

**A Content Analysis of the Value of Humanities  
Literature in Educational Leadership**

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**by**

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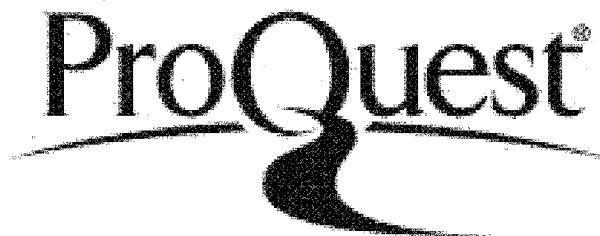


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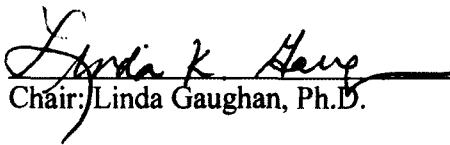
APPROVAL PAGE

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## Abstract

This qualitative study was completed to understand the themes that emerged from scholarly works on the use of humanities in leadership theory and practice between 1960 and 2011. Educational leadership has expanded from using only the methods of the social sciences to using methods from other sources to inform leadership, such as using the humanities to understand leadership principles. The humanities include the study of literature, history, philosophy, modern and classical languages, linguistics, jurisprudence, art history and criticism, ethics, comparative religion, and those disciplines of the social sciences employing historical or philosophical approaches. Scholarship voices suggesting the benefits offered by the humanities began in the late 1950s and early 1960s. This continued on a minority scale in educational research through the 20th century. The problem addressed is that despite calls for the use of writings from the humanities in educational leadership practice, no study had been done that synthesized this approach. To meet this need, a content analysis was conducted to analyze the works of purposefully selected scholars who proposed the incorporation of humanities content into leadership study and practice. These works were coded for the major themes illustrating how the humanities could be used in leadership education. Several major themes were discovered. The themes in the studied content included the humanities bridging gaps with the social sciences, promoting awareness of different leadership styles, understanding the aesthetic function of leadership as art, rationales for employing humanities content, adding to the epistemology of leadership studies, and the importance of an interdisciplinary use of the humanities and social sciences. Many scholars wrote about the problems and limitations of using the humanities in leadership education. Others noted that current leadership

theories can be illustrated by humanities examples. Implications are that the humanities hold promise as aids for illustrating leadership concepts, supplementing leadership principles drawn from the social sciences, and assisting leaders in understanding interrelationships among disciplines. Further research conducted about educational leadership programs that employ a humanities component in leadership preparation would be useful in determining if such use has efficacy in the preparation of educational leaders.

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Finally, I recognize all the humanists and humanistic works that are an enduring part of the human legacy extending backward in time for millennia. Without your vision this work would have never been possible, for your work is the compilation of the human condition.

*What you leave behind is not what is engraved in stone monuments, but what is woven into the lives of others.* Pericles, 495 BCE-429 BCE.



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## **Chapter 1: Introduction**

Scientific positivism, using the scientific method, holds that any phenomenon can only have meaning to the degree that the phenomenon is empirically verifiable by science and that truth and valid conclusions about phenomena can only be found and confirmed through the methodology of experience or observation (Creswell, 2009; English, 2008; Gilmer, 1995; Riley, 2007; Trochim & Donnelly, 2008). Though the scientific approach has great value in studying leadership, scholars have suggested that using only the scientific approach has created a gap in leadership study and practice and has yielded scholarly disagreement about what theories should be used in preparation programs (Ayers, 2006; Bullough, 2006; Lagemann, 2005; Phillips, 2005). Typically, individuals in preparation programs are trained in leadership theory by methodologies taken almost exclusively from the social sciences, with the majority of theories used being those developed from a scientific positivist approach. These scientific leadership theories include, among others, scientific management, human relations, transformational leadership, transactional leadership, contingency theory, and leadership style theories. A number of scholars recommended expanding leadership and research concepts to include work from the humanities and post-positivist research methodologies as supplements (Berry & Beach, 2009; Levine, 2005). These leadership ideas emanated from the study of literature, film, history, philosophy, modern and classical languages, art, and religion. Post-positivism relies on qualitative research methodologies which recognize that the subjective is a valid form of knowledge (Lees, 2007; Ryan, 2006; Trochim & Donnelly, 2008).

The traditional methods of the social sciences and the methods of post-positivism both have a place in advancing leadership study, and together can help to develop a more complete understanding of leadership. Educational research has been done advocating the use of selected works from the humanities as a possible supplement to scientific positivism in developing a more holistic approach (Cowan, 2007; English, 2008b). Such an approach would be an invaluable supplement and aid to the scientific method (Bullough, 2006; Genovese & Tritle, 2011).

Recently, the American Educational Research Association (AERA, 2009) defined humanities-oriented research as including the categories of arts-based, narrative, and cultural studies approaches that are not identified with a discipline. Educational studies employing traditional humanities disciplines were identified as "linguistics, literary theory, history, jurisprudence, philosophy, and religion" (p. 481). The AERA defined humanities as disciplines that include the study of literature, history, philosophy, modern and classical languages, linguistics, jurisprudence, art history and criticism, ethics, comparative religion, and those disciplines of the social sciences employing historical or philosophical approaches such as cultural anthropology or social theory (The Humanities, 2009, para. 12).

In the proposed study, qualitative works of purposefully selected educational scholars and professors using humanities content to inform leadership were studied using content analysis. This body of research was examined for themes that have been suggested for including a humanities approach in educational leadership study and practice (Crow & Grogan, 2011; English, 2005, 2008; Gunter, 2005; Samier, 2006;

Samier & Bates, 2006), and to understand the leadership themes that emerged from the works.

### **Background**

This qualitative content analysis study consisted of the purposeful selection and review of the research of education professors and scholars. These works included articles, complete books or chapters, and monographs where the writers suggested the use of the humanities in leadership study. These samples contained examples of and reasons why these individuals believe that utilizing content from the humanities as leadership models can be incorporated into leadership practice. The focus of this qualitative content analysis was to explore the lessons learned from the humanities to inform educational leaders and the study of leadership.

The topic of how educational leadership programs should prepare school leaders has produced an enormous amount of scholarly interest over the past 50 plus years (Berry & Beach, 2009; English 2005, 2008; Gunter, 2005; Heck & Hallinger, 2005; Levine, 2005). However, this is an area that has a gap in the research literature. This gap is one where the methods for preparing educational leaders have historically focused almost exclusively on a scientific positivist approach adapted from the social sciences while tending to ignore or dismiss other possible leadership frameworks that lie outside the scientific approach (English, 2005, 2008; Gunter, 2005; Heck & Hallinger, 2005). Numerous scholars have noted that addressing alternative methods of examining leadership study and practice would address gaps in the knowledge base (Gagliardi & Czarniawska, 2006; Heck & Hallinger, 2005; Middlehurst, 2008; Pashiardis, 2009). The

major gap that is pertinent to this study is one where re-thinking is needed about the process of leadership (Bullough, 2006; Lagemann, 2005; Phillips, 2005). Using only scientific positivism limits leadership inquiry to only seeking insights by the scientific method. Even when interdisciplinary research is called for the trend is toward maintaining the research methods and assumptions of the sciences. Doing so excludes the promise of other potential worldviews and methodologies such as leadership lessons that can be learned from humanities disciplines such as history, literature, drama, film, and life writings like biography (Bullough, 2006; English, 2008; Lagemann, 2005). The major criticism of employing only a scientific approach in educational leadership study and practice is that "...positivism seeks to reduce everything to abstract and universal principles, and tends to fragment human experience rather than treat it as a complex whole" (Ryan, 2006, p. 14). This process may be contributing to a problematic separation of the sciences and humanities (Davis & Sumara, 2005; Denzin, 2008).

A number of scholars have stated that the attempt to construct a scientific basis and knowledge base for the practice of educational administration has had minimal results. The theory movement's aims may have been too ambitious (Foskett, Lumby & Fidler, 2005; Gunter, 2006; Heck and Hallinger, 2005). Within educational administration, a critique of scientific positivism as a primary methodology for studying leadership has developed since about 1980. This critique has apparently been driven by the rise of postmodern thought (Tipton, 1982; Walker, 1984). The *Education Resources Information Center* (ERIC) defined postmodernism as:

A cultural, philosophical, or stylistic reaction to or successor of modernism, beginning from about 1960 -- the postmodern period or approach is characterized by a relativistic or pluralistic sense that truth or reality is dependent on specific context or individual perspective. (2000, para. 1)

The benefits and contributions that scientific positivism has made to the field of leadership research are many (Berry & Beach, 2009; Grbich, 2007; Heck & Hallinger, 2005; Kowalski, 2009; Young & López, 2005). However, there are scholars who hold that the major limitation of a scientific positivist approach to leadership study and practice cannot address such areas as values, ethics, and contextual issues that affect educational administrators' actions and thinking (English, 2005, 2008; Heck & Hallinger, 2005; Samier, 2006; Samier, Bates & Stanley, 2006). Other methods of research are in danger of marginalization as a result of political and academic attempts "...to reinstitute a narrow methodological orthodoxy" (Barone, 2007, p. 454) based only on scientific methodology (Freeman, et. al, 2007). This leadership approach is not fully complete in that it does not take into account humanistic, social, emotional, or spiritual awareness. Instead it deemphasizes the human side of leadership and focuses on the methodology of positivism and technical rationality (Gunter, 2006; Keedy, 2005; Shields & Edwards, 2005; Simkins, 2005). As a result many authors do not advocate developing theory using the humanities in educational leadership because they view educational leadership as a field of practice rather than a theoretical construct based on the methodologies of scientific positivism (Crow & Grogan, 2011; English, 2005, 2008; Samier, 2006; Samier & Bates, 2006). Examining different forms of educational research in leadership will



enrich both the social sciences methods and other forms that lie outside this domain. The humanities offer one possible alternative to discourses on leadership methods from the social sciences.

In contrast to the scientific theory movement of improving scholarly research through applied empirical scientific principles, other scholars began to critically examine such an approach (Bates, 1980; Greenfield, 1968, 1978). Bates and Greenfield (1968) asserted that quantitative studies were lacking in comprehensively understanding the complexities and influences of leadership behavior from "...contextual, moral, and ethical issues" (as cited in Heck & Hallinger, 2005, p. 231). As a result, an increasing number of education professors and scholars began to approach the study of educational leadership from perspectives other than a scientific one (English, 2005, 2008; Gunter, 2005; Heck & Hallinger, 2005). These new perspectives include humanistic (i.e., the concept of formulating leadership thought from a liberal arts perspective), aesthetic (i.e., a philosophical approach dealing with the artistic side of leadership), and moral perspectives. As a consequence, there appears to be no consensus at the moment in educational leadership studies in regard to methodology for building and elaborating upon a knowledge base in educational leadership. There is the objectivist position with its grounding in scientific methodology, and a more subjectivist position that seeks other ways of building a knowledge base in educational leadership. Both an objectivist and subjectivist position have a place together in helping to advance an understanding of leadership.

Scholars working from a post-positivist position have recommended forms of leadership research other than ones based only on the social sciences. Such an approach would enrich and deepen training by providing both the social sciences methods that employ a scientific positivist approach, as well as valuable leadership theory and research that lie outside the scientific. The humanities include the study of literature, film, history, philosophy, modern and classical languages, art and religion. This body of educational research employing the humanities can add to the scientific positivist approach in educational leadership study and practice (Achilles, 1981; Badaracco, 2006; Bullough, 2006; Ciulla, 2006; Cowan, 2007; Culbertson, 1962, 1963; English, 2006, 2008, 2009; Farquhar, 1968, 1970; Popper, 1994; Ribbins, 2006; Samier, 2006; Samier, Bates & Stanley, 2006; Samier & Lumby, 2010; Townsend, 2008).

A number of scholars (Cowan, 2007; Crow & Grogan, 2011; English, 2006; 2007; 2008; Farmer, 2005; Ford, 2005; Gunter, 2008; Jacobs, 2009; Lagemann, 2005; McCormick, 2009; Pashiardis, 2009; Pellow, 2005; Ribbins, 2006; Samier & Bates, 2006; Samier, 2006; Samier & Stanley, 2008; Temple, 2006; Williams, 2006) have commented on the ways that the humanities can inform leadership studies. A primary function is that the humanities provide a larger context where what is known about leadership can be synthesized. This context can be used in an analysis of contemporary leadership challenges (Ciulla, 2004). English (2008) recommended that for educational leadership to advance as a field of professional studies, both practically and intellectually, a more equitable balance between the science and art of leading must emerge. The performance and practice of leadership is stated to be an art, with the humanities

providing unlimited examples. The delineation of leadership skills and conceptual models are represented by the social sciences. The humanities are positioned to help advance leadership studies because such disciplines as literature, history, philosophy, drama, theology, sociology, and cultural studies explore the human condition in all of its manifest complexity (English, 2008; Mann, 2003; This research suggests that there are valid reasons for incorporating humanities material into the study of leadership.

Examples of how the humanities can help to inform leadership are found in different fields. Philosophy from Plato to current theory can be used to illustrate how aesthetics as an emerging framework in leadership studies can be applied in practice as the art of leadership (English, 2008a; 2008b). This approach examines the critical and practical applications for leadership study and practice. Humanities works from theatre and literature can be used as practical case studies for leaders addressing situational issues such as values, decision making, and ethics (Badaracco, 2006; Nelson, 2008; Samier & Lumby, 2010; Temple, 2006). Art and film are powerful media that can be used as pedagogological tools. Art can be used as a technique for leaders in preparation programs where learning is enhanced by making direct, tangible connections to leadership principles being taught, by illustrating principles of leadership through art history (Stedman, 2008). Film can be used to focus on leadership dimensions portrayed in the works (Williams, 2006), as well as enabling the creation of a storytelling paradigm that can connect leadership theory to practice (Gray & Callahan, 2008). Film can also be used to teach situational leadership and other leadership theories (Torock, 2008). History can be used to illustrate how biography and comparative studies can investigate specific

leadership examples, and how these are related to larger societal forces (Samier, 2006). Historical leadership models can be applied to present day situations (English, 2006).

Despite a wealth of research that suggests the value that the humanities can offer, a gap existed where educational research advocating using the humanities to inform leadership had not been analyzed and synthesized. This research covers approximately 50 years. To help close this gap, in this study, purposefully selected written texts representing particular time periods and views were coded for major themes. These texts were interpreted for the social, political, and other forms of meaning that they contain as suggested by Onwuegbuzie, Leech, and Collins (2010). The themes were analyzed using hermeneutical interpretation, the theory and practice of interpreting texts (Lavery, 2003; Manen, 2002; Nolan, 2006; Prasad, 2002; Shi, 2009; Vagnoni & Maran, 2008). The themes were categorized for leadership domains that they represent and implications for informing leadership are discussed using thick, rich description.

The value of a humanities-based approach in addition to a scientific positivist approach in developing leadership practice in education had not been determined in the scholarly literature to this point in time. A humanities based approach is one where content is taken from the humanities and incorporated into educational leadership study and practice in order to illustrate leadership principles. Science alone will not improve practice unless it reconnects with the humanities (literature, film, history, philosophy, et al) in contextual issues such as individual agency where people matter in leadership (English, 2008b; Samier, 2006).

It is reasonable to expect that individuals responsible for graduate programs in educational administration would choose to be informed about new possibilities for leadership. This study is simply an attempt to add to the body of knowledge on effective leadership strategies.

### **Problem Statement**

The problem addressed by this study was that despite calls for the use of writings from the humanities in educational leadership practice, no study had been done that synthesized this approach to see what has been presented overall. Professors and scholars (see Appendix A) that have called for the use of the humanities believe that these suggestions have largely been ignored because the scientific positivist approach to leadership has been primary within the educational institutions of the 20th century. This has resulted in a narrowly focused set of leadership theories that “do not satisfy in adequately answering questions about the relationship among values of freedom, authenticity, responsibility, and individual action” (Samier, 2006, p. 126). In support of the perceived limitations of a scientific positivist view of leadership, a growing body of scholarly work has suggested that a science of administration or leadership is not complete (e.g., Begley & Stefkovice, 2004; Crow & Grogan, 2011; Frase, 2005; Richardson, 2006).

In contrast to this view is one that suggests that the humanities can provide fresh leadership perspectives that have largely been ignored. These leadership perspectives can be used to address the diversity and complexity of the postmodern world with which a practicing leader is daily faced (e.g., Antonakis et al., 2004; English, 2005, 2008; Samier,

2006). The education professors and scholars that have questioned the limitations of a scientific positivist approach to leadership have offered a possible alternative to supplementing and possibly enhancing the scientific positivist methodology. These professors and scholars have produced a body of scholarly work which suggests that a rationale should be developed that will justify, analyze, understand, and evaluate the possible value of the humanities in informing leadership theory and practice. However, this research had not been systematically analyzed, synthesized, and summarized.

### **Purpose**

The purpose of this qualitative study was to understand the themes that emerged from scholarly works on the use of humanities in leadership theory and practice between 1960 to 2011. This study was conducted because understanding these themes will have significance in charting new directions for the development of leadership theory and for leadership practice. If this study had not been conducted, scientific positivist influences on leadership theory and practice would remain the primary methodology within the leadership field (Ayers, 2006; Bullough, 2006; Howe, 2009; Lagemann, 2005; Phillips, 2005). Texts from selected groups of American, Australian, Canadian, and English education professors and scholars who have suggested the value of humanities-based content in informing leadership were coded and analyzed using qualitative content analysis. A list of 19 categorical constructs appearing most frequently was developed from the annotated bibliography (see Table 1) and was used as the list of constructs for first cycle coding. Microsoft Word 2007 (Version 12.0.6545.5000) was used by the researcher to perform coding and to assist in the analysis of the data. First cycle

conceptual and holistic coding was used to count and identify the themes that emerged. Second cycle pattern coding was used to group the information generated in first cycle coding into constructs, themes, or sets of information that will be the categories for analysis (Fereday & Muir-Cochrane, 2006; Saldana, 2009; Thomas, 2006). Edited books, journal articles, master's theses, and monographs were analyzed and synthesized to determine the major themes of their writings. Multiple databases were searched to retrieve the relevant data as was recommended (Sandelowski & Barroso, 2007). Search terms such as *educational leadership humanities*, *humanities in educational leadership*, *educational leadership humanities classics*, and *using history as educational leadership* were used to generate a list of potential sources. Only works that contained information about leadership filtered through the lens of the humanities were selected and these included the study of literature, film, history, philosophy, modern and classical languages, and art. A total of 33 works from 1960 to 2011 were selected for the final analysis. The selection process and the selected works were described in detail in Chapter 3.

Gilstrap (2007) has established precedent for using textual data in this way by stating that "...an approach to [textual interpretation] can be extended to the analysis of research written by leadership theorists in journal and monographic form" (para. 8). Guest, Bunce, and Johnson (2006) studied the number of data sources needed for qualitative content analysis studies and determined that theme saturation was reached with approximately 12 subjects. However, due to the methodology of the current study, a

specific number of individuals will not form the sample. Only written works that contain three or more of the categorical constructs were selected.

### **Theoretical Framework**

Although there have been calls for the use of writings from the humanities in educational leadership practice and theory, no comprehensive study had been done for understanding how this would or could be done. Popper (1990) theorized in the classic work *Pathways to the Humanities in School Administration* about the instrumental value that the humanities have for educational leadership. A principal theoretical component was that the humanities possess an aesthetic and artistic way of *knowing* [emphasis added] that can be applied to many different types of leadership roles and contexts. This aesthetic theory continues to be the foundation for ways that contemporary scholars theorize about the instrumental value of the humanities. Utilizing works from the humanities in an aesthetic and artistic mode enables the exploration of leadership contexts within the discipline of the social sciences. This process can provide a greater understanding of leadership by examining and interpreting how leadership has played out and been represented across the spectrum of the humanities, and the relevance of the humanities to leadership study (Ciulla, 2008; English, 2008; Warner, 2011). The examination of leadership through the aesthetic and artistic vantage point of the humanities connects cognitive science to the practice and study of educational leadership (Katz-Buonincontro, 2008). The relevance of leadership filtered through the lens of the humanities is that any number of works drawn from the humanities, such as literary works, film, drama, history, contain the capacity for vividly representing and "asking



probing questions about, the interpersonal dynamics and social, emotional, and ethical dimensions of leader-follower relations" (Warner, 2011, p. 172). Works drawn from the humanities enable the creation of a type of "laboratory of the imagination" (Warner, p. 172) where human beings can be observed and studied interacting in complex leadership roles, enabling the observer to vicariously participate and learn from the dramatic situation. Through the interaction of reading consciousness, the observer "can experience...what it is like to lead, and to follow, in a wide range of contexts" (Warner, p. 172).

Scholars have acknowledged the contributions that the scientific method has made to the field. However, a number of scholars began to explore other leadership domains than the scientific (Begley & Stefkovice, 2004; Brandon, 2005; Bullough, 2006; Crow & Grogan, 2011; English, 2005, 2008; Frase, 2005; Lagemann, 2005; Kezar et al., 2006; Milley, 2008; Pokrovskii 2007; Richardson, 2006). Of primary concern has been an emphasis on achieving a balance between the science of leadership and the art of leadership (English, 2008b).

The study involved a purposeful sample of the research of education professors and scholars who explored the use of content from the humanities in leadership studies and practice. The aesthetic and artistic application of works from the humanities as applied to education leadership were explored with the goal of "sharpen[ing] issues of theory vs. practice, legitimat[ing] areas of study and proper methods to explore and make sense of educational administration [research]" (Oplatka, 2008, p. 9) filtered through the lens of the humanities.

## **Research Questions**

The purpose of this qualitative, content analysis was to understand the themes that emerge from scholarly works on the use of humanities in leadership theory and practice between 1960 to 2011. To understand the themes of humanities use in leadership, the following research questions were presented. Content analysis and hermeneutical interpretation were used as they are associated with each research question.

There were two research questions posed in the study. The researcher used these questions to analyze, synthesize, and understand the themes that emerged from a purposeful sample of written works from education professors and scholars who suggested the use of the humanities in leadership theory and practice during the time frame of 1960 to 2011. To understand themes of humanities use in leadership the following research questions were used. Content analysis and hermeneutical interpretation were used as they are associated with each research question.

**Q1.** What were the major types of the humanities (e.g., philosophy, literature, history, etc.) perceived to be important by education professors and scholars, in their written works, in generating leadership concepts for educators during the time of 1960 to 2011?

**Q2.** What themes emerged for employing humanities content in leadership study and practice for education in written works advanced by education professors and scholars during the time of 1960 to 2011?

### **Nature of the Study**

The nature of the study was composed of three complementary and interlocking concepts: (a) Creswell's (2009) suggestions for a qualitative inductive model; (b) content analysis; and (c) hermeneutical interpretation of the themed data. An inductive research model adapted from Creswell (2009) was used to gather the research information, textual resources (phenomena) that advocated the inclusion of a humanities component for leadership studies. Those textual resources were journal articles, a book and chapters of books, electronic resources, and monographs.

This process was extended and specified by a content analysis approach that was used as defined by Busch et al. (2005) and Scott and Morrison (2006). Busch et al. (2005) and Scott and Morrison (2006) defined content analysis as a research methodology utilized to establish the presence of specific words or concepts within individual texts or sets of texts. In addition, content analysis is objective in that the methodology "...is a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding" (Stemler, 2001, para. 1). The works were content analyzed by using three levels of coding. Nineteen predetermined categorical constructs were used for the initial coding (see Table 2). The categorical constructs were arrived at by examining the annotated bibliography and taking notes as to what concepts or themes appeared most frequently in the data. The constructs are: (a) aesthetic dimensions of leadership, (b) biography, (c) classic or classical literature, (d) creativity, (e) ethics, (f) human agency, (g) humanism, (h) humanistic leadership, (i) humanities; (j) individual agency, (k) leadership, (l) leadership as artful performance or art, (m) life

writing, (n) moral leadership or morality, (o) philosophy, (p) postmodernism, (q) scientific positivism or science, (r) values, and (s) vision. This produced a frequency count for the number of times that each construct appeared in the works. The frequency counts were tabled for each work (See Appendix D). Doing so enabled identifying the most important themes for each individual work and for the works as a whole. Level 2 coding (second cycle) was used to describe the theme that emerged for each categorical construct. Finally, Level 3 coding (third cycle) assigned a word or a short phrase that captured the refined themes, which allowed organization into major categories.

The final component of the data analysis was to subject the information generated from first, second, and third cycle coding to hermeneutic interpretation (Manen, 2002; Prasad, 2002; Shi, 2009). Hermeneutics is positioned within the interpretative paradigm of the science of textual interpretation (von Zweck, 2008). Interpretation of texts is fundamental in discovering the essential meaning of textual documents. As such, hermeneutical textual interpretation has no predefined methodology. Instead, hermeneutical interpretation is a dialectic process that was governed by the research questions, the research methodology, and the data sources (Laverty, 2003). The researcher was responsible for interpreting the contextual meaning of the leadership concepts found in coding and conceptual analysis.

### **Significance of the Study**

The study was significant because there is considerable scholarly criticism regarding the fact that leadership study and practice have been primarily driven by scientific methodologies. English (2008) stated that in order to advance educational

leadership as a professional field of studies in the 21st century, a framework for a balance between science and the art of leadership must emerge. Similarly, Samier (2006) asserted that scientific leadership approaches cannot address humanistic questions of "...freedom, authenticity, responsibility, and individual action" (p. 126). Since the 1960s numerous scholars and professors have produced work that has examined and suggested the benefits that using works from the humanities can bring to an enrichment of leadership practice and study (e.g., Achilles, 1981; Badaracco, 2006; Crow & Grogan, 2011; English, 1995, 2005, 2006, 2008; Farquhar, 1968, 1970; Foster, 1965; Gehrs et al., 1994). However, despite the potential utility of humanities-based content in terms of leadership theory and developing leadership practices, no study has been conducted analyzing and synthesizing these themes in an attempt to understand them. If major themes and perspectives can be derived from an analysis of the arguments for humanities inclusion into leadership study and practice, the benefits and viability of such inclusion may have significance in charting new directions for leadership. This study has the potential to open new areas of research for educational leadership.

The proposed study was motivated by calls by recent researchers to develop an understanding for the use of writings from the humanities in educational leadership practice to supplement the scientific positivist model (Crow & Grogan, 2011; English, 2005, 2008; Gunter, 2005; Samier, 2006; Samier & Bates, 2006). The study will benefit the field of educational leadership because educational leadership studies have been criticized for the minimal attention that has been paid to the more humanistic dimensions of leadership (Crow & Grogan, 2011; English, 2005, 2008; Gunter, 2005; Heck &

Hallinger, 2005; Samier, 2006; Samier & Bates, 2006). Ciulla (2006) noted that there is a growing body of work on leadership using works from the humanities, but that that this work has been rarely used or examined by the social sciences. Howe (2009) suggested that the positivist tradition for conducting educational research should be abandoned because science itself is composed of value laden beliefs. Howe stated that exploring what should be valued is important, and this value theme is at the center of much humanities scholarship.

Tillman (2009) asserted that the changing context of education has brought about the need for an examination of research methods for investigating specific problems that lie outside the positivist tradition. Again, questions of value and ethics were raised, domains that the humanities can address and science cannot. Murphy and Vriesenga (2005) pointed out that the knowledge base developed during the scientific era created a very narrow concept of administration and leadership. Little attention was given to the humanities as a rich resource of aesthetic wisdom with the capacity to develop skills and ethical behavioral characteristics. The study was conducted to explore the gap between the more human dimensions of educational leadership and methods adapted from the social sciences.

A number of scholars have stated that the attempt to construct a scientific basis and knowledge base for the practice of educational administration has yielded unsatisfactory results (Foskett, Lumby & Fidler, 2005; Gunter, 2006; Heck & Hallinger, 2005). Heck and Hallinger (2005) offered the suggestion that addressing alternative methods of examining leadership study and practice would address gaps in the

knowledge base, and this study was an attempt to do so. The answers to humanity's compelling questions can be found in the humanities (Hack & Hallinger, 2005). Books, letters, plays, poems, autobiography, and life writing express human greatness and tragedy. In order to understand the consciousness and memory of civilization the questions of humanity must be explored in these works.

Gagliardi (2006) wrote that a gap exists between leadership study and practice based primarily on methodologies within the social sciences. The most promising new insights that might possibly fill this gap are found in the great legacy of humanistic culture such as the humanities provide. Only a small amount of the rich leadership insights that the humanities can offer have been transferred to leadership study. Similarly, Wren, Riggio, and Genovese (2009) asserted that current educational leadership programs lack the capacity to fully understand leadership when viewed from only a social sciences perspective. Wren et al. (2009) suggested that the humanities have not been adequately explored as tools for expanding the scope of leadership studies. They argued that there is a need for some new theme or approach where leadership studies are synthesized with the liberal arts curriculum because the humanities encompass the entirety of the human condition. It is the development of such an approach that the study addressed.

### **Definitions**

**Coding.** Coding is the assignment of a descriptive word or phrase that begins to place data into categorical themes for further analysis, often by organizing the data into

segmented blocks of text before assigning interpretative meaning to the text (Creswell, 2009; Trochim & Donnelly, 2008). According to Saldana (2009),

A code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data. The data can consist of...documents, literature, artifacts. (p. 3)

**Descriptive/pattern coding.** Descriptive/pattern coding is a research methodology used to describe and summarize the basic topic, commonly through the use of a short phrase, found in a segment of qualitative data (Saldana, 2009; Taylor, 2008).

**Emergent design.** Emergent design is a qualitative research process whereby the researcher conducts the research as little is known about the actual research subject, and the process is a continual evolution in regard to the studied phenomenon (Bloomberg & Volpe, 2008; Creswell, 2009; McMillan, 2008). The researcher enters such a process *tabula rasa*, without a priori assumptions.

**Hermeneutics.** Hermeneutics is defined as interpreting a written text (Ferraris, 1996) in regard to understanding and interpreting linguistic expressions (Ramberg & Gjesdal, 2005). Forster (2007) and Zweck, Paterson and Pentland (2008) defined hermeneutics as a theory of interpretation of texts that extends as far back as Greek philosophy, and as such, the term is defined within this context. Hermeneutics is inseparable from phenomenology in that diverse worlds are entered into by an examination of texts and filtered through consciousness (Rogers, 1994; Shaw, 2008). The reader of the text engages in a narrative world where an interpretation of the work is



found in nothing other than a conscious exploration of the work, the phenomenon taken into consciousness, one that stands alone. The meaning of the text is separate from any other criteria other than as filtered through consciousness and interpreted by a hermeneutic methodology.

**Holistic coding.** Holistic coding is a research methodology used to grasp basic themes in the data by analyzing the data as a whole and not as separate parts. A single code is used to designate the dominant theme of the data in order to gain a perspective of the data as a whole and to suggest possible categories that may emerge from the data (Saldana, 2009).

**Humanistic literature.** Humanistic literature is a genre of literature that informs and enriches an understanding of the human condition as read from a humanist perspective (Crow & Grogan, 2011; English, 2005, 2008; Humanities, 2009). This literature includes the classics, modern literary works, drama, poetry, biography and other life writings, history, languages, law, literature, the performing arts such as music, theatre, dance, the visual arts, philosophy, and religion.

**Humanist perspective.** The humanist perspective is a movement beginning with the Renaissance that renewed an interest in classical studies and initiated the idea that *truth* could be revealed by human effort. A humanist perspective is based upon the liberal arts, “languages, literature, philosophy, history, and so forth” (Introduction to Humanism, 2006, para. 4, 6).

**Postmodernism.** Postmodernism has no one agreed upon definition. Instead, the term is broad and general in its application to

literature, art, philosophy, architecture, fiction, and cultural and literary criticism, among others. Postmodernism is largely a reaction to the assumed certainty of scientific, or objective, efforts to explain reality. In essence, it stems from a recognition that reality is not simply mirrored in human understanding of it, but rather, is constructed as the mind tries to understand its own particular and personal reality. For this reason, postmodernism is highly skeptical of explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. In postmodern understanding, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually. Postmodernism relies on concrete experience over abstract principles, knowing always that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal. (Postmodernism, 1998, para. 1)

**Qualitative analysis.** Qualitative analysis has various purposes such as analyzing the data in support of a hypothesis, determining factual narratives, or to locate patterns and themes that will help to clarify and organize the data (Creswell, 2009). From this regard *qualitative analysis* is defined as a process of consecutive approximations that builds toward accurately describing and interpreting a phenomenon. This is performed through the acquisition of data collection as the major tool in conducting analysis from a relatively small or limited research sample (Cozby, 2009; Shannon, 2005; Silverman & Marvasti, 2008; Wiersma, 2000).

**Qualitative synthesis.** Qualitative synthesis is a varied and diverse research methodology. The possible methods of qualitative synthesis, according to Dixon-Woods, Agarwal, Jones, Young, and Sutton (2005) include:

narrative summary, thematic analysis, grounded theory, meta-ethnography, meta-study, realist synthesis, Miles and Huberman's data analysis techniques, content analysis, case survey, qualitative comparative analysis and Bayesian meta-analysis. (para. 3)

*Qualitative synthesis* is thus defined as engaging in thematic analysis for the purpose of identifying major or reoccurring themes in the primary texts examined, and to produce a summary of thematic findings (Daley, 2004; Dixon-Woods et al., 2004).

**Scientific positivism.** Scientific positivism is defined as the 20th century claim that *truth* and valid conclusions about phenomena can only be obtained by the use of the scientific method. This methodology expects that the source of knowledge is to be found in facts as explored and explained by the empirical sciences (Creswell, 2009; Gilmer, 1995; Trochim & Donnelly, 2008).

**Themes.** The definition and function of a theme varies in qualitative research, but a generally agreed upon designation is "...a theme is a *phrase* or *sentence* that identifies what a unit of data is *about* and/or what it *means*" (Saldana, 2009, p. 139).

**Written texts as phenomena.** In qualitative research, written texts and monographs can be considered as phenomena (Gilstrap, 2007; Robinson, 2009). As such, texts can be interpreted utilizing a content analysis approach.

## **Summary**

Chapter 1 contained an introduction to this study as an exploration of the possible value of the humanities in educational leadership and practice. The proposed study was a qualitative content analysis and was done to examine, analyze, and synthesize major themes of a selected group of works written by American, Australian, Canadian, and English education professors and scholars who suggested the possible value that the humanities can bring to leadership practice as an alternative or a supplement to formulating leadership practice that is derived solely from a scientific positivist perspective. Purposefully selected works from these education professors and scholars were examined that gave examples and reasons why these individuals believe that utilizing content from the humanities as leadership models can be incorporated into leadership practice. The analysis was thematic and hence no theory was generated. Many authors do not advocate developing theory about using the humanities in educational leadership because they view educational leadership as a field of practice rather than a theoretical construct based on the methodologies of scientific positivism (Crow & Grogan, 2011; English, 2005, 2008; Samier, 2006; Samier & Bates, 2006).

A problem was identified where a number of education professors and scholars suggested the need to analyze, synthesize, understand, and summarize the value of utilizing the humanities in leadership practice. These professors and scholars believe that these suggestions have largely been ignored because the scientific positivist approach to leadership has been the primary methodology taught by educational institutions of the 20th century. The result has been a lack of exploration of leadership domains that lie

outside the social sciences. Stemming from the problem the purpose of the qualitative content analysis was to examine these works from the humanities in an attempt to identify the major themes that emerged. This was accomplished by examining the work of these education professors and scholars through an analysis, synthesis, and categorization through the use of Microsoft Word 2007 (Version 12.0.6545.5000; Microsoft Corporation, 2006). A purposeful sample of education professors and scholars who have written works that explore the concept of using content filtered through the lens of the humanities in leadership studies and practice was coded. The theoretical framework for the study focused on the instrumental application of the humanities to leadership study and practice, specifically the aesthetic and artistic way of knowing that can be used to inform study and practice.

