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INVISIBLE INK:  
AN ANALYSIS OF MEANING CONTAINED IN GENDER, RACE, PERFORMANCE  
AND POWER DISCOURSES

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A Dissertation

Presented to

the Faculty of the Morgridge College of Education

University of Denver

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

Susan A. Griggs

June 2012

Advisor: Dr. Lyndsay Agans

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### **Abstract**

The number of females in senior level leadership positions in higher education is substantially fewer than males. Yet female students in these same institutions represent over half the population (National Center for Educational Statistics, 2010). The leadership gender gap is a phenomenon that has undergone numerous studies in search of reasons and solutions. Yet the gap remains. One cause of the underrepresentation of women in higher education leadership is ideological views regarding gender and leadership that result in stereotypes regarding who qualifies for leadership, what leadership behaviors are deemed best, who exhibits those behaviors, and what happens when those stereotypes are disrupted (Eagly & Karau, 2002).

In higher education leadership classrooms, students read and discuss texts on leadership theory. The leadership texts used in leadership courses in higher education programs produce discourses that influence the way students view women in leadership and the way women view themselves as leaders (Basow, 2004). Additionally, the discourses create relationships of power which serves to maintain the status quo and support male dominance (Wodak, 2001). These forces contribute to the leadership gender gap by creating relationships between the discursive message and the students, reinforcing the social issue of female under-representation.

This study uses a feminist discourse analysis method to analyze four discourses in a commonly used leadership course text. By examining the discourses of gender, race, performance, and power, I locate the messages that work to sustain the power, control, and male dominance in senior level leadership positions in higher education and within the leadership classroom.

## **Acknowledgements**

For most of my adult life I have desired to earn a doctorate degree. The completion of this accomplishment comes at the perfect time.

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Finally, I offer thanks to my husband, Steve. There aren’t words for the sacrifice, love, and support, he has provided in order for me complete this degree. My heart’s desire became his heart’s desire. There was no end to his encouragement and belief in me. He is truly my ‘soulmate.’



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## **Preface**

This dissertation is the result not only of several years of doctoral study, but also the result of experiences in my adult life that have culminated in a desire to make a contribution to the discipline of higher education particularly as it relates to the advancement of women. My experiences evolved slowly, teaching me as I went along, but often withholding the real lessons being learned until much later.

My original decision to attend college had little to do with intentionality or specific direction. I attended college immediately out of high school because, at age 17, I did not have any idea what I wanted to do with my life. No one in my family had attended college, but many of my friends were planning to attend and, due to my father's death a few years earlier, I was eligible to receive grants and Social Security benefits that would pay for my tuition. When I graduated with a Bachelor's degree I thought a career in the, then, emerging field of training and development sounded interesting and opted to immediately enroll in a Master's degree program in Adult and Continuing Education. A graduate assistant position again, paid for my tuition. In the classroom I found myself out of place. In my early 20's, I was, by far, the youngest student in the program. In the early 1980s little research had been done on women's adult development and learning. Much of what was covered in our coursework had to do with mid-life transition. Still many years away from that life stage, I simply could not relate. The women in my courses were white, mostly in their 40s and 50s, and as they spoke of workplace discrimination, based on their sex, I could not understand what they had experienced. I had yet to enter the

professional workforce and was not aware of or enlightened to, any encounters with sexism. Racism did not enter into our personal or classroom conversations as women of color were not present among us nor in any of our reading materials. The women in my classes were surprisingly compassionate and patient with my brash and youthful contention that sexism did not exist and that the women's movement had ended the fight for equality. They had a certain 'knowing' about them that said I would one day understand what they were talking about.

Immediately upon receiving my Master's degree, I landed my dream job as a Training Program Developer. While I loved the creativity, diversity, and challenge of my position, I realized shortly after beginning my professional career, the women in my courses had been right. Sexism did exist in the workplace. On more than one occasion I was the only woman working on a project with a team of men who seemed to regard my participation as unnecessary even though my contributions were equal to or sometimes superior to theirs. My lack of concern for the outcome of 'the big game' frequently left me as an outsider on these work teams during times of idle conversation. For a short time I considered learning more about sports so that I could participate, but later concluded that changing my interests in order to fit in with 'the boys club' was being untrue to myself.

During those years I worked with some men who regarded me as an equal contributor, some who regarded me as an annoyance and some who regarded me with sexist disdain. Regardless, I had two men to whom I reported, professionally, who

appreciated my hard work and intelligence and championed my career advancement.

Because of them, I was promoted to higher levels of position and responsibility.

A few years later I had my first child. Because the demands of my career included a great deal of travel and long hours, I opted to step out of my career in order to raise my child. Options for part-time or less demanding hours were not available. Like many women, I felt I had to choose between family and career. I chose family. Because of that choice, I left behind the opportunity to move into higher level leadership positions whereby my influence might help other women.

In the years that followed, I educated my children at home, held a variety of benign part-time jobs and pondered, deeply, the experiences of my former classmates. Since finishing my Master's degree, I have known I wanted to complete a PhD. In time, I knew that my doctoral studies would take the form of feminist research; perhaps in some way paying homage to those women whose experiences I had so casually discounted years earlier and, additionally, bringing awareness of those women of color whose presence was missing not only in my former classrooms, but is still scarce in leadership positions today.

This dissertation is the result of that desire.

## CHAPTER 1: Introduction

In 1986 Bernice R. Sandler published her influential article entitled *The Campus Climate Revisited: Chilly for Women Faculty, Administrators, and Graduate Students*. Despite popular opinion that campus discrimination against women students, faculty, and administrators no longer existed, the *real* experiences of women on campus were, indeed, quite different. Sandler's article acknowledged the progress and changes that had taken place over the previous decade but her article exposed the ways which, in spite of progress, women were still experiencing inequality within the academy. The report explored the barriers that women were *actually* encountering and the ways in which hidden discrimination was taking place (Sandler, 1986). When Sandler's article was published, the number of women who held positions of leadership within higher education administration was very small and for those who did achieve higher level leadership positions, such as President or Vice President, the struggle to maintain them was challenging, at best (Glazer-Raymo, 2007). Cultural, social, and familial pressures made achieving and successfully executing those positions difficult (Sandler, 1986).

Now, more than twenty-five years later, there are more women in advanced leadership positions in higher education administration. Significant progress has been made in the past two decades which has advanced women into positions at all levels, including the college presidency (American Council on Education, 2001). It appears as though the barriers that students, faculty, and administrators experienced and which Sandler wrote about have been overcome and it seems as though there has been a balancing out of professional roles between women and men (Glazer-Raymo, 2007).

However, what *appears* to be true and what is real are two different things. While it is a fact that nearly 60% of the workforce is made up of women (U.S. Dept. of Labor, 2010), existing data suggests that women continue to be significantly underrepresented, particularly at the level of college president (ACE, 2001).

### **Statement of Problem**

Regardless of the fact that so few women are represented in the position of president, female students make up the majority of the student body in US colleges and universities. In 2009, women earned 62% of all Associates degrees, 57% of all Bachelors' degrees, 60% of all Master's degrees and 51% of all Doctoral degrees. In total, by 2009 women comprised 57% of all degree earners (National Council for Education Statistics, 2010).

The picture of women in higher education begins to change when the number of men and women in positions of influence are examined more carefully. Despite the fact that the majority of students in higher education is female, only 42% of the faculty is female (NCES, 2010) with 17% being full professors, 29% associate professors, 43% assistant professors and 48% instructors (NCES, 2010). Likewise, 50% of the positions most typically filled on a part-time basis, such as Lecturer and Instructor, are held by women (NCES, 2010). In American colleges and universities, 41% of female faculty is employed on a part-time basis compared with only 29% of male faculty members (NCES, 2010). Tenure cannot be earned in these part-time positions yet it is a strong predictor for the position of chief academic officer. Most presidents in higher education have held the position of chief academic officer (Chliwniak, 1997). When Sandler wrote her article in

1986 she expressed concern that faculty women had been concentrated at lower levels for many years. That pattern appears not to have changed significantly in the past 25 years.

Currently women comprise only 21% of the total presidents of colleges and universities and only 13% of research universities (Glazer-Raymo, 2007). According to ACE (2001) 18% of female presidents lead institutions granting Master's degrees, 20% granting Bachelor's degrees, and 22% lead two-year institutions.

If women make up the majority of the student body at colleges and universities but a *minority* of high-ranking, tenured faculty members as well as college and university presidents, something is happening in the leadership pipeline that prevents more women from making it to the top. Statistics show an obvious leadership gap related to gender in higher education still exists. Sandler's article brought to light concerns about administrative procedures which seemed to disadvantage women previously. Those concerns appear to be plaguing academic institutions today as well. And yet, there are important reasons why the gender gap should not be allowed to continue.

Closing the gender gap would help higher education institutions become more person and process centered (ideals considered to be more feminized concerns) rather than task and outcome centered (ideas considered to be more masculine) (Powell, 2011). And, if more women held higher level leadership positions, institutional leadership would more closely mirror student population. Studies have been done regarding the differences between women's and men's ways of knowing, the way gender differences can influence the values held by leaders and how those values can influence institutional structures (Chliwniak, 1997). Leaders with more inclusive styles of leadership that promote

cooperation and community affect organizational culture. But, because men dominate the organizational structure of higher education, issues such as tenure-track standards, pedagogical practices, marginalization of certain programs, and scholarship remain in favor of men (Glazer-Raymo, 2007). If more women held positions of authority it would be easier to bring about cultural changes that would balance the advantages of both men and women.

The situation gets more complex, however, because of cultural expectations regarding how a leader behaves and how a woman behaves (Baxter, 2003; Northouse, 2007; Powell, 2011). Regardless of studies which indicate that when women hold positions of leadership and influence the organizational climate is often more inclusive, other studies indicate that we still associate the notion of leadership with males who function in a much more autocratic and authoritative style (Eagly & Karu, 2002; Lorber, 2005; Northouse, 2007; Powell, 2011). A considerable amount of study has gone into understanding this ‘double-bind’ facing those in leadership roles. Cultural and ideological shifts do not happen quickly (Valian, 1998). Consequently, acceptance of more collaborative leadership styles remains somewhat elusive. Our deeply embedded cultural notions regarding leadership and men seems slow to change (Baxter, 2003).

### **Purpose of Study**

While various studies give valuable insight into these numerous influences that perpetuate this cultural norm, one relatively unexplored factor is how the discourse of leadership text, used in higher education leadership classrooms, may influence student’s perceptions about gender and leadership by both explicit and implicit discursive

messages. If the underlying message of the leadership discourse is that women are not considered strong, influential, and capable leaders, and that higher level leadership positions still, rightfully, belong to men, students may leave the classroom with these internalized messages and take them into the workplace where they perpetuate the ideology and, possibly, contribute to the leadership hegemony regarding men's superiority. In this study I consider how the discursive messages in a commonly used leadership book used in higher education classrooms may have the effect of perpetuating negative bias toward women leaders. While this study does not include a critical discourse analysis of the leadership course pedagogy, it does examine the effect of a leadership text used in leadership classrooms.

One way to examine text to determine how meaning is made is through discourse analysis. Discourse analysis, which is both a theory and a method, looks at how meaning is created through discourse which can influence social norms and outcomes and reify ideologies. In other words, discourse analysis uncovers the relationship between what is written or said and the meaning that is implied or received. It is a strategy for looking at the implicit meaning in a discourse and allowing it to become explicit.

### **Research Method**

In this study, I used a feminist discourse analysis method to examine leadership course text for both obvious and hidden discursive meaning as it relates to women in leadership. This method is situated in a feminist framework which places an emphasis on the experiences of women. The acknowledgement of women's experiences has been important in giving voice to women's oppression as well as resistance to patriarchal

approaches (Hart, 2006). Additionally, this research is situated in a critical discourse analysis framework.

The method employs some elements of post-structuralism although by its emancipatory nature it cannot be considered entirely post-structuralist. The post-structuralist and discourse analysis aspects of the method assume that women's experiences have no inherent essential meaning but the meaningfulness of the experiences is created through language (Weedon, 1997). Post-structuralist theory rejects the idea of absolute truth and, in particular, feminist post-structuralists claim that dominant conceptions of reality and truth are the product of patriarchal males whose truths perpetuate male power interests (Gavey, 1989). Likewise, from a post-structuralist point of view, knowledge is socially constructed and consequently not neutral, but also associated with power. As a result, those with the power to control what constitutes truth maintain the advantage (Gavey, 1989). These elements of post-structuralism contribute to the feminist critical discourse analysis method.

The goal of this study was to analyze the discourse of a leadership text for ways that the discursive messages reify ideology that influences our social understanding regarding women and contribute to the leadership gender gap. I approached the discourse analysis with an understanding that leadership theories have been historically, socially, and culturally constructed and that most leadership theories were developed by and for male leaders (Northouse, 2007; Powell, 2011). Additionally, I approached the analysis with an understanding of the historical and evolutionary view of women's roles in both the workplace and home as well as gender stereotypes and cultural expectations. This

study was designed to explore how meaning and knowledge, constituted through the language of discourse effects how we view women in leadership roles, particularly within higher education leadership classrooms.

A thorough analysis of an entire book without discursive parameters would be far too broad, expansive, and lengthy for this type of research. Consequently, I chose to narrow the analysis to four discursive themes through which I examined the text: gender, race, performance, and power. This study is designed to analyze the discourses of a commonly used leadership text for:

1. Ways women and men are represented as leaders.
2. Manifestations of power within the language of the text.
3. How women of color are represented in the text.
4. Descriptions of how women perform in their leadership roles.

**The four discursive themes.** I chose to look at the text through the discourse of gender to gain insight into how the text reifies cultural notions regarding male and female leaders. Ultimately it is patriarchal ideology, in the form of gender differences between women and men, which influences power relationships (Tong, 1998). Within the realm of leadership, patriarchy is manifested in male dominance which perpetuates the cultural trend that allows men to hold the majority of senior level leadership positions. To eliminate male control, gender ideology must be eliminated (Tong, 1998). Patriarchy constructs gender through differences in sexual status, role, and temperament. While the expectation of complete gender elimination is lofty, movement toward understanding how patriarchy influences our thoughts and actions is necessary to begin to effect change

toward reducing gender differences. In order to name gender ideology as a factor in perpetuating the gender gap, it has to be identified. The goal of this study was to identify both explicit and implicit gender ideology in discourse. In this context, the goal was to examine the discourse for messages that reify the notion that men are natural leaders and that authoritarian styles of leadership are considered most desirable and effective. While men have historically held far more positions of leadership than women, I examined the discourse for messages that would perpetuate the notion. This discourse analysis aims at understanding gender as central to all social relationships but most particularly, in this context, within the professional realm.

Changing cultural attitudes toward gender is challenging, at best. Because our culture functions within an ideology that creates extreme differences between females and males, men are almost always positioned in dominant roles (Tong, 1998). The ideology is so powerful that in a hegemonic turn, often women consent to being dominated and consider gendered roles normal and natural (Lorber, 2005).

In addition to analyzing the discourse of gender, I analyzed the discourse of race. Race was chosen as one of the discursive themes because statistics about the leadership gender gap indicate there is an even deeper gap when race is brought into the equation. Fewer than 3% of all college and university presidents are women of color. When Sandler wrote her article in 1986, she stated that “minority women are the least well represented group among tenured academics” (Sandler, 1986, p. 2). That fact remains true today. There is very little literature that even discusses the topic of women of color

in higher education administration because most of the woman who currently hold the positions are considered 'firsts' (Turner, 2007).

Some of the reasons why there are so few women of color in higher level leadership are consistent with the reasons why so few white women hold those positions. Women of color deal with issues of balancing home, family, and career, and lack of strong mentors (Turner, 2007). But, women of color also contend with issues of racism and prejudice in addition to issues relevant to being female. Prejudice regarding race results in prejudgment or holding a negative attitude toward a person or a group due to objectionable characteristics ascribed to that group (Osa, 2007). Institutional racial prejudice occurs when unequal treatment, based on race, results in practices that favor one group over another. The employment playing field is not equal because racial bias creates groups who have less privilege and fewer opportunities. Women of color are discriminated against due to both race and gender (Turner, 2007). This double disadvantage leaves them with obstacles difficult to overcome. Without someone from the dominant group willing to mentor, vouch for, and promote them, it is immensely difficult for women of color to advance into positions of power and influence (Osa, 2007).

This study examined the discourse of race as it related to women of color in leadership positions. The analysis looked for evidence of implicit and explicit meanings that perpetuate not only the leadership gender gap but the, additional racial gap for women of color. The study examined the discourse of race for ways that messages of

prejudice are encoded in the text and subtly contribute to historical and ideological views of women of color which serve to perpetuate discrimination and lack of advancement.

Additionally, I analyzed the text for a discourse of performance. Performative theory maintains that people act according to their prescribed gender roles. Men behave in certain culturally constructed ways, as do women. Deviations from these prescribed behaviors are considered unnatural. Because of culturally defined discreet genders, the expectation is that people will perform according to the social norms assigned to their gender. If one moves out of their assigned gendered performance, there are negative consequences. For example, males are more likely to engage in physical aggression that produces pain or physical injury than are females. This does not mean, however, that males are the more aggressive sex. Because women are on average physically weaker than males, they may learn to avoid physical aggression and to adopt other ways to bring about harm, perhaps in verbal aggression. Regardless, performing according to one's sex is a largely a function of assigned stereotypes (Powell, 2011). Moving away from prescribed behaviors often results in negative consequences in the form of ostracism or bias (Lorber, 2005). In this analysis of leadership text, I looked for discursive evidence of culturally prescribed and expected, gendered performance.

Finally, I looked at the discourse of power within the leadership text. A central tenant of critical discourse analysis is that power is at play in almost every human interaction (van Dijk, 2001). Certainly power is at play in gendered relationships, with dominant male power often going unnoticed. Critical discourse analysis examines how power abuse, dominance, and inequality are enacted within text, with the goal of

understanding, exposing, and resisting social inequality. In this study of leadership text, I examined, through the discourse of power, ways that groups or institutions have control or influence over the thoughts or actions of other groups. Discursive messages can implicitly convey notions of power and control if the messages are created by those with the capacity to influence (Wodak, 2001). The power of dominant groups is manifest in what Gramsci referred to as hegemony. Examples of hegemony include racism and sexism. Power, in the form of hegemony, is not exerted by force as much as it is enacted in ways that take it for granted in everyday life (van Dijk, 2001). The goal in this study was to identify where, within the discourse, power is located.

### **Significance of Study**

In higher education leadership classrooms, students read and discuss texts on leadership theory. Knowledge is produced and conveyed through these texts (Moore & Sagaria, 1991). Within the academic community ideas are deemed credible only when studies and theories are published as academic scholarship (Spender, 1981). Leadership studies are no exception. Consequently, the theories detailed in leadership texts are considered credible and useful as students adopt and formulate their own leadership style. The purpose of this study was to examine the language of the discourses created by a leadership text to reveal differences in the representation of male and female leaders and their individual styles. If leadership texts used in leadership courses in higher education programs produce discourses that influence the way students view women in leadership and the way women view themselves as leaders it may, in fact, subtly contribute to the significant underrepresentation of women in higher education leadership.

Feminist scholars have examined the pedagogical practices of *mainstream* curriculum including the content of books used in classrooms. The research findings indicate that texts used in mainstream courses continue to limit references to women (Potter & Rosser, 2002). Scholars recently published results from a study on the influence of leadership curriculum that included examples of women in mainstream leadership curriculum versus curriculum that excluded female leaders. The study hypothesized that male and female students who were taught a gender-inclusive curriculum would identify females as positive leaders as often as they identify males. The outcome of the study revealed an increase in the number of females who cited positive female leadership role models (Rios, Stewart & Winter, 2010). Although, it is worthwhile to note that the study also revealed no difference in the number of males who cited positive female leadership role models. The outcome of the study was significant in showing the relationship between the women who saw a greater potential for strong female leaders after having studied such leaders. Additionally, the students in the courses that studied examples of effective female leadership were better able to identify themselves as strong leaders (Rios et al., 2010). This research offers a valuable backdrop for my own research as it demonstrates the significant influence text can have on student's leadership identity and the meaning that is created by the discourse with regard to the student's ability to identify with the characteristics of a leader.

In order to more fully explore the issues of inequality in higher education literature the following questions were developed as a guide for this inquiry:

1. How can leadership text used in higher education classrooms contribute to the leadership gender gap?

In addition, the following sub questions were used to guide the research process:

2. What discursive messages regarding gender, race, performance, and power are found in leadership text?
3. How do these discursive messages reify cultural norms and expectations regarding gender, race, performance, and power as they relate to higher education leadership?

The following key terms are detailed more completely throughout this dissertation.

### **Key Terms**

*Gender Gap:* The significant gap in the number of men who hold senior level leadership positions as compared to women. The leadership gap can be seen in statistics about leadership in the sectors of business, education, and politics.

*Discourse Analysis:* A type of analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context.

*Discourse:* Systematic bodies of knowledge produced within spoken, written, or visual language.

*Ideology:* A system of social representations that creates meaning between people and the conditions of their existence.

*Hegemony:* The dominance of one group over another with the unknowing consent of the dominated group.

*Feminist Theory:* An emancipatory position which allows us to view the everyday world of women and how the issues facing women were and are generated by the larger social structure.

*Post-structuralism:* A philosophical response to structuralist thought which maintains that structures within our culture are produced by the signs and signifiers which have meaning and are created through language.

### **Outline of Study**

In Chapter Two of this dissertation I detail some of the most commonly researched reasons for the slow advancement of women as well as how our historical view of women as leaders and previous leadership studies have contributed to the current situation. Chapter Two also contains a review of the literature regarding feminist theory, discourse analysis, and post-structuralism; setting up the conceptual framework for my study.

Chapter Three details the feminist critical discourse analysis method used to conduct this research by referring to the findings of a prior pilot study and the way those findings influenced the design of this method. Details about the choice of literature to analyze and the method of data collection are included along with a description of how I conducted the analysis.

Chapter Four details the findings of this study by explaining the discursive messages and meanings as well as how the discourses of gender, race, performance, and power are historically situated. In this chapter I detail how the analysis was conducted at the micro-level, by locating the descriptive elements of the discourse and describing how

the discourse is linked to both historical and ideological events. I also detail the discursive messages at the macro-level analyzing how power relationships are discursive.

Chapter Five concludes this dissertation discussing ways that feminist pedagogy can be incorporated into the leadership classroom, providing a more inclusive environment. I also include a very short analysis of a portion of an alternate leadership text which offers a different discourse to students in the higher education leadership classroom, disrupting the more traditional discourse found in commonly used text. The chapter concludes with suggestions for how to use alternative texts to provide a balance of discursive messages from which students can learn about higher education leadership.

## **CHAPTER 2: Literature Review**

This chapter begins with a review of the difference between stereotypic gender and leadership roles, moves into the current condition of women in higher education leadership and proceeds into a discussion of the conceptual framework that I used in the research. I detail feminist theory, critical discourse analysis theory, and post-structuralist theory.

### **Gendered Leadership Characteristics**

Effective leadership is essential to the sustainability of higher education (Airini, Conner, McPerson, Midson & Wilson, 2008). In order to maintain effective leadership that keeps pace with changing culture, a shift in perspective is necessary. Rather than viewing only leadership that is competitive and measurable as the standard, a more balanced leadership with expanded ways of thinking and practice that leads to multiple solutions to complex challenges, is necessary (Trinidad & Normore, 2005).

Our current language of leadership attaches gendered labels of ‘masculine’ and ‘feminine’ to different styles. In terms of leadership, style is typically understood as relatively stable patterns of behavior demonstrated by leaders (Eagly & Johannesen-Schmidt, 2001). A more independent, directive, results-oriented approach is associated with a masculine style whereas a more caring, collaborative, inclusive, people-oriented style is associated with a feminine style (Eagly & Karau, 2002). While this may be true in general terms, it is important that not to attach these labels to all women or all men. Every man does not exercise leadership with a style defined as masculine. Nor does every woman exercise leadership with a style defined as feminine (Calas & Smircich, 1991). It

is important to bear in mind that the feminine or masculine labels associated with leadership styles are related to gender as a social construction, although much of the leadership research does not acknowledge this. Gender, race, class, and other elements of difference play a role in the development of leadership styles but do not define the leader (Wilson, 1996). Classifying leadership as either female or male supports the constructs that divide women and men. Likewise, it is important to recognize that women's styles of leadership should not be seen as stereotyping the 'single' way women lead but rather offering feminine styles of leadership as something 'other' than traditionally held masculine styles of leadership (Eagly & Johannesen-Schmidt, 2001). Feminine leadership styles are not better or worse than masculine styles, they are simply different and come at leadership from a different perspective (Wilson, 1996). Understanding the differences is imperative to understanding how to work together and to understanding how traditional views of leadership reify the notion that leadership equals male.

Differences in styles matter because they are one factor that may affect people's views about whether women should advance to higher positions in organizational hierarchies (Eagly & Johannesen-Schmidt, 2001). Leaders occupy roles defined by their specific position within the organizational hierarchy but they also function under the constraints of their expected gender roles. While we might assume that women and men occupying the same leadership position would behave similarly, gender roles typically exert some influence on their behavior. Women and men holding the same leadership position, are likely to behave in different ways (Eagly-Johannesen-Schmidt, 2001). This difference occurs not only because people react to leaders according to their gendered

expectations but also because most people have internalized gender roles to some degree (Wood, Christensen, Hebl, Michelle, & Rothgerber, 1997). When women hold a leadership role there is an inconsistency between expectations of her communal qualities as a woman and the predominantly agentic qualities expected of leaders (Schein, 1997).

The perceived incongruity between the female gender role and the expected leader role creates a double-bind and subsequent prejudice toward female leaders. Studies show that women leaders receive less favorable evaluations than men when their style is more stereotypic of male leaders because this behavior is less desirable for women. In addition, women are seen as having less potential for leadership because of cultural assumptions that men are the ones who lead (Eagly & Johannesen-Schmidt, 2001).

Female leaders face one of two choices. If they conform to their gender roles they fail to meet the requirements of their role as leader. If they conform to expectations of their leadership role they fail to meet their gender requirements.

### **Women in Higher Education Leadership**

Because there are greater opportunities for women to move into higher level leadership positions today than in past decades, we do see some women in higher education leadership advance into positions that could previously only be occupied by men. In some situations allowing more women in higher level positions, the face of leadership within the academy has changed. Female leaders often demonstrate their own unique characteristics, such as a more democratic and collaborative style and an increased concern for individuals. (Glazer-Raymo, 2007; Harrow, 1993). In organizations with a higher percentage of female senior level leaders there tends to be flatter

organizational leadership and authority is dispersed through the organization, allowing for more team-based management (Trinidad & Normore, 2005).

When higher education institutions lack female leaders, female students are able to both see and feel it. Since more than half of the student body is women, it is challenging for female students to understand how a system that is not based on diversity will ever change enough to provide an environment that is welcoming for all of the students, particularly when there is not equal representation in higher level leadership (Chliwniak, 1997).

There is a complex system at work which creates challenges for women in leadership positions. In addition to gendered role expectations, underrepresentation of women in higher education has been attributed to a lack of strong mentors, difficulties navigating family and career, and underdeveloped negotiation skills (Brown, 2005).

Clearly, the chilly climate of which Bernice Sandler wrote in 1986 has improved, but statistics indicate that while the climate may be somewhat less chilly, it is still lacking in warmth. Discrimination, in its various forms may not be as prevalent or as obvious as it used to be, but it still exists in ways that are often so subtle they are difficult to confront (Harrow, 1993).

One of the ways that discrimination manifests itself is within the 'old boy' network which seems to have a powerful influence on the ability of women to rise to high level leadership positions. A number of research studies indicate that women who have strong mentoring relationships have a far greater chance of advancing to the college presidency than those who do not (Brown, 2005). Even if a woman has outstanding

credentials, she can find it difficult to rise to high level leadership without being recommended by a powerful, respected male leader (ACE, 2001; Brown, 2005) thus reinforcing the notion that leadership is really best left in the hands of male leaders. The implied message is that women are not considered capable leaders without the endorsement of strong male leaders. The endorsement of a strong male leader also implies that the woman is able to lead in the fashion of the endorser. If the woman is a 'copy' of the male leader, she might be considered capable, but if not, she is not given the opportunity to rise to a higher level leadership position. A consequence of this cycle is that women are seldom able to support and promote other women into leadership positions (Hegelsen, 1995). Because the percentage of women of color in senior leadership is so low, promotion through mentoring becomes an even greater challenge, leaving few opportunities for women of color to rise to levels of leadership where they can attend to the needs of female students of color (Turner, 2007).

