

**ANALYSING MEDIA FRAMING OF
WOMEN IN CONTEMPORARY
AUSTRALIAN BUSINESS LEADERSHIP**

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Abstract

This study explores media framing of leadership and gender in an Australian business context. Leadership is consistently evolving to meet new and emerging business expectations and a growing critique of traditional leadership in organisations, signals the end of the heroic mould of a leader. Instead, there are calls for inclusive, collaborative or post-heroic leadership. Although leadership is evolving to meet new and emerging business expectations, the gender disparity in leadership roles persists and is a much-debated topic, especially in media. Whilst post-heroic leadership may provide new perspectives into gender parity and women in leadership, it remains underexplored in an Australian business context.

Media is known to influence public opinion, organisational practices and even leadership decisions. This study focussed on exploring media artefacts which could provide evidence of socio-cultural values and norms that inform perception of leadership and create barriers for women in management. Drawing on a performative lens, a multimodal analytical framework was used to examine the visual and discursive components in the front covers, editors' letters and titles of articles of two leading Australian business magazine supplements. The analysis explored how media frames leadership and the extent to which gendered cultural norms are drawn upon in framing individual leaders.

The findings suggest that media framing includes both traditional (heroic) and contemporary (post-heroic) conceptualisations of leadership. Media portrays heroic leadership as normative, whilst simultaneously emphasising the need for alternative forms of leadership, particularly in changing and disruptive business landscapes. The portrayal of individual leaders, however, highlights tensions between expectations to perform leadership and conforming to gendered cultural norms. Media positioned men as natural leaders who were able to effectively perform post-heroic leadership associated with femininities if required, yet described individual leaders using masculine characteristics. Women on the other hand, were framed as outsiders in the traditional leadership domain, accepted as leaders only when they mirrored masculinities and fit the heroic leadership mould. Yet in doing so, they were expected to adhere to cultural expectations and embody femininities through corporeal and material elements such as attire, aesthetics and appearance. Embodying femininities however was framed as problematic when heroic leadership failed or was no longer required. The expectation from women to conform to gender norms thus created a femininities double bind, excluding them from performing post-heroic leadership.

This research contributes to critical leadership studies by providing rich insights into the multidimensionality and complex entanglement of leadership and gender norms in media framing of heroic and post-heroic leadership. A novel methodological framework highlights the nuances in how masculinities and femininities in leadership and gender are performed and materialised in media framing differently for men and women. The study provides a foundation to develop future work exploring post-heroic leadership with implications for gender diversity in leadership. There are also practical implications for how organisations and individuals perceive and enact leadership in work contexts.

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List of Abbreviations

AICD	Australian Institute of Company Director
APH	Parliament of Australia
ASX	Australian Securities Exchange
CEW	Chief Executive Women
CEO	Chief Executive Officer
CLS	Critical Leadership Studies
FTSE	Financial Times Stock Exchange
ILO	International Labour Organisation
S&P	Standard and Poor
UN	United Nations

Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature: [QUT Verified Signature](#)

Date: May 19, 2020

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Chapter 1: Introduction

This introductory chapter provides an overview of the content of this thesis and outlines the considerations that contributed to the research design such as the context, purpose and scope of the study. The first three sections help contextualise the research by providing a background of leadership and how it has evolved over the years. The significance and scope are illuminated through the current state of gender inequality in leadership and the importance of the role of media. The potential empirical and theoretical contributions are highlighted by drawing upon and distinguishing this study from the existing literature on critical leadership studies and media framing of leaders and leadership in an Australian context. The research problem and objectives of the study are introduced followed by an outline of the chapters to indicate the structure of the dissertation.

1.1 BACKGROUND

Gender equality is a much-debated topic on political forums, industry platforms and in media. Organisations such as the International Labour Organisation (ILO) and United Nations (UN) emphasise the need for nations to take collective action to achieve gender equality in the workforce (ILO, 2019; United Nations, 2019). This has resulted in governments and organisations introducing quotas and targets to improve women's representation in workforce composition across all levels (AICD, 2019; OECD, 2019; UN Women, 2019). Moreover, researchers have contributed to this debate by providing support for a business case, linking organisational performance and financial outcomes to gender diversity in corporate boards and senior leadership (Buse et al., 2016; Dang et al., 2018; Hoobler et al., 2018; Mccann & Wheeler, 2011). Although such efforts have positively influenced gender parity in the lower levels of workforce composition in organisations, the progression for women into senior leadership roles remains limited (Aidis & Schillo, 2017; Fritz & van Knippenberg, 2018; Kim & Shin, 2017). At present, female CEOs constitute just 7% of UK FTSE 100 companies, 5% in the US top 500 companies and only 4.3% in Euro 350 (Catalyst, 2019; Sabic, & Palomo, 2019; Statista, 2019; World Economic Forum, 2019). In Australia, reports on gender equality suggest some progress over the last five years in

the lower and middle echelons of management in the ASX top 200 companies. Women are graduating from tertiary education and entering the workforce at par with their male counterparts, and a third of middle management is represented by women (WGEA, 2018). However, their representation on boards and executive leadership teams has stalled and at present, only 6% of Australian companies have women CEOs (Ryan, 2019), despite targets to increase the number of women in top management.

Early attempts to address the gender gap in leadership drew on positivist traditions, where leadership was viewed as a gender neutral and universal concept wherein anyone could be a leader. Women's lack of progression in leadership positions was explained as a result of skills gaps and limited experience in business (Dizaho et al., 2017; Hoobler et al., 2018; Singh, 2014). Yet despite efforts to upskill women and train them for leadership roles, women's representation in senior leadership roles remained limited (Glass & Cook, 2018; Powell et al., 2008; Vial et al., 2016). Alternative attempts to address the gender gap in leadership ascribe to social role theories and gender-differentiation perspectives. Women are perceived as lacking aspiration for leadership or are expected to prioritise domestic life over professional development (Fotaki et al., 2014; Lämsä & Sintonen, 2001). Normative cultural expectations and social roles associated with women undermine their legitimacy and authority as leaders and position them as incompatible with leadership (Chin, Lott, Rice, Sanchez-Hucles, & Sanchez-Hucles, 2007; Eagly & Karau, 2002; Rosette & Tost, 2010). These studies, which have highlighted role incongruity as an underlying cause for the gender gap in leadership measure women against traditional norms of leadership. Moreover, representation of women leaders in the media validates cultural norms, reinforcing the tension between traditional leadership and the roles associated with women in society (Baxter, 2018; Campus, 2013; Elliott & Stead, 2018; Gill, 2007). Stead & Elliott (2018) suggest media artefacts can provide evidence of socio-cultural values and norms that hinder progression and create barriers for women in management. This can influence and shape leadership decisions, however, few studies have considered the role of media from a management and organisational perspective. This research explores how leaders and leadership are framed in Australian business media artefacts.

1.2 RESEARCH CONTEXT AND SCOPE

Media representation of women leaders problematises their progression into leadership, by typically focussing on personal characteristics such as family, relationships and appearance (Byerly, 2006) rather than their leadership or stance on policies and issues (Campus, 2013; Mavin, Elliott, Stead, & Williams, 2016). Studies in this area highlight that men in leadership positions receive positive media coverage, whereas women leaders are portrayed as incompetent simply because they are female (Bachmann et al., 2018; Higgins & McKay, 2016; Mavin et al., 2016, 2018). These existing studies have explored how women are portrayed against notions of femininities and masculinities in gender rather than leadership forms (Coatney, 2018; Coudray, 2016). Notably, Elliott & Stead (2018)'s recent study demonstrates how media framing of women as leaders draws upon feminine capital to simultaneously promote and constrain their positioning as leaders. Leadership however, is evolving and newer approaches include adaptability, flexibility, inclusivity and shared power (Crosby & Bryson, 2018; Uhl-Bien & Arena, 2017, 2018). There is scope to further explore how media frames women against these newer and emerging forms of leadership, particularly in an Australian business context.

1.2.1 Critical Leadership perspective

This thesis draws upon literature from critical leadership studies which reconceptualises leadership as a performative and gendered social construction, associated with characteristics aligned with femininities (Fletcher & Kaufer, 2003; Stead, 2014). Contemporary approaches challenge the traditional, gender neutral and individualistic definitions of leadership and redefine it as a social construction, where leaders perform or 'do leadership', enacting behaviours through relational interactions (Billing & Alvesson, 2000; Cunliffe & Eriksen, 2011; Harding, Lee, Ford, & Learmonth, 2011). Performativity also includes how leaders embody the characteristics through corporeality, physicality and materiality in attire, appearance, accessories or gestures (Butler, 2011; Harding, Ford, & Lee, 2017). For example, when displaying aggression or dominance a leader performs masculinities; whereas, by appearing empathetic or collaborative, they perform femininities (Ford et al., 2017). Such characteristics associated with femininities underpin "post-heroic leadership" (Fletcher & Kaufer, 2003; Ridgeway, 2001). Fletcher (2004) defines 'post-heroic

leadership as “*a set of shared practices that can and should be enacted by people at all levels*” (p. 648). Although this notion of leadership is aligned with attributes socially ascribed to women in the workplace; the implications for gender diversity in leadership and opportunities for women to progress are still unclear. Organisational rhetoric is rife with calls for post-heroic leadership, yet the extent to which such forms of leadership have informed practice is yet to be seen.

1.2.2 Media and Leadership – Australian Business Media

Media has been central to shaping debates and influencing public opinions on leadership in Australia particularly in recent coverage of the 2018 political leadership spill (Rimmer & Cosoleto, 2018) and the fallout from the Royal Commission on misconduct in Banking and the Financial Services Industry (APH, 2019). Davies (2018) reports how ousted Australian prime ministers hold media coverage responsible for crafting their exit from political office. Academics have explored how media representations of Julia Gillard, both during and after her term as Prime Minister of Australia, denigrated her personally, undermined her as a leader, and affected public perception of her as a leader (Denemark et al., 2012; Donaghue, 2015; Williams, 2017; Wright & Holland, 2014).

Media representation of leadership in a management and organisational context is under explored in Australia, especially in relation to understanding cultural representations of women leaders. Industry practitioners and agencies operating in the gender diversity space, for example Chief Executive Women (CEW), Australian Institute of Company Directors (AICD) and Workplace Gender Equality Agency (WGEA) realise the key role of media forums in influencing and informing leadership agendas. These agencies advocate gender diversity in leadership through media releases; sponsorships; articles and advertisements in key business media sources (AICD, 2019; CEW, 2019; WGEA, 2019). However, there is a dearth of research exploring the influence of media representations in management and organisations in Australia and the potential implications for gender diversity in leadership.

1.2.3 Media Frame, Performativity and Leadership

Media representation is underpinned by frame theory, a conduit to sense-making, managing-meaning and constructing social reality (Fairhurst, 2011; Minei, 2015) through the constitutive elements of the media frame. This thesis adopts a performative

lens (Butler, 2010) of media framing, positing that existing cultural norms, morals and expectations determine the emergent social meaning. Performativity is central to how gender, masculinities and femininities are constructed through the interplay of the visual and discursive modes and elements in the media (Butler, 2009; Harding et al., 2017; Stead & Elliott, 2018), such as through language, visual imagery or physical and corporeal elements such as attire and appearance. For example, this is illustrated in how men's health magazines convey normative expectations of masculinities through depicting muscularity in visual images as an ideal body type for men (Bazzini et al., 2015) or reinforce gender norms through linguistic choices used to describe women as lovely, glamorous and gentle (Coffey-Glover, 2019).

In a management and organisational context, existing studies have analysed media framing to determine how individual leaders are portrayed against notions of traditional leadership. For example, visual imagery showing men as performing philanthropic activities portrayed them as ethical and authentic leaders (Iszatt-White et al., 2018; Liu & Baker, 2016). Whereas, media framing of women as leaders showcases how gender norms undermine their positioning in the traditional leadership domain by portraying them as lacking credibility and legitimacy for being female or feminine (Mavin et al., 2018; Stead & Elliott, 2018). Although newer forms of leadership are inherently aligned with femininities (Fletcher, 2004; Ford, 2005) it is yet to be seen how media frames women in the post-heroic leadership space.

1.3 RESEARCH AIMS AND OBJECTIVES

The aim of this study is to consider how leadership and leaders are constructed through media framing in Australia. Ascribing to a post-structuralist ontological perspective, leadership is conceptualised as a social construction (Fletcher, 2004; Stead, 2014). This study applies a performative lens to a theoretical framework developed from literature on critical leadership studies, media studies and gender (detailed in Chapter 2), to answer the following overarching research question:

How are leaders and leadership framed in Australian business media?

This main inquiry was investigated through a set of sub-questions to comprehensively understand the social construction of leadership emerging in the media frames analysed. These included:

- To what extent does Australian business media reflect contemporary conceptualisations of leadership?
- To what extent does Australian business media engage with gendered cultural norms in the framing of leaders?
- How are women leaders framed in Australian business media representations?
- To what extent is media framing of women leaders reflective of contemporary conceptualisations of leadership?

In addressing these research questions, the main objectives of this study are to:

- synthesise the complex and differential conceptualisations of leadership into a clear and comprehensive theoretical framework
- explore the relationships between media framing, gender norms and leadership to draw out insights applicable in a management and organisational context
- to discern the extent to which media framing problematises women's progression into leadership positions
- enrich the existing literature in critical leadership studies by exploring *how* leadership is framed in media and the *extent* to which such framing draws upon contemporary (post-heroic) leadership
- to provide distinct theoretical, methodological and practical contributions through the resulting outcomes of this study.

The research aims and objectives determine the strategy and methodological framework employed in this study, which are discussed in Chapter 3. The potential contributions from this study are threefold, including theoretical, methodological and practical insights.

1.4 RESEARCH SIGNIFICANCE AND CONCEPTUAL DEFINITIONS

Existing studies exploring contemporary conceptualisations of leadership in organisations have drawn on in-depth interviews, action research and case studies to highlight that there is a call for leadership to be more inclusive, adaptable and collaborative, or 'post-heroic'(Collinson, 2017; Crevani, Lindgren, & Packendorff, 2007; Cunliffe & Eriksen, 2011; Fletcher, 2004). Alvesson & Spicer (2012) suggest

the theory of performativity underpins ‘post-heroic’ leadership and therefore can be performed by both men and women. Eagly & Carli (2003) suggest leadership aligned with femininities should be advantageous for women’s progression into leadership, however Rosette & Tost (2010) argue social roles associated with women make the post-heroic leadership space problematic for women as well. Yet this movement into a space considered incongruent with their social role is not problematic for men (Arnulf et al., 2012; Kelan & Wratil, 2018). Studies on media representation of leadership are mostly confined to how men and women leaders are portrayed against traditional leadership. Newer and emerging forms of leadership and how media frames men and women leaders against these notions of leadership are yet to be explored. This study seeks to address this empirical gap by exploring how Australian media frames contemporary forms of leadership and contribute to a richer understanding of post-heroic leadership.

Before moving on to an outline of the structure of this thesis, the theoretical framework and key conceptual understandings of; leadership, performativity, gender norms and media framing are outlined below:

1.4.1 Theoretical Framework

Figure 1 showcases the intersection of the theoretical concepts underpinning the framework for this study. Performativity (Butler, 2010; Harding et al., 2017) is the lens used to explore how leadership and leaders are constructed through the media frame against notions of masculinities and femininities in gender and leadership. The media frame, or the empirical context for this study includes Australian business magazine supplements.

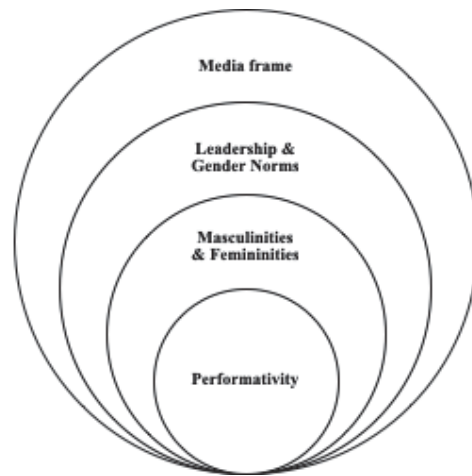


Figure 1 Thesis Theoretical Framework

1.4.2 Key Conceptual Understandings

The key concepts referred to throughout the thesis ascribe to the post-structuralist epistemological orientation of this study and are understood as follows:

Critical Leadership Studies (CLS): reconceptualization of leadership as a ‘co-constructed’ and relational dynamic, challenging traditional top-down power dynamics (Collinson & Tourish, 2015). Critical Leadership Studies form the theoretical backdrop for this study.

Traditional or Heroic Leadership: romanticised conception of leadership suggesting individual leaders have the power, authority and control over organisations and followers (Meindl et al., 1985). Within the CLS space, Traditional or Heroic leadership is characterised by performing masculinities, such as appearing dominant, aggressive or competitive.

Contemporary or Post-Heroic leadership: social construction of leadership as a relational process suggesting people at all levels can enact a set of shared practices or behaviours (Fletcher, 2004). Within the CLS space, Contemporary or Post-heroic leadership is characterised by performing femininities, such as appearing inclusive, collaborative or empathetic.

Gender norms: gender is a social construct where certain behaviours are enacted and re-enacted to conform with cultural expectations of masculinities and femininities (Butler, 1990).

Masculinities and Femininities: social constructions of gender. Cultural expectations and societal roles associated with men and women determine how certain behaviours and characteristics are categorised as enacting or performing masculinities and femininities (Harding et al., 2011). For example, masculinities include individualism, control, dominance, whereas femininities include collaboration, empathy and nurture. In this study, cultural norms, power dynamics and contextual influences are explored through interpreting the construction of gender.

Performativity and Materiality: Butlerian understanding of performativity, defined as “*reiterative and citational practice by which discourse produces the effects it names*” (Butler, 2011:xii). Simply stated, performativity is understood as a reiteration of a norm or set of norms through enactment and re-enactment of practices to produce and regulate meaning. Materiality is understood as how these regulatory norms are materialised, produced and identified through bodies and symbolism (Butler, 2011, pp. xxi-xxiv). For example, gender is performed through acts, embodiment and stylization governed by gender norms. In this study, performativity and materiality enable us to understand how gender and leadership are manufactured by media framing of behaviours associated with masculinities and femininities through discourse, physicality, embodiment and material elements conforming to cultural expectations and gender norms.

Media framing: how the visual and discursive elements within the media frame are combined to convey a particular meaning governed by cultural norms, expectations and social roles (Butler, 1990).

Media: the empirical context for this study is mainstream mass mediated journalism, specifically Australian business magazine supplements. Newspaper outputs containing text and images provide a snapshot of how specific meaning is generated through media representation (Elliott & Stead, 2018), which provides an ideal context to explore how contemporary leadership is represented in business news media.

1.5 THESIS OUTLINE

The outline for the chapters constituting this thesis are provided below:

Chapter two provides a critical overview of the extant literature in critical leadership studies, media studies and frame theory to illuminate the interdisciplinary nexus of contemporary leadership, media framing and the positioning of women as leaders in this domain. The disparate philosophical orientations conceptualising leadership are reviewed, media representations of gender and the impact of media framing from a management and organisational perspective are explored to highlight the empirical gaps and underexplored areas requiring further research. The theoretical framework underpinning the analysis in this thesis is developed from the literature in this chapter.

Chapter three provides an overview of the research strategy and the theoretical and epistemological orientations driving this study. The methodological choices are outlined and the frameworks and approaches to data analysis are explained and justified in this chapter. The considerations driving the research design, rigour and trustworthiness of the methodology are explained, and examples are also provided to illustrate the application of the methodological framework to analyse the data.

Chapter four presents the key findings and dominant themes, that were drawn from the multilayered analysis of the empirical data. The chapter presents findings from the semiotic analysis of magazine covers, discourse analysis of the editors' letters and thematic analysis of the magazine article titles.

Chapter five further draws upon the theoretical framework and includes an in-depth discussion to justify and expound the findings with reference to the theory. It includes a summary of the research and the theoretical and practical implications derived from this study are outlined. Lastly, a discussion of the study's limitations, suggest areas for further exploration and development.

1.6 CHAPTER SUMMARY

This chapter provided an outline of the design and concepts central to the development of this thesis, including details of the epistemological and theoretical perspectives guiding the research strategy. A contextual background was presented indicating how leadership has evolved as a construct over the years and the relevance of media as an empirical context was identified. This chapter has provided an overview of the key theoretical concepts, identified the gap in research and highlighted the potential contributions in a management and organisational context. The next chapter

reviews the multidisciplinary literature underpinning the theoretical framework shaping this study.

Chapter 2: Literature Review

The previous chapter provided a brief outline of the key perspectives informing this study, including critical leadership studies, media studies and frame theory. This chapter provides a critical review of the extant literature in these multidisciplinary areas to consider the nexus of contemporary leadership, media framing and the positioning of women as leaders in this domain. Commencing with a review of critical leadership studies and gendered leadership, contemporary or post-heroic leadership is conceptualised. The relevance of media representation of leadership and women leaders is explored to illustrate the implications for management and organisations. This section highlights why Australian business media is an appropriate empirical context for this study. Finally, frame theory is presented as a bridge between critical leadership studies and media representation.

This chapter addresses the following research objectives:

- synthesise the complex and differential conceptualisations of leadership into a clear and comprehensive theoretical framework
- explore the relationships between media framing, gender norms and leadership to draw out insights applicable in a management and organisational context
- to discern the extent to which media framing problematises women's progression into leadership positions.

2.1 LEADERSHIP

The literature on leadership predominantly consists of positivist studies focussing on developing theories of leadership by identifying common characteristics, personalities and traits in leaders (Carroll et al., 2018). These early conceptualisations of leadership emerged from studies based on behaviours and personality traits of individual leaders (Crevani, Lindgren, & Packendorff, 2007; Drysdale, Bennett, Murakami, Johansson, & Gurr, 2014; Ingersoll, Glass, Cook, & Olsen, 2017; Silva, 2016). Despite being presented as gender neutral, traditional definitions of leadership are argued to have primarily been drawn from masculine attributes (Hoobler et al., 2018; Vial et al., 2016; Ward et al., 2010) or from the experiences of male leaders

emerging as ‘heroes’ or saviours’ often in a military, political or corporate context (Drysdale, Bennett, Murakami, Johansson, & Gurr, 2014; Pearce & Manz, 2005). In recent years a more critical approach in interpreting leadership has emerged (Billing & Alvesson, 2000; Cunliffe & Eriksen, 2011; Harding et al., 2011). Contemporary conceptualisations of leadership, referred to as post-heroic leadership, recognise leadership as a social construction manifesting when leadership is performed through collaboration, participation, empathy or inclusion (Collinson, 2017; Fletcher & Kaufer, 2003; Ford & Harding, 2018; Stead, 2014). Collinson, (2018) further suggests that power relations and control hierarchies contextualise and influence how leadership is enacted by multiple actors in multiple spaces. Within the critical leadership studies perspective, performativity and gender characteristics or norms are the key underpinning elements constructing leadership (Cunliffe & Eriksen, 2011; Grint, 2005).

2.1.1 Heroic and Post-heroic Leadership

Leadership as a concept eludes a concrete definition and is reflective of the theoretical lens adopted by the authors attempting to define it (Singh, 2014). Leadership has been described through power dynamics where individual leaders have ‘power over’ their subordinates, displaying inherent qualities and personality traits such as charisma, confidence, assertiveness and ambition (Crevani et al., 2007; Silva, 2016). This conceptualisation is drawn from positivist studies anchoring leadership in theories where the leader invokes a sense of admiration in the followers who ‘look up’ to the leader or even see them as ‘sacred’ or exalted (Goethals & Allison, 2019; Grint, 2010; Kelly, 2014). This notion of heroic leadership is dominant in contexts where individuals possess unquestionable authority and are perceived to have superior prowess in intelligence, virtue and wisdom such as monarchs, priests, generals, presidents and prime ministers or in a work context the CEOs, directors and founders of companies. These individuals are often considered ‘heroes’ or ‘saviours’ as they are willing to make the tough calls in a time of crisis, are confident, rational and take action where others are unwilling, thereby distinguishing themselves from the crowd (Crosby & Bryson, 2018; Silva, 2016). Heroic leadership therefore signifies hierarchy, power distance and separation between the leader and follower (Crevani et al., 2007; Grint, 2010). In a work context this can be symbolised through the privileged status of leaders such as a big corner office versus floor worker cubicle or a private jet (Collinson, 2017;

Harding, 2014). Similarly, the choice of language, words or other symbolism can indicate heroic leadership such as investing authority, control, command in a leader (Pearce & Manz, 2005).

A wide range of methodological approaches have been applied in defining heroic leadership including case studies, narrative inquiries, observations, surveys and interviews of both employees and leaders in organisations (Ingersoll et al., 2017; Jogulu & Wood, 2006; Pini, 2005; Ward et al., 2010). Within the critical leadership studies domain most studies use qualitative methods of inquiry such as interviews. These studies reveal that 'heroic' leadership surfaces in how the individuals are described in organisational discourse, often when recounting outcomes and successes, indicating that individual leaders enjoy the mantle of 'hero' as a result of their influence on a network of people who romanticise such leadership (Hirschhorn, 1990; Meindl et al., 1985; Sinclair, 2005). Similarly, through Cunliffe & Eriksen's (2011) conceptualisation of leadership as a relational construct, heroic leadership can be described as monologic, where communication is unilateral and from a single authority. Reality is created for followers, who inadvertently construct the leader in line with heroic traditions by virtue of a limited dialogue, and a lack of engagement and participation. Fletcher (2004) suggests that heroic leadership in itself is a social construction instead of 'inherent qualities and personality traits' possessed by the leader as argued by traditionalists.

Building upon the idea of leadership as a social construction, critical leadership studies raise questions about expecting a standardised definition of 'leader', possessing a uniform set of traits and characteristics and instead places an emphasis on the context. Taking this perspective, leadership is not individualistic and can, in fact, be practised by people at all levels instead of a singular 'hero' or saviour (Cunliffe & Eriksen, 2011; Fletcher, 2004; Grint, 2005; Harding et al., 2011). Often termed as 'post-heroic' leadership, this conceptualisation highlights that leadership is a relational phenomenon, where power is distributed and shared with leaders adopting a collaborative, inclusive and participatory approach.

The characteristics commonly ascribed to heroic and post-heroic leadership by theorists critiquing leadership are categorised in the table below:

Table 1 Characteristics of Leadership

Source	Heroic Leadership	Post-heroic Leadership
Fletcher & Kaufer (2003)	<ul style="list-style-type: none"> ▪ One directional ▪ Static ▪ Competitive 	<ul style="list-style-type: none"> ▪ Shared ▪ Interactional ▪ Dialogic ▪ Collective
Fletcher (2004)	<ul style="list-style-type: none"> ▪ Individualism ▪ Control ▪ Assertiveness ▪ Advocacy ▪ Domination ▪ Produce, outcome focussed ▪ Hierarchical 	<ul style="list-style-type: none"> ▪ Collaborative ▪ Social networks of influence ▪ Power neutral ▪ Shared accountability ▪ Dynamic, multidirectional ▪ Grow, nurture
Grint (2005)	<ul style="list-style-type: none"> ▪ Power over followers ▪ Decision making ▪ Persuasion ▪ Objective 	<ul style="list-style-type: none"> ▪ Power shared with followers ▪ Participatory and collaborative ▪ Inclusive
Pearce & Manz (2005)	<ul style="list-style-type: none"> ▪ Designated ▪ Command and control ▪ Fear and intimidation ▪ Charismatic ▪ Larger than life 	<ul style="list-style-type: none"> ▪ Distributed power ▪ Shared power with followers ▪ Empowerment ▪ Mutual influence ▪ Guidance, facilitation
Rippin (2007)	<ul style="list-style-type: none"> ▪ Hierarchical ▪ Negotiated ▪ Individualism ▪ Assertiveness ▪ Dominance ▪ Self-promotion 	<ul style="list-style-type: none"> ▪ Shared and distributed ▪ Informal ▪ Collaborative ▪ Reciprocity ▪ Self-abnegation
Ford (2010)	<ul style="list-style-type: none"> ▪ Competitive ▪ Aggressive ▪ Controlling ▪ Self-reliant ▪ Individualist 	<ul style="list-style-type: none"> ▪ Connected ▪ Team-focussed ▪ Inclusive ▪ Collegial ▪ Distributed

Although Table 1 can be interpreted to be a binary categorisation of leadership as either heroic or post-heroic, these distinctions are in fact viewed as a manifestation of these characteristics on a spectrum of power, masculinities and femininities (Fairhurst, 2009; Harding, 2014; Harding et al., 2011). Collinson (2018) suggests that power relations are central to leadership dynamics, where in practice control oscillates between collaboration and individualised agency in leadership. She highlights how collective and collaborative surface language gives way to hierarchy when enacting leadership. This notion of oscillating power relations is similar to a Butlerian conceptualisation of gender as fluid and performative (Butler, 1990). Within the social construction perspective, leadership is conceptualised as performative in nature (Fletcher & Kaufer, 2003). In practice, there is much overlap between the two conceptualisations of individual (heroic) and collaborative or shared (post-heroic) leadership, with leaders demonstrating both individualistic and shared characteristics (Crevani et al., 2007; Hamrin, Johansson, & Jahn, 2016; Harding, 2014), often in response to the context in which they operate. This can be understood through individualistic or collaborative characteristics being positioned within a larger debate about the performative nature of critical leadership as ‘doing masculinities or femininities’ (Ford, 2010; Ford et al., 2017).