## **Chapter 2: Literature Review**

The purpose of this qualitative, content analysis study was to understand the themes that emerged from scholarly works on the use of humanities in leadership theory and practice between 1960 to 2011. A review of the literature was completed to search for historical and recent research relevant to the topic of educational leadership filtered through the lens of the humanities. The researcher examined published literature on a variety of issues germane to this topic. In the first part of the literature review the researcher discussed major leadership concepts and theories that have been developed from the use of a scientific positivism methodology. These theories and concepts were taken from work done in the physical and social sciences and applied to leadership theory and practice in educational settings such as the public school systems in the United States and higher educational institutions. The majority of these theories and concepts were applied to educational leadership primarily after World War II. Their use has extended to the beginning of the 21st century, though other methods of studying and incorporating leadership theory and practice began to be presented in the 1960s. This trend has continued to the present day and is a qualitative approach to generating leadership concepts and application as contrasted with the quantitative methodology of the physical and social sciences.

The second section of the literature review consists of an examination of the emerging line of research regarding humanities-based knowledge in leadership theory and practice. No argument was made that humanities-based knowledge is superior to scientific knowledge for guiding leadership principles. The research focus was to present

an overview of scholarly writings that have suggested the possible value that the humanities might have in informing leadership.

To locate related material, searches were performed in ERIC, Credo Reference, Ebrary, EBSCOhost, First Search, Gale Academic One File, InformaWorld, ProQuest, Dissertation Abstracts International, Google Scholar, PsycInfo, and SAGE databases. Keywords and phrases used were educational administration humanities, educational administration humanities leadership models, educational leadership classics, educational leadership lessons from the humanities, educational leadership lessons from the classics, educational administration values humanities, educational leadership humanities classics Shakespeare, educational leadership studies, educational leadership humanities studies, and leadership lessons from history.

### **Scientific Positivism**

Within the social sciences a major research methodology has been *scientific positivism*, also sometimes referred to as *positivism*, *logical positivism*, *scientific theory*, or the *scientific method* (Allix & Gronn, 2005; Creswell, 2009). Riley (2007) defined scientific positivism as a methodology where truth is found only in facts and empirical research. Positivists take the position that objectivity and rationality can be accomplished by studying a phenomenon in a laboratory setting that is separate from its cultural, political, and social base (Kowalksi, 2009). Likewise, Allix and Gronn (2005) wrote that the majority of educational research in leadership has been grounded in the epistemological framework of logical positivism or logical empiricism. Using this system, scientific principles could be applied to educational organizations so that leaders

could best supervise or administer educational environments by applying the principles of scientific methodology. The attempt was to develop a scientific theory of educational administration. As such professors of education and scholars primarily advocated a scientific approach to the development of leadership practice by looking to the social sciences for models (Culbertson, 1988, 1995; Donmoyer, 1995; English, 2008; Scheurich, 1998). Similarly, scientific positivism has been defined as the search for truth, and in order for a phenomenon to be true, it has to be observed and tested by scientific empiricism and verified by experience (Creswell, 2009; English, 2008). Proponents of this theory believe that scientific research conducted by human beings can be done objectively. Objective scientific research is considered the only valid methodology from which the truth can be discovered (Frattura & Topinka, 2006).

There are many defenders of the scientific method within educational administration who have pointed out and argued that research grounded in the scientific method is the best method available for substantiating the claims of empirical inquiry (Cohen, Manion & Morrison, 2007; Cozby, 2009; Dembowski, 2007; Eisenhart & DeHann, 2005; Farahbaksh, 2007; McMillan, 2008; Murphy, 2006; Oplatka, 2009; Tillman, 2009). Scientific inquiry, in this view, is one that is fallible but is still a methodology that has proven over time to be superior to other methods of inquiry and problem solving (Culbertson, 1981; Eisenhart & DeHaan, 2005; Kowalski, 2009; Willower & Uline, 2001). Scientific positivism was used in the 20th century to develop the *theory movement*, an attempt to define the knowledge base in educational leadership from an empirical, scientific perspective (Culbertson, 1988; Griffiths, 1983; Willower,



1996, as cited in Oplatka, 2009). The benefits of applying scientific methodology to leadership study in the 20th century have been noted. These benefits included improving leadership practice by the development of theories and conceptual models to help guide school leaders (Heck & Hallinger, 2005).

### **Scientific Approach in the Development of Leadership Philosophy**

The underpinnings of scientific methodology in the social sciences from which education has adopted principles, are traced to the 18th century Enlightenment. Positivism was first developed in that era. Positivism, as a school of philosophy, held the view that reality can only be experienced through the senses. Utilizing this view, positivists believed that all knowledge could be discovered and quantified through the process of reason. This process focused on observation as the major methodology for testing and acquiring knowledge bases that could be universally applied. According to Grbich (2007), the universality of such scientific application could be discovered through a logical process.

In more detail, positivism views truth as absolute and values the original and unique aspects of scientific research. Realistic descriptions, truthful depiction, studies with clear aims, objectives and properly measured outcomes are one focus. A second focus on neutrality, objectivity (knowledge of reality gained by a neutral and distant researcher utilizing reason, logic, and a range of carefully pre-tested research tools) and theory testing that can distinguish between facts and values concludes the scientific process. (p. 4)

Beginning in the latter half of the 20th century, researchers incorporated concepts from scholars in the physical and social sciences in an attempt to build a knowledge base in educational administration and leadership (Heck & Hallinger, 2005). These concepts were drawn from the areas of organizational learning, scientific management, and human relations (Heck & Hallinger, 2005). The use of these concepts led to an attempt to create a science of educational administration and leadership that could effectively apply theory to practice.

During this period a formative event that apparently triggered the move toward incorporating scientific methodology into educational administration was the founding of the National Council of Professors of Educational Administration (NCPEA) in 1947. In 1954 an historic meeting of the NCPEA took place between behavioral scientists and professors of educational administration. At that meeting the behavioral scientists' position was that educational administration was atheoretical in nature and that the research being done in educational administration was poor in quality (Papa, 2005). It was during the 1950s that methodologies adapted from the social sciences were integrated into educational administration programs at prestigious American universities (Kowalski, 2009). In 1956 decisions were made within educational administration that research quality must be improved, that a theory base of research must be established, and finally that the theories and methodologies of social scientists were the models that educational administration research would adapt (Papa, 2005). This era is the time that began the quest for a science of administration (Adkins, 2009).

Howard (2007) and Howe (2009) identified the scientific era as the period in leadership preparation programs that was formulated using theoretical concepts and models from the social sciences. In educational administration's formative period a major construct that emerged was the development of a theory base (theory movement) in the academic arena that sought to use scientific principles to guide educational leaders in school organizations (Berry & Beach, 2009; Kowalski, 2009). Scholarly activity turned toward formulating a theory of educational administration to prepare educational leaders that utilized the application of scientific principles in an attempt to create an empirical knowledge base. A theory base began to emerge that used this scientific positivist approach based on observable phenomenon (Kowalski, 2009). This movement was called the *theory movement in educational administration* and focused on the improvement of research scholarship "through the application of scientific principles based on empiricism rather than ideological belief, personal experience, and prescription" (Heck & Hallinger, 2005, p. 230).

In response to scientific application in the social sciences during the 1950s textbooks began to reflect the trend toward a scientific theory of educational administration. The social sciences were integrated into educational administration programs at leading universities and theory became a primary focus (Fusarelli & Fusarelli, 2005). This reliance on logical positivism as the major methodology of scientific inquiry as applied to educational administration came about as an attempt to legitimize and create a professional field that could be sustained by scientific methodology (Young & López, 2005).

The theory movement in educational administration has resulted in the incorporation of a number of scientific theories into training programs designed to develop school leaders (Bruce, 2006; Kettl, 2006; Morse, 2006; Schachter, 2007). An early leadership theory based on scientific positivism and incorporated into the field of education leadership was Fiedler's contingency theory of leadership (Farahbakhsh, 2007; Lunenburg & Ornstein, 2007). Fiedler studied the leadership styles of a large number of leaders who worked in different fields, but the major focus was on military organizations. Fiedler's research centered on the leadership styles of hundreds of individuals in leadership positions who led in specific situational contexts, and assessed whether or not these leaders were effective. An analysis of the leadership styles of both effective and ineffective leaders enabled the construction of empirically based generalizations in regard to the most effective and least effective leadership styles for a given context within an organization. Fiedler determined that effective leadership style was contingent upon the context of a situation within an organization. Generalizations could be made for adopting an appropriate leadership style to fit a specific context.

Taylor (1856-1915) developed a body of work that primarily involved labor in manufacturing plants. The view was presented that organizations could effectively increase worker productivity by employing work science in even the simplest tasks, and that this science should be used in the selection and training of workers for maximum efficiency (Schachter, 2007). This thinking was that management could gather enough scientific information so that management principles would be "clearly defined and fixed principles instead of depending on more or less hazy ideas received from a limited

observation” (Taylor, 1947, p. 63). His work is considered some of the earliest in attempting to incorporate scientific methodology into management principles.

Fayol (1842-1925) is credited with creating the first general approach to administration in organizations. As president of a mining company that was not performing well, he created a series of concepts that identified five primary administrative functions: “planning, organizing, commanding, coordinating, and controlling” (English, 2009, p. 22). From these functions 14 principles were theorized “that dealt with the division of labor, authority and responsibility, discipline, unity of command, unity of management, subordination of individual interests, remuneration, centralization, the hierarchy, order, equity, stability, initiative, and esprit de corps or morale” (English, 2009, p. 22). These principles of management were the earliest theoretical ideas that dealt with how a manager or administrator could effectively influence stakeholders in an organization toward competitive success (Yoo, Lemak, & Choi, 2006).

Follett (1868-1933) developed several important ideas of management, but one of the most influential was the “law of the situation” (English, 2009, p. 22). This law stated that decision making is an integrative process where it is very important to empower employees. The leader must recognize that fair decisions involve all stakeholders who have a share in decisions and their outcomes (Barclay, 2005). Follett’s work anticipated the need for reflective practice that would come much later in management and leadership theory. Her work, though rejected by many theorists in the 1930s and 1940s, has been reexamined from the contributions that she has made to advancing

contemporary theories. Contemporary ideas that have been developed from her work are behavioral and holistic models of control, stakeholder theory, and her work on social processes in the study of organizations (Barclay, 2005).

Barnard (1886-1961) is credited as being one of the earliest pioneers of the behavioral science approach. Barnard's (1938) classic work *Functions of the Executive* developed a theory of organization and the executive function within complex organizations. In particular Barnard introduced the term *decision making* into business. In doing so Barnard was one of the first individuals to develop concepts that led to the study of managerial and leader decision making within complex organizations (Buchanan & O'Connell, 2006). Barnard was one of the first scholars and management theorists to put forth a leadership theory that involved the consent of followers. This theory was composed of *authority* and *incentives* that was in context based on a communication system composed of three primary functions (Novicevic, Davis, Dorn, Buckley, & Brown, 2005). Barnard (1938) stated that, "the essential executive functions...are, first to provide the system of communication; second, to promote the securing of essential efforts; and third, to formulate and define purpose" (p. 217). His work remains influential.

Gulick (1892-1993) and Urwick (1891-1983) were among the first theorists to formulate organizational structural principles that could be universally applied to any complex organization. This thought process advanced scientific management from understanding the role of simple worker tasks to formulating rules of organizational structures that would maximize organizational efficiency in production (Schachter,

2007). The science of public administration has its roots in Gulick and Urwick's work. Both theorists held the view that public administration would be more efficient and effective if consistent principles were followed in the practice (Gulick, 2006).

Finally, McGregor's (1960) Theory X and Theory Y model was developed to describe the two fundamental approaches for managers in managing human resources. Theory X is an authoritarian management style that embraced the underlying managerial philosophy that the majority of workers are not self-motivated, dislike work and that in order to produce results for organizational objectives, these individuals must be forced to perform through punishment threats. Such individuals want outside direction and control, prefer not to take responsibility, possess little inherent ambition, and really desire security above anything else. In contrast Theory Y held that work effort is natural and desired by individuals. Responsibility is often accepted and sought after by individuals. Organizational objectives are pursued by individual self-control and self-motivation with no need for punishment threats or external control. In complex organizations the creative and intellectual potential of individuals is only partially realized (Carson, 2005). The belief was that the effective use of such a management technique would help to ensure maximum productivity from individuals in an organization.

### **Current Scientific Leadership Theories**

Early leadership theories based on scientific positivism were incorporated into educational leadership such as the contingency theory of leadership (Farahbakhsh, 2007), Taylor's scientific management theory (Schacter, 2007), Fayol's approach to organizational administration (English, 2009), Follett's law of the situation (English,

2009), Bernard's behavioral science approach to leadership (Buchanan & O'Connell, 2006), and Gulick's organization structure principals (Gulick, 2006). These early theories have given way to modern scientific positivist theories of leadership. Perhaps the dominant scientifically-based theory of leadership used in education today is the transformational theory of leadership (Zhu, Avolio, & Walumbwa, 2009). According to the transformational leadership theory, the purpose of a leader is to cause change in the behavior of individuals (i.e., followers) and to affect change in organizational systems (Zhu et al., 2009). Transformational leaders are able to increase follower motivation, performance, and morale by increasing the level of investment that the follower has in the goals of the organization. These leadership behaviors lead to feelings of trust, loyalty, respect, and admiration among followers for the leader, resulting in improved organizational performance (Zhu et al., 2009). Sosik (2006) stated that through inspirational motivation and intellectual stimulation, leaders who exhibit the transformational leadership styles present both a challenge and the tools necessary to meet those challenges.

### **Summary of Scientific Leadership Theories**

Leadership style theories based on the scientific-positivist tradition have exerted a strong influence on the social sciences by conducting research into leader attributes. Concepts that have been examined include leader behaviors, actions, and approaches (Howard, 2007). Attempting to achieve the goal of building a knowledge base in educational administration and leadership, educational researchers have incorporated theories and models from the physical and social sciences (Heck & Hallinger, 2005).



These theories and models fall under the rubric of scientific positivism with roots in the 18th-century period of the Enlightenment. The primary tenet of scientific positivism is that reality can only be experienced through the senses, through observation, and through scientific research. The theory movement in educational administration has incorporated many theories based on scientific positivism, and these have advanced the field of educational leadership. Although the value of science in developing leadership theories in education has been beneficial, there is a growing body of literature that suggests that alternative paradigms are necessary in dealing with the complexity and diversity of the postmodern world, and humanities-based models could fill this gap. The next section of this literature review addresses one such alternative paradigm, the humanities-based approach.

### **Humanities-Based Approach in the Development of Leadership Philosophy**

Although some academics have long touted the value that the humanities can offer to leadership practice (Crow & Grogan, 2011; English, 2005, 2008a), the majority of literature employed has mainly been scientific positivist in content. Little attention has been paid to other types of literature, such as the humanities, in the development of an educational philosophy concerning leadership in educational practice. Though the use of the humanities as a leadership paradigm has been minimal and limited, faced with the current criticism of the primarily scientific and positivist approach to educational leadership study (Crow & Grogan, 2011; Kezar, Carducci, & Contreras-McGavin, 2006), education professors and scholars have agreed that the humanities have a place in educational leadership. This place is most effective in conjunction with a pluralistic,

diverse, and postmodern setting by which educational leaders are now increasingly challenged.

An emergent, critical view of scientific principles and the scientific method has stated that this process is reductive in that it has created binary oppositions that have ignored the human condition and the human spirit. As an apparent reaction, an increasing number of scholars have suggested that one possible leadership alternative which can be used with scientific approaches to leadership can be found in works and leadership content taken from the humanities (e.g., Antonakis et al., 2004; Samier, 2006; Samier & Bates, 2006; Wood, 2009). These scholars have written that in the humanities the great record of humanity is inscribed, including its fears, dreams, aspirations, failures, values, ethics, and spirit—indeed what it means to be a human being thrown into the human condition—seeking answers and making decisions. The totality of human experience is modeled and exemplified within the humanities.

A small body of work from scholars utilizing the humanities as illustrative of leadership principles has been in existence since at least 1960, but this work has rarely been used by the social sciences, despite the fact that the use of the humanities as a research approach is the oldest educational tradition (Burkhardt & Schoenfeld, 2003; Huang & Chang, 2008; Kuhn, 2008). The humanities have a rich and long history of insights into leaders and leadership principles. In addition to the use of the humanities as leadership principles beginning about 1960, discourses about how the social sciences might draw ways of knowing from the humanities have existed since the 1980s and are growing (Crow & Grogan, 2011; English & Bolton, 2008; English, 2008a; Lincoln &

Denzin, 2003; Piantanida, McMahon, & Garman, 2003; Samier, 2006; Samier & Bates, 2006; Wood, 2009). Advocates have written that the humanities can enrich educational research by a process of revealing new insights and knowledge. As such, a growing body of literature about the contributions that the humanities can make to educational research has been gaining ground in the field of educational leadership (Barone, 2003; 2007; Finley, 2003; Irwin et al., 2006; Sinner, Leggo, Irwin, Gouzouasis, & Grauer, 2006; Woo, 2008). Scholars have increasingly noted that a gap in leadership research exists where humanities subjects such as history, philosophy, religion, art, and literature provide a context for contributing to leadership studies, yet these domains are seldom incorporated into mainstream leadership research (Ciulla, Mitric & Wren, 2007). Leadership viewed through the lens of the humanities, according to Ciulla (2008), does not provide scientific truth but does construct another way of interpreting leadership, a form of verisimilitude. Ciulla wrote,

The social sciences provide us with descriptions and explanations of leadership, but we need the humanities to help us understand those explanations in the context of history and the ways in which artists, writers, theologians, and philosophers depict elements of the human condition. (p. 395)

The humanities provide a lens into the human condition useful for education leaders. The humanities are valuable in developing moral judgment, honing critical thinking skills, producing an aesthetic sensibility, and providing a means of thinking about the significance of life (Viljoen, 2008). Producing a knowledge base is a basic criterion of all professions, and there are educational administration professors who have pointed out

that knowledge derived from disciplines such as the humanities is practical, valid, and useful in education and should be included in educational administration preparation programs (Achilles, 2005; English & Bolton, 2008; Samier, 2006). In addition, English (2008b) and Samier, Stanley, and Bates (2006) pointed out that including a humanistic approach derived from the humanities such as the arts and literature would further add to the knowledge base in educational leadership. This can be accomplished by the development of the full range of human responses and traditions and would improve leadership because the humanities have something valuable to state about the human condition. Achilles (personal communication, July 3, 2011) and English (personal communication, June 30, 2011) specifically pointed out that there is a gap and a need for a study that seeks to understand, analyze, and synthesize the themes that have been put forth for the use of the humanities in leadership study.

Critics of utilizing examples from the humanities would most likely point out that this is a subjectivist approach and hence not valid. However, this subjectivist position has been advocated by education professors and scholars in critical and analytical works. Part of the criticism may be because the humanities as a field of study should not be confused with humanism or humanitarianism. The humanities as a field of study is defined as emphasizing analysis "...and the exchange of ideas rather than the creative expression of the arts or the quantitative explanation of the sciences" (Illinois Humanities Council, 2010, para. 4). Congress has defined the humanities as including

the study of literature, history, philosophy, modern and classical languages, linguistics, jurisprudence, art history and criticism, ethics, comparative religion,

and those disciplines of the social sciences employing historical or philosophical approaches such as cultural anthropology or social theory. (The Humanities, 2009, para. 12)

The humanities appear to offer promise as a research subject for leadership study. A number of ways for incorporating humanities use into leadership study has been pointed out. Following is a review of different ways that the humanities can be used in leadership study.

**Incorporating values and ethics in leadership.** One of the potential advantages of using humanities-based leadership models to supplement those derived through scientific positivism is the incorporation of values and ethics in leadership theory. An early study in this area was performed by Foster (1965). Foster analyzed 10 modern novels and demonstrated that the novel was suited to illustrating the complex pluralism of the contemporary world. This was most evident in regard to changing cultural values and contemporary educational issues. The 10 novels Foster selected for content analysis were (a) *Saturday Night and Sunday Morning*; (b) *The Child Buyer*; (c) *Room at the Top*; (d) *The Stranger*; (e) *Another Country*; (f) *Catcher in the Rye*; (g) *Tender is the Night*; (h) *The Dollmaker*; (i) *The Assistant*; and (j) *The Naked and the Dead* (pp. 127-128). Foster used these novels as individually representative of 10 different value positions that an educational leader would encounter in the contemporary professional world:

automation and technological advance, autonomy of the individual, changing economic attitudes, changing moral attitudes, interracial and intercultural conflict,

the adolescent subculture, mental illness, population increase and mobility, poverty and cultural deprivation, and war and international tensions. (p. 126)

The findings and results of Foster's study indicated that the modern novel has substantial promise in illustrating "pluralistic value models" (p. 258) that the practitioner could utilize as reference tools in leadership situations. The modern novel could provide illustrative examples of a diverse variety of value paradigms. The primary result that emerged from the study was that a "perceptive generalist role [with a humanities training component] would be most appropriate for the future superintendent" (p. 263).

Farquhar (1968; 1970) prepared one of the earliest suggestions for the use of the humanities in educational administration graduate programs. Farquhar (1968) proposed that the social sciences and the humanities, either together or separately, were not sufficient "as sources of content and skills for a total preparatory program in educational administration" (p. 100). Farquhar suggested that there are leadership concepts relevant in both fields, but that specific aspects of technological expertise are also necessary. Farquhar pointed out that contrary to the common assumption that the social sciences and the humanities are mutually exclusive, they are in fact interrelated. Farquhar wrote that the social sciences are a metaphorical bridge linking the natural sciences and the humanities. Within this link Farquhar did not argue that the incorporation of the humanities into preparation programs would result in a *panacea* for the tribulations of culture at large. Farquhar suggested that the use of carefully selected representative content taken from the humanities might hold substantial promise for educational leaders.

As the decade of the 1960s came to a close, the 1970s saw the continuation of professors of education and scholars who presented rationales for the incorporation of humanities content into leadership studies and practice. Though not the first to advocate such a program, Farquhar's (1970) work was one of the best early syntheses of previous programs that had incorporated the humanities. Farquhar stated that in a review of trends and issues in the preparation of educational administrators that much rhetoric was given to including the humanities as a core in preparation programs. However, this rarely occurred except as an odd course or two taken instead of a social science course. Farquhar's work presented an introduction to the concept of utilizing works from the humanities in educational administration, illustrated the rationales for incorporation, defined the problems and issues facing the challenge, provided examples of four representative humanities programs that incorporated the humanities into educational practice, and provided a conclusion that discussed the projected use of such humanistic content in preparation programs.

The introduction of Farquhar's work noted that a review of the literature produced slim results in the use of the humanities. However, the role of the humanities in American education markedly increased in the 1960s. This was thought to have been the result of "a growing reaction to the rapid increase of technology, industrialism, urbanism, materialism, and scientism" (p. 2). Farquhar's review also found that a wide variety of *humanities* definitions and interpretations existed. In an attempt to simplify the subject Farquhar defined the humanities "as a body of knowledge and experiences that includes language and literature, creative and performing arts, history, and philosophy" (p. 4).

Farquhar's study found that three major rationales characterized the literature dealing with the use of the humanities in preparing educational administrators. Those concepts were (a) the general liberalization of the administrator, (b) the values and purpose defining skills of the administrator, and (c) the creative and analytical skills of the administrator (p. 8). Farquhar noted that the general liberalization of the administrator was the vaguest of the three rationales. The tradition of liberalization can be traced to Plato but its use began in the business world in the 1950s when Morse Peckham created a program for humanistic training of executives in the Bell Telephone System at the University of Pennsylvania. The value of such an approach was thought to be that in an increasingly automated, mechanized, technical, and scientific world exposure to the humanities would serve to *liberalize* the executive. This objective would be accomplished by using the humanities as tools in promoting

...the intellectual qualities of perspective, technique of learning, self-awareness, flexibility, and growth; the social qualities of emotional comprehension of others and of one's self and sensitivity to the diversity of human emotional experience; and the ethical qualities of the desire to discover what is true and good and the desire to put these values into practice. (Farquhar, 1968, p. 103)

This liberal exposure might possibly help create individuals in leadership positions who would understand the human side of leadership as well as the scientific and technical aspects. Other programs for the Bell Telephone System followed at "Swarthmore, Dartmouth, and Williams Colleges, and at Northwestern University" (p. 9). Following these programs other institutions began to develop programs using humanities content:



Aspen, Vassar, Southwestern University at Memphis, Clark University, University of Denver, University of Akron, and Wabash and Pomona Colleges. According to Seigle (1958), these programs shared several common characteristics.

1. All the programs are non-credit.
2. They all tend to keep the number of participants small in order to facilitate discussion.
3. Heavy emphasis is placed on the humanities and on the subject of values.
4. Great pains are taken to provide experiences which are considerably different from those encountered in daily life.
5. All programs recognize the difficulties encountered when follow-up and evaluation are attempted (as cited in Farquhar, 1968, p. 9).

The difficulty of evaluating such programs was considerable as they all lacked a specific approach, their purposes were general and ill-defined, and the selection of humanistic content was vague and not well presented.

Harkin (1972) wrote that problems facing American schools in regard to conflicting values could not adequately be addressed by the traditional belief in scientific and technological solutions. Harkin suggested that school administrators might perhaps find the knowledge to deal with the increasing complexity of educational problems through the application of the humanities in educational leadership preparation programs. The suggestion was made that content could be taken from philosophy, literature, and the arts. The application of this humanities content would then focus on preparing the administrator in general liberalization, value and purpose-defining, and in developing

creative and analytic skills for dealing with the complexities of the contemporary world. Likewise, Johnson (1975) wrote that policy making in education could be guided by certain principles from the humanities that would supplement or enhance the scientific positivist framework. Johnson viewed the humanities and specifically history as providing perspectives for educating educational administrators. Johnson focused on creative and analytic skills that could be enhanced by “choice, imagination, and value” (p. 41). These processes were analytic tools that could be applied to policy making through the use of the imagination and evaluation, both concepts illustrated numerous times from historical works. Walker (1978) also advocated the values position that exposure to the humanities could help to engender in school administrators. Walker acknowledged the theories of educational administration that originated in the social sciences. However, Walker also posed the question of “where are the theories from religion, ethics, mythology, history, poetry, drama and the novel?” (p. 97). Walker suggested that complex organizations such as schools cannot be adequately understood without recourse, in certain situations, to the use of non-scientific ways of perception and relating to society and culture.

Achilles (1981) wrote that the humanities have value in educational administration in that they help to conceptualize ideas and generate theory. They represent and explain what is uniquely human, and provide examples of time-tested appropriate relationships. In addition, the humanities also deal with enduring concerns and issues related to the human condition. They evoke a deep respect for responsible action. However, the major benefit that Achilles saw was that the humanities provide

comprehensive models for values exploration, and that this could be accomplished through the decision-making process in regard to what makes administrators human. Moritz (1981) illustrated this concept via a graduate seminar for educational administrators where works of ancient Greek and Roman literature were used as case examples for an exploration of organization and leadership issues found in theoretical literature. Professors from the Departments of Educational Administration and Classics at the University of Minnesota worked together as a team in leading the seminar. The purpose of the seminar was to provide a different perspective on reflecting about leadership concepts.

1. To provide historical perspective on the problems of leadership and authority;
2. To provide for analysis and discussion “case studies” which could be approached with considerable objectivity by virtue of their distance in time and space; and
3. To introduce humanistic content for its own sake into the training of leaders in a field which is ideally the most humane of professions, education. (Moritz, 1981, p. 5)

Sergiovanni (1980) saw educational administration “as an art which uses science in seeking its ends” (p. 2). This view is one that holds that the quantitative methodologies of science should be used as sources that provide perspective in “understanding the art of administration and not as surrogates for this art” (p. 2). Sergiovanni viewed this observation as one that could be tested by leadership considered from a humanities perspective. The humanities provide models for value questions, the

normative, in study and practice. Sergiovanni wrote that contributions from the humanities could be integrated into leadership study and practice by the application in practice of the principles of utility, transcendence, justice, and ethical limits. These principles could be illustrated with examples from the humanities and applied to an analysis of educational decisions. Likewise, in connecting with Sergiovanni's concept of decision making, Popper (1982) wrote that the field of educational administration has largely drawn its epistemological basis from the social and behavioral sciences. Popper pointed out that little attention has been given to exploring the possible value that the humanities could offer to educational administration. Popper wrote that a body of "aesthetic wisdom" (p. 12) can be found as a repository within the humanities. This concept could adequately be fulfilled by the skill of examining the human condition from a diversity of insight. The humanities can provide this skill by way of its own method of "knowing" (p. 14). This way of knowing, especially in regard to power relationships, can be illustrated through case analysis. Such a case analysis is done to examine the existence of reality in a variety of ontological definitions that can be applied to educational administration. The humanities contain an almost infinite wealth of case method material subject to analysis and application.

Shoenberg (1981) suggested that individuals in leadership positions (English department members specifically) who were not formally trained in educational administration, were nonetheless successful. This success could have possibly been influenced by something in the study of literature that can be applied to administration. Shoenberg presented a hypothetical syllabus called "Literature and Academic

Administration” (p. 11). The course would use examples of administrative problems illustrated by literary works. The works would address such problems as power relationships, decision making, understanding the language of the culture, and values.

**Sources of humanities-based leadership theories.** Past research has demonstrated some genres and sources of specific content from the humanities that might prove helpful in leadership studies and practice. Deonanan and Deonanan (1988) explored the problem of leadership and the ethical dimension from the academic areas of philosophy, English literature, history, religion, and psychology. A comparative curricula approach, their thesis was supported by the different interpretations of “ethical value” as exemplified by the following writers: Plato, Aristotle, Hume, Freud, Sartre, Santayana, Dewey, Marx, Mill, Nietzsche, Stevenson, and Ducasse. A survey of English literature demonstrated a common trend with respect to the ideas, human behavior, and institutional structures of ethical value. In addition, world literary writers such as Tolstoy, Sophocles, Milton, and Goethe are used in illustration of universal ethical and moral principles. Also listed were some of the psychological principles that apply to the teaching-learning process in the fostering of leadership and the ethical dimension with respect to world literature. The writers contended that the positive trends that contribute to leadership and the ethical dimension are in harmony throughout the globe.

Clemens and Mayer (1987) wrote about the use of humanistic literature from the Classical, Renaissance, and Industrial eras as leadership lessons that could be applied to modern business management. Their work proposed leadership lessons from the writings of Homer, Plutarch, Plato, Pericles, and Sophocles (Classical era). Other writers such as

Chaucer, Castiglione, Machiavelli, and Shakespeare (Renaissance era) were included. Burke, Mill, Darwin, Thoreau, Miller, and Hemingway (Industrial era) were referenced. These writers could be used to illustrate broad domains such as: interpersonal relationships, managing self and others, decision making, democratic management, organizational culture, the psychology of leadership, contingency theory, power, values, management and leadership insight, reflection, participative leadership, organizational adaptability, decentralization, authority, and diverse leadership styles.

The use of the novel as an educational administration teaching tool was promoted by several writers. Gies (1989) suggested employing Conrad's *Lord Jim* as a comparison basis for study between leadership choices in complex organizations and decision making that confronts present day educational leaders. The protagonist of the novel, Jim, was faced with a series of critical life decisions and chose in error. Like Jim, leaders in complex organizations are faced with critical decision making processes. Gies concluded with the concept that leaders must experience a personal "rite of passage" to develop honesty and integrity. They must also learn to balance romantic notions of leadership with realistic situations. Brieschke (1990) advanced the concept that the interpretation of literature can be used as a form of critical inquiry into administrative processes. The novel was thought to be an excellent method for an exploration of the connections between a diverse number of literary theories and educational administration. The artistic and aesthetic form of the novel can have many interpretations that are valid. As such, the novel was put forth as ideally suited for dealing with multiple complex situations and diversity as a teaching methodology for administrative leadership preparation. Brieschke

also addressed the utility of creating a synthesis of scholarly and practice based issues in the emerging field of administrative humanities. Finally, in keeping with the value that the novel could bring to leadership studies and practice, Stanley (1994) wrote that British Victorian literature such as the novels of Dickens and Bronte could be conducted to a thematic analysis that would illustrate the evolving roles of leadership style and characteristics. Stanley especially saw the novel form as particularly enlightening to current educational theory and practice from the vantage point of power, decision making, organizational culture, and reform strategy.

Edelson (1991) continued the use of the humanities in leadership studies by promoting the value of Shakespeare's works. Edelson wrote that Shakespearian plays could be analyzed and discussed for the value that they could bring to such concepts as power, truth, justice, a mirroring of organizational culture, human nature, ethics, motivation, and decision-making processes.

Marini (1992) advocated the use of ancient Greek literature for highlighting and creating meaningful discussion about the ethical challenges that face leaders in positions of public administration. Marini specifically recommended Sophocles' *Antigone* as a work that fully illustrates the value that studying literature can offer to the prospective leader. *Antigone* was discussed as a work where administrative action and discretion in decision making, and the resulting consequences, can be effectively illustrated in a class discussion concerning the role of responsible ethical behavior. Marini viewed studying such ancient works in leadership classes as invaluable in providing a type of case study for the illustration of various leadership characteristics. In another work "Literature and

Public Administration Ethics,” Marini (1992) wrote that exploring literary works can enhance leadership perspectives. Literature was viewed as a vehicle for exploring ethical dilemmas in leadership. The reasons offered for such a view were that students are receptive to literature and learning occurs with the element of storytelling. Literature could be used in instruction and scholarly approaches to leadership studies. Finally, long lasting literature offers an exploration of the empathic dimension, while short-lived non-literary approaches have little lasting value.

### **Humanities-Based Leadership Models in Education**

A review of the literature revealed that the early use of the humanities in educational settings primarily began in the business world, though a minority of educational scholars did begin calling for the inclusion of the humanities in leadership studies by the early 1960s. This effort was first brought about by the University Council for Educational Administration (UCEA; Culbertson, 1962; 1963), then by Farquhar (1970), and in the 1980s by a number of other scholars (Bauman, 1987; Hoekema, 1987; Payne, 1984; Popper, 1984). The early use of the humanities in leadership studies was suggested by a number of writers for the following reasons. Culbertson (1962; 1963) wrote about the need for change in educational administration preparation programs using primarily the scientific approach. Noting that the field had been primarily subject to scientific approaches since after World War II, Culbertson advocated incorporating other methodologies into administration preparation programs. Culbertson believed that a humanities component should be instituted. Culbertson thought that the humanities can deal with moral and value questions that science cannot. Baron (1969) saw a need of the



humanities as a vehicle for countering the scientific and technical focus in education. Baron saw the need for the humanities as a source for dealing with the study of humanity's perpetual problems. Other writers such as Goldhammer (1963), Halpin (1960), Morgan (1969), and Walton (1962) recommended the use of the humanities as useful for broadly liberalizing the administrator. Culbertson, Farquhar, Gaynor, and Shibles (1969), reporting on a UCEA study, found that a small number of programs used material from the humanities such as novels for preparation material. Other programs relied upon philosophical and historical works to enhance student awareness of moral and value conflicts found in practice. A small number of other programs used a variety of humanistic materials as case study resources for preparation. In one instance novels were written by a professor of education and several students that highlighted the experience of an administrator in actual practice setting. Novels, plays, and philosophical works were also utilized in several settings that focused on ethics, morals, and values awareness.