Another barrier to advancement is that women often feel a greater need to negotiate family obligations and career. Research indicates that women may be reluctant to pursue higher level leadership positions because they believe they will have to sacrifice their families (Harrow, 1993). This is especially concerning for college presidents. Female presidents are less likely to have a partner's full-time support with family responsibilities than male presidents. Only 50% of male presidents have spouses working outside the home while 74% of female presidents have working spouses (ACE, 2001). For many women, the perceived price to her family is far too high.

Additionally, women are typically not taught to negotiate the same way men are. This can result in slower advancement and lower salaries. In a 2007 study at Arizona State University researchers offered students between \$5 and \$12 to play the board game *Boggle*. At the end of the game, researchers handed out \$5 bills. Most of the female participants took the money without further comment. Male participants, however, negotiated with the researchers stating that they had offered between \$5 and \$12. The men expected more. Likewise, women often do not negotiate for a higher salary when accepting a new position. They will frequently take whatever they are offered (Babcock, 2007). Over the course of an entire career, the lack of negotiation not only results in lower overall pay, but also results in reduced career advancement as women rarely self-promote to gain higher level positions. Negotiation is seen as not being ‘ladylike’ thus going against cultural norms and expectations (Babcock, 2007). Additionally, there is anecdotal evidence that female faculty members may be less likely to negotiate for a higher salary which may be a contributing factor to the discrepancy in male/female faculty pay rates (Porter, Toutkoushian & Moore, 2008).

The culminating effect of fewer women in leadership positions is that even though the composition of the student body on campuses has changed significantly over the past few decades, leadership, as stated earlier, does not reflect the student body. Carol Gilligan’s (1982) research on women’s moral development indicated that gender influences a leader’s values and, potentially, the ways leaders influences organizations. Imbalances created by inequality effects organizations negatively by over-representing one style of leadership. Organizational culture is influenced by leaders, and a balance of

leadership that incorporates an inclusive style could provide different values and ethics. A balance of leadership styles could create greater cooperation, community, and relationships and might better reflect the majority student population on campuses (Chliwniak, 1997).

Additionally, the culture of higher education leadership, historically, has been established and implemented by men. Standards for tenure, areas of research, and pedagogical practices which function as systems within higher education could be improved or enhanced if there was greater awareness and balancing out of gender equality (Chilwniak, 1997). Closing the gender gap in higher education could create a more caring and equitable environment for faculty, staff, and students (Wilcox & Ebbs, 1993).

Overall, movement toward a more equitable gender balance within university leadership could contribute to a more expansive definition of leadership and what it means to lead people and organizations (Airini et al, 2008). Women are underrepresented in higher education leadership, making it difficult to conduct research on the effect of women's leadership on different types of institutions. While leadership studies exist that examine the styles of men and women, the small numbers of women in higher level leadership, particularly at the research university level, hinder the ability to truly study the effect of women's leadership style on those institutions (Chilwniak, 1997). If women's leadership styles are, in fact, different, the effect of more women in higher levels of leadership might change the culture and the chilly climate of which Sandler wrote.

## **Leadership Theories**

While leadership has been a topic of study since the beginning of recorded history (Bass, 1990) modern leadership theory studies emerged near the beginning of the 20<sup>th</sup> century (Chemers, 1984). Trait theory was one of the first to be studied. Trait theory was also called a 'great man' theory because it examined the characteristics of those considered to be great social, political and military leaders. Trait theory defined a leader as a man who possessed certain innate qualities which encompassed an effective leadership style. Leaders could be clearly differentiated from followers (Northouse, 2007). Being female did not figure into the list of inborn traits that made a good leader, because at that time, women were not thought capable of effective leadership (Chemers, 1984).

While trait theory has been challenged and other leadership theories have emerged and been studied, trait theory has never been replaced entirely. Some forms of trait theory are still considered viable today. The list of traits varies somewhat, but characteristics of intelligence, self-confidence, determination, integrity, and sociability remain consistent as innate traits found in competent leaders (Northouse, 2007). Interestingly, in a number of studies conducted over the years, masculinity has emerged as an inborn trait necessary for one to become an effective leader (Northouse, 2007).

Trait theory operates on the notion that, regardless of the situation, the characteristics of the leader are what are important. One criticism of trait theory, however, is that no definitive list of traits or characteristics has been developed (Northouse, 2007). Regardless, the majority of trait leadership studies and the resulting

lists of prevailing characteristics have been developed under a model of male leadership with female leadership either not being considered at all or playing a very small role (Chemers, 1984).

Through the years, trait leadership was challenged and researchers shifted the focus from natural traits of leaders to behaviors or skills which can be learned. Northouse (2007) states that in 1955 Robert Katz had an article published in the Harvard Business review titled, *Skills of an Effective Administrator*. His article sparked an interest in viewing leadership from a skills base rather than from inborn traits or personality characteristics. Since then, researchers have developed theories which still focus on the leader but with more emphasis on the skills a leader can potentially learn rather than personality characteristics with which they are born (Northouse, 2007).

At one time, the role of women was not considered in leadership theory, because not only were men doing the research, but women were not occupying leadership positions. In recent years, however, women have increasingly occupied leadership roles and questions about their unique leadership styles have accompanied their ascent. Without much in the way of role models, when women began to move into upper level career leadership roles in the mid-20<sup>th</sup> century (Northouse, 2007) they often adopted leadership styles that mirrored those of men (Trinidad & Normore, 2005). However, as more women moved into roles of influence and power, some began to adopt their own leadership styles which drew upon and revealed their feminine traits and behaviors rather than on the skills demonstrated by men (Rosener, 1990).

The most common distinction made between male and female leadership style is orientation. A masculine style of leadership is defined as being task-oriented and concerned with accomplishing assigned tasks through task-relevant activities. A more task-oriented leader is inclined to encourage subordinates to follow rules and procedures, maintain a high standard of performance and keep distinctions between leader and subordinate clear (Eagly & Johannesen-Schmidt, 2001).

A feminine style of leadership is defined as being interpersonally oriented or concerned with maintaining interpersonal relationships and tending to the morale and welfare of others (Northouse, 2007). Theories about female leadership often suggest that women bring unique characteristics of compassion, collaboration and relationship to the leadership role (Bass & Avolio, 2006; Eagly & Johannesen-Schmidt, 2002; Hegelson, 1995). The style of leadership most frequently associated with female leaders is transformational leadership (Northouse, 2007; Trinidad & Normore, 2005). Obviously, all women do not adhere to a transformational leadership style, but a number of studies indicate that many women are most comfortable adopting a transformational leadership style (Bass & Avolio, 2006; Eagly, Johannesen-Schmidt, 2001; Hegelson, 1995; Northouse, 2007; Trinidad & Normore, 2005). A transformational leader is believed to be concerned with the needs of the follower and works to help the follower live up to his or her fullest potential (Avolio, 1999; Bass & Avolio, 1994). A transformational leadership style allows the leader to address the emotions, values, ethics, motivations, and goals of the follower. The focus is not on the leader, but on the ability of the leader to help transform the follower (Avolio, 1999; Bass & Avolio, 1994; Bass & Avolio, 2006;

Eagly, Johannesen-Schmidt, 2001; Hegelson, 1995; Kuhnert, 1994; Northhouse, 2007; Trinidad & Normore, 2005).

The difference in male and female leadership styles is an important factor in the trend toward flatter organizational structures and more team-based management (Hegelson, 1995). In particular, flattened structures, with authority dispersed throughout the various levels, requires a different type of leadership that can be seen as having feminine characteristics (Bass & Avolio, 1994). The more organizational structures move toward a flattened leadership style, the more women may have the opportunity to play a role in the transformational change these organizations require (Trinidad & Normore, 2005).

Regardless of the increased number of women in leadership positions and regardless of studies that indicate that many women feel most comfortable with a transformational leadership style, women in leadership positions often find that, due to social conditioning, leadership is still considered the domain of men (Eagly & Karau, 2002; Trinidad & Normore, 2005; Valian, 1999). Women are in a double-bind position because the leadership skills they demonstrate are not always in line with what we view as male leadership. But, if a female leader demonstrates characteristics consistent with what we traditionally view as male leadership, she is seen as behaving inappropriately. If she behaves in a way that is characterized as more feminine, however, she is not seen as being a strong leader (Bartol & Butterfield, 1976; Valian, 1999). Female leaders, it seems, cannot win. Not only are leadership positions more difficult to attain, but once in the positions, female leaders are faced with obstacles that seem impossible to overcome.

Leadership studies that mainly focus on the leadership styles of men are problematic also because previous ideas about male leadership were considered asexual rather than gendered (Northouse, 2007). Differences in gender typically have been treated as irrelevant or invisible in practice. When leadership studies concerning women have been conducted, they are typically framed through the eyes of men (Unger & Crawford, 2000). Men are the norm against which women are measured and women are often problematized as being deficient (Eichler, 1988). Or, the expectation is that women's experiences can be adequately evaluated through the lens of men's experiences leaving the reality of gender ignored (Wilson, 1996). As a result, women have sometimes adopted male standards of leadership so that they can better fit into the culture. This becomes challenging when students do not see or experience a feminized leadership style. And this becomes particularly concerning when the majority of students in higher education are female and the majority of higher level leaders within the academy are male. Again, the leadership numbers and styles are not consistent with the population attending institutions of higher education.

While the chilly climate has changed somewhat, this change has been slow and incomplete. In addition to the conclusions drawn in studies on gendered leadership styles, scholarship, and experiences, this study concludes that there may be additional and more obscure reasons for slow changes in attitudes toward women in leadership that lie embedded in the language used when discussing women in leadership and the representation of men as effective leaders rather than women. In addressing the issue as it

relates to women and the need to change the current situation, it was important that my research be based in feminist theory.

### **Feminist Theory**

When looking at a problem through a feminist framework the problem is approached from a woman's perspective, paying particular attention to the experiences of women throughout history (Lorber, 2005). While the voice of the feminist researcher is an important factor in interpreting data, looking at the data through the feminist frame allows the social relations between men and women to be more transparent. Feminist theory provides an emancipatory frame which allows us to view the everyday world of women and how the issues facing women were, and are, generated by the larger social structure (Tong, 1998). The point is not to exclude or devalue men; it is simply to view the problem from the perspective of women (Clough, 1992).

Feminist theory consists of a variety of divergent approaches to the condition of women. There is a multitude of literature on feminist theory (Jackson & Jones, 1998) which comes from overarching questions about traditional beliefs, value assumptions, and disciplinary knowledge as they relate to women (Lorber, 2005). Regardless, feminist theorists are united in acknowledging socially constructed and gender-biased inequalities in our society. All feminist theory presupposes that gender inequality does exist and it is central to social life and the way in which social institutions are structured (Lorber, 2005). And, all feminist theories are based on the understanding that gender inequality is socially constructed and that we can and should eliminate gender inequality through social change (Baxter, 2003; Perreault, 1984). Despite the variety of feminist theories, the

seminal point is that feminist research, framed in feminist theory, is not just about collecting descriptive statistics or data. Feminist research carries with it an agenda whereby the oppressive situation is not only described but also challenged (Tong, 1998). The goal of feminist research is that it is research that is in the interest of women, not just about women, and must be emancipatory, meaning that it works toward the eventual end of social and economic oppression of women created by perceived differences (Lorber, 2005).

Beliefs about fundamental differences between men and women have prevailed for centuries and most certainly have dominated Western culture (Bem, Signorella & Lott, 1993; Lorber, 2005). Most common are the beliefs that men are inherently the dominant or superior sex; men and women have different psychological and sexual natures; and that the differences in men and women and the dominance of men is natural (Bem et al., 1993). As a result of this thought pattern most Americans, prior to the second-wave feminist movement of the 1960s, did not see any inconsistency in the extreme differences in rights of women and men (Bem et al., 1993; Lorber, 2005).

### **Feminism in Higher Education**

While the first-wave feminist movement made way for women's right to vote, it was really the second-wave feminist movement with its focus on a political agenda that opened the door to feminist scholarship. The movement gave women the opportunity to talk with one another about issues they regarded as important, added meaning to their life experiences, and encouraged them to pursue academic goals (Gumport & Snyderman, 2002). As the women's liberation movement grew in cultural influence, women in

academia found a place for their voices to be heard. Women who entered graduate school during the 1960s began to question traditional notions about how knowledge is formed, verified, and validated (Lather, 1992). They began to conduct research from the perspective of their life experiences and to challenge the idea that research was neutral and objective (Rose, 1993). Their questions and divergence from the traditional norms were not easily accepted but, over time, qualitative methods gained a degree of respect (Lather, 1992).

From the roots of the feminist movement and scholarship came women's studies programs dedicated to research about women's issues as they related to structures of patriarchy, sexual orientation and later, race, social class, and gender (Lather, 1992). In addition, feminist scholars pushed academic institutions to allow more female-oriented organizations on campus in the form of women's groups and women's centers. Out of women's professional organizations came conferences and journals dedicated to feminist research (Rose, 1993). Through the efforts of early feminist scholars came research, in many disciplines, concerning the issues that affected women and questioning ideology (Reinharz, 1992).

Within the discipline of education, feminist scholarship is largely responsible for research that relates to gender, patriarchy, and emancipation from long-held biases regarding women. Feminist scholars are concerned about conducting research that will contribute to the welfare of women as well as contribute to knowledge (Reinharz, 1992; Safarik, 2003) and are attentive to issues of difference, social power, political activism

and social justice with a commitment to changing the condition of women (Clough, 1992).

Feminist research grew from the early feminist movements and was connected with the political aims of the women's movements in many ways. The movement provided legitimization and political support that allowed women researchers to start publicly asking the questions they had been asking privately for some time.

The women's movement outside of the academy asked questions about women's situations that female researchers then took into the academy to study. Women researchers were members of the women's movement and had a political commitment to ending women's oppression. Feminist researchers continue to have that goal. This commitment supplied a general standard against which to assess the kinds of questions and problems that should be dealt with (Acker, Barry, & Esseveld, 1983).

Women have made significant academic contributions within higher education, particularly with regard to feminist scholarship (Hesse-Biber & Leavy, 2007). Because of feminist scholarship, qualitative research which focuses on the experiences, stories, and voice of the subject is regarded as legitimate (Safarik, 2003). Feminist scholarship is responsible for a shift in the way some researchers view themselves—not as experts—but as participants in research (Baxter, 2003). And, because of feminist scholarship, feminist pedagogy has altered the way in which some educators go about leading a classroom (Douglas, 2002).

The questions asked by early feminists continue to be controversial and apply to feminist research. The question of whether men and women should be treated equally

because they are basically the same or if they should be treated equitably because they are essentially different remains open for debate (Lorber, 2005). As much as progress resulting from feminist scholars has been profound, there are still hidden assumptions about sex and gender which are deeply embedded in our cultural discourse, social institutions, and our individual thoughts and beliefs that are visible and systemic in reproducing male power even today (Bem et al., 1993).

The perspective of the feminist educational researcher is important because, historically, scientific research has been conducted from an androcentric perspective. Research conducted by men, for men, gave credibility and validity to the experiences of men, but research was rarely, if ever, approached from the perspective of women (Hesse-Biber & Yaiser, 2004). Feminist research also moves beyond just studying white, middle-class males and instead focuses on studying populations that are relevant to the questions being asked (Hesse-Biber & Yaiser, 2004) and concentrates on the experiences and lives of women. Feminist research about women is almost always conducted by women (Lorber, 2005) and approaches questions or problems from the standpoint of women (Hesse-Biber & Yaiser, 2004).

Not all gendered research is feminist, however. To be considered feminist, research must challenge gender oppression. A key component to feminist research is that it must work for social change. This means that feminist research cannot just identify gender oppression, but it must also inform and provide suggestions for change. True feminist research is rooted in activism and social change (Hart, 2006).

Due to the work of feminist educational researchers, qualitative, as well as quantitative research methods both are now deemed credible. Previously, only research that was conducted using quantitative methods was considered scientific and valid (Lather, 1992). Positivism was based on facts and measurable outcomes. The belief was that positivist research deals only with facts and does not deal with values (Powers, 2007). The result of the value-free perspective is that any research that is not based on pure facts can be rejected as lacking validity (Lather, 1992).

Qualitative research focuses on the interpretation of social theory and constructed scenarios and argues that knowledge cannot be free of values (Lather, 1992). The notion that dealing with facts is better than dealing with values, or that facts provide the ability to distinguish between theory and truth, suggests that dealing with only facts produces results that are ultimately better for humanity and free of external values (Powers, 2007).

Feminist researchers contend that ideals of objectivity, prediction, control, and value-free research are, in and of themselves, values. If we do not acknowledge that value systems are, in fact, in place and operating we are obscuring the fact that those value systems are functioning to oppress people (Althusser, 1971). On the other hand, research which identifies oppressive systems offers an alternative interpretation and can provide the tools to enable change (Lather, 1992; Powers, 2007).

Conducting research that studies women's experiences *for* women and not just *about* women demands a rejection of value-free research. The point of feminist research is political. It is not just about reporting on a situation, it is about exposing the reasons creating the situation and calling for something different (Hart, 2006; Lorber, 2005).

One way to view the unequal social balance between men and women is to examine discourse from a critical perspective. If we understand the complex ways that power, gender, and ideology work within language, we are able to analyze and reject the discourses that sustain a gendered social order.

### **Critical Discourse Analysis**

In this study of leadership course text, I used Critical Discourse Analysis (CDA) as a way to look at systematic bodies of knowledge (or discourses) produced within the text and examine them for messages regarding gender, race, performance, and power. The foundations of CDA come from critical theory. It is important to note, however, that CDA is both a method and a theory. For the purposes of this dissertation, I begin the discussion of CDA as a theory. In Chapter 3 I detail CDA as a method used for my analysis.

Critical discourse analysis is situated in critical theory. Critical theory differs from scientific theory primarily in three ways. They differ in their goals and in the way that they can be used. Scientific theories aim at successful manipulation of the external world whereas critical theories focus on making us aware of hidden coercion, how to become free of the coercion, and to identify where the source and true interests of the coercion lies (Wodak, 2001).

Research conducted by critical theorists rest in the claim that true knowledge is not value-free. Rejecting exclusive positivist research, critical theorists argue that the assumption that fact and value cannot be separated implies that dealing only with facts is somehow better than dealing with values, because facts provide what is assumed to be an

independent basis for distinguishing between theory and truth. The assumption implies that dealing with quantifiable facts will produce outcomes that are better for humans than outcomes produced by research that is qualitative (Powers, 2001). Critical theorists have pointed out that the ideas of objectivity, efficiency, prediction, control, and value-freedom are themselves values. If science is free of values, we can assume that science is also free of ideological consequences. The assumption of value-freedom necessarily excludes inquiry into the possibility that science contributes to oppression through ideological means (Chouliaraki & Fairclough, 1999). Logical positivist-scientific methods disregard the possibility that meanings attached to actions by people might be different than the meanings constructed by science. Positivist research reduces the concept of human agency to that of objective, measurable, value-free, general social structures. Critical theorists believe that individuals can influence, and are influenced by, social structures (Lazar, 2005).

CDA emerges from the traditions of both critical social theory and linguistic analysis (Chouliaraki & Fairclough, 1999). Critical social theory critiques historically based social and political institutions that oppress groups, with the intent to decrease the oppression by providing people with the insight into their situation. CDA tries to avoid presenting a simple deterministic relationship between text and social outcome, however. Taking into account that discourses are structured by dominance, every discourse is historically produced and interpreted, and dominance structures are legitimated by ideologies of powerful groups, it is possible to resist unequal power relationships if we expose them (Wodak, 2001). Without prescribing exactly how to self-liberate, critical

social theory focuses on exposing oppression to provide the opportunity for people to decide how to change their situation (van Dijk, 2001). The basis of critical social theory is to describe how people exist relative to historically based dominant ideology that influences social practices. Social practices contribute to oppressive experiences. Ultimately, the goal of critical social theory is to emancipate people as a consequence of their becoming aware of an alternate interpretation of their situation (Chouliaraki & Fairclough, 1999).

Critical discourse analysis emerged from a small group of scholars in the early 1990s. A small symposium in Amsterdam in January 1991 allowed the scholars to discuss and debate their various and distinct approaches that still mark CDA today (Wodak, 2001). In the process, differences in both theory and method were exposed. Since that time, additional scholars and approaches have entered in the discussions and applied their methods, which explains the wide variety of different approaches, theoretically and empirically, as well as the various tools used to analyze discourse (Wodak, 2001).

Originally a form of discourse and text analysis emerged in the 1970s that recognized the role of language in structuring power relationships in society. Most of the linguistic research at that time was focused on the formal aspects of language and much of the sociolinguistic research was aimed at describing and explaining language variations, change and structure but with very little attention to issues of social hierarchy and power (Wodak, 2001). When the CDA scholars banded together in the 1990s they began to construct basic principles of CDA which saw language as a social phenomenon.

The basic principles expressed an understanding that individuals, institutions, and social groupings all have specific meanings and values, expressed in language and readers or hearers are not passive recipients in their relationship to text (Kress, 1989).

Over time, scholars continued to work on her or his own style, brand, and focus. Modeling a CDA method after the style of a particular scholar is tied to the type of text being analyzed, the oppressive system being exposed, and alignment of philosophical underpinnings (Wodak, 2001).

CDA begins with an understanding that discourse in the form of language (written, spoken, or visual images) is an element of social practice. Language shapes our thinking while at the same time our thinking shapes language. This is especially true in systems of oppression and is particularly evident in social practices dealing with economic, organizational, and political objectives (Chouliaraki & Fairclough, 1999).

CDA is analytical research that studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by the language of talk, text, and visual images (van Dijk, 2001). Value systems and associated assumptions are regarded as belonging to certain discourses. Because social practices are produced and perpetuated by language, there is a need for critical analysis that can illuminate not only how those practices are formed and reproduced but also how the aspects that are detrimental can be altered or mitigated (Chouliaraki & Fairclough, 1999). A basic goal of CDA is to contribute to an awareness of what is, how it came to be and what it might become. These transformations from what is to what can be are, in large part, a function of discourse.

Discourses have the effect of reinforcing ideologies which are manifest in social practices by the habitualized ways that we apply our knowledge *of everyday life to everyday life* (Wodak, 2001). Ideology is an interpretation or representation of a social relationship that creates meaning and has consequences. Marxist theory described how people were oppressed by the operation of an unacknowledged value system created by the owning class. The effect of this ideology was the oppression of working class people (Chouliaraki & Fairclough, 1999).

Habermas argued that there are other ideologies besides capitalism that function as unconscious and unacknowledged tools of oppression. He claimed that language reinforces those ideologies by legitimizing ‘unarticulated relations of organized power.’ (Wodak, 2001, p. 3). Practices are constituted throughout our social lives within culture and through discourse (Chouliaraki & Fairclough, 1999). Discourse in the form of text is influential in its ability to bring about change in knowledge, beliefs, attitudes, and values (Fairclough, 2003). The goal of CDA is, fundamentally, analyzing both opaque and transparent structural relationships of dominance, discrimination, power, and control as manifest in language. Critical discourse analysis studies how social power abuse, dominance, and inequality are enacted and reproduced in text (van Dijk, 2001).

Texts are not random. They do not stand alone, but rather, connect with other texts, sometimes systematically and sometimes unsystematically. Statements, claims, and theories are repeated, setting up a network of thought and discourse (Luke, 1995). The manner in which the reader or hearer takes these discourses and uses them to formulate and articulate their own version of the world, depends on the context in which the

discourse is being read; events and practices that relate to what is being read; and past experiences with what is being read. People construct meaning based on their prior experiences with language and texts as well as the meaning they currently place on what is being read (Fairclough, 2003).

Discourse consists of recurring statements and words across texts (Foucault, 1972). They are identifiable through their meaning, but are not fixed or static. Discourses can be fluid and dynamic as language shifts slightly and meaning is altered. Discourse analysis can expose the reader to the ways that texts position or manipulate them (Baxter, 2003). Texts do not just portray social relations of domination and subordination. Texts can actually create relationships of power by forming a relationship between the text and the reader (Fairclough, 2003). Discourse analysis can reveal the way discourse supports hegemony (Chouliaraki & Fairclough, 1999). Where discourse creates 'common sense,' discourse analysis disrupts common sense and reveals the way language serves to maintain power relationships (Bierema & Cseh, 2003).

Gramsci's concept of hegemony is helpful in understanding and analyzing relations of power as domination. Hegemony is relationships of domination based upon consent rather than coercion and involves the naturalization of practices and their social relations as well as relations between practices and common sense (Chouliaraki & Fairclough, 1999). Consequently, hegemony emphasizes the importance of ideology in achieving and maintaining relationships of power. What is taken for granted masks power differentiation and inequality (Fairclough, 2001). Historical context of language plays an important role in social construction and the perpetuation of ideas, identities, and

expectations (van Dijk, 2001). Many theories of social constructivism claim that text in the form of discourse plays a large role in construction of the social world (Baxter, 2003).

Discourse theory spans a broad range of theories, most of which have their origins or influence in the work of Michele Foucault (Fairclough, 1999; Mills, 1997). Foucault was not explicitly a discourse theorist, but he did develop ideas about discourse that have influenced discourse methodologies (Weedon, 1997). He contended that discourses form hierarchies and power structures which become internalized as truth (Foucault, 1972). Discourses are forms of knowledge or powerful sets of assumptions, expectations, and explanations which govern mainstream social and cultural practice (Fairclough, 2003). There are systematic ways of making sense of the world by determining power relations within all texts. There is never just one discourse, however. There are always different and competing discourses (Baxter, 2003).

Working off of Foucault, Norman Fairclough has been influential in establishing CDA as a direction of research and, most particularly, analysis of the various dimensions of power. Fairclough emphasizes that language constitutes our social identities, social relations and systems of knowledge and belief (Fairclough, 2003). However, Fairclough does not just limit discourse analysis to the study of text but also to broader systemic discourses defined by institutions or domains such as politics or the media. This approach to discourse analysis lends itself to a better understanding of intertextuality or the social practices which are formed through different levels or dimensions of discursive events. Discourse analysis is not simply the analysis of text, but texts are described and then

interpreted relative to the process and production of the discursive practice. Explanation is given in terms of the discourse as a social-cultural practice (van Dijk, 2001).

Some discourses are more readily accepted and supported than others. The more dominant discourses are those that are more readily accepted (Fairclough, 2001). Discourses that reinforce notions of patriarchy are easily accepted as natural and discourses that reify power structures are often not questioned. Other discourses are considered alternative ways to make sense of everyday life (Luke, 1995). As a result, the dominant discourses can become privileged and seen as normal and natural within the culture (Mills, 1997). However, even if a dominant discourse is privileged, that does not imply that alternative discourses are repressed. Foucault suggests that we should not envision discourse as being divided into accepted and unaccepted discourses. He stated that “a multiplicity of discursive elements come into play in various strategies” (Foucault, 1972).

Much of Foucault’s work has been utilized to alter ideas about identity. Foucault maintained that individuals should change from seeing themselves as rational, thinking, and self-contained and instead see themselves as subjects altered by the discourses which are encountered (Foucault, 1972). If discourses are the products of ideology, subjects are changed through ideology. Consequently, the status quo can be changed if individuals learn to see ideological systems and work against them (Fairclough, 2001).

By examining discourse we can see the interaction between discourse and identity and the way in which subjects can become agents for change. For example, instead of seeing women as passive products of discourse or as victims of male oppression, we can

actively intervene on our own behalf if we understand the message of the discourse (Mills, 1997).

Discourse theory does not suggest that discourses function in terms of those dominant and those dominated. Some discourses are considered dominant because they are more readily assumed. The dominant discourses tend to be reaffirmed through their use and development within the culture. As a result they can appear as obvious or familiar. By becoming normative, discourses can obscure other discourses or the fact that there are other discourses available (Chouliaraki & Fairclough, 1999).

By focusing on the idea of discourses, Foucault tried to understand the rather complex relationship of language and power. Foucault felt that language as a system is not neutral, but that it exists within discourses (Foucault, 1972). In his view, discourses can produce power as well as project power between discourses and reinforce them. Or, he believed, discourses can be undermined and made fragile which ultimately diffuses the power within the discourse (Foucault, 1972).

In the context of the higher education leadership course curriculum, it is important for course instructors to examine their own biases regarding power and leadership for ways that they may reify the existing ideas and continue to perpetuate a cycle which undermines female leaders. CDA can be used to examine two types of pedagogical practice, visible and invisible. Visible pedagogies are characterized by rules that are explicit between the teacher and student. These are rules that relate to appropriate conduct in the educational interaction such as the sequencing of topics, pace of learning, and criteria for evaluation of performance. Much of the visible pedagogy is

communicated through the course syllabi and focuses on performance and outcome (Chouliaraki & Fairclough, 1999).

Invisible pedagogies are characterized by rules which are visible to the teacher but hidden from the student. The focus of invisible pedagogies is on the internal development of the learner rather than on external performances. Invisible pedagogy is based on a hidden code which is difficult for disadvantaged or oppressed students to read and control. Students can be differentiated in terms of the unique way their learning is internalized (Kress, 1990). Gender, class, and race related learning outcomes for invisible pedagogies can be linked to social effects which can then be played out in the professional work. Invisible pedagogies can serve to reinforce oppressive factors, perpetuating social norms (Chouliaraki & Fairclough, 1999).

