadership; however, these hyperboles were frequently represented in the *Chronicle* articles. Stripling (2016a) wrote, "Ms. Rosenbury frames Florida's challenge in existential terms: 'We have to change or die.'" Gardner (2017a) exaggerated mortal challenges in the university setting

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entitling one article, "Public Regional Colleges Never Die, Can They Be Saved?" and reiterated this dire theme in the text:

> Mansfield University cut its labor force by almost 7 percent last year to help close
> a projected $8-million budget gap, says General Hendricks, the president, only to
> be hit with increased labor costs from a new faculty contract: "We watched all
> that water that we bailed out of the boat come right back in."

The *Chronicle* consistently utilized "Ms." and "Mr." when reporting on individual leaders, thus it is noteworthy that the title "General" was used above in regard to military leadership.

Idioms referencing transportation disasters were common, perhaps due to reader familiarity. Gardner (2017a) reported, "If the powers that be don't want it to happen, it either won't get off the ground or it will crash and burn immediately after takeoff." And, Stripling and Zamudio-Suarez (2016) utilized a rail disaster to describe an administrator conflict:

> Picture two locomotives barreling down a single track, heading for a collision as
> predictable as it is unstoppable. Such is the path of Janet A. Napolitano and Linda
> P. B. Katehi, the president of the University of California and the chancellor of its
> Davis campus, respectively.

All of these examples implied death or destruction, but one leader even extended this intense metaphor to the afterlife:

> Patricia A. McGuire keeps a digital folder called "Hell." That's where she puts all
> the messages from people telling her that she's bound for eternal damnation.
> Lately, Hell is spilling over. Ms. McGuire, president of Trinity Washington

University, made headlines this week by criticizing an alumna of the Roman

Catholic women's institution, Kellyanne Conway, a senior adviser to President

Trump. (Kolowich, 2017)

Though both men and women employed metaphors of death and destruction, the

collected data exemplified that negative connotations of violent hyperbole were more

often used by women and about women. Therefore, association with this agentic

(traditionally masculine) quality disadvantaged women leaders within the discourse.

**Overt References to Gender**

Overt references to gender proved unfavorable for women leaders casting them as

rulers, outlaws, and shadows. Napolitano, Katehi, Faust, Sullivan, and Rosenbury

represented the featured female leaders in 10 articles. The gender (female) of the leader

was referenced in all 10, insinuating this characteristic defined leadership in some way.

Stripling (2017h) reported on Faust's gender and her annoyance with the topic:

Ms. Faust took the helm of Harvard in 2007, assured of her place in the history of

the university and of higher education, while dismissive of the pioneering label

that would forever be affixed to her. "I am not the woman president of Harvard,"

she told a reporter. "I'm the president of Harvard."

Male colleagues suggested women leaders' actions reflected retaliation to gendered

biases:

Her decision has been interpreted among Mr. Calfee's allies, who are legion, as a

slight to the professor and part of a broader offensive against the review. . . .

"What do you do when you're the new sheriff in town? She got rid of a powerful

male, who she perceived would stand in her way." (Stripling, 2016a)

Both excerpts reflected negative aspects of the ruler, outlaw, and even shadow archetypes encompassing power and tyranny.

Conversely, Graham Spanier, convicted of child endangerment in a university sex scandal, was portrayed as upstanding, perhaps innocent:

> The former president's core group of allies . . . say that Mr. Spanier was unjustly scapegoated and that they refuse to accept the verdict as just. "He's a man of integrity. . . . I wish I could say the same thing for the prosecution. That show that Laura Ditka put on yesterday, it was an embarrassment to the American legal system." (Stripling, 2017d)

The hero in this story, the lead female prosecutor, was not heralded, but rather was named and criticized. Despite the conviction, Stripling (2017a) recapped the situation by denoting the trial as an analysis of how "the most-powerful men at Penn State did their jobs." The collective pronoun emphasized masculine hegemony and insinuated that no women served in leadership roles at Penn State.