Ryan (1994) provided a rationale for the use of the humanities as a method of knowledge expansion in educational administration. Ryan suggested that this could be accomplished by eliminating the barrier of the duality of subject/object that is a component of most approaches to the study of educational administration. The view put forth was that the social sciences are limited in their positivistic and reductionist methodology of studying leadership. Instead, Ryan saw the greatest use of the humanities as viewed from a holistic perspective in aiding administrators by exposing them to fresh insights and deeper understanding of the human condition. Such an

exposure would create a philosophical approach that would assist administrators in more effectively dealing with moral issues that are regularly encountered.

Likewise, Gehrs (1994) saw a relationship between humanities study and leadership study. Gehrs wrote that current studies of leadership that primarily focused on empirical uses in order to clarify an understanding of leadership are limited in their scope. The assertion was that empirical studies are unable to address many variables and influences on leadership. Humanities genres such as philosophy and literature analyze information from a different perspective which allows the simultaneous examination of multiple variables. As an aesthetic art form literary works were viewed as providing a distinct *mimesis* (re-presentation of reality) that can be used as teaching tools for exploring the nature and functions of the world within leadership perspectives. The study of leadership from this vantage point was one of using a methodology of leadership as an art form, and to judge the value and effectiveness of leadership according to aesthetics based criteria.

Popper (1994) produced a seminal work which suggested that the humanities and school administration should be linked. Popper reasoned that the humanities are key concepts in teaching educational leadership because only the humanities can grasp the totality of modern culture in both the micro and macro domains. The work is divided into seven parts.

1. The Instrumental Value of the Humanities in Administrative Preparation;
2. Chester Barnard's Conception of Authority Considered in the Context of Sophocles' *Antigone* as Adapted by Jean Anouilh;

3. Dante's *De Monarchia*: An Early Italian Renaissance Backdrop for Thinking about Thomas Jefferson's Wall of Separation;
4. Art and Artists: Images and Image-Makers of a *Zeitgeist*;
5. Clio's Footprints in the Textbook Literature of School Administration;
6. Sharpening Idiographic Skill in Administrative Leadership through Imaginative Encounters with Shakespeare;
7. The Rhetoric of Persuasion: An Instrument of Sanctions in Administrative Leadership. (pp. 1, 31, 55, 69, 99, 129)

All seven sections dealt with extensive explanations of how selected works from the humanities can be effectively applied to leadership situations.

The idea of utilizing biography emerged during this period. English (1995) wrote that biography and other forms of life writing have been neglected in leadership studies. English wrote that the major reason for this neglect was educational administration's emphasis on the positivistic definition of science. Such an emphasis has marginalized any concept not viewed as objective. Biography and life writing could be used to study issues of morality and values in decision making. Brandon (2002) recommended the use of biography as especially suited for building case studies that could be applied to a study of the role and importance of contexts of institutions in socially constructing leadership systems. Biography could be used to restore the holistic concept of how leaders emerge and function in complex organizations. In addition, Gronn and Ribbins (1996) wrote that ethnography and biography could be utilized as methodologies to provide a perspective on leadership within context. A biographical and ethnographic approach to leadership

studies would overcome certain flaws in the scientific positivist approach to leadership. Namely, the scientific reductionist approach could be mitigated through a holistic exploration of leadership values and decision making in actual context. This is especially valid in regard to an exploration of the cognitive and affective domains of leadership.

### **Current Humanities-Based Approaches to Leadership**

Recent works have questioned the scientific framework surrounding educational leadership theory and practice. Begley and Stefkovich (2004), in a special issue of the *Journal of Educational Administration*, summarized several key articles that dealt with the necessity of sweeping away a scientific model of educational administration. Instead, they advocated finding and developing new models that focus on the value and ethical foundation of subjective human beings. The core of the dispute was presented by the authors when they cited the historian Callahan (1962) who believed that American education and educational administrators had become too enthused by Taylor's concepts of scientific management. The adoption of the techniques of the business and industrial world had adversely affected student education. Callahan called this the *cult of efficiency*. At one time when educational leaders administered a fairly homogenous culture, the practice of scientific management may have had a place. However, society has become far more pluralistic and diverse and the very nature of school administration has radically changed. Educational leadership must likewise change and become increasingly pluralistic and diverse as it seeks to address human questions and human concerns, not ones fueled by an industrial theory.

English (2005) created a landmark work that surveyed the field of educational administration from its beginnings up to the 21st century. The work consisted of a variety of educational specialists writing on diverse topics. The nature of their work demonstrated that there is not a single, uncontested epistemological knowledge base that guides educational leadership practice. A unified knowledge base is mythical and has never existed. What has existed is a set of classic binaries that has guided the field for decades, especially the scientific-business model that has long permeated the field. The business model that has guided education was created primarily by individuals who were not professors of education, nor were they educators concerned with the problems and conflicts of educational organizations. The other binaries that were explored are the management/leadership binary and the theory-practice binary. An overriding conclusion from this work was that educational leadership is an art and not a science, and that the 21st century will see this discourse continue and grow.

A number of writers suggested the value that the humanities could offer to leadership studies. These suggestions ranged throughout the humanities spectrum and included such domains as the aesthetic and artistic dimension of leadership, values and valuative realms, and the historicity of leadership. These recommendations included the classics, modern literary works, drama, poetry, biography and other life writings, history, languages, law, literature, the performing arts such as music, theatre, dance, the visual arts, philosophy, and religion, as well as an interdisciplinary synthesis.

Interdisciplinary education drawing from the humanities within educational administration was recommended (Bullough, 2006; Jacobs, 2009; Moodie, 2005).

Bullough (2006) emphasized an interdisciplinary approach to leadership studies because the nature of the postmodern world has drastically changed to one from a form of homogeneity to diversity. Models of leadership behavior and practice taken exclusively from a social science and natural science frame of reference were appropriate for an earlier age. The diversity of the postmodern experience now dictates a “theoretical pluralism” (p. 5) that can more fully embrace the complexities of leadership and the cultural contexts within which it is embedded. Interdisciplinary research holds generative promise in bringing fresh insight and metaphorical imagery in constructing meaning. Bullough wrote that this promise could be found in the humanities. This could be done by examining the

...long and rich critical tradition in education that draws on the humanities and that is counter-inductive and counter-cultural in the sense of speaking outside of but to dominant discourses, with the aim of recasting the purpose and practices of schooling and thereby altering what counts as a legitimate avenue for inquiry.  
(p. 5)

Likewise Jacobs (2009) illustrated several of the main characteristics of the humanities that produce a unique, fundamental, and distinctive learning typology. A major component of this form of educational inquiry was that an immersion into humanities study builds a broad understanding of values normativity and uniquely human concerns. Most especially, it was noted that valuative realism is an epistemologically distinct method of knowing that has no dependence upon scientific methodology. In relationship to this concept Moodie (2005) recommended that the classical tradition of

the liberal arts should be an integral component of leadership studies. The focus should be upon integrating the training of prospective leaders in the traditional curriculum of the social sciences but educate these learners in a liberal arts framework. Likewise English and Bolton (2008) postulated that the binary oppositions created by a primarily scientific approach to educational leadership preparation in both England and the United States have resulted in a “rationality/emotion binary” (p. 2). A resolution could be achieved to this binary by assigning educational leadership preparation programs to the realm of the humanities and aesthetics where an examination of valuative principles would be examined that bridges the gulf between the rational and emotional binary.

From an aesthetic and artistic incorporation of the humanities into leadership study varying perspectives were put forth (Cowan, 2007; Crow & Grogan, 2011; English, 2008b; Gunter, 2005; McCormick, 2009; Samier, Bates, & Stanley, 2006, Eds.; Samier & Stanley, 2008, Eds). Crow and Grogan (2005) provided a critique of the history of leadership thought beginning with the industrial psychology and management literature. Crow and Grogan provided insight into the concept that leadership research has been primarily the domain of the social sciences while the humanities have been relegated to a minor, if any, role, in these leadership accounts. As such, the aesthetic and ethical dimensions of leadership have been primarily lacking in an historical account. The authors suggested that the traditional historical accounts of leadership theory have been ritualistically repeated by writer after writer, and these accounts have been especially prominent in textbooks. This was viewed as a weakness in theory, self-limiting. Crow and Grogan stepped outside the traditional accounts of leadership theory and argued for

the value of a leadership theory derived from Western classical literature. Recommended were some ancient plays, medieval works, and a selection of Shakespearian history plays and tragedies. Engaging in such literary works provides the opportunity for learners to understand and reflect upon leadership as a human enterprise. Literature informs both emotionally and intellectually and the point was made that delving into any of the arts provided a framework for emotional engagement, a dimension of understanding and knowing that vanishes when a learner engages only theories of leadership.

Cowan (2007) identified a structure for the artistic context and characteristics of action oriented leadership, presented pedagogical techniques for incorporating the structure into leadership training, and concluded with reflective suggestions and implications. English (2008b) authored a book where two primary chapters, "Leadership as Artful Performance," and "Artful Performance and National Standards" presented the concept that in order for educational leadership to advance intellectually and practically, an equilibrium involving the science and the art of leadership must be reconciled. The suggested process was where drama, literature, history, and philosophy would be re-integrated into educational leadership studies as a means of illustrating leadership as art. In those chapters English pointed out that such leadership concepts as the role of leadership versus the traits, role legitimacy, expression of power, and followers were all created through acting. English (2008b) saw leadership as a performing art, the dramatic performance. Likewise Gunter (2005) recommended the aesthetic application of the arts to improve, conceptualize, and enhance leadership practice.



**Examples from philosophy.** Samier, Bates, and Stanley (2006) presented a collection of works that examined leadership study and practice from the aesthetic dimensions of educational administration and leadership. The varieties of topics were diverse and included the analysis of such concepts as (a) the history and foundations of the social aesthetic; (b) the philosophical foundations for aesthetic use of leadership principle; (c) critical and practical applications to leadership study and practice. Samier, Bates, and Stanley's work departed from the traditional view of research in educational administration. The work used aesthetics as its theoretical framework for reflecting about modern leadership issues. Aesthetics as a framework in leadership studies is an emerging area of inquiry that challenges the mechanistic approach to leadership as sterile. The aesthetic approach believes a more philosophical approach is now required. The researchers did present a significant juncture from conventional leadership studies approaches, but this international community of writers exhibited a continuity of thought that ranged from the classical work of Plato to current theory.

**Examples from theatre and literature.** A variety of works have been recommended from the arts such as theater, drama, film and fiction, especially the novel, short story, and poetry (Badaracco, 2006; Ciliotta-Rubery, 2008; Crow & Grogan, 2011; Enlow & Popa, 2008; Gray & Callahan, 2008; Hickman & Meixner, 2008; Manthey, 2004; Meyer, 2004; Nelson, 2008; Pashiardis, 2009; Samier & Lumby, 2010; Stedman, 2008; Temple, 2006; Williams, 2006). Badaracco (2006) wrote that future effective leaders can employ rich leadership lessons and principles that can be learned from the great literary classics. Badaracco pointed out that certain types of literature are valuable

in providing case studies of leaders addressing and thinking about situational issues that are faced. Within this framework the author presented eight challenges to a leader's character and illustrated principles of working through these character tests through eight works of relevant literature: Arthur Miller's play *Death of a Salesman*, Chinua Achebe's novel *Things Fall Apart*, Allan Gurganus' story *Blessed Assurance*, F. Scott Fitzgerald's novel *The Love of the Last Tycoon*, Joseph Conrad's story *The Secret Sharer*, Louis Auchincloss' *I Come as a Thief*, Robert Bolt's play *A Man for All Seasons*, and Sophocles' play *Antigone*. Badaracco's view is that these works provided fictional accounts of leadership dilemmas that often do a superior job of mirroring the emotional realities of complex organizations than nonfiction does.

Within the theatrical and dramatic domain Meyer (2004) argued that Theater as Representation (TAR) is an effective means of utilizing the arts and the creative imagination in dealing with leadership issues in preparation programs. The author provided precedence for such an approach by pointing out that the leadership technique has been used in administrator preparation programs since 1998. The pedagogical approach consisted of three primary foundations: (a) specific artistic drama; (b) social constructivist learning theories in regard to emotional intelligence and cognition; and (c) an alloy of educational leadership and the use of theater in power drama to illustrate power relationship concepts. Myer's work supports the concept of leadership ideas taken from the humanities.

Manthey (2004) created a dialogue between three great writers from three different centuries: William Shakespeare, the author of *Beowulf*, and the 20th century

American poet Denise Levertov. The purpose of the work was to have each individual writer discuss leadership from a particular historical perspective. The forum was focused on the California Professional Standards for Educational Leaders (CPSELs). In the dialogue Shakespeare, the author of *Beowulf*, and Levertov were asked to provide perspective on the California standards developed for school leaders. The three writers provided an analysis of the California standards by quoting from and using principles of leadership from their creative works. The leadership perspectives that emerged from the dialogue were vision, shaping culture, management, and use of resources, ethics, and the political process.

Continuing the Shakespearian topic for leadership utilization, Temple (2006) wrote that Shakespeare's *Henry V* served as a source for the development of a leadership model. The impetus for the work was based on a scene from Shakespeare's play *Henry V* where King Henry dons a cloak and walks early in the morning among his troops while conversing with them on the eve of battle at Agincourt, France. The conversations that took place regarded the responsibilities for both the leader and followers. The metaphor of the early morning walk and its importance in connecting both the leader and followers was a major component of the dissertation. This was accomplished by dividing the dissertation into four acts. These acts formed a reflective drama regarding leadership development and philosophy. Act One consisted of an autobiographical reflection that detailed Temple's journey to the principalship; Act Two was a review of current literature regarding educational reform that focused on the social and spiritual implications for the present and the future; Act Three was a one-act play that created

voices for competitive views of educational leadership; In Act Four an examination of the “prophetic imagination,” and the inspiration for such a discourse was taken from the work of Brueggemann, Heschel, and Purpel for the purpose of and application toward educational leadership that could be gained for the practitioner.

Nelson’s (2008) exploration of the ancient Greek and Roman world and an examination of how Homer’s *The Iliad* and Virgil’s *The Aeneid* presented leadership concepts and standards from the examples of Odysseus and Aeneas. The work discussed how the two leaders met, faced, and dealt with similar challenges in that both had to deal with leading hundreds of individuals across the sea and back to their homeland. The standards under investigation in the work were those involving how leaders can be evaluated for effectiveness by their initiative and ability to repress personal preferences and instead focus on public responsibility; another standard was the close attention that Odysseus and Aeneas paid in cultivating leadership within subordinates and their reflective capacity in regard to their leadership.

Pashiardis (2009) also turned to the lessons that can be drawn from classical literature and pointed out that a gap exists between theory and praxis in educational leadership in regard to having created three types of fractures between current thinking and research. Pashiardis viewed these three fissures as being ones where leaders must be aware of the power of public presentation, but also at the same time be equally aware of the peril involved in such an endeavor, the gap between rhetoric and reality, of what the leader says (rhetoric) and what the leader does (praxis), and the final gap was that of values. In an increasingly complex and globally diverse world, Pashiardis questioned

whether or not leaders are prepared to face these tasks, whether or not there exists an adequate ethical base to address these issues, and whose ethics are being used. The paper provided an in-depth exploration of these issues and the aim was to provide answers as to how these gaps could be narrowed for school leaders in improving their practice. The methodology utilized was to explore lessons from three great ancient philosophers, Aristotle, Plato and Socrates, and how these philosophers' ideas hold great implications for current educational leadership practice.

Ciliotta-Rubery (2008) utilized a unique methodology in an analysis of the question of legitimate rule as portrayed in Shakespeare's *Richard II* as compared to the administrations of Presidents William Clinton and George W. Bush. Students in a *Politics and Literature* course were instructed to develop a criterion for legitimate political rule and then to engage in application of the criteria to the rulership of Richard II, Henry IV (Henry of Bolingbroke), and to Presidents Clinton and Bush. Ciliotta-Rubery argued that *Richard II* provides a perfect model for a contemporary examination of the entangled and oblique nature of what constitutes legitimate leadership. Students quickly realized that in the study of Richard II and Bolingbroke, it was very difficult to agree upon what constitutes legitimate rule, and when the same criteria were applied to Presidents Clinton and Bush, again little consensus could be reached on the nature and definition of legitimate rule, especially in the context of ethical behavior.

Turning to fictional works such as the novel and the short story Stanley (2004) conducted a thematic analysis of selected novels by Dickens and Brontë. Stanley suggested that educational leadership is derivative in nature from 19th century

educational models in Great Britain. As such present day educational leaders are still using many of the leadership ideas of Victorian England as depicted in the novels of Dickens and Brontë. This thesis was supported by an analysis of educational leaders operating in educational environments in novels of the Victorian period. The assertion was that modern problematic concepts are essentially the same as those presented in Victorian novels. The conclusion presented by Stanley was that the novelist has inherent advantages as opposed to the scholarly theorist when suggesting educational reform. Stanley wrote that literary sources hold promise for illustrating educational administration and leadership theory, for training concepts in administration, and for improved practice.

Samier and Lumby (2010) also wrote about the value that fictional works such as the short stories of Gogol can hold for educational leadership. The premise was that the introduction of aesthetic sources like literature is often difficult and a challenge for educational administration. Samier and Lumby pointed out that educational administration as a discipline has not embraced many of the critical methodologies of the humanities. The focus was on Gogol's portrayal of the incompetent nature of bureaucratization. An examination of "bureaupathology" (p. 362) as a vehicle for the dysfunctional nature of bureaucratic structures was presented. This was accomplished by an analysis of Gogol's bureaucratic satire in "The Nose" where society was ruptured by an overabundant bureaucracy. In "The Overcoat" the psychological effects of bureaucratization on the individual level was examined. Gogol's stories often portrayed individual loss of identity, alienation, the loss of any true meaningful work, and the lack

of a distinction between the work world and private life. Samier and Lumby utilized the work of Gogol in an examination of the pathological nature sometimes exhibited by educational administrators that can be compared to contemporary expanding bureaucracies in an age of accountability. The synthesis of Gogol's fictional concepts was that such bureaucratization has an intense and negative impact on leader and follower performance.

**Examples from art and film.** The use of specific aesthetic works such as art and film were considered as possible new pedagogological tools to enhance leadership training. The principals of andragogy state that learners better master learning tasks when connections can be made to direct, tangible experiences (Townsend, 2008). The use of art and film can be effective vehicles for enabling such connections. Leadership strategies and connective learner principals were drawn from art and film (Gray & Callahan, 2008; Stedman, 2008; Torock, 2008; Williams, 2006).

Stedman (2008) presented concepts where artwork could effectively be used in illustrating the principles of leadership through history. Stedman's work constructed a theoretical foundation and specific contextual examples for the adoption of contemporary art in leadership education. Recommendations were made for the use of artwork from a variety of historical periods such as the classical Renaissance, but most especially artwork produced since World War II (contemporary artwork), and pop art. Stedman wrote that artwork could be used to illustrate leadership principals by using art as an "entry point" (p. 19) in transporting learners to a different place, time, and perspective:

Whether students see Warhol's *200 Soup Cans* (1962) to discuss American's cultural leadership, *Sailing Against the Current by Barceló* (1991) to show determination, or Howson's, *Road to Zenica* (1994) to illustrate ethical leadership, the intent is to provide an additional outlet for students to see leadership and experience it. (p. 18)

A table was provided that referenced specific artists and a specific painting by each artist that could be used to teach leadership concepts such as (a) leader member exchange, (b) transformational leadership, (c) path-goal theory, (d) gender leadership, and (e) trait leadership (Stedman, 2008, p. 19).

The use of film as a leadership aid was offered on several fronts. Williams (2006) focused on the leadership dimensions of the film *The Pirates of the Caribbean: The Curse of the Black Pearl* (2003). Williams engaged in an analysis of the film as illustrating five power bases that were defined by Raven and French (1958). From the theoretical base Williams first defined power in leadership on several different fronts and then presented the five main power bases of Raven and French's model: "expert power, referent power, legitimate power, reward power, and coercive power" (as cited in Williams, p. 61). Williams further subdivided the five power bases into two divisions of "position power and personal power" (p. 61). The objectives of viewing the movie were for students of educational leadership to afterwards be able to define leadership, and to be able to identify the five power bases and discuss how they were portrayed in the film. Students should then be able to discuss what the implications for leadership practice were.



Gray and Callahan (2008) utilized the film *300* (2007) to teach a skills approach to leadership students. Gray and Callahan argued that film enables the construction of a storytelling paradigm where students can join theory to practice. Film thus enables learners to understand and apply theoretical concepts that are often difficult unless visually illustrated. A skills approach to leadership is a leader-focused theory that attempts to define leadership “through the characteristics and behaviors of the leaders themselves” (Callahan, Whitener, & Sandlin, 2007, p. 148). Gray and Callahan suggested that leaders should be consciously aware of leadership structural models and the foundations of skill development in order to successfully perform as leaders. The film *300* was used as a teaching tool to illustrate two skills models, “Katz’s (1955) Three Skill Approach and Mumford et al.’s (2000) Skills Model, as vehicles for exploring leadership skills within the movie” (p. 81).

Torock (2008) turned to the popular television series *Grey’s Anatomy* as a medium for teaching situational leadership. Torock’s premise was that instructing students in situational leadership theory was often more monotonous for the students than it was a learning experience. Instead, the use of popular culture media as a teaching technique was thought to be superior to the traditional lecture. Such a methodology would appeal to a more diverse group of learning styles. The underlying theoretical base was that the use of popular media provided realistic models of leadership style in action, and was easily transferable to class discussion and application to leadership theory.

**Examples from history.** A number of scholars reflected upon the value that the incorporation of history has to offer to leadership (Lagemann, 2005; Ribbins, 2006;

Samier, 2006). Lagemann (2005) though recognizing the value that scientific research offers to educational issues, criticized a 2002 publication of the National Research Council (NRC) report that apparently was interpreted as primarily advocating scientific approaches to education research. Lagemann suggested that justifying only a scientific approach neglected the indispensable role that the humanities have to offer. The author stressed that with the complex, uncertain nature of education, it would be folly to think that only science can provide educational policy and practice. Recognizing that science is the most powerful method from which to generate patterns, regularities, and laws, it is not the best means “to investigate human dilemmas, aberrant phenomena, or erratic occurrences” (Lagemann, 2005, p. 19). The humanities such as “history, philosophy, literature, the arts, and aesthetics—expose us to what science cannot reveal” (Lagemann, 2005, p. 19). History, in particular was viewed as a means to express the value that the humanities can offer to educational research.

Likewise, Ribbins (2006) presented various premises that history has not been taken seriously in the study of leadership and administration in education. Ribbins discussed how history is a form of knowledge, how this knowledge is produced, and made suggestions for how history could make a contribution to study in the field of educational leadership. The framework for the papers on this subject was conceptualized, a brief review was provided of what was asked of each of the contributors, and recommendations were made in regard to further possibilities for future study. Samier (2006) also pointed out that history can make great contributions to the field of educational administration and discussed how history needs to be conceptualized as a

humanities discipline to serve this purpose. Two aspects of the field of particular relevance to educational administration and leadership were biography and comparative studies. The value of history is presented in its interpretive power, in both investigating the particular through individual cases and how these are related to larger societal forces of change producing explanation, establishing causal relations, and achieving understanding as *Verstehen* in its full hermeneutic sense. The major thesis developed was one of utilizing biography and comparative studies to enhance leadership lessons, especially in the sense that history can be powerfully utilized as a tool of interpretative force "...and how these are related to larger societal forces of change producing explanation, establishing causal relations, and achieving understanding as *Verstehen* in its full hermeneutic sense" (p. 127). The study of history can be an invaluable aid in leadership studies for reflective practice, especially from the standpoint of recognizing working historical models that can be applied to complex leadership situations in the present.

Brandon (2002) and English (2006) wrote that biography and life writing should be considered as a legitimate means of educational leadership studies. Traditional positivist approaches that are the norm in educational research cannot assess the role of institutional contexts in defining and structuring human agency. Biography is an instrument that can be used by examining not the general, as in scientific methodology, but instead in assessing the particular so that case studies can be constructed or theories evaluated. Biography provides a holistic instrument for examining leadership within context, and as one field of life writing that includes "portrayals, portraits, profiles,

memoirs, life histories, oral histories, and case studies” (p. 137) biography can provide an examination of the philosophical domain of leadership such as beliefs, attitudes, and values. In addition, English also recommended the examination of other forms of life writing other than biography and listed them as follows: “(a) psychobiography and theatre; (b) autobiography; (c) life stories; (d) autobiographical treatises/extensions; (e) portraits; (f) portrayals; (g) profiles; (h) memoirs; (i) diaries, letters and journals; (j) prosopography; (k) obituary” (pp. 146-147). The work is important in establishing the effective value that biographical and life writing methodology can bring to leadership studies.

### **Summary of the Humanities-Based Approach to Leadership**

Recently, authors have begun to criticize the sole use of the scientific positivist approach to developing educational leadership theories (Crow & Grogan, 2011; Kezar, Carducci, & Contreras-McGavin, 2006). One possible supplement to the use of scientifically-based leadership theories is the use of humanities-based approaches (Samier, 2006; Samier & Bates, 2006; Wood, 2009). Unlike scientifically-based theories, leadership theories based in the humanities have the potential to incorporate values and ethics in leadership theory. Humanities-based sources such as philosophy, history, art, and literature have the potential to provide an alternative or supplement to the dominant scientific theories of leadership currently used in education (Begley & Stefkovich, 2004). Examples were provided in this section that represent views of educational leadership theory through philosophy (Samier et al., 2006), literature (Ciliotta-Rubery, 2008), the arts (Townsend, 2008), and history (Ribbins, 2006).

## Summary

This chapter was used to illustrate the potential advantages that a humanities-based approach to educational leadership could hold as an alternative or supplement to current scientifically based theories. Milley (2008) wrote that a scientific approach modeled from the physical sciences and applied to educational administration and leadership has its merits such as “explaining, predicting, and, ultimately controlling their natural, social (including educational) environments” (p. 57). However, such an approach cannot be intellectually reconciled when the same methodologies from the physical sciences are applied to interpretative behavior and phenomenon within the human sciences. The human sciences should be much more greatly concerned with a diverse range of validity claims and epistemologies. Habermas (1971) was referenced as demonstrating how the “human sciences address moral, aesthetic, and scientific interests, a broader range than those addressed by the physical sciences” (as cited in Milley, 2008, p. 57). Of particular interest was “aesthetic-expressive knowledge” (p. 58) that informs individuals and liberates them from oppression, “whether psychological, social, cultural, economic, or political” (p. 58). The importance of the value of aesthetics to educational leadership was stressed.

Though recognizing the contributions that the scientific method had made to the field, a growing body of scholars also questioned its limitations and began to explore other leadership domains (Begley & Stefkovice, 2004; Brandon, 2005; Bullough, 2006; Crow & Grogan, 2011; English, 2005, 2008a; Frase, 2005; Lagemann, 2005; Kezar et al., 2006; Milley, 2008; Pokrovskii 2007; Richardson, 2006). One such domain that emerged

during 1960 to 2011 was one of utilizing the humanities and the mainly unexplored realms that works from the humanities could possibly contribute to leadership studies, theory, or practice. At first, the voices that advocated such a position were small in number, but as postmodernism in the 1980s came to be recognized as a shift in human culture and perspectives, perhaps most especially in the idea of diversity, the voices began to increase in number. In the first decade of the 21st century these education professors, scholars, thinkers, and philosophers have created a rich body of scholarly literature that has of yet not been fully analyzed and synthesized in order to determine what major themes for leadership implication might arise from such an examination. This dissertation will consist of a detailed review of the related data in an attempt to understand if leadership values and philosophies do appear as viable possibilities that can be taken from the humanities and incorporated into practice and philosophy.

Scholars have advanced the concept that humanities use in general could be used to emancipate educational leadership study and practice from the perceived constraints of the behavioral sciences (Brieschke, 1990; Clemens & Mayer, 1987; Deonanan & Deonanan, 1988; Edelson, 1991; Gehrs, 1994; Gies, 1989; Howe, 1996; Marini, 1992; Popper, 1994; Ryan, 1994; Yammarino, 1996). Without the proposed examination of the application of humanities-based models on educational leadership, it is likely that scientifically-based theories will continue to dominate to the exclusion of all other approaches. Although the scientific positivist approach has been helpful in developing theories of leadership that can be applied in education settings, examining the possibility of alternative leadership concepts based on the humanities could result in the

development of integrated educational leadership theories that are more effective than those based on scientific positivism or the humanities alone.

### **Chapter 3: Research Method**

The problem addressed in the proposed study was that despite calls for the use of writings from the humanities in educational leadership practice, no study has been done that synthesizes this approach to see what has been presented overall. The purpose of this qualitative, content analysis study was to understand the themes that emerged from scholarly works on the use of humanities in leadership theory and practice between 1960 and 2011. To accomplish this purpose a qualitative, content analysis was conducted and major themes of a selected group of works, written by American, Australian, Canadian and English education professors and scholars (see Appendices A, B, and C) who advocated how the humanities can be related to leadership were coded. This problem was supported by a number of education professors and scholars who have taken a position where they presented reasons for the value that the humanities can bring to educational practitioners in leadership practice (Badaracco, 2006; Bullough, 2006; Ciulla, 2006; Cowan, 2007; Crow & Grogan, 2005; English, 2005, 2006; 2008b; 2009; Ribbins, 2006; Samier, 2006; Samier & Bates, 2006; Samier, Bates & Stanley, 2006; Townsend, 2008). These professors and scholars believe that the contributions the humanities can offer to leadership study have largely been ignored. Their reasoning is that the scientific positivist approach to leadership has been the primary focus of educational institutions of the 20th century.

Numerous scholars have suggested that a science of administration or leadership can be supplemented by examining leadership filtered through the lens of the humanities (e.g., Begley & Stefkovice, 2004; Crow & Grogan, 2005; Frase, 2005; Richardson,



2006). A qualitative content analysis technique was used by the researcher to categorize, analyze, and synthesize the themes that emerge from the literature. If this study was conducted, scientific positivist influences on leadership theory and practice will continue to dominate the leadership field and the complementary value that the humanities can add may not be recognized (Ayers, 2006; Bullough, 2006; Howe, 2009; Lagemann, 2005; Phillips, 2005). There were two research questions in the study.

**Q1.** What were the major types of the humanities (e.g., philosophy, literature, history, etc.) perceived to be important by education professors and scholars, in their written works, in generating leadership concepts for educators during the time of 1960 to 2011?

**Q2.** What themes emerged for employing humanities content in leadership practice for education in written works advanced by education professors and scholars during the time of 1960-2011?

This chapter contains a description of the research methodology and design to be used in the proposed study. Initially, the qualitative research method selected for this study was described. Then, the materials to be used in performing this study were described. Data collection, processing, and analysis procedures are described in the next section, followed by a description of the methodological assumptions, limitations, and delimitations of this study. Ethical issues are also addressed and the chapter ends with a summary.

### **Research Methods and Design(s)**

A qualitative research method was selected as most appropriate for the proposed study. Qualitative research is a means to process data and communicate what has been learned (Leech & Onwuegbuzie, 2007). Given that the purpose of this qualitative study is to understand the themes that emerge from scholarly works on the use of humanities in leadership theory and practice between 1960 and 2011, a quantitative research design was not appropriate. An argument could be made for using a metasynthesis design. However, a decision was made that content analysis would be most appropriate simply because a metasynthesis is normally a study that synthesizes other qualitative studies. Primary works were examined in this study, not other qualitative studies.

The qualitative research design was composed of two distinct but complementary concepts: inductive content analysis and hermeneutical interpretation of the themed data. When conducting the proposed study, a standard way of proceeding in an organized process was used that was recommended by Elo and Kyngäs (2008) and Schilling (2006). This method was selected over other possible qualitative research designs because the analysis of textual documents called for a content analysis, the derivation of themes, and hermeneutical interpretation. No other qualitative methodology met the established criteria.

Following the recommendation of Elo and Kyngäs (2008) and Schilling (2006), the research process was conducted in four major phases as follows: Phase One was the preparation phase and involved the selection of the time period for study (1960 to 2011), the selection of indexing tools, and the selection of the data sample. Phase Two was the

organizing phase and involved the definition of categorical constructs, first cycle coding (conceptual), second cycle coding (holistic theme description), and third cycle coding (pattern coding/themes identified). Phase Three was the analysis and reporting phase and involved the construction of tables to illustrate the conceptual and holistic themes discovered through coding of the categorical constructs. Then the themes were analyzed and interpreted employing hermeneutical analysis. Phase Four involved a presentation of the findings using thick, rich description.

### **Participants**

The primary sample was a purposeful sample of the written works of education professors and scholars from 1960 to 2011 (see Table 1). Purposeful homogeneous sampling is a research technique where the researcher searches for those materials or cases possessing certain qualities, traits, or characteristics (Koerber & McMichael, 2008). The objective of such a sampling strategy was to select a relatively small group of scholars or authors, in this research, that possess similar characteristics so that the participants can be extensively examined and analyzed (Johnson & Christensen, 2008). Purposeful homogeneous sampling does not allow generalization to a population (Onwuegbuzie & Collins, 2007), but instead is used to construct in depth insights about the selections studied (Onwuegbuzie & Collins, 2007). The researcher used a purposeful sample in an attempt to understand the possible value that the humanities might offer to leadership study and practice. These recognized experts in their fields have written works that explore the concept of using content from the humanities in leadership studies (see Appendices A, B, and C).

## **Materials/Instruments**

Multiple databases were searched to retrieve the relevant data. This is the most commonly utilized method when qualitative studies are done (Sandelowski & Barroso, 2007). Purposeful sampling was used in this study because it is the dominant strategy in qualitative research studies similar to the proposed study (Bloomberg & Volpe, 2008; De Gagne & Walters, 2009; Onwuegbuzie & Collins, 2007; Trochim & Donnelly, 2008). Works selected for analysis were identified by using the electronic bibliographic databases ERIC, Credo Reference, Ebrary, EBSCOhost, First Search, Gale Academic One File, InformaWorld, ProQuest, Google Scholar, PsycInfo, and SAGE.

Initially, the search terms and descriptors that were used to identify the sources were (a) educational administration humanities, (b) educational administration humanities leadership models, (c) educational leadership classics, (d) educational leadership lessons from the humanities, (e) educational leadership lessons from the classics, (f) educational administration values humanities, (g) educational leadership humanities classics Shakespeare, (h) educational leadership studies, (i) educational leadership humanities studies, and (j) leadership lessons from history. This produced a large volume of works that were further refined by searching within each text for the terms *educational leadership humanities*, *humanities in educational leadership*, *educational leadership humanities classics*, and *using history as educational leadership*. Only works that contained information about leadership filtered through the lens of the humanities were selected. The humanities include the study of literature, film, history, philosophy, modern and classical languages, art and religion. A total of 33 works from

1960 to 2011 was selected for the final analysis. These were all the works that fit the final sampling criteria. Those works were written by professors of educational administration or professors in a closely related field. A total of 29 were articles published in professional journals, four were books, and one monograph was selected. Of the books one was completely coded, the other three books had one chapter and two chapters, respectively, coded. Table 1 contains a description of the authors that were included in the study.

### **Data Collection, Processing, and Analysis**

This section contains a description of how the data for this study were collected. In addition, a discussion of the two broad procedural steps in data analysis that were taken in this study (inductive content analysis and hermeneutical interpretation of the themed data) was included in this section. Finally, issues related to reliability and validity for the proposed study were discussed.