Within the higher education leadership course curriculum, texts are chosen, by faculty, which will shape both the teaching and learning of students. Educational institutions serve to both educate and socialize students (Basow, 2004). In addition, curriculum has the capacity to shape the identities of students and influence their attitudes about others (Rois et al., 2010). The connection between the text used in the classroom and the leadership philosophy of the instructor is important because the curriculum can implicitly affirm gender, race, and class hierarchies (Rois et al., 2010). It is important for faculty teaching the leadership courses to understand the way the text they have chosen may influence their teaching as well as the way students perceive leadership. The classroom is influential, in that, hierarchies of power may be perpetuated, identity development may be skewed or consciousness may be raised (Duncan-Andrade, 2004). It

is vital that the instructor understand her or his own position with regard to leadership and the way that the texts being used in the classroom, as well as their own teaching, may influence the students. Professors may not recognize their own biases and the way they perpetuate cultural ideology and understanding (Duncan-Andrade, 2004).

When looking at course text for implicit and explicit discursive messages, it is important to consider the invisible pedagogy that may be reinforced by the messages within the text and to consider how students and professors might position themselves differently in order to work in opposition to ideological and hegemonic structures that position women as less desirable or less capable leaders (Chouliaraki & Fairclough, 1999).

It is important to point out that this study does not include critical discourse analysis of the leadership course pedagogy. The purpose of this study is to examine the discourses produced in the most frequently used course text. It is necessary to bear in mind the influence of pedagogy, however, when considering the discursive messages of the text and to consider how the position of the course instructor and other students can detract from or encourage discursive messages that set up discriminatory attitudes toward female leaders. It is beyond the scope of this study to conduct a critical discourse analysis of pedagogy but it is essential to understand the influence of pedagogy on the classroom discourse.

### **Post-structuralism**

This feminist critical discourse analysis is intended to be emancipatory in nature, by exposing the way language is contributing to hegemonic notions regarding women in

leadership. It has post-structuralist elements although is not entirely situated within a post-structuralist framework, primarily due to the intended emancipatory outcome.

Within post-structuralist theory individuals are always subject to discursive practices and the way people identify themselves is shaped by cultural interpretations of discourse. Individuals who are powerful within one discourse can find themselves powerless within another discourse (Weedon, 1997). Additionally, post-structuralism maintains that individuals can be multiply positioned, meaning that they have the ability to recognize the discourses in which they are being positioned and to choose to adopt the subject position or resist it (Baxter, 2003). Individuals, then, do not have to be at the mercy of competing discourses. This does not mean, however, that an individual has complete control of the subject positions they choose. There is a limited range of possible subject positions (Powers, 2001).

Post-structuralism is a philosophical 'response' to structuralist thought which maintains that structures within our culture are produced by the signs and signifiers which have meaning and are created through language (Powers, 2007). The theory of structuralism originated in the study of linguistics by de Saussure but extended into other aspects of social and cultural life. Signs, or the meanings of the words, were characterized by their differences from one another. This characterization led to a system whereby differences were emphasized in binary structures such as male/female or black/white (Alcoff, 1988; Lather, 1992; Scott, 1988).

The effect of structuralism was that categories or concepts did not take their meaning from the nature of the world, but rather, by the nature of language and the

relationships of the signifiers (Lazar, 2005). Structuralism forms the basis for post-structuralist thought which expands the theory beyond the boundaries of structuralism. Post-structuralism has a number of definitions and is, by its nature, challenging to confine to only one explanation. For this reason, post-structuralism is sometimes criticized as being too obscure and lacking validity (Olssen, 2003).

Post-structuralists assert that meaning is created through discourse and cannot be limited and knowable (Lazar, 2005; Olssen, 2003). The meaning of something is not the point, but rather, the point is to identify the effect of the meaning on social life. Difference is not defined as the identifiable difference between identifiable things but rather the effect of the difference (Chouliaraki & Fairclough, 1999; Olssen, 2003). The outcome of post-structuralism is to work against discriminations based on sex, race, class, or gender (Lather, 1992). The method cannot, however, be limited to simply abstract theoretical reflection. Post-structuralism allows for examining a given structure, deconstructing it and transforming it by showing where it excludes and discriminates (Safarik, 2003). Feminist methods which turn to post-structuralism, focus on how 'truths' are embedded within language (Lather, 1992).

Jacques Derrida is credited with introducing the idea of deconstruction. Deconstruction is not a method, nor an act, nor a practice. Derrida said it is not even a philosophy (Royle, 2000). It is, by its very nature, quite complex. Because it is conceptual and not structural, it can be difficult to explain. Deconstruction requires a close reading of a text, examining and exposing hierarchies and hidden oppositions, inconsistencies and contradictions (Bloland, 1995).

Derrida takes issue with modernist assumptions about language and reality. The typical assumption is that thoughts and realities are in play prior to language use and language is the vehicle for communicating ideas and describing reality. Derrida maintains, that in actuality, language comes before knowledge and the word meanings are in constant flux. He suggests the need to search out and expose internal contradictions in language in order to show that meaning is always changing (Bloland, 1995).

Words do not merely state things but all words have an effect of some type. Deconstruction seeks to take into account not only what is stated in language but also what remains to be thought or experienced from the statement (Martin, 1990). In other words, deconstruction looks for what is not present in the statement.

The central arguments of a text are ignored as deconstruction looks to what has been omitted, erased, or withheld. Derrida says that binary oppositions such as subject/object, male/female, black/white, work to construct hierarchies. Deconstruction, then reveals the hierarchies and demonstrates their arbitrariness. The point of deconstruction is to undo, reverse, displace and resituate the binary opposites (Royle, 2000).

Derrida contended that writing is never a simple means for the presentation of truth. Language cannot be neutral or void of meaning. Our values are interpreted into things. Interpretation is not an explanation. Interpretation is the introduction of meaning. Deconstruction seeks to take as fully into account as possible, experience and identity (Royle, 2000). Derrida's point is that writing is never a simple means for the presentation of truth. Language cannot be a neutral container of meaning (Martin, 1990).

It is important to understand, however that deconstruction is not concerned with destroying language or meaning. Deconstruction goes beyond language to the unspoken or unacknowledged meaning within the language (Royle, 2000). The destabilization of text does not have to be destructive. It is, actually, a destabilization that is required for progress. Deconstruction does not prevent or obstruct the quest of intelligibility and truth. It does, however, maintain that whatever truth is attained is not final or absolute (Bloland, 1995). While deconstruction itself is not a method, the underlying notions about deconstruction inform the post-structuralist elements of the feminist critical discourse analysis method that I used in my research.

Feminism and post-structuralism have elements that work together and elements that are in opposition to one another. Together they form feminist post-structuralism which is characterized by an understanding that there are multiple and diverse identities of women. Feminist post-structuralists also believe that gender is something that people act or do, but it is not something that they are (Baxter, 2003; Butler, 2004).

And, feminist post-structuralists believe that sexism needs to be fought in individual lives rather than by central policy (Fixmer & Wood, 2005). The traditional model of politics is associated with laws. Feminist post-structuralists argue, however, that compliance with laws does not create social change. Individual activism is what creates change (Lorber, 2005).

In order to identify sexism within leadership text and initiate discussion about commonly held beliefs regarding women as leaders, the discourses in this study were analyzed with some post-structuralist elements with the goal being to discover and

expose the ways in which power and dominance are produced and perpetuated within texts. Like Derrida, feminist scholars recognize that texts are never innocent, but always interwoven with structures of power (Jackson & Jones, 1998). When leadership models and theories are presented in written texts, there appears to be little concern for whether there is comparable representation of male and female style, position, perspectives, and power. While gender-neutral language is often used in leadership text, there may be nuances in the language used or, there may be an all out absence of women in the language (Chliwniak, 1997).

Additionally, feminist post-structuralist discourse analysis is defined as being fundamentally concerned with analyzing both the obvious as well as the more hidden relationships of dominance, discrimination, power, and control represented in language (Tischer, Meyer, Wodak & Vetter, 2000). It looks for social inequality expressed in language.

An important component of feminist post-structuralist discourse analysis is that it takes issue with the idea that women fit into a fixed, unchanging category. Post-structuralism recognizes the unevenness, ambiguity and changeability of power relationships between men and women. Post-structuralism sees women as powerful at times and powerless at other times, depending on the competing discourses (Baxter, 2003). This is not to say that feminist post-structuralist discourse analysis considers females and males to be equally positioned regarding power. Instead, it focuses on the discourses of gender differentiation that dominate and, in spite of other discourses which position women as powerful, create interactions within the discourses that create

confusion and ambiguity as to where females really are located with regard to power (Weedon, 1997).

In addition, feminist post-structuralist discourse analysis is concerned with deconstructing discourses of gender differentiation. Instead of viewing male dominance and female subordination as a universal phenomenon to which all women are subject, feminist post-structuralism maintains that different gender discourses at different times and in different contexts have produced the unequal gender relations. By deconstructing gendered discourses we can expose the ways and contexts in which tension is produced (Gavey, 1989).

In this study, through a focus of feminism, discourse analysis and some post-structuralist elements, I exposed the ways that discourse can diminish the role of women as leaders both in the way we see leaders from a social perspective and the way women adopt subject positions which either do or do not allow them the freedom to accept the leadership role.

The feminist approach to my research positions the discourse of gender differentiation and unequal power relationships such that they can be viewed as the reason why women are excluded from public office and senior leadership positions in business and higher education. Using a feminist post-structuralist approach, the discourse can be viewed both from the viewpoint of how females have integrated into higher level leadership roles and the ways historical, restrictive, and gendered practices have and continue to hinder women.

Feminist post-structuralism works to change the modern notion that females are discriminated against by male dominance (Lorber, 2005). If we alter the idea of feminine and masculine identities and instead acknowledge the production of a multiplicity of gender identities we are able to better understand the complexity of how power is constituted between men and women as well as between individual women (Weeden, 1997). This altered view takes the focus away from the idea that power is only held by men and allows for some of the cultural shift in leadership that we have seen in the past few decades.

Some of these post-structuralist elements help to define the feminist critical discourse analysis method used to analyze the discursive messages of the leadership text. Higher education is still largely steeped in hierarchies. The disciplines are arranged in a hierarchy that gives preference to the physical sciences over the social sciences and humanities and to the arts and sciences over education. Research is above teaching, doctoral programs over masters, bachelors over associates. Private education is over public education, professors over students, administrators over professors, tenured over non-tenured professors. Institutions of higher education see themselves as institutions with responsibility for creating and distributing knowledge, values and meaning to students (Bloland, 1995).

This study aims to examine the discursive messages of gender, race, performance, and power in leadership text to expose the ways the text sets up a relationship of power with the reader. By identifying the ways the text create relationships of power, it is possible to identify how the text being used in leadership courses has the capacity to

contribute to the leadership gender gap in higher education by reifying cultural norms, attitudes, and expectations regarding female leaders.

The following chapter details how I utilized feminist theory and critical discourse analysis as well as some post-structuralist elements to create a method of critical discourse analysis to examine the discursive messages of gender, race, performance and power in a commonly used leadership text.

## **CHAPTER 3: Method**

In this chapter I discuss my role as the researcher and explain why the research and the research method are meaningful to me and why I chose a critical discourse analysis method. Next, I detail how I arrived at the body of literature chosen for this research by choosing the top 10 higher education programs in the United States and contacting them for copies of their leadership course syllabi. I also describe the theoretical foundations of the discursive themes through which I analyzed the text. I describe the steps I used to conduct a pilot study and how that study informed the critical discourse analysis method I designed for this research. I conclude this chapter with a discussion of the validity of my research approach.

### **Researcher Positionality**

The quest for a research method for this study has been fraught with unexpected changes and discoveries. While I knew what type of research I wanted to do, I was unclear about the method. I would find one that seemed to fit but, as I dug deeper, I often found the intended method lacked elements that would be important to my research. Because I knew that I wanted my study to be centered upon the experiences of women and gender inequality, I knew the conceptual framework had to be grounded in feminist theory.

As a method, critical discourse analysis was fascinating and appealed to my love of language. When I stumbled upon the method I knew I had found a way to approach my study which upheld my contention that language, in text, has a powerful effect on what we think and believe and the messages we internalize. Critical discourse analysis had the

open ended and interpretive outcome this study called for. This was the method that would allow me to analyze the discourse in leadership text to confront sexist and racist messages regarding women as leaders. Messages whose existence I had once resisted and then, over time, came to realize were a part of everyday culture. Messages which influenced decisions I made and the direction my life took.

As I searched for a method for my research, I knew it had to take a feminist form because it would deal with the experiences of women. But, I also knew that the research had to acknowledge that progress has been made, not only since the feminist movement of the 1970s but also since my time as a student in the 1980s. My research also had to embrace the fluidity of change and progress, and the reality that in some sectors real progress has been made and in others little progress has been made. My research had to embrace the experience and voices of women. I could not position the type of research I wanted to conduct into an analytical, detached, quantitative method that would silence both my voice and the voice of my former classmates and co-workers. While there is a place for quantitative research in this area of study, my research necessitated a qualitative study.

Feminist theory and critical discourse analysis theory addressed my research concerns but I still felt that something was missing. After much searching, I finally found that what was missing was a post-structural element. Post-structuralism gave voice to my own personal experiences of both discrimination and advancement. I had, at times in my career been multiply positioned as one whose identity as a woman had been a deterrent

and one whose opportunities were vastly increased because of the advances our society has made due to the work of earlier feminists.

As I worked post-structuralism into my method, I found several obstacles that disrupted my progress and seemingly did not fit. Yet, there were some aspects to post-structuralism that were important to include. For a while I worked toward designing a feminist post-structuralist discourse analysis method but finally settled on a feminist discourse analysis method with some additional post-structuralist elements. While the difference might appear nuanced, I did not, ultimately, feel I could define the research method as comprehensively post-structuralist in its entirety. I detail the post-structuralist elements as I explain the research method in this chapter.

I approached this study with an understanding of my role in the research process. Lincoln & Guba (1985) refer to the researcher's role as being an 'instrument' in the process. This conceptualization identifies the important role a researcher plays in designing the study and shaping the findings. It also emphasizes that in any qualitative study the line between researcher and research method can become blurred. Consequently, it is vital that I acknowledge the influence of my own personal standpoint and experiences in my choice of method (Lincoln & Guba, 1985).

Regarding my role as 'instrument' in this research, it is important to note that my role both as someone who doubted the validity of sexism claims and then someone who experienced them firsthand has allowed me to experience both sides of the situation. My familiarity with being a 'doubter' regarding sexism and a 'recipient' provides me with both an 'insider' and 'outsider' perspective for this inquiry. This perspective influences

the research process in a number of ways. It affords me the opportunity to put myself in both roles as I examine the text. I am able to identify ways that language contributes to the current gender gap and it affords me a level of understanding regarding how sexism can easily be overlooked or regarded as invisible. In addition, my experience with color-blind racism provides me with perspective as one for whom the lack of women of color was simply unnoticed when I was a young Master's student to my current role as a white, female Doctoral researcher who is aware of racism and the need for it to be exposed and altered.

To that end, however, there are criticisms of CDA and the inability of the researcher to step outside of the text and analyze it objectively. A primary critic of CDA is Schegloff (1998) who maintains that CDA researchers often apply sociological categories to the analysis and thereby impose their own preoccupations on the discourse creating a "theoretical imperialism" (p. 170) which obscures other potential categories of analysis. Additionally, Schegloff says that the "analyst's theoretical preoccupations determine not only what data is selected for analysis but also how it is perceived" (p. 170). In response to Schegloff, Chouliaraki & Fairclough (1999) state that:

Any discourse is open to no end of formal analysis, and all forms of formal analysis are theoretically informed. This is not an argument that 'anything goes' – on the contrary, we shall argue that CDA should be answerable to text in a significant sense, but Schegloff's version of this is indefensible (p. 7).

Obviously my role as 'insider' is not unproblematic. While my role as 'doubter' took place before my firsthand experience with sexism, my later experiences with it cause me to have a strong interest in shedding light on it. As a result, it is important that I paid

careful attention to the assumptions I was bringing to the textual data and that I design a method that looked at the data through a theoretical lens that blended interpretative, critical, and post-structural approaches to balance and sustain my role as researcher.

### **Body of Literature**

Because I wanted this research to be relevant to the topic of under representation of women in higher level leadership positions and because I wanted to connect the findings to the pedagogy used in higher education leadership courses, I felt it was necessary to use text that is currently being assigned in higher education leadership courses. The body of literature chosen for this study comes from common texts used by the top ten higher education programs in the United States as reported by *US News and World Report*. In spite of controversy among administrators over the validity of *US News and World Report* rankings, this well known magazine continues to influence student decisions regarding attendance (Bastedo & Bowman, 2010). A number of magazines and other organizations have emerged in recent years that offer their rankings of colleges and universities but *US News and World Report* maintains the most influential print media position in the United States (Bastedo & Bowman, 2010).

After reviewing the 2010 edition of the *US News and World Report*, which detailed the top ten higher education programs in the United States, I contacted each of the institutions: Pennsylvania State University, University of Michigan, University of California, Michigan State University, University of Southern California, University of Georgia, University of Maryland, Vanderbilt University, Indiana University and University of Pennsylvania, to request a copy of their Higher Education Leadership

course syllabi. Not all of these institutions had courses specifically designed for higher education leadership. Some responded that they did not offer leadership courses, some responded that their leadership curriculum was embedded in other course topics. Three did not respond to multiple inquiries, as shown in Table 1.

*Table 1*

*Response to Request for Leadership Syllabi*

Institution	Leadership Course	Leadership Included	No Leadership Curriculum	No response to Inquiries
Penn.State				X
Univ of Mich	X			
UCLA			X	
Mich State	X			
Univ of So Cal	X			
Univ of Georgia		X		
Univ of Maryland				X
Vanderbilt				X
Indiana State		X		
Univ of Penn		X		

Using the syllabi, I recorded the listed course texts in an effort to locate the most commonly used leadership texts. Interestingly, of the well over 100 resources listed on

the syllabi, only six were used in multiple courses. Of those six, five were published books and one was a journal article. For the purposes of this study I chose the canonical work, 'Reframing Organizations: Artistry, Choice, and Leadership,' by Bolman, L. G. & Deal, T. E. (2003). This text was listed most frequently on the course syllabi and, interestingly, in a search for education dissertation titles published in the United States in the past three years, 13 referenced Bolman and Deal's Four-Frame Analysis in the title and an additional 31 dissertation titles appear when I searched for the topic, *Bolman and Deal's Four Frame Analysis*. (See Appendices A and B for complete lists of dissertation titles). In addition, I searched for how many times the top three professional higher education journals had articles which cited *Reframing Organizations* in the past three years. I found four citations. (See Appendix C for a complete list of journal article titles). Additionally, this book is used in a variety of other fields. Given the range of influence the book is afforded, I wanted to examine the text using CDA and assess to what degree the text may have hidden gender and racial bias.

### **Method Design**

Prior to conducting this research I utilized a Harvard Business Review journal article that was listed on multiple course syllabi, 'What Leaders Really Do,' by J. P. Kotter (1990) to conduct a pilot study using my research method. I found evidence of discursive bias in the text and was able to see how my study needed further refining in order to increase validity and strengthen the implications. Examples of these findings can be found later in this chapter and in the appendix of this dissertation research.

In designing the particular systematic discourse analysis method I used for this research, I considered the main tenets of CDA as presented by Fairclough and Wodak (1997, p. 271).

- CDA addresses social problems.
- Power relations are discursive.
- Discourse constitutes society and culture.
- Discourse does ideological work.
- Discourse is historical.
- The link between text and society is mediated.
- Discourse analysis is interpretative.
- Discourse is a form of social action.

Since CDA is not a specific research method, it lacks a unitary theoretical framework. Nevertheless, most CDA questions the way specific discourses reproduce social dominance (Fairclough, 2003).

Because there is not one method for conducting Critical Discourse Analysis (Weeden 1997), it was necessary for me to design my own method to address my research question:

1. How can leadership text used in the higher education classroom contribute to the leadership gender gap?

And the additional sub-questions which guided this research:

2. What discursive messages regarding gender, race, performance, and power are found in leadership text?

3. How do these discursive messages reify cultural norms and expectations regarding gender, race, performance, and power as they relate to higher education leadership?

Viewing the text through the discourses of gender, race, performance, and power was my own design device as I wanted to narrow the focus of the research to discourses relevant to higher education administration and the realities of women in higher education leadership positions as shown by the statistics offered in Chapter 1 of this dissertation. The goal of the research was to examine the most commonly used leadership text from higher education leadership courses and assess how it might contribute to the leadership gap through reifying cultural norms and ideology.

The first step in achieving that goal is to identify the discursive messages at an explicit, or micro-level. The text was read with attention to specific words and phrases that indicated gender, race, performance, and/or power were being discussed. The second step was to examine the discursive messages at an implicit, or macro-level, examining not only what the text said but also what messages were created in the text that reify ideology, historical precedent, and hegemonic understanding.

Not all researchers examining this text would choose to analyze it through the same discursive themes. I felt that gender, race, performance, and power would better narrow the scope of the research and would allow for historical context that contributes to the production of the text. An alternative approach to examining the text would have been to look for general patterns, words, or phrases and then attempt to make meaning of them after identifying them. I opted not to approach the text so expansively given the volume of text being analyzed. To thoroughly examine all 438 pages of text would create

volumes of data for analysis which was beyond the scope of this dissertation. Narrowing the analysis to four discursive themes allows for more thorough examination of the text and more precise analysis of meaning. Looking at the text through these four discourses allowed me to draw attention to power imbalance and social inequality. The meaning of the discourse as it applied to gender, race, performance, and power was examined through the discursive elements as well as through historical and ideological contexts.

**Micro-level Analysis.** In conducting the textual analysis it was important for me to take into consideration what the text said at both a micro- and a macro-level. At the micro level I was addressing the sub question: *What discursive messages regarding gender, race, performance, and power are found in leadership text?* I did this by looking at the discursive messages as they were written in the pages of the book and how those messages were used in the particular social context of leadership course text. At this level of analysis I utilized the work of Thomas Huckin (2002) to examine how the text used the discursive practices of presupposition, textual silences, and words and phrases.

**Presupposition.** The use of presuppositions in text indicates that certain notions or ideas are taken for granted. What is said in the text has to be viewed against the background of what is not said but taken as assumed (Fairclough, 2003). Rather than emphasizing a concept overtly within the text, presupposition is used in a way that takes certain ideas for granted, as if there is simply no alternative. Use of presupposition can be very manipulative because it is difficult to challenge. In a classroom setting student readers are often reluctant to question statements that the author appears to be taking for

granted (Huckin, 2002). This is particularly true if the student believes that the instructor believes what the author is saying (Duncan-Andrade, 2004).

*Textual silences.* Use of textual silences by the author means that certain things are actually left out of the text. While this discursive practice is similar to presupposition, it is subtly different and is a particularly insidious technique because if the writer does not mention something it often does not even enter the mind of the reader (Huckin, 2002). If students in the leadership classroom do not notice an idea, because it is not there, it is difficult for them to raise questions about it.

In order to determine what has been left out of the text, the first question that has to be asked is, ‘what could the writer have said?’ In the case of the leadership text analyzed for this research, the writers give examples of both effective and ineffective leadership. In order to offer fair representation of both male and female leaders, one would assume the authors would include examples of both genders in their examples of effective and ineffective leaders.

There are a number of different types of textual silences which can be broken out into broad categories. Lines between these categories are not firm but can blur and crossover. They are helpful, however, in identifying where omissions appear to have a purpose in meaning (Huckin, 2002).

The first textual omission is classified as a speech-act silence. Speech-act silences are characterized by the writer’s intentionality in omitting information which can be perceived as having importance. In the case of this research, including details and

examples of strong female leaders is important to communicating the validity of such leaders to the reader (Huckin, 2002).

Another type of textual silence is the presupposed silence. Writers and speakers will sometimes omit information that is presumed to be known or assumed within the context of the text. Presupposed silences are different from the discursive act of presupposition in that the author leaves out the presupposed notions rather than stating them as though they are facts which everyone assumes. In most cases, presupposed silences occur when the author assumes the reader already knows or understands the missing information. Presupposed silences are not always, however, innocent as they can convey meaning and belief that is assumed by the author but not necessarily held by the reader (Huckin, 2002).

Discreet silences are those cases in which the author does not mention sensitive topics or information as a way to either avoid offending the reader or to avoid infringing on the privacy of someone else. These silences can include cases of confidentiality, tactfulness, and taboo topics. Confidentiality involves privileging information for only certain readers and can be justified as such, thus avoiding offense. Likewise, taboo topics involve the avoidance of potentially embarrassing or sensitive topics to the writer or reader. Discreet silences are not necessarily used as a way to manipulate the information as much as they are used to avoid stepping over boundaries of accepted cultural taboos (Huckin, 2002).

Lastly, manipulative silences are those that intentionally conceal important or relevant information from the reader. These silences are successful if the reader does not

notice the omission. These types of silences are not easy to identify objectively and the researcher must rely heavily upon context, culture, history, and sociopolitical factors. Of course, the textual silence must be relevant to the topic and surrounding context in some way or virtually anything that is omitted would count as a silence. The key is to analyze the context with enough detail that to determine what could have been said but was not (Huckin, 2002).

Manipulative silences have the capacity to conceal certain information, add prominence to other information, and create a slanted or biased view of the topic. These silences are manipulative in that they are intentional rather than innocent. It is often difficult to distinguish between intentional and indirect omissions. To claim that a textual silence is manipulative and intentional the analyst must be able to demonstrate that the writer has knowledge of the things that are left unmentioned and the writer is, in some way, advantaged by withholding the information (Huckin, 2002).

The idea of advantage is key to identifying a manipulative silence from other types of silence, particularly discreet silences. While in discreet silences the writer may be misleading the reader, if it is not advantageous to the writer, the omission is not considered manipulative. In order for the silence to be deemed manipulative it must clearly benefit the writer and penalize the reader. As a consequence, trying to identify the advantages and disadvantages rather than simply identifying the intentionality can be challenging (Huckin, 2002).

*Specific words and phrases.* In addition to presupposition and textual silences, I examined the text for specific words or phrases that overtly indicated messages regarding

gender, race, power, or performance. During this stage of the data collection I kept notes of specific words or phrases that indicated they were connected to one of the discourses. I coded the data as associated with gender, race, performance, or performance. I documented the use of pronouns that would indicate if the person being specified in the example was female or male. Additionally, I looked for language that indicated the person in the example was being agentic or submissive. I also categorized language that indicated the person in the example was collaborative or commanding. Phrases that seemed highly masculinized or feminized or those that indicated expected gender roles or performances were categorized and documented. Examples that indicated the race of the person being described were listed. Whenever particular words or phrases appeared to fit into one of the four discursive categories, I made note of it in the data collection records, seeking patterns within the discourse. I included cross-analysis in cases where the data fit more than one category. At this stage of the analysis, I also looked for words that used connotation or meaning that goes beyond the dictionary definition. I also looked for ways that metaphor was used to project meaning in a certain direction.

**Macro-level Analysis.** When I shifted the analysis to the macro-level I examined the text regarding the discourse that was re/produced. It was at this level that my feminist positionality was most important. Because feminist theory was an essential element in the conceptual framework of this research, the analysis had to take a critical stance that focused on the perspective of the outsider, or oppressed, or the silenced ones (Gorelick, 1996).

In order to answer the second research subquestion: *How do these discursive messages reify cultural norms and expectations regarding gender, race, performance, and power as they relate to higher education leadership?* I had to analyze the data in a different manner. Using the data I had already collected and coded, I returned to the text to examine it more deeply for additional statements, words, and patterns. Adding those additional findings to the original findings, I then attempted to respond to the text by addressing:

- The relationship between the text and power.
- How the discourse does ideological work.
- How the discourse is historically situated.
- How the discourse creates or influences subject position.

Poststructuralist theory places an emphasis on analysis of social meanings, power, and individual consciousness within the context of language. Language is where our sense of self or our ‘subjectivity’ is formed (Weedon, 1997). In post-structuralist theory, subjectivity is not fixed and immovable but it is the point of conflict and disunity. It is in a constant battle between change and maintaining the status quo. Nothing is fixed or static. Social reality is not a given. Social reality is assigned by language (Gavey, 1989). In analyzing how the discourse creates or influences subject position, I employed post-structuralist theory.