The Spanier articles revealed another double standard for women—reports of personal appearance. Only one of the articles detailed Mr. Spanier's appearance, casting him as personable, a dignified victim, and a family man:

> Entering the courtroom in a dark suit and navy-blue tie, Mr. Spanier stopped to greet Albert L. Lord. . . . "He is really stressed," Mr. Lord said of his friend, Mr. Spanier. "He never thought he'd be here. But I think he's OK." Sandra Spanier, Mr. Spanier's wife and an English professor at Penn State, sat in the front row of the gallery behind her husband throughout the day. . . . Ms. Spanier gave a strained smile, assuring that she was fine "under the circumstances." During

breaks in testimony, Mr. Spanier stopped to embrace his wife, who at one point

slipped him a cereal bar.  (Stripling, 2017b)

This pleasant characterization employed the innocent narrative and did not correlate with

the heinous charges (and subsequent conviction) for which Mr. Spanier was on trial.  To

contrast this gendered portrayal of a controversial leader, Stripling and Zamudio-Suarez

(2016) described Chancellor Linda Katehi of UC Davis using physical representations of

the outlaw and shadow narratives:

An image from that period is so indelible that it has its own name: the Walk of

Shame. . . . Ms. Katehi emerges from the building in a beige trench coat and a

dark scarf, her hands clasped in front of her . . . she appears exhausted and full of

dread, her face pale under the glare of TV spotlights, a scene punctuated only by

the sound of her clacking shoes. . . . "The Walk of Shame" was an example of

terrible optics for a woman who, by multiple accounts, became preoccupied with

optics. (Stripling & Zamudio-Suarez, 2016)

The authors indicate Ms. Katehi's concern with appearance, when they themselves

described her down to her "clacking shoes."  Ms. Katehi's presumed paranoia seemed

justified by this coverage.  Further, Ms. Katehi was under no type of criminal

investigation, though negative reports of her conflict with Ms. Napolitano were

exceedingly harsh compared with reports of Spanier's conviction.

Overall, the articles included multiple references to gender for females and

limited notations for males.  Citing a leader as female confirmed that the *Chronicle*

considered and (re)affirmed women as exceptions in a leadership role and therefore

newsworthy (Bystrom et al., 2001; Wright & Holland, 2014).  Furthermore, when gender

was invoked, references often held negative connotations for women and positive for men in relation to leadership ability. As cited in Trimble et al. (2015), women have been deemed inauthentic, marked, or novel, in comparison to the masculine norm. Women themselves denoted this status in the *Chronicle* using the everyperson and hero archetypes:

> If the demographics of the college presidency are to change, Ms. Cruzado says, it is important for women in higher education to recognize their own skills and to advocate for themselves. "Women, by nature, tend to second-guess their talents and their experience," she wrote, "often thinking, 'I'm not ready yet.' But is that true? It is vitally important for women to examine themselves ruthlessly and then to forge ahead with courage and optimism." (Stripling, 2017j)

In the same article, another female leader explained that women must "balance familial obligations that their male counterparts do not . . . there's still never a 50-50 split in raising a family and the household duties."

Regardless of the archetype(s) used, this critical discourse analysis revealed that gender contributes to the social construction of leadership within higher education. The data confirmed Role Congruity Theory, where women who were described using traditionally masculine archetypes within the striver cluster proved inauthentic, and therefore, unacceptable leaders.

**CHAPTER V: DISCUSSION**

The purpose of this qualitative study was to explore through critical discourse analysis how higher education leaders are portrayed using archetypes in *The Chronicle of Higher Education* and whether the application of archetypes aligned to gender.  I answered the first research question using Campbell's (1949, 2004) and Faber and Mayer's (2009) definitions of the hero motif, *RQ1: Is the hero theme represented in reporting of higher education leadership in The Chronicle of Higher Education?*  Next, I addressed the second research question using Faber and Mayer's (2009) Rich Archetype Scale, examining discourse within the *Chronicle* that aligned to the additional twelve archetype themes grouped into five archetype clusters, *RQ2: Are additional leadership themes represented in reporting of higher education leadership in The Chronicle of Higher Education?*  Finally, I determined if narrative application differed by gender as defined by Eagly and Karau's (2002) Role Congruity Theory, *RQ3: Are leadership themes or archetypes represented in the Chronicle delineated by gender?*  In this discussion, I provide conclusions of the study based on the findings and propose three multi-dimensional archetypes utilized to portray higher education leaders.  I address how the findings conform to or contrast with the existing literature and offer practical applications of the findings.  Further, I discuss limitations of the study and suggest areas for future research.