**Data collection.** The years 1960 to 2011 were selected for the proposed study. The reasoning behind the selection of the 50-year time frame was that in 1947 the National Council of Professors of Educational Administration (NCPEA) was established to agree on common ground for developing preparation methodology for educational administrators (Papa, 2005). As a result, during the 1950s educational administration preparation programs began to model research and theory methods after the social sciences. The 1960s to the present have seen this trend continue (Dembowski, 2007; English, 2008b; Papa, 2005). However, beginning in the early 1960s a body of research

began that proposed exploring the use of the humanities for the possible value that could be contributed to leadership concepts as a supplement to social sciences theory.

Table 1

*Authors Included in the Content Analysis*

Author	Year	Source
Culbertson, J.A.	1962	Book chapter
Farquhar, R.H.	1968	Article
Baron, B.G.	1969	Article
Farquhar, R.H.	1970	Monograph
Harkin, R.E.	1972	Article
Achilles, C.M.	1981	Article
Moritz, H.E.	1981	Article
Shoenberg, R.	1981	Article
Popper, S.H.	1982	Article
Brieschke, P.	1990	Article
Popper, S.H.	1990	Book chapters (5)
Edelson, P.J.	1991	Article
Marini, F.	1992	Article
Gehrs, L.M.	1994	Article
Ryan, J.	1994	Article
Gronn, P. & Ribbins, P.	1996	Article
Brandon, J.V.	2002	Article
Ciulla, J.B.	2004	Article
Lagemann, E.C.	2005	Article
Bullough, R.V.	2006	Article
English, F.W.	2006	Article
Ribbins, P.M.	2006	Article
Samier, E.	2006	Article
Williams, J.R.	2006	Article
English, F.W.	2008	Book chapter
English, F.W. & Bolton, C.	2008	Article
Nelson, M.	2008	Article
Stedman, N.	2008	Article
Jacobs, J.	2009	Article
Pashiardis, P.	2009	Article
Samier, E. & Lumby, J.	2010	Article
Warner, N.O.	2011	Book chapter
Wren, T.	2011	Book chapter

The print and electronic textual resources were identified by searches employing electronic bibliographic databases such as ERIC, Credo Reference, Ebrary, EBSCOhost, First Search, Gale Academic One File, InformaWorld, ProQuest, Dissertation Abstracts International, Google Scholar, PsycInfo, and SAGE. The specific search strings and descriptors used to identify the sources were (a) educational administration humanities, (b) educational administration humanities leadership models, (c) educational leadership classics, (d) educational leadership lessons from the humanities, (e) educational leadership lessons from the classics, (f) educational administration values humanities, (g) educational leadership humanities classics Shakespeare, (h) educational leadership studies, (i) educational leadership humanities studies, and (j) leadership lessons from history.

Bunce and Johnson (2006) studied the number of samples needed for qualitative content analysis studies and determined that theme saturation was reached with approximately 12. Green and Thorogood (2009) found that after 20 subjects were sampled theme saturation was reached. Charmaz (2006) suggested that a small sample size of 25 is normally adequate in reaching data saturation. However, due to the methodology of the current study, a specific number of individuals did not form the sample. Purposeful sampling was used in this study because it is the dominant strategy in qualitative research studies similar to the proposed study (Bloomberg & Volpe, 2008; De Gagne & Walters, 2009; Onwuegbuzie & Collins, 2007; Trochim & Donnelly, 2008). Inclusion criteria for texts to be used in the proposed study included the following.

1. The articles, complete books or chapters, and monographs addressed issues exploring the use of the humanities as leadership possibilities in educational leadership studies.
2. The articles were published in professional journals typically read by academic educators in educational administration/leadership.
3. The complete books or chapters were authored by academic educators in educational administration/leadership with strong backgrounds in educational administration or leadership in a related field.
4. The monograph was authored by an academic educator in educational administration/leadership with strong backgrounds in educational administration or leadership in a related field.

**Content analysis.** Microsoft Word 2007 (Version 12.0.6545.5000; Microsoft Corporation, 2006) was the software used by the researcher to perform the initial coding and to aid in the analysis of the data in identifying the position of previously identified categorical constructs in the text (see Table 2). Microsoft Word 2007 was used for locating the categorical constructs (the categorical constructs are defined in pp. 89-94) in each individual text by employing the find function. In this regard Microsoft Word 2007 fits into the context that instruments used for content analysis "...should be accurate, precise, objective, reliable, replicable, and valid" (De Wever, Schellens, Valcke, & Van Keer, 2006, p. 3). Microsoft Word 2007 is a powerful software program that can be adapted as a qualitative data analysis software (QDA) instrument that has a history of meeting such content analysis criteria.



Table 2

*Categorical Constructs for First and Second Cycle Coding*

Number	Construct Label
1	Aesthetic dimensions of leadership/aesthetics
2	Biography
3	Classic or classical literature
4	Creativity
5	Ethics
6	Human Agency
7	Humanism
8	Humanistic Leadership
9	Humanities
10	Individual Agency
11	Leadership
12	Leadership as artful/performance/art
13	Life Writing
14	Moral leadership/moral
15	Philosophy
16	Postmodernism
17	Scientific positivism/science
18	Values
19	Vision
19	Total

*Note.* The categorical constructs were used as the first step in conceptual and holistic data analysis. This was first cycle coding as the preliminary step leading to second cycle pattern coding. The categorical constructs are defined in Chapter 3.

The use of word processing software allowed the researcher to remain grounded within the domain of the research subject and able to demonstrate authenticity and transferability of the research. Word processing functions such as those found in Microsoft Word provide a complexity of functions that can be just as effective as qualitative software designed for analyzing text (Chenail & Duffy, 2011; La Pelle, 2004; Leech & Onwuegbuzie, 2007). Microsoft Word was utilized for coding and retrieving

data, to semi-automate the coding process, and to create code hierarchies and code categories that can be indexed. Other functions of Microsoft Word include the editing of theme codes, engaging in quantification of the frequency of constructs and codes and annotating text. Content analysis using Microsoft Word is a powerful tool for the analysis and management of many types of data.

An inductive content analysis research model as described by Creswell (2009) was used to develop the emergent themes from this study. Creswell stated that this approach does not attempt to generate theory, but instead that a broad explanation is the end point. Such a model "...is an inductive process of building from the data to broad themes to a generalized model..." (Creswell, 2009, p. 63). The primary method to engage in such an analysis is to recognize that an inductive content analysis process is constructed on the three phases of "...preparation, organizing, and reporting" (Elo & Kyngäs, 2008, p. 109). This was accomplished by reducing the many words of a text into content categories. The preparation phase was one of choosing a unit of analysis, organizational categories and themes, the coding of the text, and finally a generalization of what was discovered (Elo & Kyngäs, 2008; Schilling, 2006).

For the purpose of this study, content analysis was defined as the social science process of applying a methodological measurement to a text (Duriau, Reger & Pfarrer, 2007). Analysis was done by organizing the data so that themes, patterns, and relationships were revealed. From the analysis, synthesis provided an interpretation of the patterns that emerged. Content analysis, according to Zhang and Wildemuth (2009), is used for the analysis of texts in such a way that

qualitative content analysis goes beyond merely counting words or extracting objective content from texts to examine meanings, themes, and patterns that may be manifest or latent in a particular text. It allows researchers to understand social reality in a subjective but scientific manner. (p. 308)

A framework for the development of the inductive content analysis technique was supported by the literature and involved seven steps when engaging in the actual research process (Busch, DeMaret, Flynn, Kellum, Le, & Meyers, et al., 2005; Hsieh & Shannon, 2005; Téllez & Waxman 2006). The text in parentheses next to each point below illustrates the detail for each of the seven steps in the proposed study.

1. Decide the time period for data inclusion (sample 1960-2011).
2. Decide the level of analysis (first and second cycle coding).
3. Decide how many concepts to code for (19 categorical constructs).
4. Decide whether to code for the existence or frequency of a concept (conceptual/holistic).
5. Decide how to distinguish among concepts (defining categorical constructs).
6. Code the texts (holistic/thematic).
7. Analyze the results (hermeneutical interpretation, considered a separate step in the proposed study).

The design procedure for subjecting the data to content analysis and coding was adapted from Elo and Kyngäs (2008) and Schilling (2006). These two procedures are similar and were synthesized into one content analysis approach. The rationale for the synthesis was that this further grounded the research project within the research literature

and created additional rigor for ensuring reliability and transparency. Schilling focused on one special approach in qualitative research, the development of a process for qualitative content analysis.

First cycle coding consisted of conceptual and holistic coding. Conceptual coding was done by using the find function in Microsoft Word 2007 to locate the pre-defined categorical constructs in each text that was sampled to determine how many times each categorical construct appeared in the research texts. According to Dey (1993, p. 104), in holistic coding the researcher attempts “to grasp basic themes or issues in the data by absorbing them as a whole [the coder as ‘lumper’] rather than by analyzing them line by line [the coder as ‘splitter’]” (as cited in Saldana, 2009, p. 118). Holistic coding can be used as a first cycle method of coding where a single code is designated for a large amount of data in order to achieve an overall perspective and to suggest possible categories that may emerge from the data (Saldana, 2009). This form of coding is appropriate for coding large amounts of data such as the written documents examined in the proposed study, and “...is applicable when the researcher already has a general idea of what to investigate in the data...” (Saldana, 2009, p. 119).

A list of 19 categorical constructs was developed by examining the annotated bibliography and taking notes as to what major ideas about the use of the humanities in leadership study appeared most frequently in the data. These constructs were used in beginning to code the data. Unless otherwise noted the definition of each construct was taken from the ERIC thesaurus scope note definition.

1. Aesthetic dimensions of leadership/aesthetics. A definition or description of what the term covers may clarify an ambiguous term or indicate a special meaning in the field of education. This concept is a branch of philosophy dealing with beauty, artistic expression, and psychological responses to beauty and art (English, 2008b).
2. Biography. In the *Britannica Online Encyclopedia* (2010) biography was defined as a form of literature, most often a nonfictional work concerning the life of an individual (para. 1). Biography is a very old form of literary expression. The purpose of a biography is to textually recreate the life of a human being. This is accomplished from a personal or historical perception of the author. All available evidence is used including memory, written, oral and pictorial resources including that retained in memory as well as written, oral, and pictorial material.
3. Classic or classical literature. In *The American Heritage Dictionary of the English Language* (2007) classical literature was defined as standard and authoritative rather than new or experimental as relating to or consisting of studies in the humanities.
4. Creativity. Although understanding creativity requires studying the qualities of creative individuals, these qualities represent only one part of the process of thinking, acting, and producing creatively. Equally important is the manner by which an idea or product gains public recognition and adoption. Innovations and new ideas have at times been rejected because of the prevailing attitudes of an era, a culture, or a field of practice. Similarly, many societies have adopted creative

solutions to problems while failing to recognize their inventors, especially when these are women or members of minority groups. A “systems” approach to creativity--one that considers the relationship between the creative individual and the larger world--has therefore emerged as a useful way of thinking about the phenomenon of creativity (para. 10).

5. Ethics. Fieser (2003) defined ethics as “the field of ethics (or moral philosophy) [as] systematizing, defending, and recommending concepts of right and wrong behavior” (para. 1).
6. Human Agency. Human agency is defined as the “...control that people exert over their destiny” (Ogawa, 2005, para. 2).
7. Humanism. “[A] philosophy that asserts the dignity and worth of man” (ERIC, 1969, para. 1).
8. Humanistic Leadership. Humanistic leadership is action that values human rights and human concerns instead of other considerations. Ethical codes and values form the base of this philosophy (English, 2008b).
9. Humanities. The humanities include the study of literature, history, philosophy, modern and classical languages, linguistics, jurisprudence, art history and criticism, ethics, comparative religion, and those disciplines of the social sciences employing historical or philosophical approaches such as cultural anthropology or social theory (The Humanities, 2009, para. 12).
10. Individual Agency. Sen (2004) characterized individual agency as the ability of people to act in regard to pursuing individual goals that matter to them. In this

regard individuals are empowered in forming and shaping their own aims in pursuit of the goals that are perceived as important (as cited in Mathias & Teresa, 2006).

11. Leadership. According to Terry (1960) Leadership is defined as “the activity of influencing people to strive willingly for group objectives” (as cited in Smith & Piele, 2006, p. 4).

12. Leadership as artful performance/art. Deal and Peterson (1994) defined the term as one where leaders sought to ...define reality, capture and articulate symbols that communicate deeply held values and beliefs, and engage people in ritual, ceremony, theatre and play. Their primary motivation is to instill a deep sense of meaning that makes the school a place of the heart as well as the head and hands. (as cited in English, 2008b, p. 17)

13. Life Writing. English (2008a) defined life writing as

a broad variety of forms of writing in which a person’s entire life or part of his or her life is the subject of the writing. Life writing is usually in the first or third person. The most inclusive third person form is the full-length biography. The most comprehensive form of the first person life writing is the autobiography. Shorter forms of life writing include memoirs, diaries, letters, and journals. (p. 190)

14. Moral leadership/moral. Moral leadership is using leadership or management theory as a moral approach that best fits people within an organization rather than attempting to shape human nature to fit a theory (Sergiovanni, 2005).

15. Philosophy. The *Education Resources Information Center* (ERIC) (1966) defined philosophy as the “critical examination of the grounds for fundamental beliefs and analysis of the basic concepts, doctrines, or practices that express such beliefs” (para. 1).
16. Postmodernism. The *Education Resources Information Center* (ERIC) (2000) defined postmodernism as:  
a cultural, philosophical, or stylistic reaction to or successor of modernism, beginning from about 1960--the postmodern period or approach is characterized by a relativistic or pluralistic sense that truth or reality is dependent on specific context or individual perspective. (2000, para. 1)
17. Scientific positivism/science. Within a social science framework a major methodology has been *scientific positivism*, also sometimes referred to as *positivism*, *logical positivism*, *scientific theory* or the *scientific method* (Creswell, 2009). Gilmer (1995) defined scientific positivism as a methodology where truth is found only in facts and empirical research using the scientific method. Similarly, scientific positivism has been defined as the search for truth, and in order for a phenomenon to be true it has to be observed and tested by scientific empiricism and verified by experience (Creswell, 2009; English, 2008a).
18. Values. The *Education Resources Information Center* (ERIC) defined values as “principles and standards that determine the degree of worth or merit of an object or act” (1966, para. 1).



19. Vision. A vision is having a dream, a commitment, a desired state of affairs that the leader communicates to followers through shared personal and organizational objectives that is manifested by values, actions, beliefs, and goals of a leader (Sergiovanni, 2005).

The number of times that the categorical constructs appeared was tabulated for each individual text. After conceptual analysis was completed for each sample individually, tables were created that illustrate the number of times that each categorical construct was found across the entire data sample, and a construct may be described using multiple terms. This technique yielded a rank order for the constructs in each individual sample as well as for the sample as a whole (sees Appendix D).

Second cycle pattern coding was then used, and the same adapted process of Elo and Kyngäs (2008) and Schilling (2006) was repeated. According to Saldana (2009) pattern codes explain, infer, or identify emergent themes and synthesize a large amount of data into a more distinct and simplified analysis unit. The use of pattern coding allowed for grouping summaries of the information generated in first cycle coding into constructs, themes, or sets of information that were further analyzed. The emerging themes then became the categories for analysis (Fereday & Muir-Cochrane, 2006; Saldana, 2009; Thomas, 2006). The categorical constructs were coded in each sample for a theme suggesting how humanities content may be valuable for informing leadership study. The process entailed reviewing the first cycle codes to identify their commonality and assigning a pattern code to the themes (Hahn, 2008; Saldana, 2009). These themes were tabulated for each individual sample and then arranged into major thematic

categories for the use of humanities content in leadership study (see Appendix D).

Pattern coding for thematic categories enabled question two to be answered in identifying the themes for employing humanities content in leadership study as advocated by education professors and scholars during the time of 1960 to 2011.

**Hermeneutic interpretation.** The third and final procedural step in the study was to subject the information generated from first and second cycle coding to hermeneutic interpretation (Bloomberg & Volpe, 2008; Manen, 2002; Prasad, 2002; Shi, 2009; Zweck, Paterson, & Pentland, 2008). Hermeneutics as an approach is positioned within the interpretative paradigm of the science of textual interpretation (Bloomberg & Volpe, 2008; Zweck et al. 2008). The primary concern of hermeneutics today as an analysis technique is in the humanities (Smith, 2007). Interpretation of texts is fundamental in discovering the essential meaning of textual documents. As such, hermeneutical textual interpretation has no predefined methodology. Instead, hermeneutical interpretation is a dialectic process that was governed by the research questions, the research methodology, and the data sources (Bloomberg & Volpe, 2008; Laverty, 2003). The researcher was responsible for interpreting the contextual meaning of the leadership concepts found in coding and conceptual analysis.

According to Nolan (2006) and Vagnoni and Maran (2008) hermeneutical interpretation can be used to understand written texts in context. Cultural interests and ideas can be hermeneutically applied within a content analysis framework as a verifiable procedure for text analysis. Following the model of Burnett, Dickey, Kazmer, and Chudoba (2003) three contextual relations of the texts in regard to the emergent themes

were operationalized as follows. *Coherence* is the manner in which textual units are related to each other within the text. A relationship of coherence can be any number of ways, such as similar themes, arguments, semantic nets of meaning, and so forth.

*Reference* refers to the relation of “textual units to nonliterary events” (Becker, 1979), as cited in Burnett, Dickey, Kazmer, and Chudoba (2003, para. 11). Such a concept deals with the manner in which events and objects described in the text are related to a larger group discourse.

In the study the reference was how leadership was described by different authors in all of the examined data texts, and what this might possibly mean. *Invention* is the relation “of textual units to other texts” (Becker, 1979, as cited in Burnett et al., 2003, para. 23). Using invention is a method of interpretation. Textual units and their relationship to a body of knowledge (other texts) that has been established by education professors and scholars can be analyzed. This analysis examined utilizing the humanities as leadership resources in developing or supplementing leadership practice as recommended by education professors and scholars. Such a hermeneutical analysis involved an interpretative reading of the text in order to distill and derive meaning. Hermeneutics is a tool for interpreting texts.

**Reliability and validity.** Table 3 was adapted from Lincoln and Guba (1981, as cited in Trochim & Donnelly, 2008) and displays evaluative criteria in regard to reliability and validity in qualitative research. The left column displays the analogous quantitative criteria. Obviously, the criterion for evaluating the validity of a qualitative study is different from that of a quantitative study, and the researcher should be diligent

in recognition of this approach when constructing the conceptual methodology for the qualitative inquiry. In that regard, this researcher should be well aware of and prepared to address threats to validity in regard to credibility, transferability, dependability, and confirmability.

Table 3

*Quantitative and Qualitative Methodology Differences*

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Traditional criteria for judging quantitative research	Alternative criteria for judging qualitative research
Internal validity	Credibility
External validity	Transferability
Reliability	Dependability
Objectivity	Confirmability

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*Note.* From Lincoln and Guba as cited in *Research Methods Knowledge Base* by M. K. Trochim, and J. P. Donnelly, 2008. Copyright 2008 by Atomic Press. Adapted with permission of the author.

Several reliability procedures and validity strategies were structured into the proposal that were selected from Gibbs (2007; as cited in Creswell, 2009) and presented as refutation defense of the study's credibility. They are: (a) ensuring that there is not a discrepancy or drift in the meaning of the codes that are used during the research process; (b) utilizing thick, rich description in regard to interpretation and thematic analysis and synthesis; (c) clarification of bias that the researcher brings to the study; (d) presentation of negative or discrepant information that challenges the emergent themes; (e) development of a detailed journal of the research experience; and (f) the use of an

external auditor to review and offer suggestions in regard to the credibility of the entire research project. Not all of these strategies were necessary in ensuring the credibility of the study. However, if questions are raised the appropriate strategies will be applied in an attempt to satisfy credibility issues.

The authors of the texts did not participate in the research study. Therefore, there were no human participants. The focus of the study was not on particular individuals at all, but rather a content analysis examination and interpretation of the sampled texts from the context of thematic coding and analysis. Credibility was established from a consistent coding of the data that indicated recurring themes and patterns as a way of categorizing a set of data (Auerbach & Silverstein, 2003; Saldana, 2009).

The use of content analysis as a valid approach to the proposed study was supported by past research. Murphy, Vriesenga, and Storey (2007) performed an examination of the types of research published in the journal *Educational Administration Quarterly*, and found that content analysis was the most popular method of qualitative research. Overall, 29% of qualitative studies between 1979 and 2003 published in this journal had used content analysis (Murphy et al., 2007). Given the goals of the proposed study, qualitative content analysis was a valid methodology choice.

Validity of the research results is often found in the literature as a replacement for reliability, and validity in the case of this study refers to the credibility of the research process (Bloomberg & Volpe, 2008; Creswell, 2009). Several credibility processes were built into the study in establishing trustworthiness in regard to the reliability of the study. Gibbs (2008) recommended several procedures: transcripts should be regularly checked

for errors committed during transcription. The data should be constantly compared with the codes in order to ensure that no drift in the definition of the codes occurs or a meaning shift of codes during the coding process.

Qualitative research, according to Greene and Caracelli (1997) engages in “particularity” instead of “generalizability” (as cited in Creswell, 2009, p. 193). In fact, many qualitative researchers criticize outright the premise that quantitative validity criteria can be applied to qualitative research (Maxwell, 2006; Naslund, 2002; Nelson, 2006; Trochim, 2006; Westmarland, 2001; Westerman, 2004). Quantitative research tends to reflect a positivist philosophy where there is an external world to the researcher that can be independently measured, studied, and tested. Much qualitative research falls under the philosophical worldview of postmodernism in that there is no external world in the sense that the environment is separate from the researcher. To the contrary, the researcher and the research subject are interconnected, intertwined in a symbiotic synergy where one influences the other, subject and object. A researcher whether engaged in quantitative or qualitative research always influences that external reality by his or her cultural background, education, world views, and subjective bias. Thus, truth claims are subjective in their nature and dependent upon the subjective psychological perceptions of the individual making such a claim. The conceptual methodology for this research study proposed no generalizability in regard to truth claims, but instead was dependent upon thematic analysis, synthesis, and interpretation in regard to particularity of the data that emerged from the study.

### **Methodological Assumptions, Limitations, and Delimitations**

**Assumptions.** It was assumed that the qualitative research method would allow the researcher to answer the research questions of this study. The emergent nature of qualitative research allowed flexibility in adjusting, if necessary, the research design when the analysis of the data began. It was assumed that the positivistic and scientific view is not the only view that can add value to leadership study and practice. That area includes the value and importance of the subjective side of human nature that paradoxically can be discussed from an objective framework. This domain includes the ethical side of human nature, the artistic, the humanistic, the philosophic, the mold of human thought and experience through aesthetics, the value of history, and an examination of what it means to be a human being acting in leadership roles within complex organizations as viewed through the lens of the humanities.

**Limitations.** Content analysis can often be time consuming and is primarily a descriptive methodology that describes the “what” of a phenomenon, but may not get at the “why” of the research subject. Handling large amounts of data runs the risk of increased error and the process is primarily reductive. In addition, Trochim and Donnelly (2008) pointed out that content analysis is limited to the types of information found in text form. Dealing with ambiguity will be important. Coding and categorizing data are not precise scientific expressions with specific procedures to follow, and the need for creativity was crucial in engaging in the social sciences in a research manner that is not quantifiable. Researcher bias could be perceived in that the researcher has a bachelor’s of science degree in English education and a master of arts degree in English literature,

and has taught literature courses for over 25 years. However, the researcher was well aware of this fact and continually self-reflected during the research process in order to check for objectivity.

**Delimitations.** The study was delimited to an initial purposeful population of works covering the time frame of 1960 to 2011. Only works that contained three or more of the categorical constructs were included in the final sample. The rationale for the beginning date of 1960 was that in the review of literature discussion about including humanistic works in education study and practice first occurred near that date. The sampled literature was written by education professors and scholars advocating the inclusion of humanities material into educational leadership study and practice. Despite the fact that a broad range of sources was examined in this study, the use of purposeful sampling means that the results from this study will not be perfectly generalizable to the population of all writings that could have been selected.

### **Ethical Assurances**

No human subjects were involved in this research project, but IRB approval was granted before any data was collected. In that regard, ethical issues did not pertain to human research subjects, but care was taken in the interpretation of the data in an attempt to remain as objective as possible to what was found. Even though the study involved only textual phenomena (journal articles, books, dissertations, electronic resources, and monographs), a brief discussion follows that considers the ethics of research in regard to texts.



Ethics as a procedure applied to qualitative research can be defined as a branch of philosophy. However, the term is also widely used and applied to other fields of study such as "...anthropology, biology, economics, history, politics, sociology, and theology" (Ethics, 2009, para. 5). For the purposes of this study, ethics referred to the fundamental issues that confront a researcher when making practical decisions about how to utilize the textual phenomenon under analysis, and the subjective valuative nature and standards by which analysis and synthesis are implemented.

Schram (2006) wrote about anticipating ethical challenges, a major part of establishing the integrity of a study. These concepts were directed toward a qualitative researcher engaging in field research and utilizing human participants. No human participants were used in the research. The following is offered in response to ethical challenges that could be raised especially in regard to considering the ethical and disciplinary issues involved in interdisciplinary inquiry. The nature of the research study was grounded in the social sciences, but the examination of textual phenomenon also links the methodology closely with textual or even literary analysis, a postmodern interdisciplinary technique that has become more and more common, especially as literary analysis has been extended to the social sciences (Portis, 2009; Simon, 1995; Zock, 2006). Therefore, it would be wise to consider the ethical and disciplinary issues involved in interdisciplinary inquiry.

Several suggestions were offered as to a possible reflexive continuing reflective approach to the ethics of this qualitative study. Continual reflection upon the concept that the textual material being presented in the analysis and synthesis that accurately

reflects the views and philosophies of the writers and theorists, not the researcher was key. In this regard the researcher was consciously aware of personal subjectivity and bias. Ethical presentation of the methodology of the research and remaining ethically aware of the relationship of the research in regard to rhetorical communication between the researcher and the intended audience was one area. Ethical consideration of the philosophical values presented by the writers and theorists in the examined documents was a second.

It is the hope that no ethical breach entered the study and that the research was conducted with due diligence in continually reflecting upon the ethical issues involved in qualitative research of this kind. To ensure that such a procedure is carefully followed, Shank (2002) recommended that the qualitative researcher keep in mind four principles of effective ethical research: "First of all, do no harm; Second, be open; Third, be honest; fourth, Finally, be careful" (p. 98).

The concept of doing no harm can certainly be applied to the researcher attempting to present material as accurately and authentically as possible in regard to remaining true to the original context of the research material. Being open is interpreted as making sure that the research methodology was completely transparent in all of its aspects. Being honest with self was important in that if the research yielded other results than what was anticipated, one must be prepared to honestly accept what is found. Being careful meant to completely document the research so that other individuals can follow what was done, for according to Shank (2002):

...in qualitative evaluation in particular, it is most important to be able to create an audit trail through your work. When you have made claims and conclusions, can these be traced to your data? You will often not publish your working records, but it is important to hold onto them. You never know when current or future researchers will need to take a closer look at your work, and you should make that task as easy for them as possible. (pp. 98-99)

In conclusion, during the entire research process and methodology, validity, credibility, dependability, and the integrity and ethics of qualitative research was continually reflected upon. Careful attention to these research domains helped to ensure that the research was conducted in a manner professionally consistent with qualitative inquiry.

### **Summary**

The research methodology for this proposed study was qualitative. The research design that has been proposed is rigorous in its application, adheres to qualitative research characteristics, is interpretive, and is recursive in its thematic analysis and synthesis, and has sufficient scope and specific research methodology to effectively study the topic under discussion and present results that are valid. The supporting framework for analysis was one of coding the data in regard to previously established categorical concepts, then engaging in content analysis that was conceptual and holistic. Finally, interpretative hermeneutical analysis was used. The researcher proposed a concept for an applied, qualitative research project that was designed to address the reasons of education professors and scholars in regard to the major types of the humanities that these thinkers

believed can be used effectively in leadership practice (e.g., Antonakis et al., 2004; English, 2005, 2008b; Samier, 2006). In addition, research questions were designed that explored reasons that education professors and scholars, in their written works, have given for suggesting such use during the years 1960 to 2011. Works filtered through the lens of the humanities were examined as possible leadership paradigms in the hope of finding answers to the research questions of this study.

Within the research design major components were addressed. Materials and instruments that were used were identified. The research measurement procedure, questions that might arise in regard to validity, data collection and analysis, methodological assumptions, limitations and delimitations, and ethical assurances were defined and discussed. The hope is that insight was produced as to whether or not the concept of utilizing leadership models from the humanities is viable to the scholar and practitioner. This possibility does exist, as numerous scholars have suggested, but a careful analysis of the selected data must be conducted in order to discover if leadership filtered through the lens of the humanities has validity. If validity was found reasons must be put forth as to why such assertions should be taken under consideration as recommendations for leadership insight. If this study was not conducted, scientific positivist influences on leadership theory and practice would continue to dominate the leadership field and the complementary value that the humanities can add may not be recognized (Ayers, 2006; Bullough, 2006; Howe, 2009; Lagemann, 2005; Phillips, 2005).

## Chapter 4: Findings

The purpose of the qualitative study was to understand the themes that emerged from scholarly works on the use of humanities in leadership theory and practice from 1960 to 2011. Thirty-three works from 1960 to 2011 that fit the sampling criteria were purposefully selected for content analysis. The works were written by professors of educational administration or professors in a closely related field (see Appendix A). Twenty-seven were articles published in professional journals, five were books, and one monograph was selected. One book was completely coded. The remaining four books had one chapter each coded (see Appendix D). All the works recommended the use of leadership concepts filtered through the lens of the humanities. Older works will be encountered in the text and in the references. This was necessary as the study deals with historical documents as well as more current documents.

The works were analyzed using content analysis by three levels of coding. Level 1 (first cycle) coding consisted of conceptual analysis. Nineteen predetermined categorical constructs were used for the initial coding. This produced a frequency count for the number of times that each construct appeared in the works. The frequency counts were tabled for each work (see Appendix D). Doing so enabled identifying the most important themes for each individual work and for the works as a whole. Level 2 coding (second cycle) was used to describe the theme that emerged for each categorical construct. Finally, Level 3 coding (third cycle) assigned a word or a short phrase that captured the refined themes, which allowed organization into major categories. Assigning the themes was based on Krippendorff's (2004) and Saldana's (2009) concept

of explicit coding rules where themes were placed in the same categories based on possessing similar meaning and connotation.

The works were coded by converting the documents to Microsoft Word 2007 documents. For Level 1 coding the find function in Word was used to locate where the categorical construct appeared. The unit of analysis for each categorical construct was the theme that emerged (Neuendorf, 2002). The themes were highlighted by using the highlight function in Word 2007. Level 2 coding involved copying and pasting the text into one tabled document. The author was identified, the title of the work, and the coded categorical construct. Next, a descriptive phrase was used to identify each theme. The data were coded until all categorical constructs were exhausted. Level 3 coding then refined the descriptive coding into one or two words that captured the essence of all Level 2 codes and enabled narrowing the Level 3 codes into the following categories. The major categories that emerged were *bridging the humanities and social sciences*, *awareness*, *aesthetic function*, *rationales*, *epistemology*, *interdisciplinary*, *problem/limitation*, and *theory development*. The final stage was to synthesize and hermeneutically interpret the themes that emerged from leadership principles written by scholars filtered through the lens of the humanities. Chapter four contains the following: (a) an overview of the research study, (b) research questions, (c) results, (d) evaluation of findings, and (e) chapter summary.

### **Research Questions**

**Q1.** What were the major types of the humanities (e.g., philosophy, literature, history, etc.) perceived to be important by education professors and scholars, in their

written works, in generating leadership concepts for educators during the time of 1960 to 2011?

**Q2.** What themes emerged from employing humanities content in leadership study and practice for education in written works advanced by education professors and scholar during the time of 1960 to 2011?

### **Results: Use of the Humanities in Leadership Preparation**

The use of the humanities can unite and bridge different fields in helping educational leaders understand the interrelationships linking disciplines, and to be aware of the broad expanse of knowledge education must use. Such a linkage is critical in effectively employing leadership strategies. The overall way that the humanities were discussed as a bridge to the social sciences and leadership concepts was diverse. Various strategies were recommended for becoming aware of the interrelationships among disciplines and the application to leadership.

**Research question 1.** “What are the major types of the humanities (e.g., philosophy, literature, history, etc.) perceived to be important by education professors and scholars, in their written works, in generating leadership concepts for educators during the time of 1960 to 2011?” was answered by reading each data source multiple times. In the introduction to the study the American Educational Research Association (AERA, 2009) defined humanities-oriented research as being based on two categories. (a) as categories of arts-based, narrative, and cultural studies approaches not identified with a discipline; (b) humanities-oriented research associated with a discipline included the study of literature, history, philosophy, modern and classical languages, linguistics,

jurisprudence, art history and criticism, ethics, comparative religion, and those disciplines of the social sciences employing historical or philosophical approaches such as cultural anthropology or social theory (The Humanities, 2009, para. 12).

Reading the sources with the AERA definition in mind, nine major humanities categories were identified in the data sources and rank ordered. The find function was used in Word 2007 for locating where the AERA definition occurred in the texts. The analysis was conducted by beginning with the search term literature and proceeding to each term in order. Each time a humanities category was found, if a category such as history or philosophy, for example, occurred multiple times in an individual data source, the category history or philosophy was counted as occurring only one time in that particular data source. This enabled an accurate count across the data sources as to the types of humanities works recommended by education professors and scholars as most important. The rest of the humanities categories were established following the same procedure. Table 4 illustrates the results.

### **History**

Utilizing historical works from the humanities was the category that occurred most often. The theme appeared in the data sources 14 times as a recommendation for supplementing social science leadership principles with those drawn from the humanities (Achilles, 1981; Baron, 1969; Ciulla, 2004; English, 2008b; Farquhar, 1968; 1970; Jacobs, 2009; Lagemann, 2005; Popper, 1982; 1990; Ribbins, 2006; Samier, 2006; Wren, 2011).

A general grounding in western history was viewed as being critical in enabling



the educational leader to act intelligently, and in an informed manner. History enables a present day perspective on responding to the great questions and concerns facing educational leaders (Achilles, 1981; Farquhar, 1968; 1970; Jacobs, 2009; Lagemann, 2005; Ribbins, 2006). Examples of these issues were presented from the following writers.

Ciulla (2004) recommended the study of scholars of ancient history from the East and West as case studies on leadership and ethics that help in formulating contemporary research questions in new ways. Ancient writers such as Aristotle, Cicero, Plato, Confucius, and Lao-tzu present themes that are universally important for leaders and followers. For example, Cicero in *De Fato* explored the concept of the Latin word *morale*, which is an examination of the ethical nature of leadership. Similarly, Ciulla noted the importance of Gardner's (1987) *On Leadership* in the chapter "The Moral Dimensions of Leadership," as a work that categorized the various types of negative leaders found in history. The characteristics of bad leaders were discussed and presented as insights for avoiding this type of leadership.

English (2007) recommended film as case studies on historical events that can powerfully recreate leadership processes. The films *Matewan* (1987), *Mandela: Son of Africa*, *Father of a Nation* (1997), and *Nixon* (1995). *Matewan* (1987) is a film about coal mining union organization in Matewan, West Virginia in 1920. The film illustrates how followers give legitimate leadership to the union organizer, Joe Kenehan, and how he is able to lead and mold the actions of followers by reason and pride appeals. *Mandela: Son of Africa*, *Father of a Nation* (1997) is relevant in discussing leadership

style and the results by examining the story of Nelson Mandela and his rise to power in leading the struggle of apartheid for native Africans in South Africa. *Nixon* (1995) is a powerful docudrama that according to English, is a brilliant illustration of Jean Lipman-Blumen's (2005) conception of toxic leaders.