Social identities form subject positions about ourselves and others. Identities such as gender, race, and class start forming at birth (Bucholtz, Laing, & Sutton, 1999). The way individuals are socialized and receive information about these identities forms a

sense of who they are and how they fit into the world. At a very young age cultural messages about hierarchies of identity are learned which create understanding about which subject positions are more desirable and which are less (Allen, Epps & Haniff, 1991). Assumptions regarding social identities are assumed to be real and fixed but, in fact, they are constructed (Butler, 2004). Historically those in power construct categories and develop the hierarchies upon which the categories are based. In truth, social identity is not based in reality and is subject to change (Allen et al., 1991). How discourses influence subject position is an important element of the macro-level analysis.

### **Data Collection**

The first step I used in conducting the feminist critical discourse analysis was simply to read the book from cover to cover for theme, style, and content. I attempted to read outside of the four discursive frames; as I might if I were a student in a leadership course in which this text has been assigned. This, admittedly, proved somewhat challenging as I knew I was reading for evidence of gender and racial bias and I could not entirely eliminate my researcher subjectivity. I did, however, attempt to remove the discursive lenses from the initial reading and take in the information with as little bias as possible. The next step involved reading the text at a micro-level and taking notes. I did this for each discursive theme. The data collection process involved carefully reading each page of text for evidence of each discursive message. I scrutinized the text for references of gender, looking at pronouns or references to sex. If a proper noun was used I did a quick Google search to verify if the person in question was male or female. I did this quick search whenever a name was used even if the name seemed to be most

commonly associated with either a man or a woman. In my research memo I listed the word, phrase, name, or reference that seemed to fall into the category of discursive messages regarding gender.

I took notes as I read the text and coded my findings according to the four categories of gender, race, performance, and power. If I was unsure of a word, phrase, or message but felt it was important or suggestive of a pattern, I noted it, coded it to the best of my ability and indicated my questions regarding its value, importance or category. I was able to return to those items later, to see if they needed to be addressed or disregarded.

Along with coding the text, I made notes in the research memo when I saw specific examples of text, dialogue and/or references that indicated the discourse was reinforcing ideological understandings or playing off of historical precedent. I also noted when the language of the text seemed to be creating a relationship of power between what was being said and the implicit message.

This process of data collection was maintained for the entire text and utilized throughout the analysis process. As a result of my previous pilot study, I developed specific questions to be asked of the text during both the micro- and macro-levels of data collection. The following section details how those specific questions were developed. Responses to the questions were noted in the research memo.

**Gender.** When examining the chosen leadership text for this research, I was attentive to direct references to or generalized statements regarding gender. While I did not expect the text to be explicit in its attention to gender, I did anticipate that underlying

gender bias would be identifiable within the text through the discursive practices of presupposition and textual silences. It is a common belief that because men have traditionally held positions of leadership, they are the standard against which female leaders are compared (Bartol & Butterfield, 1976; Eagly & Karau, 2002). Our society is accustomed to men in a leadership role but we are still not entirely convinced that women are capable leaders (Eagly & Johannesen-Schmidt, 2001).

Social role theory (Wood & Eagly, 2000) says that leaders will perform their leadership roles according to the way society categorizes them as female or male. These gender roles are the subject positions from which leaders identify. According to the theory, there are two characteristics of gender roles that are particularly important when attempting to understand how leaders perform. The characteristics are *agentic* and *communal* (Wood & Eagly, 2000). An agentic leader is one who behaves in ways described as assertive, controlling, aggressive, ambitious, dominant, forceful, independent, daring, self-confident, and competitive. These attributes are most often associated with male leaders (Eagly & Johannesen-Schmidt, 2001).

On the other hand, communal characteristics are behaviors that indicate concern for the welfare of others by being affectionate, helpful, kind, sympathetic, empathetic, and nurturing. These behaviors are most often associated with female leaders (Eagly & Johannesen-Schmidt, 2001). Gender roles are imbedded within our culture and as a consequence people are often unaware of their expectations of leaders based on sex. Due to cultural conditioning, we expect male leaders to exhibit characteristics defined as agentic. Not only do we expect male leaders to exercise agentic behaviors, the male

leader responds to the expectations of others in the organization. Likewise, female leaders follow the same pattern with regard to communal characteristic (Eagly & Johannesen-Schmidt, 2001). Therefore in the text I looked for instances where strong leadership was associated with agentic language and less powerful and influential leadership was associated with communal language. The results of the pilot study, revealed specific agentic and communal language within the article. (See Appendix D). Examples of agentic language were: ‘seek out,’ ‘ensure,’ ‘decide,’ ‘setting a direction,’ ‘aligning people,’ ‘controlling and problem solving.’ If agentic language is associated with men and the bulk of the language referring to strong leaders was agentic, it is easy to see how the language can skew our perception of leaders as men. There were also examples of collaborative language within the text with words such as ‘nurturing,’ ‘encouragement,’ ‘creating networks of people and relationships,’ ‘appealing to basic but often untapped human needs, values, and emotions,’ ‘value of the audience they are addressing,’ ‘involve people in deciding how to achieve the organization’s vision.’”

In addition to attending to specific agentic and communal language, when I conducted the pilot research I analyzed the text for examples of presupposition. I found that the author had used presupposition to emphasize the difference between leaders and managers. The article begins with Kotter’s statement that leadership is about coping with change and management is dealing with complexity (p. 4). Several paragraphs within the article begin with variations of this theme, such that the reader is lead to focus on this idea: leadership is about coping with change and management is about dealing with complexity. Managers, he says, bring order and consistency to a situation. The role of

leaders, on the other hand, is to be dealing with the increasing changes that organizations face as a result of technology, the global market, and the changing demographics of the workforce. While Kotter is not specific regarding the changing demographics of the workforce, the statistics cited in Chapter 1 of this dissertation indicate that one of the changing demographics includes an increase in female employees. The presupposition in this statement is that an increase in female employees creates an altered and continually changing situation with which leaders must contend. But, it does not state that the leaders are women. The text does not explicitly say that the leaders are men but, the presupposition is that Kotter is largely referring to men when he writes of leaders because he indicates that leaders are, indeed, agentic. This is made clearer when Kotter gives a military example in the article, stating that during wartime, people cannot be managed effectively into battle; they must be led. He equates the current state of organizations to this analogy presupposing that the hierarchical, top-down style of military authority is necessary in order to effectively lead, particularly in times of great change.

While we have seen increases in female mid-level managers we still see far fewer top-level female leaders. This article reinforces the notion that top-level leaders are visionary and agentic and it also seems to reinforce the notion that mid-level managers are those who are more collaborative and relational. The latter group being comprised of many more females than the top-level leadership group.

Finally, Kotter further reinforces the notions regarding males as leaders by using textual silences in three case study examples of effective leaders. Embedded within the article were three case studies that highlighted the leadership careers of Corporate CEOs.

All of the case study examples were men. By omitting examples of women as high level leaders, Kotter reinforces the idea that men are leaders. Readers of this article, used in the higher education leadership classroom might not notice the omission of women as examples in the case studies and, in conjunction with the previously highlighted language use that indicates men are leaders, students are bereft of examples or role models within this article, to indicate that women are also capable of strong and effective leadership.

Using the findings from the pilot study, I formulated micro-level questions associated with each of the discursive practices of presupposition, textual silences, and specific words and phrases to analyze the text for explicit messages regarding gender.

- What examples of presupposition are found?
- What does the use of presupposition suggest, regarding what the author takes for granted regarding male and female leaders?
- What examples of textual silences are found?
- What does the use of textual silence suggest regarding what the author feels is unnecessary to include in the text regarding male and female leaders?
- What specific words or phrases were used to indicate that leaders are agentic or communal?
- What examples indicate that strong or good leaders are agentic?

In addition, I asked macro-level questions of the text to conduct the discourse analysis and probe the implicit discursive messages regarding gender.

- How does the text regarding gender create or reify relationships of power?
- How does the text maintain gender ideology?
- How is the discourse influenced by historical precedent?

**Race.** The second discourse that was analyzed was race. Turner (2007) reports that according to an ACE survey, of the 22% of female presidents of higher education institutions, 84 % are White, 7% are Black, 6% are Hispanic, 1% are American Indian and 1% are Asian American. All women are faced with the challenge to overcome the many obstacles to advancement previously discussed, but women of color face additional obstacles stemming from discriminatory acts such not being considered for senior-level positions, having scholarship devalued or ignored, and being torn between family, community, and career responsibilities (Turner, 2007).

In the same way that gender is a social construct, so is race. Historically, the concept of race worked to justify European expansion. Contrived categories of race allowed for oppression of natives and the institution of slavery (Allen, 2003). In the United States, the concept of race allowed for mistreatment of all nonwhite groups who immigrated here. The hierarchical arrangement of groups placed whites in the superior position. White scientists used their authority to claim knowledge about groups of racially diverse people (Seidler, 2010).

Despite a number of studies designed to establish concrete proof that there were differences between the races, the studies were inconclusive. Powerful forces worked to maintain an ideology of white supremacy (Allen, 2003). Regardless of laws put into place to maintain white supremacy, the ideology has been challenged repeatedly over the decades. In 1954, the U.S. Supreme Court ruled that racial segregation in public schools violated the Fourteenth Amendment by separating educational facilities which fostered inequality (Lorber, 2004).

Nevertheless, access to education has been part of the challenging struggle for equality faced by people of color (Allen et al., 1991). While the opportunities to attend college have improved, students of color often find the climate on predominately white campuses unwelcoming (Perna, 2000). Racism continues to exist in our culture despite advances and claims to the contrary. Women of color can find access to advancement into higher levels of leadership, such as the Presidency, daunting at best (Seidler, 2010). Research shows that discriminatory practices in organizations can block women of color from those positions (Allen, 2003). Networking is regarded as a key to successful career advancement. The ability to network effectively can be a barrier, however. People tend to network with others with whom they can identify and who are racially similar to themselves (Allen et al., 1991). Without other women of color in the organization it can be difficult or nearly impossible to establish effective networking relationships.

In addition, women of color find the same barriers to advancement that white women experience if they do not have male mentors within the organization to promote them. The vacuum of mentors becomes even more challenging for women of color who have very few people at the top willing to vouch for their competence (Allen, 2003).

Progress against racism in higher education leadership has certainly been made, as evidenced by the increase in the number of minority college and university Presidents from 8.1% in 1986 to 13.5% in 2006 (ACE, 2007). Regardless, it is evident that there is a long way to go to achieve equality.

In order to address the issue of race as it relates to this research, I examined the text through the lens of color-blind racism, again using the discursive practices of

presupposition, textual silences, and words and phrases. Color-blind racism is situated in the notion held by some whites since the civil-rights era, that racism no longer exists (Bonilla-Silva, Forman, Lewis & Embrick, 2003). The view of color-blind racism is that since racism does not exist, any lack of opportunity that racial minorities face stems from their own cultural deficiencies. Color-blind racism has four central frames from which it operates; abstract liberalism, naturalization, cultural racism, and minimization of racism (Bonilla-Silva et al., 2003). The following is a cursory overview of the four frames of color-blind racism. I delineate color-blind racism more specifically in the results chapter.

Abstract liberalism is the belief, essentially, that the civil-rights movement brought about total equality in the United States. All people have equal opportunities, none have more privilege or provision for success than any others (Bonilla-Silva et al., 2003). This idea is complicated, however, by the undeniable reality of racial disparity that plays out in our culture. Whites justify this imbalance by claiming that they have worked hard to get where they are and everyone has the same opportunity to work that hard (Bonilla-Silva et al., 2003). The second frame of color-blind theory is naturalization, or the idea that people of different racial groups stay together in segregated areas because of their desire to be with others who are like them. This is used to justify school segregation and exclusionary real estate practices (Bonilla-Silva et al., 2003).

The third frame of color-blind theory is cultural racism which states that people of color who are disadvantaged are responsible for their own condition due to lack of initiative or drive. In this case, whites do not have to accept any responsibility for their

own privilege because they can blame people of color for lacking responsibility for improving their situation (Bonilla-Silva et al., 2003).

The fourth frame, called minimization, contends that people of color use race as an excuse for lack of opportunity. This idea maintains that racism does not exist but people of color perpetuate the idea of racism by claiming it as the cause for oppression (Bonilla-Silva et al., 2003).

Using the four-frames of color-blindness, I examined the text for evidence of color-blind racism with regard to the lack of advancement of women of color in higher education leadership. When I conducted the pilot study I found that the subject of race was not included in the text at all. There were not examples of presupposition or words and phrases because the topic of race did not enter into the text. Clearly there was use of textual silences in the text as well as in the case study examples, as all of the leaders highlighted in the case studies were white men.

Given the lack of race in the pilot study results, I modified my micro-level analysis questions slightly to address the idea of color-blindness within the text. The analysis questions were as follows:

- Were any examples of presupposition present in the text?
- If so, what were they?
- If not, what does the use of textual silence regarding race suggest about use of the four frames of color-blindness as it relates to women of color in higher level leadership positions within higher education?
- What words or phrases were found to indicate race or color-blindness in the text?

In addition, the macro-level discourse analysis looked at:

- How are power relationships manifested in the discourse regarding race or, in the textual silences regarding race?
- How do the discourses or textual silences reify ideological work regarding race?
- How are the discourses or textual silences influenced by historical precedent regarding race?

**Performance.** The third discourse analyzed in this study is that of performance.

Closely aligned with gender theory, performative theory, as developed by Judith Butler, is premised in the idea that gender is a social process started at birth and which carries certain symbolic images and expectations that are enacted in everyday life (Butler, 2004).

According to Butler, gender involves more than conscious learning. Gender is played out by expectations ingrained from birth. On a gender continuum of male and female there are certain behaviors, appearances and attitudes that are enacted by men and women in order to conform to the expectations embedded in our social structure. To behave in ways outside of the expectations disrupts our commonly held notions of how men and women behave. Within our patriarchal culture, ambivalence and uncertainty about gender roles creates conflict, fear, and mistrust (Seidler, 2010).

Sexual ambiguity becomes something that is feared and rejected and those who demonstrate sexual ambiguity in their lives are marginalized. Or, as Butler says:

Performing one's gender wrong initiates a set of punishments both obvious and indirect, and performing it well provides the reassurance that there is an essentialism of gender identity after all. That this reassurance is so easily displaced by anxiety, that culture so readily punishes or marginalizes those who fail to perform the illusion of gender essentialism should be sign enough that on some level there is social knowledge that the truth or falsity of gender is only socially compelled and in no sense ontologically necessitated (Butler, 2004, p. 68).

Accordingly, the performance of the feminine within the leadership role serves to undermine women leaders because feminine characteristics are not seen as powerful or, authoritative (Bartol & Butterfield, 1976). On the other hand, women who perform leadership roles more consistent with what we would consider a masculine style, come under suspicion and are regarded as behaving in ways that are not appropriate (Valian, 1999).

In the pilot study I looked for ways that performance expectations are embedded with the text and how divergence from those expectations undermines the role of leader for women. When analyzing the discursive theme of performance I was not able to deem any of the statements as solidly revealing performative expectations. The reason for this is that, aside from the case studies, gender was not specified when discussing characteristics of strong leaders. This supports, however, the notion that if gender is invisible it is actually the standard of male which we automatically assume (Eagly & Karu, 2002; Trinidad & Normore, 2005; Valain, 1999). Consequently the combination of lack of reference to female leaders and the case study examples which highlighted only men, emphasized the assumed expectation that men are the ones who hold the influential leadership positions. Just as the discourse of race was omitted but implied, the discourse of performance was omitted, but male was implied.

Using the results of the pilot study, I formulated a set of micro-level questions based on performance to conduct my research:

- Were any examples of presupposition present in the text?
- If so, what were they?

- If not, what does the use of textual silence suggest about the presupposition of gendered performance in leaders?
- What words or phrases were found to indicate performance expectations in the text?

Additionally, at the macro-level, I analyzed the text to address the following questions:

- In what ways can issues of power be imbedded within the discourse of performance?
- In what ways does the discourse of performance reify ideology about gendered performance?
- How does the discourse of performance reflect historical precedent?

**Power.** Analyzing the textual discourse of power creates a somewhat more complex challenge because of the differences and similarities of language which indicates power on a micro-level and implicit messages regarding power which is a basic structural tenant of CDA and found at the macro-level.

At the micro-level of this research I chose to examine the text for language that indicated agency as power. When conducting my analysis of leadership text in the pilot study, I looked specifically at power as discursive language. When looking for messages regarding power within the text, I took note of language which focused on aggression, conquering, or force. I looked at the way the text is written to indicate that leaders are those who subordinate others by will. By way of contrast, I examined the text for ways in which it indicated that leaders are submissive. The text of the pilot-study article written by Kotter, used presupposition, to reinforce the notion that leadership is transactional rather than transformational, by use of military analogy. Military models are rigid

hierarchies with chains of command. They are not collaborative organizations. The notion of leading in a style similar to a military operation is not indicative of cooperation and a flattened leadership structure but, rather, a commanding hierarchy imposing power and position. In addition, the notion of military leaders as being effective, and male, harkens back to Trait theory and its claims that one is born with natural leadership characteristics (Chemers, 1984).

The article contained several words and phrases indicating aggressive language such as: 'competitive,' 'volatile,' 'survive,' 'demand,' 'battle,' 'risks,' 'block.' Examples of language used in discourse to emphasize power were fewer than examples which emphasized gender, however, the discursive language of power was present and situated leadership in the traditionally transactional style and structure that it was historically situated (Northouse, 2007).

Although I found fewer examples of power embedded in the discourse of leadership, I did find some. (See Appendix E). Consequently, I used the pilot study results to form the questions similar to the ones used to examine the discourse of gender. While I did not find specific examples of textual silences in the pilot study this did not provide enough evidence that I would not find examples in the much longer Bolman & Deal book. As a result, I included questions regarding textual silences in my research design. While examining the text at the micro-level I looked for a discourse of power by asking:

- What examples of presupposition are found?
- What examples of textual silences are found?

- What does the use of textual silence suggest, regarding what the author feels is unnecessary to include in the text regarding patriarchy and power?
- What specific words or phrases were used to indicate that leaders are powerful or submissive?
- What examples indicate that strong or good leaders are powerful?

At the macro-level, the analysis of text was approached differently. According to Foucault, power is produced and transmitted through knowledge and discourse (Diamond & Quinby, 1988). Foucault's understanding of power applies to my research by reinforcing the role of discourse in shaping power relations in our society. Power can be thought of as circulating in and among discourse as well as in and among individuals and groups. By looking at power in this way, the position of women in the patriarchal order is altered from one of resisting dominant and coercive forces of power to one of being a participant in the production of power (Diamond & Quinby, 1988). With this in mind, this study examines the effect of words and context implying power and how the text may reinforce ideology about women in leadership and the role of power.

Foucault saw power and knowledge as being joined and linked discourse, power, and knowledge in creating our sense of reality and our sense of self (Mills, 1997). An important component of Foucault's structure of power, knowledge, and discourse is his contention that truth is created from power and knowledge working through discourse. In other words, truth is constructed and legitimated through discourse.

Leadership is equated with power and unless women gain more power in higher education, the academy will remain male dominated. Leaders influence people to do things through the use of power and authority (Chliwniak, 1997). The gender differences

in power orientation effect how male and female leaders perceive power in authority. Where women will often see power as a way to promote change in an organization, men tend to view power as a way to have influence over people (Kelly, 1991). Additionally, traditional, postmodern, and feminist scholars all agree that power can be either positional or personal. Positional power is achieved from one's title or status in an organization and can be delegated through the chain of command (Chliwniak, 1997).

This notion of power, knowledge, and truth aligns with feminism in the way it opens up space for questioning the positivist authority of science and other claims which position men as more powerful than women. Both Foucauldian theory and feminism question the way that the masculine has been privileged and heralded as the truth and universal (Diamond & Quinby, 1988). From a Foucauldian perspective, claims of truth, as they relate to power and knowledge are discursive and as a consequence they are open to reinterpretation.

The key point to how Foucauldian theory applies to research is how he conceptualized power and knowledge in discourse. Rather than power being possessed, Foucault said that power is exercised (Sawicki, 1986). The key here is that power is not necessarily repressive. The key is that power operates through discourse and results in certain types of conduct. This is a departure from theories that described power as a centralized force which resides in government, race or gender. Foucault was not saying that power does not exist or that we do not have dominant networks of power relations. He was saying that discourse contributes greatly to the giving of power and that power structure can be altered through discourse (Mills, 1997).

The question asked of the text regarding the discourse of power was:

- In what ways are power relationships within the text discursive?

### **Putting It All Together**

When examining the discourses at the macro-level, I returned to my research memos in search of the discursive language regarding gender, race, performance, and power as well as any additional patterns that could be found. I also took into consideration the subject positions that women students, reading the text might adopt. According to Weedon (1997) we adopt subject positions through discourse and act upon them accordingly. This process is repeated and changed through our lives and has an effect on how we live and what we believe. Additionally, the subject positions we adopt can be both conscious and subconscious. Text alone cannot serve as a source of meaning or analysis (Smith, 1990). Textual analysis must come from an understanding of the social relations in which it is embedded. Textual analysis does not strive for detached objectivity but rather for an understanding of the history of the discourse that produces the text and an interpretation of how that history and discourse combine to produce knowledge within the text (Lazar, 2005). Therefore, in my study, I sought to expose how historical precedent and social context work within the text to create and further perpetuate commonly held beliefs about women leaders.

The critical perspective of this research allowed for examining both the explicit and implicit messages within the text. Within the relationship of explicit and implicit lies the analysis of dominance, discrimination, and control imbedded within the language (Wodak & Meyer, 2001). The goal was to examine text with an understanding that past

discourses of women and men in leadership have been historically produced and interpreted. Additionally, the goal was to view the text from the perspective of how dominance is legitimated by ideology.

The following outline summarizes the goal, objective, process, and outcome of this research process:

1. Conduct a Feminist Critical Discourse Analysis of the text in *Reframing Organizations*.
  - A. The goal of the analysis is to produce knowledge about the relationship between the text and the discourse produced by the text as it relates to women in leadership.
  - B. The objective of the analysis is to understand how the discourse contributes to the gender gap.
2. Identify obstacles to change, in the form of hegemony and ideology related to gender, race, performance, and power.
3. The analysis:
  - A. Examine text on a micro-level.
    - i. Presuppositions
    - ii. Textual silences
    - iii. Words and phrases
  - B. Examine the text on a macro-level.
    - i. Identify barriers to change in the form of hegemony and ideology related to gender, race, performance, and power.
    - ii. Identify other repeated patterns or messages.
4. Identify possible ways past the obstacles.

The first step I took in analyzing the text was to read it from the perspective of a student in a leadership course. To the degree possible, I read the text in an attempt to

comprehend it in an uncritical manner, stepping out of the role of researcher and attempting to read it as a student would. Before taking a critical perspective of the text I attempted to understand how a student might be manipulated by the textual discourse and thus subject to power abuses (Huckin, 2002). This is an important first step to the analysis because this is where textual manipulations have their most powerful effect (Wodak, 2001). My attempt at innocently reading the text was important as I tried to imagine myself as the target audience for the text. Huckin (2002) says that this step of the analysis requires educated guesswork but is the type of guesswork necessary for a good analysis. During this stage of the process, I took notes and recorded my reactions to the text.

The second step allowed me to examine the text from a more critical approach. It is important that the discourse analyst learn to adopt two different perspectives of the text. First as a reader and second as an analyst. Without utilizing both steps the analyst might fail to appreciate how manipulation occurs within the text (Huckin, 2002).

The critical component to the feminist discourse analysis method that I used is considering not only use of presupposition, textual silences, and words and phrases, but considering use of these components through the sociocultural context of the four discourses of gender, race, performance, and power. I did this through consideration of historical context, ideology and the current situation of women in higher level leadership positions. By considering the four discursive themes, I was able to address my interpretation from a perspective of equality, social justice, and pedagogical approaches within the classroom.

This research united three different levels of discourse analysis: the text, the discursive practices that create the text (meaning the process of writing and reading), and the larger social context that plays into the text (Huckin, 2002). For each of the lenses I analyzed the text to answer the micro-level and macro-level questions that developed from the pilot study. A review of the questions for each lens follows.

*Table 2*

*Feminist discourse analysis method*

Gender	Race	Power	Performance
What examples of presupposition are found?	Were any examples of presupposition present in the text?	What examples of presupposition are found?	Were any examples of presupposition present in the text?
What does the use of presupposition suggest, regarding what the author takes for granted regarding male and female leaders?	If so, what were they?  If not, what does the use of textual silences regarding race suggest about the use of the four frames of color-blindness as it relates to women of color in higher level leadership positions within higher education?	What does the use of presupposition suggest, regarding what the ideology of patriarchy and power are taken for granted regarding leadership?	If so, what were they?  If not, what does the use of textual silences suggest about the presupposition of gendered performance in leaders?
What examples of textual silences are found?		What examples of textual silences are found?	
What does the use of textual silences suggest regarding what the author feels is unnecessary to include in the text regarding male and female leaders?	What words or phrases were found to indicate race or color-blindness in the text?	What does the use of textual silences suggest regarding what the author feels is unnecessary to include in the text regarding patriarchy and power?	What words or phrases were found to indicate performance expectations in the text?
What specific words or phrases were			

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used to indicate that leaders are agentic or communal?

What examples indicate that strong or good leaders are agentic?

What specific words or phrases were used to indicate that leaders are powerful or submissive?

What examples indicate that strong or good leaders are powerful?

Additionally I used the following questions to deepen the analysis and address the main tenants of Critical Discourse Analysis:

- In what way is the power discursively demonstrated within the text?
- How does the discourse reify ideology?
- What are the historical precedents that influence the discourse?

Following the data collection process using the questions asked of the text at both the macro and micro levels, I sought to ensure I had addressed the three levels of description, interpretation, and analysis by further categorizing the data to get at the discursive meanings. Using the coded data, I put each of the discursive phrases or words into the following categories:

- What use of passive voice indicates a reification of ideology? (descriptive)
- What use of colorful, descriptive language indicates a strong discourse? (descriptive)
- How are events presented? (descriptive)
- How are people characterized? (descriptive)
- What repetition exists on the same topic? (descriptive)

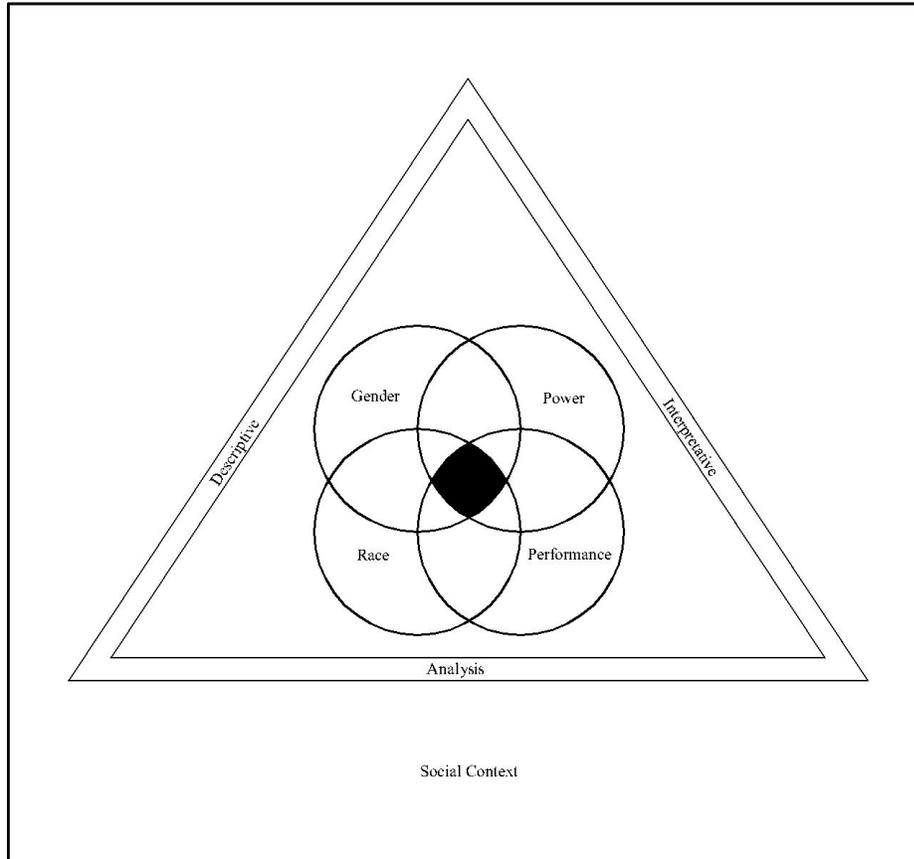
- What message do the authors intend for us to get from the text? (interpretive)
- What appear to be the hidden relations of power in the text? (analysis)
- Who is exercising the power, whose discourses are being presented? (analysis)
- How are the texts interpreted and received and what social effects do they have? (analysis)
- How is the discourse produced through history? (analysis)

Analyzing the data through these categories ensured that I approached the critical discourse analysis thoroughly and captured the meaning of the discourse and the relationship between power and text. While no critical discourse analysis can be considered complete, this approach assisted me in ensuring that the data collected was analyzed through all three levels.