Critical leadership studies challenge the traditional claim that leadership is gender neutral, indicating that the characteristics attributed to leadership either reflect masculinities (heroic) or femininities (post-heroic), that can be *performed* by both male and female leaders (Crevani et al., 2007; Eagly & Carli, 2007). Thus, leadership and gender are both anchored in the concept of performativity. Drawing on post-structuralist interpretations of gender Collinson, (2005) opined that power dynamics are embedded within the construction of masculinities and femininities. Multiple characteristics associated with conceptualising leadership as performative, drawn from extant literature are presented in figure 2 below on a continuum of masculinities and femininities, where power oscillates between individualised, agentic and monologic authority towards shared, communal and dialogic characteristics:

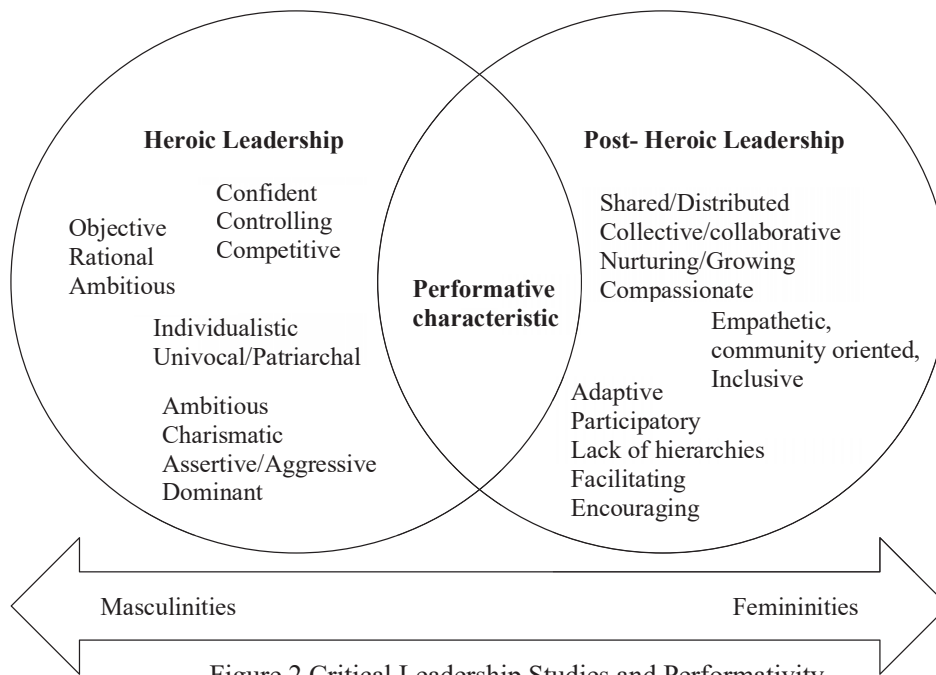


Figure 2 Critical Leadership Studies and Performativity

2.1.2 Gendered Leadership

Historically, the definitions and conceptualisations of leadership have emerged from the experiences of male leaders and accordingly are reflective of masculine characteristics and cultural expectations of men (Rost, 1991). Normative masculine characteristics or masculinities such as being dominant, ambitious and confident, when exhibited by powerful men became the definition of leadership traits in much of the early literature (Locke, 1991). However, Burns (2012) pointed to the flaw in this approach, highlighting that the ‘leader’ and their attributes were confused with leadership which were validated by repeatedly retelling success stories of revered public figures such as Winston Churchill or John F. Kennedy through societal discourse, or organisational successes of CEOs such as Henry Ford. Thus, leadership was seen through the display of masculinities by “Great Men”, associating leadership as a natural function of masculinities and a fulfilment of men’s social roles (Cawthon, 1996; Spector, 2016). Historically, few women have held leadership positions and are seen as ‘representatives’ of male leaders in their absence or availability, for example, symbolic leaders representing monarchies such as Queens (Burns, 2012). The literature surmises that leadership is inherently gendered, with traditional leadership characterised through masculinities and heroic notions such as being powerful,

charismatic and individualistic (Carroll et al., 2018; Fletcher, 2004). Post-heroic leadership on the other hand, is aligned with femininities such as being collaborative, nurturing, empathetic and inclusive (Crevani et al., 2007). In line with a power relations perspective embedded within these leadership dynamics, univocal, monologic, meaning-making behaviours are associated with masculinities whereas dialogic or co-constructed meanings are associated with femininities (Collinson, 2005; Collinson et al., 2018).

The performativity of leadership can be understood as observing a leader enacting behaviours (Ford et al., 2017) on a continuum between masculinities and femininities, where behaving with assertiveness, displaying ambition and dominance is ‘performing masculinities’; while appearing empathetic, collaborative, flexible or nurturing is ‘performing femininities’ (Bass & Riggio, 2005; Humphrey, 2013; Powell et al., 2008). Performativity is evident in the corporeal manifestation of gendered characteristics. In leadership this includes the enactment of certain behaviours, for example breaking hierarchical structures; and, the separation between the leader and follower seen also as enacting ‘shared’ leadership (Blom & Alvesson, 2014). Alvesson & Spicer (2012, p. 377) suggest that post-heroic leadership could potentially be performed by a ‘multitude of actors’ including both men and women.

The characteristics associated with post-heroic leadership are consistent with feminine attributes often used to describe women, such as nurturing, flexibility and collaboration (Denmark, 1993; Eagly & Karau, 2002; Fletcher & Kaufer, 2003). But Rosette & Tost (2010) argue that it is problematic for women to perform post-heroic leadership. Studies ascribing to gender role and social role theories suggest that the role of a leader is considered incongruent with the gender norms and social roles affiliated with women (Dean & Ford, 2017; Fletcher, 2004; Fotaki & Harding, 2016; Kelan & Wratil, 2018). Yet, men are able to move in and out of the post-heroic leadership space with ease (Arnulf et al., 2012; Chin, 2016; Schyns, von Elverfeldt, & Felfe, 2008).

There is also a predominance of studies from a positivist perspective considering how the gender of leaders impacts organisational outcomes, legitimacy and acceptance of women as leaders and the backlash faced by women entering the male leadership space (Vial et al., 2016; Wang & Kelan, 2013; Ward et al., 2010). Post-heroic leadership has emerged through critical studies analysing communication, interviews and comparative cases with an underpinning of theoretical assumptions ascribing to

identity theory; action research; relational theory; and, critical performativity (Fairhurst, 2009; Hamrin et al., 2016; Harding et al., 2011; Pullen & Vachhani, 2013; Spicer, Alvesson, & Kärreman, 2009; Stead, 2014). But, research on the performativity of post-heroic leadership by women is still limited and requires further exploration.

2.1.3 Gender, Norms and Performativity

Drawing upon Judith Butler's (1990) theory of gender performativity, masculinities and femininities are also understood to be socially constructed norms (Adams, 2000; Harding et al., 2011). The binary categories in gender are replaced by how certain behaviours are enacted and re-enacted to conform with cultural expectations of masculinities and femininities drawn from societal roles associated with men and women (Butler, 1990). This performative lens can be broadened to include power dynamics in a societal hierarchy with the dominant, superior and powerful ascribed to masculinities and the subservient, powerless and inferior reflective of femininities in organisational discourse (Cixous, 2003; Connell & Messerschmidt, 2005; Pounder & Coleman, 2002).

The performative aspects of femininities and masculinities also encompass how gender is materialised or embodied in terms of attire, appearance and through discourse (Ford et al., 2017; Tyler & Cohen, 2010). With performativity constituting such an integral part of post-heroic leadership, the way in which femininities and masculinities are materialised is essential. Harding, Ford, & Lee (2017) explore this notion of materiality further by including inert objects such as tables, chairs, stationery, even name plates or spatial and physical domains as objects that contain strong implications for performativity and meaning making. For example, a large desk with a shiny name plate for CEO asserts dominance and traditional masculine norms in contrast to a female secretary in an outside office establishes hierarchy, subservience and femininities through reinforcing gendered cultural norms in an organisational space.

Materiality, physicality and corporeality are integral to how masculinities and femininities in gender are embodied. For example, women wearing dresses, make up, accessories to perform femininities whereas men can assert masculinities through physical embodiment such as growing a beard (Bathurst & Cain, 2013; Ropo et al., 2013). However, masculinities and femininities in leadership are fluid and can be performed concurrently with gender norms. For example a woman leader can conform

to gender norms and also mirror masculinities to enact traditional leadership by displaying confidence and competitiveness through behaviours, outcomes and body language (Ford, 2005). Similarly, men can assert masculinities through physical embodiment and still ‘do femininities’ through posture, gestures and behaviour, for example to indicate inclusiveness and adaptability (Küpers, 2013; Ladkin, 2013).

Ropo et al. (2013) conclude that performing leadership is an embodied and material experience, yet Muhr & Sullivan (2013) emphasise that women are also expected to ‘do femininities’ in gender by conforming to the heterosexual matrix through embodiment and corporeal elements. This expectation to conform to gender norms problematises women’s credibility and legitimacy in traditional leadership (Mavin et al., 2018; Vial et al., 2016) or devalues their feminine identity when performing masculinities in leadership (Adamson, 2017; Baxter, 2018; Rosette & Tost, 2010). However, Fletcher, (2004) suggested post-heroic leadership provides a ‘feminine advantage’ that could benefit women leaders. The interplay of femininities in post-heroic leadership and gender norms requires further exploration.

Butler's, (1990, 2009) theory of performativity highlights that cultural norms, social roles and expectations govern how men and women are seen to perform masculinities and femininities to assume gender as well as to perform leadership. This thesis explores these notions further by considering whether post-heroic leadership does in fact offer a feminine advantage for women, or whether social norms create a further complexity for women. This complex relationship between leadership, performativity and gender is illustrated diagrammatically in figure 3:

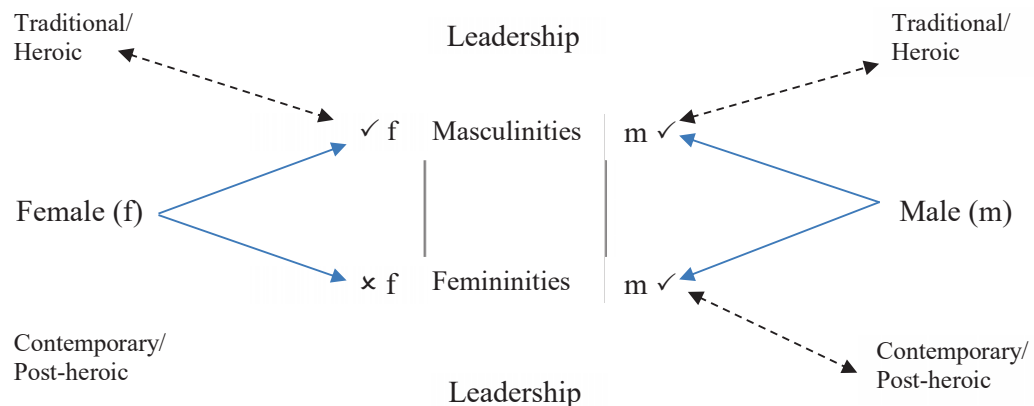


Figure 3 Gender, Performativity and Leadership

2.1.4 Leadership in Australia

Leadership in Australia is subject to significant media commentary, particularly in light of recent occurrences such as the 2018 political leadership spill, elections and the Royal Commission on misconduct in banking (APH, 2019; Rimmer & Cosoleto, 2018). An existing stream of research has explored leadership in Australian politics, public office and corporate sector through a traditional and individualistic perspective (Bennister, 2012; Sykes & Frydenberg, 2006). However, with post-heroic leadership becoming a buzzword in the contemporary leadership debate, researchers have attempted to explore the extent to which the new conceptualisation of leadership is compatible with current organisational demands. Drysdale, Bennett, Murakami, Johansson, & Gurr (2014) evaluated case studies of leadership across Australia, United States and Sweden to determine how post-heroic leadership fares in contemporary organisational contexts. They found definitions of both heroic and post-heroic leadership were lacking and inadequate as the leaders studied displayed characteristics attributed to both ideals. This may be because the study approached post-heroic leadership as gender neutral, delving into binary categories of individual (heroic) and collective (post-heroic) attributes that were displayed by leaders in the three cases. This is echoed in Fulop's (2012) research who also identified a 'hybrid' form of leadership in the Australian healthcare industry, categorising heroic and post-heroic leadership as individual and collective ideals rather than a gendered conceptualisation of leadership. A study by Trevor-Roberts, Ashkanasy, & Kennedy (2003) proposes that Australian leadership has a distinct cultural flavour, imbued with dimensions of egalitarianism and '*mateship*'. Yet studies considering women's experiences in leadership in Australia consistently found that women struggled to fit in due to a 'sexist' workplace culture and faced exceptional challenges in trying to traverse the dual roles of 'women' and 'leaders' in both organisations and political arenas (Coatney, 2018; Drake, 2018; Joseph, 2015; Pini, 2005).

Mclean & Maalsen (2017) posit that hegemonic leadership structures are the underlying cause for misogyny and gender oppression in both politics and organisations. This thesis takes this argument a step further to offer a richer and multidimensional conceptualisation of Australian leadership by drawing upon a performative lens (Butler, 2010) to explore the interplay of cultural ideals, social and gender norms with leadership.

2.1.5 Research gap

Critical leadership studies have indicated that there is an emphasis on inclusivity and collaboration and a call for post-heroic leadership in organisational discourse (Fletcher, 2004; Ford, 2010; Stead, 2014). However, studies exploring this space present an ambiguous and inconsistent picture of how post-heroic leadership is conceptualised in practice. Some studies construct heroic and post-heroic leadership as a binary categorisation of power dynamics such as individual/collective or individualistic/distributed (Collinson & Collinson, 2009; Collinson, 2018; Drysdale, Bennett, Murakami, Johansson, & Gurr, 2014; Fulop, 2012). The majority of these studies are located in political arenas, education and healthcare sectors where leaders present a softer alternative through post-heroic approaches (Eslen-Ziya & Erhart, 2015; Gabriel, 2015; Klar et al., 2016). Whilst other researchers use a feminist lens to critique traditional norms and present an alternative gendered form where leaders can perform femininities such as collaboration, inclusivity and flexibility in leadership (Briskin, 2011; Coatney, 2018; Ford & Harding, 2018; Stead, 2014), this remains an under researched area in management and organisational contexts. The extent to which leaders, particularly women, engage with and perform post-heroic leadership requires further exploration.

2.2 MEDIA STUDIES

Media studies is a vast field that is often drawn upon in interdisciplinary research. The sections below provide insights into how media studies intersect with a variety of fields such as journalism, feminist studies, popular culture, and politics which have informed management and organization studies research on the media. The main argument in this thesis is anchored in this stream of research which illustrates how media representations of men and women impact how they are positioned in organisations and in leadership.

Existing literature demonstrates that conventional media and news outputs can be used to construct social reality for audiences (Fairclough, 2003; Giaccardi, 2012). It has been argued that media content is selectively reported to attract audience attention, influence opinions, elicit emotions and impact behaviours (Haynes et al., 2016; King et al., 2017; Meyer, 2002; Pande, 2010; Wanta et al., 2004). Mavin, Bryans, & Cunningham (2010) suggest that media artefacts and press are powerful

tools in constructing an understanding of contemporary leadership. This is reiterated by Stokoe (2012) who suggests that there is reciprocal relationship between cultural understanding and discourse that becomes clear when media representation is studied in situ.

2.2.1 Gendered Media Portrayals

Gender in media has garnered significant interest from researchers over the years, particularly with regard to how women are portrayed. All genres of media traditionally reflect stereotypes with males at the centre of the portrayals as protagonists and women as secondary characters often sexualised or in negative roles (Easteal, Holland, & Judd, 2015; Feasey, 2008). Women are also often subject to derogatory language and labelling as part of the representation (Cheryan, Plaut, Handron, & Hudson, 2013). Research exploring gender in media studies predominantly subscribe to a feminist or post-structuralist perspective and have found that contemporary media portrayals reinforce, invoke or establish contradictory, heteronormative and oppressive messages in overt and covert depictions (Gill, 2007; Godfrey et al., 2012; Rudloff, 2016). Benton-Greig, Gamage, & Gavey (2018) call attention to how women are portrayed as sex objects or victims of violence in beer advertisements. Similar trends are seen in representations of women in video games, sports advertisements and music videos (Ferguson et al., 1990; Stankiewicz & Rosselli, 2008). Summers & Miller (2014) argue that such loaded portrayals increase hostility and sexism in the intended audiences who are predominantly young men. Similarly, a meta-analysis of characters of career women in over 137 depictions in popular culture revealed that women are commonly portrayed as conniving, bitchy, promiscuous, hostile, shrewd, lonely and incapable of maintaining a balance in their personal and professional lives (Ezzedeen, 2015). This extends to portrayal in all genres featuring women including politics, sports, cartoons, animation, popular culture, women in the workplace and even mainstream mass mediated journalism (Hall & Kappel, 2018; Sanchez et al., 2017). For example, a specific focus on personal characteristics, attractiveness and emotions over athletic performance was seen in news reporting of female athletes in the Olympics (Billings et al., 2014). Section 2.2.2 further illustrates how gender is represented in news media.

2.2.2 Global Media Monitoring Project (GMMP)

The Global Media Monitoring Project (GMMP) initiated a study in 1995 documenting the portrayal of women in media. The report suggests that global media presents a male-centric view, extensive stereotyping with selective coverage of issues of discrimination and violence against women (GMMP, 2018). This is similar to media reporting across the world in both developed and developing economies. An earlier GMMP report on Australian media reflected a similar trend, also indicating gender stereotyping of women through stories on celebrity and entertainment, crime or features about beauty contests, models and fashion (Romano, 2010).

2.2.3 Media Representation and Leadership

Existing research on media representation of leadership in popular culture projects masculinities and individual male leaders at the centre of positive press coverage (Thornham, 2007; Tienari et al., 2009). This is illustrated in a study by Iszatt-White, Whittle, Gadelshina, & Mueller (2018) who discuss how Jeremy Corbyn's leadership was constructed in media portrayals as ethical and authentic by portraying him as a man of principle, refusing to compromise or back down on issues he did not agree with. A recent study by Harmer, Savigny, & Ward (2017) explores traditional leadership in media portrayal critically, reaffirming that leadership is portrayed as a masculine space with men depicted as decisive, chivalrous, combatant, aggressive and women as the 'other'. Similarly, prior studies on media representation of women leaders predominantly explore how women are portrayed in media against gendered notions of femininities and masculinities and how media coverage focuses on personal characteristics and propagates stereotypes about women (Baxter, 2018; Elliott & Stead, 2018; Mavin, 2008; Tienari et al., 2009).

As a result, women may be vilified in the media if their physical attractiveness, embodiment or persona does not conform to the normative standards associated with femininities or gender norms (Baxter, 2018; Coudray, 2016; Higgins & McKay, 2016), or they may be portrayed as incapable of maintaining a balance in their personal and professional lives (Ezzedeen, 2015). This was evident in studies analysing Australian media coverage of Julia Gillard demonstrating how her gender was used to delegitimise her role as leader; portray her as a 'trouble-maker'; and stigmatise her as ambitious and tough (Donaghue, 2015; Sawer, 2013). News coverage during her term as Australian Prime Minister focussed on her personal life subjecting her to insulting,

crude and sexist remarks, comparing her to Lady Macbeth and labelling her as an unfit leader and deliberately barren (Coudray, 2016; Williams, 2017).

Similarly, other women leaders have been denigrated in media for violating their social roles by pursuing leadership. For example Bachmann, Harp, & Loke (2018) indicate how media coverage of Hillary Clinton's 2016 U.S. election campaign portrayed her as power hungry and overly ambitious. She was criticised in the media and viewed suspiciously for not enjoying traditional household chores such as baking. This was also seen in how media portrayal of First Minister of Scotland, Nicola Sturgeon, subjected her to sexist and offensive insults at the start of her political career for being outspoken and quick witted, yet over the years, softened when she adopted a more domesticated image by performing activities such as shopping and dressing up (Higgins & McKay, 2016).

The literature suggests traditional leadership is governed by gendered cultural expectations which are validated by the media, in particular where women are portrayed as incompetent leaders simply because they are 'female' and do not conform to the expected gender norms (Coatney, 2018; Coudray, 2016; Elliott & Stead, 2018; Kapasi, Sang, & Sitko, 2016; Mavin, Elliott, Stead, & Williams, 2016, 2018; Tienari, Holgersson, Meriläinen, & Höök, 2009; Tijani-Adenle, 2016; Williams, 2017; Wright & Holland, 2014). There remains a need to explore the extent to which contemporary conceptualisations of leadership are part of the media discourse and representations. As post-heroic leadership is inherently described as feminine, the extent to which cultural norms continue to be invoked in media framing requires investigation, particularly in respect to the positioning of women as leaders in this space.

2.3 FRAME THEORY

Frame theory is an integral part of media discourse analysis. A cohesive definition put forth by Entman (1993), which has become the standard reference point for much empirical work explains that the 'frame' highlights the salient aspects of information being communicated to create specific meaning. Media frame can be viewed as a conduit to construct social reality, through meaning-making and contextual understanding (Brüggemann, 2014).

Media framing has predominantly been studied within the fields of journalism, media and communication, political discourse and public policy. Romano (2017) has explained framing as the angle or slant introduced into a media feature which

structures how it will be perceived and interpreted. For example, Devitt (2002) considered the type of coverage and issues reported on in media framing of political campaigns of male and female candidates. Vliegenthart & van Zoonen (2011) expand the concept further and distinguish frame (content) from framing (how it is communicated). However, Benford & Snow (2000) conceptualise media framing as a social construction, indicative of a collectively negotiated meaning or as Björnehed & Erikson (2018) suggest, the emergent meaning is impacted by external and contextual factors. For example, Refaie (2005) illustrates how visual expressions, metaphors and irony are part of media framing that can have varied meanings in different contexts. This aligns with the post-structuralist perspective, suggesting that the social meaning emerging from the frame is governed by existing cultural norms, morals and ethics (Butler, 2010). Premised on the key concept of performativity, media framing from this perspective considers how the visual and discursive are combined in the portrayal of a subject to discern meaning, create affect and elicit an emotional response in the audience.

2.3.1 Materiality and Embodiment

The constitutive elements of the frame can be distilled through a Butlerian lens to include materiality, corporeality, embodiment and disembodiment of the subjects and contents within the frame. Gender performativity in media framing can manifest either through materiality of the subject or the embodiment of characteristics reflective of cultural norms. This would include how women can display femininities through their attire, appearance or accessories (Butler, 2011). For example, Mavin, Elliott, Stead, & Williams (2018) explore the commodification of the female body in media portrayals through the accentuated focus on the appearance of the British and Scottish Prime Ministers Theresa May and Nicola Sturgeon. Harding et al. (2017) on the other hand highlight that materiality can also include body language, posture, and spatial differences. For example, women in the workplace often sit with their legs crossed which reinforces femininities in gender, whereas men dominate and take up space both in physical presence and through objects signifying their role. Normative cultural expectations and contextual influences shape how material and corporeal manifestations construct masculinities and femininities in gender (Collinson, 2005).

Materiality is not limited to the construction of gender and can be used to understand other performative constructs such as leadership (Pullen & Vachhani,

2013). This perspective has been applied in a study exploring performativity in ethical leadership (Liu, 2017). The findings suggest that in visual media representations, embodiment/disembodiment, attire and body language was used to construct ethicality in male leaders before and after the Global Financial Crisis (GFC). Media portrayal influenced audiences, who identified the leaders as father figures, protectors representing respectability and trustworthiness and other attributes of ethicality influenced by sociocultural norms. For example, Liu (2017) highlights how John Stewart (then CEO of National Australia Bank) was constructed as a trustworthy father figure who could take control of a disorderly institution. This was achieved through up-close visual imagery focussing on his serious and contemplative facial expression with one hand on the chin. The dark background blended with the dark suits of other people in the image, further emphasising Stewart's embodiment as a paternal and serious leader. This aligns with Ladkin's (2013) illustration of how gestures and body language convey particular meaning. Similarly, corporeality, embodiment and physicality can create palpable meaning from intended movements and aesthetics. For example expensive business attire, accessories and perfumes can be used to indicate separation and construct an individualistic persona, or openness and inclusivity can be displayed through vocal and facial expressions (Bathurst & Cain, 2013; Küpers, 2013).

Liu (2017) also highlighted that depictions of female leaders in media are subject to normative schemes. Any deviation from those norms problematises leadership for women. Accordingly, existing empirical work analyses femininities with reference to the heterosexual matrix and cultural expectations (Butler, 1990). While these aspects have been considered by researchers in studies exploring performativity within an organisational space or media representation of particular leaders in specific contexts, a study analysing the media frame as consisting of materiality, physicality, aesthetics, has not been brought together to explore how leaders, particularly women are portrayed in the media as performing masculinities and femininities in gender and on the spectrum of heroic/post-heroic leadership. This theoretical approach is relevant to understanding how the frame conveys particular meanings about the subjects being portrayed specifically with regard to performing leadership (Talbot, 2007; Tyler & Cohen, 2010).

2.3.2 Visual and Discursive Framing

The strength of media framing rests in how a textual claim or argument can be projected, negated, complemented or accentuated by the accompanying visuals and semiotics (van Leeuwen, 2006; Mangan & Byrne, 2018). Equally, visual imagery can be a powerful tool in conveying a message that enables audiences to construct a story and social meaning (Elliott & Stead, 2018; Entman, 1993; Fairclough, 1995). Thus the visual and discursive come together as a media frame, which is governed by context, sociocultural norms and normative schemes (Liu, 2017). Faludi (1992, 1991) further contends that media framing can create meaning merely through repetitive reporting and communication of a story.

Studies using visual and discourse analysis as a methodology indicate that media frames project particular perspectives and promote specific meaning through constitutive elements (Hannah & Zatzick, 2008). How they bring together visual imagery, symbolism, textual inference and reference to context through appearance of the subject, placement and colours of the visual imagery can all have an impact on the meaning discerned from the frame (Elliott & Stead, 2018; Hall & Kappel, 2018). Figure 4 illustrates the multiple modes that can constitute a media frame.