Jacobs (2009) stated that ancient authors such as Cicero, Plato, and the Greek playwright Sophocles, as well as more recent writers such as Hume and Montesquieu, provide a historical perspective of human motives and actions, particularly in the realm of values. Leadership philosophy is shaped by values. These values are grounded in human motivations, wants, and needs. A modern leader can look to history for value models that are pertinent today because human beings, concerning values, have remained primarily the same throughout history. Studying the art, myth, philosophy, and literature of cultures embedded in history provides not only a historical perspective of leadership processes and values, but a contemporary one as well.

Samier (2006) viewed biography as essential for illustrating the contributions that history can make to educational leadership study. Primary biographical sources such as "memoirs, correspondence, diaries, professional travelogues and dispatches," (p. 133) are important resources for understanding the roles and actions of individuals in a leadership context. Samier continued,

Surveys and...interviews cannot substitute for the complexities of contextualized decision-making, power and interpersonal relations, as well as the role of character and personality, captured in autobiography, memoir and correspondence

complemented by the documentary and archival evidence...in demonstrating the foundational role biography plays in history (p. 133).

Leadership can be better understood by the use of biographical materials that place leaders in a historical context.

Table 4

*Major Types of the Humanities Recommended*

Humanities Categories 1960-2011	Number of Occurrences
History	14
Philosophy	13
Classics	13
Literature	12
Art	10
Drama	10
Poetry	5
Life Writing	4
Film	3
Total 9	84

**Philosophy and Classics**

Philosophy and classical works were equally the second most frequently occurring humanities works recommended (Achilles, 1981; Baron, 1969; English & Bolton, 2008; Farquhar, 1968; 1970; Harkin, 1972; Jacobs, 2009; Pasiardis, 2009; Popper, 1982; 1990; Ryan, 1994; Warner, 2011). Philosophy was viewed as addressing the moral side of leadership which science cannot (Ciulla, 2004; Ryan, 1994) and for illustrating moral issues and dilemmas encountered by leaders (Farquhar, 1968). Moritz

(1981) recommended the use of ancient Greek and Roman philosophy to illustrate and supplement organization and administration theory from the social sciences, while Achilles (1981), Ribbins (2006), addressed the necessity of formulating a moral and ethical leadership philosophy.

### **Literature**

Humanities works taken from literature was a prominent category recommended for illustrating numerous leadership concepts (Achilles, 1981; Baron, 1969; Brieschke, 1990; English & Bolton, 2008; Farquhar, 1968; 1970; Harkin, 1972; Gehrs, 1994; Jacobs, 2009; Moritz, 1981; Popper, 1982; Ryan, 1994; Samier & Lumby, 2010; Shoenberg, 1981; Warner, 2011). Poetry was excluded from being categorized within literature because poetry is normally lyric in nature and does not necessarily employ narrative. Fictional works that employ narrative such as the short story and the novel were the primary components of the literature category.

### **Art and Drama**

Art and drama were recommended 10 times each as humanities categories used to illustrate leadership principles (Achilles, 1981; Baron, 1969; Edelson, 1991; English, 2008b; English & Bolton, 2008; Farquhar, 1968; 1970; Gehrs, 1994; Harkin, 1972; Jacobs, 2009; Marini, 1992; Popper, 1982; 1990; Stedman, 2008; Warner, 2011). Art was viewed as a liberalizing and humanizing influence (Achilles, 1981; Farquhar, 1968; 1970). Classical, romantic, modern, contemporary, and postmodern art were discussed. Dramatic works discussed were classical Greek and Roman drama, medieval, Shakespearian, romantic, and modern.

**Poetry**

Works of poetry were recommended as humanities categories for illustrating leadership principles (Gehrs, 1994; Nelson, 2008; Popper, 1982; 1990; Warner, 2011). Recommended for leadership use were ancient Greek and Roman poetry, lyric, romantic, Shakespearian, and modern poetry.

**Life Writing**

Life writing and its forms were recommended (Brandon, 2002; English, 1995; 2006; Gronn & Ribbins, 1996). The different forms of life writing discussed were biography, autobiography, and prosopography (group biography). Life writing was viewed as a means of restoring human agency to leadership study.

**Film**

Film was recommended (English, 2008b; Popper, 1994; Warner, 2011). The forms of recommended film were westerns, contemporary, modern, and postmodern works. Film was seen as a robust medium for communicating and illustrating a diversity of leadership concepts.

**Research question 2.** “What themes emerged from employing humanities content in leadership study and practice for education in written works advanced by education professors and scholars during the time of 1960 to 2011?” was answered by an analysis of the data through three coding levels. The final result was that Level 3 coding distilled the data into eight major themes as follows. These were the major themes of leadership filtered through the lens of the humanities.

### **Theme 1: Bridging the Humanities and Social Sciences**

The *bridging* of the humanities and social sciences as a means of connecting leadership study and practice between the two disciplines was the dominant theme in the data, occurring 337 times across the data sources. This theme encompassed a diversity of leadership insights that exist for the application of the humanities to leadership in both leadership study and preparation. The humanities were seen as being a bridge to unite the social sciences in such a way that social science concerns can be illuminated or illustrated by the use of humanistic content. The humanities can be a powerful aid in assisting leaders to better understand the interrelationships among disciplines, and in realizing the enormous body of knowledge with which leaders must deal. In attempting to accomplish such a feat scholars repeatedly identified the humanities as belonging to the aesthetic realm, the domain of art. Science theory should be retained for answering “how” questions of leadership, but the humanities can answer the “why” questions. Following is a summary of the ways that the humanities can be applied to leadership study.

**Humanistic and aesthetic bridge.** Utilization of the humanities provides a humanistic and aesthetic bridge for uniting disciplines for administrators who do not have a humanities background (Achilles, 1981; Moritz, 1981). Humanistic deals with knowledge drawn from the humanities, and aesthetics deals with knowledge that is created from sensory experiences. Sensory experiences result from information processed by the five senses as a direct result of being in the world. Contained within the vast repository of humanistic works (literature, history, philosophy, language, art and

religion) is a record of all human experience, a type of template that when synthesized creates a mosaic of the human experience, an holistic awareness of the human condition (Achilles, 1981; Baron, 1969; Farquhar, 1968; Harkin, 1972; Hodgkinson, 1975; Moritz, 1981; Samier, 2006). The humanities contain multiple examples of what it means to be a human being in all times and places. These examples can be used as case studies, models, and comparative studies for bridging leadership principles drawn from the humanities and leadership theory of the social sciences (English, 2008b; English & Bolton, 2008). Equally as important is that the humanities provide a broad cultural exposure and an increased capacity for critical thinking skills within all disciplines (Ciulla, 2011).

An aesthetic bridge can be built between the humanities and the leadership theories of the social sciences by using artistic works for theorizing about how the humanities can function not only as a separate domain, but can also bridge social science theories of leadership for improved practice (Brieschke, 1990; Ciulla, 2004; Edelson, 1991; English, 2007; Farquhar, 1968; Gehrs, 1994; Harkin, 1972; Marini, 1992; Popper, 1982, 1990; Ribbins, 2006; Ryan, 1994; Samier & Lumby, 2010; Shoenberg, 1981; Stedman, 2008; Warner, 2011). This can be achieved by recognizing that leadership is both an art and a science (English, 2008b). Aesthetic insights exist in the humanities for contributing to the preparation of educational leaders, and leadership preparation programs should have a balance between art and science (Achilles, 1981; Baron, 1969; Brieschke, 1990; Popper, 1982, 1990; Samier & Lumby, 2010; Stedman, 2008). A full range of sensory experiences can be drawn from the humanities, and these experiences

can be utilized for bridging social science leadership theory and principles by placing them in a particular human domain such as artworks, fictional literature, poetry, and drama. There, leadership theory and principles developed by the social sciences can be illustrated and analyzed through an exposure to aesthetic methodology.

**Classical and literary works bridge.** Numerous works from classical literature can be used in leadership preparation in a variety of ways. Classical literature is universal in illustrating qualities of human nature and behavior (Moritz, 1981, Popper, 1994). Dimensions of leadership concepts can be illustrated through content taken from classical literature (Ciulla, 2004; Harkin, 1972; Moritz, 1981; Nelson, 2008; Pashiardis, 2009; Popper, 1994; Samier & Lumby, 2010; Warner, 2011). Social science theories can be illustrated (Harkin, 1972; Popper, 1982). Fiction such as short stories, novels, plays, and film can be used to examine leadership processes and issues on multiple levels (Brieschke, 1990; Edelson, 1991; English, 2006, 2007; Gehrs, 1994; Warner, 2011). For example, classical literature contains numerous illustrations of leaders working within a specific cultural and historical context. The classics have application to the social sciences in that the forces that affected leaders and leadership processes in the past are still at work today. Personalities involved in complex ethical circumstances and decision-making found in works like Homer's the *Iliad* and the *Odyssey*, Virgil's the *Aeneid*, and Sophocles' *Antigone* can be analyzed to illustrate personality theory, the conflict between ethical duty to the organization and ethical duty to followers, the problems of authority and leadership, and theories of morality and ethical behavior (Ciulla, 2004; Moritz, 1981; Popper, 1982; 1990; Nelson, 2008; Warner, 2011). Works



such as Milton's *Paradise Lost* are very useful for illustrating human interaction and behavior in leadership dimensions involving charismatic leaders and the scope of authority and obedience. For followers the question of what leaders to follow and why. The central contexts of leader and follower situations can be almost infinitely illustrated (Warner, 2011).

**Life writing bridge.** The use of life writing such as biography, autobiography, and prosopography (group biography) as a legitimate instrument for the study and teaching of leadership principles emerged as a major application of the humanities that has been largely undervalued and seldom utilized in programs of study (Brandon, 2002; English, 2006; Gronn & Ribbins, 1996; Samier, 2006).

Life writing such as biography and autobiography can be used as a bridge to the social sciences in that social science theory deals with the general, while biography deals with the particular. Biography can be a useful instrument in constructing case studies for testing or evaluating leadership theories (Brandon, 2002). Biography, like other humanities' fields, holds potential for providing a holistic lens on leadership theory. This can be accomplished by the study of case histories that are analyzed for learning about the development of leadership principles. Such a focus could examine whether a specific set of leaders shared common attributes that contributed to their leadership success. Biography used as case studies bridges the gap between theory and practice, and even though biography deals with the particular, a comparison of individual biographies of educational leaders can be used to analyze, identify, and generalize about leadership factors shared in common (Brandon, 2002; Samier, 2006). Similarly, English (2006) and

Gronn and Ribbins, (1996) found biography as a powerful means to provide contextual richness in understanding the actions of a leader. An analysis of a leader's biography provides interpretative keys for understanding the leader's process of decision-making. English (2006) viewed context as the most important factor in fully understanding leadership behavior. In this view educational leadership cannot be reduced to a series of abstractions that ignore the human variable, but instead leadership should be studied within the whole domain of the human condition. Using leadership principles drawn from the humanities can help to bridge, supplement, and illustrate leadership theories of the social sciences.

### **Theme 2: Humanities as Awareness Development**

The humanities as vehicle for raising levels of conscious awareness was a leadership theme that occurred 58 times in the data. Leadership filtered through the lens of the humanities can dramatically raise consciousness levels and develop leadership *awareness* within a variety of leadership dimensions such as self-awareness, multiple leadership situations, exposure to disciplines outside the social sciences, insights into the human condition, as models for understanding the nature of complex organizations, sensitivity to others, emotional intelligence, , ethical awareness, values awareness, and follower-leader relationships (Achilles, 1981; Baron, 1969; Brandon, 2002; Ciulla, 2004; Edelson, 1981; English & Bolton, 2008; English, 2006; 2007; Farquhar, 1968; 1970; Harkin, 1972; Marini, 1992; Moritz, 1981; Nelson, 2008; Pashiardis, 2009; Popper, 1982; 1990; Ryan, 1994; Samier, 2006; Shoenberg, 1981; Wren, 2011).

**Self-awareness.** Exposure to the humanities can develop conscious awareness in multiple ways. The humanities are useful for a fuller understanding of what it means to be human, and how the individual fits into a larger organization. An interpretative and critical spirit is associated with the humanities, one that can be used for examining personality and character flaws. Through an examination of self, the leader can be better prepared to make future decisions based on a self-analysis of moral and ethical dimensions of being. Doing so develops a greater awareness of social responsibilities (Achilles, 1981; Baron, 1969; Samier, 2006). For example, Ciulla (2004) pointed out that Martin Luther King, Jr., and Gandhi exhibited ethical leadership through the methods that they used to achieve their ends. Though both men were martyred for a social cause, their purposes for social justice empowered followers to use nonviolent means to achieve freedom and rights is an illustration of ethical and moral leadership. King and Gandhi were self-aware of their roles as leaders. Utilizing models such as this can enable an examination of the importance of the role of self-awareness for a leader.

**Multiple leadership situations.** A major function of leadership is one of being a role model for others (English, 2008b). Leadership students must recognize that leadership situations and outcomes are composed of many meanings that are open to multiple interpretations. Analyzing characters role-modeling desirable leadership traits for followers is a method that can be used to illustrate the necessity for awareness of the diversity of leadership situations (English, 2006). Different situations demand different leadership styles. For example, Ciulla (2004) noted that Plato altered his ideas on leadership from the concept of the wise philosopher king, to one where the leader must

recognize that the challenge of leadership is to successfully find means to work with followers who do not always like the leader or each other. Yet, the leader must develop techniques that will successfully motivate followers to work toward achieving objectives.

Using the humanities to analyze the diversity of leadership situations should point out bad leadership as well as good (English, 2006; Nelson, 2008). In Homer's the *Odyssey* Nelson (2008) noted that the leadership of Odysseus fails because he was an autocratic leader who did not take into consideration the leadership needs of his men, nor did he cultivate or share leadership with others as the situation demanded. However, in Virgil's the *Aeneid* Aeneas was a successful leader because he did recognize follower needs and used distributive or shared leadership among his men to achieve objectives. Both Odysseus and Aeneas were leaders based on power. The more power and resources that a leader has the greater the moral obligation to do good (Ciulla, 2004). Aeneas successfully did good while Odysseus did not and failed.

**Exposure to disciplines outside the social sciences.** Disciplines such as art, philosophy, literature, history, anthropology, biography, psychology and religion all hold promise of expanding leadership studies (Ciulla, 2004; Ribbins, 2006). Ancient writers like Confucius, Lao-tzu, Aristotle, and Plato convey meaning about leadership. Classical writers such as this developed themes and values that are as meaningful today as they were in the past. They provide insight into conceptions of who leaders and followers are, how those leaders and followers should be, and how they should live (Ciulla, 2004). A significant portion of the collective wisdom of humanity can be found within the ancient classics and utilized for leadership development (Pashiardis, 2009). An exposure to other

disciplines outside the social sciences can develop a unique and novel way of thinking about leadership (Ryan, 1994). A multidisciplinary approach to leadership studies can provide the leadership student with a variety of tools for better understanding leadership principles (Achilles, 1981; Ciulla, 2004).

**Insights into the human condition.** The human condition is composed of the distinctive features of human existence. An exposure to the humanities can broaden an understanding of the human condition. The humanities offer almost infinite examples of what it means to be human in any time and place, insights that are necessary for any effective leader. The leader is first a human being. Therefore, exposure to the importance of being a human engaging in relationships with other human beings is critical in leadership preparation programs. An examination of domains considered uniquely human such as art, music, philosophy, and literature should be used to develop greater insights into the human condition. Such an exposure will enhance decision-making ability (Achilles, 1981). Art history can be used to develop cultural sensitivity in organizational leadership (Popper, 1994). Art and literature are vehicles for exposing the leadership student toward a consideration of the diverse range of human experience within specific cultural traditions (English & Bolton, 2008). Humanities such as the arts stimulate thinking about life in fundamentally different ways. Works of art can produce an epiphany of understanding, because as an individual becomes lost in a work of art a reflective process often occurs where the relationship to the world and the responses to those relationships are viewed from entirely new perspectives (Ryan, 1994). For example, Picasso used the painting *Guernica* and the spectacle of the bullfight to

symbolize the suffering of the Spanish people during the Spanish Civil War. The leader must be aware and sensitive to the fact that all people suffer. An effective and ethical leader will use insights into the human condition to alleviate anguish in followers as much as possible. Art can be used as a vehicle for not only thinking about existence in diverse ways, but also as a means for self-understanding, and the needs of others (Ryan, 1994). Such experiences can be transformative and lead to transformational leadership.

**Models for understanding the nature of complex organizations.** Leadership study that incorporates a substantial knowledge of the humanities where awareness is promoted by a multiplicity of artistic and intellectual methods upon the thoughts, fears, dreams, and values of humanity can bring insights into an understanding of the dynamics of complex organizations. A study of decision-making processes, ethical dilemmas, conflict and conflict resolution could aid a leader in better mediating the conflicts encountered within an organization. Creative thought may lead to creative leadership, and the vast human knowledge and experience base recorded in the humanities can be utilized for studying and understanding the consequences of choices (Harkin, 1972; Popper, 1982). As another method of employ within complex organizations, Shoenberg (1981) addressed the political nature of leadership within groups. Leadership always substantially contains a political component, and the leader must realize that in any situation an appropriate tone and presentation must be conveyed to followers. Sensitivity to the needs and motivations of others should frame the political discourse. Empathetic understanding of the human condition is a critical variable in influencing others within a social context (Popper, 1982). Likewise, Gehrs (1994) pointed out that empathy and

emotional intelligence can be cultivated through reading. Reading is one way of knowing and seeing. Exploring complex personalities in the humanities through reading is a means of deepening the ability to understand other perspectives, to develop empathy and emotional intelligence.

**Ethical awareness.** Ethical awareness can be enhanced by a study of leaders taken from humanities' works that are involved in complex ethical situations (Achilles, 1981; Ciulla, 2004; Marini, 1992; Pashiardis, 2009). Such awareness can be applied by the leader in using ethical principles within complex organizations (Marini, 1992). Popper (1990) stated that a practical application of ethics awareness can be developed by the ethical dilemmas facing leaders in plays like Sophocles' *Antigone*. Edelson (1991), Pashiardis (2009), and Marini (1992) recommended the plays of Shakespeare, ancient Greek philosophy and Greek tragedy as vehicles for exploring the philosophical underpinnings of ethics, the consequences of choices, and the nature of leader responsibility.

**Values awareness.** Values awareness and development is another dimension aided by the humanities. Works from the humanities can be used as examples for reflective thinking about the leader's knowledge of values, the larger system's values, and how values influence decision-making (Achilles, 1981; Baron, 1969; Farquhar, 1968). Ryan (1994) viewed examples taken from the humanities as valuable in helping to develop awareness that values are not normative, that they vary from individual to individual and organization to organization. Such awareness is critical for the leader dealing with an increasingly complex and diverse society. Achilles (1981), (Baron,

1969), Marini (1992), Popper (1990), and Wren (2011), took the vantage point that individual values are driven by subjective beliefs of what being is, the relationship to others, and how other people ought to be or conduct themselves. Essential to leader effectiveness is an exploration of personal values and how those values may or may not align with the values of followers. Values influence decision-making and individual conduct. The misapplication of values by a leader can lead to disastrous consequences. Using examples from the humanities to explore the nature of values is instrumental in developing a philosophical value system.

### **Theme 3: Problems/Limitations of Humanities Use**

The theme of problems and limitations in humanities use occurred 86 times. A summary of the difficulties for including the humanities in leadership study included the following. A logical and clear connection between humanities content and leadership study must be demonstrated (Culbertson, 1962). This is difficult to achieve, as methodologies for aesthetic sources have not been developed for linkage to the social sciences (Samier & Lumby, 2010). As such, social science advocates may have the perception that using the humanities is not practical because the methodologies of the social sciences and the humanities are very different (Achilles, 1981; Gehrs, 1994; Harkin, 1972; Popper, 1982; Warner, 2011), and the humanities were not seen as a hard discipline (Achilles, 1981; Farquhar, 1968). Questions were raised about why use the humanities when the social sciences have developed adequate tools and methodologies for studying leadership (Harkin, 1972). In addition, evaluation of the effectiveness and rationales for using the humanities is a subjective endeavor not easily demonstrated



through objective standards (Farquhar, 1968; Popper, 1994). Furthering this problem was that most individuals in education have no humanities background, defining the types of humanities to use, selecting the personnel to staff programs, providing training, and using only a small humanities component in a leadership program are problematic (Brieschke, 1990; Farquhar, 1968; Gehrs, 1994; Harkin, 1972; Moritz, 1981; Popper, 1982).

#### **Theme 4: Aesthetic Function of the Humanities in Leadership Study**

The theme of the aesthetic function of the humanities in leadership study occurred 70 times. Scholars who explored the aesthetic province used works filtered through the lens of the humanities for theorizing about and applying the arts for improved leadership practice (Brieschke, 1990; Ciulla, 2004; Edelson, 1991; English, 2008b; Farquhar, 1968; Gehrs, 1994; Harkin, 1972; Marini, 1992; Popper, 1982, 1990; Ribbins, 2006; Ryan, 1994; Samier & Lumby, 2010; Shoenberg, 1981; Stedman, 2008; Warner, 2011). The aesthetic function embraces using the humanities such as art, drama or theatre, film, literature (the novel and short fiction), and poetry as specific methods of exploring and illustrating leadership principles. This is in contrast to the applied field of educational administration that has primarily drawn its knowledge and theory base from the behavioral sciences. However, the humanities can be viewed as a body of aesthetic wisdom that exhibits a specific way of knowing different from the methodologies of the social sciences (Popper, 1982).

Leadership is both an art and a science (English, 2008b). The aesthetic dimensions of leadership can be understood and illustrated through an exploration of their use in works of the humanities typically considered artistic. The aesthetic province is the

domain containing knowledge for theorizing about using the arts for improving leadership study and practice (Ribbins, 2006; Stedman, 2008). English (2008b) stated that leading is acting, and that leaders must follow specific roles. A study of drama and theatre can reveal leadership insights for engaging in leadership roles. An analysis has value in exploring such concepts as the long-term effects that decisions leaders make in dramatic roles has on the characters around them (Gehrs, 1994).

Using the visual arts is one method of encouraging novel thinking about leadership. Works of art can transport an individual to a different time and place. Such a transformative process can produce entirely new perspectives (Stedman, 2008).

Using the critical methodology of literary analysis aesthetic critiques can be performed on works like the novel, short fiction, drama, and film to examine the authority, rank, and status of individuals in an organization. Applying an aesthetic technique such as literary analysis can be used for analyzing the role of authority, the functions, motivations, and actions of leaders as well as followers. Artistic works such as this are cultural artifacts. Embedded within this cultural representation are metaphors that expose multiple realities through the depiction of class, gender, race, and social relations that a leader must be aware of (Brieschke, 1990; Samier & Lumby, 2010). An understanding of literary metaphor and its function can aid in understanding organizational metaphor and function. Artistic works can also be employed in leadership study for an analysis of ethical choices, moral ambiguities, and for discussion of leadership effectiveness and ethics (Warner, 2011).

In conclusion, a concept that continually occurred was that art is its own way of knowing that transcends empirical science. Art, for leadership study, can better show the fact of an experience than can science, for art deals with the particular and science the general. Art works can be subjected to methodological analysis to reveal the *Zeitgeist* of the time. This provides insight into the cultural inclination's of a society's value systems. (Popper, 1994).

#### **Theme 5: Rationales for Using the Humanities in Leadership Study**

The theme of rationales for using the humanities in leadership study occurred 58 times. The humanities provide a unique leadership viewpoint not found in leadership study based on the social sciences (Achilles, 1981; English, 2008; Farquhar, 1970; Harkin, 1972; Ryan, 1994). Biography is a means of returning the human element to leadership study through the examination of great leaders (English, 2006). Art and literature provide contexts for developing critical thinking, the role of self-awareness and social relations, and insights into leadership contexts and competencies (Achilles, 1981; English & Bolton, 2008; Farquhar, 1968; Gehrs, 1994; Samier & Lumby, 2010; Stedman, 2008; Warner, 2011). Ethical theories can be illustrated through the humanities (Ciulla, 2004; Popper, 1994, Ryan, 1994). A greater number of leadership variables can be studied (Brandon, 2002; Ryan, 1994), such as perspectives on leadership that the social sciences cannot address (Achilles, 1981; English, 2008b; Farquhar, 1968; Harkin, 1972; Ryan, 1994; Warner, 2011).

#### **Theme 6: Humanities as an Epistemology Base**

The theme of using the humanities in creating a knowledge base for leadership

study occurred 31 times. Using the humanities was recommended as a promising method of developing a knowledge base for educational leadership study. The humanities can be used to provide a larger context for synthesizing what is known about leadership (Ciulla, 2004). Of special interest was the concept that the humanities are a different type of knowledge construction, an epistemology that can explore the nature of values about conflicting human claims (Baron, 1969; Ciulla, 2004; Farquhar, 1968; Popper, 1982; Shoenberg, 1981). The humanities can be used to unite disciplines for deeper insight into the nature and function of leadership (Achilles, 1981; Brieschke, 1990; English, 2008b; Gehrs, 1994; Moritz, 1981). The use of life writing and history were recommended as a method of achieving an epistemological synthesis (Brandon, 2002; English, 2006; Gronn & Ribbins, 1996; Ribbins, 2006; Samier, 2006; Wren, 2011).

#### **Theme 7: Interdisciplinary Use of the Humanities**

The interdisciplinary use of the humanities in leadership study occurred 25 times. Integrating the humanities as part of an interdisciplinary approach to leadership training would aid in advancing a holistic understanding of the human condition and reduce the fragmentation that has resulted from only using the social sciences as the primary methodology for approaching leadership studies (Achilles, 1981; Ciulla, 2004; English, 2008b; Farquhar, 1968; Pashiardis, 2009; Samier, 2006; Samier & Lumby 2010).

Several recommendations were made about what the contents of such an approach should be. Hodgkinson (1975) stressed the need for an interdisciplinary approach to leadership preparation for theory and practice. A number of suggestions were made about how this should be done. Achilles (1981) recommended employing works from the

humanities as a means of illustrating and analyzing issues through the lens of behavioral science theory. Another method would be collaboration (Achilles, 1981; Popper, 1994). Faculty in the humanities and in other fields would work in collaboration with faculty in educational leadership in developing and presenting specific types of programs designed to address leadership issues (Popper, 1994). These programs should include other disciplines such as history, philosophy, anthropology, literature, and religion (Ciulla, 2004; Pashiardis, 2009; Samier, 2006; Samier & Lumby, 2010). An application of the philosophy of ethics was seen as valuable in supplementing social sciences understanding of ethics (Ciulla, 2004). All of the recommendations made revolved around the same concept of leadership study and practice not being an isolated entity particular only to the social sciences, but instead leadership is a human activity that should be grounded in the totality of human experience.

### **Theme 8: Humanities as Theory Development**

Using the humanities to develop theory for leadership study occurred 21 times. The development of theory from employing humanities content in leadership study was suggested by using the domains of biography and life writing (Brandon, 2002; English, 2006; Gronn & Ribbins, 1996), ethics (Ciulla, 2004), history (Samier, 2006; Wren, 2011), and leadership as a social construct (English, 2008b) in formulating leadership theory.

Ciulla (2004) stated that leadership should be analyzed from a number of dimensions. This analysis would take into account that leadership cannot effectively be understood by isolating only certain characteristics. Instead, to develop an effective

theory of leadership, leadership study must become holistic. The social sciences have much to offer but other fields and disciplines do as well. An effective theory of leadership must be multidisciplinary and embrace the sciences and the humanities in developing theory. Methods to begin such an approach included biography and life writing as a legitimate method for study and teaching educational administration.

A biographical approach would necessitate bringing in methods from history. Leadership studies could use biography and historical analysis to search for broad patterns of leadership, and these could be generalized (Wren, 2011). Historical leaders could be analyzed for leadership style, decision making processes, values, and the types of ethics employed in leading (Brandon, 2002; Gronn & Ribbins, 1996).

The domain of ethics was viewed as an area where theory about leadership could be generated. Ciulla (2004) suggested that ethics and leader effectiveness are intertwined. Ciulla recommended that an exploration of these areas should be conducted from a philosophic lens such as ancient Greek and other dimensions of philosophy. Examining leadership ethics and leader effectiveness from a philosophic perspective develops another level of leadership analysis that should be incorporated into empirical research. An exploration of ethics from the history of ideas would help in understanding two key questions: "What is leadership? And what is good leadership?" (p. 308).

Finally, English (2008b) took the position that leadership is a social construct. Responding to the classic question "are leaders born or made" (as cited in English, p. 120), English dismissed the idea of a genetic predisposition toward leadership. Instead, he viewed leadership as a social construction. The culture that an individual is born into

shapes the individual's responses to the world. Leadership is thus learned behavior, and leaders are constructed by learning to dramatically project and use the traits culturally associated with effective leadership. These leadership traits can be synthesized from a variety of humanities examples and used for theorizing about leadership as a learned process.

### **Evaluation of Findings: Hermeneutical Interpretation**

Hermeneutical interpretation was applied to the major themes that emerged from the study. A major concept that emerged was that the sciences are used to provide explanations of phenomena, while the humanities are used to understand and interpret phenomena. The objective of a hermeneutic method is to understand a text instead of insisting on an authoritative reading (Kinsella, 2006). Thus, hermeneutics is an integral part of textual interpretation within qualitative research (von Zweck, 2008), and the interpretation of the coded data was essential in evaluating and articulating the significance of the themes. Only research question 2 was subjected to hermeneutical interpretation as research question 1 was not structured in a manner that required hermeneutical interpretation.

### **Research Question 2**

**Theme 1: Bridging the Humanities and Social Sciences.** An analysis of the literature revealed various ways that the humanities and the social sciences can be linked for leadership study. It was stated by some that the humanities can unite disciplines for an administrator who does not have a background in them (Achilles, 1981; Moritz, 1981). Furthermore, it was found that the humanities and the social sciences communicate the

same messages in distinct ways (Moritz, 1981). However, exposure to the humanities is necessary for individuals who do not have this background if the methodologies of the social sciences and the humanities will be used together. Adding a humanities component such as art and literature to preparation programs enhances leadership studies in a number of ways (English & Bolton, 2008). The personal, the experiential, spiritual, and emotional domains can be developed and studied from literary examples. In addition, the psychological world of the leader is revealed through the “implicit aspects of decision-making...and inner sources of behavior, such as morale, fear, ennui, dependency, despair, powerlessness, isolation and hopelessness” (English & Bolton, 2008, p. 3) are illuminated as they relate to leadership contexts. The importance of carefully selecting content from the humanities with consideration of how this content is used is critical to success (Moritz, 1981; Popper, 1982). From this concept, it is important to realize that using the humanities in leadership study must be developed from humanism and attempt to make educational leaders realize that schools of study have to be humane spaces for a disciplined investigation of the various uses and applications of the humanities (Achilles, 1981).

There are numerous methods by which humanities content can be synthesized with the social sciences (Achilles, 1981; Farquhar, 1968; Harkin, 1972; 1970; Popper, 1982). Case analysis is perhaps one of the most useful creative presentations of the human experience as it occurs in diverse ontological forms. The creative depiction of the human condition is the spirit of the humanities. The existing material for case study found in the humanities is rich with application to analysis that is applicable to theories



generated from the social sciences (Harkin, 1972; Popper, 1982). Case material taken from the humanities must be carefully chosen and coordinated to line up with instructional objectives (Achilles, 1981; Popper, 1982, 1990). Literary works such as novels, short fiction, and plays used as case studies are useful in illustrating for the student of leadership social science theories of leadership (Harkin, 1972). Literature can make concrete the abstract.

Another domain that can be richly illustrated by humanities content is the nature and role of values in leadership (Achilles, 1981; Culbertson, 1962; Hodgkinson, 1975). Leaders exist within value laden environments. The humanities are positioned to illustrate the nature and scope of enduring human values and how values are important in realizing institutional goals. Leaders often face value dilemmas in decision making. A large number of value dilemmas confronting leaders have been illuminated in great literature. The humanities offer a limitless number of models for the exploration of value dilemmas. It is the humanities, not the sciences, that deal with value questions, and the humanities can be a guide for developing personal values and policies for institutional leadership (Culbertson, 1962).

**Classical literature application.** Classical literature can be very effective in reflecting on leadership concepts. Classical literature is universal in illustrating qualities of human nature and behavior (Moritz, 1981, Popper, 1994). Normally, classic is thought of as implying age or antiquity, but classic also connotes the idea that the material is valuable in some way (Wheeler, 2012). For the purposes of the study classical literature was viewed from the traditional stance of literary scholarship as meaning literature that is

widely recognized as possessing enduring and outstanding qualities (Wheeler, 2012).

Thus, classic literature can and does span any period from the ancient Greek and Roman world, the medieval period, through Shakespeare, the enlightenment, romanticism, realism, naturalism, modernism, and postmodernism.

Classical literature has application to the field of social science in that research on organizational, leadership, and administrative functions is based on primarily present circumstances. However, present dynamics are so fluid and non-static that research findings in the present year may make last year's findings obsolete. In contrast, using classical literature to illustrate leadership principles and to reinterpret the causative forces that mold and drive leadership can be reinterpreted anew for each generation. Classical works have endured the test of time and the fact that each new generation finds them valuable illuminates for the student of leadership that classic works have something powerfully enduring to say about human behavior and nature (Achilles, 1981, 2005; Moritz, 1981; Popper, 1994).

Classical literature is rich with leadership examples that illustrate powerful personalities involved in intense emotions regarding complex circumstances and ethical dilemmas (Warner, 2011). From the ancient classical period of Greek and Roman literature, history, philosophy, and biography were recommended as subject matter in illustrating concepts of organization and administration theory (Achilles, 1981; Moritz, 1981; Popper, 1982). An enormous amount of case material exists in ancient classical literature that can be readily applied in illustrating contemporary leadership concepts and theories. Literary characters from the *Iliad* such as Hector, Achilles, and Agamemnon

provide such examples for analysis. From the *Aeneid* Aeneas, from the *Odyssey* Odysseus, and from Antigone the conflict between ethical duty to the state and ethical duty to citizens is richly illustrated by the battle of principles between King Creon and Antigone. Classical literature provides a universal perspective in illustrating the variables and qualities of human nature and behavior (Moritz, 1981; Popper, 1994).

Further, classical works such as ancient Greek and Roman literature can be used to illustrate a historical perspective that focuses on the problems of authority and leadership through the use of literary *case studies*. Such an approach could be done objectively in that ancient works are distant culturally, and in time and space. Studying such ancient examples of leadership as found in biography, philosophy, and history provide literary examples for reflection on the application of scientific theories of leadership to current organization and leadership problems (Moritz, 1981). This approach would take advantage of an enormous amount of ready-made material that could be used as case studies in the classroom.

Similarly, Popper (1990) expressed the concept that ancient literary drama such as Sophocles' *Antigone* can provide insight into the leader's world. *Antigone* is layered with meaning. The play provides enduring material for reflection. Themes such as the ego in the use of authority, the reversal of ends and means values, and the aesthetic illumination on the use of moral constraint in leadership decisions provides rich study material. Further, a discussion of *Antigone* centered upon leadership problems such as power, control, and authority is useful in applying and interpreting these leadership issues in the light of current social science theory. Several ways that this can be accomplished is

through recognizing that the history of ideas found in ancient, classical literature can assist in understanding the most important factor in leadership studies: how and what is leadership, and how is good leadership effectively employed (Ciulla, 2004)? Ancient texts can help to guide, complement, and provide context for research into leadership. This can be accomplished by the realization that history is a grand repository of wisdom and case studies on leadership from a moral perspective, because ethical leadership must be moral (Ciulla, 2004; Popper, 1994). For example, David and Bathsheba when read as a leadership case study, illustrates the consequences of inappropriately gained success (Ciulla, 2004). The moral and ethical implications of effective leadership are clearly delineated, as are the negative consequences of unethical actions.