The following model shows how the text was analyzed within the social context of the leadership text used in the leadership classroom. These elements of the analysis (descriptive, interpretative, analysis) are indicated in the triangular lines bordering the overlapping circles. The macro-analysis looked at how the discourses enact, confirm, legitimate, and reproduce dominance in society. The center diamond located deep within the model indicated the point at which all four discourses serves to maintain the status quo and contributes to the gender gap.

*Figure 1*

*Feminist Discourse Analysis Model*



### **Validity**

This chapter concludes with a discussion of the validity and limitations of this research method and the results that are reported in Chapter 4.

The goal in using critical discourse analysis in this study was to investigate how social inequality is expressed, reinforced, and legitimized by language within textual discourse. A critical analysis of the text requires a theoretical lens from which to examine the social processes and structures which are reproduced within the text and the way we,

as historical subjects, create meaning through our engagement with the text. Examining the contextual concepts of power, history, and ideology are vital to producing an effective and valid critical discourse analysis (Wodak, 2001).

Textual analysis is used as a way to analyze the meaning and ideological effects of discourse. To research meaning-making, one has to filter the text through theoretical frameworks such as gender theory, race theory, performative theory, and power theory as used in this study. In Chapter 4, I position the results of my findings; how meaning is made, interpreted and analyzed, in historical and theoretical frames. I link the micro-level and macro-level discourses to analyze how power relations are established. This analysis is intended to supplement other areas of social research not to replace them. This research is meant to add to the supply of other studies regarding the cause, effect, and solutions to the gender gap. It is not intended to be one definitive answer but, rather, another in a pool of studies to address the issue. Nevertheless, the knowledge gleaned from this study is worthwhile in terms of its emancipatory goal. While there is no guarantee that emancipatory intent will equate to an emancipatory goal, the outcome of this study at least provides the means for students to view the text differently (Acker, Barry & Esseveld, 1996). The findings from this study offer an alternative response to the discourse presented in the text as well as identifying the way the discourses manipulate, create, and reify oppressive messages.

While, as mentioned previously, there is no specific way to conduct a critical discourse analysis, there are some basic assumptions which guide the development of a

particular research method that utilizes discourse analysis. In creating my own discourse analysis method I took into consideration that:

- Language is a social phenomenon.
- Not only individuals, but also institutions and social groupings have specific meanings and values, that are expressed in language in systematic ways.
- Texts are the relevant units of language in communication.
- Readers/hearers are not passive recipients in their relationship to texts (Wodak, 2001, p. 6).

In developing my method, the first step was to establish the theoretical base by which the analysis would be conducted. Which theory to use depends greatly upon the study and discourse being analyzed. For all of the reasons cited earlier, this research is based in critical discourse analysis and feminist theory with some post-structuralist elements.

The process of conducting the analysis involved operationalizing the theoretical concepts, by transferring the theoretical claims into procedures or instruments of analysis (Wodak, 2001). I did this in the form of asking specific questions of the text. For this research, I used both the conceptual framework of feminist theory and critical discourse analysis, the theoretical foundations of the four discursive themes, as well as the findings from the pilot study to develop the questions used in analyzing the text.

Use of critical discourse analysis raises concerns about the objectivity of textual analysis. According to Fairclough (2003) “there is no such thing as an ‘objective’ analysis of a text, if by that we mean an analysis which simply describes what is ‘there’ in the text without being ‘biased’ by the ‘subjectivity’ of the analyst” (p. 15). The ability

to know what is in the text is, by its nature, limited and partial. And the questions we ask go beyond what is there. In the case of this research, the questions are probing the text to examine it for its contribution to a specific social issue; the leadership gender gap. The goal of this research is to question if the current situation of women in leadership can be altered by challenging the way female leaders are signified within a commonly used leadership text. The approach is not entirely objective in the simple sense of objectivity because it is based in a particular perspective. I have been self-reflexive and forthcoming in my reason for conducting this research and have attempted to conduct the research with as little bias as possible by examining the data through the theories that support the method.

My analysis of the text followed a systematic process as well as a search for alternative themes that might emerge. When I found examples of discursive bias, I attempted to view it logically and with possible alternative meanings. The point was not to disprove the alternative meanings but, rather to see if the text could support the alternative meanings (Fairclough, 2003). I included the results of these possible alternatives in my findings. Each researcher approaches discourse analysis with a different motivation and consequently there can be no guarantee that each researcher would come to the same conclusions (Wodak & Meyer, 2001).

The critical discourse analysis method used for this research is qualitative in nature. Qualitative research requires credibility in the technique for gathering the data and the method being used (Patton, 1990). Consequently, it was important for me to ensure that these criteria were met when I was conducting my research. Regarding the

technique for gathering data and method, I did not intend to arrive at exhaustive conclusions. This study offered a perspective about the discourses found within the leadership course text. The goal was to challenge the status quo and open up the possibility of thinking differently about women in leadership as well as how we are educated and socialized by text, instructors, and colleagues.

Because this research is not presented as definitive or arriving at ‘the truth’ about the discourses revealed in the leadership text, my approach could open up questions regarding credibility or validity of my findings. However, this research was conducted in a systematic fashion with the intention of opening up space for looking at the text differently and for considering how the text contributes to the under-representation of women in higher level leadership positions.

Additionally, both feminist research and CDA have emancipation as their intended outcome. Because these methodologies do not have conventional ways of evaluating the results, the value of the research can come into question. Given the emancipatory purpose of the research, the value can be determined by the way in which the research makes a contribution to the social issue being addressed. Is something being revealed that can be addressed and changed as a result of the research? In the case of this research, I have addressed the issue of the leadership gap and the way not only women but society as a whole is affected negatively as a result of so few women in higher level leadership positions.

## **Credibility**

Credibility of qualitative research depends on rigorous techniques and methods that allow for high-quality data that has been carefully analyzed (Patton, 1990). In an effort to establish trustworthiness, it is important that I delineate the epistemological assumptions that position my methodological approach(es) and reveal my researcher biases. I have discussed the conceptual framework guiding this study and at the beginning of this chapter, I situated myself as the researcher, providing background information about how both my personal and intellectual interests and experiences brought me to the research questions for this study. I have made my role of researcher as instrument clear and have stated that my own values and subjectivity cannot be separated from the interpretations I make from the data (Lincoln & Guba, 1985) although I have done my best to remove any overt bias by analyzing the text through theoretical lenses.

Nevertheless, I am not asking readers to accept my findings as the ‘correct’ interpretation of this textual analysis. I believe, however, that I have provided evidence of my own situatedness, the conceptual frameworks guiding my approach and the systematic and thorough approach I took for data collection and analysis. My hope is that by conducting this research I have accomplished my goal of encouraging readers to seriously consider the findings I present in the next chapter and the implications for the higher education leadership classroom.

## **Limitations**

Henry Widdowson (1995) argues that CDA is an ideological interpretation and not, actually, an analysis. He says the term critical discourse analysis is contradictory

because it is prejudiced on the basis of an ideological commitment and that text selected for analysis supports the preferred interpretation. This argument could be made of my choice of text which is why I investigated use of the most commonly used text and sought out the title in articles and dissertations. The choice of text for analysis was based solely on how frequently it is used in the leadership classroom. Fairclough (2003) rebuts this criticism by stating that CDA, unlike most other approaches, is always explicit about its own position and commitment.

Volume of text has been cited as a barrier to a thorough examination (van djik, 2001). Consequently, I chose particular discursive themes from which to examine the text so as to conduct a thorough analysis of those specific themes. This decision limits the study to just those particular themes which does not allow for other meanings to be brought to light. The possibility exists for additional meanings and findings if the text were examined through additional lenses. An additional way to approach this study would have been by expanding the corpus and choosing to conduct the analysis on additional, smaller texts thereby possibly increasing the validity of my conclusion that leadership text used in higher education classrooms can contribute to the leadership gender gap by utilizing a diversity of literature for the analysis rather than one text. It is worthwhile to note, however, that both the pilot study and this study afforded the same conclusions.

An additional way to increase validity would be to use ask another coder to examine the findings for verification that the findings are consistent and reliable. This was not done for this study as the discourses were analyzed through the four theoretical

lenses with the intent that reliability of the findings could be mirrored against the theoretical frames.

### **Summary**

In this chapter I have sought to detail my position as a critical discourse analyst and the rationale for conducting the research. I explained how I designed the feminist critical discourse analysis method using findings from an earlier pilot study and how the analysis examines both the micro-level meanings and the macro-level meanings in the text. I detailed the manner of data collection, coding, and creating a research memo. I included a visual model which represents how the research can be viewed and interpreted. This model also shows that the most meaningful interpretation of the analysis comes from the point at which all four discourses; gender, race, performance, and power overlap.

In the next chapter I detail the findings of the feminist critical discourse analysis and how meaning can be made of the text and its possible effect on the leadership gender gap.

## CHAPTER 4: Results

For the purposes of this research, I conducted a feminist critical discourse analysis of the text in ‘Reframing Organizations: Artistry, Choice, and Leadership,’ by L. G. Bolman & T. E. Deal (2003). As detailed in Chapter 3 of this dissertation, this book is the most commonly used text in higher education leadership courses in the top ten higher education programs in the United States. While the number of course syllabi that listed *Reframing Organizations* was not large, the book was the most commonly listed. In addition, the title of the book was used in 13 education dissertation titles listed in the Dissertations and Thesis library data base as well as in the title of three articles in the Journal of Higher Education and one in the Review of Higher Education, in the past three years.

*Reframing Organizations* has 438 pages of text. The book consists of six parts and a total of 21 chapters. The first part serves as an introduction to the organizational frames. The next four parts detail the four organizational frames: structural, human resource, political and symbolic. The final part details how the four frames can be used in conjunction with one another within organizations. The entire book is situated in the context of organizational leadership.

To conduct this research, I utilized my own CDA design to analyze the discourses of gender, race, performance, and power from both a micro-level and a macro-level. At the micro-level I examined the discourses using questions that emerged from a prior pilot study. The micro-level analysis was not followed in a step-by-step fashion, meaning I did

not answer every question for every discourse. I analyzed the text for the places where questions could be answered.

The macro-level of analysis is the point at which I detailed how power relations are discursive, how discourse does ideological work and how discourses are positioned in historical context (Fairclough, 2001). Language use in the form of discourses, verbal interactions, and communication are found at the micro-level of the social order. A macro-level analysis examines how power, dominance, and inequality between social groups is discursive in nature. The work of critical discourse analysis is to move between the micro- and macro-levels of discourses. Communication works at both levels. This analysis of leadership text identifies both levels of discourse and how the two levels work in tandem to create both explicit and implicit messages. Messages are considered implicit when the meaning can be inferred from the text without being expressed by the text. From a theoretical standpoint, this means that implicit information is derived from underlying beliefs but not expressed openly, directly, completely, or precisely in the text itself (van Dijk, 2001).

This critical discourse analysis asks how specific discourses reproduce social dominance of male leaders in leadership text and how this dominance contributes to the leadership gender gap present in society. There is not, however, a direct link between discourse and society (van Dijk, 2001). The process of linking the two comes in analyzing the meaning made by the subject reading the text. The reader has some historical experience with the text being read, even if the reader has not previously read this particular text. The words in the text create a message or a discourse which has

meaning based on historical interaction with the discourse or the ideology to which the reader subscribes. The meaning influences how the reader responds to the discourse. Discourses contribute to the structure of power relationships in society but can be disrupted and challenged in an effort to create change (Chouliaraki & Fairclough, 1999, Fairclough, 2001).

Critical discourse analysis takes into account that discourses are structured in power and dominance and that every discourse is historically produced and interpreted (Fairclough, 2001). Dominance in the discourse is legitimated by the ideologies of powerful groups. A key outcome of CDA is the ability to analyze the effect of discourse on a social issue and create ways to resist unequal power relationships that are assumed natural and reified in the discourse. By understanding how dominant structures naturalize the effects of power and ideology by producing discourses in which the meanings are understood as natural, we can see why resistance to them is considered breaking with convention (Meyer, 2001). It is interesting and worth noting that CDA as a method has been accused of lacking sufficient methodology as critical scholarship, often in an attempt to marginalize and problematize the outcome of findings and the challenge to the status quo (van Dijk, 2001).

The remainder of this chapter details the results of the critical discourse analysis of *Reframing Organizations*. I offer the analysis of the discourses of gender, race, performance, and power individually. A final element of the analysis examines how the discursive messages overlap, forming the point of analysis closely linked with power and ideology that influences the gender gap. In each section I separate the micro- and macro-

level analysis, to the degree possible, although sometimes there is a shunting back and forth between the two if separating them disrupts the flow of the analysis.

### **Discourse of Gender – Micro-level Analysis**

To conduct this analysis, I started by examining the text from the micro-level, paying attention to references or phrases that indicated gender was being addressed. I began this analysis by examining what the text says, explicitly, about women in leadership. In my initial reading of the text I looked for places where the topic of women as leaders was specified. While the lack of female leadership as a social issue is discussed in very little of the book, there is one, four-page section, located in the latter half of the book, called *Gender and Leadership* which – briefly - addresses it. In this section, the text acknowledges that leadership has historically been considered a male activity but, the authors state, that there has been a surge of interest in women as leaders due to the accomplishments of individual women. Unfortunately, following that statement, the text only presents an example of one woman, named Karren Brady, who has held a significant leadership role. Further details of Karren Brady's example surface in the following analysis.

**Presupposition.** Part of the micro-level analysis included looking at how the text was written in a way that would offer suggestions of meaning to the reader. Use of presupposition in the text indicates that certain notions or ideas are taken for granted which can be difficult to challenge because they are considered as natural or as common sense. Within the discourse of gender there are several examples of presupposition that can influence the reader by making assumptions regarding men and women as leaders.

The section *Gender and Leadership* begins with the statement “Until recently, research and writing on leadership focused mostly on men. The implicit, taken-for-granted assumption was that leadership is basically a male activity” (p 344). By using the past-tense word *was*, it appears that the authors are saying this assumption no longer exists, presupposing that male dominance in leadership is not an issue. As the analysis will show, their own text contradicts this statement.

The *Gender and Leadership* section provides a strikingly small amount of information about women in leadership. That small amount of information yields a significant message and reinforces what the rest of the book says, regarding women in leadership. Less than 1% of the text is devoted to the actual subject of women as leaders. That Bolman and Deal felt the section warranted so little text provides insight into their position regarding women in leadership. The question is, do the authors give so little attention to the subject because they believe the issue is unimportant? Or, are the authors saying that the issue of equity in women’s leadership has been resolved in our current culture?

Statistics do not bear out the argument that the issue of equity has been resolved. At the beginning of the 20<sup>th</sup> century, men were firmly established as the dominant sex in the workplace, both in numbers and in positions of authority (Northouse, 2007). The woman who stayed at home and devoted herself exclusively to the household and family was a status symbol in the United States (Lorber, 2005). The U.S. labor force was differentiated by sex and Census statistics showed that men made up 80% of it. By the second half of the 20<sup>th</sup> century the labor force participation of women increased. By the

start of the 21<sup>st</sup> century women made up 60% of the labor force (Powell, 2011). In spite of the fact that women make up the majority of the labor force, women hold fewer than 20% of the senior leadership positions across education, business, and government sectors (Wilson, 2004).

The discourse offered in this short section of the book, directly addressing the issue of women in leadership, shows a dismissive attitude toward the issue. Again, addressing it with such a cursory approach lends itself to the idea that the issue is being addressed but not with any real concern for the facts or for change. The authors acknowledge that leadership has historically been a male activity but they do not address the current statistics regarding male and female leadership.

The authors state that there has been a surge of interest in women as leaders due to the accomplishments of individual women. This statement is made as though this interest creates a positive change in our long-held notions that men are better leaders. “A surge of interest” (p. 345) indicates that there is increased research into the role of women leaders and that ideology about women as leaders is positive and can account for a more equitable balance between male and female leaders. In fact, women are rarely positioned as leaders by the press (Wilson, 2004). While there may be increased interest in the role of women as leaders currently, contrasted with the lack of interest historically, there are no statistics to support the idea that there is a surge of interest. If a woman is presented as a leader in the press it is typically as an anomaly, as Powell (2011) points out in his book *Women and Men in Management*, such as when Pepsico announced that India Nooyi would become the new CEO in 2006. At that time the headline in the *New York Times*

read “A Woman to Be Chief at Pepsico.” When men are advanced into positions of leadership in higher education or business, the headlines do not read, “A Man to be Chief at...” (Powell, 2011). In addition, most often when women are the subject of news stories, the focus is often on their appearance, fashion, and family balance (Wilson, 2004). Rarely is their leadership style the focus of attention. Focus on the superficial erodes authority and leaves the impression that women do not understand leadership issues and cannot handle real power (Wilson, 2004). While the text presupposes that male dominance in leadership is no longer an issue, higher education statistics suggest otherwise (Glazer-Raymo, 2007).

***What Presuppositions Suggest.*** By utilizing suppositions in text, authors guide the reader toward meaning without being obvious. The first example of a female leader in *Reframing Organizations* can be found in Chapter 1. It is important to note that this first example given is actually a fictional female leader. Choosing to start the book with a fictional example of a female leader presupposes the cultural notions of men as leaders and even goes so far as to reduce the female executive to non-existence. She appears as a fantasy executive who is struggling and searching. The corporation she works for is undergoing change that is concerning her. She is in search of a leadership book that can provide answers to her questions and concerns. In spite of several leadership books authored by women, Bolman and Deal offer a list of books for the fictional female leader to choose from, which are all written by men: *In Search of Excellence* (Peters & Waterman, 1982), *From Good to Great* (Collins, 2001), *The General Managers* (Kotter,

1982), *Managing Public Policy* (Lynn, 1987), *Built to Last* (Collins & Porras, 1994), *Real Managers* (Luthans, Yodgetts, & Rosenkrantz, 1988).

Within this short opening discourse, Bolman and Deal offer at least four ideological messages regarding women in leadership: leaders are men, female leaders lack competence for the job, the discourse demonstrates the cultural practice of marginalizing women thus rendering them ‘unknown’ as effective leaders, and by listing only books authored by men, this discourse reifies the notion that female executives are unable to advance unless they are mentored by strong males (Brown, 2005).

While the first chapter of the book opens with an example of a female leader, albeit a fictional one, the majority of the remaining chapters begin with examples of male leaders. One strategy used to solidify the position that men are considered leaders is to repeatedly open chapters with examples of organizations and careers dominated by men. By employing this strategy, the discourse of gender presupposes that men hold the influential leadership positions. Occupations are classified as male-intensive, female-intensive, or sex-neutral based on the proportion of women in the occupation (Powell, 2011). Male-intensive occupations are defined as those in which one-third or less of the workforce is female. Female-intensive occupations are defined as those in which two-thirds or more are female. Sex-neutral occupations are those in which women hold more than one-third and less than two-thirds of the jobs (U.S. Bureau of Labor Statistics, 2009). Several chapters open with examples of male-intensive, Engineering, Airline, or Aerospace organizations. One chapter opens with a description of the space shuttle Columbia explosion on February 1, 2003 and the similar Challenger catastrophe of

January 28, 1986. Because the section of the book in which these examples reside describes the political frame, this example is intended to reflect the negative consequences of a political agenda which corrupts good decision making. The text, again, presents an example that equates leadership (regardless of whether the examples are positive or negative) with men. By presenting an example from NASA in the first few pages of the chapter, the reader immediately connects the leadership being presented in the example with men. With the exception of Christa McAuliffe, who was a high school teacher and the first civilian passenger on a space shuttle flight, there are no women mentioned in these examples. The majority of NASA pilots, flight engineers, and astronauts in the example are men and by posing this arrangement the immediate assumption is that the leaders are men. The text even includes a statement regarding Christa McAuliffe's participation as a response to the fact that the "...American public was bored with white male pilots in space" (p. 187). Although positioned as something of a negative, this statement reinforces the idea that pilots and astronauts are white and male. A female pilot was not added to the team, however. Using a female public school teacher presents the inclusion of women as a novelty and presents a female in a traditional occupation, but does not add to the image of women in a leadership position. While Bolman and Deal cannot be held responsible for the workings of NASA, they are culpable for the choice of examples that marginalize women and presuppose that men hold positions of responsibility, power, and control.

There is one example at the beginning of a chapter which presents a female who was appointed to direct the air traffic modernization plan for the United States Federal

Aviation Administration for five years. The text mentions that she was praised for her contributions of introducing pay for performance, improving management systems, expediting the overhaul of air traffic control and improving the FAA's relationship with air traffic controllers. The example takes an abrupt turn however, when the September 11, 2001 terrorist attacks caused the agency she was leading to come under fire for delaying tighter requirements for screening and baggage. In this example we find a woman in a leadership role in a predominately male field. It is clear that she and her work are both highly regarded prior to the September 11 attacks. Unfortunately the example ends with her leaving the position shortly after the attacks. We are offered very little with regard to understanding her leadership style. In this case, the example is a female and the example is positive, although it ends with a negative twist and detailed with very little text. It is difficult to see this as more than a token example, one of a few scattered throughout the text but without substance or significant analysis.

As stated earlier, throughout the book, chapters begin with scenarios or examples of male leaders in predominately male fields. There are examples that begin with airline pilots, military arrangements, large corporations, NASA, and Harley-Davidson. Within the first chapter male and female leaders are mentioned by a ratio of 8:1, which creates a discursive message that views male leaders as not only more plentiful but, likely, as fitting the leadership expectation better than women.

The discourse of gender follows cultural expectations regarding leaders, gender roles, and unequal distribution of leadership roles. The text presupposes that strong and influential leaders are men and weaker, less effective leaders are women. The book does

begin with examples of organizational failures, led by eight different men. One could argue that Bolman and Deal opened the book with examples of organizations that failed under male leadership and withheld examples of female leaders whose organizations collapsed, thus choosing not to present women leaders in a negative light. In addition, one could argue that the example of the confused leader, cited earlier in this analysis, was a fictional female rather than an actual female executive, again implying that the authors were choosing not to present a woman leader as weak or uncertain. Such position would not, however, be consistent with the findings of the gender discourse in the remaining chapters of the book. The few examples of women position them as powerless, middle-managers with little agency. There are no examples of fictional men and yet, the text places fictional women in place of real women in several examples. Doubtless, of the examples of male leaders who were described in positive terms regarding their leadership style, some could have been replaced with female leaders who could also be described in positive terms. The discourse repeatedly and unquestioningly presupposes men as leaders.

**Textual Silences.** In addition to presuppositions, authors also use textual silences as a tool to create meaning, when certain things are left out that could have been included. It is important to notice textual silences because topics that are left out of the text often do not occur to the reader. Use of presupposition and textual silences can be very closely aligned (Huckin, 2002).

In analyzing the text through the lens of gender, I looked for overt references to female leaders. There were very few specific references to females. In the majority of

cases the subject was a man, specified by name or the pronouns 'he' or 'him,' leaving no question that the leader being referenced was male. In a few cases the subject was referred to as female. Throughout the book there are nine references to female executives. Of those nine, two were fictional and two were unnamed. Three real, named female executives are referred to in two lines of text or less, leaving two examples of female executives who are described in detail. The two examples are Carly Fiorina and Karren Brady. As the rest of this analysis will show, women are not only largely excluded in the text, if they are included it is with a negative bent. In an odd twist, such as the one cited above, Bolman and Deal chose to use fictional characters for the female executives and in other cases they discuss the person in the position using the pronouns 'her' and 'she' but they failed to attach an identity in the form of a name to the woman. Stripping the woman of her identity serves as a way to undermine her position and power by rendering her invisible.

*What textual silences suggest.* Context plays an important role in understanding and identifying textual silences. Any omission cannot be considered a textual silence. The omission has to be relevant to the topic of the text (Huckin, 2002). In this analysis, I took notice of what could have been said about women in leadership, but was not. Given the statistical differences between the number of women in high level leadership and men in high level leadership, there is, most certainly, more to say on the topic than Bolman and Deal offered. Women hold fewer than 20% of the seats in Congress, Fortune 500 boards (Wilson, 2004), and college presidencies (ACE, 2001). By addressing the topic in so little of the text, Bolman and Deal give women in leadership a figurative nod but do not delve

into the topic with any level of detail. The textual representation of women in leadership can be considered as a metaphor for the actual representation of women in higher level leadership roles. Both can be identified but, women leaders, as well as text about women leaders in this book, have been marginalized. Such textual silences create a slanted view of what is important by concealing relevant information or giving prominence to other information. In *Reframing Organizations*, the topic of women as leaders is largely concealed or ignored but given just enough attention that the omission is not readily noticed. While the reader might notice a total disregard of the topic, by sprinkling the text with occasional and insignificant references, it appears that the topic of women in leadership is being addressed.

Organizational theory has done little to address the question of why women and minority ethnic groups are prevented from advancing into higher levels of leadership. Gender differences have largely been treated as irrelevant or invisible and behavior in organizations that marginalizes women or minorities is viewed as normal and acceptable (Wilson, 1996). In male-dominated organizations, there is an expectation that women's experiences can be understood through the experiences of men, with the reality of gender being ignored as a factor (Sheppard, Lewicki, & Minton, 1992). Because male gender is not acknowledged, the understanding is that maleness is the 'norm' upon which all experiences are based (Wilson, 1996). Historically, there has been a general lack of attention to gender as a category of social reality. Additionally, women have been unable to effect much change in this area because they do not possess the resources needed for the production of knowledge. The production of knowledge with resulting acquisition of

power has remained in the hands of men and continues to serve men in maintaining their hold on power and leadership. Characteristics associated with successful leaders are most in line with the traits attributed to men (Northouse, 2007). The gendered nature of organizations is largely ignored and the different experiences of women unrecognized as a result of power relationships that differentiate society as a whole (Burrell & Hern, 1989).

Organizational studies have been conducted from a male-oriented perspective which treats men and women alike or, worse yet, treats women as peripheral to organizational life (Wilson, 1996). The lack of women leaders in Bolman and Deal's book works in tandem with cultural norms, as well as organizational research, to create a discourse in which women are invisible or excluded. This discourse of gender reflects what leadership students see in the institutions they attend, as well as the businesses and government structures with which they interact. Because the invisibility of women in leadership is so common, and the assumption of male leadership is considered 'normal,' it is possible that male or female students would not notice that lack of female representation in the text. To this end, those who have power, maintain power through a discourse which includes, yet marginalizes women.

In the example of Karren Brady, the only female leader featured in the *Gender and Leadership* section of the book, the discourse uses textual silence by focusing on the example of one woman rather than, perhaps, listing the top 10 or 20 women in the United States who have made leadership strides or even highlighting one or two women who have reached high levels of leadership and then promoted positive change within the

organization. Omitting multiple examples and highlighting one extreme example lends itself to questioning the authors' motives about objectively presenting the advancement of women. Instead of highlighting successful female leaders, the example created the opposite effect, solidifying the idea that those in power should stay in power. To quote Audre Lorde (1984) "The Master's tools will never dismantle master's house," p.111). Meaning that those with power are not likely to yield power. In addition to exerting power through the discourse of one woman in leadership, the book offers several examples of organizations and leaders that leave little question about associations of men with leadership. By repeatedly leaving out examples of strong, effective female leaders, Bolman and Deal use textual silences to reinforce the idea that men are leaders.

**Words and phrases.** At this level of the analysis, I looked for words and phrases that indicated overt messages regarding both female and male leaders. Words used to describe male leaders include: talented, artistic, and patron saints. The word "brilliant" (p. 4 & 349) is used to describe Alfred P. Sloan, Jr., who became president of General Motors in 1923 and stayed in leadership until he retired in 1956. Also described as brilliant are former CEOs of Enron, Jeffrey K. Skilling and Kenneth Lay who are not described as having responsibility for the collapse of Enron but are described as being 'clueless' regarding the events leading up to the collapse. In a discussion comparing two highly controversial and entrepreneurial male leaders, Bill Gates and Robert Owen, both are described as wildly successful. Throughout the book, men are described as strong, brilliant, rational, and delegators. While there are a few examples of actual female executives, the women who are presented in the book are described as scared, nervous

and confused. In one example, the fictional manager, Cindy Marshall is starting in a new position but she is facing a staff which remains loyal to her male predecessor (although he is described as being replaced because he is too authoritarian and rigid). Because she gets a chilly reception from her new staff, Cindy is described as being trapped and powerless. Another fictional female executive is bewildered by problems within her company and is in search of leadership books to find answers. In another example a mid-level, female, Hispanic manager is facing discrimination and is scared to confront the issue. The discourse maintains gender stereotypes in the choice of words regarding male and female leaders.