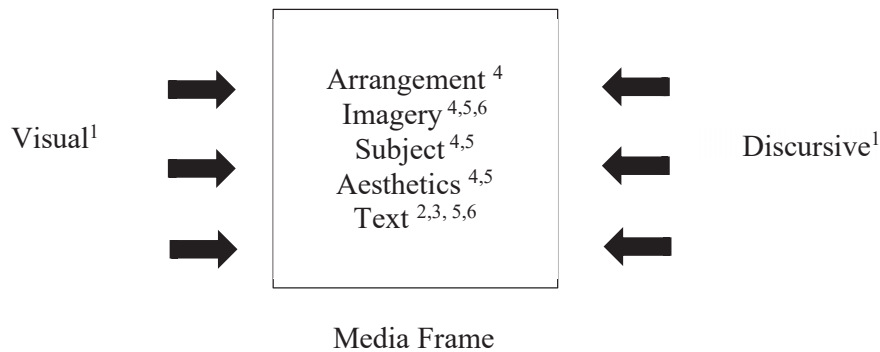


Figure 4 Components of a Media frame

¹ Butler (2010); ² Fairclough (2013); ³ Van Dijk (2006) ⁴ Kress and Van Leeuwen 2005 ⁵ Mavin et al 2018
⁶ Elliot & Stead (2018)

2.4 RATIONALE FOR THEORETICAL FRAMEWORK

This study is located within the critical leadership studies literature and explores the intersection between leadership and gender in media as an empirical context. A

review of the interdisciplinary literature in this chapter illustrates how the concept of performativity underpins leadership, gender and media framing. An analytical framework guiding the interpretation and analysis of data in the following chapters has been developed from this literature to address the research gap illustrated in Section 2.1.5.

The key concepts informing the framework are presented in the Figure 5 below.

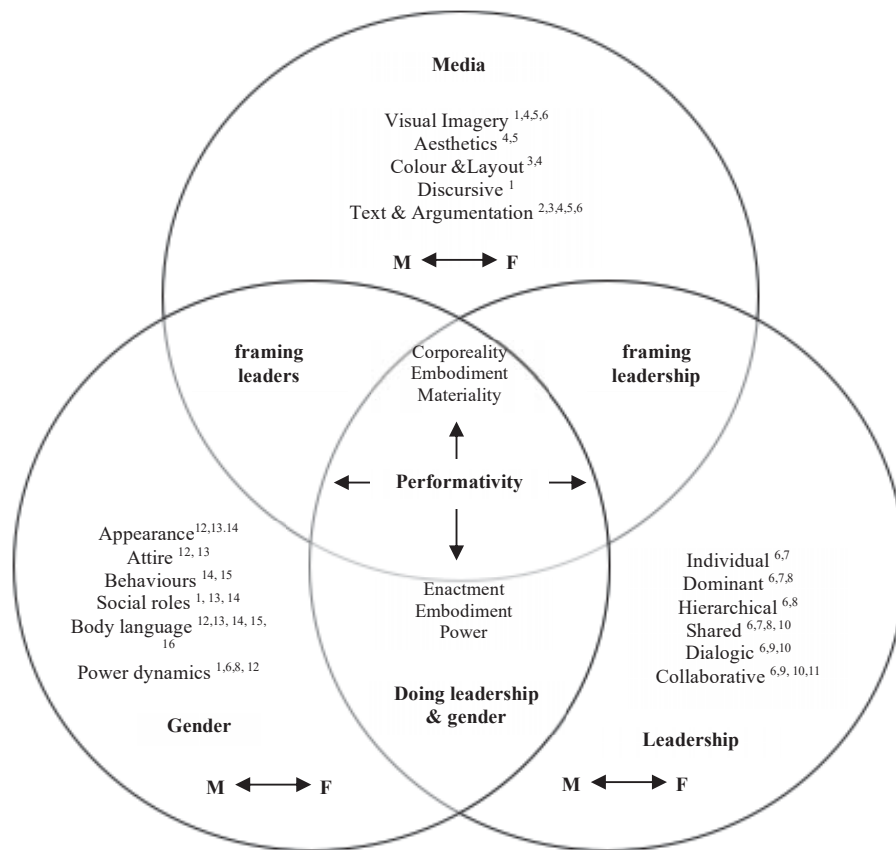


Figure 5 Key Concepts in Theoretical Framework

¹ Butler (2010); ² Fairclough (2013); ³ Van Dijk (2006); ⁴ Kress and Van Leeuwen 2005; ⁵ Mavin et al 2018
⁶ Fletcher (2004); ⁷ Fletcher & Kaufner (2003); ⁸ Grint (2005); ⁹ Pearce and Manz (2005); ¹⁰ Rippin (2007); ¹¹ Ford (2010);
¹² Harding et al (2017); ¹³ Butler (2011); ¹⁴ Mavin et al (2018); ¹⁵ Ropo et al (2013); ¹⁶ Liu (2017)

Within the empirical context of Australian business media, the visual and discursive elements will be interpreted to determine how leadership is constructed against traditional (heroic) and contemporary (post-heroic) notions and how leaders are framed as performing masculinities and femininities in gender (“do gender”) and in leadership (“do leadership”). These concepts inform the theoretical framework

which is illustrated in Figure 8 (Chapter 3) and will serve as the backdrop for reference and interpretation of the discourse and semiotic analysis to determine the social meaning emerging from media framing.

2.5 SUMMARY AND IMPLICATIONS

This chapter provided a critical review of the extant literature and research in leadership, gender studies and media studies to address the three objectives outlined. The conceptualisation of leadership as a social construction was discussed and synthesised into a clear indication of how masculinities and femininities could be performed in heroic and post-heroic leadership. The relationships between media framing, gender norms and construction of leadership was elucidated and the role of media in problematising women's progression into leadership positions highlighted. The research gaps in the post-heroic leadership domain were identified and the key concepts underpinning the analytical framework for this study were expanded upon. In analysing how Australian media frames leadership and the extent to which gender norms are reinforced in media representations, this study aims to make theoretical, methodological and practical contributions to critical leadership studies. The potential contributions include:

- **Theoretical:** extend the conceptualisation of post-heroic leadership by exploring the relationships between leadership, gender and performativity. This study will provide a robust theorisation of how post-heroic leaders and leadership are framed.
- **Methodological:** explore the performative elements of post-heroic leadership through a novel methodological approach drawn from media studies. This methodology will showcase a distinct application of media framing to management and organisation studies, where research is usually anchored in exploring organisational discourse. The methodological framework will highlight how relevant Australian business media frames leaders and leadership. The outcomes from applying this methodology will illuminate how leadership and gender norms are entangled in media framing and inform perceptions of leaders and leadership.
- **Practical:** explore how media framing of leadership in Australian business media may influence perceptions of leadership and leaders in

an Australian management and organisational context. The findings from this study have potential implications for gender diversity in leadership by providing insights into how media frames men and women leaders differently. The insights drawn from the study could contribute to how organisations and individuals perceive leadership and could influence managerial decisions and leadership practices in work contexts.

The research strategy and methodological approaches are outlined in Chapter 3.

Chapter 3: Research Design and Method

This chapter presents the research paradigm and methodological choices driving this study. Drawing upon the range of approaches and key considerations underpinning the literature in the previous chapter, the epistemological orientation and the theoretical framework is provided. The first section of the chapter outlines the philosophical orientation and how it relates to the selected methodological framework. The chapter then presents an outline and justification of the research strategy and design, and overview of the sampling decisions, including the methods of data collection. The rationale for selecting the data sample and the process and approach to analysing the data is also discussed in detail. Finally, the chapter presents the choices made to ensure the robustness and trustworthiness of the research by discussing reflexivity and limitations.

3.1 METHODOLOGY AND RESEARCH DESIGN

3.1.1 Epistemology and philosophical orientation

The epistemological orientation underpinning this research is drawn from Cunliffe's (2011) revision of the three knowledge problematics (Morgan & Smircich, 1980) of inter-subjectivism; subjectivism and objectivism. Under this theoretical lens, reality is understood as 'social facts' that are interpreted and understood through societal discourses, structures and interactions (Cunliffe, 2011). Therefore, 'reality' is 'subjective', and understood through structures such as language and symbolism or 'discursive realities' (p.663). In this study, the 'reality of leadership' is constructed through the imagery, language and symbolism used in Australian business media.

Exploring the 'situated meaning' and understanding the human world through interpretation of aspects and structures that create 'meaning' support the hermeneutic phenomenological perspective (Gadamer, 1976; Heidegger, 1996). This methodological perspective is appropriate to the current research as social meaning emerging from human cultural activity can be explored by concentrating on how reality is constructed and understood in language and texts (Lavery, 2003). In applying this methodology, interpretation of texts and documents goes through a

‘hermeneutic circle’ (Gadamer, 1976; Heidegger, 1996), understanding the overall meaning in relation to individual parts and interpreting those individual parts in reference to the whole. In other words, it could be described as the interrelated interpretation between the text and context (Smith & Amrine, 1996). This methodological approach aligns well with how frame theory (Butler, 2010) can be applied to media artefacts to interpret the emergent meaning around how leadership is constructed in media and how leaders are portrayed as performing gendered leadership.

3.1.2 Research Objectives and Questions

The philosophical orientation positions the conceptualisation of leadership as a social construction that can be performed on a continuum of masculinities and femininities. The main aim of this research extends beyond exploring gender disparity in leadership to consider how leadership is constructed through media framing. The study also aims to explore the role of gender norms and cultural expectations in media framing of leaders and leadership.

The overall objectives of this study have been outlined in Chapter 1 however this section outlines how the methodology and research strategy will address the following:

- enrich the existing literature in critical leadership studies through exploring *how* leadership is framed in media and the *extent* to which such framing draws upon contemporary (post-heroic) leadership
- explore the relationships between media framing, gender norms and leadership to draw out insights applicable in a management and organisational context

These research objectives culminate in an overarching research question:

How are leaders and leadership framed in Australian business media?

This main inquiry was investigated through a set of sub questions to comprehensively understand the social construction of leadership emerging in the media frames analysed: These included:

- To what extent does Australian business media reflect contemporary conceptualisations of leadership?
- To what extent does Australian business media engage with gendered cultural norms in the framing of leaders?
- How are women leaders framed in Australian business media representations?
- To what extent is media framing of women leaders reflective of contemporary conceptualisations of leadership?

These questions are closely linked and viewed together can provide a comprehensive response to help address the gaps in the literature and empirical data concerning critical leadership studies as well as the positioning of women as leaders in this domain. Figure 6 below illustrates how the research questions form a hermeneutic circle (Heidegger, 1996) where each individual inquiry is important but provides context and meaning to the other parts of the research problem.

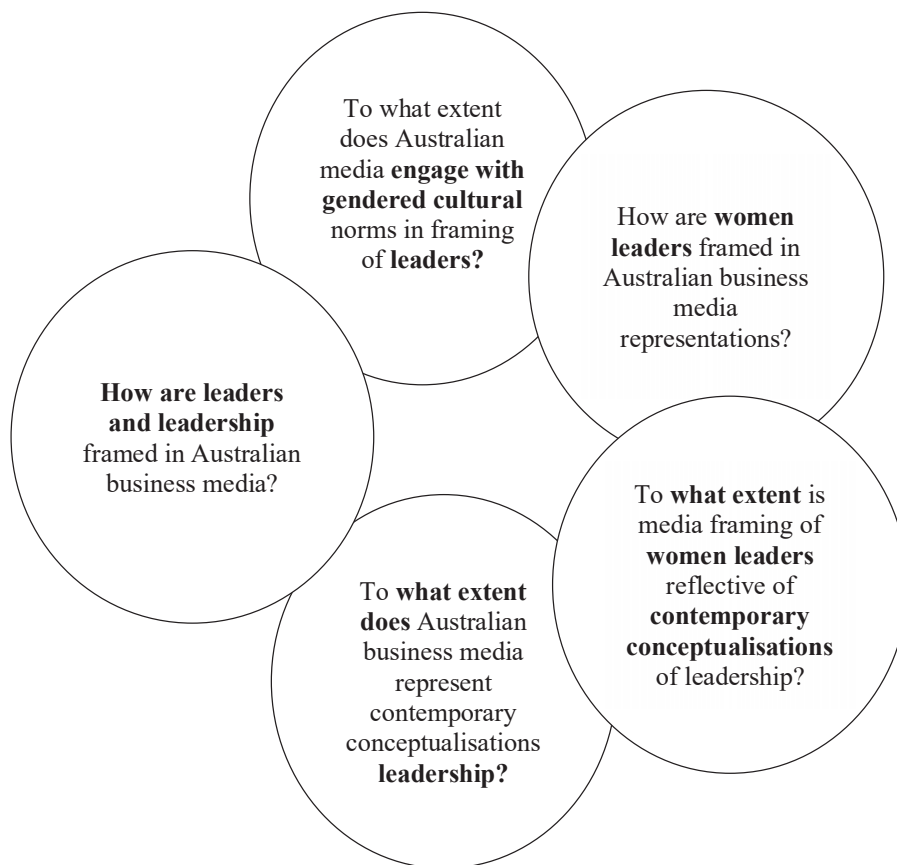


Figure 6 Hermeneutic Circle of the Research Inquiry

3.2 RESEARCH STRATEGY AND DESIGN

A qualitative research strategy was employed in this study. Silverman (2009) opines that while epistemological orientations of researchers' impact design decisions and methods, the underlying belief of qualitative research is a 'deeper understanding of social phenomena' (p. 123). Through an analysis of media artefacts and documents the intended meaning and reality constructed through the discourse and visual imagery in documents can be determined. This approach aligns with critical and post-structuralist orientations typified by Cunliffe, (2011, p.662) as 'discursive realities' where discourse (text, language) and semiotics (visual imagery, signs) are analysed in situ to explore and interpret social reality.

A combination of discourse and semiotic analysis, referred to as a multimodal discourse analysis (Kress & Van Leeuwen, 2002; Norris, 2019) was used to analyse media artefacts. Media artefacts, in this study texts and documents in the form of business magazines, are considered primary sources of data. Gibson & Brown (2009) indicate that documents contain social facts or social reality that require further research and can therefore be considered primary data. This is supported by other qualitative researchers (Flick, 2007; Ho et al., 2017; Miller & Alvarado, 2005). The media artefacts analysed were popular business magazine supplements in two major Australian newspapers, detailed in section 3.3.

The research strategy and design for this study are illustrated in Table 2 below.

Table 2 Summary of Research Design

Qualitative approach	Exploring social phenomena	Yin (2010) Silverman (2009)
Philosophical orientation	Interpretivist	Cunliffe (2011)
Methodology	Hermeneutic Phenomenology	Heidegger (1996)
Methods	Discourse Analysis Semiotics Analysis	van Leeuwen & Kress (2011)

A multilayered analysis was conducted on media artefacts to comprehensively answer the research inquiries outlined in section 3.2. The layers of analysis focussed on multiple components of the magazine supplements as indicated in figure 7 below.

These included the magazine front covers, editor’s letters and the titles/headlines of content featured in each supplement.

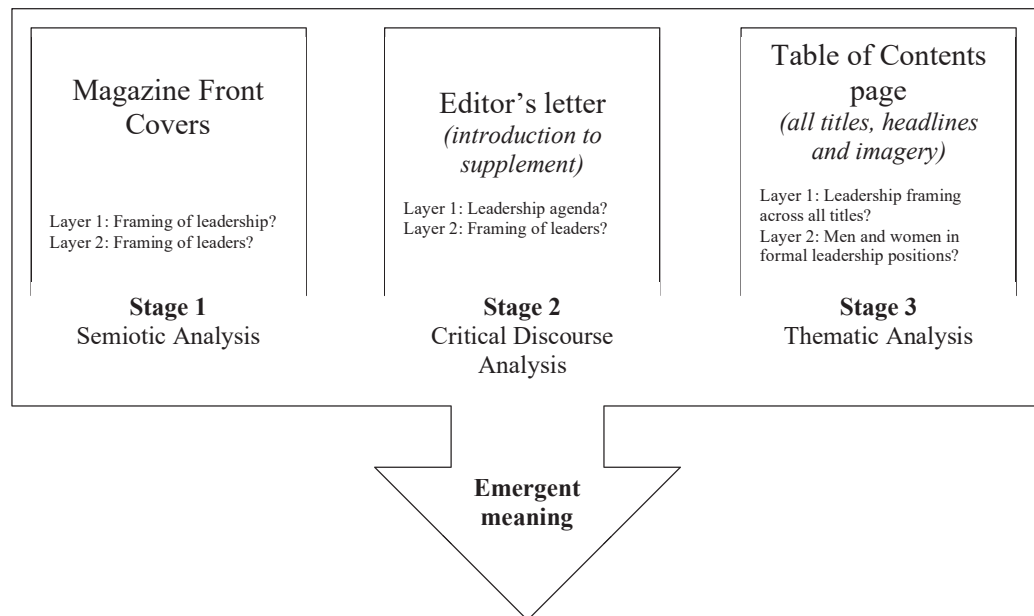


Figure 7 Stages of a Multilayered Analysis

3.2.1 Stage 1: Magazine Front Covers

The first stage of analysis considered how leadership is framed through visual imagery and accompanying text on the magazine front covers. Media framing of how leadership is constructed through visual and discursive elements and in particular, how men and women featured on the covers are represented, was analysed through a semiotic framework explained in Section 3.5.1

Researchers in the advertisement domain have found that magazine covers are a critical component in stimulating sales (Bazzini et al., 2015) and are carefully composed to attract attention by conveying particular meanings about the subjects featured (McLoughlin, 2000). Similarly, in management and organization studies Mavin, Elliott, Stead, & Williams, (2016, 2018) highlight the role of visual imagery and representation in emphasising particular meanings about women at work and in leadership roles.

3.2.2 Stage 2: Editors' Letters

The second stage of analysis considered how the editor of each magazine supplement set out the leadership agenda. Stokes (2002) highlighted the relevance of magazines by indicating they are often at the heart of contemporary debates and influence public opinions on issues. This can be explored through the editor's argumentation, tone and claims about contemporary topics including any political and contextual influences (Arango-Kure et al., 2014). Researchers in this space emphasise the importance of the editor's role in anchoring readership and bringing credibility (Gough-Yates, 2003) and, as Talbot (2007) indicates, generating relationship and sociability by creating a sense of community and belonging for readers and drawing them into the discourse.

A critical discourse analysis was carried out to determine the dominant meaning emerging from the argumentation, text and themes discussed in the Editor's letter, explained further in Section 3.5.2.

3.2.3 Stage 3: Magazine Content (Table of Contents)

The third stage of analysis considered the table of contents page, which consisted of all the article headlines in the magazine supplement. McLoughlin (2000) indicates that a traditional table of contents page helps orient the reader, emphasises the agenda of the magazine and serves as a constant point of reference to seek out features of interest. However, with digitisation and an increasing integration of visual imagery with captions, headlines and titles, the contents page has transcended its traditional role as a title index and instead plays a communicative and persuasive role in drawing reader's to attention to content (Mckay & McKay, 2013). Moreover, McLoughlin (2000) proposes that the lexical choices, visual imagery, emphasis and implications are deliberate choices made by media producers to convey a particular meaning about the subject matter.

The multimodal analytical framework used to analyse each headline and any accompanying descriptive text or visual imagery is explained in section 3.6.

3.3 SAMPLING STRATEGY

Purposeful sampling was used for data gathering (Merriam, 2009; Miller & Alvarado, 2005) in this study. Data included newspaper magazine supplements from

the business sections of two leading media producers in Australia. The mastheads included The Australian (NewsCorp) and Australian Financial Review (Fairfax Media). It is acknowledged that media content may be influenced by the political orientations of the producers, however, the data sources were selected due to popularity, frequency of publications, readership and corporate subscriptions. Table 3 illustrates cross-platform audience readership results (till Dec 2019) for these mastheads from a survey conducted by Roy Morgan (Roy Morgan, 2019b).

Table 3 Cross Platform Readership

Publication	Print	Digital	Total Cross Platform (Print, web or app)
	(000s)	(000s)	(000s)
Financial Review (AFR)	391	1,402	1,642
The Australian	797	1,802	2,372

Widely consumed media artefacts have a strong influence on public opinion (Coleman, 2008; Stead & Elliott, 2018). The data analysed focused upon magazine supplements (weekly inserts) for these popular newspaper mastheads. Table 4 provides a comparison of audience readership (till Dec 2019) across the top five magazine inserts in Australian newspapers (Roy Morgan, 2019a). Whilst the other publications occasionally included features on business leaders, The Deal and Boss are the only magazine supplements focussed on business and leadership.

Table 4 Newspaper Magazine Supplements Readership

Magazine Inserts	Readership
	(000s)
Wish	126
<i>The Deal</i>	65
Weekend Australian Magazine	597
Financial Review Magazine	408
<i>Boss</i>	153

Whilst the reported audience figures for The Deal and Boss were 3% and 10% respectively (Roy Morgan, 2019a), these were an appropriate data source for this study

as the supplements are targeted to a specific audience which includes business professionals, corporate community for agenda setting in leadership, organisational culture and business trends. The associated newspapers (see Table 5), regularly refer to the magazine supplements and include newspaper articles and stories on the leaders featured in the monthly magazine supplements, indirectly promoting them to a larger audience than captured in the readership statistics. Moreover, these supplements are available on digital platforms and are often shared and cited on social media such as LinkedIn, Twitter and Facebook which further broadens readership and impact of the publications but are uncaptured by official readership surveys.

3.3.1 Sample Frame

The data consisted of the magazine supplements The Deal (The Australian) and Boss (Australian Financial Review) published over a period of 12 months from Nov 2017 to Nov 2018. The final sample included a total of 24 magazine supplement issues, 12 each from both publications. Table 5 provides a summary of the sample frame:

Table 5 Sample Frame

Mast Head	Business Magazine Supplements	Frequency	Duration
The Australian (Newscorp)	The Deal	Monthly	Nov 17-Nov 18*
Australian Financial Review (AFR) (Fairfax media)	Boss Magazine	Monthly	Nov 17-Nov 18*

** Both magazine supplements did not produce an issue for Jan 2018*

Each magazine supplement was allocated an identifying code in format, “*mmyy_name*”, for example “*Nov17_Deal*” and “*Nov17_Boss*”. In order to conduct a layered analysis, the data set was then separated according to magazine front covers, editor’s letters and table of contents page. Each section has particular data characteristics that were pertinent to the process of analysis.

The front covers were categorised according to the visual imagery featured on the cover. These included individual male subjects, individual female subjects, male

and female subjects in a shared space, no image (only text) or caricatures/graphics or any other visual semiotics. Every magazine supplement issue included an Editor’s letter (n=24). The editor’s name and gender was recorded as part of the characteristics of the data. The Deal had the same editor for the 12 issues analysed, whereas Boss had a change of editor after 6 issues (see Table 6).

The structure of table of the contents (TOC) page differed between the two publications, with the Boss magazine following a standard format in every issue dividing the content into sections entitled The Brief, Insight, Cover Story and Features. The TOC in The Deal magazine was not standardised but included regular sections such as First up, Q&A, HBR article and Columns. Both magazine supplements included such a page summarising the entirety of the content of the issue through the title and headlines of articles, often accompanied by visual imagery or graphics. For the purpose of this analysis, the titles and headlines were coded and analysed.

A snapshot of these characteristics of the complete sample frame is provided in Table 6 below:

Table 6 Summary of Sample Categories

	Front Covers		Editors’ Letters		Table of Contents	
	The Deal	Boss	The Deal	Boss	The Deal	Boss
Male	5	6	50:50 by Editors B and C	100% Editor A	Total article titles	Total article titles
Female	1	5				
Shared	4	1				
Other	2	0				
	<i>12</i>	<i>12</i>	<i>12</i>	<i>12</i>	<i>144</i>	<i>198</i>
Total	24		24		342	

The data sample is comparable to similar studies where a similar methodological approach of media analysis has been used, (Bachmann et al., 2018; Mavin et al., 2018; Stead & Elliott, 2018).

3.4 THEORETICAL FRAMEWORK

The extant literature in critical leadership and gender and performativity constructs reviewed in Chapter 2 of this thesis formed the basis to develop the theoretical framework used as a point of reference for interpretation during the analysis.

Using a media framing lens (Butler, 2010) to analyse the multiple segments of the media artefacts, a combination of methods, outlined in Section 3.6, were employed in the multimodal analysis. The visual and discursive components of the frames were analysed and interpreted against the theoretical framework to understand how media frames leadership, represents particular leaders and reinforces cultural and gendered norms through materiality and performativity.

A graphical representation of the theoretical framework is provided in Figure 8 below. The methods of analysis are explained in Section 3.5:

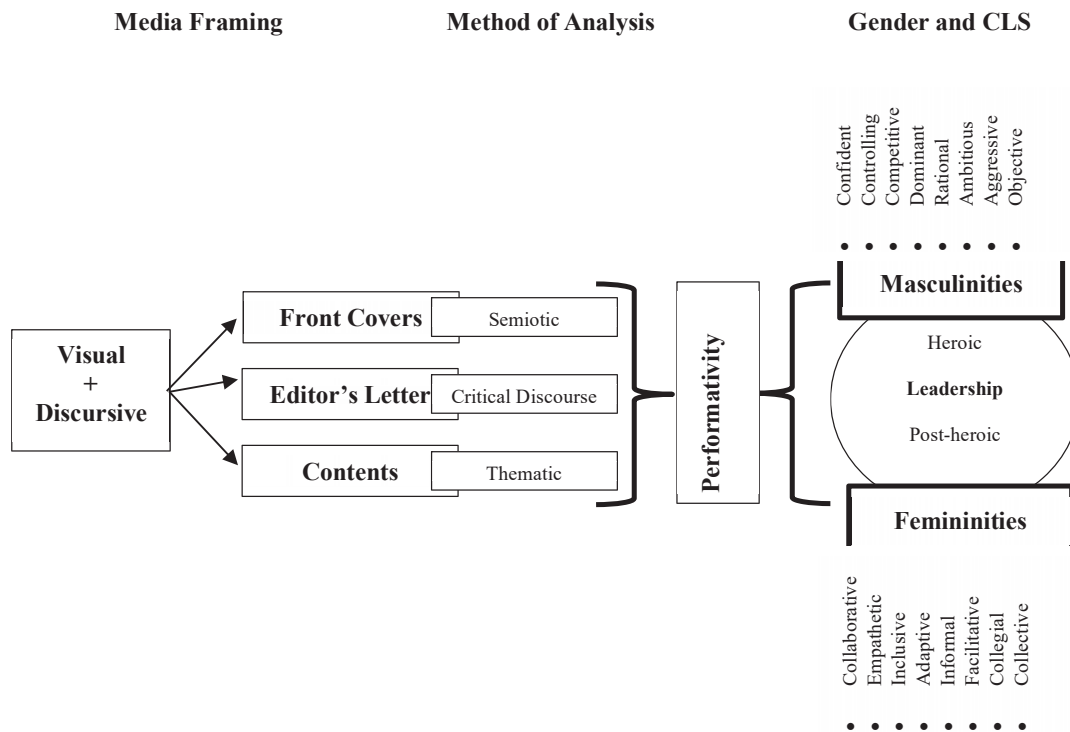


Figure 8 Theoretical Framework for Analysis

3.5 METHODS OF ANALYSIS

As indicated in the sampling strategy, the media artefacts consisted of a variety of data ranging from textual excerpts, visual imagery, layout and graphic illustrations in the multiple sections analysed. A combination of critical discourse analysis and semiotics were used in the multimodal analysis of the data to ensure a robust and rigorous analytical process (Kress, 2004; Kress & Van Leeuwen, 2005). Each method

is discussed in the following sections through illustrative examples. This methodological approach requires interpretation against the theoretical framework to understand the meaning emerging from the components of the frames (Van Dijk, 2006). Acknowledging that this analytical approach could potentially result in multiple interpretations of the data, the methodological frameworks were designed to consider pluralistic definitions of leadership and gender, contextual influences and researcher subjectivity influencing the analysis. The choices made to inform the trustworthiness and credibility of the analysis are outlined in Section 3.6 and 3.7 below.

3.5.1 Semiotic Analysis

A multimodal framework for semiotic analysis was developed to determine the social meaning conveyed through the semiotic modes constituting the media frame. This framework was utilised when analysing the magazine covers and magazine content with accompanying visual imagery for coding titles or headlines.