## Conclusions

This critical discourse analysis reveals the predominance of the outlaw, the ruler, the caregiver, and the sage archetypes, individually and in combination, in the *Chronicle* portrayals of higher education leaders.  The use of the outlaw and ruler narratives in

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particular demonstrate journalistic and/or editorial influence in meeting various functions

of the media such as monitoring power, uncovering justice, and telling stories of public

interest (The Missouri Group, as cited in Littlefield & Quenette, 2007).  Conflict sells

newspapers; thus, the *Chronicle* writers chose discordant topics, often magnifying

disagreements.  Media outlets like the *Chronicle* use positional power (French & Raven,

1959; Littlefield & Quenette, 2007) to influence public opinion; thus, the *Chronicle's*

reports of leaders in a negative light do not bode well for higher education, as these

discursive practices create and sustain social beliefs and behaviors.  The writers in the

*Chronicle* describe a failed hero through the outlaw and ruler narratives, one who

deviates from an altruistic mission, while the caregiver and sage suggest an authentic

higher education hero.  As such, the hero motif undergirds all narratives as the

omnipresent archetype against which the others are judged.  In summary, more complex

combinations of archetypes build emergent heroic constructs in higher education that

emphasize care, knowledge, and collective decision-making.  This comparison and

contrast scrutinizes the foundations of hero narrative itself.  Who is a hero?  What are the

characteristics society deems heroic?  If the "dragonslayer" is no longer the standard,

what is?

**The Hero in Higher Education**

In response to my first research question, this critical discourse analysis confirms

the use of the hero archetype to portray higher education leaders in the *Chronicle*.

However, the hero narrative in its purest form as a leader-centric theme seldom emerges

in the data.  This study confirms that emphasis on the shared governance system within

postsecondary education challenges or eclipses positional authority in the traditional

hierarchical organizational structure (Eddy & VanDerLinden, 2006; Gronn, 2010).

Similar to Wilson and Cox's (2012) findings, the hero-leader narrative in the *Chronicle* is suppressed in favor of collective authority and responsibility, though masculinity associated with the hero motif persists. For instance, the findings illustrate the use of metaphors of physical strength including references to military action, athletics, death and destruction, all of which maintain traditional masculine hegemonies (see Chapter 4). These heroic constructs most closely align to Faber and Mayer's (2009) outlaw and ruler archetypes, the two of the most prevalent narratives in the discourse, further exemplifying how the hero continues to permeate media portrayals of leaders. The findings indicate that the traditional hero motif alone no longer suffices to define effective leadership, though it continues to be the lens through which most other archetypes are viewed.

The study demonstrates frequent use of narratives in combination to describe individual leaders, adding complexity to the presentation and interpretation of what it means to be a leader in higher education. The use of rich, multifaceted descriptions of postsecondary leaders aligns to emergent multidimensional leadership theories (Bolden et al., 2008; Eddy, 2010; Grint, 2010) rather than traditional, simplistic designs. Similar to early trait theory, the application and study of singular archetypes like the hero limit our understanding of leadership by suggesting a one-dimensional model. This study leads us to question how combinations of traditional archetypes emerge to create new narratives employed in public discourse to describe postsecondary leaders. Are these narratives new or merely the sum of the parts? Does the suppression of the hero archetype serve to neutralize gendered bias in leadership roles, or do subliminal references to heroic leadership only mask the bias? How do these combinations sustain or refute traditional

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ideas of leadership and masculine hegemonies within higher education?  Though many combinations existed in the literature, I propose three emergent archetypes for discussion, the collaborator, the communicator, and the visionary historian, which may be unique to higher education.  Throughout, I discuss the implications of archetypes used in the *Chronicle* with regard to gendered hegemonies in higher education.

**New Archetypes?**

The findings confirm four archetypes – the outlaw, the ruler, the sage, and the caregiver -- dominated the depictions of higher education leaders, all of which include heroic undertones.  While the outlaw and ruler represent failed heroes, the caregiver and sage emerge as successful heroes in the postsecondary setting.  This finding supports a social constructivist approach which prescribes post-heroic or distributed leadership theory and practice (Birnbaum, 1992; Grint, 2010, 2005; Gronn, 2010; Spendlove, 2007; Uhl-Bien, 2006;).  Higher education exemplifies this approach through a shared governance system.  Similarly, collective or distributed leadership draws upon theoretical models like servant leadership (Greenleaf, 1977), which in turn questions the need for leadership in the individual sense.  Despite the support for post-heroic leadership, the *Chronicle* continues to report on leadership as a singular role, heralding individual leaders albeit for collective successes.