### **Discourse of Gender – Macro-Level Analysis**

After completing the micro-level analysis of the text, I engaged in understanding the text at the macro-level. At this point in the analysis I examined the discourse of gender for the way the text creates a relationship of power with the reader and for ways that the text reifies ideology and historical precedent. I found evidence that the discourse of gender provided in *Reframing Organizations* contributes to our ideological ideas about women in leadership by minimizing and undermining the importance of the imbalance in senior level leadership. Those who hold power will retain power if our assumptions are that the issue is not an issue or if the issue is addressed as if it has already been resolved. Power is about relations of difference, in this case, between men and women in leadership, and particularly about the effects of differences in social structures (Fairclough, 2001). Unity of language and social matters creates language that is intertwined with social power in a number of ways: language creates power, expresses

power, and is involved when there is a challenge to power. Power does not derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term (van Dijk, 2001). Language provides a means for power differences in social hierarchical structures (Chouliaraki & Fairclough, 1999).

**Ideology of gender roles/historical context.** Analyzing the discursive messages contained in the text of *Reframing Organizations* involved examining how ideology and historical precedent are reified and aid in hegemonic understanding. The authors continue to maintain the normed imbalance of women and men in leadership in the section entitled *Gender and Leadership*, by presenting only one example of a female leader. Rather than provide a number of examples of strong female leadership in this section of the book, Bolman and Deal provide an exceptional and outrageous solo example of a female leader. One entire page is dedicated to the narrative of Karren Brady, the youngest person and only woman to head a British soccer team in 1993. The story details how Brady, who was known for her sexy attire and withering comments, took the team from near bankruptcy to being one of England's strongest teams both in play and in finances. The example of Karren Brady is more caricature than an example of female leadership. While the narrative is given as an example of how women can achieve high level leadership positions, in reality, it is a narrative of the dangers of women who are ambitious. As mentioned earlier, during the first half of the 20<sup>th</sup> century, the cultural expectation of women's ambitions were to be a wife and mother. Although the opportunities of women in recent years have been slightly altered, our ideology regarding the role of women is

still largely steeped in those same expectations. Even if a woman chooses a career, she is expected to put her family first (Powell, 2011).

Additionally, the gender discourse created in the text represents the few female leaders as being weak and ineffectual. Attaching feminine or masculine characteristics to leadership styles is related to the construct of gender (Trinidad & Normore, 2006). For a woman to behave in a strong, authoritative, and decisive manner goes against our gendered expectations. The perceived incongruity between female gender roles and traditionally understood leader roles creates prejudice toward female leaders that can take one of two forms: less favorable evaluation of women's potential for leadership because leadership ability is more stereotypic of men and a less favorable evaluation of the actual leadership behavior of women than men because agentic behavior is perceived as less desirable in women than men (Eagly & Karu, 2002; Powell, 2011). The first type of prejudice comes from gender roles, the characteristics and qualities associated with being female which are unlike the qualities expected of leaders. The second type of prejudice comes from prescribed gender roles about how women should behave. If female leaders go against these prescribed beliefs by behaving in the agentic way expected of leaders but failing to exhibit the behaviors preferred in women, the women will be seen negatively (Eagly & Karau, 2002). If a woman conforms to her gender roles she will fail to meet the expectations of her leader role. If she meets the requirements of her leader role, she fails to meet the requirements of her gender role (Wilson, 1996). The gender discourse of *Reframing Organizations* reinforces expectations of female leaders by addressing ideology about gender and roles and is affirmed by the examples, most of which do not

place women outside of their expected gender roles. Because of historical precedent that men are leaders, the discourse reinforces this by showing women as ineffectual leaders.

Gender stereotypes reinforce beliefs about the psychological traits characteristic of women and men. Women are more likely to exhibit feminine traits of compassion, nurture, and sensitivity to others, which are considered important in the family domain. Men, on the other hand, are more likely to exhibit masculine traits of aggressiveness, decisiveness, and independences which are viewed as most important in the work domain (Eagly & Karau, 2002).

When a woman is viewed as ambitious, the assumption is that she foregoes her feminine traits (Powell, 2011). Women who are ambitious create fear and ambiguity in our stereotypes and ideology regarding female roles. There can be fear that if women are given the chance to leave their roles as wives and mothers to climb the ladder they will keep climbing right past men. By limiting women's choices and providing little support for advancement, our social norms make it difficult for women to have both a high level leadership career and a family (Wilson, 2004).

Women are taught to deny ambition from a very young age. When boys are aggressive, decisive, and independent they are said to be expressing their power. When girls are aggressive, decisive, and independent they are said to be expressing their lack of power (Powell, 2011). Girls who do not follow their prescribed norms are socially punished. This pattern continues as girls grow into adulthood and subdue their ambitions to fit their appropriate gender roles (Wilson, 2004). Ambition is currently defined as a desire for economic success in a career, although if more women had power they could

do much more to change the meaning of the word ambition toward ambition for social justice, safety, and betterment of humanity (Powell, 2011). The discourse of gender in *Reframing Organizations* creates a powerful message undermining the idea that women can or should be ambitious.

The text offered in the *Gender and Leadership* section, regarding Karren Brady, spotlights an ambitious and successful woman. The meaning contained in the discourse is quite different, however. The example of Karren Brady is extreme and cannot be held up as a typical example of a woman in a leadership position. Throughout the remainder of the book, Bolman and Deal detail a number of organizations. The majority of the organizational examples they supply are companies headquartered in the United States. The example in this section is inconsistent with any of the other business organizations highlighted throughout the text. While it seems, on the surface, that the example of Karren Brady makes the point that women are equally as capable of leadership as men, the extreme nature of the example actually reinforces the notion that women are rarely seen as capable leaders.

The effect is similar to an example of a man who chooses to be a ‘stay-at-home dad.’ While we may find examples of such men who are doing the job well, we cannot honestly conclude that a handful of examples lend credence to the notion that men who choose to stay home are no longer an anomaly. Taking that idea one step further, if we found an example of a ‘stay-at-home dad’ to a large family of children (as atypical as the Karren Brady example), could we then assume that his example makes the point that ‘stay-at-home dads’ are now considered ‘the norm? The answer is, of course, no.

Likewise, the Karren Brady story in no way indicates that women, in general, are considered equally as capable as men with regard to high level leadership. Particularly in light of studies such as those by Eagly and Karau (2002) and Trinidad & Normore, (2005) which indicate that high level leadership is still considered a male role.

The example of Karren Brady, stated earlier, offers an example of a strong female leader but the example is extreme, out of context, and does little to dispel the notion that leadership is considered a male activity. The presupposition is that Karren Brady is a 'typical' example of a female leader and that by looking at her success we can see that other women who follow her style can become equally as successful. The example of Karren Brady suggests that she did not use any communal language. She was strictly agentic. For example, when a team member commented that he liked her blouse because he could see her breast through it, Brady responded with "Where I'm going to send you, you will not be able to see them from there" (p. 345). The text goes on to say that a week later he'd been downgraded to a club a hundred miles away. In addition, the example says that "The directors of another team told her how fortunate she was that they were willing to let her into their owners' box." Brady replied with, "The day I have to feel grateful for half a lager and a pork pie in a dump of a little box with psychedelic carpet is the day I give up" (p. 345).

The discussion of Karren Brady concludes with the statement, "Women like Karren Brady have proven that they can lead in a man's world. But do men and women lead differently? Are they seen differently in leadership roles?" (p. 345). Bolman and Deal's use of the Karren Brady example says a lot about their position regarding women

in senior level leadership. They use an example outside of the United States although the majority of the book focuses on organizations within the United States. They seem to be nullifying their own example by setting it out of the context of the rest of the book.

**Messages of power.** In addition, Karren Brady breaks with almost all social conventions regarding how women should behave, the effect being that we discount her accomplishments because they do not follow what we expect of females and certainly not female leaders. The description of her provocative clothing objectifies her; her use of language diminishes her effectiveness because she does not adhere to her gender roles; her ambition renders her power hungry and, in the end, the narrative exerts a powerful message regarding the 'type' of woman who achieves a high level of leadership. This type of woman who does not fit ideological patterns and is reduced to a character. She is not to be taken seriously and the message of the discourse is that women in high level leadership are not to be taken seriously. In addition, women reading the story of Karren Brady are likely not to identify with her on any level and, in fact, might conclude that if one has to behave, dress, and speak like Karren Brady the role of leader is outside the realm of possibility or, perhaps, even desire. The discourse of gender in this section of the book exercises power by appearing to elevate a female leader while, in reality, rendering her an outsider.

Of particular significance in the analysis of this gender discourse is how men and women are characterized. Returning to the ideology of gender stereotypes, these examples from the text demonstrate how the authors chose examples that reify gender stereotypes, setting up a powerful connection between the text and the message of

competence in the workplace. In general, gender stereotypes represent two types of people. These come from studies of gender stereotypes which labeled competence as masculine because it was most often associated with men, and warmth as feminine because it was most often associated with women (Powell, 2011).

*Gender stereotypes.* One of the people characterized in the book is Rudi Giuliani during the September 11 terrorist attacks. Giuliani is praised for his handling of the crisis and considered very competent. In addition to the example of Giuliani, there is, within that chapter, an example of a female leader; Queen Elizabeth. She is, interestingly, characterized as being cold. In these two scenarios the responses of Queen Elizabeth regarding Princess Diana's death and Giuliani are compared and contrasted. Ultimately Queen Elizabeth's decision to remain in Scotland and not address the public at the time of Diana's death was seen as a negative and, again, Giuliani's leadership during the September 11 crisis is lauded. Use of these two individuals in the example is inconsistent yet it continues to reinforce the discursive message regarding male and female leadership. Queen Elizabeth does not fit the category of leader in the way the rest of the book addresses leadership. She is seen as uncaring because she did not return to England upon Diana's death and this frustrates the people of England. It is questionable whether this should be considered a leadership issue or a public relations issue. Rudi Giuliani, on the other hand, faces a crisis and is called to not only symbolically console the population but to actually extend a leadership role regarding next steps toward clean up, process, and restoring business as quickly as possible. That the authors chose Queen Elizabeth in this

scenario as an example of leadership is indicative of their attitude toward female leaders consistent with the gender discourse of the rest of the book.

One positive example of women describes an assembly line that was successfully improved due to the suggestions of female line workers. These women did not hold positions of authority or power. In the context of the other examples in the book, the example reinforces the presupposition that women do not hold such positions. In the description the women are able to convince a male foreman to give their ideas for improved processes a try. Although the changes were considered successful, the example ends with higher level management eliminating the changes, morale in the plant falling, and the women quitting their jobs. While this example does include women, they are not women represented in a leadership role. By consistently positioning women in subordinate roles and men in leadership roles, the discourse reinforces cultural expectations. Additionally, the message of the text implies that women should know their place. These women were not in leadership roles but were able to get their idea implemented. After a brief success, the idea ultimately failed and the women quit their jobs, reinforcing the idea that women should be quiet and submissive. There is a strong message of power in this discourse in the way it is somewhat menacing toward women who dare to move out of their gender or positional roles.

Within the text there is one example of a real, female executive; Carleton “Carly” Fiorina who became CEO of Hewlett-Packard in 1999. She is considered in the same context as Lee Iacocca, who was CEO of Chrysler in the late 1970s. The example details Iacocca’s firing from Ford Motor Company and subsequent hiring by Chrysler

Corporation. Chrysler was in crisis and needed new leadership. Iacocca convinced the US. Government to guarantee large loans to the corporation in spite of the fact that Congress, the media, and the American population were against it. Fiorina took over leadership of HP when it was experiencing difficulties but was still profitable. The issues at HP were about not being able to keep up with technology. She was the first woman to head a company the size of HP and was responsible for the merger of HP and Compaq although, like Iacocca, she had to fight for it. The story concludes with Chrysler becoming profitable and acquiring Daimler-Benz in 1998 and HP falling short of expectations, losing 2 billion dollars in the first quarter after the merger. This comparison of Iacocca and Fiorina presupposes that female executives are less capable of handling the leadership role and reinforces the notion that strong, powerful, and effective leadership comes from men. Again, the message of the discourse implies the veiled threat that women who dare to move into positions considered the domain of men are at risk of failure.

In keeping with the message regarding the role women should play in organizational leadership, in the majority of the examples in *Reframing Organizations*, females are referred to as managers whereas the majority of the males are referred to as leaders. Within the text there is a short discussion on the differences between leadership and management with the concluding points being that leaders are long-term thinkers who have the capacity to influence those beyond their immediate structure. There is also an emphasis on vision and political acumen to deal with the challenges they face. Managers, they conclude, plan, organize and control. Not only does the discourse set up

the bulk of the examples with woman as managers, it does little to alter our current patterns of thought regarding male leadership. The examples do, however, reinforce cultural expectations and ideology.

Throughout the book, the text gives examples of organizations and their various successes or failures as they relate to the use of their four-frame model. One question CDA asks is what the creators of the text want us to get out of their use of examples. Through the examples, the social conditioning to which we are accustomed is reinforced. Leadership is considered the domain of men. Because people construct meaning based on their prior experiences with language as well as meaning they currently place on language, the examples presented in the gender discourse serve to reify the commonly held notions about leaders by consistently emphasizing leadership examples in which men prevail.

*Reinforcing masculine ideology.* An example of the emphasis on male leadership is found in the second chapter of the book, which begins with an example of a male flight engineer who made a mistake in calculating an airplane's location which set off a series of undetected errors resulting in a plane crash and the deaths of 269 people. This is a negative example and is intended to demonstrate the need for structure and procedure within organizations. Nevertheless, all of the individuals cited in the example are male (with the exception of the passengers). As mentioned earlier, several of the leadership stories included airline pilots or engineers. Of the more than 92,000 U.S. commercial airline pilots, only 4,000 are women (U.S. Bureau of Labor Statistics, 2009). By choosing not to include any females in this example, the notion that pilots (who are in control of

the aircraft and thus holding a position of power, responsibility, and leadership) are men, is reinforced. It is possible that the text is suggesting that women are not competent to safely pilot a plane since no examples of female pilots were given. Additional meaning can be placed on this gender discourse that females are simply not competent to lead. Again, it is possible that the discourse intentionally leaves women out of the example because of the negative aspects of the outcome. This conclusion is not consistent, however, with the rest of the discourse which leaves women out of higher level leadership roles or presents female leaders in a negative light.

Additionally, several of the examples included the military. Because the military is still considered a largely male enterprise, using military examples subtly reinforces traditional gender bias (Wilson, 1996). Military examples also help to marginalize, or even eliminate, our associations of female leaders and, consequently, positions women as an out-group in organizations (Koller, 2004). While there are many ways to assess meaning within a text, this particular example sets up polarization of females as the 'outgroup' and males as the 'ingroup.' In addition, military examples reinforce masculine patterns of behavior and can evoke unspoken desires for social groupings characterized by male bonding (Koller, 2004). Military examples strengthen the sense of maleness in an already predominantly male culture in business leadership (Wilson, 1992). This is significant in education, business, and government where we still find women participating in small numbers at higher levels (Wilson, 2004). Excluding women by reifying business as a male arena sustains men in leadership not just by numerical advantage but by the competitive, aggressive culture that speaks of masculine values

(Koller, 2004). Military examples reinforce the hegemony of male leadership in business, education, and government. Selective use of examples may help create a reality which is unequal and which is male dominated.

In addition to using several military examples, the text includes a number of sports metaphors. The opening quote to a baseball metaphor reads, “As Pete Rose once noted, ‘Baseball is a team game but nine men who meet their individual goals make a nice team’” (p. 100). The presupposition of men on a baseball team infers that there are no women on the team. The example describes how management decisions in this structural formation involve individual substitutions or actions but, ultimately, managers can come and go without disrupting the team’s playing ability. Women are both literally and figuratively excluded from this example. The description of this structural formation akin to a baseball team concludes with a quote from John Updike that refers to “...poised men in white...” (p. 101). The next structural formation is compared to a football team. Again, all references are to male players and there is discussion of the need for hierarchical control. The importance of the role of the coach is emphasized and several male coaches are named.

The final sports analogy given is that of a basketball team. In this metaphor the importance of teamwork, group interdependence, and cohesion are emphasized. Duke University’s 2000 women’s basketball team is used as an example. By including women in the only example that describes the importance of teamwork, the discourse reinforces our cultural expectations regarding women’s collaborative style. While the women’s collaborative style should not be considered in a negative light, research tells us that a

collaborative style is not regarded as highly as a more authoritative style (Bartol & Butterfield, 1976; Valian, 1999). Consequently, these sports metaphors reinforce the commonly held notions of female leader as collaborative and thus less effective, versus male leader as authoritative and thus more effective. (Northouse, 2007). There are additional concerns about using sports metaphors with regard to organizational structures within organizations.

By using masculinized sports metaphors, the discourse presupposes cultural expectations of male-defined social structures. While there are sports that are considered more masculine and more feminine (i.e. football vs. figure skating) many sports have teams made up of both sexes (Koller, 2004). Overwhelmingly, however, the sports metaphors used in the text to describe the organizational structures are highly masculine and the most popular types of sports in Western culture (Koller, 2004).

During the nineteenth-century, sports became regarded as the perfect training ground for future male leaders in politics, the military, and business (Koeller, 2004). Physical education was used to train men in physical and mental toughness, obedience to authority, and loyalty to a team (Kidd, 1990). The importance of sports in maintaining this type of social order continued into the second half of the twentieth century and included an attempt to exclude women from most sports (Koeller, 2004). Women are currently involved in almost all types of sports but marginalization of women can still be found in the fact that media coverage of male athletes is dominant on all major television stations (Wilson, 2004). Use of the sports metaphor in organizational models reinforces hegemonic masculinity and excludes women from the organizational mix (Koeller,

2004). Despite women entering into high level leadership positions, masculine conceptualizations such as those presented in the gender discourse are still being reinforced.

**Summary.** To summarize this critical discourse analysis of gender, I return to the section of text which addressed the issue of gender and leadership specifically. This topic took up four-pages of text the bulk of which was the narrative of Karren Brady. The discourse reveals that the topic of female gender is not of great relevance by offering so little text space to it and also by stating it as a concern of the past. While the discourse treats female gender as though it is irrelevant or invisible in the text, clearly it is not an issue about which the discourse is neutral. The examples and omissions give evidence of a strong position regarding women as leaders and the assumption that male gender in leadership is assumed and normative. The narrative of Karren Brady offers an extreme example, calling particular attention to her unique position and offering her as an anomaly rather than a model of female leadership. The text offers numerous examples of events requiring effective leadership and of people in leadership roles with challenges to overcome. There are repeated examples of strong male leaders and only a small sampling of female leaders. The examples of female leaders are offered in a negative light, as in the case of Queen Elizabeth, or they are examples in which the female leader fails or is diminished in some way.

It is clear that this discourse of gender reifies the ideology that males are more capable and effective leaders and supports notions that assume that men are the standard by which female leadership is measured. But there appears to be a darker discursive

message that women who venture into the role of leadership are treading on ground that is not open to them. The few examples of female leaders that are given are shrouded in a message of failure, disappointment, and incompetence. There is not one example that offers encouragement to women who want to enter into leadership. There is not one example that begins and ends with a positive example of female leadership. While the text says that leadership is open to women and that biases against women as leaders no longer exist, analysis of the discourse of *Reframing Organizations* yields a different message altogether. Not only does the discursive message regarding gender offer a significant message that women are not considered leaders, the discourse of race offers a similarly powerful and biased message but it does so by side-stepping the topic and offering little in the way of overt messages. The silence does, however, offer a powerful message.

### **Discourse of Race – Micro-level Analysis**

The original pilot study that I conducted netted very little with regard to the discourse of race. In the pilot study article the topic of race was not mentioned. When designing the discourse analysis method to examine the discourse of race, I assumed I would find more evidence of discursive messages dealing overtly with race. I did not, however, find that race was mentioned in anything other than one example. The one example overlaps heavily with the discourse of power which will be discussed later.

*Reframing Organizations* contains a very short section entitled *Promote Diversity* which consumes one page and mentions that a good workplace treats everyone well, including workers and executives, women and men, Asians, African Americans,

Hispanics, Whites, and gay as well as straight. The section continues by giving examples of lawsuits lost over racism. The text states that companies promote diversity because it makes good business sense. If word gets out that a company does not have good diversity practices, business could suffer. It also states that some companies include diversity because they think it is right.

In 1964, Title VII of the Civil Rights Act was enacted. Additionally, the Equal Pay act was enacted in 1963. These two significant pieces of federal legislation address sex discrimination (Northouse, 2007). Title VII prohibits discrimination on the basis of sex, race, color, religion, or national origin in any employment situation including firing, promotion, transfer, compensation, and admission to training programs. It has been expanded to ban discrimination due to pregnancy, childbirth, or related conditions as well as sexual harassment (Lorber, 2005).

The idea that diversity is good business practice is focused on the capitalist notion of making a profit but has nothing to do with equality or concern for equitable practices. The authors do make the statement that some companies include diversity because they think it is right but they detach themselves from the statement implying that this is a personal decision on the part of the company leadership and not a social issue that needs to be addressed.

**Presupposition/Textual silences.** The discourse of race was, by far, the most challenging discourse to analyze because of its omission. Evaluating the use of textual silences is helpful in analyzing the messages the discourse creates, not by what is included in the text, regarding race, but by what is left out. Because the text says virtually

nothing regarding race, it is difficult to make a case that there is anything nefarious intended in the omission. However, that the text regards leaders as male and presumably white, is evident from the discourse on gender. Since so little text mentions race or positions women of color as senior level leaders, one can assume that the discourse is exercising discreet silences rather than presupposed silences. Presupposed silences are used when an author assumes that the reader knows something (Huckin, 2002). It is difficult to imagine that the authors left race out of the leadership discourse because they assumed the reader would know the person being referred to is a person of color. Since the majority of the senior level leaders presented in the book were white men, assuming that the reader would make the connection that one of the examples was a person of color without pointing that out would not be productive if the goal was to highlight the person of color.

Manipulative silences are used to intentionally conceal an important piece of information (Huckin, 2002). Again, it is unrealistic to assume that the authors are purposefully omitting the race of the leader being discussed. Particularly since the likelihood of them featuring a person of color as a senior level leader is small given the context of the rest of the discourse in the book which features senior level leaders who are white and male. Additionally, in the two examples given where the person being discussed was not white or male, the authors pointed out their race and sex.

That the discourse uses discreet silences regarding race seems possible. This type of silence is used when the author does not want to address sensitive topics or risk being offensive. On the surface, this omission seems to indicate that the textual content is not

racist but that the authors are simply trying to avoid a controversial subject. It is also possible to draw the conclusion that the discourse of race is consistent with a color-blind racism approach that racism does not exist and consequently does not need to be addressed. In addition, it is possible to suggest that the text fails to mention women of color because there are so few women of color in senior level management and the authors were without adequate examples. While that is factually true, it seems unlikely that this was the authors' intent, given the biased way the text was approached regarding gender. Finding examples of women of color holding senior level leadership positions may be more challenging than finding examples of white males holding senior level positions but, it is not impossible to find examples of women of color in high level positions. Inclusion of examples of women of color would provide better balance to the discourse, although the authors chose not to do so.

One example of racial discourse found in the text highlights a Hispanic female who is anxious about her mid-level management position and is subject to comments from other employees regarding her advancement as an outcome of Affirmative Action. In the example, Anne Barreta, is promoted to the district marketing manager position at Hillcrest Corporation. She had been vouched for by her regional marketing manager, Steve Carter, but her co-workers are less than supportive. The example opens by stating that Anne Barreta is excited and scared. No examples of male leaders in this text state that the leader is scared.

Just as with most of the examples of women in the book, Anne Barreta does not hold a senior management position, but rather a middle-management position. The story

continues with Anne interacting with a male counterpart named Harry Reynolds who has seniority and is condescending to her. An interaction with subordinate employees creates a situation in which Harry insists that Anne fire one of her employees. When she refuses he threatens her and later he accuses her of having an extramarital affair with Steve Carter.

While Anne Baretta's race is mentioned in the opening paragraph, nothing more is mentioned about her race and the implied message is that Harry dislikes her because she is Hispanic and female. The text goes on to state that there are other cases in which men dominate or victimize women and then the text questions what a woman in that situation should do. The discourse absolves male leaders of any responsibility for male dominance and oppression of females, regardless of race.

Several possible solutions are presented, all within the human resource frame. No conclusive suggestion is made but the pros and cons of each suggestion are examined. These few pages are the only ones in *Reframing Organizations* that deal, in any depth, with a situation involving a woman and the only example of a woman of color but, again, it is not an example of a woman or a woman of color in a higher level position. She is in middle-management and largely rendered impotent by her position and the fact that she is a woman in conflict with a man. While this example contains a reference to her race, it is not the focal point of the discourse but is a tertiary topic.

### **Discourse of Race – Macro-level Analysis**

The micro-level analysis of the discourse of race was challenging due to a lack of text but, the textual silence did offer a macro-level perspective that indicated racism was

at work within the discourse. In looking at the lack of discourse, or textual silence, regarding race, it appears that the discourse is exercising a form of color-blind racism. Color-blind racism operates from the ideology that racism is no longer an issue. Clearly, in the case of women of color in senior level leadership, this is not true. There are no examples, in the text, of a female woman of color mentoring or supporting another woman of color regardless of studies that indicate women of color are rarely advanced into higher level positions without support and mentoring (Seidler, 2010). Nor were there any examples of a female woman of color who was an executive. The near avoidance of race indicates that color-blind racism is being used in the text. The text appears to be saying that racism no longer exists or, if it does, it is of little relevance regarding leadership and yet, with only 3% of the higher education presidents being female (Turner, 2007), clearly race is an issue to be acknowledged, understood, and dealt with in order to promote change.

It is difficult to create meaning regarding which of the four frames of color-blind racism (abstract liberalism, naturalization, cultural, and minimization) is being exercised in this discourse as there is no evidence to the authors' position regarding the reasons why women of color reach high level leadership positions in such small numbers. Racism in higher education leadership is, in fact, a significant issue that needs to be addressed. Avoiding the topic will not effect change, nor will it increase the number of women of color who move into positions of leadership and influence. In the analysis of gender the point was made that the 'in-group' controls the resources and makes the rules regarding who gains position and power. The same argument can be made regarding race. Using a

color-blind approach to the discourse of race does not change the fact that so few women of color hold high level positions. Pervasive racial bias exists and unless awareness of it is raised and addressed, the situation will not change. By avoiding the subject, the discourse exerts power on the reader by suppressing the topic. It is impossible to effectively deal with a problem if the reader is unprepared to address it or if suppression of the topic mandates that the topic not be discussed.

It is interesting and unsettling to note that in spite of the low numbers of women of color in higher education leadership, or leadership in any sector of society, the discourse of race in this text is virtually invisible. In much the same way that the discourse of gender marginalized female leaders, the discourse of race leaves leaders who are women of color invisible. Perhaps this omission is not innocent. Perhaps it is discursive use of power to prevent readers from considering women of color as leaders. The omission of race as a topic obviously does not allow for any discourse regarding the intersection of racism, sexism, and classism which women of color face (Tong, 1998). These intersecting systems of oppression cannot be realistically separated, even if they are separated in theory. It is not possible for one of these forms of oppression to be eliminated prior to the elimination of any others. Women of color are oppressed in systematized and structured ways; by economics which relegate them to service occupations, by politics which deny them the rights and privileges typically extended to all white men and many white women and by ideology which oppresses them through stereotypes and freedom-restricting images which serve to justify their invisibility (Tong,

1998). Nothing in the text acknowledged this intersection of oppressions nor their effect on the lack of women of color in leadership.

The questions that emerge from this analysis of race ask whether the authors intentionally omitted race as a topic regarding female leadership because they do not believe racism is an issue, because they avoided a potentially sensitive subject, or because they do not believe there is a place for women of color in leadership. A definitive answer cannot be given, although given the evidence regarding the discourse of gender, it is possible that the lack of discourse indicates the latter.

### **Discourse of Performance – Micro-level Analysis**

Following the analysis of the discourse of race, I examined the text for the discourse of performance. One of the first and most noticeable patterns discovered from the data collection was the significant overlap contained in the discursive messages of gender and performance. This is because gender and performance cannot be neatly divided. Performative theory maintains that we act in certain socially prescribed ways that ‘perform’ our gender, rather than behaviors that ‘express’ our gender. Expressing gender is acting in ways according to our prescribed gender whereas performing our gender is acting in ways that constitute our gender. The important distinction between the two is that expressing gender assumes that gender exists and we behave accordingly. Performing gender is either conforming to expected gender identity or resisting the expectations in some way. If gender is not expressive but is performative instead, then the performative acts constitute the identity they are said to express. If gender characteristics (acts or attributes) are performative rather than expressive then there is no pre-existing

gender identity, meaning that there is no true gender reality. Gender reality is created through sustained social performances. Consequently, gender cannot be understood as a role which expresses itself. Gender is neither true nor false and yet, if one performs gender incorrectly, there are punishments, both direct and indirect. Consequently, if we perform gender according to social norms we reinforce the essentialism of gender identity (Butler, 2004).