This method involved considering the constitutive elements or ‘semiotic modes’ (Kress, 2004) of the media frame which include the text, visual imagery and layout and how they come together and interact to create a particular meaning. Each semiotic mode included further layers, for example in considering text as the main semiotic mode in the media frame, the analysis included interpreting specific elements such as the literal meaning, font, colour, size of text and how these elements relate to the rest of the media frame. This process of interpretation to determine the emergent meaning is referred to as semiosis (Jewitt, 2009). The media frame is constituted of multiple semiotic modes that can have distinct individual meanings, which can change, complement or negate meaning emerging from other individual semiotic modes (Kress & Van Leeuwen, 2005). In order to truly understand the represented meaning, the semiotic modes need to be viewed together in symbiotic layers to translate how the modes convey a message or social meaning with regard to genres, constructs or objects (Kress, 2010).

For example, in this study the semiosis of media frames to determine the intended meaning being communicated through the magazine cover was carried out in contextual reference to the critical leadership studies theoretical framework mentioned in Section 3.5. This is illustrated in figure 9 below, which indicates that the layered semiotic modes titled Mode 1 through Mode 9, were interpreted in line with the

underpinning theory of performativity in leadership and gender (Butler, 2009; Fletcher, 2004).

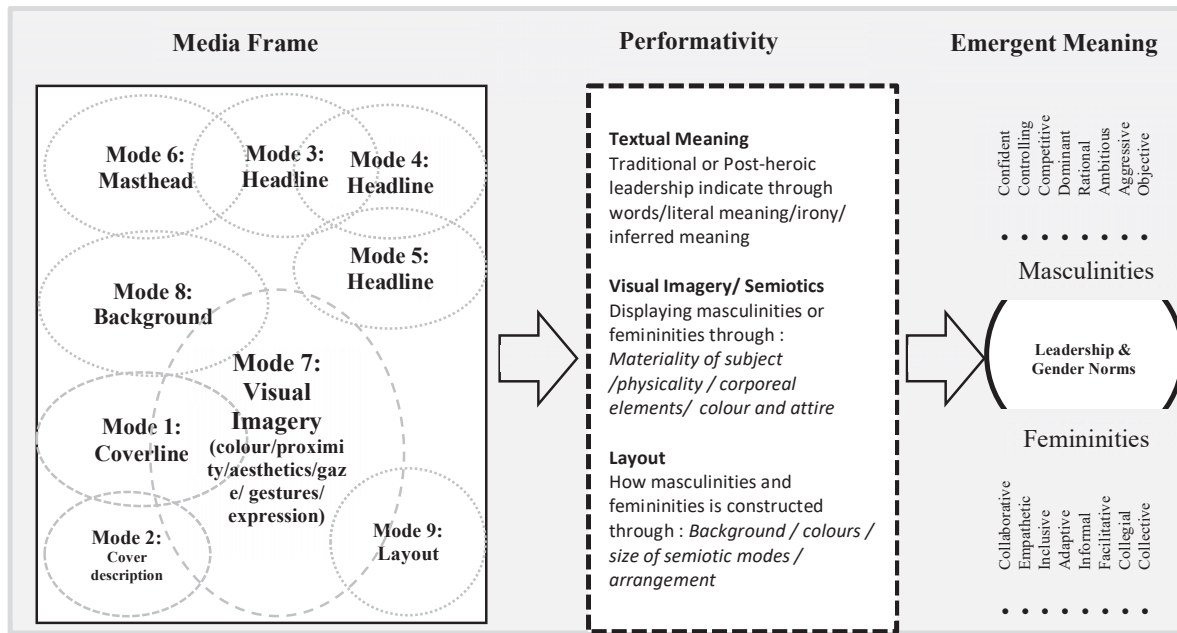



Figure 9 Semiotic Analysis Framework

An illustration of how this framework was used to analyse a magazine cover is provided below. Table 7 presents the overarching meaning emerging from the analysis of the magazine cover, whereas Figure 10 (*see Appendix A*) provides a breakdown of the semiotic analysis process:

Table 7 Figure 10 Exemplar Sep_18_Boss Emergent Meaning

	<p>Semiotic Analysis Process</p> <ul style="list-style-type: none"> • Semiotic modes 1-9 in the media frame were interpreted individually • Semiotic modes 1-9 in the media frame were interpreted against each other and in line with the theoretical framework • The ambiguous meanings within the media frame emerging from the modes were acknowledged, interpreted with contextual reference to theoretical framework of performativity and how masculinities and femininities materialises in gender and leadership as drawn from the literature
<p style="text-align: center;">Emergent Meaning:</p> <p>The leadership reflected in the magazine cover is reflective of traditional leadership. The coverline ‘The Quiet Achiever’ could be interpreted to be reflecting ‘quietly leading’, which is a characteristic of post-heroic leadership, however on deeper examination an individualistic perspective emerges in particular through the word ‘achiever’. The accompanying by line highlights how the CEO became a ‘giant’ of Wall Street. There is an inference to masculinities and traditional leadership in the words and texts used in the image such as ‘giant’ inferring domination and largess. This is further complemented by the composition of the media frame, with an up-close upper body shot of the subject looking directly at the camera, engaging the audience and ‘dominating’ the frame. The colour scheme constituting the frame draw the focus on the subject in a dark power suit, reflective of power in a corporate context. Using white, easily visible font to emphasise that words Boss and Quiet Achiever also contribute towards framing the subject as a traditional leader. The accompanying coverlines in smaller black font seem to blend in with the background. The headlines ‘page turner’, ‘mba maze’ and ‘travel bug’ all indicate mystery, adventure and complexity. By integrating these modes to create a cohesive story emerging from the cover image, it can be interpreted that the subject is an accomplished, ‘mogul’ or ‘giant’ who the followers can aspire to be like by learning about him. Masculinities in gender and leadership are materialised in the media frame through attire, expression, font size of key words and the dominant proportion of the coveragepage by the subject’s image</p>	



Modes 3/4/5

5a: Text/Meaning

'Page turner' indicates mystery combined with the description suggesting secrets of success unveiled. Helps create the aura of the leader

4a: Text/Meaning

'Travel bug' indicates adventure. In isolation, could mean something different, in context of the cover adds to the image of an adventurer

3a: Text/Meaning

MBA Maze indicates complexity, challenge, combined with a suggested solution i.e. advice = helping create the context of univocal authority

3/4/5: Font size/Colour

Dark font, does not stand out – complements the dominant message

Mode 1: Coverline

1a Text meaning – double meaning in text, reflective of post-heroic leadership but achievement indicates individual success. The word 'quiet' refers to the subject's personal traits as well as indicates masculine behaviour such as 'not creating a fuss'. Combined with 'achiever' an individual perspective emerges.

1b Font: 1c Font size

visible, clear, large enough to draw attention

1d Font colour/ 1f Font placement:

emphasised against dark background

catches the reader's eye

Mode 2: Coverline Description

2a Text and 2b Text meaning :

draws attention to subject's personal achievement.....use of word 'giant' indicates domination. Personal success is championed through association of organisation name/wall street-

traditionally a male dominated space

2c Font/2d Font size

emphasised against dark background

2e Font colour/2f Font placement

easily visible against dark background

Modes 6: Masthead

6a: Font /6b: Font colour

The bright white against the dull background stands out. The word Boss seems associated with the image as if a label for the subject

6c: Font placement

Placement right behind the image allows the subject to dominate the frame and strengthen the association with the label Boss

Mode 8+9: Layout

8 Colour theme

The dull background highlights the subject, the dark power suit a background to highlight the headlines
9a Arrangement +9b Proximity + 9c Spatial dominance

The subject is at the centre of the frame, drawing focus and the attention of the viewer.

Close to the camera, up-close upper body image | The subject alone dominates the frame with the text and other modes complementing the portrayal

Mode 7 Visual Imagery

7a Subject?/No image + 7b Expression

Dominates the frame

Direct, emotionless, engaging (masculinities)

7c Gaze + 7d Attire

Engages the audience looking straight into the camera | Corporate suit, dark, tie, formal,

7e Posture

Straight, formal, hands not visible

7f Aesthetics/ Accessories

Tie (and jacket) as part of power suit. No additional accessories, clean shaven, reflective of industry and success

7g Colour themes + 7h Placement

Attire indicates corporate blue, stands out against dull background

Figure 10 Exemplar Sep_18_Boss Semiotic Framework Analysis

3.5.2 Critical Discourse Analysis

A critical discourse analysis was carried out on the text in Editor's letters and the magazine content titles and headlines to determine the dominant meaning emerging from the argumentation, text and themes.

3.5.2.1 Editors' Letters

A discourse analysis on the text was conducted as there was no visual imagery or other semiotic modes included in the data. While there was no formal structure, the text served as an introduction to the magazine supplement, often outlining the context and key themes included in issue. The editor's letter was considered the 'primary discourse' as it was representative of the editor's position and claims about the content (Fairclough, 1995, p. 55).

The discursive elements of the text were analysed through a structured process by reading the content and identifying broad categories from the text (Mullet, 2018) which included:

- Context – reference to industry or other contextual claims made such as references to particular incidents
- Focus – specific or explicit claims made in the text
- Argumentation or claim –inferred or intended meaning through the text
- Tone and lexical choice

These broad categories were interpreted with reference to the theoretical framework to determine how the editor's letter framed leadership or represented individual leaders through the discussion. Paltridge, (2006) outlines that a critical discourse analysis goes beyond a descriptive analysis of the text and requires a deeper exploration of what is being represented about sociocultural practices through the discourse. An illustration of this process is provided in Table 8 where the Editor's letter from *Mar18_Deal* analysed and interpreted against the theoretical framework.

Table 8 Exemplar Editor’s Letter – CDA

<p><i>The only time I have had a bad experience with a bank was in the 1980s when, as a single woman, I applied for a home loan and found it was not entirely straightforward. Back then, of course, banks were far more cautious about lending money: one was supposed to be grateful for a mortgage. I got my loan eventually, but not before realising that for a married couple it would have been easier. Still, given the experiences of many Australians, I’ve been blessed with a relatively straightforward banking history.</i></p> <p><i>It’s not just those who have suffered from poor advice from wealth management arms. Customers complain, too, of the barriers thrown up when they want to change banks; of high interest rates on loans; of high bank charges; and of poor service. I can sympathise – and appreciate the need for a royal commission into banking behaviour – but when I’m doing my banking on the train or walking out of the gym or to the movies, I am still in awe of how much we have gained from the merger of banking and technology.</i></p> <p><i>I am old enough to remember the horror on Friday afternoons as you realised the bank had closed and you had \$5 in your pocket to get you through the weekend; when credit cards were scarcely used and ATMS were non-existent. None of these changes rate compared with what the future hold for banking, of course, as our mobile take over from cash and plastic and real-time financial transactions become the norm.</i></p> <p><i>In this special issue of the The Deal, we look at the risks and opportunities for the banking and financial systems generated by technology. We thought it was a good time to throw forward. The royal commission into banks, superannuation and financial services, which opened last month, is a serious exercise in ensuring we get the best out of our banks. It is equally important to understand the revolution coming our way thanks to tech.</i></p> <p><i>As The Australian’s banking guru Richard Gluyas writes on page 8, for traditional banks competition will be intense, as the barriers to entry crumble and a new generation demonstrates that it has “no patience for cumbersome processes and poor service”.</i></p> <p><i>But as Glenda Korporaal reports in her interview with ANZ’s Maile Carnegie on page 10, the big banks are fighting back with innovative approaches to their offerings. The fragmentation and disruption is real, but so too is the response from big and small institutions that can sense the opportunities in the sector.</i></p> <p>Helen Trinca</p>	<p>Mar18_Deal_Editor’s Letter</p> <p>Categories</p> <ul style="list-style-type: none"> • Context Banking industry, Royal Commission, integration with technology, gendered norms, disruption • Focus Banking traditions evolving to integrate with technology. • Argumentation History and credibility to traditional industries and business operations. Highlighting challenges and barriers. • Tone and lexical choice Reverence and appreciation of the evolution of the banking industry and celebrating previous achievements and traditions. Disruption and change is framed negatively. <p>Analysis The Editor’s letter outlines the contextual and situational factors around the banking industry. Highlighting the question, doubt and lack of trust and discontent that customers have come to feel towards financial institutions, a conclusion can be drawn that a newer approach to leadership in this segment is required. However, the editor’s letter also emphasises the long way the banking industry has come over the last few decades, highlighting the gender norms, changing hierarchical structures of business. This indicates that women are now more accepted in the traditional space in a male dominated industry and moreover, the customers and public is calling for a change in approach to move with times. While post-heroic leadership and contemporary ideals are not emphasised, the discontent with current leadership has highlighted a gap to move towards an alternate.</p>
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3.5.2.2 Magazine Content

A combination of semiosis and critical discourse analysis approaches was applied by analysing the title and headlines of the articles, features, stories and other content in the table of contents page of each issue. Drawing upon a multimodal analytical framework developed by Stead & Elliott (2018), the content was analysed to determine how lexical choice and visual imagery was used to construct forms of leadership against the masculinities/femininities continuum. The text and images were analysed for their:

- Argumentation and textual meaning
- Visual imagery and semiotic meaning
- Congruence/Contradiction in argumentation and visual imagery in contextual reference to the theoretical framework.

Each title, headline and associated image, if available was analysed in line with this approach and allocated a *thematic code*. The codes and their descriptions are provided in Table 9 below (see Appendix B for codebook):

Table 9 Thematic Coding of Contents

Code/Theme	Description
TL/general	Specific or inferred representation of traditional (heroic) or masculinities in leadership
TL/male leader	Specific, individual male leader constructed as performing traditional or masculinities in leadership
TL/female leader	Specific, individual female leader constructed as performing traditional or masculinities in leadership
Cont/general	Specific or inferred representation of contemporary (post-heroic) or femininities in leadership
Cont/male leader	Specific, individual male leader constructed as performing contemporary or femininities in leadership
Cont/female leader	Specific, individual female leader constructed as performing contemporary or femininities in leadership
Other/gender	Reinforcement or reference to gender norms, social roles and normative cultural expectations
Other/change	Reference to changing business landscape, new mindset and approach to work, new industries, technological advancement and processes
Other/misc	Reference to other themes relevant to the debate but not directly related to leadership or gender

Every title and headline was coded and categorised, from which the dominant themes were identified. This process is referred to as axial coding (Miles & Huberman, 1994). Once the entire content was allocated an initial or 1st order code identifying a theme, the categories were narrowed down to include only content representing leadership, leaders, and gender norms (2nd order codes), for further analysis. This approach aligns with Gioia et al.'s (2012) methodology, who suggest that a staged or layered approach to coding and interpreting the data produces a robust and trustworthy framework.

3.6 TRUSTWORTHINESS

Lincoln & Guba (1985) suggested four overarching criteria for naturalistic inquiry to establish the trustworthiness of a qualitative study, emphasising that the methodological choices should be justifiable against credibility, transferability, dependability and confirmability. Gioia et al. (2012) developed this notion further by suggesting a clear protocol or evaluative framework should be integrated into the research design to ensure the trustworthiness and qualitative rigour. This was achieved in this study by designing the research process to meet the criteria as outlined by Guba and Lincoln (Guba, 1981; Guba & Lincoln, 1982). This included transparency in methods and evaluative choices outlined in the research strategy, sampling and analytical framework (Bowen, 2008; Yin, 2010). The criteria and the justifications are evidenced in Table 10.

Table 10 Trustworthiness of Research Process

Criteria¹	Justification
Credibility	Peer debriefing on the methodological approach, prolonged and persistent engagement with the data set to test and re-test the analysis. Multiple segments of the data sample analysed.
Transferability	Purposeful sampling employed to gather relevant, appropriate data in the context
Dependability	Multilayered analysis employing structured and comprehensive process of analysis.
Confirmability	Methodological reflexivity and positioning inquiry in robust theoretical framework for interpretation

¹ Lincoln & Guba (1985)

The credibility of the research design and study outcomes was achieved through feedback and peer debriefing on methodological approach and interpretation

of the data. ‘Within method triangulation’ was applied through analysing multiple segments of the sample (Holloway & Wheeler, 2009 , p. 309). For example the framing on the magazine front covers consisted of visual imagery as well as text, whereas the editors’ letters and article titles relied on language and text to construct meaning. Three distinct methods of analysis (see Figure 8) were applied to interpret the data. Transferability was assured by identifying appropriate data sources in the context being investigated and using multiple data sources, i.e. business magazine supplements representing the two leading Australian mastheads. Moreover, the methodological framework developed for this study could be applied effectively to analyse any media artefact to determine how leadership and gender is framed. Dependability and confirmability of the methodological process were achieved by building upon existing frameworks and methodologies that have been used in media studies previously for example a staged approach to the multimodal analysis (Gioia et al., 2012; Kress & Van Leeuwen, 2002). The research strategy and methodological choices discussed in this chapter were designed to achieve trustworthiness in the study outcomes.

3.7 SUBJECTIVITY AND REFLEXIVITY

The methodological choices underpinning this research also bring in the researcher’s subjectivity during the research process. Roulston and Shelton (2015) argue that although subjectivity is often associated with bias, reflexivity can be employed to effectively mitigate and self-manage personal underlying assumptions. Drawing upon reflexivity as the researcher’s positionality in the ‘doing of research’ or ‘methodological reflexivity’(Corlett & Mavin, 2018, p. 9), as the researcher was not involved in the production of data, managing subjectivity was more pertinent in the analyses. Methodological reflexivity was ensured through the development of a robust theoretical framework guiding the interpretation of data (Day, 2012; Yin, 2010).

3.8 ETHICS AND LIMITATIONS

This study was identified as a negligible risk project as only publicly available, published media artefacts were used in the analysis. The data were available on cross-platform technologies including print, web and mobile app platforms and the research process did not involve any interaction with human participants.

Fairclough (1995) has argued that critical discourse analysis should include discussions with producers and readers of the discourse (Phelan, 2017). However, media producers and audiences were outside the scope of this research project and will be explored in a more extensive upcoming PhD study. Nonetheless, critical discourse analysis has considerable support as a strong research tool in interpreting and understanding how social reality, ideologies and self-identity are constructed through language and discourse (Fairclough, 2013; Janks, 1997; Van Dijk, 2006). The insights from this analysis will serve as a foundation for the next project which will include interviews with media producers and audiences to further explore the relationship between media output, producers' intent and audience identification with the output.

This project also lays the groundwork for a more comprehensive investigation into the impact of media framing on contemporary conceptualisations of leadership, particularly using a wider range of media platforms such as social media technologies (including Twitter, Facebook, Instagram).

3.9 CHAPTER SUMMARY

This chapter presented the epistemological and philosophical orientations of this research which emphasised the subjectivity and construction of social realities. The methodological framework developed for this research distinguishes it from previous interpretivists perspectives and highlights how discursive realities can be determined through analysing discourse and semiotics in media artefacts. This chapter provided the rationale for the selected research strategy and design and provided illustrations to demonstrate how the choices align with the philosophical orientation. This included a justification of the data sampling decisions as well as a comprehensive explanation of the structured approach applied in analysing the data through a combination of multimodal analytical methods. The decisions made to ensure the robustness and trustworthiness of the research and limitations of the study were also discussed. The next two chapters present the findings from the analyses and the interpretation of the data with reference to the theoretical framework.

Chapter 4: Findings

The previous chapter discussed the design and research methods and provided an overview of the characteristics of the media artefacts analysed. This chapter provides the results of the multilayered analyses and presents the dominant and emergent themes and patterns in how media frames leadership and constructs individuals as leaders against the theoretical backdrop of critical leadership.

The overarching findings are presented first, followed by a summary and explanation of the themes from the magazine covers, the editors' letters and contents page. The first three sections present the results from each stage of analysis i.e. Section 4.1 (Magazine Covers), Section 4.2 (Editors' letters) and Section 4.3 (Contents page) commencing with an introduction to the dominant themes and patterns emerging from the data, followed by an explanation of the themes using illustrative examples. Finally, the findings from each section are presented in a graphical illustration. The chapter concludes with a summary of findings indicating how Australian business media frames leadership and individual leaders.

This chapter addresses the following research questions:

How are leaders and leadership framed in Australian business media?

- To what extent does Australian business media reflect contemporary conceptualisations of leadership?
- To what extent does Australian business media engage with gendered cultural norms in the framing of leaders?
- How are women leaders framed in Australian business media representations?
- To what extent is media framing of women leaders reflective of contemporary conceptualisations of leadership?

In answering these research questions, this chapter lays the foundation to meet the two objectives outlined below:

- enrich the existing literature in critical leadership studies through exploring *how* leadership is framed in media and the *extent* to which such framing draws upon contemporary (post-heroic) leadership

- explore the relationships between media framing, gender norms and leadership to draw out insights applicable in a management and organisational context

The multilayered analysis of the data revealed multi-dimensional constructions of leadership and complex differential framing of how men and women leaders perform leadership in Australian business media. Leadership was predominantly framed as traditional and heroic although contemporary and post-heroic forms also emerged. The hyper complexity in how leaders performed masculinities and femininities in leadership and in gender are explained through the dominant themes and patterns emerging from the framing. The findings demonstrate that media frames men as able to perform heroic and post-heroic leadership effectively by enacting masculinities and femininities in leadership. Media frames men as able to flex the boundaries in gender norms to enact femininities when performing post-heroic leadership. Whereas, media frames women as outsiders in the leadership domain, able to mirror masculinities to perform heroic leadership but expected to conform to gender norms without much flexibility in how they ‘do gender’. The expectation from women leaders to enact femininities in gender problematises their positioning in post-heroic leadership.

4.1 FINDINGS FROM MAGAZINE COVERS

Australian magazine covers predominantly frame leadership as a masculine space where leaders are seen as performing traditional or heroic leadership. However, media framing has also begun to question traditional norms of leadership indicating the need to consider alternatives. Some portrayals also framed leadership as post-heroic or reflective of contemporary conceptualisations.

The analysis categorised three distinct themes, presented in Table 9 followed by an explanation and illustrative examples. The first theme titled *Champions, Heroes and Bosses*, indicated masculine and heroic ideals dominated across all magazine covers in both publications. Both *The Deal* and *Boss* portrayals celebrated individual leaders and glorified them for past achievements, and their ability to lead and inspire followers. A second theme titled *Saviours? Deliverers? Inventors?* highlighted that media framing perpetuated traditional leadership norms but also questioned whether they were still relevant. Media portrayals in *The Deal* and *Boss* challenged the expectations and trust placed in individual leaders. The ability of individual leaders to

lead organisations to achieve extraordinary outcomes was questioned. A third theme, titled *Community and Collegiality* emerged where elements of post-heroic leadership were emphasised in media framing i.e. individual leaders performed inclusive or shared leadership through displaying femininities such as empathy and adaptability. Media framing of leadership performed by communities or collective groups within the theme of Community and Collegiality illustrated shared and distributed leadership, which aligns with contemporary or post-heroic conceptualisations of leadership.

The summary in Table 11 includes a breakdown of subjects featured on the front covers including male leaders, female leaders or other which includes both male and female leaders in a shared space or no image.

Table 11 Summary of Themes from Magazine Covers

	Heroes, Champions and Bosses		Saviours? Deliverers? Inventors?		Community and Collegiality	
	The Deal	Boss	The Deal	Boss	The Deal	Boss
Male	4	2	1	2		2
Female	1	3		2		
Other	4	1	1		1	
	9	6	2	4	1	2
Total	15		6		3	

4.1.1 Heroes, Champions and Bosses

The first theme refers to how leadership was framed as traditional and reflective of masculinities. More than half of the magazine covers analysed championed heroic leadership, where individuals were celebrated and their past achievements glorified. Harding, Lee, Ford, & Learmonth (2011) envisage heroic leaders as ‘standing out’ from the crowd and being watched by their followers, which aligns with how the portrayals showcased the ability of individuals to lead and inspire. For example, the media frame constructed leaders as *Champions* by highlighting achievements and success and instances where individuals had triumphed over challenges. This is supported by Meindl, Ehrlich, & Dukerich's (1985) heroic vision of leadership, suggesting that leaders are romanticised for their achievements. Similarly, portrayals promoting competition and emphasising individual authority and power constructed leaders as *Heroes and Bosses*. This aligns with Grint's (2010)

conceptualisation of traditional leadership suggesting that there is separation of power between the leaders and their followers.

Material elements in the media frame such as posture, attire, gaze and spatial dominance were arranged to indicate masculinities such as confidence, control, assertiveness. For example, this was achieved through up-close visual imagery of male leaders dominating the frame and/or through headlines celebrating individual success, univocal authority and even using the label 'boss'. These characteristics align with traditional and heroic conceptualisations of leadership (Crevani et al., 2007; Fletcher, 2004).

The Deal magazine predominantly framed leadership according to the theme Heroes, Champions and Bosses, where portrayals reflected traditional and heroic notions of leadership prominently. Representations of *male* leaders in particular, who were featured more often on magazine covers, constructed them as heroic leaders. For example, in the illustration below the male leader is portrayed as an authority figure in a masculine domain indicated through the use of the phrase 'fight them'. The representative masculinities in the media frame align with the cultural norms that govern masculine identity, such as competition and power (Butler, 2011; Paechter, 2007).

“Fight them in the Aisles: Aldi’s boss Tom Daunt on the way we shop”
(Sep18_Deal)



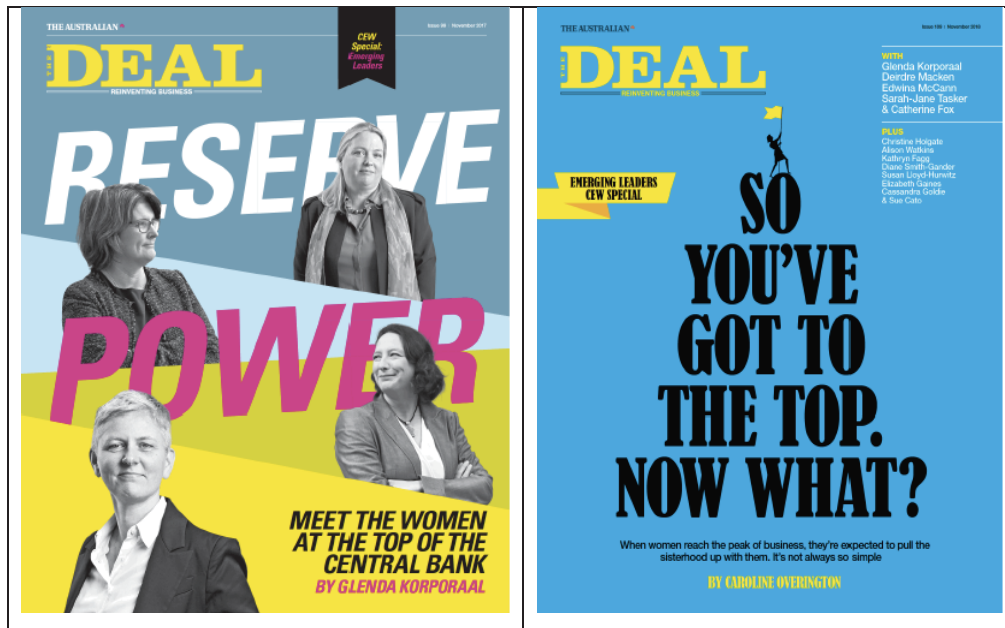
Figure 11 Exemplar Sep18_Deal – Theme 1 Heroic leadership

Similarly, Boss magazine also framed male leaders as determined and focussed leaders, yielding univocal authority and power. The framing drew upon sporting metaphors and military jargon to represent heroic leadership (McCabe & Knights, 2016) Collinson (2018) highlights that hierarchical power, structure and top-down control are embedded within constructions of traditional leadership. This is evident in the framing of the leader as an unquestionable and authoritative boss in the quote below:

“No Holds Barred: Rio Tinto’s JS Jacques’s uncompromising new regime”
(Mar18_Boss)

Women leaders in The Deal were portrayed as outsiders or as a collective group making their way into the leadership domain. For example, there were two special editions on women as emerging leaders, which portrayed that women had a shared common goal to enter the leadership domain. This supports Ridgeway's (2001) theorisation that presumptions and expectations about the collective goals or beliefs of one group devalues their status and distinguishes them as ‘others’. Although special issues focusing on women as emerging leaders suggest an increasing tendency to accept women as part of the masculine leadership domain, they perform a dual role of emphasising women leaders as different to men, thus not the norm (Stead & Elliott, 2018). Dedicating special issues for women as leaders reinforced male leaders as normative and positioned women as outsiders in a masculine domain, as illustrated in Table 13 below:

Table 12 Exemplars - Women Leaders as Outsiders



Nov17_Deal

Nov18_Deal

Both these magazine covers were special features on women in leadership and reaffirmed their outsider status in a masculine domain. The special issues signal acceptance of women in a traditionally male dominated space, yet by virtue of their existence place women in a separate category of ‘others’, opening them up to scrutiny and judgment on how they enact leadership, which is not the case for their male counterparts (Mavin et al., 2018; Stead & Elliott, 2018). The representation of women as leaders in these special issues, particularly individual leaders suggests media has started to frame women as credible and legitimate leaders, for example drawing attention to women at the top of the central bank. Yet an alternative interpretation of the framing suggests a dilution of their individual power. For example, the composition of the frame, featuring a collective group of women with the term ‘Reserve Power’ in *Nov17_Deal* suggests they are being presented as alternatives instead of powerful leaders at the helm of the central bank. Similarly, the framing in *Nov18_Deal* could also have multiple interpretations, where on the one hand women leaders who have successfully made their way to the top are recognised, whilst simultaneously undermining the achievement by reinforcing their position as outsiders (Eagly & Karau, 2002; Ridgeway, 2001). For example, suggesting women are ‘expected to pull the sisterhood up’ insinuates that women do not always reach the summit or top

leadership positions on merit, rather, due to affinity, validated by the use of 'Sisterhood'. Although in isolation this could have an alternative interpretation to mean collegiality or collaboration, the overarching meaning emerging from the frame suggests otherwise. For example, the lack of pictures or images of women on the magazine cover of a special issue on women as emerging leaders can also be interpreted as a portrayal of femininities in gender as unnatural through disembodiment or a lack of material presence in a male space.