For example, Nelson (2008) interpreted the leadership behaviors of Odysseus and Aeneas, the two major characters from Homer's *The Odyssey* and Virgil's *The Aeneid*, from the perspective of how each handled the strain of satisfying ego needs and fulfilling responsibilities to followers. The concept that emerged was that in any form of government, democracy, aristocracy, or monarchy, the leader's major responsibility is to followers. Aeneas is viewed as being a responsible, ethical leader in that he is self-reflective on his moral and ethical leadership role, while Odysseus is cast as an unsuccessful leader who puts ego needs before the needs of his men. He is never self-reflective and does not learn from his mistakes and experiences, while Aeneas who engages in a self-reflective growth process does. Thus, Aeneas gains the trust of his men while Odysseus does not, and trust is central to effective leadership. Nelson (2008) pointed out that leaders who do not engage in self-reflection and learn from experience

will not gain the trust of followers. Such leaders are not likely to grow the capacity to lead more effectively.

Similarly, classical epic poems can also be relevant to leadership study. Epic poems such as *The Iliad* and Milton's *Paradise Lost* provide material for discussing such leadership questions as the nature of authority and obedience, rebellion, and the influence of charisma in leaders. Epic poems such as these further provide perspective about leadership decisions and for followers, the issue of principles, which leaders to follow and why (Warner, 2011). These examples are but a small representation of the vast body of epic poetry that exists articulating almost any issue related to leadership. Epic poetry contains the seeds of thought on such leadership topics as follower motivation, how ideologies or politics are tied up in the personal bias of leaders, leader and follower attitudes, the nature of values, ethics, decision making, and the contextual situations that create leaders (Warner, 2011).

**Life writing application.** The use of life writing such as biography as a legitimate instrument for the study and teaching of leadership principles emerged as a major application of the humanities that has been largely undervalued and seldom utilized in programs of study. The three most common forms of life writing are biography, autobiography, and prosopography (group biography). Psychobiography is less used than the other forms but is also an important tool for studying leadership (Brandon, 2002; English, 2006; Gronn & Ribbins, 1996; Samier, 2006). Reasons for the inclusion were that biography as a form of life writing deals with individuals. Leadership is about the decisions and actions of individuals. The complexity of human beings involved in

leadership processes cannot be reduced to formulas (English, 2006). A comprehensive picture of leadership processes must restore individual agency. Biographical studies of individuals in leadership roles can aid in this restoration (English, 2006; Samier, 2006).

Samier (2006) viewed biographical historical study as essential to the study of leaders and administrators. Sources such as autobiography, memoir, and personal correspondence are invaluable tools for determining the individual roles of leadership. In addition, such resources illustrate in context the complexities of power and interpersonal relationships, decision-making, and the role of personality and character within leadership dimensions. Biographical theory has a number of valuable functions. Biographies of leaders provide detailed case histories in the development of leadership characteristics. As comparative analysis biographies can serve as role modeling, and they can be used as case studies from which leadership generalizations can be developed. They are a rich source of detailed information about the complexity of leadership. Models and theories of leadership can be tested by applying them to biographical case studies. Comparative biography is invaluable as a research tool in studying leadership in educational organizations. Theories of leadership can be formulated by closely examining the historical development of leadership roles over a long period in educational institutions. Used in this manner comparative biography can link individual biographies to significant developments in an organization's history. Leadership theories can be developed from such an approach to leadership. Comparing individual biographies of educational leaders allows generalizations to be made regarding the

behaviors, qualities, and aptitudes that were associated with successful leaders (Brandon, 2002).

Brandon (2002) examined the use of biography as a method of more fully comprehending vision, leadership style, and character. Understanding a leader's vision is especially useful in realizing that visionary leadership is often used in transforming the culture of an organization. Biographies of visionary leaders who have successfully accomplished such an endeavor can aid in illustrating the concepts that go into organizational transformation. Examples of educational leaders who have transformed organizations provides a better understanding of what they do, why they have made certain decisions, and puts into context successful leadership principles than does traditional social science methodologies. This can be accomplished because biographical use permits the examination of a larger number of variables than scientific research. Variables that can be scrutinized include domains such as cultural influences, the motivations and goals of leaders in different situations, leadership structures, the use of resources, and how leaders influence or motivate followers to achieve organizational results.

Biographical study contains the underlying assumption that individuals matter and make great contributions as leaders. Therefore, in the analysis of individuals it is essential to filter out how much these individuals have mattered and to understand under what circumstances they have demonstrated leadership influence. One approach to such study is to understand character. Understanding character is essential to understanding the psychology of a leader. Leaders are their character. Psychobiography is the best way

to portray and understand character and how historically significant individuals became leaders. Psychobiography is the study of personality development of an individual life story over time (Hevern, 2004). Examining the life of a leader over time as a patterned continuum can yield insight into the factors and formative experiences that lead to assuming the mantle of leadership. Looked at in this way the human life becomes a text to read.

The number of biographies written about the *heroic* achievements of leaders in the private sector is far greater than those written about public sector leaders. Biographies that examine how educational leaders deal with the circumstances of leadership in the public sector would greatly contribute to an understanding of how contextual forces shape and mold leadership principles. Returning context to educational leadership study is greatly needed as a supplement to social science theories (Brandon, 2002). Such a return to context would produce a better understanding of the historical, situational, socio-cultural, and institutional factors that play roles in how individuals construct leadership domains. Context, studied through biographical means, provides a deeper and fuller understanding of how organizational circumstances influence the behaviors, actions, and leadership style of individuals. Leadership studied in such context creates a *ground truth* experience so that the reader has contextual richness illuminated that is critical for interpreting the actions, values, and decisions of leaders (Brandon, 2002; English, 2006). Ground truth biography means to creatively, within the mind, to walk the same ground as the subject studied. Intensively researched biography provides this contextual richness for interpretation because the keys to understanding and



visualizing what the leader thought that he or she was about in leadership processes is there for the heightened consciousness to experience. Such a biographical analysis will reveal the central beliefs and perceptions influencing the leader's behaviors (English, 2006).

Returning leadership study to context illuminates not only the beliefs and perceptions that influence leadership behavior, but the traits of successful leaders can also be analyzed (Gronn & Ribbins, 1996). Methodological approaches such as biography and ethnography can be utilized to demonstrate how agency and leadership structure are connected. Biography deals with the particular, not the general, and can be advanced to such a degree that the construction of case studies can be developed to test or evaluate leadership theories that study successful leadership traits. If new theories are not developed biographical study can provide useful tests for existing leadership models. Disregard of the important insights that biographical insights can contribute brings consequences (Gronn & Ribbins, 1996). These insights are very important in that in the existing literature does not address, or does so only minimally, of how definitions of culturally diverse patterns of leadership are arrived at. Nor does the extant literature adequately address the different ways, culturally, that leaders learn leadership, or what factors contribute to who becomes a leader and who does not (Gronn & Ribbins, 1996). Biographical study can help to answer these critical domains by engaging in the comparative analysis of leaders and the traits and conditions which fostered their becoming leaders.

As another application biography can be used for understanding the values that influence leaders in their actions and decisions within organizations (Brandon, 2002; Gronn & Ribbins, 1996). Biographies can provide powerful case evidence for the institutional effects that go into the preparation of leaders and followers, and the values underlying actions within cultural settings. Biographies used in this way as case studies can aid in developing more holistically grounded theories of leadership (Gronn & Ribbins, 1996).

### **Theme 2: Humanities as Awareness Development**

The humanities as vehicle for raising levels of conscious awareness was a leadership theme that occurred 58 times in the data. Leadership filtered through the lens of the humanities can dramatically raise consciousness levels and develop leadership *awareness* within a variety of leadership dimensions. Attempting to emulate great leaders, the *Great Man* theory of leadership, is not authentic leadership and is rarely a successful strategy to adapt (George, 2011). Emotional intelligence has emerged as a necessary component for successful leadership. As such, awareness is critical for successful leadership. Self-aware individuals are more authentic leaders, and valid authenticity is communicated to followers. The authentic leader is a leader who has raised his or her conscious awareness levels in regard to the human condition.

Exposure to the humanities develops humane sensibilities in the leadership student. This introduction is important because many students trained in the social sciences have little or no background in the humanities. Using the humanities in the training of leaders provides a reflective capacity toward the human condition. Sensitivity

is developed about the universal, the aesthetic, the literary, and the historical variables of the infinite human experience and condition. The humanities are rich with multiple insights into the human condition (Moritz, 1981; Popper, 1982). Such sensitivity is crucial to leadership and administrative roles in that a holistic perception is developed. The unity of the human experience is recognized through sensitivity awareness. Baron (1969) viewed one application of such sensitivity as realizing that the humanities can be delved into as examples of studying and understanding the “causes and consequences of choices” (p. 289). Popper (1982) viewed this sensitivity as valuable in the multiple insights that can be realized in aiding the development of empathy toward the strains, conflicts, and leader-role functions inherent in complex organizations. Harkin (1972) stated that this sensitivity must also be developed for understanding the complex forces that operate within an organization and in the environment at large. The humanities are a record of the human search for meaning in the “relationship to himself, his fellow man, and his social and natural environments” (Harkin, p. 142). As such the humanities are equipped to raise conscious awareness in the leader and provide models for understanding.

Farquhar (1968; 1970; Harkin, 1972) viewed sensitivity awareness as being most important in developing a general liberalization of the leader. The general liberalization approach is the most general and non-specific and has been defined as a focus toward developing self-awareness, introspection, emotional intelligence toward self and others, discovering ethical *truth*, understanding the diversity of the human condition, and being able to practice such values. The general liberalization of the leader was a reaction

against the dominant scientific and technical training for corporate executives that emerged in the business world in the 1950's. The view was that the emerging complexity of the modern world, and the enormous responsibilities to society for leaders in complex organizations, demanded a new type of leader who was sensitive to the forces at work within a corporation, and its relationship to society. Scientific and technical training was viewed as only partially adequate for the new type of leadership needed. Such a humanistic approach entails subjectively turning inward for individual reality interpretations (Farquhar, 1968). The vagueness of such a method, general liberalization, creates a problem of interpretation about just how this should be accomplished.

Achilles (1981) noted that the humanities can develop leadership awareness in that they deal with timeless, universal human concerns important to individuals operating within complex organizations. Material taken from the humanities can be used as an aid in accomplishing this task because they provide a multiplicity of rich, illuminating experiences of the human condition in all its varieties. Such experiences are examples that have withstood the test of time like the nature and function of relationships such as leader follower. The humanities contain material for an exploration of the relationship between "duty and country" (Achilles, 1981, p. 5), and models for cultural and organizational behavior. One value of the humanities is that they have endured over time and their importance to understanding the human condition has long been accepted. All leaders and students of leadership need to develop such an awareness. Doing so will enhance leadership qualities and elevate leader awareness in a variety of human dimensions. Ryan (1994) noted that developing such leader awareness can be brought

about by humanities exposure in that the humanities deal with material that enables thinking about human experience in terms fundamentally different than usual. One example of encouraging such a shift in awareness is that through exposure to works of art individuals can have consciousness elevated to marvel at the very fact of existence. Thinking about why there should be any physical reality at all “prompts us to question the mere fact that there is an is—to stand in the strangeness and wonder of the *isness* of existence” (Ryan, p. 232). Developing such an awareness is to rise to a higher level or stage of consciousness. The humanities are a means of becoming aware of existence in different ways from the norm. They provide the means for transcending the normal world experience and to conceive of the human condition in such a way that a greater understanding of self is achieved. The Oracle of Delphi in the ancient Greek world gave this advice when stating *know thyself*. Awareness of self, of values, beliefs, and leadership philosophy is fundamental toward developing authentic leadership. The individuals who go on this journey through works of art will often enter a strange land, but they will return from what was at first alien to a new awareness and a new home become familiar, better prepared to lead others.

Similarly, when entering these alien realms, English and Bolton (2008) developed the concept that awareness of the scope of diverse cultural traditions in the postmodern world is fundamental to comprehending and improving the human condition. Modern leaders often find themselves dealing with a diversity of followers steeped in different cultural backgrounds. These leaders must be aware of and sensitive to appropriate interaction within complex organizations when dealing with cultural diversity. The

humanities can be used to develop this cultural awareness, as they are a valuable resource for exploring the human condition through time-tested means. The humanities are culturally diverse and studied in this manner can aid in developing cultural awareness within leaders. Such a concept is important in understanding self and others, especially in the construction of identity and in being aware of the identity of others (Baron, 1969).

**Ethical awareness.** The value of the humanities in developing ethical awareness was a recurrent theme (Achilles, 1981; Baron, 1969; Ciulla, 2004; Marini, 1992; Pashiardis, 2009; Samier, 2006). Ethical awareness is a critical factor for understanding the human condition and for engaging in leadership. Examples of the multiple varieties of the human condition can be found in history. A study of history presents the student of leadership with a critical perspective for an examination of the human condition in relationship to ethical awareness (Samier, 2006). Multiple examples of leaders faced with problems of ethics can be studied through an exploration of history. Concepts such as the ethical complexity of human character, the ethics of political power, the ethics of complex organizations, and the opposing ethical forces that shape the leader's worldview are illuminated through an historical focus (Samier, 2006).

Similarly, ancient writers such as Plato, Aristotle, Confucius, Lao-tzu, and the Buddha are powerful models for developing leader awareness in that authentic and effective leadership demands self-discipline, self-knowledge, self-control and virtue (Ciulla, 2004). All these historical figures wrote of the inherent need for the leader to practice self-control and positive habits, to be aware of self, of motives, to be disciplined and aware of the importance of controlling the ego. They all emphasized the need to

practice humanity, to be human, to recognize the value and worth of other humans. The effective leader accomplishes this by self-mastery, for if the leader does not lead from a moral, ethical, and virtuous position, his or her leadership will not be followed. English (2007) viewed such self-mastery as exhibited through being a role model and pointed out many leadership examples such as this existing in history.

Pashiardis (2009) linked classical Greek humanism to ethical awareness development. The philosophy of Aristotle, Plato, and Socrates was recommended for ethical awareness development. Aristotle taught that the leader must be a ward of equality and justice, Plato that the leader must develop an ethical value system that places the organization as the primary focus so that all flourish, and finally Socrates taught that ethical behavior is developed through using intellectual reason rather than emotional passion when making ethical decisions. Similarly, Achilles (1981) viewed the study of classical Greek philosophy as a rich resource for learning about the values that a leader must cultivate in order to develop and apply ethical awareness. Ciulla (2004) viewed Plato's ideas as illustrating that the true challenge of leadership is a process where the leader successfully brings together diverse individuals, who may not like each other, may not like the leader, but are motivated by the leader to accomplish objectives for the common good. Moral leadership is necessary for fulfilling such an objective, as illustrated by leaders like Martin Luther King and Gandhi because these leaders were not liked by all, yet they achieved social justice through empowering and disciplining followers to work for the common good (Ciulla, 2004).

Marini (1992) took the position that administrative ethics can be explored through literature, especially Sophocles' *Antigone*. The play is especially appropriate today for ethical awareness development because the themes are universally applicable to leadership, the play is readily available in many languages, and the play transcends cultures. Ethical themes presented for study include those of conscience, law, customs, traditions, personal and organizational values, and the role of ethics in resolving conflict. The entire play can be interpreted as an ethical exploration of personal conscience contrasted with professional responsibilities. Personal conscience may not be the best course of action to follow when faced with complex ethical dilemmas. Professional ethics must be developed that may have to supplant the ethics of conscience in certain complex situations. Conscience alone often cannot suffice in resolving ethical dilemmas. Other ethical paradigms must also be considered. Personal ethics may have to be sacrificed for the cultural and social good, in the case of *Antigone*, for the greater good of the duty of civic ethics. *Antigone* is a useful tool for reflecting upon the necessity and role of professional ethics that may have to supplant personal ethics when a leader is faced with making a decision about a complex ethical dilemma. *Antigone* is richly layered with a multiplicity of complex ethical choices facing a leader. The work is only one example of many from classical literature that can be used in leadership study for reflecting upon the nature and role of ethics in professional life.

History can be used as a resource for raising leadership awareness. The nature of the human condition is historically represented in the domain of values and moral and ethical dilemmas faced in leadership (Wren, 2011). Achilles (1981) stated that an



exploration of the humanities from an historical perspective is personal. History is replete with examples that convey universal concepts of values and ethics. Within the historical domain humanities models exist that illustrate acceptable and appropriate behavior, tools that any leader working within a complex organization must be aware of and personally reflective upon. Used in this way, the humanities are a powerful source for awareness development within the leadership role. This is important in the recognition that leaders make decisions based upon values. Leaders have a great responsibility to followers when making decisions. Utilizing reflective examples from history is important in decision-making based on a values position, especially in the impact upon followers. The more aware a leader becomes of his or her inherent values position, the more likely the possibility that the leader will make good decisions for the benefit of the organization. Such awareness is connected to responsibility within a social context. Leadership roles and functions are both supported and inhibited by social context. The leader does not have the freedom to act upon one's pleasure. Social context often determines appropriate leadership behavior where the awareness of social responsibility is fused to the conflict of individual will. Individual will must be overturned in favor of accountability to individuals within an organization (Brandon, 2002). A study of history provides many examples of such internal leadership conflicts, and illustrates methods of reconciling the dilemma.

Popper and Ciulla (1990; 2004) illustrated the resolution of individual will for the good of the organization by the recognition that authentic leadership is moral. Historically, they explored that Chester Barnard and Immanuel Kant have illustrated

awareness of the moral nature of leadership. Barnard utilized terms such as “moral complexity” and “moral creativeness” as synonyms for the place of values in decision-making. Kant’s ideas are similar in that the key for leadership is morality. However, no individual can define morality. Instead, morality is defined and enforced by all members of an organization and the leader must be aware of this facet of leadership. Leader, follower, and organizational values must be aligned in order to create an ethical organization.

A major way that such an alignment is accomplished is through the leader’s recognition and awareness that leadership is political, sensitive to the human condition, cognizant of the fact that followers have perceptions of the leader, and reflective (Nelson, 2008; Pashiardis, 2009; Popper, 1982, 1990; Shoenberg, 1981). In the political arena the leader must be aware that any leadership action must be appropriately presented to stakeholders (Shoenberg, 1981). Appropriate action stems from sensitivity to the human condition and must emerge from both the cognitive and emotional domain. Feeling or empathy toward followers should be developed for an awareness of the stresses on others in formal social contexts. The cognitive domain can guide a development of such empathy (Popper, 1982). Empathy can be learned and a study of history is rich with examples.

Follower perception is likewise important in that if a disconnect exists between the leader’s self-perception and follower’s perception, the leader will have difficulty in achieving effective performance because follower’s will react to the leader based on personal perceptions (Pashiardis, 2009). The recommendation was to study Aristotle’s

idea of servant leadership as a means of developing self-perception. Therefore, an effective and authentic leader must develop awareness upon a variety of leadership dimensions. Nelson (2008) recommended Virgil's *The Aeneid*, and Homer's *The Odyssey* as historical examples taken from classical literature which richly illustrates the political nature of leadership, sensitivity to the human condition, the role of follower-perception, and the reflectivity capacity as a tool for improving leadership.

**Awareness of multiple leadership situations.** Leadership students must come to recognize that all leadership circumstances and consequences are layered with a diversity of meanings and can be interpreted in a multitude of ways (English, 2006). Such awareness is fostered by the fact that leadership study must examine bad leaders as well as good ones (English, 2008b). Similarly, life is ambiguous and leadership contexts are often composed of ethical and moral ambiguities. Works of literature are excellent resources for illustrating the diverse interpretations that can be used for discussion regarding leadership ambiguities. Shonenberg (1981) viewed the study of literature as a vehicle for structuring the experience of a complex reality. Satan, in Milton's *Paradise Lost*, though clearly symbolizing complete evil, yet has a strangely attractive power, a nobility of purpose that can be understood and appreciated. Satan may be an evil anti-hero but faced with overwhelming odds he manages to exhibit leadership traits that are effective in leading his followers through a chaotic situation. In the same vein the Calvinistic leadership of Hawthorne's fiction portrays a New England society that prospers and is stable. However, this same leadership is hypocritical, ethically and morally biased, repressive and authoritarian.

The works of Shakespeare are filled with leadership ambiguities (Edelson, 1981). Moral and ethical complexes, race, gender, and class issues, and the various ways that these issues can be interpreted are effective leadership situations dramatized for the student. For example, in *Julius Caesar* Marc Anthony delivers the funeral oration for the assassinated Caesar. He realizes that his own life is in danger and supports the killers during his speech. Later, when he finds himself embracing odds that are more favorable he turns on the assassins. The situation is rich with discursive possibility on the multiple nature of leadership roles.

Similarly, Nelson (2008) pointed out that Aeneas, in *The Aeneid* demonstrates successful leadership in that he sacrifices personal interests in favor of public responsibility. The primary way that Aeneas accomplishes this task is that he cultivated leadership among followers by reflection upon his role and the role of followers. Aeneas often allows himself to be persuaded by those he led when their insights into a complex situation proved to be pertinent. An example of this cultivating of leadership occurs when Aeneas is delayed by a storm and arrives late in Carthage. Acting on his own resourcefulness Ilioneus represents Aeneas well at Queen Dido's court. Aeneas is not threatened by Ilioneus' actions. The reason is that through reflection Aeneas realized that the deferral of authority to a well-prepared and trusted subordinate was necessary. This is only one of several times that Aeneas's respect for the leadership of subordinates occurs in the poem. The ability to share leadership power when appropriate elevates Aeneas in the eyes of followers.

In contrast, Odysseus in *The Odyssey* does not reflect about leadership challenges. His leadership fails because he does not cultivate, listen to, or share leadership with others. After Odysseus and his men left Troy he successfully led a raid on the city of Ismarus, but 72 men were killed because they would not obey him and were counterattacked. In addition, Odysseus will not trust the steering of the vessel to any others. Instead, he stays awake for 9 days, falls asleep on the 10<sup>th</sup> and the entire fleet is blown dangerously off course. On Circe's island Odysseus does delegate the leadership of a platoon to Eurylochus, who has no qualifications for such a position. The result is that Eurylochus loses the platoon to Circe. Odysseus rescues them and has to endure mutiny when Eurylochus bursts out in anger and warns the crew not to follow Odysseus. Lack of cultivating of leadership demonstrates a lack of reflective capacity and poor leadership on Odysseus' part. Odysseus never shares critical information with any other member of the crew, nor does he consult with others about a possible course of action. On the long journey home Odysseus consistently demonstrates his failure as a leader because he thinks first of self, fails to develop leadership ability among his men, and is not reflective about his duties as a leader. As a result, he is the only survivor when his home of Ithaca is finally reached. Effective leaders learn from experience by reflection, something that Odysseus never does.

### **Theme 3: Problems/Limitations of Humanities Use**

The problems and limitations of using the humanities in leadership study occurred 86 times. Challenges exist for any individual who uses the humanities as a supplement to leadership study. The first problem and limitation is that educational administration

programs must demonstrate the logic and connection between humanities content and leadership study (Culbertson, 1962). Aesthetic sources are difficult to use in educational administration because the discipline has not inserted the critical methodologies necessary to employ humanities works effectively (Samier & Lumby, 2010). Scholars trained in the social sciences often voice the perception that the humanities are not acceptable academic subject matter, a major reason being that the humanities are composed of subjective methodologies that are not easily melded to social science theory and are therefore irrational or irrelevant (Achilles, 1981; Gehrs, 1994; Harkin, 1972). As such, the humanities are not viewed as a hard discipline (Achilles, 1981; Farquhar, 1968). The behavioral sciences can serve equally well or better as tools for understanding and applying leadership principles (Harkin, 1972). There are problems with evaluating the effectiveness of using the humanities for leadership study (Farquhar, 1968). One is that in employing the humanities rationales must be demonstrated as to how they will affect leadership development and study (Popper, 1994). Demonstrating rationales present an incorporation challenge for advocates of the humanities. No workable method has been presented to the field of educational administration for incorporating material from the humanities into educational leadership programs that are primarily based on social science methodologies (Popper, 1982; Warner, 2011).

The second problem and limitation is that most individuals trained in leadership programs do not have a background in the humanities. Even if the humanities are attempted in a leadership program the problem of defining what type of humanities to use occurs, and the time and materials constraint placed upon a degree program exists

(Harkin, 1972). In addition, decisions must be made as to what personnel will be necessary to staff such a program (Achilles, 1981; Harkin, 1972). Attempting to apply leadership principles filtered through the lens of the humanities is problematic without a knowledge base in at least one of the humanities disciplines. This unfamiliarity can occur on different levels such as a lack of knowledge about classical literature, the use of the novel, shorter fiction, drama, history, and philosophy (Farquhar, 1968; Gehrs, 1994; Moritz, 1981; Popper, 1982). Difficulty in using literature as an interdisciplinary tool without a sufficient background in literary theory and methodology limits the effectiveness of the scholar (Brieschke, 1990; Harkin, 1972). The use of the humanities would require the development of literary and artistic criticism skills probably not possible by just limited exposure (Harkin, 1972). Even if the humanities are attempted on a small scale there are few programs available to train professional educators in their application (Farquhar, 1968). In addition, utilizing only a small humanities component as part of a professional leadership training program is not likely to produce the claims made for the benefits of such a program (Harkin, 1972).

#### **Theme 4: Aesthetic Function of the Humanities in Leadership Study**

The theme of leadership viewed as an art form that must be filtered through the lens of its aesthetic function in order to be understood from this perspective occurred 70 times in the data. Scholars who explored the aesthetic province used works filtered through the lens of the humanities for theorizing about and applying the arts for improved leadership practice (Brieschke, 1990; Ciulla, 2004; Edelson, 1991; English, 2008b; Farquhar, 1968; Gehrs, 1994; Harkin, 1972; Marini, 1992; Popper, 1982, 1990; Ribbins,

2006; Ryan, 1994; Samier & Lumby, 2010; Shoenberg, 1981; Stedman, 2008; Warner, 2011).

The leadership student can use the aesthetic approach to sharpen leadership skills in a variety of ways. One primary way was to recognize that the successful leader possesses many of the same characteristics as the successful artist. The successful leader or administrator must develop creative skills similar to those of the artist, and the leader must possess skills of analysis like those of an art interpreter (Achilles, 1981; English, 2008b; Farquhar, 1968). With these thoughts in mind the aesthetic province can be applied for theorizing about using the arts to improve leadership practice (Ribbins, 2006; Stedman, 2008). Aesthetic critiques can be used to examine the status, authority, and rank of individuals in an organization (Samier & Lumby, 2010). Artwork can transport the student to a different time, place, and different perspective (Popper, 1994). The need to develop an aesthetic sense is critical for comprehending cultural sensitivity in institutional leadership, and for understanding the forces that meld society together (Harkin, 1972; Marini, 1992; Popper, 1994). A fundamental function of art is to use the mimetic function to imitate or represent reality in some way (Gehrs, 1994). Leadership is a creative act and creativity can be developed through an artistic and aesthetic method (Gehrs, 1994; Warner, 2011). Such leadership can be applied through the aesthetic application of leadership skills which is an art (English, 2008b). Using the humanities viewed through the lens of aesthetics can sharpen empathic insight into the condition of others. The humanities provide a different way of knowing and viewing the human condition, as cultural sensitivity in institutional leadership is an art instead of a science



(Achilles, 1981; English, 2008b; Popper, 1994). Educational leadership is an applied practice composed of artful performances that should be considered a kind of theatrical dramaturgy (English, 2008b). Leadership principles can be illustrated through the use of contemporary artwork in discussing leadership concepts (Stedman, 2008).

Organizational leadership is a creative art in that interrelated variables must be meaningfully structured (Harkin, 1972). Successful organizational leadership is a creative act (Farquhar, 1968; Harkin, 1972). Art is a method of seeing and giving order to experience (Popper, 1994). Artwork which is contemporary, but also meets the needs of the masses and expresses the ideas and beliefs of a particular period captures the essence of unleashing leadership through artwork (Stedman, 2008). The humanities incorporate history as an art (Popper, 1994). Literature used for leadership study requires literary analysis as an interpretive and critical art (Samier & Lumby, 2010). The aesthetic mode can be used for purpose defining skills (Popper, 1982). Moral creativeness is needed as a skill set in institutional leadership (Popper, 1994). Art can be used as a method for developing deeper insight into the human condition (Ryan, 1994).

Works of literature can be examined for moral concepts and ambiguities, ethical choices, and questions of how leadership effectiveness and ethics can be balanced (Warner, 2011). However, literary works used in this way must also be analyzed for how they aesthetically communicate leadership ideas (Gehrs, 1994; Samier & Lumby, 2010; Warner, 2011). Questions of the length of a work, the writer's literary style, the use of symbol, metaphor, and other forms of figurative language must be taken into consideration. A literary text must be employed in a different way than works from the

social sciences. Literary works must be interpreted for the leadership principles that are conveyed. A knowledge of literary theory is really needed as well as knowledge of leadership theories from the social sciences, so that appropriate interpretation can be applied from literature to principles expressed by the social sciences. Leadership looked at in this method is viewed as a form of administrative art (Brieschke, 1990).

The basic function of art is mimetic. This means to imitate or represent reality in some form or fashion (Gehrs, 1994). Mimesis, looked at aesthetically, often focuses on how the representation of reality has changed throughout history. From the classical period of antiquity, the medieval, Elizabethan, the enlightenment, romanticism, realism, naturalism, modernism, and postmodernism, artistic works found in the humanities have often conveyed the changing views of reality. As such, the aesthetic function can be used to methodologically analyze the *Zeitgeist* (the cultural and intellectual climate of the time) of the period (Popper, 1994). Understanding the history of a view of reality in different time periods enables the leadership student to better understand the present, and to function more effectively in a leadership role. The aesthetic function (Stedman, 2008) is most important in communicating the role of leadership through history.

Approaching leadership filtered through the aesthetic lens of the humanities provides a perspective that is more difficult to obtain with empirical methods. The reason for the limitation with only the social science approach is because human behavior is complex and is influenced by multiple variables (Gehrs, 1994). Looking at literature from a limited number of leadership variables greatly reduces overt complexity and simplifies the approach that can be taken when only one or two leadership principles are

analyzed and discussed. For example, in the works of Nikolai Gogol, “Gogol’s frequent use of clothing for comic emphasis and thematic representation is most suitable for administrative studies corresponding to aesthetic critiques of status and dramaturgy in conveying authority and rank in the organization” (Samier & Lumby, 2010, p. 362). Such literary insights can be used to analyze administrative and bureaucratic functions that leaders are embedded within. In this instance the analysis is focused on a single theme: authority.

Similarly, Plato in the *Republic* expressed the metaphor that leaders are *weavers*. The major goal is for leaders to weave a tapestry of diverse individuals into the cloth of society (Ciulla, 2004). The molding of very different people with different temperaments and goals into a cohesive whole for the good of all is an important leadership function. From Shakespeare, an examination of the characters of players such as Falstaff, King Lear, and Othello reveals the disastrous consequences that can occur when individuals in leadership roles lack insight into the contexts of the time and situation (English, 2008b).

#### **Theme 5: Rationales for Using the Humanities in Leadership Study**

Rationales as a theme occurred 58 times in the data. If one constant can be stated about human experience and complex organizations it is perpetual change. Change is central to understanding leadership processes (Wren, 2011). Scholars who suggested studying leadership principles filtered through the lens of the humanities advocated a fundamental change in the way that leadership is approached. However, suggesting change without justification is not valid. Many of the scholars in their works presented rationales for humanities use (Achilles, 1981; Brandon, 2002; Ciulla, 2004; Farquhar,

1968; 1970; English, 2006; 2007; Gehrs, 1994; Harkin, 1972; Ryan, 1994; Popper, 1982; 1990; Samier & Lumby, 2010; Stedman, 2008; Warner, 2011; Wren, 2011). The dominant concept was that the humanities can offer a unique viewpoint on administration and leadership that cannot be found in the standard variations of leadership study presented by the social sciences (Achilles, 1981; English, 2008; Farquhar, 1970; Harkin, 1972; Ryan, 1994).

Following is a summary of the major rationales presented for the value of using the humanities in leadership study. Ignoring content from the humanities means to neglect the “uniquely human dimensions of administrative behavior” (Farquhar, 1968, p. 100). The human element can be reinserted into leadership study through such means as using biography to study great leaders (English, 2006). Art can perform a valuable role in helping to enhance instrumental outcomes such as reinforcing creative behaviors like critical thinking, self-awareness, and social relations (Stedman, 2008). Literature such as the novel, short stories, drama, epic poetry, and traditional poetry read in a leadership framework provides powerful insights into leadership contexts and competencies (Gehrs, 1994; Samier & Lumby, 2010; Warner, 2011). The leadership binary of rationality/emotion can be resolved by placing leadership preparation into the aesthetic and humanities domain (English & Bolton, 2008). The humanities can be used to expose students to ethical theories of moral philosophy (Ciulla, 2004; Popper, 1994, Ryan, 1994). Of particular interest in the moral rationale was the concept that the humanities can help to overcome the limitation of subject/object duality that exists in current approaches to leadership study. This can be accomplished by the new insights that will

develop from a humanities approach, especially in aiding leaders to deal with moral issues that make up a large part of a daily regimen (Ryan, 1994). The humanities can be used as any number of leadership case studies that can examine a greater number of leadership variables than scientific inquiry (Brandon, 2002). From this idea developed the concept that the humanities can help with human problems that cannot be factored away through scientific means (Ryan, 1994). This in turn reflects the need to focus more on a creativity approach in leadership study (Achilles, 1981; Farquhar, 1968). Exposure to the humanities produces a general liberalizing influence and greater recognition of the value of diversity (Achilles, 1981; Farquhar, 1968). History and philosophy study provide a perspective on leadership themes that have existed over time and can be re-examined in a contemporary framework. This can be accomplished by studying leadership principles filtered through the lens of historical analysis in order to gain perspective on the present (Ciulla, 2004; Wren, 2011).

Continually, the concept was reinforced that the humanities offer a perspective on administration and leadership that is not accessible to standard variations of the social sciences (English, 2008b; Ryan, 1994). The aesthetic capacity of art to address the human condition is one such method. Art does this by providing fresh perspectives on life and transforming the usual ties to the world where experience is normal. Instead, experience becomes something creatively new and wondrous (Ryan, 1994). Literature, in particular, can be used in this manner. Literature is rich with examples of ethical choices, moral ambiguities, and provides infinite opportunity to raise questions about leadership and ethics (Warner, 2011). Achilles (1981), Farquhar (1968; 1970) and Harkin (1972)

noted that the humanities develop this special perspective on leadership and administration through the (a) the general liberalization of the administrator, (b) the values and purpose defining skills of the administrator, and (c) the creative and analytical skills of the administrator (p. 8).

After rationales were established for using the humanities in leadership study, methods for inclusion were synthesized. Case analysis was one such methodology as the humanities contain an almost infinite amount of case material that can be utilized (Popper, 1994). Comparative analysis is another method that can help to synthesize theory between the social sciences and the humanities (Popper, 1994). Any number of current leadership issues can be illustrated and examined through the appropriate use of humanities examples (Achilles, 1981; Farquhar, 1968). Using biography and life writing can bring back the human element to leadership study and improve the field by an examination and restoration of the lives and contexts of leaders at work, and how they pursued objectives (English, 2006). Similarly, literature read from a leadership framework can provide insights into leadership competencies and contexts (Samier & Lumby, 2010; Warner, 2011).