Judith Butler (2004) said:

...that culture so readily punishes or marginalizes those who fail to perform the illusion of gender essentialism should be sign enough that on some level there is a social knowledge that truth or falsity of gender is only socially compelled and in no sense ontologically necessitated (p. 52).

Performance is based on the perception of sex and is put on by social expectation. But, female gender that continues to be performed relinquishes power to patriarchy and performances of masculinity. In this analysis of performative discourse I looked for ways that gender identity was reified or expected in the discourse and ways that the discourse expressed power through expectations of conformity to gender roles and identity.

**Presupposition.** An analysis of the text offered evidence that men are presumed leaders and if women hold positions of leadership, it is typically within the realm of management positions, rather than high or executive level position. Within the short section of the book entitled *Gender and Leadership*, there is a paragraph slightly less than one page long, which asks the question, “Do Men and Women Lead Differently?” (p. 346). The text subsequently answers its own question by citing two scholars who have argued that women bring “a female advantage” (p. 346) to leadership. The text includes

the quotation marks. Use of quotation marks to set apart the idea of a female advantage creates a discursive meaning implying that there is no such thing as a female advantage. Quotation marks used in this way typically indicate use of ironic language. Ironic language is used when the message being said or written is actually opposite in meaning to the words in quotes. By placing the words “a female advantage” in quotes, the text implies that there is no such thing as a female advantage. The opening sentence presupposes that a female advantage does not exist.

*What presupposition suggests.* The second sentence of the paragraph opens with: “They believe that modern organizations need the leadership characteristics that women are more likely to bring, such as concern for people, nurturance, and willingness to share information” (p. 348). By using passive voice and the pronoun ‘they,’ Bolman and Deal effectively remove themselves from the thought, indicating that while the other scholars believe that there is such a thing as ‘a female advantage,’ they do not. The text then says that the evidence for gender differences in leadership is equivocal, stating that we might expect women to rank higher on the human resource frame (with characteristics of warmth, supportive, participative) and lower on the political frame (powerful, shrewd, aggressive). The statement is followed by examples of Karren Brady, Hewlett-Packard CEO Carly Fiorina, and former British Prime Minister Margaret Thatcher which do not support that notion. By using three examples of women who do not follow the normed behaviors we expect from female leaders, the text dismisses the research of other scholars as though the research cited is inaccurate because they can point to three examples that do not fit the norm. Performative theory says that we act according to the expectations of

our gender identity or we experience negative consequences. In this case, however, the discourse dismisses the notion of gendered behavior being advantageous to leadership. By manipulating the language to say that the three examples offered (which are atypical of gender expectations) shows that women do not utilize a different style of leadership, the discourse reinforces the idea that there is no female advantage. This discourse offers a bias against women by placing them in a double-bind position by saying there is no evidence to support the idea that women perform as leaders according to their gender identity so, consequently, there is no evidence that says it is advantageous for women to hold leadership positions, consequently, there is no need for women leaders. Given the current gender gap in leadership, if women bring nothing different to the leadership position, we have no need to increase the number of female leaders other than simply ensuring equity. But, given the level of power and control that men wield in the political, educational, and business arenas, what reason would there be for increasing the number of females in leadership thus giving over some degree of power and control? The text goes on to say that studies show limited support for the stereotypes. In other words, the discourse says that there is limited support for different performances of gender. Bolman and Deal then cite their own research to support this statement.

### **Discourse of Performance – Macro-level Analysis**

The performance discourse in the book says that gender differences do not exist. Stereotyping is a pervasive human phenomenon, however. It exists in all areas of social life. In fact, gender roles are so strongly upheld that there are serious social consequences for those who do not adhere to them. Likewise, there are serious social consequences for

those who do adhere to them. Female gender roles encourage dependence and surrender control over many aspects of life to others. Female gender roles also encourage expressing of feelings, nurture, and care for others. Male gender roles encourage independence, withholding feelings, and greater self-sufficiency.

**Ideology of performance/historical precedent.** Several linkages can be made to theories of gender roles and theories of leadership. Early leadership theories were based on a male model. Even later theories excluded women for fear that they would skew the outcomes (Powell, 2010). Women, seemingly, did not fit the role of leaders and, as a consequence, did not need to be included in the research. Leadership research has concluded that there are two distinct types of behavior that leaders use in managing the behavior of others. Task style leadership refers to the extent to which the manager initiates and organizes work activity and defines the way work should be done. Interpersonal style refers to the extent to which the manager engages in activities that tend to the morale and welfare of others (Northouse, 2007).

Additionally, leaders exhibit different types of decision making skills. A leader who exhibits a democratic style of decision making invites others to participate in decision making. An autocratic decision maker discourages the input of others. Transactional and transformational leadership styles have taken a primary position in leadership theories in recent years (Northouse, 2007). Transformational leaders motivate others to transcend their own motives for the good of the group. They set high standards for performance and then develop their employees to achieve those high standards. Transactional leaders, on the other hand, focus on the responsibilities of their employees

and then respond to how well they are doing at executing those responsibilities (Bass, 1990).

There has been a greater call for transformational leadership with the changing economic environment. As global environments become more turbulent, highly competitive, and reliant on new technologies, there is a call for organizations with decentralized authority as well as flexible and more flattened structures. Consequently, successful organizations are shifting away from authoritarian leadership and toward a more transformational model (Powell, 2011).

Gender stereotypes can be associated with leadership theories by linking a tendency to exhibit task-oriented work, dominance, control, and an autocratic style of decision making with the masculine stereotype, and a tendency to exhibit interpersonally oriented behavior and a democratic style of decision making with feminine stereotypes. Overall a transformational leadership style is seen as being more congruent with feminine gender roles and a transactional leadership style associated with masculine gender roles (Eagly & Karau, 2002).

Additionally, studies have shown that stereotypical gender differences in leadership behavior do exist and, in fact, there is support in research for the differences in favor of women (Powell, 2011). The discourse of *Reframing Organizations* denies this and, in fact, refutes it. In order for more women to enter into leadership positions, prejudices against women have to be confronted. The discourse of performance in the first few sentences of the section, *Gender and Leadership*, regarding whether men and women lead differently does not, however, work to confront those prejudices. The

message of the discourse is that there is no difference in the leadership behaviors between men and women, consequently there is no need for more women in leadership.

The next section of the text asks why the glass ceiling exists. The text does acknowledge that there is a barrier to the advancement of women into leadership positions. There is acknowledgement that females represent over 50% of the student population but fewer than 21% of the senior leaders. The text adds the additional information that Fortune's 2002 list of the "fifty most powerful women in business" had to be filled with vice presidents because fewer than 20 CEOs were identified.

The text states that there is no consensus on what sustains the glass ceiling but gives several contributing factors such as:

- Stereotypes associate leadership with maleness.
- Women, more than men, must walk a tightrope of conflicting expectations.
- Women encounter discrimination.
- Women pay a higher price.

The discursive message of this section sets up a number of messages that reinforce ideology and historical precedent that women are not suitable for leadership roles. For each of the four contributing factors, the text supplies additional information to back up the claim. For example, the text that states women encounter discrimination is followed with the statement that powerful women in ancient fairy tales and modern films turn out to be witches or worse. Additionally the text details the story of *The Taming of the Shrew* which carries the message that strong women are dangerous until subdued by a stronger man. The text also makes a statement citing Virginia Valian (1999) that widely

held gender schemata associates competence with maleness. The discourse manipulates the reader, however, by never making any statements that refute the reasons given as contributing factors. In fact, Valian's study regarding the slow advancement does make a case for gender schemata as a negative factor in discrimination against women (Valian, 1999). The text of *Reframing Organizations*, however, actually leaves the reader with reasons for the discrimination without making any statements regarding why the biases are unfounded or insupportable. The discourse reinforces the reasons for discrimination and reifies the notions. The end result is that the discourse in this short section of *Reframing Organizations* serves to support the current condition of women in leadership by reversing the positions that appear to be in support of balanced female leadership but, in fact, end up supporting the current condition of women and the ideology that males are more suited for leadership.

In examining the text for evidence of language that indicates the performative nature of gender divisions, I discovered a section that dealt with a style of leadership proposed by Sally Helgesen which supports the gendered nature of inclusiveness and a democratic decision making style. The text builds the case for this style of leadership but then it takes a twist toward the end changing the discursive message away from one that supports this style of leadership and into one that supports a more male, hierarchical style.

Studies of leadership styles have indicated that females often favor a more inclusive, less hierarchical style (Northouse, 2007). Sally Helgesen is cited in the text as arguing that organizations that fall into the structural frame are hierarchical and primarily

male-driven. Initially, the discourse seems to indicate that this frame and style are not always considered the most appropriate. Helgesen's 'web of inclusion' is detailed which describes a form of leadership more circular than hierarchical. In spite of the fact that Helgesen's concept originated with Dan Wolf, the male editor of the Village Voice newspaper in New York City's Greenwich Village, Helgesen describes the web as being created by female executives who focused on relationships within the organization. In these organizations, hierarchy was diminished, the women placed themselves at the center of the organization rather than the top, and they included others in their decision making.

The web example shifts, however, in the next paragraph when the text offers an example of a female CEO, Meg Whitman, of eBay. Whitman entered into the organization which was situated in the 'web of inclusion' style but, due to the size of the company and upon learning that the structure of the organization was very loose, she reorganized it into a more hierarchical style. This is one of the few examples of a successful female executive but, ultimately, the book describes her transforming the company from a web of inclusion style into a hierarchical model in order to improve the company's success. We are left with the idea that a more inclusive style of leadership is not one that can be used by a stronger, more powerful leader.

**Messages of power.** The performative discourse throughout the book returns again and again to the dominance, superiority, and common sense nature of male leadership. The examples of organizations and leaders consistently supply the reader with messages that the natural, normal order of things is to have men in leadership roles. In

examples where the females are exerting a degree of power or control the discourse serves to figuratively 'put them in their places' by reversing whatever positive messages regarding female leaders is given, and framing the situation or person in the negative.

As readers continue to internalize the messages that women are not suited for roles as leaders and women who perform leadership functions do not deserve to be in those roles or aren't effective or are not performing to their expected roles, the semiotic effect is to reify cultural norms. Without questioning the validity of what is being said, the reader internalizes the message, adopting a position as the subject of the discourse, and the discourse sustains the status quo (Fairclough, 2001).

To that end, within the text of *Reframing Organizations*, there are several examples of gender performance being played out according to social expectations. One woman is unable to use her voice against a higher level executive, the discursive message being women are to be seen and not heard. The male executive in this example exerts his power over her by holding a position of authority and not being accessible. He is performing his gender role by being decisive and independent, she is performing her gender role by being submissive and dependent.

***Maintaining traditional gender roles.*** In another example, a woman needs the help of a male to reorganize her department. She has an idea for how to restructure her department in a way that will function more smoothly and open up lines of communication. In keeping with her gender role, she is looking for ways to improve social interaction. The example states, however, that she is not in a position to implement this change without the support of a male in a position higher than hers. In keeping with

the research that says women are often unable to advance without the support of an established male, the woman in this example is unable to move forward or implement a good idea without the support of a male. Obviously, if that is the structure of the organization in which she works, she is staying within her prescribed role, but the example supports the cultural ideology regarding gendered roles and performance. Undoubtedly, other examples of how organizations operate that do not support messages of gendered performance could have been included; perhaps examples in which women were in the dominant role and men were in the subordinate roles. The discourse of *Reframing Organizations* repeatedly sets up situations, traditional in nature, reinforcing ideology and setting up relationships of power between the text in the reader that support hegemonic male dominance.

In an example in which the authors do not attach a name to a female (again creating a textual silence regarding women or a discourse in which the woman is actually eliminated from the situation all together), the product manager for Cooper Industries, a consumer goods company, is in a middle-management role. Interestingly, she is responsible for a laundry detergent and low-fat snack food line. While those are common products, they are directly linked to use in the home. The assumption is that a woman should be responsible for products used in the home while a man should be responsible for matters of greater importance such as electrical engineering offered in the following example of Percy Barnevik, CEO of electrical engineering giant, Asea Brown Boveri. The discourse sets up an association between a female manager and products having to do with home and family which reinforces the idea that women 'belong' in the home,

whereas something considered more important such as electrical engineering, is attached to a male executive. In this example, the discourse reinforces the cultural expectation that women are less able to perform in fields such as math and engineering. These examples reinforce ideas regarding social role theory (Eagly & Karau, 2002) and support a discourse of performance in which women act according to their expected roles and do not venture outside of their roles into areas reserved for male leaders. The discourse sets up relationships of male dominance, superiority, and importance over women.

Another example presupposes male hierarchical leadership by describing a hospital operating room during a transplant surgery. A male surgeon holds a place of authority and leadership and a female nurse holds a position of submission to the doctor's direction. The example describes a successful transplant surgery and the need of each person to perform their role efficiently and skillfully. However, the example also reinforces the idea that the person in charge and with the greatest authority is a male and reinforces our cultural expectations that nurses are both subordinate and female.

In another hospital example Bolman and Deal introduce Joyce Clifford, the director of nursing at Beth Israel Hospital. Joyce holds a traditionally female role as a nurse and her director position puts her in a middle-management role. She sees the need to reorganize her nursing department as it is laden with structure and top-down authority. Clifford is successful in implementing change within the organizational structure but not without the support and cooperation of Beth Israel's CEO, Mitchell Rabkin. Clifford instituted a major structural change, from a pyramid with nurses at the bottom to an inclusionary web with nurses at the center. The example shows, however, that she needed

the blessing and support of a male CEO to make this change. Once again, we see an example of a woman in a middle-management role who possesses very little power or authority. She has to be assisted, supported, and validated by a male figure in a higher level position in order to effect positive change.

An additional example includes women in a company called Eagle Group. The first woman is Beth Shanahan who, at celebration upon the completion of a team project, wins an award not for her contributions to her group but ‘for putting up with a bunch of creepy guys’ (p. 296). Another award is mentioned, this one given to a man “who gave us a computer before the hardware guys did” (p. 296). The other woman mentioned in this example is a female secretary who served the men as “Mother Superior” (p. 297). In each of these examples, the discourse repeatedly reifies our ideological views of women as submissive, nurturing, lacking agency, and dependent upon men.

Returning to the example of Karren Brady, the text says that “she ran into a few challenges” (p. 345). In the context of the previous two sentences stating her age and position, the statement regarding challenges seems assumed, as though any woman accepting such a position would expect to encounter challenges. The next paragraph opens with a statement that Brady got plenty of media attention focused on her looks and wardrobe, again, as if this was to be expected. The implied message seems to be, if a woman is going to be in a high level leadership position, these challenges are not unusual and should not be questioned.

One troubling aspect of the story of Karren Brady is the statement saying that Brady understood that publicity, even tinged with notoriety, was good for business. The

example goes on to detail how Brady used the attention she drew to take the team from the brink of bankruptcy to one of the strongest, financially. The message implied in this discourse is that by using the cultural expectations regarding how women are objectified and capitalizing on them, Brady was able to successfully turn the team around. In other words, because Brady fit the cultural norms of beauty and femininity, that is what she used to turn the team around, not her business acumen or talent.

**Summary.** In example after example of men and women, the discourse supports the performative theory that women and men behave according to their roles, constituting their gender, and remaining in socially acceptable positions of dominance and submission. The discursive message sets up a relationship of power by demonstrating situations whereby women are discouraged from moving outside of their prescribed roles. As with the closely aligned discourse of gender, the discourse set up messages of failure should women break out of the social roles they are expected to perform.

### **Discourse of Power – Micro-level Analysis**

Following the analysis of the discourses of gender, race, and performance, I examined the discourse of power contained within the text. There are two approaches to power that I undertake in this critical discourse analysis. While there is some overlap of the two it is important to make the distinction between them. In examining the discourse of power, my approach was to examine the literature in the same way I examined it for the discourses of gender, race, and performance. The text reveals a discourse of power. The results are reported in this section of the chapter.

In addition, critical discourse analysis reveals how power is constructed within the discourse, establishing, reifying, or maintaining relationships of power between the discourse and the reader. As I have revealed the discursive messages found within the text, I have reported on the way the discourses are received and how they contribute to the social effect of gender and racial bias with regard to the leadership gap. In addition, I discuss the relationship between discourse and power in the conclusion of this chapter.

In examining the discourse of power in the leadership text, there were repeated examples of men in powerful positions. Men had power. Women did not. In several cases the women did not stand up to or challenge men because they feared the consequences; reinforcing notions of patriarchy and power common in our culture. In one example the woman does stand up to a male counterpart but is then falsely accused and the male accuser is never confronted, supplying the reader with support for the notion that women should not speak up and use their voice against powerful men.

**Presupposition.** That women lack power is presupposed in the text and demonstrated in an example of a female senior manager of Amtram, Helen Demarco. A new Chief Executive is hired two levels above her. The Chief Executive's power and Demarco's lack of power are presupposed in the description by stating that she had never spoken with the new executive and she waited with curiosity and apprehension to see what he had in mind. His untouchable status reinforces the idea of patriarchy and power within the organization (Mills, 1997).

She initially learns of a plan, detailed by the Chief Executive, that has direct implications on her area of expertise, through a newspaper article. She feels that the

executive's plan is not a sound idea and the potential for disaster is high. She is then charged with forming a committee to work on implementing the plan. The entire committee agrees that the plan is flawed but no one will tell the new Chief Executive. Ultimately the committee develops a strategy to suggest a study on how to implement the plan and present the executive with two options; one being less expensive but also offering less benefit. The Chief Executive ultimately agrees but, by the time the plan can be fully implemented, he has moved on. Helen Demarco is frustrated and feels like a failure because she knowingly participated in a charade but did not feel she had any other options. She feels powerless. As was the case with other examples in the previous discourse, the females are depicted as weak, powerless, voiceless. In this example, the woman is without agency. She fits her gendered and performative roles and does not move outside of the norms expected of her.

*What presupposition suggests.* Examples of strong, powerful, influential, male leaders are found readily in the text of this book. Examples of strong, powerful, influential, female leaders are not. One example of a female president (Cohen-Peters) is not only fictional, but she is represented as having to navigate her power against that of a male assistant janitor (Jones) and a male foreman (Ford). The text states:

Cohen-Peters has more authority than Jones or Ford but no divine or inalienable right to determine goals. Her influence depends on how much power she mobilizes in comparison with that of Jones, Ford and other members of the coalition (p. 190).

This example serves to support the idea that men are inherently dominant and superior (Bem et al., 1993). In the various examples of male leaders offered in the book,

there is no indication that those with the highest level position have, in any way, had to negotiate for power. The examples of male leaders all take for granted that by position and the fact that they are men, power is automatically bestowed. This example reinforces the fundamental beliefs about the difference between men and women and affirms that the female president's power is not automatically assumed (Bem et al., 1993).

**Textual silences.** The textual silences used in this discourse were formed around the lack of powerful female leadership examples. Male power was demonstrated in the text, repeatedly, whereas female power was absent from the text. Consistent with the findings regarding gender, use of speech-act silences left the reader without examples of strong, capable, female leadership. While the silences could not be positioned as manipulative, they are an indication of a discourse that regards female leaders as less effective, less powerful, and less capable and reinforce patriarchal notions that males lead, females follow.

In addition, the text regularly omits the names of female leaders in the examples, although the male leaders are consistently named. While these omissions could be arbitrary, the omission of names appears to be significant with regard to value of the women leaders. By omitting the names of these women leaders, the discourse attempts to make them invisible. They are included in the text but their contributions are minimized not only by the regular use of stories that put the females in subordinate positions but also by removing their names, value, and significance.

**Words and phrases.** Particular words and phrases that reinforced the lack of powerful female leadership included women described as 'feeling like a failure,' and

‘participating in a charade.’ Words used to describe male leaders included ‘envied,’ ‘feared,’ and ‘exploited’ (meaning, they exploited technology). Use of language regarding patriarchy and power continues to reinforce our cultural ideas regarding the role of power in women’s leadership. In the examples given, the discourse reinforces the idea that women are powerless and are complicit in their own powerlessness (Mills, 1997).

### **Discourse of Power – Macro-level Analysis**

At the macro-level, the discourse of power can be found in examples where patriarchy and power are demonstrated but not questioned. They are presented as normative in the male/female relationships within organizations. A previously cited example in the text details a woman new to managing a department that is largely loyal to her predecessor. She is confused about how to engage the position and the staff. As a middle-manager, she is mulling her options, aware that she runs the risk of reinforcing the stereotype of women managers as ‘critical, bossy, and over-controlling.’”

**Ideology of power/historical precedent.** The discursive message in this example is that women are less capable or less acceptable leaders. Powell (2011) cited a 2006 Gallup poll in which, 37% of the respondents said they would prefer a male boss, 19% said they would prefer a female boss, and 44% said they had no preference. Of the men who said they had a preference, 34% said they preferred a male boss and 26% said they prefer a female boss (Powell, 2011). While there is no definitive answer to why respondents offered these preferences, there are some assumptions why. Stereotypes suggest that leaders are more effective if they perform their leadership roles more in line

with expectations of men than women. Also, prejudices against women that were discussed earlier in this chapter may make it difficult for women to be seen as effective. The example, in which the female taking a leadership role is concerned that she may be subject to prejudice because she is a woman, supports the idea that prejudice against female leaders is expected. This text strongly presupposes and reinforces the ideology that women are less capable leaders and unable to wield power on the same level with men. In several of the examples, male power was not only possessed but it was given to the male executives by female subordinates. The discourse throughout the text reifies male power and presupposes that male power is natural and expected (Bem et al., 1993).

The text makes it clear that that the example of Helen Demarco, cited earlier, is in a powerless role. She does not hold a position of influence and, in fact, feels unable to use her voice to express her concerns about the Chief Executive's plan. She is collaborative in her interactions with the committee she is charged with forming but, ultimately, the committee is impotent because the Chief Executive wields all the power and the committee is afraid to tell him the truth. In this example, Helen Demarco is complicit in the production of the Chief Executive's power. She and the rest of the committee allow the discourse of their own conversations to reinforce the Chief Executive's power, diminishing their own power. Foucault saw power and discourse linked by creating reality and sense of self (Mills, 1997). In the example given, Helen Demarco and the committee reinforce the use of power by allowing themselves to acquiesce. The example is presented as though this power dynamic is presupposed and natural.

**Messages of power.** An example is given that presupposes power demonstrated via sexist language is normal and acceptable. The example involves a female legislative representative. She proposed an amendment to a military bill of Edward Hebert, Chief of the Defense Clan. The amendment received only one vote and she reportedly snapped to the committee chairman: “I know the only reason my amendment failed is that I’ve got a vagina.” To which Herbert retorted, “If you’d been using your vagina instead of your mouth, maybe you’d have gotten a few more votes” (p. 261).

This example demonstrates sexism in the language used. To defend their use of this quote in the text, Bolman and Deal add, “A kinder and gentler anecdote would lose some of the power of this demonstration of how much can happen in a multilayered transaction” (p. 261). The text then goes into an analysis of the various interpretations of this exchange. The first interpretation is that this is an example of sexual discrimination. Two sentences are offered regarding the interpretation of sexism. The next possible interpretation is a type of hazing or ritual offered to all newcomers. The following three pages detail and defend the ritual interpretation. Given the way the sexism explanation is summarily dismissed, it seems the authors do not feel that this offensive exchange is anything more than a normal and acceptable part of joining a new group. What they do not examine, in their analysis, is the historical aspects of when this exchange took place. Because the Congresswoman is not named, an exact time in history when this event took place cannot be placed. However, the statement that she was “one of the early female victims” (p. 261) implies that she came to Congress in an era when even fewer women were deeply involved in politics than today. It is likely this incident happened in the

midst of the second wave feminist movement and it is likely that this Congresswoman was met with vitriolic sexism as a result of not only being a woman but being a woman at that time in history. The text does not address any of these issues but, rather, waves off the sexism explanation and attends instead to the ritual explanation, presupposing that this type of power exchange is to be expected.

The following quote is given in the midst of the explanation regarding the way newcomers are treated in established groups:

People who differ in gender, race, ethnicity, or religion cannot become full-fledged members of a group or organization until they are initiated into the inner sanctum. The initiation may be bitterly painful and raise poignant questions for the newcomer: 'What price am I willing to pay to join this group? Where is the line between legitimate adjustment to a new culture and sacrificing my own values or identity? Why should I have to tolerate values or practices that I see as wrong or unjust?'(p. 262).

The implied message is that this treatment is expected, condoned, and entirely acceptable. The exchange between the congresswoman and Hebert highlights aggressive and sexist language and demonstrates Hebert's use of power in his language. Yet, the text glosses over this fact and considers Hebert's language all a part of ordinary, daily ritual when joining a new group. The message of the discourse is that racism and sexism are all normal parts of daily life, to be expected and endured, if one wants to be a part of the ruling power. There is no mention that those who endure this discrimination will ever be on an equal level with the ruling power, only that this type of initiation rite is part of the process of participation. The discourse implies that there is nothing wrong with this situation, nor should we expect anything different.

The text does offer one example of women with a type of power. They do not possess positional power as traditionally regarded and the power they do hold comes with a considerable cost. The three women cited as being “powerful” (p. 199) are the three women whistleblowers from Enron, WorldCom, and the FBI. Going back to the idea of cultural notions regarding male and female leadership and power, this example demonstrates that the women are noble and sacrificial, but they are not in high level positions. The question that emerges from this example is whether or not there would have been need for whistleblowers in those three companies if women had held positions of leadership and had been making important decisions. The text of *Reframing Organizations* claims that the men in these companies were “clueless” (p. 4). If women had been at the helm, would they too have been clueless? Of course, that question cannot be answered because women were not in the positions of power, authority, and leadership. This does, however, return to the initial question posed in Chapter 1 of this dissertation; “how might the culture of higher education or, in the case of this example, business, be altered with more women in higher level leadership positions?”

In a slightly different turn, the text makes the statement that possibly the strongest factor influencing the advancement of women is progressive organizations that have promoted them into these positions. Specifically, the authors name US universities as providing women with the opportunity to become Presidents and increasing the number of female presidents to almost 20 percent by 2001. Given the hierarchical structure of US higher education (Birnbaum, 1988), the implied meaning in this statement is that women have been vouched for by older and established elite institutions, much like being

vouched for by an older and respected man. The text cites Princeton as being just such an institution. Not having accepted female students prior to 1969, Princeton appointed the first female president thirty years later. Interestingly, the text states that some of the mostly male alumni were worried when the first female provost was appointed alongside the president, Shirley Tilgman. In the example of Shirley Tilgman, the university metaphorically served as the older, established male, without whom, the female could not have risen to a senior level position.

Within their own text, Bolman and Deal make a significant point with regard to the disproportionate number of men in leadership roles by stating “Executive committees gather to make strategic decisions” (p. 348). This is a vitally important reason why the small numbers of women executives, presidents, and policy makers affects our culture. With fewer women in these roles the likelihood of strategic decisions which disadvantage women is higher. The discourse of *Reframing Organizations*, however, appears to create a relationship between the reader and the text in which power relationships are upheld and reinforced.

### **Hub of Discourses**

The analysis of the four discourses of gender, race, performance, and power, shows how the text of *Reframing Organizations* offers meaning to the reader regarding women in leadership. The discourses repeatedly overlap with messages that women are not needed in leadership, nor are they qualified as leaders. The discourses reify cultural norms, traditions and ideology.

Considering how often this book is used in leadership classrooms, it undoubtedly has an effect on students in leadership classroom by maintaining the status quo and by supporting ideology about gender, race, performance, and power related to women in leadership roles. Ideology provides the rules of conduct, it defines roles in society, and it provides identification with a group (Skidmore, 1993). This discourse analysis helps to evaluate, explain, and provide understanding about why things are the way they are with regard to the leadership gender gap. Locating the discursive messages and their meaning, provides an understanding of the rationale for the existing situation and encourages an alternative way to look at and challenge it.

Returning to the premise of critical discourse analysis, there is a relationship between social events, (the leadership gender gap), social structures (text), and social practices (discursive messages). It is not possible for the text to influence the leadership gender gap without the mediation of the discursive message. Language is an abstract medium that defines certain potentials and possibilities and excludes others. In moving from the abstract of language to the concrete of the social event, the discourse shapes both. But, these three elements cannot actually be sorted into three separate categories. They shape and constitute one another (Fairclough, 2001).

At the crux of discursive messages is the relationship of power and control that the discourse sets up. Discourses can be associated with certain assumptions about what is, what is possible, what is necessary, and these assumptions are ideological. Relationships of power are best served when meaning is taken as a given (van Dijk, 2001). The ideological work of texts is connected to hegemony or seeking to universalize

particular meanings in order to achieve and maintain dominance. The discursive message of a text does ideological work if it is taken as unquestioned and presented as an unavoidable reality (Wodak, 2001). This returns to the idea that language is not, of itself, powerful. The power in language comes from the meaning associated with the discursive message and what people do with it (Fairclough, 2001).