Of the six magazine covers in Boss magazine that framed leaders as Heroes, Champions and Bosses, half featured women leaders. The media framing in all these covers emphasised individual success, glory, authority and achievement. These are associated with masculinities and heroic leadership (Crevani et al., 2007; Fletcher, 2004). However, gender norms and cultural expectations were also reinforced through visual imagery on these covers for both men and women. For example, through attire, posture, accessories with men dressed in dark power suits, ties to exhibit corporeal masculinities and women emphasising femininities through accessories, make up and posture. Figure 12, illustrates how femininities were emphasised through materiality of the subject:

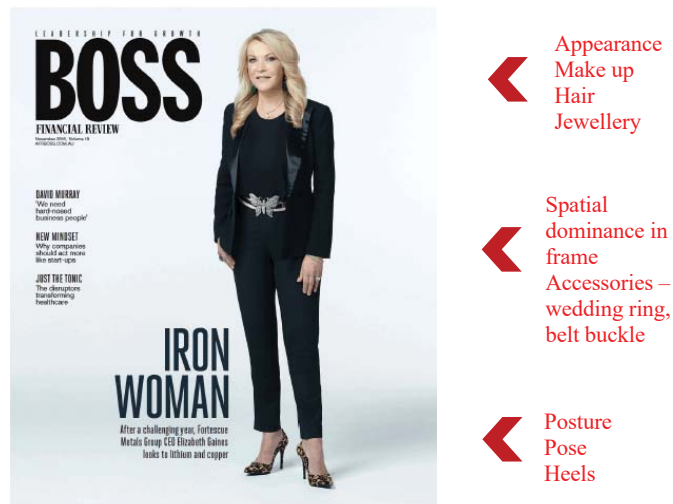


Figure 12 Exemplar Nov18_Boss – Theme 1 Reinforcing Gender Norms

The theme of Heroes, Champions and Bosses was dominant in the magazine covers in both The Deal and Boss magazines. Whilst leadership was constructed in line with traditional and heroic ideals, there was multiplicity in framing of men and women in this domain.

4.1.2 Saviours? Deliverers? and Inventors?

In the second theme, media framing positioned traditional norms as dominant whilst simultaneously raising questions about the relevance and potential failings of traditional leadership, in particular when individual leaders were tasked with leading organisations to achieve extraordinary outcomes. The questioning of traditional leaders as Saviours, Deliverers or Inventors was found on a quarter of the magazine covers. In these covers, media framing validated normative expectations and traditional leadership ideals by relying on individuals to lead organisations to glory. This demonstrates the tendency to romanticise heroic leadership and view individuals as exalted (Grint, 2010; Meindl et al., 1985). However, the expectation of individual leaders to achieve success was questioned on magazine covers. Language and words used in the headlines raised doubt on whether the leaders could be saviours. For example, in a difficult time, or to deliver organisations to redemption, or to restore former glory. Such exaggerated expectations from leaders have led critical theorists to reconceptualise leadership as more collaborative and shared (Collinson & Collinson, 2009). Although post-heroic or contemporary ideals of leadership were not emphasised in these media portrayals, questioning the unparalleled authority and decisions of an individual leader suggest the need for inclusivity or relational leadership.

The Deal magazine framed leadership according to this theme in two covers, one portraying a male leader (*in Apr2018_Deal*) and the other questioning multiple leaders in the financial industry (*in Jun2018_Deal*). The framing queried traditional expectations of blind trust in heroic leaders and questioned individual leader's ability to single-handedly 'reinvent' a company. Such portrayals highlighted the growing uncertainty in accepting the heroic form of leadership as normative.

"Can Julian Segal reinvent Caltex?" (Apr18_Deal)

Boss magazine framed leadership according to the theme Saviours? Deliverers? Inventors? more often than The Deal. The expectation from an ability of individual leaders to perform superhuman or extraordinary feats in organisations was questioned in the magazine portrayals. When male leaders were compared to female leaders however, a distinction in framing was evident. When questioning male leaders, the framing called attention to the necessity to rely on individual leaders to achieve

heroic or extraordinary outcomes. For example, Figure 13 illustrates how traditional and normative expectations of leadership are reinforced in the framing.

“Treasure Hunt: Can Rob Scott find another Bunnings?” (Feb18_Boss)



Figure 13 Exemplar Feb18_Boss -Theme 2 Questioning Male Leaders

This cover image is reflective of traditional and individualistic leadership. The inferred meaning from the text and complementing headlines using the term “Treasure Hunt” indicate traditional norms through symbolic associations with masculinities (Arnulf et al., 2012). Whilst the term “treasure hunt” in isolation could be interpreted to project child-like games, the composition of the media frame and interplay between the semiotic modes emphasise association with traditional masculinities. For example, the word hunt is in red font, which draws more attention to it and almost separates it from the word treasure. Similarly, Boss is also in red subliminally aligning both and associating them with masculine cultural norms, supporting McCabe & Knights' (2016) suggestion that leadership discourse in organisations often draws upon manliness and culturally masculine activities (like hunting, military, and sports) to construct a narrative about leadership. The accompanying description with the question at the end of the sentence is not simply the questioning of future ability, rather a validation of prior success, which aligns with heroic notions (Crevani et al., 2007). However, the additional headlines on the cover referring to mental illness and warning about ‘family’ changes the emergent meaning from the frame. The visual image of the leader in black and white appearing tired and overworked suggests a need to rethink the impact of individualistic expectations from the leader. The leader is framed as performing

masculinities through material and corporeal elements such as attire and appearance. This enactment of masculinities aligns with McCabe & Knights (2016) who illustrate that wearing a suit, tie and gazing directly at the camera confirms power and masculinities in gender as is evidenced in the visual imagery in Figure 13.

On covers featuring female leaders, the question was framed ambiguously, associated with querying the individual leader's ability because of their gender rather than calling on the appropriateness of traditional leadership. Although it could be argued that media framing questions men and women leaders alike, a deeper analysis highlights the nuanced differential framing. For example, as illustrated in Figure 14 below where the emphasis is on the term 'Rare Ambition' followed by the query on whether the female leader can 'return' the company to a former position of success. The phrasing draws a focus on questioning her ability to achieve the intended outcome, highlighting it as unusual or "rare", a deviation from the expected behaviours from women (Elliott & Stead, 2018). This aligns with Eagly & Karau's (2002) suggestion that women's agentic behaviour and competence is undermined by prejudicial views of their incongruity with leadership roles. Moreover, the visual imagery, layout and composition of the magazine cover further problematise embodiment of femininities when they do not strictly conform to the expected gender norms (Liu, 2017). For example, the leader is dressed like a worker, an attempt to demonstrate participatory behaviour and mirror masculinities by donning the attire of the traditional male worker ready to take on challenging work, which conveys that she is not enacting femininities in gender to conform to gender norms. The words 'rare ambition' suggest that this is unusual and her ability to perform the heroic task is questioned. This draws attention to the individual leader's supposed (in)ability to enact heroic leadership successfully rather than suggest traditional leadership is not appropriate. Similarly, a full-bodied image where the leader is halfway up the stairs could be symbolically associated to women's progression in climbing the corporate ladder. The emphasis on the leader's gender is further evident in her body language through a 'model like' pose combined with accompanying headlines that point to women centric issues such as "#MeToo", "Negotiations" and "Brand Me". Such elements in the framing further distinguish this cover as an unsuccessful attempt to perform heroic leadership by a 'female' leader. Women's positioning in leadership is problematised when femininities in gender spill over into a masculine domain (Billing & Alvesson, 2000).

“Rare Ambition: Can Amanda Lacaze return Lynas Corp to the ASX100?” (May18_Boss)

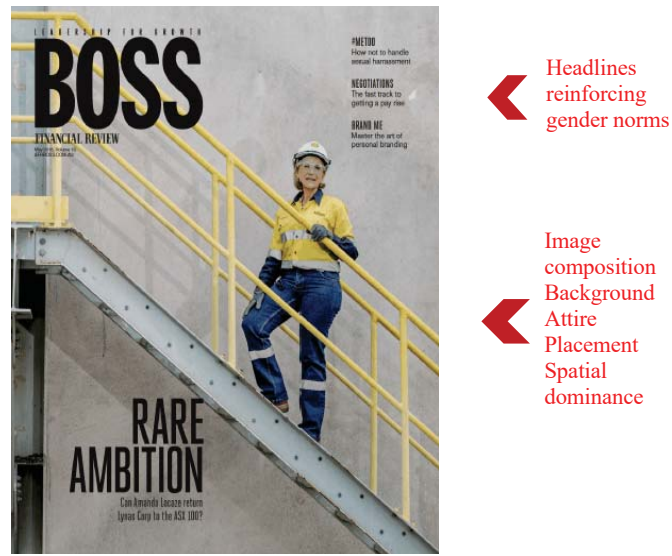


Figure 14 Exemplar May18_Boss - Theme 2 Problematising Women as Leaders

The theme of Saviours? Deliverers? Inventors? was more prominent in Boss magazine over The Deal. Whilst traditional and heroic norms were acknowledged as normative, the expectation and appropriateness of such forms of leadership were questioned. There was differential framing of men and women in this space, with men still portrayed as potential heroes and saviours, whereas women were framed as incapable of performing traditional leadership effectively.

4.1.3 Community and Collegiality

In the third theme, media framing emphasised inclusive or shared leadership through the portrayal of leaders performing femininities such as empathy, adaptability and flexibility. These characteristics are reflective of post-heroic leadership (Fletcher & Kaufer, 2003). However, there was a varied focus in how Boss and The Deal framed such forms of leadership.

Boss magazine framed individual male leaders as performing femininities in leadership such as inclusivity, adaptability and sharing power. For example, the textual meaning of the headlines in the media frame combined with the materiality, such as informal attire and posture presented within the visual imagery suggested individual leaders were able to perform post-heroic leadership. Pearce & Manz (2005) indicate that shared leadership can manifest through leaders empowering followers through interactions and facilitation, without directing them. This is illustrated in how the

leader performs post-heroic leadership in Figure 15. In using the words ‘*Don’t be Like Us*’ the framing reflects post-heroic ideals, as the intended meaning from the text is cautionary, yet inclusive through the use of the word ‘us’, indicating a lesson to be learned through dialogue from a helpful and supportive CEO. As characterised by Crevani, Lindgren, & Packendorff (2007), post-heroic leadership is relational and consists of shared power dynamics which manifests in this cover through using words chosen to include the audience and reader in the process through an inference on agency and capacity to act.

“*Don’t be like Us: Learn from our near disaster says SEEK co-founder Andrew Bassat*” (Dec17_Boss)



Figure 15 Exemplar Dec17_Boss –Theme 3 Post-heroic Leadership

The leader is performing femininities through physicality and ‘subdued’ appearance, portraying an overall ‘softer’ image by being distant from the camera and adopting a non-threatening pose. This is reflective of performing femininities in body language through being closed, seated or taking up less space (Harding et al., 2017). In wearing jeans and a button-down dress shirt, the leader displays a symbolic separation from the power dynamics within traditional hierarchies. The move away from the crisp business attire indicates being ‘adaptive’ yet conforms to masculinities in gender through other physical elements such as a beard.

The Deal magazine on the other hand portrayed alternative leadership as collegial or community oriented (*in May2018_Deal*) by referring to how collective

communities share power amongst their representatives. While this portrayal did not emphasise femininities through framing, shared power and collaborative leadership aligns with contemporary conceptualisations or post-heroic leadership (Collinson, 2017).

The theme *Community and Collegiality* indicates that, media is starting to frame leadership in line with post-heroic ideals. Men and collective groups are seen as being able to perform post-heroic leadership, however there are complexities in how they perform femininities in leadership whilst navigating gender norms. Although multiple perspectives of post-heroic leadership were portrayed in this theme for example, inclusivity; adaptability and flexibility; and community leadership; the visual and discursive elements in the framing emphasised gendered norms and cultural expectations associated with the leaders. The men conformed to hegemonic masculinities in gender practice (Connell & Messerschmidt, 2005; Paechter, 2018) through corporeal elements such as short hair, beards, attire or physicality such their facial expression and gestures. The masculinities in gender identity of the men was bolstered through language used in the framing, for example ‘beware’, ‘defence’, ‘protector’. Individual women leaders were not represented in this theme. However even in the shared space of collective leadership social roles and gender norms were reinforced for both men and women.

Within the theme *Community and Collegiality*, *Boss* magazine portrayed men as able to perform post-heroic leadership whilst simultaneously maintaining a masculinities in gender norms. The *Deal* magazine framed collective leadership as distinguishable from the traditional and heroic mould however the framing reinforced the social roles and gender norms associated with men and women even as part of a collective.

4.1.4 Summary of findings from Magazine Covers

Figure 16 presents the three themes found in the magazine covers. The first, represented heroic leadership which could be performed by both men and women. The second theme also framed masculinities in leadership as normative, but the failings of the heroic mould were emphasised. In questioning heroic leadership performed by men, a need for alternative leadership was highlighted, however in questioning women, the individual leader and her ability to perform heroic leadership was doubted.

The third theme identified post-heroic leadership, where individual men or collective communities were seen to perform femininities in leadership through inclusivity and shared power. Individual women leaders were not represented in this theme.

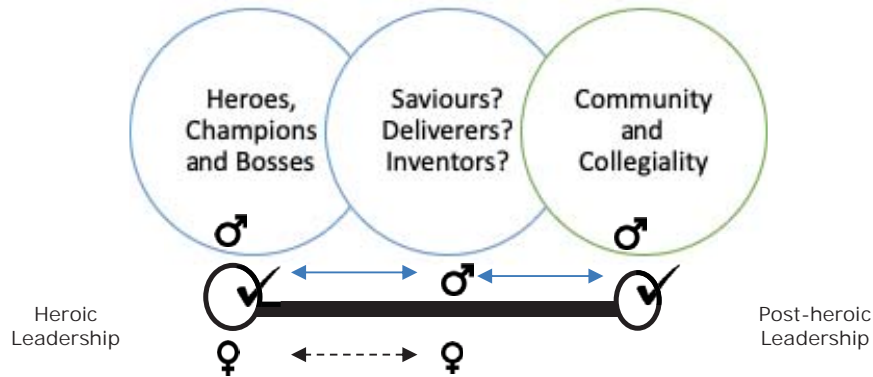


Figure 16 Findings from Magazine Covers

4.2 FINDINGS FROM EDITORS' LETTERS

McKay & McKay (2013) suggests that industry magazines are important agenda setters and the editor's letter is central to outlining the tone of the magazine. The analysis on the editors' letters in *The Deal* and *Boss* magazines revealed common patterns in the discourse and argumentation around how leadership was framed and how particular leaders were represented. Although there was overlap with the themes from magazine covers, there were distinct and pronounced patterns in editors' narratives across the 24 supplement issues.

The editors' letters framed leadership as a *masculine domain and heroic leadership* as normative. They also reinforced gendered cultural norms by positioning *women as outsiders* in this space. However, a clear call for **alternative or inclusive leadership** was emphasised, particularly in response to changing business landscapes. A paradoxical pattern was also identified where **younger leaders** in transformational business contexts were portrayed as less hierarchical and informal which is reflective of post-heroic leadership, yet the individual leaders in this space were still described

through traditional/masculinities such as being ambitious, confident, disruptive and competitive.

These patterns are illustrated in Figure 17 below framing leadership as a masculine domain consisting of heroic leadership, disruption and calls for alternative leadership. The editors' positioned women as outsiders. There was ambiguity in the editors' narratives on whether women can successfully enter this masculine leadership space, signified by the separated quadrant in the figure. An explanation and illustrative description is provided in the following sections.

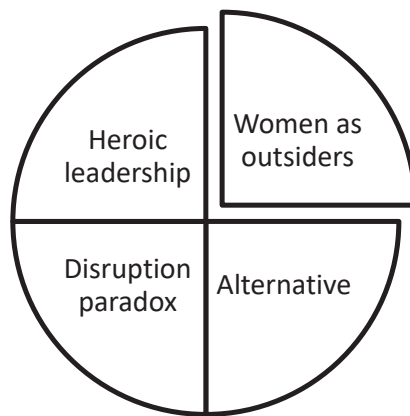


Figure 17 Summary of Discourse Patterns in Editors' Letters

4.2.1 Leadership: A Masculine Domain

The argumentation and language used for framing leadership in the majority of the Editors' letters in *The Deal* and *Boss* magazines emphasised traditional norms and masculinities. The discourse focussed on conventional business landscapes and tried and tested methods of successful and heroic leaders of decades past. Traditional approaches to thinking about leadership as well as heroic characteristics associated with leaders were reinforced. This was especially evident when the editor focussed on specific leaders, often reflecting the 'Heroes, Champions, Bosses' theme seen in the front cover analysis. Kyriakidou (2011) posits that hegemonic masculinities pervade management practices and organisational discourse, which have also made their way into media discourse about leadership.

An illustrative example of this is provided in the excerpt below, where focussing on individual characteristics of the leader and using labels such as 'legend'

and ‘statesman’ helps create a heroic persona (Ford, 2005). The editor’s framing emphasises complete authority in the leader’s opinion and point of view.

“But even more apposite is that Bill Gates – the tech legend- is our cover for a 100th issue that focuses on the revolution Microsoft helped to launch. Cameron Stewart’s exclusive interview in Seattle with the world’s second-richest man offers rare insight into how the “elder statesman” of tech views the digital tsunami sweeping the world” (Feb18_Deal_pg.3)

Similarly, the editors’ narratives focussed on skills, abilities and personal attributes of leaders that further reinforced the traditional perspective towards leadership through masculinities such as challenges, risk and confidence. Such characteristics in leadership are congruent with roles associated with men (Rosette & Tost, 2010).

“Rob Scott has taken the helm as chief executive at Wesfarmer in the middle of a retail maelstrom” (Feb 18_Boss_pg.4)

As illustrated in the excerpt above, the editor portrays the leader as a captain of industry who has taken charge in a turbulent time, reinforcing the masculinities and traditional characteristics associated with leadership through the choice of language, words and argument in the framing.

General and descriptive statements inferring leadership in the editor’s letters also highlighted that leadership remains a masculine space.

“How can it be that when we came to photograph leaders of the Top 20 of those enterprises, we would end up with just three women among the 23 people we shot?....There are no simple answers for the imbalance in the Westpac Businesses of Tomorrow competition, but it’s clear that even in the entrepreneur territory some of the traditional structural issues for women at work are still operating” (Jul18_Deal_pg.5)

In the excerpt provided above, in highlighting the gender imbalance and emphasising the ‘traditional’ structures and mindsets, the editor portrays the space as organically masculine. Moreover, in using the phrase ‘even in the entrepreneur territory’ again highlights the normative expectations of leadership and business as a naturally masculine space where women are out of place.

4.2.2 Women: Outsiders in Leadership

Closely linked to the narrative of leadership as an inherently masculine domain, there was an additional argument that specifically positioned women as outsiders in

the leadership space. In a similar vein to Stead and Elliot's (2018) argument that media positions women leaders in conflict with leadership norms, the narrative and discourse in the editors' letters framed leadership as a male dominated space reflective of hegemonic masculinities, where women leaders stood out as anomalies due to their gender. Their presence in this leadership space was framed as an exception and subject to particular caveats in how they enacted leadership. Thus, they were framed as 'others' or outsiders.

The editors' discourse focussed on the complexity of multiple challenges faced by women in making a name for themselves as successful leaders, reinforcing that women do not organically make it to leadership positions and have to proactively perform and enact certain masculinities in behaviours to be accepted as leaders. The editors suggested that women have to overcome barriers such as cultural expectations and double standards by consistently having to navigate and uphold gender norms through their attire, accessories, make up, appearance and social behaviours while trying to make a place for themselves in the leadership space. This is supported by Carli & Eagly (2016) who posit that the challenges faced by women are varied and circuitous. The disdain and resistance faced by women is highlighted in the following quotes:

"Male CEOs are not allowed to front the AGM in shorts, but women get special treatment when it comes to the optics. It's getting easier but the demands for women to frock up or down at work are still there" (Nov18_Deal_pg.5)

"This man is highly successful and a standout in this field. He said he was "bored" by and "sick of" the focus on gender diversity. Unfortunately, it is necessary to keep up the scrutiny" (Nov17_Boss_pg.7)

These statements clearly indicate the barriers and pushback prevalent in the industry around women's progression into leadership roles. A related trend was highlighted where women are seen as the 'soft version of traditional leadership' during a time of crisis or are put into positions of leadership when the risk of failure is high (Glass & Cook, 2016). As a result, their efforts to enact masculinities in leadership continue to be viewed as unnatural, as illustrated in the excerpt below:

"Are women more risk averse than men or are those investing in new companies just more wary of backing female leaders?" (Jul18_Deal_pg.5)

Moreover, the editors' highlighted that the lack of women in senior leadership roles adversely impacts younger women aspiring to enter this domain as they cannot identify with any role models. Sidani, Konrad, & Karam (2015) and Vial, Napier, & Brescoll (2016) suggest that the lack of women in senior leadership roles is a disadvantage as it perpetuates gender bias, exacerbates role incongruity and reinforces women's status as others or outsiders in a masculine domain (Wood & Eagly, 2015).

4.2.3 Alternative Leadership: Call for Change

The editors' narratives lay significant emphasis on the importance of trust and the 'breaking of trust' by past leaders which also highlighted the weakness or crumbling mould of heroic and traditional leadership and indicated the need for alternatives, as illustrated in the following excerpt:

“Now is the time to help consumers navigate their way through the negative stories and make sound decisions about how to get the advice they need” (Jun18_Deal_pg.3)

The quote mentioned above refers to the rampant distrust of traditional and ongoing leadership in the financial sector and a palpable need for alternative approaches through inclusion and transparency with customers which is more reflective of contemporary or post-heroic leadership. In this quote, the language or discourse implicitly suggest the need for relational and collaborative leadership. Fairhurst & Uhl-Bien (2012) in their study on the discursive practice constructing relational leadership suggest that using particular linguistic terms or language in a specific way influences how leadership is understood and interpreted. This applies to the abovementioned quote, where the editors' have used inclusive and facilitative words emphasising sharing of power, guiding and helping, which is aligned with post-heroic ideals of leadership (Pearce & Manz, 2005; Rippin, 2007). Similarly, a clear call for alternative leadership is emphasised in the editors' letters by drawing upon the need to develop trust, suggesting a relational element between the leaders and their followers.

*“Trust is a bit of a theme of this issue. Sadly in corporate Australia, there is not much of it about and so we take a look at some of the elements that can help to foster that trust”
(Oct18_Boss_pg.4)*

There was a distinction in the editors' narratives in *The Deal* and *Boss* when calling for alternative leadership. While the latter specifically articulated the need for inclusive and collaborative leadership, *The Deal* merely inferred a call for alternative leadership by signalling a need for change.

The editor's narratives in *The Deal* were heavily anchored in traditional and heroic conceptualisations of leadership as emphasised in Sections 4.2.1 and 4.2.2. The discourse patterns focussed on the contextual changes in the business landscape and how technology in particular triggered a need to rethink approaches to leading, however contemporary leadership was not clearly indicated or called for. This is illustrated in the following excerpts.

"It is equally important to understand the revolution coming our way thanks to tech"
(Mar18_Deal_pg.3)

"Today, educators are keen to see how technology is changing the way people learn and much is made of how the internet has revolutionised the transmission of knowledge"
(Aug18_Deal_pg.3)

These quotes indicate that the framing in *The Deal* magazine suggests leaders should be ready to respond and adapt to the changes in industry and environment. The word 'revolution' consistently featured in article titles, signalling an ongoing change in the industry. However, *The Deal* emphasised the need to understand, learn and adapt to these changes suggesting that traditional leadership can expand or be developed to manage the revolution. This is an extension of heroic characteristics and masculinities, rather than a call for post-heroic leadership. Paechter (2018) argues that leadership is constructed through discourse as a masculine domain through references to sports, war, competition and winning. Therefore, in suggesting the need to transcend the revolution, *The Deal* is framing leadership as heroic.

On the other hand, the editor letters in *Boss* magazine clearly articulated a need for shared, collaborative and inclusive leadership, which are reflective of post-heroic notions (Cunliffe & Eriksen, 2011) as is evident in the following excerpts:

"a global advisory firm, has forecast the end of the "hero leader". In an environment that is volatile, uncertain, complex and ambiguous, McEwan argues that no single leader can possibly have all the answers" (Nov18_Boss_pg.6)

*"They agreed the times require a new style of leadership, not new leaders. Said Cope:
"Practice inclusive leadership be conscious of your unconscious biases, practising inclusive*

*leadership allows you to become a great advocate and champion of change”
(Dec17_Boss_pg.4)*

Yet even in acknowledging a need for alternative leadership, the editors’ conceded that currently traditional and masculine norms of leadership prevail as normative. Moreover, in framing individual leaders as performing post-heroic leadership, the narrative in Boss magazine also relied on masculine descriptors as part of the framing. For example, in the following excerpt, the editors’ narrative creates a heroic and brave persona for the leader actively seeking change and then goes on to explore participatory and inclusive leadership as a fitting alternative. This supports Ford's (2005) contention that despite the call for post-heroic leadership in organisations, the hero archetype is still embedded in discourse.

“How much courage did it take for Alex Abrahams, founder of dental group Pacific Smiles to ask the panel of young leaders our AFR BOSS Leadership summit: “I’m an Anglo-Celtic male. I’ll disclose I am 59. What do myself and my cohort do to be part of this business diversity world, or should I just check out?” (Dec17_Boss_pg.4)

Yet the framing of a female leader performing post-heroic leadership is starkly different. The heroic archetype embedded in organisational (and media) rhetoric does not include heroines (Ford, 2005). For example, in the excerpt below the choice of language and words used in the framing of leadership as ‘post-heroic’ starts off by denigrating the female leader by devaluing her intellectual acumen and personal characteristics.

“One of the things I love about Elizabeth Gaines, the chief executive of mining group Fortescue, is the fact that she doesn’t need to be the smartest person in the room. It takes a considerable self-confidence and refreshing lack of ego to admit that” (Nov18_Boss_pg.6)

The framing of leadership across both publications indicates both traditional and contemporary conceptualisations of leadership. However, only the discourse in Boss magazine emphasises a need for post-heroic leadership. Moreover, the editors’ discourse consistently reverts to reinforcing gender norms and drawing upon masculinities when framing individual leaders.