**The Collaborator.**  Elements of collective success include the leader as sage and caregiver, yielding a new hero—the collaborator.  Excerpts mark the collaborative leader as a knowledgeable team player, a relationship builder focused on cooperation.  This leader commonly uses plural pronouns to underscore collective mission and espouses the role of servant leader as stated by one president, "I'm going to stay and see if I can help"

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(Brown, 2017). This narrative suggests that congeniality between the figurehead and the governing bodies determines the success of the figurehead but not necessarily the governing body. In other words, the leader is beholden to the group. This ideology conflicts with the traditional hero archetype, as well as hierarchical organizational models and theories that depict the followership as subordinate to the individual leader. To illustrate, one leader relayed, "It is important for the board and the president they've chosen to lead the campus to be in agreement" (Harris, 2017). This statement insinuates leader subordination to the group.

Whether the leader or the followers determine who leads, social norms play a critical role in leader selection. If the collaborator represents an effective narrative for higher education leaders to assume, how does gender correlate? Social norms predict the prevalence of masculine hegemonies, yet research has shown that relational qualities such as collaboration favor women (e.g., Koenig et al., 2011). Eagly and Karau's (2002) Role Congruity Theory has described the double-bind encountered by women asserting that women do not equate to men and men equate to leadership; therefore, women cannot lead. If the collaborator archetype prevails, women may experience a surge in qualifying for leadership roles, bypassing the prerequisite to be male. Regardless of gender, how well the collaborator balances power, as determined by the followers, predicts success or failure. This balance is interpreted through social discourse which leads to another emergent archetype—the communicator.

**The Communicator.** If the collaborator represents a preferred leadership archetype in higher education, communication becomes central to leadership ability. In fact, the communicator may be considered a separate archetype entirely as

communication does not always result in collaboration. By controlling the message, leaders frame reality as a means of social control (Chemers, 1997; Grint, 2010). If discourse determines reality, the savvy leader is able to discern the message deemed most effective or acceptable by the masses for the prescribed social context. The communicator archetype represents elements of the caregiver and sage, one uniquely qualified to frame and articulate the collective message. This communal directive elevates the higher education leader to heroic status as a representative of the whole, a figurehead. The role of hero-leader transcends from savior to server.

Though traditional ideas of hierarchical leadership insinuate that authority resides with the individual may seem more glamourous or powerful, critical discourse analysis contends that exposure to repetitious textual meaning, particularly in news media, defines our understanding of self and others (Fairclough, 1992; Gee, 2005; Richardson, 2007). At first this new archetype seems juxtaposed with the hero motif, yet the communicator embodies the hero as one who proposes meaning which creates and sustains power structures (Fairclough, 1992; Richardson, 2007). The findings reveal the communicator as an effective postsecondary leader able to assume any narrative role prescribed or required. This *chameleon* narrative was not construed as insincere, but rather an authentic representative of the group.

Examples of the communicator include those who understand their role as a vehicle for change as one president succinctly stated, "When I publicly engage on an issue, it elevates it. . . . So I want to be very careful of how I use my voice" (Stripling, 2017i). Others relayed the collective position of the university, reiterate unity, and encourage dialogue, "As leaders in higher education, when free expression seems to be

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under attack from all sides of the political spectrum, we can set the right example by standing in the middle ground to defend it on all sides. . . . Candid discussion is the first step toward solutions" (Quintana, 2017).

Finally, the communicator engages in message manipulation or restructuring, some might say political spin, to relay intended or more appropriate meanings. Cuts to university programs were described as "moving from a broad-based approach to being all things to all people to what I'm going to call a 'distinctive mission', ' . . . just a matter of playing to our strengths', or ' . . . become[ing] responsive to the changing economy. That's a healthy thing" (Gardner, 2017a). The communicator draws upon the sage and caregiver archetypes as well, vowing heroic protection of the institutional mission or culture (e.g., Gardner, 2017a; Kolowich, 2017). Similarly, the communicator invokes the heroic narrative when vowing to *dismantle* historic university culture unacceptable in contemporary society (e.g., Kelderman, 2016b; Stripling, 2017h). The data exemplify how the communicator adapts to meet the demands of the followers. Distinct from the traditional hero (Campbell, 1949, 2004) and other archetypes (Faber & Mayer, 2009), these declarations represent words and not deeds, suggesting a new hero leader whereby the words *are* the action on which the narrative is based.