Leadership study is about human change, as is historical analysis, and an examination of works drawn from history can help to illustrate how to deal with the forces of change within society and complex organizations. Such an understanding of change viewed through the lens of historical analysis is central to an understanding of leadership (Wren, 2011).

### **Theme 6: Humanities as an Epistemology Base**

Epistemology as a major theme occurred 31 times. Educational leadership has long sought a knowledge base. Leadership filtered through the lens of the humanities offers promise in creating one form of knowledge because the humanities provide a larger context for synthesizing what is known about leadership (Ciulla, 2004).

**Humanities as a different type of knowledge construction.** Using works from the humanities to illustrate leadership concepts is to venture into an arena where leadership is a humanistic endeavor, not a science, where the recognition must be made that the humanities is a different form of knowledge construction (Baron, 1969; Ciulla, 2004; Farquhar, 1968). This is a different form of epistemology whose center can be found in judgements made about conflicting human claims in specific situations, the realm of value not scientific truth (Popper, 1982; Shoenberg, 1981). Baron (1969) suggested that the use of the humanities in this way can only be accomplished if questions of the nature of humanistic content and the nature of knowledge labeled the humanities is answered. One proposed method of accomplishing this task was to use the humanities to unite disciplines for a richer discourse on the nature and function of leadership (Achilles, 1981; Brieschke, 1990). Another suggestion was to define leadership through a humanities approach as a language (English, 2008b; Gehrs, 1994). The use of the humanities as a form of leadership language encourages the recognition of the unity of human experience (Moritz, 1981). Specific ways that this knowledge base can be developed were as follows.

**Life writing.** Studying leadership through life writing was offered as an

alternative to a positivist understanding of leadership and for developing leadership theories (Brandon, 2002). Biography as the major form of life writing was recommended for developing theory and application to practice (Brandon, 2002; English, 2006; Gronn & Ribbins, 1996; Samier, 2006).

**History.** History can be conceived of as a broad humanities discipline, and history as an epistemology for educational leadership can aid in fulfilling this need (Ribbins, 2006; Samier, 2006). In order to achieve the goal of adding history to educational administration's knowledge base, leadership students should be trained to develop an historical consciousness (Wren, 2011).

Such an historical consciousness was presented by Samier's (2006) conception of history as providing a necessary context for leadership study that is lacking in social science theories. The concept of history used as a critical perspective and for an exploration of values in regard to the human condition make the liberal arts, such as history, ideal for dealing with "questions of freedom, authenticity, responsibility and individual action" (p. 126). Ribbins (2006) likewise recognized the need for a critical comprehension of history if a leader is to be effective. History is a relevant field for inclusion into the study of leadership, a knowledge base. Through a specific and critical exploration of history, an examination can be made of how cultural knowledge has been developed and validated over time, including leadership principles. For such an endeavor to be accomplished Wren (2011) recommended the need for a methodology of historical analysis called the five "Cs." These were "change, causation, context, character, and connections" (p. 69).



### **Theme 7: Interdisciplinary Use of the Humanities**

The interdisciplinary use of the humanities as a theme occurred 25 times.

Scholars wrote of the need for an interdisciplinary approach to leadership using works filtered through the lens of the humanities (Achilles, 1981; Brieschke, 1990; Ciulla, 2004; Farquhar, 1968; Hodgkinson, 1975; Pashiardis, 2009; Popper, 1982; 1990; Samier, 2006; Samier & Lumby, 2010). As far as possible education should be an interdisciplinary field. Providing a humanities background in educational leadership will help to advance a holistic understanding of the human condition and reduce the fragmentation that has resulted from only using the social sciences as the primary methodology for approaching leadership studies (Achilles, 1981; Ciulla, 2004; English, 2008b; Farquhar, 1968).

A major concept was that the preparation of educational leaders should contain some form of interdisciplinary background in order to prepare the administrator for a better understanding of the human condition, and for supplementing leadership principles from the humanities with a synthesis to the social sciences (Achilles, 1981; Hodgkinson, 1975; Popper, 1994). Incorporating into leadership study other disciplines such as history, philosophy, anthropology, literature, and religion will expand an understanding of leaders and leadership (Achilles, 1981; Ciulla, 2004; Farquhar, 1968; Pashiardis, 2009; Samier, 2006; Samier & Lumby 2010). As such, using the humanities provides context for administrators who lack background in an educational discipline (Achilles, 1981). Collaboration with faculty in the humanities and in other fields of administrative preparation is necessary for a successful leadership program (Popper, 1994). Reasons given were that fiction crosses interdisciplinary fields and provides its own epistemology

and theoretical foundation for use in leadership study (Brieschke, 1990). Works from philosophy are needed to help supplement the social sciences understanding of ethics and leadership (Ciulla, 2004). Leadership issues can be analyzed through using humanities works to illustrate theoretical applications from the social sciences (Achilles, 1981). The humanities can address questions of values and ethics that the social sciences cannot (Hodgkinson, 1975).

### **Theme 8: Humanities as Theory Development**

Suggestions for developing theory in using leadership principles drawn from the humanities occurred 21 times. The development of theory from employing humanities content in leadership study was suggested by using the domains of biography and life writing (Brandon, 2002; English, 2006; Gronn & Ribbins, 1996), ethics (Ciulla, 2004), history (Samier, 2006; Wren, 2011), and leadership as a social construct (English, 2008b) in formulating leadership theory. Life writing was defined as those forms of narrative that include “biography, autobiography, and prosopography” (Brandon, 2002, p. 3).

Biography was presented as a leadership tool with value for overcoming weaknesses or incomplete theory taken from positivist research in leadership behavior such as studies that relied primarily on analysis of a limited number of variables, while ignoring the role of context (Brandon, 2002; English, 2006). Biographical study can provide such context. For context, Gronn & Ribbins (1996) reported three ways that biography can be used for developing leadership theory. First, biographies of individuals in leadership positions can be analyzed for ways that leadership qualities are learned and developed. Second, biographies provide a means of analyzing how leaders have used

leadership attributes during their careers within shifting organizational frameworks.

Finally, through the use of comparative analysis of different leaders larger organizational questions can be answered. These areas include whether or not leaders who have been approved by their organizations are deserving of leadership roles, and if their organizations have screened these leaders in such a way as to ensure cultural conformity to favored models.

Similarly, Brandon (2002) and Wren (2011) advocated the use of biography for placing leadership into historical, organizational, and situational context through the study of character by psychobiography, for understanding vision and leadership style, particularly visionary leadership through contextual analysis of biography, and for systematically accumulating a large body of data of examples of leadership behavior that can be cross-referenced in order to determine if specific leadership attributes can be identified. Biographical analysis will enable the researcher to examine a much larger number of variables than scientific investigation. Gronn and Ribbins (1996) noted that the contextual use of biography enables grounded theories of leadership that are much more holistic.

Samier (2006) noted that the most frequently referenced texts in administration or leadership seldom, if ever, mention biography or studies oriented toward the subjective. The field of educational leadership has primarily borrowed its methodologies from the social sciences. However, according to Edinger (1964), Gronn and Ribbins (1996), Ribbins (2003), and Theakston (2000) biography can be used for the following purposes.

1. As detailed case histories, they provide evidence of the development and learning

of leadership attributes.

2. They provide analytical 'balance sheets' on the ends to which leaders have directed their energies within the changing demands on them and the options available.
3. In comparative analysis they reveal career paths answering broader questions about selective criteria operating in various organisations, institutional arrangements, and societies (e.g., gender, class, race, personality).
4. They have an inspirational purpose in providing role modeling.
5. They provide case studies that allow for generalisations to be drawn.
6. They provide detailed information from which theories and models can be tested.
7. They underscore the importance of historical study in leadership (as cited in Samier, 2006, p. 133).

However, English (2006) took a contrasting, postmodern view of biography as being useful for uncovering leadership patterns, traits, or attributes. Uncovering patterns in biographical studies of leaders was viewed as discovering patterns that were imposed by others. The value of biographical study of leadership was seen as uncovering "the discontinuities, the ruptures and the dissimilarities...because that is where solutions to the novel may be found" (p. 142). Reducing leadership to formulas even when patterns are discovered cannot account for the novel, to the exception to the rule. The approach of English is one of a postmodern deconstructing of any attempt to standardize leadership attributes. Instead, the methodology should be using any form of life writing to examine

“the exceptions, the irregular, the individual” (p. 143), what Samier (2005) termed as the reinstatement of individual agency.

### **Summary**

The researcher studied themes in scholarly works on the use of humanities in leadership theory and practice of a selected group of works from 1960 to 2011. Three levels of content analysis were used to discover and synthesize the dominant themes and hermeneutical analysis was used to interpret the themes. 19 predetermined categorical constructs were used for the initial coding. The results were presented under the eight major themes that were discovered. In the next chapter each research question will be discussed individually and conclusions drawn.

## **Chapter 5: Implications, Recommendations, and Conclusions**

A qualitative study consisting of content analysis and hermeneutical interpretation was conducted. A problem was identified where educational scholars and professors of educational leadership have called for using writings from the humanities in educational leadership practice, but despite these calls no study had been done that synthesized this approach to see what had been presented. The purpose of the study was to understand the themes that emerged from scholarly works on the use of humanities in leadership theory and practice from 1960 to 2011. Thirty-three works from this time frame were purposefully selected for content analysis. The works were analyzed using content analysis for three levels of coding. The method employed was that 19 predetermined categorical constructs were used for the initial coding which produced a frequency count for the number of times that each construct appeared in the works. The constructs were identified by noting which ones occurred most frequently during the literature review of works that recommended humanities use in leadership concepts. Level 2 coding was used to describe the theme that emerged for each construct and Level 3 coding was used to assign a word or short phrase that captured the essence of the themes. The themes were then rank ordered into major categories and hermeneutical analysis was used to interpret the themes.

Limitations of the study were that content analysis is time consuming and is primarily a descriptive methodology that describes the “what” of a phenomenon, but may not get at the “why.” Content analysis is limited to researching only types of textual information, and a meaningful result is dependent on the skill of the researcher. The skill

level of the researcher is most apparent in that the coding and categorizing of data in content analysis is not an exact science with specific procedures to follow. As such, the need for creativity is crucial in engaging in the social sciences in a research procedure that is not quantifiable. The researcher was the main source of interpretation of the collected data in the study. Researcher bias could be perceived since the researcher has a bachelor's of science degree in English education, a Master of Arts degree in English literature, and has taught literature courses for over 25 years. However, the researcher was aware of this fact and continually used reflection on the data, referencing and cross referencing, and persistently checked the consistency of the coding in order to remain as objective as possible.

Human subjects were not used in the study so no ethical issues were encountered in that regard. However, ethics as a qualitative research procedure can be defined as a branch of philosophy, and for the purposes of the study, ethics refers to the fundamental issues that confronted the researcher when practical decisions were made about how to utilize the textual phenomenon under analysis. Those issues were primarily how to code and interpret the data. Continual cross referencing of the data was employed in order to ensure that the researcher remained as close to the original intent of the research documents as possible.

Chapter five includes the following: (a) review of the problem and purpose statement, (b) limitations, (c) ethical issues, (d) implications, (e) recommendations, and (f) conclusions. Implications from the results are presented and discussed. Recommendations for further study and concluding statements are presented.

## **Implications**

Following is a presentation of the two research questions addressed in the study and a discussion of the implications of each question. The implications were examined in relationship to the research questions in regard to the use of the humanities in educational leadership.

**Research question 1.** What are the major types of the humanities (e.g., philosophy, literature, history, etc.) perceived to be important by education professors and scholars, in their written works, in generating leadership concepts for educators during the time of 1960 to 2011?

History, philosophy, classics, literature, art, drama, poetry, life writing, and film, in rank order, were the types of humanities viewed as most important to utilize in leadership study and preparation. Humanities fields such as the ones mentioned can be powerful aids in developing leadership concepts and in assisting leaders to better understand the interrelationships among disciplines. The humanities are an invaluable resource for becoming aware of the enormous body of knowledge with which leaders must deal. Contained within this knowledge corpus is an almost limitless body of work dealing with the human condition. Leadership principles and concepts from the modern social sciences literature can be illustrated from the humanities, providing clear examples for reflection and growth. Further, according to Lagemann (2005), the scientific method is unsurpassed in revealing generalizations, regularities and patterns, but science is not the best method for investigating the human condition. Science cannot reveal the multiplicity of human experience (English, 2008b; Genovese & Tritle, 2011). The



humanities such as history, classics, literature, philosophy, aesthetics, and drama expose the individual to the human domains that science cannot disclose (Franke, 2011; Green, 2010).

The humanities concentrate on “studying human experience: what can happen to people and what people can do; possible ways of thinking, ways of feeling, and ways of speaking; possible motives and possible values...[on] human beings in all their immense diversity” (Wierzbicka, 2011, p. 36). Alves, Manz, and Butterfield (2005) and English (2008) noted that leadership studies, despite being an interdisciplinary field, have primarily drawn on the methodologies and focus from the behavioral sciences, with little or only marginal attention paid to the value offered by the humanities. Empirical research is often limited in the type and amount of information that is discovered because such inquiry cannot examine various influences or variables that the humanities can. Jacobs (2009) and Wierzbicka (2011) noted that the humanities embrace a field of inquiry fundamentally different from science. Science is supposedly value free while the humanities embrace values in the study of human conduct and behavior and the humanities produce a distinctive type of knowledge that is no less valuable than knowledge developed from the social sciences (English, 2008b; Jacobs, 2009; Wierzbicka, 2011). Using literature or philosophy or other humanities fields enables the researcher to examine leadership concepts from a fresh and unique perspective and a multiplicity of variables can be analyzed concurrently (Crow & Grogan, 2011; Rodgers, Bradley, & Ward, 2010). The results of the study indicate that employing the use of the humanities in leadership study has potential for illuminating and illustrating various

leadership dimensions. Bridges between the humanities and the social sciences can possibly be developed by employing leadership concepts filtered through the lens of the humanities.

Implications for leadership study include using humanities resources as case studies, the development of leadership awareness in a variety of cognitive and psychological domains, the recognition of the importance of values, ethics, and morals within a personal philosophy, and the development of creative and analytical skills (Brandon, 2002; Ciulla, 2004; English, 2008; English & Bolton, 2008; Gehrs, 1994; Samier & Lumby, 2010; Stedman, 2008; Warner, 2011). Using the humanities as ready-made material for case studies where a variety of leadership concepts could be focused on individually or as multiple insights into the human condition, is a powerful method for exploring dimensions of leadership concepts.

The development of leadership awareness should take the primary form of “a focus on the general liberalization of the administrator; a focus on the values and purpose-defining skills of the administrator; [and,] a focus on the creativity and analytical skills of the administrator” (Farquhar, 1970, p. 8). Begley (2006) supported the concept of Farquhar’s three domains. Begley wrote that authentic leadership is composed of self-awareness, the ability to engage in moral reasoning, and sensitivity to others’ cultural bearings. Programs of leadership development should focus on the training of school leaders in the psychological realm of emotions as well as the cognitive functions emphasized by the social sciences, as emotions are part of rational decision making

(Lakomski & Evers, 2010; Schmidt, 2010). Such a merger of the subjective side of human experience with the objective can enhance leadership awareness.

### **History Implications**

Leadership concepts approached from a historical perspective should be utilized carefully and with a specific end result in mind. Studying history with an appropriate emphasis on the historical era can form the foundation for utilitarian learning about leadership. Such a targeted focus can enable leadership studied from an historical perspective to be truly interdisciplinary (Wren, 2011). To this end Lagemann (2005) noted that history is both a science and an art. The facts of history contain the science, but those facts have no voice until given one. Historical facts have to be reconstructed by the creative imagination and interpreted in the light of the present, so that the relationships between the past and the present can be illuminated and specifically focused toward leadership questions. Wren (2011) pointed the way toward such a specific focus by the research methodology of historical analysis. In support of historical analysis McCarthy and Sealey-Ruiz (2010) noted that understanding the past is critical to understanding leadership issues in the present. The past must be critically analyzed in order to truly know the present. Effective leaders will know the major cultural and historical underpinnings within which they find themselves enmeshed in the present, and will use reflective practice for decision making processes. History can be a teacher of leadership concepts for the student.

A practical and utilitarian way of accomplishing a targeted historical analysis toward history is the case study (Gronn, 2010; Gunter, 2008; Samier, 2006). The social

sciences have not been successful in generating general theory that is context independent. Instead, they are dependent upon the concrete, the context dependent for developing an epistemological base (Flyvbjerg, 2006). Historical case analysis produces very specific knowledge that is applicable to leadership theory. For example, Gardner and Laskin (2011) performed historical analysis as case studies on 11 exceptional leaders (Martin Luther King Jr., Margaret Thatcher, Eleanor Roosevelt, Harriet Tubman, et. al) in order to theorize and explicate the major characteristics of effective leadership. One domain that emerged was that the leader must be a *storyteller*. However, the narratives always contained one dominant feature. The stories were ones of identity. Equally crucial was the discovery that when the story was told to experts it could be sophisticated and complex, but when framed for a general audience the story must be sufficiently simple so that anyone would understand the impact of the narrative. Creating identity helps to create organizational culture, a facet of which every leader should be aware.

Samier (2006) best summed up the implication of history in the field of leadership studies. Samier stated

history, like all other liberal arts, advocates a critical perspective and a set of values appropriate for an exploration of the human condition wherever one finds it, including the administrative world...It entails a perspective from which administration is viewed as humanly created emphasizing individual decision and choice. (p. 126)

The human element of leadership in all its aspects can be studied from an historical perspective, and the results and implications of such a role might well prove influential in

contributing to the knowledge base of educational leadership. The study of history could prove to play a pivotal role in the development of leadership studies.

### **Philosophy Implications**

The implications of philosophy are presented within two domains. The first is philosophy as a distinctive form of the humanities, and the second is in developing a personal leadership philosophy. Philosophy is but one form of the humanities that is a tool for addressing the philosophic reasons for movements within society and for developing a personal leadership philosophy (Achilles, 1981; Farquhar, 1970; Popper, 1982; 1990). The first domain addresses philosophic works such as classical philosophy and the various philosophic movements in the western world since the time of ancient Greek and Roman philosophy. In regard to the second domain, philosophy is a personal and leadership endeavor that is uniquely human and addresses the human condition from a reflective vantage point.

Classical philosophy has its origins in ancient Greek and Roman society, the very foundations of much of western thought and culture. Plato, Aristotle, Socrates and other classical thinkers reflected upon human values that are as pertinent today as they were over two thousand years in the past. The leadership principles found in the works still resonant powerfully.

A personal leadership philosophy is centered around values development. A leader makes decisions based on values (Achilles, 1981; Popper, 1994). Recent literature illustrates that educational leaders are increasingly expected to observe ethical and moral standards in their interactions and leadership practices, and values play a central role in

leader behavior and the perception that leadership is authentic (Begley, 2006; Begley & Stefkovich, 2007; Duignan, 2006; English, 2008.) Ethical and moral values are central facets of the leadership process. Works from the humanities can help to guide and mold values development. One method of values development is to encourage the reflection and understanding of personal values and how those values might be different from other people. The humanities can provide numerous examples of ethical and moral values that can be compared to individual values. Such a discourse can illustrate how others may have different motives and values. It is important for a leader to understand that he or she will often encounter these differences. Yet, such disparities in motives and values must be faced and dealt with in an ethical manner. This is more apparent than ever in the postmodern world of complexity, diversity, and social justice issues that a leader will encounter.

Another important philosophic dimension is the need to think effectively. Effective thinking and reflection has a greater probability of producing decisions based on values, morals, and ethics that will benefit the organization as a whole. Heidegger (1966, 1968, 2001, as cited in Smythe & Norton, 2011) suggested that humans really do not think, and to philosophically reflect requires developing a greater awareness and sensitivity to the immediate experience. To really develop a philosophy of thinking is to work toward an understanding and grasp of ambiguity, to lead through an interpretative moment of understanding.

### **Classics Implications**

Works taken from classical literature have a variety of uses for leadership study.

They provide material for an exploration of myth, history, and cultural tradition that can be applied to present day leadership issues (Gillespie, 2007; Popper, 1994). Classical literature can be used for the content in leadership study. Issues such as contemporary challenges that educational leaders face today in dealing with personality, character, values, and ethics can be readily examined (Moritz, 1981). The important issues of humanity have not changed over the centuries, and neither has the core of power, authority, and working with bureaucracies (Samier & Lumby, 2010). These concepts are the core of humanism. The roots stretch back to the ancient Greek world, the Renaissance, and the Enlightenment. Classical literature provides reflective material on what it means to be human and the implications of interacting with others in a humane manner (Samier, 2006). The ancient Greek and Roman philosophers, Shakespeare, Machiavelli, Dante, Thomas Payne and Thomas Jefferson, and a host of other classical works and authors, can be used for exploring the facets of leadership and the dimensions of humanism.

### **Literature Implications**

The range of literary works embraces fiction, the short story, and the novel in particular. Works of literature enable the leader to imaginatively engage in reflecting upon individuals much like themselves, as well as thinking about those who are much different in such realms as values, sexual, political, and sociopolitical orientation, the very nature of diversity and the other. Literary works can engage the mind in shaping awareness of the dominant historical and cultural forces that have fashioned individuals (Ingram & Walters, 2007). Reading literary works enables a greater understanding of

historical and political contexts and teaches the leader to begin to think historically and politically. Reading social ideas produces the same result in that the leader begins to think socially (Paul & Elder, 2008). Thus, literature produces the function of raising leader awareness on a variety of domains.

### **Art/Aesthetic Implications**

Science has been and remains a powerful methodology for leadership theory. However, a bridge between social sciences theory and practice and the humanities can be achieved by employing an aesthetic approach (Kerr & Darso, 2008). The aesthetics of leadership, the art of leading, has increasingly emerged as a concept in effective leadership (Barry, 2010; English, 2008; Kerr, 2006; Nissley, 2007; Smythe & Norton, 2007; 2011). Art can function as a vehicle for engaging in critical analysis and theory development within education (Forrest, Cooley, & Wheeldon, 2010). Woodward and Funk (2010) stated that the complexity of the world and organizations that a leader now exists within is less like a structured process and more like an embryonic, creative activity. The leader must possess artistic and aesthetic skills in order to effectively lead in such an increasingly diverse world. Exposure to literature, drama, the visual and creative arts within a framework where the aesthetic concepts are applied to leadership issues can enable the development of such an aesthetic capacity and the transferal of these skills to practice.

The social sciences provide the leadership theory but the humanities can provide development of an aesthetic and artistic sensibility for effective leadership. Kerr and Darso (2008) stated that “Being artful is not about arts-based quick fixes....[T]o be artful



is to transform self through profound learning experiences that expand human consciousness, often facilitated by artistic processes” (p. 474). Likewise, Achilles (1981) viewed art as a transformative vehicle for exploring leadership issues in society, and English (2008) asserted that leadership is an artistic performance. Effective leadership entails transforming the leadership skills and theories learned and artfully applying them to practice. The leader must assume the role of leader and play the part. Similarly, to engage in such a creative, dramatic process is to introduce arts-based pedagogical processes into leadership training. A change should occur from current leadership training to one where transformational learning is employed by experiences designed to expand human awareness and potential through the use of artistic and aesthetic processes (Kerr & Lloyd, 2008). A pedagogical function such as this suggestion must take into account that leadership is an art, and aesthetic awareness must be increased from both a leader and follower perspective (Biehl-Missal, 2010). Used in such a manner the leader can perform the role of and be perceived as an authentic leader, thus authenticity and the aesthetic dimension of leadership are closely connected (Ladkin & Taylor, 2010).

### **Drama Implications**

The use of drama can be an effective tool for developing leadership processes. The concepts of theater with leaders playing roles and the director who brings forth a theatrical production is one means. The other is to utilize plays such as Shakespeare’s in thinking about and illustrating leadership traits and theory.

Recent leadership studies have emphasized the connection between the arts and leadership, in particular the concept that theatrical skills can be applied to leadership

dimensions (Biehl-Missal, 2010; Taylor & Ladkin, 2009). Theatre can provide critical lessons for leadership study. Portrayals of anti-heroes and other personality traits that are problematic can be analyzed (Biehl-Missal, 2010). Instead of portraying leaders as *heroic*, theater can instead reveal the weaknesses of leaders, their lack of self-control and confidence, the fact that charismatic leaders may not be the best leaders for organizations and reject negative leadership. The didactic function of theater can be effective in elevating the awareness levels of leadership students.

Theatre directors can be analyzed for the methods that they employ for directing creativity even when faced with ambiguous and paradoxical situations. The skill sets that theatre directors often use in such situations for directing aesthetic creativity are applicable to great changes that have occurred in the postmodern world. According to Ibbotson and Darsø (2008), the United States, in particular, has shifted from an industrial base of product production to one of service industries such as communication, transformations, and experiences, the knowledge. Faced with such a diversity of complexity the leader is faced with new challenges of how to deal with these issues. Modeling the leadership process of the theatre director is one possibility in that the stages of producing a play mirror the leadership processes faced today in complex organizations. The director has a vision, but the vision is incomplete and emerges in the process of interacting with actors. This is engagement in recognizing the needs and motives of followers. The theater metaphor, used successfully, lies not in the strength and originality of great ideas, but in the aesthetic process of directing followers to develop and expand their creativity. The majority of this skill is exemplified by the way

that language and authority is used from initial idea to finished product. For example, Ibbotson and Darsø (2008), used the following process for leading creativity in the production of a play.

1. The writer writes a play.
2. The director and the designer agree on a design for the set and costumes.
3. The director works with the ensemble of actors to rehearse the play.
4. The actors perform the play for the audience. (p. 551)

Translated as artistic leadership functions the writing of the play corresponds to the leader's vision, or of ideas suggested by followers that entail a shared vision. Shared leadership again occurs when the director and the set designer agree on the play's design, which corresponds to the first stage of putting the vision into action. When the director works with the actors to rehearse the play more followers are involved in implementing the final vision, which is accomplished when the play is performed.

In a like vein, English (2008) has used the analogy of theater as a metaphor for the ongoing human drama in which all people participate. Three aspects of participation define the model. The external world is the play and all the events that happen are scenes within that play. Thinking about and reflecting upon these scenes enable the leader to think about, contextually, how choices and actions are made in time. Any member of an audience (the leader) is able to discern and empathically relate with the emotions and behaviors of actors confronting ambiguity and complexity in the world that they inhabit. The second layer of reflective interaction is one of confronting the psychological world of the actors and their reaction to the external world, and the third is personal reflection

and the discoveries made about one's self in the dramatic presentation. This metaphor when applied to a formal organization reveals a corresponding leadership process. The leader is acting within the play of the organization and is goal and results driven. A theatrical play is also goal and results driven. Both the leader in the organization and the actor in the play must perform within social, cultural, and organizational norms comprised of shared beliefs that administer human interactions. The role of the leader as actor and role of actors in a play are constructs. Each must play the respective role expected of him or her by followers/audience. Each must intelligibly act within a world where

“[L]eadership is cultural...it functions within a specific sea of values and possibilities that take on a range of accepted positions, reactions, and customs. Leadership is communicative. It traffics in the linguistic traditions, symbols, and stories understood by the people who determine to follow select a person that embodies their values and beliefs. (English, 2008, p. 126)

Accepting this domain is to accept that all human roles are constructed. No individual is born to a leadership role, and like teachers, doctors, psychologists, and so forth, the effective leader learns to take on and competently project the theatrical role of leader in various scenes within a greater play.

Finally, plays from diverse time periods can be used in discussion and illustration of leadership traits and theory. Medieval plays like *Everyman*, various Shakespearean histories and dramas have continuing relevance for the leadership student in illustrating present day leadership concepts. Plays can be used for analyzing leadership behavior in

that plays can be deconstructed and looked at as separate experiences for how well or how poorly leadership functions were illustrated (Rodgers, Bradley, & Ward, 2010).

### **Poetry Implications**

Poetry is one form of aesthetics that can be used in educational leadership for thinking about the artistic side of leadership. Saunders (2006, as cited in Burchell, 2010) viewed modern poetry as a form of presentation rather than argument that can present leadership insights instead of attempting to build theory. Poems have a particular unity, a means of expressing existential meaning, and effective leadership must have unity within lived experiences. Lyric poetry can effectively inspire such thoughts about leadership. Lyric poetry is the most common form of poetic expression that has a history of thousands of years. The lyric poem is one that is spoken by a single voice expressing personal emotion, and this emotion often affects the reader in some deep, psychological way. Similarly, a leader is also an individual in possession of a single voice who will express thoughts, desires, and emotions to followers (the audience), and if effectively communicated can provide reasons for action. Perselli (2011) noted that the voice of a poem can be conducted to literary analysis and used to illustrate universal leadership themes such as cultural imperialism, economic inequalities, social and cultural injustices. The voice of a poem can be placed in temporal and contextual time for analysis purposes when discussing leadership concepts. Doing so engages the imaginative capacity of the audience and engenders thinking about complex issues in a creative and unique way. This again ties into the major theme of awareness, in that an effective leader must be continually reflective and self-aware on as many human dimensions as possible.

According to Noel and Dotlich (2008) poetry is an aesthetic form that stimulates the freedom to look at experience in a fresh and unique manner. Poetry is about thinking about and writing about experiences that cannot be communicated any other way. Poetry, like all art, *educates*, and it does so through challenging the reader aesthetically to think in novel ways. Poetry communicates through the specific and special ways that poets handle language, and one of the major ways that poetry is applicable to leadership is through knowing that the creation of a poem is akin to creating a vision and communicating that vision to followers, from the process of organizing the theme (vision), choosing and carefully crafting the language to express the vision, and finally engaging the audience (followers) in interpreting the vision and acting upon the communicated message. Communicating in such a manner for both the poet and the leader requires precise use of language. A distinct tone, an unambiguous point of view, and voicing terms that are important to followers, what people care about, what they hope for, their dreams for the future. These are the realms of both the poet and the leader.

### **Life Writing Implications**

English (2006) identified 12 forms of life writing and discussed leadership contributions that each form can make in analytically studying leaders. Biography is of particular interest within these forms. Ribbins (2008) suggested that a systematic examination of biography about leaders would greatly clarify how these individuals became leaders, and the processes by which leaders gained prominent roles within organizations. English (2006) reinforced the point that for effectively understanding leadership processes, such methods must examine the context within which leadership is

exercised. A systematic examination of biographies of leaders can provide this context. In illustration of this point English noted that “to affect any improved understanding of leadership as a field of study what must be restored to it are the lives, intentions, interactions and contexts in which leaders labor and an understanding of the objectives they were pursuing” (p. 143). Life writing theories of leadership such as biography can be grouped under leader-focused theories. Such theories strive to understand leadership by an analysis of leader behaviors and characteristics such as the exercise of power and leadership style (Callahan, Whitener, & Sandlin, 2007). Biography provides ample case studies for the analysis of any number of leadership theories.

### **Film Implications**

Film or movies can be one of the most powerful means of illustrating leadership concepts, a function that has greatly expanded during the last 20 years (Billsberry, 2009; Billsberry & Edwards, 2008; Billsberry & Gilbert, 2008). In addition to the efficacy of film, two generations have come of age that is a visual or digital generation. Thus, a large population exists that is visually literate and obtains a majority of information through visual means. Leadership theories and concepts can best be learned in the present moment, and film can simulate (the mimetic function) theory and concepts as well as provide case studies that can be examined in-depth (Rosser, 2007). According to Champoux (1999, as cited in Rosser, 2007), popular culture artifacts such as film create a more arresting method for instructing learners in leadership theory. Similarly, Callahan, Whitener, and Sandlin (2007) suggested that an effective way to teach leadership theory is with popular culture artifacts such as film. Works of popular culture permit learners to

identify with current trends and to recognize leadership concepts that can be applied in practical day-to-day practice, a utilitarian link of theory to practice. Film is an effective method for illustrating complex leadership concepts such as servant-leadership and ethical dimensions through visual experiences and analyzing these experiences (Enlow & Poppa, 2008; Oliver & Reynolds, 2010).

However, using multiple films to illustrate leadership theory and concepts enables going beyond just a simple case study (Islamro, 2008; Warner, 2007). For example, Warner (2007) illustrated different leadership dimensions by an analysis of different forms of Shakespeare's *Henry V*. Enlow and Poppa (2008) have used Woody Allen's film *Crime and Misdemeanors* for stimulating the creative imagination in illustrating moral and ethical implications for leadership. Hickam (2008) recommended film as a vehicle for transformative leadership, especially in the domain of social change. Dunphy (2007) constructed a plan for using Hollywood's 10 greatest film scenes to illustrate concepts of behavior in organizations and how to manage a diverse range of follower behaviors. The possibilities for incorporating film into leadership study are limitless. Social science leadership theories can be illustrated, or film might be used to build a new epistemology of leadership.

**Research question 2.** "What themes emerged from employing humanities content in leadership study and practice for education in written works advanced by education professors and scholars during the time of 1960 to 2011?" was answered by an analysis of the data through three coding levels. The final result was that Level 3 coding



distilled the data into eight major themes as follows. These were the major themes of leadership filtered through the lens of the humanities.

The major categories that emerged were *bridging the humanities and social sciences, awareness, aesthetic function, rationales, epistemology, interdisciplinary, problem/limitation, and theory development*. These themes were discussed in regard to educational leadership implications.

### **Bridging the Humanities and Social Sciences**

Bridging the humanities and social sciences would serve to reinsert the place of the liberal arts into educational leadership. Doing so would help to bolster the methodologies and theory base of the social sciences by helping to illustrate leadership principles through an examination of many more leadership variables. The humanities can serve to enhance the technical and scientific side of leadership theory by an examination of values, ethics, and living the good life. In addition, thinking about such subjects as art, philosophy, literature, poetry, and drama creates a reflective stance for thinking about culture, the human condition, and human nature. Such a pedagogical approach enables a better understanding of contemporary social problems and provides a basis for confronting and working to solve social dilemmas (Osborne, Baughn, & Kriese, 2007). The humanities can be used for these ends in exploring the roots of facts as compared to opinions, especially in critically analyzing and separating fact from opinion, and in understanding the values of others though those values may not be shared (Osborne, Baughn, & Kriese, 2007). These processes are critical to effective decision making.

## **Awareness**

A major dimension of authentic leadership is self-awareness. The concept of self-awareness can be traced back to ancient Greek philosophy. Central to authentic leadership is self-awareness that draws on positive psychological dimensions (Begley, 2006, 2008; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Leadership awareness, in order for the leader to lead authentically, must be cultivated and developed within a variety of realms such as reflection and leader self-awareness, transparency, integrity and honesty (Van Wart, 2011). Awareness of alternate methods in decision-making is necessary in dealing with daily concerns and problems. The capacity for moral or ethical awareness is also crucial (Bush, 2007). Being aware of moral and ethical beliefs requires a reflective examination of values to determine the exact nature of what the leader's value system is composed of (Branson, 2007). Such a reflective stance in determining values also demands emotional intelligence for insight into the nature of personal psychology and the emotional state of followers, the use of cognitive procedures to create wanted outcomes (Slater, 2008; Mills, 2009).

Organizational, social, and cultural awareness are other important dimensions of authentic leadership. Educational leaders increasingly find themselves in a postmodern world of cultural diversity that produces issues of organizational and social implications. Cultural awareness is paramount in effectively leading in postmodern organizations for the domain that leaders inhabit has increasingly become one of "a multicultural, multilingual, globally interconnected world" (Billot, Goddard, & Cranston, 2007; Suárez-

Orozco, & Sattin, 2007, p. 4). The leader must now be a leader for the global world, a concept unthinkable only a few decades ago.