4.2.4 Disruption Paradox: Collaborative and Ambitious

As indicated in the call for alternative leadership, the editors’, particularly in The Deal magazine emphasised the changing nature of business particularly as a direct

result of technology triggering a new mindset and approach to leading. Stemming from this discussion, an additional pattern emerged in framing leadership within this segment, which focussed on a rising tide of young, entrepreneurial leaders entering and disrupting the corporate space. The Deal and Boss refer to this segment as ‘millennial leaders’. Disruption was emphasised across both publications, indicating a break away from traditional hierarchies, processes and behaviours as indicated in the quotes below:

“a new generation demonstrates that it has ‘no patience for cumbersome processes and poor service’” (Mar18_Deal_pg.3)

“Five years ago we could count the number of CEOs on Twitter with one hand. Now, a clutch of high profile users have become social media mavens and are using the platforms to talk directly to customers and staff, as they attempt to play the authenticity card and build trust” (Mar18_Boss_pg.4)

This alternative mindset and disruption of traditional norms is aligned with contemporary or post-heroic leadership particularly through engaging and sharing power with consumers and staff as indicated in the above-mentioned quote. Non-conformity with traditional hierarchies and practices paves the way to relational leadership (Pearce & Manz, 2005). Yet this framing is more aligned with viewing post-heroic leadership from a leadership-as-practice perspective (Collinson, 2017) rather than a manifestation of gendered power relations (Stead, 2014) This can be seen in the following illustrations:

“It is fascinating to see how new ideas and new ways of doing things are affecting different sectors (in this issue we look at healthcare) and also how companies can disrupt themselves by acting more like a start up” (Nov 18, Boss_pg.6)

“Like so many other sectors, farming is ripe for disruption and Massy has some radical ideas about what we need to do” (Sep18_Deal_pg.3)

Yet critical leadership studies are premised on gendered notions which are inextricably woven into discourse concerning leadership. For example, in pursuing alternative and collaborative approaches, the individual leaders retain agency (Eagly & Karau, 2002). Media framing draws upon these agentic attributes through lexical choice and descriptors that align with masculinities such as confidence, ambition, charisma, and competitiveness.

“Nick Molnar neatly fits the stereotype of the young digital entrepreneur who is disrupting the establishment, with his platform rolling out across bricks and mortar stores as well as online. Nor does Molnar’s ambition end in Australia” (Apr18_Boss_pg.4)

Despite the consistent acknowledgement of technology and a younger mindset disrupting the traditional norms, the framing of young female leaders in this space is curiously silent in the Boss magazine, and with only one mention of a young female disruptor mentioned in the Deal.

“It’s fitting that our 100th issue again features a Korporaal story – this time on Melanie Perkins, the young boss of one of the nation’s shiniest start-ups, the online graphic design company Canva” (Feb18_Deal_pg.3)

It can be concluded from the editors’ narratives that younger, millennial leaders perform post-heroic leadership particularly in industries that are technology driven and inherently disruptive. Yet, individual leaders are framed through traditional, masculine and heroic rhetoric, creating a unique paradox where disrupting the traditional leadership mould enables them to navigate both masculinities and femininities when performing leadership.

4.2.5 Summary of findings from Editors’ letters

Figure 18 summarises the dominant discourse patterns identified in the editors’ narratives. Leadership was framed as a masculine domain, reflective of heroic leadership. Women were positioned as outsiders in this space but were accepted when they conformed to and performed masculinities in leadership. A clear emphasis on the need for alternative leadership was highlighted in response to changing business contexts. Younger, millennial, predominantly male leaders were positioned uniquely where they could traverse both masculinities and femininities when performing leadership.

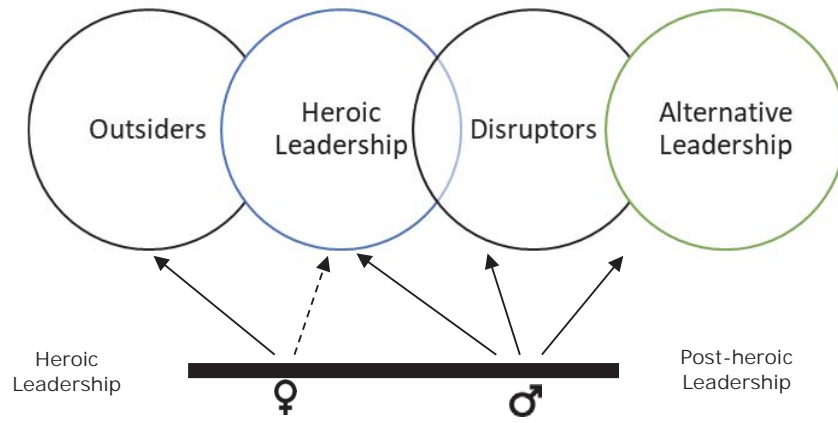


Figure 18 Findings from Editors' Letters

4.3 FINDINGS FROM MAGAZINE TABLE OF CONTENTS

The table of contents page in each magazine supplement consisted of all titles and headlines of content included in the issue including special features, profiles, columns, listicles, interviews and opinions, totalling 342 content items. Some of the table of content pages also included visual imagery or graphical illustrations in association with specific headlines, but this was not consistent throughout the 24 magazine supplements analysed. Thus, analysing the contents page provided insights into the variation in framing of leadership and leaders across the entire magazine content across in both publications.

As indicated in the previous chapter, each title and headline (including any visual imagery) was analysed with reference to the theoretical framework. The content was allocated a code indicating whether the framing signified traditional or contemporary leadership in general or framed individual men and women leaders as performing traditional or contemporary leadership. Additional elements such as gender norms were also included in the findings as they addressed the research objectives considering the extent to which media framing reinforces gender norms and cultural expectations. These are presented in Table 14:

Table 13 Summary of Thematic Coding from TOC

	Leadership	Gender	Change	Misc	Total Articles
The Deal	86	21	14	23	144
Boss	118	12	17	51	198
	<u>204</u>	<u>33</u>	<u>31</u>	<u>74</u>	<u>342</u>

From the total 342 titles and headlines in the table of contents pages across both publications, the focus on leadership was in more than half the articles and features. The remaining content was categorised into features specifically reinforcing cultural expectations or *gender* norms, titles emphasising the *changing nature of business* due to technology or other factors. Any title that did not qualify under these categories and included content that was not directly related to framing leadership for example book reviews and travel advice, was coded as *miscellaneous*.

The content categorised under leadership included subcategories for content portraying male leaders, female leaders and neutral/general leadership directly or indirectly. These are presented in the table below and illustrated in the following sections.

Table 14 Summary of Findings on Leadership in Contents

	Traditional	Contemporary	Total articles
Leadership (General/Neutral)	70	44	<u>114</u>
Male leaders	42	11	<u>53</u>
Female leaders	31	6	<u>37</u>
	<u>143</u>	<u>61</u>	<u>204</u>

4.3.1 Magazine Content: Framing Leadership

More than half the magazine articles, features and columns across both publications directly or indirectly represented leadership without reference to individual leaders. Such media content predominantly framed leadership as traditional or heroic, however contemporary or post-heroic leadership was also indicated in more

than a third of the portrayals. Figure 19 presents a graphical summary of the findings on leadership across all publications.

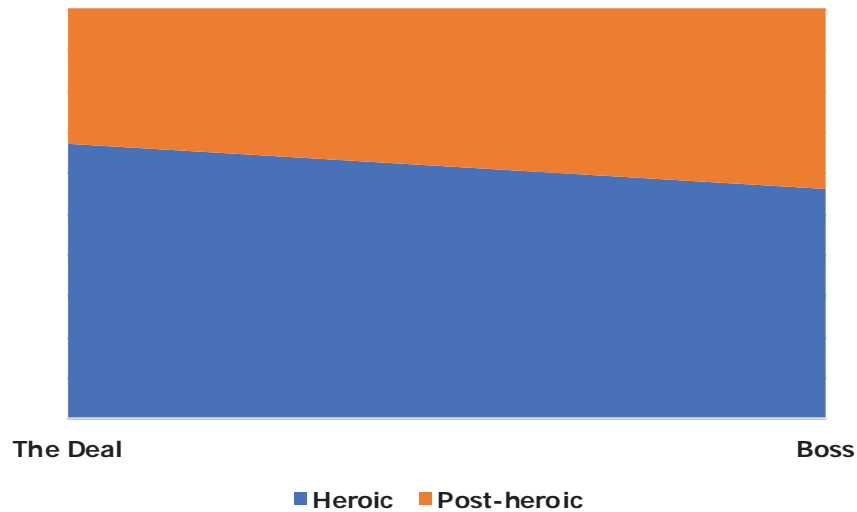


Figure 19 Graphical Summary of Findings: Leadership

4.3.1.1 Traditional and Heroic Leadership

Traditional leadership, heroic and masculinities were dominant in the content portraying or inferring leadership. In these articles, individualistic behaviours and attributes were highlighted as integral elements of leadership. Success driven by intrinsic or individualistic elements such as personality types or skills was emphasised in media framing. This is illustrated in the following example:

“Moment of truth: Being an introvert can be an asset in the C-suite” (Mar18_Boss)

The article headline portrays traditional leadership by highlighting personality characteristics and directly linking them to success as a corporate executive. While being an introvert is not traditionally aligned with the dominant masculinities associated with leadership such as confidence, charisma, or ambition, the phrasing of how being an introvert can be an ‘asset’ depicts it as a strength that provides advantage or an edge over the competition. Traditional conceptualisations of leadership draw upon individual personality, traits and behaviours that set leaders apart from the rest (Kelly, 2014; Powell et al., 2008). Overall, a combative and masculine space is

constructed where an array of personality types and individual attributes can be harnessed to compete for success.

Masculinities were highlighted in framing by using terms such as ‘king’, ‘winning formula’ and ‘war for talent’, reinforcing traditional and hegemonic conceptualisations of leadership. Such labelling legitimises the masculine identity of leadership in media discourse (Swail & Marlow, 2018). This is evidenced in the following illustration:

*“Out of uniform: The skills forged in the defence forces are just what workplaces need”
(Sep18_Deal)*

This title frames leadership as directly derived from a military context. Traditional and masculine characteristics are prevalent in this framing of leadership, highlighting military skills and emphasising masculinities with reference to uniform and defence forces. The use of the word ‘forge’ infers moulding or casting as a result of pressure, tests and challenges further reinforcing a masculine space.

Traditional or heroic leadership dominated media framing across both publications however The Deal framed leadership in line with traditional conceptualisations more often than Boss magazine.

4.3.1.2 Contemporary and Post-heroic Leadership

Post-heroic leadership and femininities in leadership were also found in headlines and titles of articles inferring leadership. An example illustrating such media framing is presented in the example in Figure 20.

“10 ways to get real feedback: Here's how to get useful information from people you work with” (Mar18_Boss)



Figure 20 Exemplar Mar18_Boss - Contemporary Leadership

The title and description suggest collaboration and shared ideals in the workplace which is more reflective of femininities in leadership. The first part of the title “10 ways to get real feedback” indicates learning. The ‘10 ways’ point to prescriptive methods or approaches that can be adopted or ‘performed’ in order to learn which aligns with the theoretical framework indicating that femininities in leadership can be performed. Moreover, ‘real feedback’ points to genuine inclusivity. For leadership, this headline and title of the article creates the message that inclusivity and collaboration with colleagues and workers is useful. This framing aligns with Hamrin, Johansson, & Jahn's (2016) conceptualisation where seeking feedback and engaging in dialogue is an integral part of relational leadership. The graphical imagery reinforces the claim by depicting that decision making is influenced through buy-in from workers, co-workers and multiple stakeholders rather than the individual leader (depicted through the use of a ladder).

Another example of media framing leadership as post-heroic is provided in the excerpt below:

“Worker wellness; Bridging the power gap” (Jun18_Deal)

The headlines for the articles emphasise a focus on workers and sharing of power which is aligned with post-heroic ideals. Women are perceived to be caring and nurturing and therefore considering wellbeing of workers is reflective of behaviour informed by femininities (Billing & Alvesson, 2000).

Although traditional and heroic leadership ideals dominated the general magazine content where leadership was inferred, post-heroic conceptualisations also featured in media framing. Boss magazine constructed leadership in line with contemporary or post-heroic conceptualisations more often than The Deal magazine.

4.3.2 Magazine Content: Framing Leaders

The magazine supplements also included articles and features on men and women leaders. The titles and headlines of the articles were analysed to determine how the individuals were framed as leaders and the extent to which gender norms and cultural expectations were reinforced through media framing. Representative of current state of gender disparity in senior leadership positions, the features included a higher number of men, compared to women (see Table 15).

4.3.2.1 Men as leaders

In line with findings from the previous stages, the dominant theme that emerged about the media framing of male leaders indicated that men organically perform traditional or heroic leadership. Portrayed as strong, innovators who are brave and unafraid to take risks or stand up for what they believe in. The following excerpt illustrates this:

“Rio Tinto's New hope: Jean-Sebastien Jacques is taking an uncompromising stand as he works to overcome the mess left by his predecessors” (Mar18_Boss)

The title is reflective of heroic leadership, highlighting the appointment of the new CEO as someone who will save the company and lead them to glory. The focus of the framing is on the individual which aligns with heroic notions of leadership (Crevani et al., 2007). Moreover, the description further reinforces masculinities in leadership by framing the leader as unyielding, focussed and uncompromising in his ambition and approach to lead the company to success.

The Deal magazine exclusively framed individual male leaders as heroic, strong and successful. Some examples of the headlines representing male leaders are provided below:

“The ascent of Aldi: The supermarket's Australian boss has no time for bells and whistles” (Sep18_Deal)

“Module Man: Vaughan Buckley is building a dream in the US block by block” (Jul18_Deal)”

While Boss magazine also predominantly framed male leaders as heroic and masculine, some of the magazine content also indicated that men are able to perform femininities in leadership successfully. Although indicated in a small number of articles, men were portrayed as enacting femininities such as growth, collaboration, learning, engaging with emotions and displaying empathy and inclusivity. These femininities align with post-heroic leadership (Fletcher, 2004; Stead, 2014). Media framing indicated men could embrace femininities and perform post-heroic leadership.

“Create Trust: Steve Pell on how to overcome perception bias” (Dec17_Boss)

For example, the initial emphasis on the title to ‘create trust’ indicates inclusiveness and distributed power dynamics. Although the individual’s authority or

opinion is sought on how to overcome a challenge, the intended meaning from this title suggests a collaborative approach. This is supported by Fairhurst (2009) who proposes that leaders create value and engagement through relational interactions.

Masculinities in gender were reinforced through features and stories that conformed to the cultural expectations and norms associated with men for example the headline illustrated below highlights adventure, mystery and traditionally male hobbies such as exploring shipwrecks.

“Sum of the parts: Shipwrecks are a shared passion for the National Maritime Museum's Kevin Sumption and Telstra chairman John Mullen” (Aug18_Boss)

Cultural norms were also reinforced through the use of language and choice of words used to describe men in the articles' headlines to create a macho image as illustrated in the example below:

“Dress code: Banker turned tailor knows how to rock a business suit” (Apr18_Boss)

The headline from The Deal magazine also emphasises manliness, aggression and even rebellion through the choice of words to portray male fascination with cars, prestige and embellishing facts.

“Rollins: The former punk rocker turns spruiker for Mercedes' new 'classy' take on the ute” (Apr18_Deal)

Both publications constructed men as natural leaders who fit into the heroic mould of leadership organically yet were also able to traverse into the post-heroic leadership space. Gender norms and cultural expectations were also reinforced in both The Deal and Boss by associating activities such as sports, cars, travelling and adventure with men exclusively.

4.3.2.2 Women as leaders

There was a lower proportion of content featuring women in formal leadership roles and positions, however the magazine content in both publications included multiple articles focussing on the current state of gender equality in leadership. These articles focussed on challenges faced by aspiring women making their way into leadership and the gender specific issues that arise when women are in the leadership pipeline for example harassment, stereotyping, precarious positions, and a lack of trust

in women as leaders. Historically, women are perceived as nurturers and carers (Ridgeway, 2001), however the portrayal of women as leaders indicated that they were framed as able to successfully perform masculinities in traditional leadership by enacting behaviours or mirroring masculinities such as determination, ambition, risk taking and drive to lead people to success.

*“Value laden: CEO Tracey Fellows says leadership means sticking to what you believe”
(Jul18_Deal)*

The construction of women as traditional leaders occurred through focussing on individualistic behaviours, achievement and success. This is illustrated in how The Deal framed leadership article title below. The leader’s achievement and her ability to perform heroic leadership is emphasised by referring to her through the masculine word ‘warrior’. Yet even in acknowledging the leader’s success in being able to mirror masculinities, the framing emphasises that the leader is different and not a natural inhabitant in this space, thereby reinforcing her femininity.

*“Internet Warrior: Claire Lehmann creates a point of difference with her website Quilette”
(Jul18_Deal)*

Similarly, the following article in Boss magazine frames the woman leader as being able to effectively fit the heroic mould of leadership. She is referred to as a champion who led her team to glory.

“She is the Champion: How Peggy O’Neal led Richmond FC to AFL’s ultimate prize” (Nov18_Boss)

Media framing of women leaders performing traditional leadership also positioned them as a softer alternative to tough, aggressive male leaders, particularly in a time of crisis. This has been described as the ‘feminine advantage’ by Chin (2016). For example, the appointment of Anna Bligh in the financial sector as illustrated in Figure 21 below. The title and headline focus on her individual ability to achieve the extraordinary task of rebuilding or rehabilitating the banking industry, which aligns with traditional approaches to leadership, where she has the responsibility to perform a difficult task. Collinson et al., (2018) suggest that aggrandization of a leader’s ethical ability or an expectation of them to lead with exceptional responsibility is a new form of romanticism. For example, in Figure 21, as the ‘Bank Whisperer’ she is still viewed in heroic terms, especially when considering the contextual background of the

identified “banking crisis”. This backdrop also influences how this magazine cover is a framing of heroic leadership, yet the visual elements in the framing suggest this is a softer version of traditional leadership. Elliott & Stead (2018) suggest that women leaders are positioned as embodying a different way of leading such as being cautious and risk-averse, yet simultaneously expected to embody their femininities. Whilst the framing in Figure 21 does not overtly accentuate the leader’s femininities in gender, the material elements in the framing such as the black dress, neutral make up and a smile, suggest a successful attempt to mirror masculinities in leadership, whilst also maintaining femininities through a submissive feminine pose with crossed hands and a less dominant presence in the media frame.

“Bank Whisperer: As chief executive of the Australian Bankers' Association, Anna Bligh is tasked with persuading us to love the banks” (Boss_Nov17)

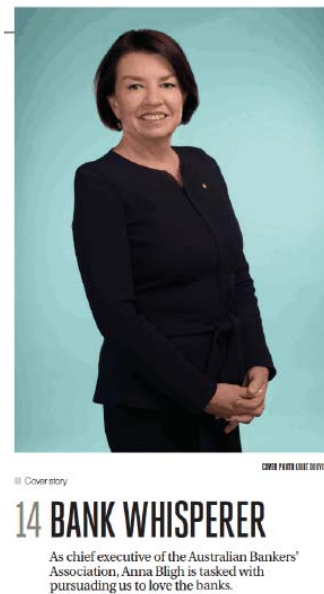


Figure 21 Exemplar Nov18_Boss Soft Heroic Leadership

4.3.2.2.1 Women performing post-heroic leadership

A small number of article headlines and titles (see Table 15) also portrayed women in the post-heroic leadership domain. Five out of six of these articles were in the Boss magazine. The media framing aligned with post-heroic leadership by focussing on inclusivity and shared power. For example, the two headlines illustrated below indicate the leaders are performing empathy and allowing employees and customers an opportunity to participate, share opinions and as a result create a collaborative environment. These are behaviours associated with femininities (Crevani

et al., 2007; Fletcher, 2004; Ford, 2005). Whilst it is clear in both the headlines that the women leaders are exhibiting empathy, the choice of language and tone of the framing creates ambiguity on whether they are performing post-heroic leadership or merely enacting femininities. For example using the phrase ‘wants to be a voice’ or referring to what the leader ‘says’ about creating inclusivity rather than how she does it.

“Not alone: Talking about mental ill health gives others permission to do so says PwC partner Judy Sullivan” (Feb18_Boss)

“Moment of truth: Cancer Council's Sanchia Aranda wants to be a voice for patients and survivors” (Oc18_Boss)

Some of the framing did not specifically convey post-heroic leadership yet is distinguishable from portrayals representing traditional or heroic leadership. These articles indicated shared or distributed power between two or more female leaders, however the performative elements of post-heroic leadership were not expanded upon. This is illustrated in the examples from both *The Deal* and *Boss* magazines. The framing exclusively refers to the job titles and even includes metaphors that indicate masculinities such as ‘coach’s play book’ and ‘sailing’. These are activities culturally associated with men (Paechter, 2007). However, communal power dynamics are associated with post-heroic leadership (Pearce & Manz, 2005; Rippin, 2007) and both headlines illustrated below indicate distributed power.

“Coaches' Play book: It's been smooth sailing for Carnival Australia's executive chair Ann Sherry and general counsel Lauren Miller, thanks to reverse mentoring” (Sep18_Boss)

“John Eales talks to joint CEOs Catherine van der Veen and Lucy Foster” (Jun18_Deal)

Media framing of women sharing power in leadership in both *The Deal* and *Boss*, does not suggest women are enacting femininities to perform post-heroic leadership. Instead, such framing devalues the individual women’s ability to lead, and suggests that to be able to lead they need support, mentoring and guidance.

4.3.2.2 Gender Dilemmas and Othering

Although women leaders are portrayed as having made their place in masculine space by performing the required behaviours, they are simultaneously questioned and required to prove their abilities as skilful leaders.

“One to Watch: Can Canva's founder take her popular online design start-up into the big league?” (Feb18_Deal)



Figure 22 Exemplar Feb18_Deal - Gender Dilemma

The headline, ‘One to watch’ draws attention to the individual leader, which is reflective of traditional norms of leadership. The associated description however, questions the ability of the leader to take the organisation into ‘big league’ or ‘success’. The visual imagery, with the subject blowing bubbles, could be viewed as a playful portrayal of a young leader, however, combined with the questioning headline on her ability to take her popular company to phenomenal success instead could be interpreted as portraying an inexperienced, frivolous and infantilised leader who cannot handle the situation. Mavin et al. (2018) indicate that such infantilization/commodification of women impacts their identity as leaders. Moreover, the use of sporting terminology such as big league contributes to framing leadership as a masculine domain. Elliot and Stead (2018) suggest that media framing often positions women leaders as able to achieve success but then questions their ability to maintain it. This is seen in Figure 21, where the overarching meaning is interpreted to suggest that as a woman leader she needs to prove herself to be accepted in this space.

Media article titles on women in leadership positions also highlighted gender specific issues and challenges that emerge when women are in such roles, problematizing and positioning them as outsiders.

“Social revolution: With one tweet, True Leader Tracy Spicer lit the fuse on sexual harassment in the workplace and ignited the #MeToo movement in Australia” (Aug18_Boss)

Moreover, gender norms and cultural expectations associated with women were reinforced through articles or features that make reference to elements such as fashion, make-up, or dating for example as illustrated in the quote below:

“First up: hot fashion; women's networking” (Dec17_Deal)

The framing focussed on reinforcing gender roles and cultural expectations rather than focussing on women’s leadership and stance on important issues. These examples below illustrate how framing in Boss magazine accentuates role incongruity, positioning women as an anomaly in a masculine domain. For example, although the headline celebrates a successful woman leader, the framing also highlights her as a ‘rarity’ in a male dominated space, reinforcing gendered norms and social roles.

“Steep climb: Tigerair boss Merren McArthur is a rarity within the aviation boys' club - and she just might be the next head of Virgin” (May18_Boss)

Similarly, gender norms and cultural expectations were reinforced by making associations with ‘feminine’ or ‘womanly’ activities as illustrated in the example below. Elliot and Stead (2018) suggest that media reinforces and dictates what is appropriate in representations by symbolically drawing attention to the binary roles and gendered expectations from women. This is evident in following example, where using the expression “Singapore Girl” reinforces gendered norms and cultural expectations by automatically associating women with a popular and commonly recognised feminine archetype.

“Travel: Fiona Carruthers adjusts the tray tables and discovers what it takes to become a Singapore Girl” (Sep18_Boss)

The Deal also positions women as ‘others’ and ‘outsiders’ in leadership through the production of Special Issues on women as emerging leaders. As indicated in Section 4.2.2, women leaders were also referred to as a collective group, however the articles and features had additionally negative connotations for how women did not fit in organically, as is evident in the quotes below:

“Well Connected: Do women-only networking groups help or hinder?” (Nov17_Deal)

“It is written: Books like Sheryl Sandberg's Lean In offer the promise of empowering women to take control of their lives. But is it a false hope?” (Sep18_Boss)

4.3.3 Changing business landscape

The analysis across both publications identified an emerging theme where media framing emphasised the changing nature of business particularly as result of new forms of technology and consumer expectations. Media articles focussed on a move away from conventional approaches to business, highlighting a new and disruptive mindset. While the content was not specifically directed at leadership, the emergence of this theme across the magazine content is significant. Examples of magazine articles across both publications in this domain are provided below:

“Robots take over the farm: Farmers are following hot on the heels of ports and miners when it comes to automation” (Dec17_Boss)

“The end of 9 to 5: Workers want it. Bosses want it. Why is it so hard to work flexibly?” (Jun18_Boss)

“The big sell: Retailers ride the wave of technological innovation” (Feb18_Deal)

“The last page: The new breed of consumer is changing the business of food” (Jul18_Deal)

These article headlines signify the changing dynamics and new areas of focus for businesses and leaders operating in this domain and in conjunction with the discourse in the editors' letters signal the need for alternative forms of leadership. This is elaborated in more detail in Section 4.4.

4.3.4 Gender norms and cultural expectations

The magazine content featured multiple articles that emphasised and reinforced gendered cultural norms affiliated with both men and women as introduced in Section 4.3.2.1. However, the framing also has negative semantic connotations, particularly when in association with women. Fairhurst & Uhl-Bien (2012) highlights how the use of language has implications for the meaning emerging from the discourse and perpetuating gender norms with negative connotations problematises women's positioning in the leadership domain. For example:

“How to get a pay rise: Women need to approach negotiations differently from men. The first step is to understand the stereotypes and then learn to use them to your advantage” (May18_Boss)

"A butt grab is like a handshake: Sexual harassment is still seen as the price of being at work for many women, even in the #MeToo era" (May18_Deal)

*"Not everyone's an activist. It's unrealistic to expect women to put others first"
(Nov18_Deal)*

These articles perpetuate a hegemonic construction of the leadership domain, through 'linguistic sexism' (Baxter, 2018, p. 84). Disguised as pro-feminist articles, the textual framing subliminally draws upon gender differentiation and constructs work environments as toxic and unsuitable for women.

4.3.4.1 Summary of Thematic analysis from TOC

Figure 23 depicts the dominant themes and axial coding that emerged from the layered thematic analysis (Gioia et al., 2012; Miles & Huberman, 1994) of the magazine table of contents page across all supplements. The dominant themes included leadership, leaders, gender norms, changing business landscape, and a miscellaneous group. The Sub-themes emerging from this analysis including heroic or post-heroic leadership and the relationships between the themes depicted in Figure 23 are explained with reference to the coding. Leadership was coded as either heroic or post-heroic as is indicated by the black arrows in the illustration. The framing of individual leaders was more complex. Men were framed as able to perform heroic and post-heroic leadership, although they were expected to conform to gender norms when performing the latter, signified by the blue arrows in the figure. Women on the other hand (represented by the red arrows) were portrayed as able to perform heroic leadership effectively but were also expected to conform to gender norms. There is no arrow indicating women were framed as able to perform post-heroic leadership. Media framing reinforced gender norms *for both* men and women. An emerging theme highlighting the changing business landscape due to technology driven industries and customer expectations was also identified. The changing business landscape theme also had implications for leadership indicated by the orange arrow in Figure 23. The miscellaneous theme encompassed other content that did not have an impact on leadership or how individual men and women were framed as leaders.