**The Visionary Historian.** Finally, this study identifies a new narrative, possibly one unique to higher education, the visionary historian. A combination of the sage and caregiver, the visionary historian recollects the ideals and traditions of academia. This leader is nostalgic though (reluctantly) forward thinking. The visionary historian differs from the communicator due to singularity of message and context. For example, one administrator describes the good ole' days that in reality were not so good saying, "You

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could have committed war crimes and walked out of the courthouse unscathed. . . . I think those days are gone" (Stripling, 2017a).  From another perspective, Gardner (2017a) reports on one president's hesitation in moving away from the historical mission of the institution to address the shifting tide in postsecondary education: "Whatever happens, it's probably high time."

While the collaborator and communicator represent communal characteristics construed as gender-neutral, this narrative perpetuates historically gender-biased leadership roles by fondly recalling historical trends (Kezar et al., 2006).  As a professional field, higher education relies heavily on tradition and culture to draw students and faculty into the organization.  History confirms the prevalence of a male leadership preference within postsecondary education (Juntrasook et al., 2013; Koenig et al., 2011); therefore, discourse associated with historical longing disadvantages women and minorities.  Conventional standards cannot be favored and condemned simultaneously.  Thus, the visionary historian, esteemed in knowledge and respect for academia, must balance ideals of past and future.  Only when this leader favors vision over history will inequitable power structures be dismantled (Marshall, 1997).

### Application and Future Research

The aim of qualitative research includes transferability, or presenting evidence that resonates with and will be useful to the reader (Creswell, 2013).  This study explores how higher education leaders are portrayed in *The Chronicle of Higher Education* using archetypes or themes and whether these themes align to gender.  Using critical discourse analysis, the findings reveal various applications for current or emergent leaders in higher education.

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First, the study supports the premise that the abstraction leadership is socially constructed and reinforced through discursive practices. The evidence presents repetitive themes, both favorable and unfavorable, that postsecondary leaders and aspiring leaders should consider. The findings affirm the principles of a postmodern paradigm by demonstrating how the discourse reflects the power structures within the organization such as higher education's shared governance system. With this in mind, practitioners should utilize discursive practices and narratives that acknowledge the balance of power between the individual leader and the collective group. Higher education leaders who embrace this dynamic are portrayed in the *Chronicle* as a sage and/or caregiver and are preferred over other archetypes, including the hero.

The subversion of the hero motif supports a gender-neutral leadership preference, as do emergent themes of collaborator and communicator. However, the fact that public discourse continues to evoke heroic language to describe leaders indicates social understanding and acceptance of (if not preference for) a masculine hero-leader (Koenig et al., 2011; Schein et al., 1996). Whether the collaborator and communicator represent new archetypes or are only characteristics of current themes, these findings bode well for marginalized groups such as women. Studies have shown that these communal traits are associated with female leaders (Eagly & Karau, 2002; Eddy & VanDerLinden, 2006; Rankin & Eagly, 2008; Schein 1973, 1992; Schein et al., 1996; Stogdill, 1948); thus, preference for these archetypes may advance women to leadership roles. Conversely, the third emergent archetype in the *Chronicle*, the visionary historian, may serve to suppress marginalized groups in leadership roles based on historical precedence if wistfulness outweighs vision.

Contrary to the traditional hero archetype (Campbell, 1949, 2004; Faber & Mayer, 2009), the construct *leader* is perceived as both singular and plural, whereas the hero has always been singular.  While the application of the hero narrative to higher education leaders may be declining, this motif endures as an underlying theme embedded within other constructs.  The association of the hero narrative as a minor tenet of other archetypes adds complexity to leadership theory and practice calling for multi-dimensional models of leadership (e.g., Eddy, 2010).  Overall, more research is needed to investigate discursive practices of higher education leadership as only two additional studies were identified (Allan et al., 2006; Wilson & Cox, 2012).  This study focused on only one media outlet, the *Chronicle*, based on high circulation and esteem in the professional field, and other outlets may render different results.  Furthermore, as the researcher as instrument in this qualitative study, I selected Campbell's (1949, 2004) definition of a hero, Faber and Mayer's (2009) Rich Cultural Archetype Scale, and Eagly and Karau's (2002) Role Congruity Theory to cut the data.  Other theories and other researchers may capture and interpret the data differently; therefore, similar studies may garner different results.  The goal of critical discourse analysis is to bring awareness and effect social change by dismantling inequitable power structures (Fairclough, 1992; Marshall, 1997).  With this in mind, replication of this study is encouraged to offer additional perspectives which may resonate with the reader.