The humanities can aid in developing greater awareness which helps in formulating authentic leadership. The humanities are valuable in raising leader awareness of the organizational, social, and cultural roles within which the leader must function.

### **Aesthetic Function**

The use of aesthetic processes, their forms, and artistic work has the potential for exposing the leadership student to the relationship between academic leadership theory and practice (Ropo & Sauer, 2008). Leadership as an art has had a growing body of advocates recommending the study of aesthetics and the recognition of the connection between leadership processes and art (English, 2008a, 2008b; Kerr & Darsø, 2008). English (2008a) identified the need to integrate the aesthetic function into leadership study in that “research about educational leadership is not likely to lead to many new significant discoveries unless it includes aesthetics and traditions of the humanities” (p. 2). The qualities found in the moral dimensions of leadership are often linked to the aesthetic artistry of the leader in that humanistic qualities are realms that can be developed. They include emotional intelligence, empathy, integrity, listening, intuition, awareness of others. These are areas that English (2008a) called “a zone of transference” where science and the arts merge together (Wasonga, 2010).

The strongest concept that emerged was that the world is uncertain, irrational, and that the world cannot be understood based only on scientific rationality and logic. Ladkin

and Taylor (2010b) noted that the aesthetic function found in arts-based practices provides insights based upon improvisation, feelings, intuition, imagination, stories, awareness of being in the moment, empathy, and creativity in addressing leadership issues. Similarly, Springborg (2010) and Bathurst, Jackson, and Statler (2010) defined the aesthetic function of leadership as one of “sense making.” Using art in particular as a method of exploring leadership concepts through other means than the rational, through the senses rather than conceptualized as a logical process. For example, an examination of Picasso’s *Guernica* allows through the felt sense the experience of the horror of war. The use of aesthetic sense making can enable a leader to make decisions based more on artistry than on rational thought. Woodward and Funk (2010) supported this assertion by stating that the functions of a leader on a day-to-day basis appear to be based more on artistry than on logic and rationality. Such leadership is emergent and creative, not based on rigid formulas, theories, and routines. Leadership employed through the aesthetic function engages both the mind and senses of the leader and followers; it works with the creative imagination and engages an appreciation of experience as felt through the senses (Barry & Meisiek, 2010). The aesthetic function is based upon principles of artistry.

### **Rationales**

The humanities can offer a commitment to the refinement of the intellect and through an emphasis on the study of fundamental academic disciplines can develop broad knowledge and understanding of not only the world of science, but also of the world of ethics and values, an epistemology of the human condition without which no leader is complete (Mulcahy, 2010). Griffin (2006) sees such an intellectual knowledge base that

includes the humanities as imperative for resolving social problems. This is so because the humanities enable a better understanding of the relationship between leaders and followers about the values and contexts that shape such affiliations. In addition, the humanities give specific focus to an understanding of leadership phenomenon (Ciulla, 2011). Research on leadership conducted within the social sciences formulates theories and processes, but the humanities are needed for the artistry of bringing these leadership theories to life.

There are other areas in where the humanities have much to offer and complement the social sciences. The interdisciplinary aspects are a powerful medium by which knowledge can be generated. Science cannot deal with a complexity of variables but the humanities can. The humanities can address a multiplicity of narratives that deal with a diversity of audiences. The humanities “offer problematizing, hypothesizing, reflective and synthesizing accounts of data that take into account the plural explanatory possibilities” (Parker, 2008, p. 86). Such versatility is very useful in dealing with leadership concepts in complex organizations. The world has changed into one of an information and knowledge society. Such a world is composed of a complexity of diverse voices and motives that has made effective leadership even more multifaceted. This type of world demands communication and interpretative abilities primarily developed by humanities exposure. According to Parker (2008), the humanities can be used to effectively develop such critical processes:

rhetorical, hermeneutic and dialogic skills

intercultural communication: the mediation and translation of cultural systems

responsiveness to and engagement with others and other ways of knowing  
an ability to cope and converse with diversity (of goals, of cultural and  
epistemological systems)  
an ability to cope with globalization of culture, and hegemonic knowledge  
stability (stable identity, norms, ethics, working practices), in the teeth of change,  
insecurity and multiplicity. (p. 87)

Perhaps even more importantly in a scientific and technological world, exposure to the humanities can address and create a framework for comprehending, affecting, and effecting the process of becoming a holistic human being (Marquez, 2006; Mulcahy, 2010). As should be obvious, before a leader can effectively lead, knowledge of the full dimensions of humanity and the human condition is crucial. Leadership ability can be enhanced by ideas taken from the humanities. However, leadership may not be a skill but may be more about personal traits such as resourcefulness, perception, imagination, ethical and moral standards (Ciulla, 2011). Moral responsibility is critical. Leaders must understand that self-serving interests are not leadership. A leader has a moral responsibility to those who are led. The humanities contain numerous resources for illustrating, analyzing, and discussing such concepts. To use the humanities is to present an essence, a condensation of diverse human experience in a symbolic representation of some facet of the human condition (Samier & Lumby, 2010).

### **Epistemology**

A leader or any human being should develop as broad and comprehensive a knowledge base as possible because doing so enriches the very process of living.

Epistemology, the theory of knowledge, can be enriched by adding a humanities component to leadership study. In the postmodern age an epistemology of the humanities scrutinizes whether objectivity can be achieved in human interaction and reality interpretations (Jameson, 2009). Enriching a leadership knowledge base with humanities content does not mean a search for a generalized, single truth. Instead, the objective is to understand that meaning is created and often interconnected to a particular social environment in time and space. Approaching the study of leadership within a historical framework is one interpretative framework that can be built for understanding leadership roles and concepts in the present (Jameson, 2009).

Another framework is one where the techniques of literary analysis applied to language criticism are effective for understanding metaphors used by leaders and followers in an organization. A metaphorical analysis would provide insight into how leaders perceive followers and followers perceive leaders, both from an effectiveness and ethical domain, and from how leaders frame vision and beliefs in communicating these processes (Cherry & Spiegel, 2006; Linn, Sherman, & Gill, 2007).

### **Interdisciplinary**

The humanities have value when used in an interdisciplinary manner. The humanities are effective at forming common interpretive ground among disciplines. They can open dialogue among disciplines in discussing different paradigms such as “complexity theory, epistemological representation, intersubjectivity, hermeneutics, and from shared reading of cultural, textual, representational, translational and interpretive issues” (Parker, 2008, pp. 88-89). Such dialogues can be opened by including in

leadership study such disciplines as history, philosophy, anthropology, literature, and religion (Ciulla, 2004; Pashiardis, 2009; Samier, 2006; Samier & Lumby, 2010). The value of leadership students learning to think and operate within a multidisciplinary manner is extremely important. Students of leadership will not fully grasp leadership principles by reading only a few select authors or exploring only a limited number of leadership concepts. The future of leadership studies must embrace interdisciplinary studies, and forge past any attempt at a single theory. Leadership studies should not be constrained within a single discipline or a particular pedagogical hierarchy (Pierce & Newstrom, 2008; Scroggs, Sattler, & McMillan, 2009). Leadership studies should draw on a variety of disciplines and methodologies in order to more completely understand leadership as a phenomenon, a methodology, and a practice. Doing so will aid in developing a more holistic understanding of leadership.

### **Problems/Limitations**

Several problems and limitations for including humanities content in leadership preparation programs exist. Economic and time factors are of concern. From an academic standpoint, interdisciplinary courses will face questions of what will be the qualifications needed for a professor who teaches such a course. Professors of educational leadership normally do not have a background in the humanities. Thus, a need appears where professors utilizing this approach would need a degree in a discipline, or professors from the humanities would need to be included and work with professors of educational leadership. Engaging professors from the humanities to take part in such a course design would most likely prove to be problematic from a



philosophical and logistics vantage point. Added to this limitation is the concept that a perception exists that the humanities are not a science, and are subjective at best in the interpretations and results that might come from using this approach. Valid questions exist about how leadership knowledge from the humanities enriches and complements social science theory.

A further limitation is that aesthetic sources are difficult to conceptualize within an educational administration framework. Most individuals who have education degrees and backgrounds are probably not trained in the humanities, or have had minimal exposure to the humanities. Educational leadership programs have not traditionally used the critical methodologies found in the humanities (Samier & Lumby, 2010). Doing so would require training of personnel and would require more time and staff resources. These limitations are not insurmountable but do pose a considerable challenge.

### **Theory Development**

The humanities used in leadership study are not applicable to a theory of leadership like those found in the social sciences. However, the humanities can be used to illustrate the applicability of current leadership theory developed in the social sciences. The traditional western perspective on leadership can be illustrated as well as diverse cultural perceptions of leadership. Gender issues pertaining to feminist theory and leadership can also be demonstrated through humanities use (Shah, 2009, 2010). Accomplishing these ends is pertinent since educational leadership is an integrated discipline. White and Hitt (2009) defined an integrated discipline as one that integrates disciplines together in order to meet and solve issues. Educational leadership has

historically drawn on the disciplines of education and of leadership. The theories and philosophies of education provide one branch of knowledge, and theories and philosophies of leadership provide the other. Adding a humanities component to the philosophies of educational leadership would serve to expand the knowledge base. Synthesizing multiple viewpoints on leadership drawn from history, philosophy, classics, literature, art, drama, poetry, life writing, and film would provide an unparalleled dimension of leadership perspectives that can deepen and enrich educational leadership's knowledge base.

### **Recommendations**

The social sciences are a necessary and vital component of educational leadership training, but by themselves they are not sufficient for a fully realized and interdisciplinary study of educational leadership (Berry & Beach, 2009; Cowan, 2007; English, 2008b; Ribbins, 2006). The use of an interdisciplinary approach to educational leadership where content from the humanities is integrated with social sciences methods, either as a supplement for illustrating leadership principles and theories from the social sciences, or as stand-alone resources, should be taken with care and careful consideration of the implications, strengths, and weaknesses of such an approach. Oplatka (2009) stated that any interdisciplinary approach must have the concepts tested in educational settings before conclusions can be drawn. Following this approach, Ciulla (2011) recommended that any program implementing a humanities approach to leadership should have one course that focuses on research methods from all disciplines. Research methods from the social sciences, history, philosophy, and literary theory should be included. In addition to

research methods from these disciplines, it would be helpful to include selected leadership readings from the social sciences, history, philosophy, and the various forms of the humanities. However, these readings should be contextually framed. In addition, the diversity of organizations should not be ignored. According to Shah (2010), educational leaders from diverse backgrounds conceptualize and practice leadership differently. The western world view is no longer the dominant narrative. An exploration of the humanities from other domains other than just traditional Western Civilization would be helpful in developing sensitivity and awareness of other cultures.

An area for further study would be to survey universities and colleges in the United States and examine what educational leadership programs, if any, employ a humanities component in leadership preparation. Research could be conducted on the nature of such humanities components. The types of humanities content used could be identified and the reasons for use included. It would be helpful to discover if humanities use in other educational programs has efficacy in the preparation of educational leaders. If so, what and why is this efficacy? How is such humanities use evaluated for effectiveness? Would individuals trained in this manner indicate that such preparation has value? If so what was the value and how would it be measured? This is an area that may have other rich possibilities for research.

### **Conclusions**

The social sciences approach has made major contributions to the study of leadership. However, this method is no longer viewed as the only or the best approach to take in developing leadership theory. According to Lunenburg and Ornstein (2012),

The behavioral science approach influenced the preparation and practice of school administrators for some time, but it has lost much of its original appeal recently with challenges to modernist views of organizations and leadership. Building on the strengths and shortcomings of the past, three powerful, interrelated concepts of school improvement, democratic community, and social justice emerge, which form the development of the next era of the profession: the post-behavioral science era. This view is reinforced with increased emphasis on emergent nontraditional perspectives (variously labeled neo-Marxist, critical theory, and postmodernism). (p. 13)

These emerging domains reflect a renewed interest in the human, in humanism and an exploration of the human condition. The humanities and the arts contain the potential to take a place alongside empirical research as a complement and a partner in the quest for leadership. Major themes were discovered for incorporating humanities use into educational leadership preparation programs. More research is needed to determine if a humanities component can be productive in assisting in the preparation of educational leaders.

The leadership of the future is a web of complexity. The effective leader will not be just a specialist in one particular field, but greater generalist knowledge combined with specialization will be demanded. The effective educational leader of the future will be one trained in social science theory, but other skills and knowledge will be necessary as well. Critical to the effectiveness of emerging leaders is the ability to comprehend and interact within the complexity of the constantly changing global environment and the

diverse needs of members within an organization. According to Smythe and Norton (2011), the future effective leader must possess not only an effective theory base for leadership, but must also be able to interact and manage the human dimensions of leadership. The leader must possess a broad range of knowledge and skills that go beyond a social science theory base, and must be prepared to deal with ambiguity and uncertainty. This type of leader must realize that all leadership situations are fluid and creativity and artistic insights are needed to juggle conflicting tensions, to hold the organization together and at the same time to be able to effectively manage self and other psychosocial dilemmas. The deep wellspring of the humanities provides ample opportunities and pertinent examples for assisting in training this type of leader. This possibility is most effective in conjunction with a pluralistic, diverse, and postmodern setting by which educational leaders are now increasingly challenged. What remains to be seen is whether educational leadership programs will embrace a humanities component. Doing so would add richness to the human dimension of educational leadership, enlarge the knowledge base, and perhaps point toward a more definitive and complete leadership conception.

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## Appendices

## Appendix A:

## Country and Education for Data Sources, 1960-2011

Achilles, Charles, Ed.D Educational Administration, 1967. University of Rochester, Rochester, NY.

Baron, Bruce G., J.D. Rutgers-Camden School of Law, New Jersey. M.A. Curriculum and Instruction. The University of Pennsylvania. Dates unknown.

Brandon, John V., Ph.D Educational Administration, 2003. The University of Manitoba, Winnipeg, Canada.

Brieschke, Patricia A., Ph.D Educational Leadership, 1983. The University of Illinois at Chicago, Chicago, IL.

Bullough, Robert V. Ph.D Education, 1976. The Ohio State University, Columbus, OH.

Ciulla, Joanne B. Ph.D, Philosophy, 1985. Temple University, Philadelphia, Penn.

Culbertson, Jack A., Ph.D Educational Administration, 1956. University of California, Berkeley, CA.

Edelson, Paul J., Ph.D Educational Administration, 1973. New York University, New York, NY.

English, Fenwick. W., Ph.D Secondary Education, 1972. Arizona State University, Tempe, AZ.

Farquhar, Robin, Ph.D Educational Administration, 1967. The University of Chicago, Chicago, IL.

Gehrs, Linda M., (Education data pending)

- Gronn, Peter, PhD Educational Leadership and Management. Monash University, Melbourne, Victoria, Australia.
- Harkin, Roy E., Ph.D Educational Administration, 1968. Claremont Graduate School, Claremont, CA.
- Jacobs, Jonathan, Ph.D Philosophy, 1983. University of Pennsylvania, Philadelphia, PA.
- Lagemann, Ellen Condlife, Ph.D History and Education, 1978. Columbia University, New York, NY.
- Marini, Frank, Ph.D Political Science, 1966. University of California, Berkeley, CA.
- Moritz, Helen E., Ph.D. Classical Languages and Literatures, 1976. The University of Chicago, Chicago, IL.
- Nelson, Michael, Ph.D. Philosophy, 2002. Princeton University, Princeton, NJ.
- Ribbins, Peter, Ph.D Education Management (Education data pending)
- Pashiardis, Petros, Ph.D. Educational Administration ,1990. University of Texas, Austin Texas.
- Popper, Samuel H., Ph.D Educational Policy and Administration, 1952. New York University, New York, NY.
- Ryan, James, Ph.D Educational Administration, 1988. University of Toronto, Toronto, Canada.
- Samier, Eugenie, Ph.D Administration, 1993. University of Victoria, Greater Victoria, Canada.
- Shoenberg, Robert E., Ph.D English, 1962. University of Michigan, Ann Arbor, MI.

Stedman, Nicole, Ph.D Agricultural Education and Communications, 2004. University of Florida, Gainesville, FL.

Warner, Nicholas, Ph.D Literature, University of California, Berkeley, CA.

Williams, Jennifer R., Ph.D, Education Leadership, 2007. Oklahoma State University, Stillwater, OK.

Wren, Thomas J., Ph.D History, 1988. College of William and Mary, Williamsburg, VA.

## Appendix B:

## Request for Permission to Use a Table

Monday, August 16, 2010 7:18 PM

To:

M

Monday, Ralph

**From:** Ralph Monday [mailto:mondayrw@comcast.net]

**Sent:** Saturday, August 14, 2010 8:12 PM

**To:** 'ysl@tamu.edu'

**Subject:** Permission to Use a Table

Dear Dr. Lincoln,

I am a doctoral student at NCU (Northcentral University). I am presently doing a qualitative study for my dissertation. I am requesting permission to reprint a table from your and EG Guba's work. The table is in *Research Methods Knowledge Base* by M.K. Trochim and J.P. Donnelly, 2008. The table is called Table 1 Quantitative and Qualitative Methodology Differences. The table lists the traditional criteria for judging quantitative research and the alternative criteria for judging qualitative research. Would you be so kind as to allow me to use this table in my dissertation?

In addition, do you have an email address for Dr. Guba so that I can also make contact and ask permission to use the table? I cannot locate an email address. Thank you.

Ralph Monday



## Appendix C:

## Permission to Use a Table

**From:** Yvonna Lincoln [<mailto:ysl@tamu.edu>]

**Sent:** Monday, August 16, 2010 3:58 PM

**To:** Ralph Monday

**Subject:** Re: Permission to Use a Table

Dear Ralph:

You do have permission to use this table for your dissertation.

No point in trying to contact Egon Guba. He was my husband, and he died two years ago. But I am his executrix, and can make these decisions on behalf of the estate.

Cordially,

Yvonna S. Lincoln

At 07:12 PM 8/14/2010, you wrote:

Dear Dr. Lincoln,

I am a doctoral student at NCU (Northcentral University). I am presently doing a qualitative study for my dissertation. I am requesting permission to reprint a table from your and EG Guba's work. The table is in *Research Methods Knowledge Base* by M.K. Trochim and J.P. Donnelly, 2008. The table is called Table 1 Quantitative and Qualitative Methodology Differences. The table lists the traditional criteria for judging quantitative research and the alternative criteria for judging qualitative research. Would you be so kind as to allow me to use this table in my dissertation?

In addition, do you have an email address for Dr. Guba so that I can also make contact and ask permission to use the table? I cannot locate an email address. Thank you.

Ralph Monday

Appendix D:  
Individual Coding Tables

Table D.1

*Categorical Constructs Occurrences for Culbertson (1962)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	9
Individual Agency	0
Leadership	2
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	17
Values	11
Vision	0
<b>Total</b>	<b>39</b>

Author: Jack A. Culbertson. Title: *New Perspectives: Implications for Program Change*

Table D.2

*Categorical Constructs Occurrences for Farquhar (1968)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	14
Ethics	1
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	95
Individual Agency	0
Leadership	5
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	5
Philosophy	5
Postmodernism	0
Scientific Positivism/Science	39
Values	19
Vision	0
Total	183

Author: Robin H. Farquhar. Title: *The Humanities and Educational Administration: Rationales and Recommendations*

Table D.3

*Categorical Constructs Occurrences for Baron (1969)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	1
Human Agency	0
Humanism	4
Humanistic Leadership	0
Humanities	73
Individual Agency	0
Leadership	0
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	0
Philosophy	1
Postmodernism	0
Scientific Positivism/Science	6
Values	5
Vision	0
<b>Total</b>	<b>90</b>

Author: Bruce G. Baron. Title: *The Humanities and the Curriculum*

Table D.4

*Categorical Constructs Occurrences for Farquhar (1970)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	1
Creativity	16
Ethics	21
Human Agency	0
Humanism	1
Humanistic Leadership	0
Humanities	203
Individual Agency	0
Leadership	16
Leadership as Artful performance/Art	19
Life Writing	0
Moral Leadership/Moral	11
Philosophy	21
Postmodernism	0
Scientific Positivism/Science	10
Values	69
Vision	1
<b>Total</b>	<b>389</b>

Author: Robin H. Farquhar. Title: The Humanities in Preparing Educational Administrators

Table D.5

*Categorical Constructs Occurrences for Harkin (1972)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	1
Humanistic Leadership	0
Humanities	37
Individual Agency	0
Leadership	3
Leadership as Artful performance/Art	9
Life Writing	0
Moral Leadership/Moral	3
Philosophy	5
Postmodernism	0
Scientific Positivism/Science	7
Values	9
Vision	0
<b>Total</b>	<b>74</b>

Author: Roy E. Harkin. Title: Educational Administration and the Humanities

Table D.6

*Categorical Constructs Occurrences for Achilles (1981)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	9
Ethics	4
Human Agency	0
Humanism	17
Humanistic Leadership	0
Humanities	153
Individual Agency	0
Leadership	1
Leadership as Artful performance/Art	19
Life Writing	0
Moral Leadership/Moral	3
Philosophy	12
Postmodernism	0
Scientific Positivism/Science	10
Values	23
Vision	0
<b>Total</b>	<b>251</b>

Author: C. M. Achilles. Title: *Quo Vadis? (Quo vaduisti vadesque?) Some Approaches to the Use of the Humanities in Leadership Preparation Programs*



Table D.7

*Categorical Constructs Occurrences for Moritz (1981)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	2
Biography	2
Classical	11
Creativity	0
Ethics	0
Human Agency	0
Humanism	3
Humanistic Leadership	0
Humanities	11
Individual Agency	0
Leadership	4
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	0
Philosophy	1
Postmodernism	0
Scientific Positivism/Science	5
Values	1
Vision	0
Total	40

Author: Helen E. Moritz. Title: Studying the Leaders of Classical Antiquity

Table D.8

*Categorical Constructs Occurrences for Shoenberg (1981)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	3
Leadership as Artful performance/Art	3
Life Writing	0
Moral Leadership/Moral	2
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	4
Values	0
Vision	0
Total	12

Author: Robert Shoenberg. Title: Literature and Academic Administration: A Proposal for a Course Not Found in the Higher Education Curriculum

Table D.9

*Categorical Constructs Occurrences for Popper (1982)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	2
Biography	0
Classical	3
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	1
Humanities	25
Individual Agency	0
Leadership	13
Leadership as Artful performance/Art	1
Life Writing	0
Moral Leadership/Moral	1
Philosophy	2
Postmodernism	0
Scientific Positivism/Science	3
Values	2
Vision	0
<b>Total</b>	<b>53</b>

Author: Samuel H. Popper Title: An Advocate's Case for the Humanities in Preparation Programs for School Administration

Table D.10

*Categorical Constructs Occurrences for Brieschke (1990)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	6
Biography	1
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	1
Individual Agency	0
Leadership	2
Leadership as Artful performance/Art	2
Life Writing	0
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	2
Values	1
Vision	1
<b>Total</b>	<b>16</b>

Author: Patricia Brieschke. Title: *The Administrator in Fiction: Using the Novel to Teach Educational Administration*

Table D.11

*Categorical Constructs Occurrences for Popper (1990) Part I*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	14
Biography	0
Classical	2
Creativity	1
Ethics	9
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	60
Individual Agency	0
Leadership	41
Leadership as Artful performance/Art	8
Life Writing	0
Moral Leadership/Moral	25
Philosophy	12
Postmodernism	0
Scientific Positivism/Science	12
Values	9
Vision	2
Total	195

Author: Samuel H. Popper. Title: *Pathways to the Humanities in School Administration, 3rd Ed. Part I: The Instrumental Value of the Humanities in Administrative Preparation*

Table D.12

*Categorical Constructs Occurrences for Popper (1990) Part II*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	1
Biography	0
Classical	2
Creativity	0
Ethics	1
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	1
Individual Agency	0
Leadership	7
Leadership as Artful performance/Art	3
Life Writing	0
Moral Leadership/Moral	32
Philosophy	1
Postmodernism	0
Scientific Positivism/Science	8
Values	5
Vision	0
<b>Total</b>	<b>61</b>

Author: Samuel H. Popper. Title: *Pathways to the Humanities in School Administration, 3rd Ed.* Part II: Chester Barnard's Conception of Authority Considered in the Context of Sophocles' *Antigone* as Adapted by Jean Anouilh

Table D.13

*Categorical Constructs Occurrences for Popper (1990) Part III*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	
Biography	
Classical	
Creativity	
Ethics	
Human Agency	
Humanism	
Humanistic Leadership	
Humanities	
Individual Agency	
Leadership	
Leadership as Artful performance/Art	
Life Writing	
Moral Leadership/Moral	
Philosophy	
Postmodernism	
Scientific Positivism/Science	
Values	
Vision	
Total	

Author: Samuel H. Popper. Title: *Pathways to the Humanities in School Administration, 3rd Ed.* Part III: Dante's "De Monarchia:" An Early Italian Renaissance Backdrop for Thinking About Thomas Jefferson's "Wall of Separation"

Table D.14

*Categorical Constructs Occurrences for Popper (1990) Part IV*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	20
Biography	0
Classical	4
Creativity	0
Ethics	2
Human Agency	0
Humanism	3
Humanistic Leadership	0
Humanities	4
Individual Agency	0
Leadership	13
Leadership as Artful performance/Art	159
Life Writing	0
Moral Leadership/Moral	3
Philosophy	7
Postmodernism	0
Scientific Positivism/Science	20
Values	3
Vision	1
<b>Total</b>	<b>239</b>

Author: Samuel H. Popper. Title: *Pathways to the Humanities in School Administration, 3rd Ed. Part IV: Art and Artists: Images and Zeitgeist*



Table D.15

*Categorical Constructs Occurrences for Popper (1990) Part V*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	6
Humanities	0
Individual Agency	0
Leadership	0
Leadership as Artful performance/Art	12
Life Writing	0
Moral Leadership/Moral	2
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	0
Vision	0
<b>Total</b>	<b>20</b>

Author: Samuel H. Popper. Title: *Pathways to the Humanities in School Administration, 3rd Ed. Part V: Clio's Footprints in the Textbook Literature of Educational Administration Writing History*

Table D.16

*Categorical Constructs Occurrences for Edelson (1991)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	1
Leadership as Artful performance/Art	6
Life Writing	0
Moral Leadership/Moral	2
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	0
Vision	0
Total	9

Author: Paul J. Edelson. Title: Shakespeare for Adult Education Deans: Lessons from Liberal Learning.

Table D.17

*Categorical Constructs Occurrences for Marini (1992)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	40
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	0
Leadership as Artful performance/Art	1
Life Writing	0
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	7
Vision	0
<b>Total</b>	<b>48</b>

Author: Frank Marini. Title: The Uses of Literature in the Exploration of Public Administration Ethics: The example of *Antigone*.

Table D.18

*Categorical Constructs Occurrences for Gehrs (1994)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	1
Classical	4
Creativity	3
Ethics	3
Human Agency	1
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	0
Leadership as Artful performance/Art	105
Life Writing	0
Moral Leadership/Moral	0
Philosophy	1
Postmodernism	0
Scientific Positivism/Science	2
Values	0
Vision	0
<b>Total</b>	<b>120</b>

Author: Linda M. Gehrs. Title: *The Relationship Between Literature and Leadership: A Humanities-Based Approach for Studying Leadership*

Table D.19

*Categorical Constructs Occurrences for Ryan (1994)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	41
Individual Agency	0
Leadership	2
Leadership as Artful performance/Art	11
Life Writing	0
Moral Leadership/Moral	10
Philosophy	6
Postmodernism	0
Scientific Positivism/Science	22
Values	2
Vision	0
<b>Total</b>	<b>94</b>

Author: James Ryan. Title: *Transcending the Limitations of the Social Sciences: Insight, Understanding, and the Humanities in Educational Administration*

Table D.20

*Categorical Constructs Occurrences for Gronn and Ribbins (1996)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	10
Classical	0
Creativity	0
Ethics	0
Human Agency	4
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	48
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	7
Vision	1
Total	70

Author: Peter Gronn & Peter Ribbins Title: *Leaders in Context: Postpositivist Approaches to Understanding Educational Leadership*

Table D.21

*Categorical Constructs Occurrences for Brandon (2002)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	38
Classical	1
Creativity	0
Ethics	1
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	1
Individual Agency	0
Leadership	110
Leadership as Artful performance/Art	0
Life Writing	5
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	1
Values	6
Vision	7
<b>Total</b>	<b>169</b>

Author: John V. Brandon. Title: *Toward a Reconsideration of Biography as an Instrument for Studying Leadership in Educational Administration.*

Table D.22

*Categorical Constructs Occurrences for Ciulla (2004)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	73
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	5
Individual Agency	0
Leadership	222
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	110
Philosophy	6
Postmodernism	0
Scientific Positivism/Science	4
Values	45
Vision	1
Total	461

Author: Joanne B. Ciulla Title: Ethics and Leadership Effectiveness



Table D.23

*Categorical Constructs Occurrences for Lagemann (2005)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	25
Individual Agency	0
Leadership	1
Leadership as Artful performance/Art	4
Life Writing	0
Moral Leadership/Moral	0
Philosophy	14
Postmodernism	0
Scientific Positivism/Science	52
Values	2
Vision	0
<b>Total</b>	<b>98</b>

Author: Ellen Condliffe Lagemann Title: Does History Matter in Education Research? A Brief for the Humanities in an Age of Science

Table D.24

*Categorical Constructs Occurrences for Bullough (2006)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	37
Individual Agency	0
Leadership	1
Leadership as Artful performance/Art	2
Life Writing	0
Moral Leadership/Moral	16
Philosophy	5
Postmodernism	0
Scientific Positivism/Science	40
Values	6
Vision	0
<b>Total</b>	<b>111</b>

Author: Robert V. Bullough Title: Developing Interdisciplinary Researchers: What Ever Happened to the Humanities in Education?

Table D.25

*Categorical Constructs Occurrences for English (2006)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	25
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	1
Leadership	57
Leadership as Artful performance/Art	0
Life Writing	43
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	8
Values	2
Vision	2
<b>Total</b>	<b>142</b>

Author: Fenwick W. English Title: Understanding Leadership in Education: Life Writing and its Possibilities

Table D.26

*Categorical Constructs Occurrences for Ribbins (2006)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	
Biography	
Classical	
Creativity	
Ethics	
Human Agency	
Humanism	
Humanistic Leadership	
Humanities	
Individual Agency	
Leadership	
Leadership as Artful performance/Art	
Life Writing	
Moral Leadership/Moral	
Philosophy	
Postmodernism	
Scientific Positivism/Science	
Values	
Vision	
Total	
Author:	

Table D.27

*Categorical Constructs Occurrences for Samier (2006)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	2
Biography	11
Classical	0
Creativity	0
Ethics	2
Human Agency	0
Humanism	5
Humanistic Leadership	0
Humanities	3
Individual Agency	1
Leadership	20
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	2
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	15
Vision	0
<b>Total</b>	<b>61</b>

Author: Eugenie Samier Title: Educational Administration as a Historical Discipline: *An Apologia Pro Vita Historia*

Table D.28

*Categorical Constructs Occurrences for Williams (2006)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	2
Biography	11
Classical	0
Creativity	0
Ethics	2
Human Agency	0
Humanism	5
Humanistic Leadership	0
Humanities	3
Individual Agency	1
Leadership	20
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	2
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	15
Vision	0
Total	61

Author: Jennifer R. Williams Title: *Pirates and Power: What Captain Jack Sparrow, His Friends, and His Foes Can Teach Us about Power Bases*

Table D.29

*Categorical Constructs Occurrences for English (2007)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	70
Leadership as Artful performance/Art	6
Life Writing	0
Moral Leadership/Moral	4
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	4
Vision	4
<b>Total</b>	<b>84</b>

Author: Fenwick English Title: Leadership as Artful Performance

Table D.30

*Categorical Constructs Occurrences for English and Bolton (2008)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	4
Individual Agency	0
Leadership	51
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	4
Philosophy	1
Postmodernism	0
Scientific Positivism/Science	12
Values	4
Vision	0
<b>Total</b>	<b>72</b>

Author: Fenwick English and Cheryl Bolton Title: *When Things of Logic Are Not the Logic of Things: A Second Look at Leadership Preparation in the U.S. and the U.K.*



Table D.31

*Categorical Constructs Occurrences for Nelson (2008)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	42
Leadership as Artful performance/Art	3
Life Writing	0
Moral Leadership/Moral	1
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	1
Vision	0
<b>Total</b>	<b>47</b>

Author: Michael Nelson Title: *Odysseus and Aeneas: A Classical Perspective on Leadership*

Table D.32

*Categorical Constructs Occurrences for Stedman (2008)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	3
Biography	0
Classical	0
Creativity	1
Ethics	1
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	45
Leadership as Artful performance/Art	15
Life Writing	0
Moral Leadership/Moral	0
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	0
Values	0
Vision	0
Total	65

Author: Nicole Stedman Title: *Unleashing Leadership through Artwork*

Table D.33

*Categorical Constructs Occurrences for Jacobs (2009)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	4
Biography	0
Classical	0
Creativity	0
Ethics	3
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	30
Individual Agency	0
Leadership	0
Leadership as Artful performance/Art	6
Life Writing	0
Moral Leadership/Moral	18
Philosophy	3
Postmodernism	0
Scientific Positivism/Science	4
Values	11
Vision	1
<b>Total</b>	<b>80</b>

Author: Jonathan Jacobs Title: Arts and Humanities in Higher Education

Table D.34

*Categorical Constructs Occurrences for Pashiardis (2009)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	1
Ethics	2
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	28
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	0
Philosophy	6
Postmodernism	0
Scientific Positivism/Science	5
Values	9
Vision	0
<b>Total</b>	<b>51</b>

Author: Petros Pashiardis Title: Educational Leadership and Management: Blending Greek Philosophy, Myth and Current Thinking

Table D.35

*Categorical Constructs Occurrences for Samier and Lumby (2010)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	3
Biography	0
Classical	1
Creativity	2
Ethics	1
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	1
Individual Agency	0
Leadership	3
Leadership as Artful performance/Art	1
Life Writing	0
Moral Leadership/Moral	11
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	3
Values	15
Vision	0
<b>Total</b>	<b>44</b>

Author: Eugenie Samier and Jacky Lumby Title: *Alienation, Servility and Amoralism: Relating Gogol's Portrayal of Bureaupathology to an Accountability Era*

Table D.36

*Categorical Constructs Occurrences for Warner (2011)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	5
Biography	0
Classical	2
Creativity	4
Ethics	8
Human Agency	0
Humanism	0
Humanistic Leadership	0
Humanities	2
Individual Agency	0
Leadership	84
Leadership as Artful performance/Art	4
Life Writing	0
Moral Leadership/Moral	11
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	8
Values	2
Vision	3
<b>Total</b>	<b>133</b>

Author: Nicholas O. Warner Title: Leadership in Literary Perspective

Table D.37

*Categorical Constructs Occurrences for Wren (2011)*

Construct Label	Number of Occurrences
Aesthetic Leadership dimensions	0
Biography	0
Classical	0
Creativity	0
Ethics	0
Human Agency	1
Humanism	0
Humanistic Leadership	0
Humanities	0
Individual Agency	0
Leadership	132
Leadership as Artful performance/Art	0
Life Writing	0
Moral Leadership/Moral	12
Philosophy	0
Postmodernism	0
Scientific Positivism/Science	11
Values	29
Vision	0
<b>Total</b>	<b>185</b>

Author: Thomas Wren Title: *Of History and Leadership: The Discipline of History and the Understanding of Leadership*