The ability to use the language of discourse to oppress is often hidden. It is hidden in ideology and also in our assumed dependence on those who have social power. Social power is the power held by groups or institutions. The more power they have the more they are able to control the minds and actions of other groups (Chouliaraki & Fairclough, 2003). This ability presupposes a power base of privileged access to resources such as force, money, knowledge, culture or public discourses. The power to control is influenced by the willingness of the dominated groups to accept, condone, comply with, legitimate, or resist. The power of the dominant groups can be integrated into the general consensus and take the form of hegemony. Power is not always exercised in overt ways, it can be enacted in the actions of everyday life that are taken for granted. If dominant groups are able to exert influence through knowledge they are able to indirectly control others (Fairclough, 1999).

The authors of a broadly used text such as *Reframing Organizations* have a certain amount of control by way of authority. By controlling the discourse, the authors have the ability to influence and exert power by reproducing dominance and hegemony. Additionally, because this book is used as a resource in a classroom, there is a certain amount of authoritative control that is associated with its use as an educational tool. In

this context, the discursive messages that disparage females as leaders, pervasive throughout the text, have the capacity to influence or persuade the reader.

The goal of this critical discourse analysis was to locate the production and reproduction of social inequality which can be found in each discourse as well as in the culminating effect found at the nexus point of the analysis of all four discourses. It is here that the greatest meaning can be found and the strongest relationship between the reader and the powerful and influential message regarding women in leadership.

In the next chapter I suggest an approach to leadership text that can be used to disrupt the relationship of power and present an inclusive discourse alongside the biased discourses found in this book. This can be done without disrupting the potentially valuable information regarding organizational structures that could be beneficial to student but by presenting alternative messages regarding gender, race, performance, and power that would allow students to view women in leadership differently.

### **Summary**

Throughout this chapter I have analyzed and discussed the ways that the text can be understood from a gendered perspective. There are numerous examples of bias within each of the discursive lenses. The discourse contains messages that marginalize both white women and women of color, reinforce gender stereotypes, reify ideology regarding women as homemakers, and show women as weak, incompetent, and dependent. Additionally, the discourses make natural assumptions about men as leaders and repeatedly put forth examples that place men in dominant roles. The discursive messages about men reify ideology that men are strong, assumed in leadership positions, powerful,

decisive, capable, and in charge of important and challenging leadership roles. Men are depicted as brilliant. Women are depicted as bewildered.

Women of color are not depicted at all. A discourse of race is barely even broached and even then it is dismissed quickly and the focus shifted to another topic. Race appears to not be an important enough topic to discuss. Women of color in leadership positions are rare but the discourse of this widely used book did not even mention this fact.

The discourses of this book set up messages of ideology and power that allow the creators of the discourse to present the material as though it is common knowledge and unquestionably true. Having analyzed this commonly used text through the feminist discourse analysis method and finding substantial evidence of discursive bias, the next step is examine the implications of the findings and present ideas for reconstructing the cultural perspectives of women leaders in the higher education leadership classroom.

Clearly, bias exists within higher education. While change does not come easily, one way to stimulate greater change is within the leadership classroom. If attitudes toward gendered leadership can be altered within the classroom, those changes can be taken into the organization as future leaders move into the leadership pipeline. The first step is in recognizing that gender bias exists both within the academy and within the literature. The process starts by dealing with this in the classroom. Senior leadership is where real change happens, but educating future senior leaders is a way to begin. Left to their own interpretations, most people in the US resort to gender stereotypes when defining leadership characteristics (Barsh & Yee, 2011) so exposing those gender

stereotypes and replacing them with balanced understanding affords the opportunity to break down gender bias barriers.

The following chapter details some ways that, through change in literature, leadership education can be altered to reduce gender bias and promote equality in the future. By examining a few short sections of discourse produced in an alternative leadership book, I show how different discourses can compete and disrupt the power and control of the discourse in *Reframing Organizations*. By simply changing the focus of the text it is possible to allow for an alternative message that could open up the space for different and additional perspectives, models, and understandings, allowing for a different conversation regarding female leadership in the higher education classroom.

## CHAPTER 5: Implications

In this chapter, I consider what can be learned from my feminist discourse analysis of the commonly used higher education leadership text, *Reframing Organizations*. In addition, I examine the possible implications of the findings and how those implications can influence students in higher education leadership classrooms. Based on the findings of this study, I provide some suggestions for changes and alternate discourses that can be utilized to provide a more balanced approach to teaching and learning within higher education leadership.

### Research Implications

This study originated out of my feminist interest in examining the possible connection between discursive messages in higher education leadership text and the current gender gap in higher level leadership. I do not contend that the discursive messages that positioned men as leaders and women as subordinates are entirely responsible for the gender gap but, they do contribute to the multi-layered reasons why the gender gap exists. I chose to focus the research on a commonly used text as it best represents what is being offered and discussed in higher education leadership classrooms.

This study can be characterized as praxis oriented in that it critiques the status quo in an effort to build a more just society (Lather, 1991). My interest in discourse analysis and its implications for leadership classrooms led me to consider how higher education leadership courses might be altered to better assess the ways that women are marginalized within the text and what teaching strategies and classroom resources might be employed to minimize the negative effects the text creates. To that end, I began this

study with the intent that my findings might shed light on the biases embedded in leadership text and create an awareness of the influence such biases perpetuate within our culture, regarding women in higher level leadership positions.

Throughout this study I struggled with the fact that the work I was doing was situated as gender work and yet, by focusing on men and women as leaders, I was potentially reinforcing the gender binary. My examination of the text resulted in an analysis which concluded that men are represented as strong, dominant, powerful leaders that meet cultural stereotypes and expectations. Likewise, women were portrayed in the text as weak, ineffectual, mid-level managers with little agency. This too met cultural stereotypes. What the text of *Reframing Organizations* did not take into account is the differences between feminine and masculine leadership styles which, while following gendered expectations, allows for both men and women to adopt a leadership style falling anywhere on the spectrum. All women do not adopt a feminine style of leadership, nor do all men adopt a masculine style of leadership. All leaders fall somewhere on the spectrum between the two. My analysis was complicated by the fact that the text being analyzed made little to no allowance for or acceptance of feminine leadership style. Leaders were portrayed as men with strongly masculine leadership styles. This is an important element of the leaders represented in the text and an equally important element to be discussed in leadership classrooms.

It is my hope that higher education leadership course instructors and designers can make use of the findings from this study. It is my intent that the findings from this study be used to develop a greater awareness and acknowledgement of gender bias in the

literature and bring it forward as a topic of conversation and enhanced learning thereby opening up space for higher education leadership students to see more opportunities for women leaders. In addition, I hope that the approach I have employed in this study can further feed research directed toward examining the discursive shaping of subject positions and the possibilities for discursive interventions in other text as well.

The findings of this study have implications for how faculty members choose the leadership text that will be utilized in their classrooms as well as how students engage with one another and with the text. By using the findings from this research, leadership faculty could position this text not only as a tool in understanding the leadership frames it presents but also as an oppositional text which would set up a dialog among students regarding the sexist and racist discourses, allowing for a variety of voices to be heard in the classroom.

An additional use of these findings is to increase the awareness of those who lead higher education program and thereby encouraging them to hold faculty accountable for the choice of text. This could be done by, perhaps, supplying them with a checklist of questions regarding the discourses of gender and race in their choice of leadership text. Faculty could also be encouraged to be aware of how women are positioned in the text they choose and include a discussion of not only the leadership gender gap but also of the way in which text can influence our thoughts about women in leadership and support ideology regarding gender and leadership. All of these suggestions could be included in tenure promotion evaluations as a way to address and disrupt perpetuating the systemic sexism and racism messages contained within some leadership text.

I began the process of gathering and analyzing data using several research questions. These questions emerged from the feminist and discourse analysis perspectives outlined in Chapter 2 of this dissertation. Through my analysis of *Reframing Organizations* I was able to examine:

- Discursive messages within the text which reify the notions of men as leaders.
- Under-developed examples of women in higher level leadership positions.
- Discourses employed to minimize women as leaders.
- Subject positions re/produced through the discourse.

The description and analysis of the findings detailed in Chapter 4 provide an opportunity to consider the use of feminist discourse analysis as a methodological approach to examine discourses produced by the text. Through the feminist discourse analysis process outlined in Chapter 3, I identified the discourses of gender, race, performance, and power and messages those discourses contained. In my analysis of the text I provided evidence of:

- How discursive practices reproduce the subject positions and agencies that situate women as less capable of higher level leadership.
- How the discourses situate women in need of patriarchal support in order to advance into leadership rather than moving forward of their own ability and contribution.
- How color-blind racism prevents the topic of women and race from being addressed in the text perpetuating the absence of women of color in leadership positions.
- How women are positioned in the discourses as having very little agency and adhering closely to culturally expected roles.

- How women are still considered outsiders to the leadership community within the discourse.

The effect of patriarchal leadership perpetuates masculine norms throughout the institutional structure and culture. As a result, the status quo continues and the male model dominates the institution (Chilwiniak, 1997).

When examining the text from this perspective, it becomes evident that while we cannot insist that authors be more mindful of the implicit messages within the discourse (a desirable but unrealistic expectation), we can reveal the need for practices within the higher education classroom that will create more awareness of the gender bias within the text and allow for a better understanding of how the discourses influence our perspectives. An understanding of the discursive effects of leadership text is crucial for determining how changes can effectively disrupt the status quo within higher education classrooms.

The findings of this study offer a perspective about the discourses of one particular leadership book. The book is frequently used in higher education classrooms as well as supplying the topic for journal articles and dissertations. It is a seemingly influential text. As stated in Chapter 2 of this dissertation, I do not claim that my interpretations are the only 'truth' regarding the text. Instead, I have designed a study so that my findings might be seriously considered as an opportunity to think differently about how women are represented in text, regarding leadership, and the discourses about them. This study was designed to expose the reification of cultural norms and expectations regarding men and women in leadership. While I believe this has been accomplished in this study, I also acknowledge that my effort at exposing hidden bias in

the text includes some degree of my own interpretation, particularly in the way that I specifically targeted the topics and discursive practices. As such, this research should not be read as a project seeking to discover a fixed reality, rather, the findings of this study offer a particular perspective which, I believe, can serve as a way to bring awareness to higher education leadership classrooms. To that end, I offer suggestions for how leadership might be approached differently within the classroom but, at the same time, it is important to note that there can be no formula or prescription for how to best approach the subject. Given the post-structural underpinnings of this research, providing concrete recommendations for practice implies that there is some sort of fixed reality of outcome that can be predicted. Since biases are so deeply embedded within our culture, the recommendations I offer are suggested as ways that could potentially alter the perspectives of leadership students but these recommendations are not offered as the ‘answer’ to the issues. I offer some thoughts on change but, based on the praxis of post-structuralism, I do not offer fixed solutions. Instead I offer a way to think and teach differently with the hope of an altered viewpoint (Lather, 1991).

### **Alternative Discourses**

The book *Reframing Organizations* offers valuable information regarding organizations and structure. While this information is likely helpful to leadership students, the discourses examined in this study demonstrate how the imbedded messages are detrimental to leadership students. By offering alternative discourses in leadership courses, students have the opportunity to learn the information of organizational structure

while at the same time reading texts that contain a different discursive message regarding gender, race, performance, and power.

As an example of alternative resources with different discourses that could be utilized in higher education classrooms, I conducted a very abbreviated version of the feminist discourse analysis method, used for this study, on the book 'Salsa, Soul, and Spirit: Leadership for a Multicultural Age,' by Juana Bordas (2007).

In reviewing the course syllabi that I collected for this study I found that none of the top 10 higher education courses are utilizing this book. There are additional leadership books that take a less patriarchal approach than *Reframing Organizations* although few of the leadership syllabi listed them. By analyzing the discourses in a very small sampling of the book, I am able to represent the way an alternate resource might open up different ways to identify with female leaders and provide a different discourse to challenge the gender biased discourse of *Reframing Organizations*.

**Discourse of gender.** *Salsa, Soul, and Spirit: Leadership for a Multicultural Age* is written from the perspective of a woman of color. The author is clear - in her text - that she does not represent one ethnic group but rather is inclusive of women of color in general. The discourse of gender is thoroughly enmeshed with the discourse of race making it difficult to separate the two. Regardless, there is a discourse of inclusiveness and care for others that is in stark contrast to the discourses found in *Reframing Organizations*. The discourse of care includes listening, sharing feelings, and self-expression, kindness, and compassion. All of the stereotypical gender characteristics cited in the critical discourse analysis of *Reframing Organizations* are included in the

discourse of gender in Bordas's book but the discourse takes a decidedly more positive approach and encourages these behaviors not only as a function of female gender identity but also from the perspective of a race identity.

**Discourse of race.** Bordas presents the perspective that seeing the world from one cultural orientation and believing that is the universal and superior standard is ethnocentric. The text contains a large volume of discourse regarding race. Race is presented as a fact of cultural diversity to be approached respectfully and productively. Bordas also presents reasons why a more inclusive perspective on leadership is important to our changing society. As much as the discourse of race was avoided in *Reframing Organizations*, the discourse of race is addressed thoroughly in Bordas's book. The discourse of race includes a challenge to white privilege that asks for white readers to examine their own position of privilege. Throughout the book, Bordas uses the phrase 'we' culture to emphasize inclusiveness of all races and gender, which creates a discourse that encourage people of color to reframe their oppressive pasts and embrace their cultural heritage. The discourse of *Salsa, Soul, and Spirit* would offer a counterpoint to the white, male dominant discourses found in *Reframing Organizations*.

Without a doubt, including a book such as *Salsa, Soul, and Spirit* in leadership classrooms would provide alternate discourses that would disrupt the relationship of power set up in the book *Reframing Organizations*. If we hope to see a change in higher education leadership for the better, and one that narrows the leadership gender gap, it behooves us to examine leadership discourses and find alternatives that support and encourage female leaders.

By allowing students in leadership classrooms to openly discuss the position of the text and, possibly to compare and contrast more female inclusive leadership material, knowledge around inclusive leadership would be more available. Discussions of race and the lack of racial representation in higher education leadership could be approached rather than avoided. Through discussion and understanding of subject positions, students in leadership classrooms could position themselves in relation to others in the classroom as well as with the professional environment and society at large. In addition, both male and female leaders would have the opportunity to better understand the historical, political and cultural contexts that create the current gender gap and what responsibilities they have in working to close it. In order for students to understand issues of difference, professors are responsible for paying attention to the unconscious and emotional factors such as student's positions, and rights. In order to understand the current gender gap and to envision ways to alter it, students have to understand that it is socially constructed. Students must become aware of their own positions and the positions of the authors they are reading (Maher & Tetreault, 2001).

To influence change, I suggest that curriculum developers, instructors and students understand what discourse analysis reveals about the ways in which subject positions and subjectivity are discursively constituted within leadership text. Such an understanding is likely to increase the possibility that classroom members will become aware of the ways that their perceptions of female leaders are shaped by the discursive gender bias in the classroom text. It is only when we begin to see how discourse operates within text that we can begin to imagine a different way of thinking.

I do not contend that implementation of these strategies will somehow have an immediate effect of equalizing gender differences in higher education leadership positions but I do believe it is possible to find new and better ways of approaching the issue within the classroom and then perhaps mitigating some of the ways gender bias is reinforced. Through greater awareness of the ways in which textual discourse marginalizes women, classrooms can become more strategic about the teaching methods.

### **Future Research**

This study of leadership course text provides a jumping-off point for further analysis related to representations of women in leadership texts in both higher education and other areas such as business and government. I am hopeful that this study might spark other research into representations of women in leadership. There are several possibilities for further research.

One of the more obvious possibilities for further research is to examine other frequently used classroom text. The course syllabi I collected from the top ten higher education programs in the US provided ample additional resources which could be evaluated using this or a similar method to determine if gender bias is present in a majority of the course text. In addition, a similar study could be conducted on leadership text that is published as specifically in the category of women's leadership. Leadership text used in business schools as well as a variety of other disciplines could net similar or different results thus shedding more light on gender bias within leadership text. Given the plethora of leadership books available, any combination of textual examination might be conducted.

A study similar to this one could also be conducted by examining a different set of discourses or analyzing fewer discourses more thoroughly and deeply. A different study could examine the text for discourses that emerge rather than the researcher looking at the text through a specific discursive lens. This research could prompt further research that includes interviews with female leaders and how they feel the gender bias in text has influenced their career growth or leadership style. Additional discourse analysis could be conducted within the classroom utilizing conversational analysis or interviews with students to gain a better perspective of how the discourse influences them.

I am hopeful that this study might prompt the use of a feminist discourse analysis method for analyzing other texts both in popular media and in a scholarly context. I am also hopeful that through research that identifies gender bias, the gender gap in higher education leadership can be reduced and that future generations can experience equitable and balanced leadership.

Additionally, this research lends itself to future research examining the use of feminist pedagogy in leadership classrooms. How might the findings of this study serve to inform more effective pedagogical practices? Based on my analysis of the leadership text from this research, what recommendations can be offered to leadership curriculum developers, instructors, or students that might influence their perspectives on women as leaders? Obviously, the recommendations are based on the dynamic and unstable qualities of discourse. Given the historical precedent regarding women as leaders, however, it is unlikely that a radical shift in thinking will render the recommendations invalid in the near future.

**Alternative pedagogy.** Discourse is constantly in flux. While it is not possible to know exactly what results can be produced through a shift in discourse, it is possible to work toward different outcomes. If we want to discontinue perpetuating thoughts regarding bias, altering pedagogy could provide more desirable alternatives. Feminist pedagogy offers alternatives for classroom interaction and societal messages to students. A feminist pedagogy provides more participatory and collaborative discussions and also provides for variable research brought from diverse offerings such as gender, race, ethnicity, and social class. All students, particularly women and minority students, would benefit from more friendly, welcoming, and equality-based environments. Educating male students to identify and work against gender and racial bias is a valuable way to alter culture as well.

The beginning step to shifting leadership pedagogy is to understand how the bias of the professor may influence students (Duncan-Andrade, 2004). While it is not possible to demand that all leadership professors be self-reflexive and understand the biases they bring into the classroom (Rois et al., 2010) it is possible to provide more opportunity to expose the way gender bias of professors affects leadership students. Unfortunately, students often respect male professors more than they do females (Maher & Tetreault, 2001). Consequently, it is important that male professors understand how they can influence the instruction and attitude toward leadership. Professors can perpetuate gender bias or alter it by their conduct the classroom.

Instructional practices and curriculum that do not take the perspective of the female student into consideration often serve male students but discourage female

students. The concept of equality in the classroom cannot be met when faculty, who may be unaware of their own gender and racial bias, continue to include white-male-normed curriculum and bias practices (Maher & Tetreault, 2001). Using feminist pedagogical practices within the leadership classroom would provide for more opportunity to undermine the influences of gender and racial bias. Rather than having the professor's questions predominate and guide the discourse, allowing the students to process the information on their own terms and in conjunction with others would provide an open door to discussion and challenging traditional thought. Leadership materials that are more inclusive of research regarding female leaders would allow for students in the classroom to discuss a variety of styles. Leadership theories and models are often not balanced enough to assure that there is a comparable representation of male and female positions, perspectives, and power (Northouse, 2007).

In addition, incorporating more feminist pedagogy into the leadership classroom could affect how both female and male students experience the leadership discourse. Taking a feminist position that encourages female students to experience the discourse from the perspective of their concerns, meaning, and voices would allow not only the female students the opportunity to understand the text from a feminist perspective but would also allow the male students to have a similar experience (Maher & Tetreault, 2001) and to better understand the need for looking at leadership differently. The feminist classroom would involve an entire process of examining the discourse, allowing for discussion of individual experiences and giving room to the professor's input. Students

could learn from one another and understand better how to identify hidden bias within the leadership text (MacCorquodale & Lensink, 1991).

Approaching feminist pedagogy from a post-structuralist perspective means questioning much of what we have considered natural or normal in leadership curriculum. Higher education helps to shape society and society shapes higher education. Altering the approach to the leadership classroom, may provide a way to reduce the gender gap and create more inclusive higher education leadership (Stark & Lattuca, 1997). By altering the teaching in the leadership classroom we could create an organizational culture which values an inclusive style of leadership and provides the institution with new values and ethics grounded in cooperation, community, and relationships within the community (Chilwiniak, 1997).

## **Conclusion**

This study using feminist critical discourse analysis to uncover discursive messages that serve to undermine women in leadership and contribute to the leadership gender gap demonstrates how influential text can be in shaping our understanding of social issues. Understanding the gender gap and the need for changing it is important for several reasons. The college student body is becoming increasingly female. As more and more women are moving into the leadership pipeline and as more and more, high level leaders are facing retirement, the need to have a more gender balanced view of leadership is increasingly important (Barsh & Yee, 2011).

Increased awareness of the influence of gender bias raises the aspirations of women and can provide strategies to overcome barriers. And, increased awareness can

provide men with the necessary perspective changes to promote and encourage leadership opportunities for women (MacCorquodale & Lensink, 2001). It is important that higher level leadership within higher education become more reflective of the students. We must alter the effects of organizational norms, structures, and systems. Many of the issues produced by the gender gap are a result of systems and not individuals. Unexamined use of leadership text such as *Reframing Organizations* perpetuates those systems. However, systems can be examined and changed. Change, cannot be manifested externally within systems until it is manifested internally within future leaders. Change that allows students to understand cultural norms and work to change them is necessary for cultural change and greater opportunity for gender equity in higher level leadership.

By closing the gender gap, institutions could become more focused on process and people. In turn, the campus climate which Bernice Sandler wrote about and which remains relatively chilly toward women, can be experienced more positively by the current female majority.

## **Epilogue**

I began my doctoral studies knowing that I intended to conduct research that would examine the current cultural condition of women and offer alternatives that could create change and offer solutions for the betterment of all women. Because of my own experiences in the classroom and my own experiences and life decisions regarding career advancement, I have a personal investment in seeing opportunities for women expanded. As I understood more about the reasons why the gender gap exists and the slow rate of change, I was convinced that there were additional factors that, as yet, have barely been

touched by researchers. This study emerged out of an interest in both the current condition of women in leadership as well as an interest in the effect language has on our thoughts and understanding of ideology and social norms. My goal was to design research that would examine less obvious, yet more insidious messages within leadership text that contribute to cultural messaging about women in leadership.

The findings of this study answered many of my questions about the effect leadership text can have on students and, ultimately, on the leadership gender gap. My hope is that these findings and suggestions will offer positive changes that will help close the leadership gap and allow both women and men to view females as viable, vibrant, and influential change agents and leaders.

## Appendices

### Appendix A

- Englert, Mark G., Ph.D., Colorado State University (2008). *Leadership orientations of rural community college presidents serving appointed or elected independent governing boards: A four-frame analysis.*
- Greenwood, Michael T., Ph.D., Capella University (2008). *The role of the chief academic officer: Leadership frame alignment within the office of the CAO in the Massachusetts Community College System.*
- Higgins, Brenda Craig, Ed.D., University of Missouri - Columbia (2008). *An evaluation of the relationship of nursing school administrators' leadership frame orientation to faculty perceptions of job satisfaction and leadership effectiveness.*
- Jessup, Tracy C., Ph.D., The University of Nebraska – Lincoln (2008). *Presidential leadership at a historically Baptist College: A frame analysis.*
- Knapp, Debra Wright, Ed.D., New Mexico State University (2008). *Understanding university dance administrators through organizational framing analysis: A mixed-methods approach.*
- Kolb, C. Steven, Ed.D., Seton Hall University (2009). *Perception of the use of leadership frames by male and female superintendents in Texas by subordinate top-ranking school administrators.*
- Landry, Cheri Lynne, Ph.D., University of Florida (2009). *Leadership frame preferences of elected and appointed school district superintendents in Alabama, Florida, and Mississippi.*
- Little, Susan Dianne, D.Ed., The University of North Carolina at Charlotte (2010). *Perception or reality? A frame analysis of leadership behavior, style, and effectiveness among selected community college administrators.*
- McArdle, Michele K., Ed.D., University of Central Florida (2008). *Leadership orientations of community college presidents and the administrators who report to them: A frame analysis.*
- Nolan, Roberta D., Ed.D., Widener University (2009). *A multiframe analysis of a change initiative in higher education: The view from the balcony.*

Probst, Matthew B., Ph.D., Capella University (2011). *An analysis of leadership frame preference of academic administration: Using the Bolman and Deal Four Frame model.*

Roddy, Troy Paul, Ph.D., University of New Orleans (2010). *Frame Analysis of the Self-Perceived Leadership Orientations of Headmasters of the Independent Schools Association of the Southwest, Southern Association of Independent Schools, and the Association of Independent Schools of Greater Washington Member Schools.*

Sypawka, William, Ed.D., East Carolina University (2008). *A study of division deans' in the North Carolina Community College System self perceived leadership style based on Bolman and Deal's four frame theory.*

## Appendix B

- Baker, Brent, Ph.D., Indiana State University (2008). *Leadership orientation and effectiveness of Chief Student Affairs Officers on Coalition of Christian Colleges and Universities campuses.*
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## Appendix C

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## Appendix D

Agentic:

Collaborative:

<p>“Successful corporations do not wait for leaders to come along. They actively seek out people with leadership potential and expose them to career experiences designed to develop that potential.”</p> <p>“...system of action involves deciding what needs to be done...”</p> <p>“...and then trying to ensure that those people actually do the job.”</p> <p>“...contrast, leading an organization to constructive change begins by setting a direction, developing a vision of the future (often the distant future) along with strategies for producing the changes needed to achieve that vision.”</p> <p>“The equivalent leadership activity, however, is aligning people This means communicating the new direction to those who can create coalitions that understand the vision and are committed to its achievement.”</p> <p>“Finally, management ensures plan accomplishment by controlling and problem solving – monitoring results versus the plan in some detail, both formally and informally, by means of reports, meetings, and other tools; identifying deviations, and then planning and organizing to solve the problems.”</p> <p>”Management develops the capacity to achieve its plan by organizing and staffing – creating an organizational structure and set of jobs for accomplishing plan</p>	<p>“By careful selection, nurturing, and encouragement, dozens of people can play important leadership roles in a business organization.”</p> <p>“...creating networks of people and relationships that can accomplish the agenda...”</p> <p>“Another important motivational technique is to support employee efforts to realize the vision by providing coaching, feedback, and role modeling, thereby helping people grow professionally and enhancing their self-esteem.”</p> <p>“... leadership, achieving a vision requires motivating and inspiring – keeping people moving in the right direction, despite major obstacles to change, by appealing to basic but often untapped human needs, values, and emotions.”</p> <p>“Planning is a management process, deductive in nature and designed to produce orderly results, not change.”</p> <p>“...in a manner that stresses the value of the audience they are addressing.”</p> <p>“Leaders also regularly involve people in deciding how to achieve the organization’s vision (or the part most relevant to a particular individual). This gives people a sense of control.”</p>
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<p>requirements, staffing the jobs with qualified individuals, communicating the plan to those people, delegating responsibility for carrying out the plan, and devising systems to monitor implementation.”</p> <p>“Since the function of leadership is to produce change, setting the direction of that change is fundamental to leadership. Setting direction is never the same as planning or even long-term planning, although people often confuse the two.”</p> <p>“What’s more, the direction setting aspect of leadership does not produce plans; it creates vision and strategies.”</p> <p>“What executives need to do, however, is not organize people but align them.”</p> <p>“Good leaders motivate people in a variety of ways. First, they always articulate the organizations vision...”</p> <p>“Finally, good leaders recognize and reward success, which not only gives people a sense of accomplishment but also makes them feel like they belong to an organization that cares about them.”</p> <p>“...multiple leadership roles to work together, people’s actions must be carefully coordinated by mechanisms that differ from those coordinating traditional management.”</p> <p>”Recruiting people with leadership potential is only the first step. Equally important is managing their career patters.”</p>	
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## Appendix E

Aggressive:

Submissive:

<p>“One of the reason it has become so important in recent years is that the business world has become more competitive and more volatile.”</p> <p>“Major changes are more and more necessary to survive and compete effectively in this new environment. More change always demands more leadership.”</p> <p>“Consider a simple military analogy: A peacetime army can usually survive with good administration and management up and down the hierarchy, coupled with good leadership concentrated at the very top.”</p> <p>“No one yet has figured out how to manage people effectively into battle; they must be led.”</p> <p>“...a tough, sometimes exhausting process of gathering and analyzing information. People who articulate such visions aren’t magicians but broad-based strategic thinkers who are willing to take risks.”</p> <p>“Anyone who can help implement the vision and strategies or who can block implementation is relevant.”</p>	<p>“...visions tend to ignore the legitimate needs and rights of important constituencies – favoring, say employees over customers or stockholders. “</p>
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