Finally, public discourse differs from private discourse.  Few studies were found that used critical discourse analysis to investigate inter-office discourse, written or spoken, within the postsecondary setting (Schnurr, 2008).  Studies of leadership rely heavily on case studies, interviews, and other methodology based on self-reporting from

the leaders themselves.  These subjects represent existing masculine hegemonies as the roles have been created by men and are held by men (Acker, 1990; *The Chronicle of Higher Education*, 2017; Kanter, 1977; Marshall, 1997); therefore, the voice in these studies is definitively male.  Because leaders and leadership are abstract ideas that are socially constructed, more research is needed to explore the perspective of followership rather than the individual leader, or even the individual follower.  A focus on the collective followers will improve gender-neutral representation in the research, while also gaining the social perspective wherein the definition is constructed and sustained.

In conclusion, this study serves to raise awareness of discursive constructs used to depict higher education leaders.  The captured data from the *Chronicle* confirms that for higher education leaders, Campbell's (1949, 2004) hero still lives, albeit in the shadow of emergent, multifaceted narratives.  Discursive constructs reflect our collective values (Kezar et al., 2006) and the complexity with which we define the abstraction *leadership*. This study concludes that based on the perpetual social construction of leadership, our work is, and always will be, inconclusive.

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(Faber & Mayer, 2009, p. 309)

| Archetype | Definition |
|---|---|
| Caregiver | Represented by caring, compassionate, and generosity. Commonly protective, devoted, sacrificing, nurturing, and often parental. Usually very benevolent, friendly, helping, and trustful |
| Creator | Represented by the innovative, the artistic, and the inventive. Often non-social; perhaps a dreamer; looking for novelty and beauty and an aesthetic standard. Will emphasize quality (over quantity), being highly internally driven |
| Everyman/ Everywoman | Represented by the working-class common person; the underdog; the neighbor. Persevering, ordered, wholesome; usually candid and sometimes fatalistic. Often self-deprecating; perhaps cynical, careful, a realistic and often disappointed humanist |
| Explorer | Represented by an independent, free-willed adventurer. Seeks discovery and fulfillment. Often solitary; spirited and indomitable; observer of the self and environment. Constantly moving; a wanderer |
| Hero | Represented frequently by the courageous, impetuous warrior. Noble rescuer and crusader; must often undertake an arduous task to "prove their worth" and later become an inspiration. Symbolically the "dragonslayer"- the redeemer of human strength |
| Innocent | Represented by the pure, faithful, naïve, childlike character. Humble and tranquil; longing for happiness and simplicity – a paradise. Often a traditionalist; saintly; symbolizing renewal |
| Jester | Represented by living for fun and amusement; a playful and mischievous comedian. Usually ironic and mirthful, sometimes irresponsible; a prankster. Enjoys most a good time and diversion from care |
| Lover | Represented by the intimate, romantic, sensual, and especially passionate. Seeking mainly to find and give love and pleasure. Seductive and delightful, but perilous – often tempestuous and capricious. Often a warm, playful, erotic, and enthusiastic partner |
| Magician | Represented by the physicist; the visionary; the alchemist. Seeking the principles of development and how things work; a teacher, a performer or a scientist. Fundamentalist interested in natural forces, transformations, and metamorphoses |

| Outlaw | Represented in the rebellious iconoclast; the survivor and the misfit. Often vengeful, a disruptive rule-breaker, possibly stemming from hidden anger. Can be wild, destructive and provoking from a long time spent struggling or injured |
|--------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ruler  | Represented by a strong sense of power and control; the leader; the boss; the judge. Highly influential, stubborn, even tyrannical. Maintains a high level of dominance; can apply to an administrator, arbiter, or a manager of others |
| Sage   | Represented by a valuing of enlightenment and knowledge; truth and understanding. This is the expert and the counselor, possessing wisdom and acumen, perhaps a bit pretentious. Scholarly, philosophical, intelligent; a mystical and prestigious guide in the world |
| Shadow | Represented by the violent, haunted, and the primitive; the darker aspects of humanity. Often seen in a tragic figure, rejected; awkward, desperately emotional. Can be seen to lack morality; a savage nemesis |