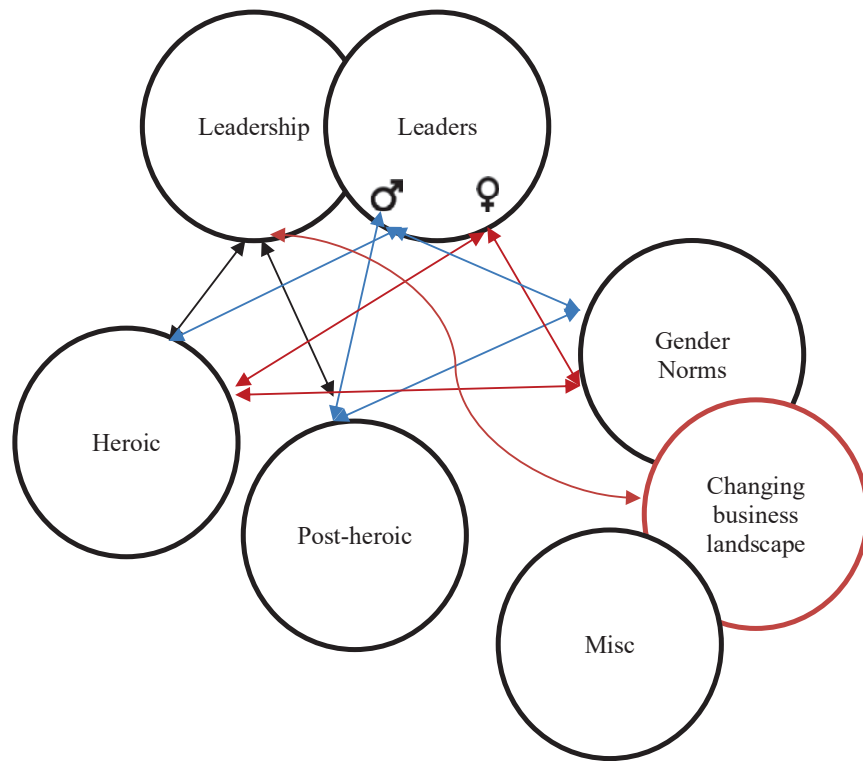


Figure 23 Findings from Thematic Analysis of TOC

4.4 SUMMARY OF FINDINGS

The previous sections present the findings in the sequence that the analysis was conducted. Whilst there were several commonalities and overlapping themes across the three stages, each layer analysed (i.e. front covers, editors' letter and content pages) highlighted a new dimension in the framing. Viewed together the overarching themes can be categorised into two distinct areas, the first illustrating how media frames *leadership* and the second indicating how individual men and women are constructed as *leaders*. The findings from the three stages of analysis (see Figure 7) are synthesised and discussed in the following sections.

4.4.1 Leadership

Whilst media framing of leadership included both traditional and contemporary conceptualisations, both *The Deal* and *Boss* predominantly constructed leadership in line with masculine and heroic conceptualisations. Individualistic success, authority and power were celebrated and glorified in media. This is consistent with constructing

a heroic mould of leadership (Ford, 2010; Meindl et al., 1985). Grint (2010) suggests that heroic leadership invokes a sense of admiration which was reflected in media representations. Traditional leadership was also emphasised through references to achievements and success stories in conventional industries such as mining, real estate, transport, finance and banking. An understanding of leadership was derived from the structures, practices and attributes of leaders in these industries, which reflected masculinities such as power, hierarchies and dominance (Crevani et al., 2007; Rippin, 2007). Media also constructed leadership as a masculine domain through contextual references to masculinities such as sports, military jargon, hunting, adventure.

Although acknowledging traditional leadership as dominant, media framing also indicated that the heroic mould of leadership was not always appropriate or required. For example, in response to contextual factors such as a loss of trust in institutions, changing market dynamics and technology driven disruption. *The Deal* highlighted a need for alternative leadership to navigate these challenges yet suggested traditional norms could be extended to incorporate a newer range of practices. On the other hand, *Boss* emphasised the need to shift away from traditional ideals such as individual authority, power and glory towards shared decision making, inclusivity and common goals. The framing pattern in *Boss* provides evidence of an emerging call for relational and post-heroic leadership.

Post-heroic leadership was also represented in media through visual and discursive elements that emphasised inclusivity, shared power between leaders and their followers or collective groups. This was more prevalent in framing of content about industries that had adopted transformational business trends such as digitisation, social media, technology that were led by younger, millennial leaders. This included portraying femininities such as collaboration, flexibility, empathy (Fletcher, 2004; Ford, 2010) and fluid power dynamics such as informal structures and distributed leadership (Collinson et al., 2018; Collinson, 2018; Harding et al., 2011).

4.4.2 Leaders

There was complex differential framing of how men and women performed leadership and the extent to which media engaged with gendered cultural norms.

Men were primarily portrayed as heroic leaders through front covers, editors' letters and majority of the content page headlines included in the magazine supplements. Masculinities such as, ambition, strength and determination were

emphasised in portrayals, which are reflective of heroic leadership (Crevani et al., 2007; Fletcher, 2004). However, the media framing also presented male leaders as being able to effectively perform collaborative and inclusive leadership, either as a response to the failings of the traditional leadership model or the unstable corporate landscape. For example, through displaying emotions, seeking dialogue and facilitating growth. In enacting these behaviours, men were framed in media as successfully performing femininities in leadership (Arnulf et al., 2012). Yet in performing these characteristics, men still conformed to gender norms, performing masculinities in gender through materiality and physical elements such as growing a beard or via their attire such as jeans and masculine dress shirts.

Media portrayal of **women** was complex and multidimensional. Three dominant trends emerged in framing of women as leaders. The first, highlighting that women were *outsiders* in the leadership domain, portrayed as others who were making a space for themselves in a habitat that wasn't natural to them. This is reflective of traditional gender differentiating and role incongruence theories (Carli & Eagly, 2016; Eagly & Karau, 2002). This appeared in all layers of analysis through the reinforcement of gender norms and perpetuation of stereotypes stemming from social roles and cultural expectations associated with women, for example highlighting women centric issues such as #MeToo, fashion, make up or commodification by focusing on appearance and using labels to typecast women (Mavin et al., 2018).

Secondly, although women were not natural inhabitants of the leadership domain, they were *able to perform traditional leadership* successfully and effectively by mirroring masculinities in leadership such as confidence and ambition. In doing so, they were still seen as outsiders but accepted as leaders. However, women were also expected to conform to gender norms (Elliot and Stead, 2018) and perform femininities in gender through materiality and physicality such as appearance, attire, wearing make-up and high heels.

The third trend highlighted the problematic positioning of women in leadership when media indicated a call for alternative forms of leadership. Women leaders were framed as unsuitable for, or unable to perform heroic leadership effectively, rather than emphasising the failings of the heroic mould, or indicating that an alternative form of leadership is required. Conforming with femininities in gender contributed to this precarious positioning of women as leaders, especially in response to changing business contexts. Individual women leaders were absent from the post-heroic

leadership space. Instead, in referring to women as a collective group, shared power dynamics were illustrated which is aligned with post-heroic conceptualisations of leadership.

An additional finding emerged in media framing of **younger leaders** whom the media labelled as ‘millennial leaders’. The individuals were framed as embodying masculine characteristics such as charisma, determination and ambition, however they were seen as disrupting traditional norms through performing shared and inclusive leadership, which is reflective of post-heroic conceptualisations. This theme positioned younger, disruptor leaders in a unique position where they were simultaneously able to traverse masculinities and femininities in leadership and gender. The paradoxical media framing of younger leaders in transformational industries suggested that they inherently performed post-heroic leadership, whilst simultaneously displaying masculinities such as ambition, bravery and competitiveness. The sample was predominately men and so it was not possible to evaluate the extent to which such problematic framing applied to young women leaders in this space.

4.5 CHAPTER SUMMARY

This chapter provided a structured illustration of the outcomes resulting from the application of the methodological framework to the data sample as outlined in the previous chapter. The research questions outlined at the start of the chapter were addressed in discussing each stage of analysis. The findings illustrated how leadership and leaders were framed in Australian business media on magazine front covers, editors’ letters and titles of articles and features included in the supplements. The analysis revealed multidimensional and heterogeneous framing, with some dominant themes and patterns. Leadership was constructed in line with traditional and heroic norms whilst media simultaneously signalled a need for contemporary forms of leadership. In representing individual men and women as leaders, media framing engaged with gender norms significantly. The findings have addressed the main research inquiry exploring *how* media frames leadership. This chapter has provided a foundation for the next one which offers an interpretation the findings and outlines the implications for critical leadership studies.

Chapter 5: Discussion and Conclusion

The previous chapter offered a summary of the dominant themes and patterns prevalent in media framing relating to *how* leadership is socially constructed. This chapter provides an evaluation of the findings with reference to the research gaps highlighted in the literature and showcases novel theoretical insights gained from the empirical data analysed. The discussion addresses two additional research objectives:

- to discern the extent to which media framing problematises women's progression into leadership positions
- to provide distinct empirical, methodological and theoretical contributions through the resulting outcomes of this study

This chapter provides a structured response to the research questions and an evaluation of how this study addresses the research gap. The first section commences with responding to *how* leadership is constructed in Australian business media and highlighting theoretical insights gained from the analyses. The discussion then explores how leaders are framed in media and highlights the complexity, tensions and interplay of gendered norms and leadership. Novel findings and contributions emerging from the discussion are emphasised, followed by a chapter summary that will segue to the conclusion for this thesis.

The research questions addressed in this chapter include the following.

- To what extent does Australian business media reflect contemporary conceptualisations of leadership?
- To what extent does Australian business media engage with gendered cultural norms in the framing of leaders?
- How are women leaders framed in Australian business media representations?
- To what extent is media framing of women leaders reflective of contemporary conceptualisations of leadership?

5.1 REPRESENTING LEADERSHIP AND LEADERS

As indicated in the previous chapter, the methodological framework in this study used a performative lens to interpret how leadership and leaders were framed through ‘discursive realities’ (Cunliffe, 2011, p.662) in Australian business media.

The commonalities and differences in media framing of leadership as presented in the findings, are explored below to respond to the main research questions:

How are leaders and leadership framed in Australian business media?

- To what extent does Australian business media reflect contemporary conceptualisations of leadership?

Collectively, the findings suggest that heroic leadership was dominant in media framing in Australian business magazines, yet post-heroic leadership was also seen. However, both forms of leadership were not standardised nor homogenous representations on a binary scale and instead were constructed on a continuum of masculinities and femininities in leadership. These were drawn from complex and interrelated visual and discursive elements in the media artefacts. Therefore, not all representations of traditional and heroic leadership were identical but they dominantly portrayed masculinities in leadership. Similarly, multiple forms of post-heroic leadership were framed by media and contextual factors such as changing business landscapes, transformational technologies and a rising tide of young millennials assuming leadership roles served as the backdrop to this framing. These are discussed in Sections 5.2 and 5.3

5.2 HEROIC LEADERSHIP

The dominant media framing of leadership in Australia is reflective of emphasising masculinities as normative. Leadership was constructed as a masculine domain by media by focussing on attributes and characteristics culturally associated with men such as dominance, competition and winning (Pearce & Manz, 2005). This construction of leadership negates the positivist tradition of presenting leadership as gender neutral (Hoobler et al., 2018; Powell et al., 2008). Individualistic success, achievements, power and authority were emphasised, aligning with heroic

conceptualisations of leadership (Grint, 2010; Kelly, 2014). Within the dominant depiction of heroic leadership, media framing either celebrated the traditional and masculine characteristics or questioned traditional ideals. These are discussed below:

5.2.1.1 Heroic Leadership - Validated

Heroic leadership was validated and celebrated in portrayals across every media frame analysed. Magazine covers represented individualistic leadership as indicated in the theme *Heroes, Champions and Bosses*, where attributes, personality types and personal achievements of individuals were associated with leadership and creating heroic or extraordinary personas for leaders. In linking behaviours and characteristics to a heroic mould, such framing signifies that heroic leadership can be performed through personifying and enacting these characteristics (Crevani et al., 2007; Ford, 2005). For example, exhibiting an entrepreneurial attitude, “*Growing a Giant: Wesfarmers CEO Rob Scott is bringing a more entrepreneurial attitude to the job*” (in *Feb18_Boss_article*); or taking on challenges, “*What will success look like? Taking on the challenges and opportunities*” (in *May18_Deal_article*). Such framing of leadership aligns with critical theorists who suggest that leadership is performed through an adoption of characteristics, behaviours and identities associated with leadership (Carroll et al., 2018; Ford, 2010). Heroic leadership is therefore performed through enacting masculinities that elevate the leader to an exalted or sacred position (Goethals & Allison, 2019; Grint, 2010). For example, “*Fancy owning a sports team? Be prepared for the flack as well as the glory, says John Stenshott*” (in *Sep18_Deal_article*) which frames leaders as believing that glory can only be achieved by seeking risks.

Traditional/heroic leadership was also validated and celebrated in the discourse patterns in the editors’ narratives. Masculinities and heroic leadership were emphasised by highlighting past achievements, reinforcing belief in conventional businesses and using companies run by prominent male leaders as exemplars of success. The editors’ discourse localised power and authority in leadership within conventional industries and traditional leaders. This framing of leadership is consistent with Ford & Harding's (2018) suggestion that power itself is a performative force (p.21) and contributes to the construction of leadership perspectives.

Critical theorists argue that heroic leadership does not have a universal truth or a generalisable set of traits, yet there are masculinity-informed hegemonic conceptualisations of leadership that dominate how leadership is constructed (Crevani et al., 2007; Ford, 2005). This is evident in how media framing expounded heroic leadership through varying masculinities such as portraying dominance, charisma, strength and resilience. Other elements that constructed leadership in line with the traditional and masculine hegemony include emphasising distance between leaders and followers, adherence to hierarchies, creating a combative domain through references to hunting, war zones, fighting and overcoming challenges. Therefore, media framing of leadership in *The Deal* and *Boss* magazines, is consistent with how leadership has been conceptualised and portrayed as masculine and heroic in media artefacts in the other contexts such as the UK (Harmer et al., 2017; Stead & Elliott, 2018). In an Australian context, findings highlighting traditional and masculine leadership have been also been reported in media framing of political leaders (Denemark et al., 2012; Wright & Holland, 2014). This study highlights a similar phenomenon in media framing of leadership in the Australian business context.

The empirical data in this study provides a novel insight into how the hegemonic conceptualisation of traditional and heroic leadership can be drilled down to components that depict and perform masculinities in diverse ways through discursive realities. For example, masculinities such as confidence, dominance, and resilience were depicted as individualistic attributes that could be personified by leaders. Whereas, as Fletcher (2004) argues, structures, hierarchies, power portray masculinities in practices, behaviours and outcomes.

Drawing on the various performative elements contributing to the emergent meaning from the media frame, it is surmised that heroic leadership is positioned high on the masculine end on a continuum of masculinities and femininities in leadership. This substantiates how heroic leadership is conceptualised in extant literature. Yet it also collates fragmented perspectives that view heroic/post-heroic leadership as dualisms or binary categories of power relations into a fluid, gendered continuum. Figure 24 illustrates this concept:

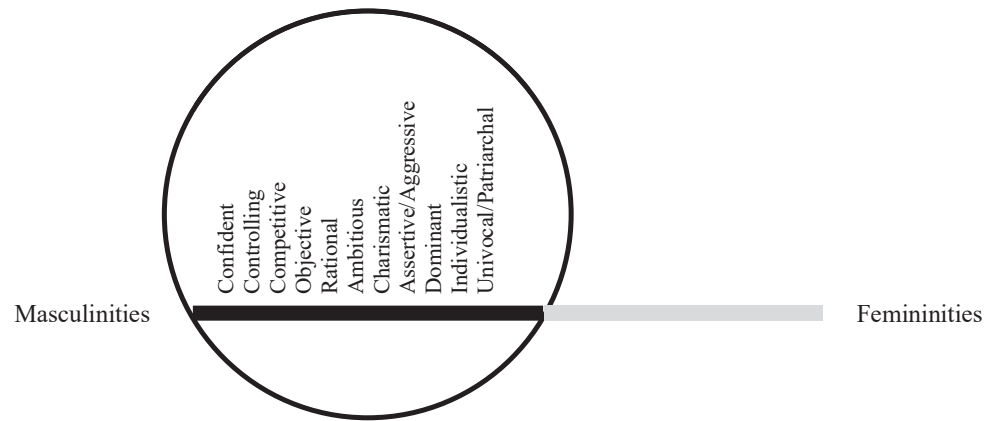


Figure 24 Heroic Leadership on a Continuum

5.2.1.2 Heroic Leadership - Questioned

While traditional/heroic leadership was represented as normative, media framing also highlighted the inadequacies of the heroic mould and emphasised a need for alternative forms of leadership. Numerous magazine covers questioned individualistic leadership, editors' letters specifically called for alternative leadership and titles of articles on the contents page emphasised the changing nature of businesses.

As evident in the theme entitled *Saviours? Deliverers? Inventors?*, there was an expectation that leaders should achieve success or take the companies through a rough patch. Such framing romanticises heroic leadership (Meindl et al., 1985) and constructs representative leaders as superior, exalted and a source of inspiration (Cohen, 2013; Crevani et al., 2007; Grint, 2010). Collinson et al., (2018) argue that the tendency to romanticise leaders due to their leader status holds them in a unequalled position of power, beyond reproach or critique. Yet post-heroic perspectives suggest that power is fluid and context dependent. In questioning this romanticised construction of leaders, media framing also provides empirical support to the arguments in critical leadership studies that there is a need for more relational, interrelated and inclusive approaches to leadership (Ford, 2015).

A dominant discourse in the editors' letters specifically refuted the effectiveness of traditional/heroic leadership and emphasised the need for alternative leadership, particularly in response to contextual factors such as the changing business landscape

or loss of trust in traditional institutions such as banks or real estate companies. Yet, post-heroic, collective or collaborative leadership was *not* presented as the alternative. This can be explained with reference to Collinson's (2018) argument that within an organisational setting, traditional hierarchies and power relations cannot easily be replaced by collective perspectives. Nonetheless, in emphasising the failings of the traditional/heroic leadership perspectives, the alternative conceptualisations reflective of femininities such as relational, distributive, shared and collective perspectives in leadership come under the spotlight (Collinson, 2017; Fairhurst, 2009; Grint, 2005).. This was exclusively seen in media framing of leadership in *The Deal* magazine, across all frames analysed. *The Deal* constructed leadership against heroic and traditional norms of leadership. Alternative forms of leading were framed as an extension of heroic by adopting a softer or different approach. This can be explained by Collinson et al., (2018)'s argument that romanticism extends beyond leader attribution or privilege and hero fixation manifests in language and symbolic representation of leadership. For example, *The Deal* suggested that leaders could respond and learn from the changing business landscape and adopt practices and behaviours to help transcend any challenges that emerge. Whilst some of the practices aligned with contemporary conceptualisations of leadership such as a facilitative or growth oriented mindset (Rippin, 2007), *The Deal* framed these characteristics as a modern or contemporary approach to enacting heroic leadership. This is a novel insight, specifically arising from the empirical data. This expansion of heroic leadership to include a wider range of behaviours is mapped on a continuum between masculinities and femininities in Figure 25:



Figure 25 Expanding Heroic Leadership

5.3 POST-HEROIC LEADERSHIP

The secondary research inquiry explored the extent to which media framing reflected contemporary conceptualisations of leadership.

While heroic leadership was easily identifiable in framing due to the ubiquity of hegemonic masculine characteristics, contemporary or post-heroic leadership also emerged in media framing.

A small number of magazine front covers portrayed inclusive or shared leadership as indicated in the theme entitled *Community and Collegiality*. Femininities such as openness, adaptability, inclusion and sharing of power were portrayed through visual and discursive elements. For example, submissive body language, informal dressing and appearance combined with the lexical choice and meaning of words represented femininities. Ford (2010) argued that representation of feminine behaviours mostly exists in rhetoric rather than practice. However, the emerging media framing found in this study provides empirical evidence of how femininities can be performed in leadership.

Multiple forms of post-heroic leadership were identified in media framing. The most common representation was demonstrating inclusivity and collaboration through

the visual imagery and discourse. A less common representation of post-heroic forms was communal or collective leadership.

The framing aligns with how Fairhurst (2009, p.1617) conceptualises contemporary leadership as a shift towards emancipation of followers. Therefore, through inclusivity the individual shares power and collaborates with a group. Whilst Crevani, Lindgren, & Packendorff (2007) suggest that sharing power creates ‘co-leaders’, Ford (2005) provides a gendered and performative perspective, suggesting that collaboration is a deliberate reproduction or regulation of one’s behaviour to conform or submit to others, thereby performing femininities. Representations in Boss magazine provided empirical support for how leadership could be performed by enacting femininities for example becoming the ‘human’ or nurturing face of business as indicated in *“Get real :CEOs can't just deliver the numbers, they have to be the human face of their business” (in Mar18_Boss_article)*.

Media framing of post-heroic leadership in The Deal was distinguished from other forms of contemporary leadership, as the representations mainly emphasised collective leadership. The framing highlighted group leadership or group identity, which is more aligned with the dualism perspective or binary categorisation of leadership as individual/collective (Collinson & Collinson, 2009; Drysdale et al., 2014). Although Ford (2010) and Rippin (2007) suggest shared power dynamics and communal leadership are reflective of femininities, media framing in The Deal did not present collective leadership as performing femininities. For example, Figure 26 portrays representative leadership of a collective community. The material elements such as attire, colour scheme and body language create a cohesive image and collective identity, which is distinct from heroic conceptualisations of leadership. However traditional social roles and gender norms are also evident in the framing. It can be argued that whilst portraying group leadership does not align with heroic ideals, the internal power dynamics of the group could still reflect traditional leadership.



- ◀ Layout, Background, placement is mirrored, portraying equality,
- ◀ Reference to community – Indigenous Australia Subjects are representatives
- ◀ Social roles and gender norms reflected in body language, dressing, dress shirt vs feminine top. Accessories and expressions

Figure 26 Exemplar May18_Deal - Collective Leadership

The multidimensional portrayal of post-heroic forms of leadership are collated and presented as behaviours reflective of femininities on a continuum in Figure 27:

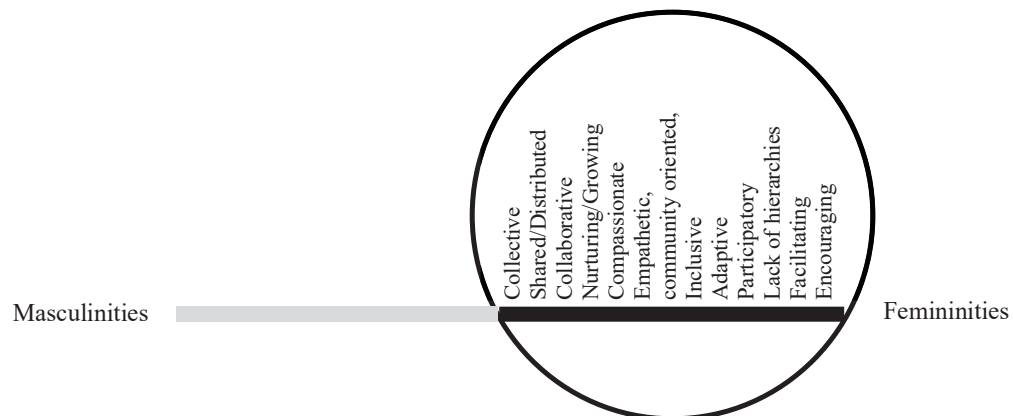


Figure 27 Post-heroic Leadership on a Continuum

The findings from this study provide evidence of multidimensionality and multiplicities in framing of leadership in Australian business media. While the empirical data validates dominant heroic traditions of leadership the study also presents evidence of situations when heroic leadership is no longer required. Media framing indicates two contrasting orientations in Australian business media; The Deal

is anchored in traditional mindsets whereas Boss may be starting to embrace contemporary approaches. As discussed in the previous section, *The Deal* framed leadership with reference to masculine norms only, suggesting collaboration, adaptability and inclusivity were approaches that could be incorporated within heroic leadership. *Boss* magazine on the other hand, distinctly framed inclusivity, adaptability and shared power as post-heroic, aligned with enacting femininities in leadership. This finding has implications for the Australian management and organisational context and how leadership is conceptualised in practice. This is discussed further in Section 5.4.

5.3.1 Engaging with Gender norms

This study explored the interplay between gender norms and representations of leaders in media framing by addressing the research question:

- To what extent does Australian business media engage with gendered cultural norms in the framing of leaders?

The literature reviewed in Chapter 2 indicated how gender is socially constructed. Masculinities and femininities are performed through the enactment and reproduction of characteristics and behaviours that conform to normative cultural expectations (Butler, 1990). This perspective has also been applied by critical theorists in conceptualising post-heroic leadership (Fletcher, 2004). However, this study extends these insights by showing how performativity in gender and leadership are distinct. Men are able to perform both heroic and post-heroic leadership (Arnulf et al., 2012), whilst conforming to gender norms. Australian media frames men as able to flex the boundaries in gender norms to perform both masculinities and femininities in leadership. Whereas, the boundaries are less flexible in media framing for women enacting masculinities and femininities in leadership whilst also conforming to gender norms. This suggests Australian media framing emphasises a fluidity in how men can conform to gender norms yet exhibit both heroic and post-heroic characteristics, whereas women are expected to conform to a particular configuration of gender through material and corporeal elements. Whilst this conformity to gender norms allows women to perform heroic leadership, it also serves to create a femininities conundrum which excludes women from enacting post-heroic leadership. This is explained in the following sections.

5.3.1.1 Men as leaders.

Leadership was constructed by media as a masculine domain and **men** were portrayed as natural inhabitants in this space. There was an overlap in how men performed masculinities in leadership and masculinities in gender. For example, heroic personas in leadership were constructed for men who were uncompromising, ambitious, competitive and ruthless. Yet masculinities in gender manifested through material, corporeal and physical elements particularly in visual imagery (Bathurst & Cain, 2013; Harding et al., 2017). For example, wearing suits, displaying power through spatial dominance, facial expression and aesthetics, or through using masculine terminology (Paechter, 2018) such as soldiering, line of fire and taming the beast. Media discourse also indicated a conformity with gender norms and cultural expectations of men through lexical choice, sporting and military metaphors. Within the heroic leadership domain, performing masculinities in leadership was almost viewed as an organic extension of the cultural role of men. This suggestion corroborates McCabe & Knights (2016) opinion that masculine discourses refer to leadership and gender performativity interchangeably. Figure 28 presents a continuum of how gender norms manifested in media framing. The arrows indicate the extent to which men were able to navigate gender norms when performing masculinities in leadership:

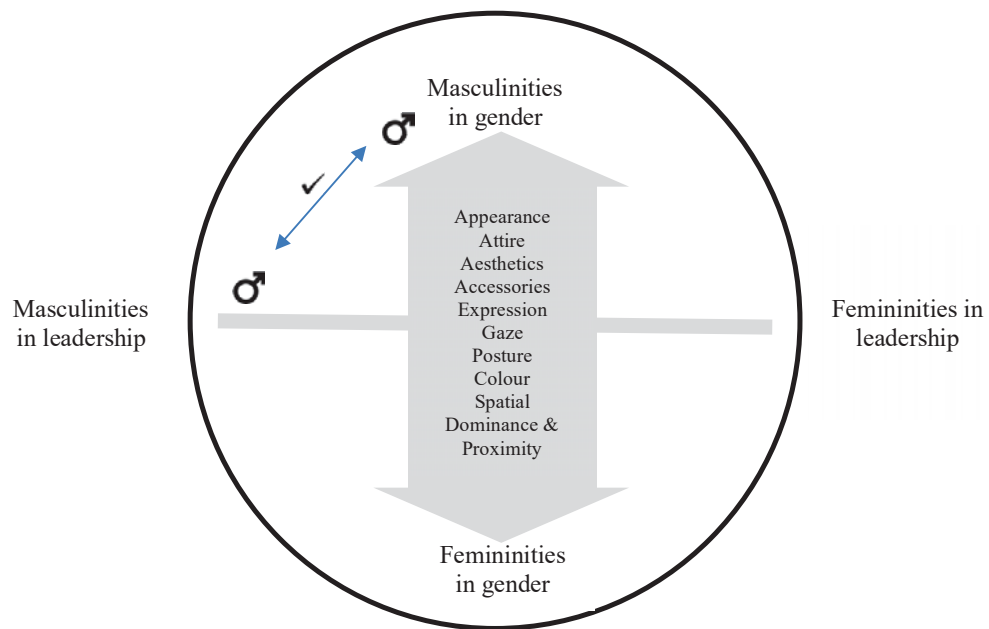


Figure 28 Framing Gender Norms – Validating Masculinities

When the heroic mould of leadership was questioned in media and the need for alternative leadership was emphasised, masculinities in leadership were devalued. For example, in Figure 29 media questions the leader’s ability to be a potential saviour at a time when the banking industry is in trouble. However, masculinities in gender are reinforced through elements such as colour scheme, leader’s attire and body language. The overall meaning emerging from the framing does not indicate that media is questioning the leader due to their incompatibility with heroic leadership. Instead the framing suggests that heroic leadership is not appropriate in this context.



Figure 29 Exemplar Jun18_Boss Gender Norms- Masculinities

This finding provides a unique perspective on masculine discourse by disentangling masculinities in leadership from embodied masculinities in gender. This relationship is illustrated in the Figure 30 below:

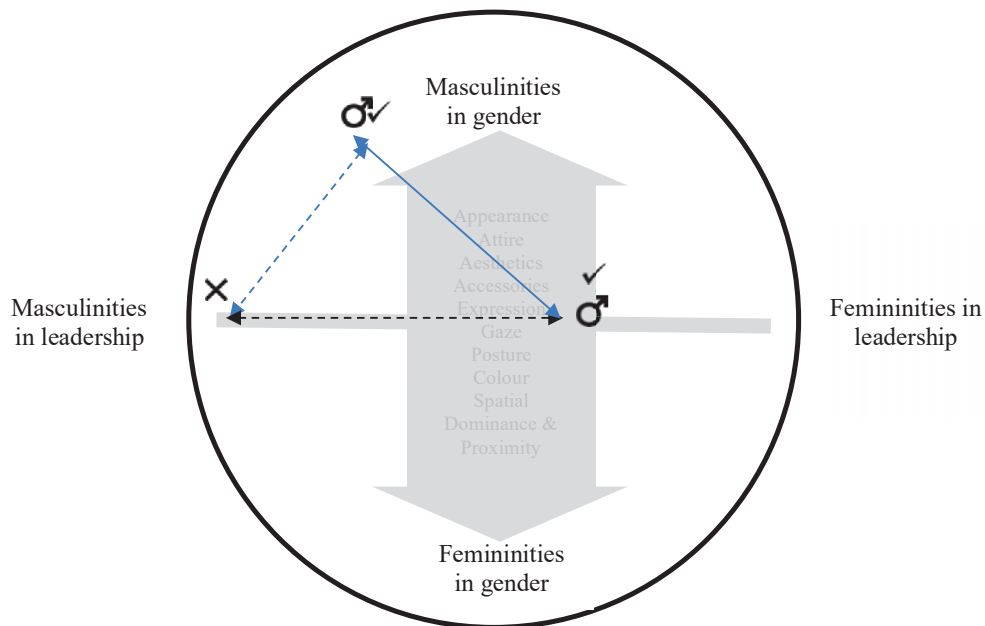


Figure 30 Framing Gender Norms - Disentangling Masculinities

Men were also framed as being able to perform post-heroic leadership for example, by being inclusive and collaborative. Bathurst & Cain (2013) explain how embodiments of particular gestures and body placement can signal openness or collaboration. For example as demonstrated in Figure 15, the male leader is framed as performing inclusivity through a subdued and non-threatening physical pose. Although men were framed as able to traverse both masculinities and femininities in leadership, they continued to conform to gender norms and abide by the elements of the heterosexual matrix that reinforced their masculine identity (Harding et al., 2011; Stead, 2014). Masculinities in gender were framed through materiality and corporeality, such as wearing jeans and other clothes reinforcing maleness. The discursive elements in the media frame, like words such as ‘defence’, ‘protector’ and ‘builder’ also associated masculinities with the individual leader.

Moreover, media framing added further complexity to how men performed post-heroic leadership, by reverting to heroic vernacular in describing the individual male leaders. This is distinguishable from merely reinforcing maleness or masculinities in gender, as men were framed in media as heroic for enacting post-heroic leadership. For example, using words like ‘courageous’ for admitting the need for alternative leadership or ‘brave’ for sharing personal stories of suffering and hardship. Exhibiting

emotions is associated with femininities, yet the media frames men as brave and valiant for doing so for example through the title ‘silent suffering’ (*in Feb18_Boss_article*). Ford (2005) argues that leadership theories require ‘heroes’ to make sense of the construct and therefore men performing post-heroic leadership are often viewed as post-heroic ‘heroes’. This study provides empirical evidence for this theorisation by demonstrating how media frames men as post-heroic ‘heroes’.

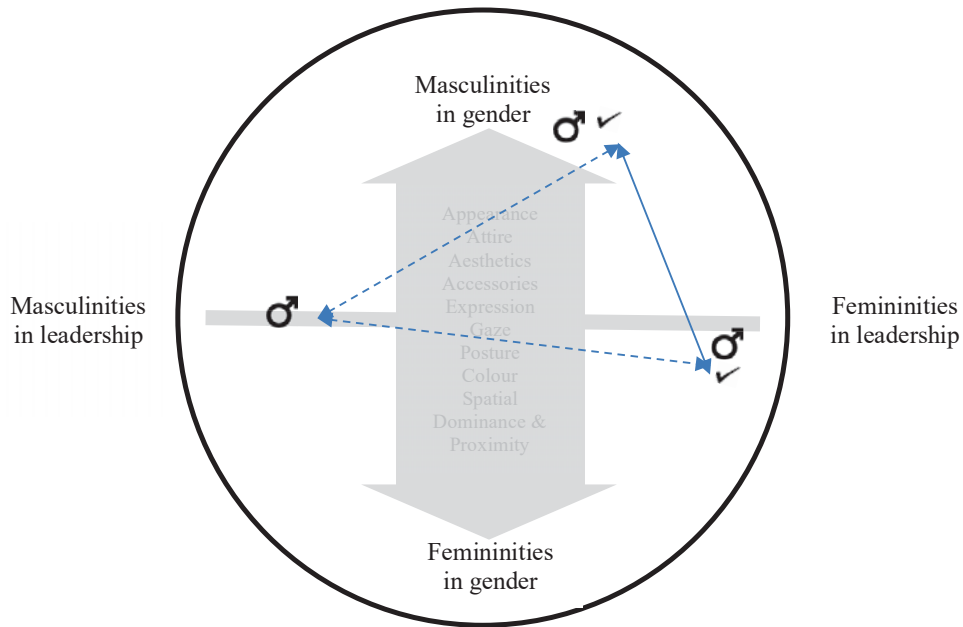


Figure 31 Framing Gender Norms - Post-heroic Heroes

A similar but more pronounced pattern was identified in media framing of younger leaders, labelled in media as ‘millennial leaders’. These younger, male leaders were exclusive to transformational business contexts such as technology driven, digital, innovative industries. These leaders embraced behaviours that deviated from traditional/heroic norms such as co-creating with employees, creating inclusive and participatory environments, sharing decision making and demonstrating adaptability and flexibility. These are reflective of performing post-heroic leadership (Crevani et al., 2007; Fletcher, 2004). Yet the individual ‘millennial leaders’ were framed as embodying masculinities such as ambition, competition and heroic characterisations such as ‘fighters’ and disruptors.

This is distinguishable from the general framing of men in the post-heroic leadership space as indicated in Figure 31 where men were portrayed as ‘heroic’ for recognising the need for and taking action to embrace post-heroic leadership. Younger

millennial leaders were in a paradoxical position where performing post-heroic leadership was portrayed as their natural approach to leading, yet they were individually framed in line with masculine and traditional norms. Figure 32 illustrates how younger men are able to conform to masculine gender norms whilst simultaneously performing post-heroic leadership.

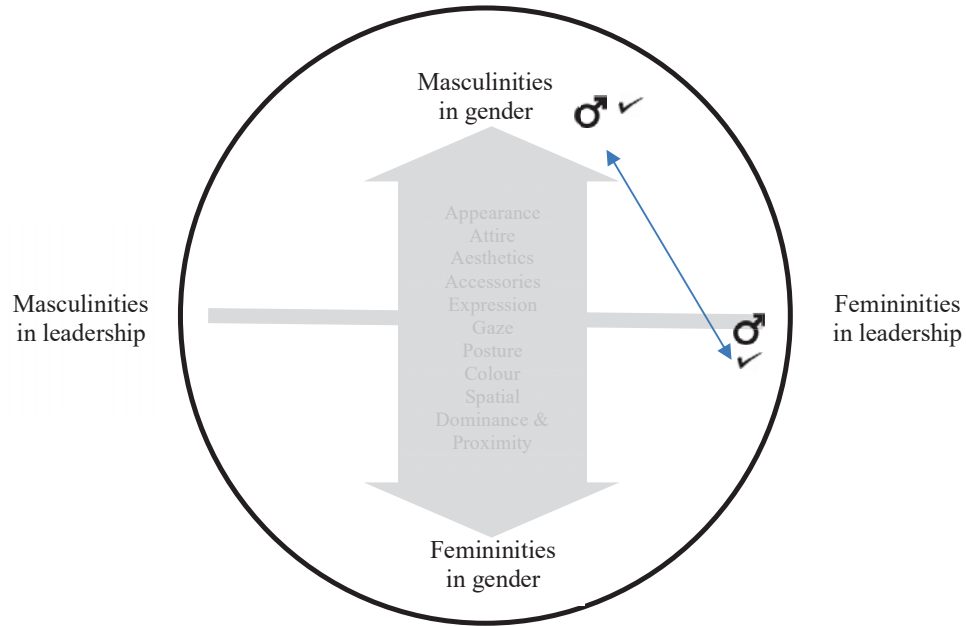


Figure 32 Framing Gender Norms - Millennial Leaders

This finding presents a novel insight into how younger men, in transformational or disruptive industries are positioned as heroic leaders performing post-heroic leadership and lays the foundation to consider multi-generational paradigms in conceptualising contemporary forms of leadership.

5.3.1.2 Women as leaders

This study had a specific research focus that considered whether women's progression to leadership positions is problematised through media framing. Therefore, the following research questions are discussed in conjunction with exploring how media engages with gender norms in framing women as leaders:

- How are women leaders framed in Australian business media representations?
- To what extent is media framing of women leaders reflective of contemporary conceptualisations of leadership?

Women leaders were portrayed as outsiders in a masculine domain, who were accepted if they were able to mirror masculinities and perform heroic leadership. However, their acceptance into this domain hinged on them conforming to gender norms. This is reflective of Elliot and Stead (2018)'s finding who argue that women's leadership is underpinned by 'femaleness or femininities' as embodied cultural capital.

Yet despite the need to employ gender capital to enact leadership, the data highlighted that media does frame women as able to 'do heroic leadership' by performing masculinities such as demonstrating power over workers, achieving individualistic success, establishing processes and hierarchy. This was portrayed through discursive elements for example,

"Digging deep: Lynas Corp CEO Amanda Lacaze had no experience in mining when she took on the challenge of the rare earths producer" (May18_Boss)

This article title highlights masculinities in leadership by emphasising taking on a challenge. Risk taking behaviours is associated with masculinities (McCabe & Knights, 2016). But femininities in gender were reinforced by highlighting that the leader had no experience in mining, positioning her as an outsider in this industry and in leadership. Gender norms were reinforced through visual imagery through the appearance, attire, posture of women leaders where they wore feminine business suits, high heels, accessories such as necklaces, earring and wedding rings. For example, in the visual imagery associated with the article title (*May_18_Boss_article*), conformity to gender norms was reinforced through the leader's body language (crossed arms), feminine necklace and bracelet-like watch, as well as clearly visible red nail polish. This supports Harding, Ford, & Lee's (2017) argument that femininities can be materialised and embodied through artefacts and accessories. Previous studies in this space suggested that conforming to cultural expectations and social roles devalue women's legitimacy as leaders (Bass & Riggio, 2005; Eagly & Carli, 2007; Humphrey, 2013). Exploring how gender norms impact women's credibility in leadership, Elliot and Stead (2018) found that embodiment of femininities marginalised their positioning as leaders. However, in contrast, the findings from this study demonstrate that women are accepted into the heroic mould of leadership if they are able to mirror masculinities whilst maintaining femininities in gender norms. Figure 33 offers an illustration of how women are able to perform heroic leadership and conform to femininities in gender simultaneously:

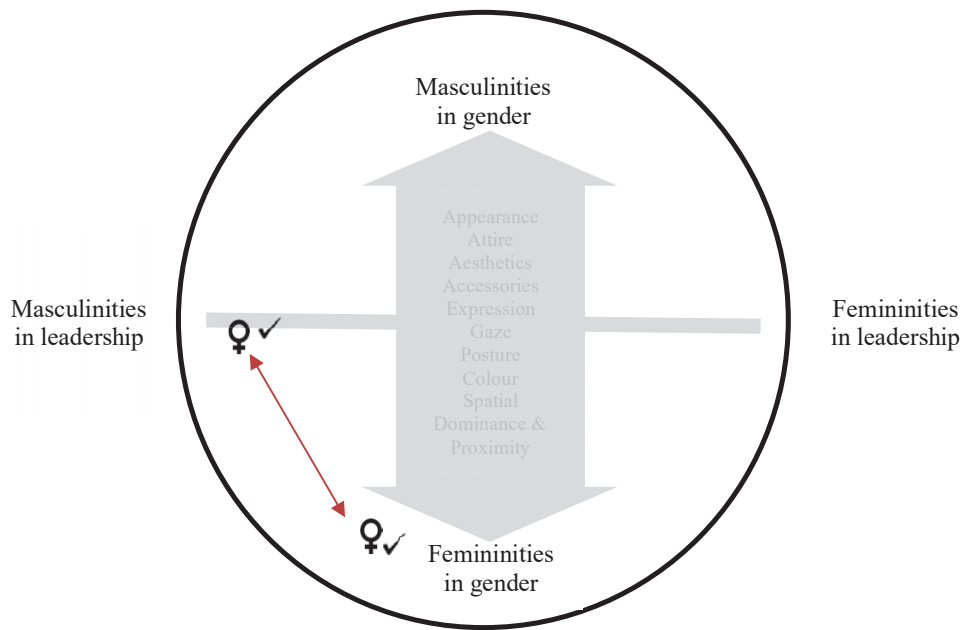


Figure 33 Framing Gender Norms – Women Performing Masculinities

When women were the subject of media framing questioning heroic leadership, the expectation to conform to gender norms problematised how women were viewed as being able to perform masculinities. As a result, media framing questioned whether women were able to enact heroic leadership. This was contrary to how the appropriateness of heroic leadership was questioned when men were the subject of the framing. Therefore, media framed men and women differently when questioning heroic leadership. In such instances the framing of women supported the findings from existing studies that suggest gender norms impact the legitimacy of women as leaders (Elliott & Stead, 2018; Vial et al., 2016). Ridgeway (2001) explains that role incongruity theories position women as unsuited for leadership, which was reinforced in this study when heroic leadership was no longer appropriate in the context. The findings demonstrated differential framing of women as leaders in varying contexts, but only against traditional and heroic forms of leadership. Women were expected to conform to gender norms and were able to mirror masculinities to perform heroic leadership. But, when alternative forms of leadership were called for due to contextual factors, media framing problematised women’s ability to perform leadership by emphasising gender norms and social roles which framed them as out of place or lacking credibility as leaders (Griffin et al., 2017; Mavin et al., 2018; Vial et al., 2016). This is confirmed by Elliot and Stead’s (2018) findings suggesting femininities in

gender are used as a leverage to enter the leadership domain, and also operate as constraints

Carli & Eagly (2016) argued that women face complex and circuitous challenges in pursuing leadership. This study provided empirical evidence of the multiple and varied barriers created through media framing, for example the ‘othering’ of women, positioning them as outsiders or referring to them as a collective group. The framing in both publications problematised gender norms for women through linguistic sexism (Baxter, 2018), for example using labels such as “Singapore Girl”, “Iron Woman” or “Daughter Effect”. However, the findings from this study extend the complexities faced by women to include contextual factors that undermine women’s credibility as leaders. Figure 34 illustrates this problematised performativity:

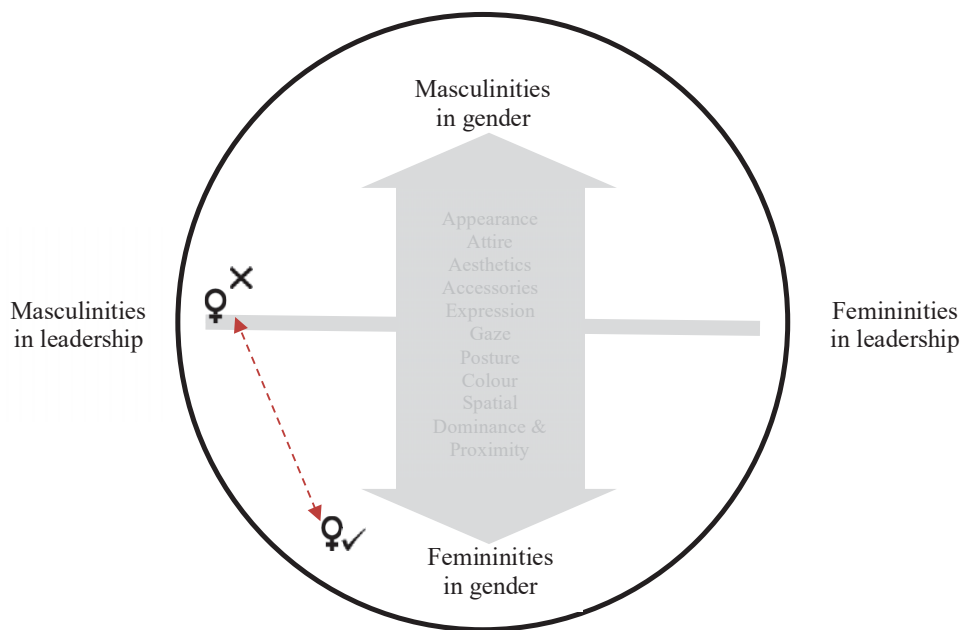


Figure 34 Framing Gender Norms – Problematising Leadership

Media representation of women performing post-heroic leadership was minimal in the data set analysed. Magazine covers and editors’ letters did not portray women as post-heroic leaders. Media framing of women in this space was limited to article headlines and titles. Therefore, there was no visual imagery and only the textual meaning was analysed to explore the extent to which the framing invoked gender

norms. The absence of women in media framing of post-heroic leadership conveys a strong message. Fletcher (2004) highlighted that post-heroic leadership was referred to in literature as ‘the female advantage’ (p. 650) as it is manifested through performing behaviours and characteristics socially ascribed to women, yet there was a lack of empirical evidence to support this claim. The findings in this study demonstrate that this claim remains unsubstantiated even 15 years later. This can be rationalised through role incongruence theories suggesting that leadership is problematic for women because of their social roles and expectations associated with them (Eagly & Karau, 2002; Kelan & Wratil, 2018; Ridgeway, 2001).

The small number of representations where women have been portrayed as post-heroic leaders draws upon the binary categorisation of individual/collective structures and portrays the women as ‘co-leaders’ as illustrated in the following quotes. However, these findings do not illustrate if women leaders might enjoy the theoretical ‘female advantage’ afforded to them by post-heroic leadership.

“Millennial founder and her Silent Generation director.” (Dec17_Boss)

“John Eales talks to joint CEOs Catherine van der Veen and Lucy Foster” (Jun18_Deal)

As evident in traditional leadership, women are expected to conform to the heterosexual matrix to embody material femininities through attire and appearance. Yet the embodiment of femininities in gender overlaps and seemingly negates performing femininities in leadership for women. This excludes women from being able to enjoy any advantage afforded to them in post-heroic leadership as suggested by Fletcher (2004), and instead presents a disadvantage. This conundrum or problematic double bind in femininities is illustrated in Figure 35:

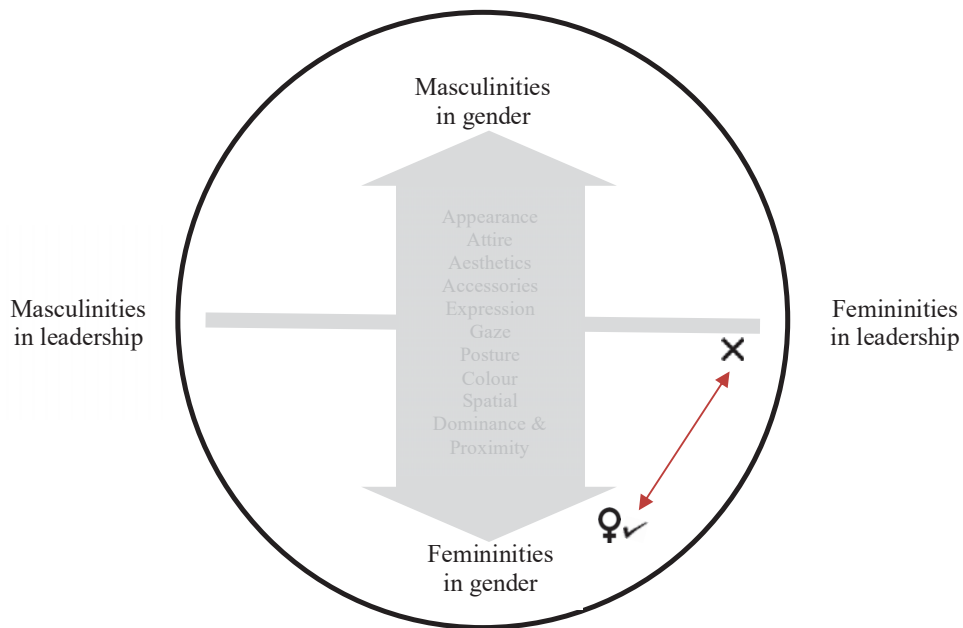


Figure 35 Framing Gender Norms - Femininities Double Bind

5.4 IMPLICATIONS OF MEDIA FRAMING

The discussion in Sections 5.1.1 and 5.1.2 present a structured response to the research questions central to this study. The complexities and tensions associated with representing leadership in media artefacts were teased out by considering the underlying assumptions and dominant perspectives embedded in the framing.

Trevor-Roberts, Ashkanasy, & Kennedy (2003) have suggested that Australian leadership is egalitarian and communal, which is more aligned with contemporary and post-heroic conceptualisations of leadership such as shared power, community orientation and inclusivity (Ford, 2010; Pearce & Manz, 2005; Rippin, 2007). However, the findings from this study challenge this egalitarian view and present evidence of hegemonic masculinities imbued in Australian business media discourse. Existing studies on leadership practices in Australia have similarly found traditional and masculine leadership as normative in contexts such as politics, education and agriculture (Drysdale et al., 2014; Pini, 2005).

Prior studies exploring media representation of leadership in Australia are mostly confined to politics or representations of specific leaders such as Malcolm Turnbull and Julia Gillard, (Sawer, 2013; Williams, 2017; Wright & Holland, 2014),

and they emphasise masculine and traditional framings of leadership. Mclean & Maalsen (2017) acknowledge hegemonic masculine leadership creates barriers for women leaders in politics but suggest that media platforms could be used to address sexism and misogyny against political leaders. This dissertation expands this stream of research to management and organisation studies and contributes to the literature by demonstrating how hegemonic conceptualisations of masculine leadership also inform media framing in business magazines. Moreover, this study presents a more complex and textured analysis of media framing, denoting media framing in business magazines is not overtly sexist or misogynistic, instead identifying the nuances and subtleties of how gendered norms are reinforced through the visual and discursive elements in media framing. Liu (2017) has used a similar approach to analyse how media framing (visual imagery) of bank CEOs John Stewart and Ralph Norris conveyed ethicality in leadership in response to the global financial. This thesis develops this methodological approach further and applies it to a richer data set which includes representations of diverse leaders from a range of industries and multiple media frames sourced from the two leading mastheads in Australia. This research explored dominant forms of leadership in an Australian business context rather than focusing on specific incidents. Although framing of individual leaders was also analysed, this is an extension of the research inquiry exploring the framing of leadership and not an evaluation of how the leaders measure against forms of heroic and post-heroic leadership. The findings from this study contribute to an understanding of how leadership is conceptualised in Australian business media and has implications in management and organisational contexts. The findings are consistent with those from studies in the UK which argue that media framing highlights socio-cultural norms that shape leadership decisions and inform organisational practice (Elliott & Stead, 2018; Mavin et al., 2016; Stead & Elliott, 2018) In Australia, *The Deal* and *Boss* magazines reflect contemporary debates and illustrate managerial decisions in Australian organisations. Therefore, the findings from this study present a picture of what Australian leadership looks like and the underlying elements that inform how leadership is framed. The understanding of the complexities of media framing of women in leadership provided through this study will contribute to individual and organisational perceptions of leadership and can influence decisions and leadership practices.

This study also provided evidence of multiplicities in conceptualising post-heroic leadership in media. Some studies have presented post-heroic leadership as a dualism or binary categorisation of power relations such as individual vs collective, agentic vs communal, masculine/feminine (Collinson & Collinson, 2009; Drysdale et al., 2014; Zheng, Surgevil, & Kark, 2018). This study (re)presents multiplicities of masculinities and femininities on a continuum that can be performed simultaneously. A further contribution of this study is to suggest a disentanglement of masculinities and femininities in leadership from masculinities and femininities in gender. This conclusion supports Harding, Ford, & Lee's (2017) exploration of how masculinities and femininities can manifest through multiple material elements in an organisational context, but extends this perspective to demonstrate how materiality in leadership can be performed differently from materiality in gender. Whilst this distinction is found in extant literature in gender studies, it is not as evident in critical leadership theories, presumably due to limited studies exploring how post-heroic leadership is performed. This research contributes to the critical leadership studies domain by showcasing how leadership and gender can be performed differently and simultaneously.

The study outcomes have demonstrated how gender norms and cultural expectations are central in media framing of leaders. Research into organisational discourse or critical perspectives and review of leadership theories suggest the need for alternative, inclusive or post-heroic leadership (Fletcher, 2004; Ford, 2010; Stead, 2014), which is prevalent in media framing of leadership as indicated in the findings in this study. However, the individualised framings of leaders draw upon hegemonic gender relations. For example, positioning hegemonic masculinities as the backdrop for media discourse, translates into framing men and women against traditional normative cultural expectations (Lewis, 2014). Men are portrayed as natural leaders and heroes irrespective of the form of leadership performed. This is evidenced in how media frames men as post-heroic 'heroes' for merely conceding to change and performing inclusivity and collaboration.

It is argued that media framing of women as leaders through a masculine lens, taints and problematises their positioning in both heroic and post-heroic leadership. Lewis (2014) suggests that certain femininities are valued more than others such as childbearing and family responsibilities. These are drawn from patriarchal and masculine traditions, which excludes women from the leadership space or devalues

their credibility for emphasising the *wrong kind of femininity* (Mavin & Grandy, 2012). Whilst critical leadership theories do not specifically adhere to these multiplicities in femininities in conceptualising leadership, media framing *does* draw upon them in how women are constructed as leaders. Pullen & Vachhani (2018) posit that gender norms produce restrictive binaries and stereotypes, which problematises for women what they have called ‘feminine leadership’. They argue that these restrictive binaries emerge because gender is constructed through the lens of hegemonic masculine norms. This study builds upon this argument and suggests that women are faced with a conundrum in performing post-heroic leadership because the conceptualisation of femininities in this space are also interpreted from a hegemonic masculine lens and views femininity as a single ‘other’ dimension. Therefore, the contribution from this study is to highlight how media framing uses a masculine lens to construct women as leaders, thereby excluding them from the post-heroic leadership space. Figure 36 illustrates the complex differential media framing of men and women as leaders:

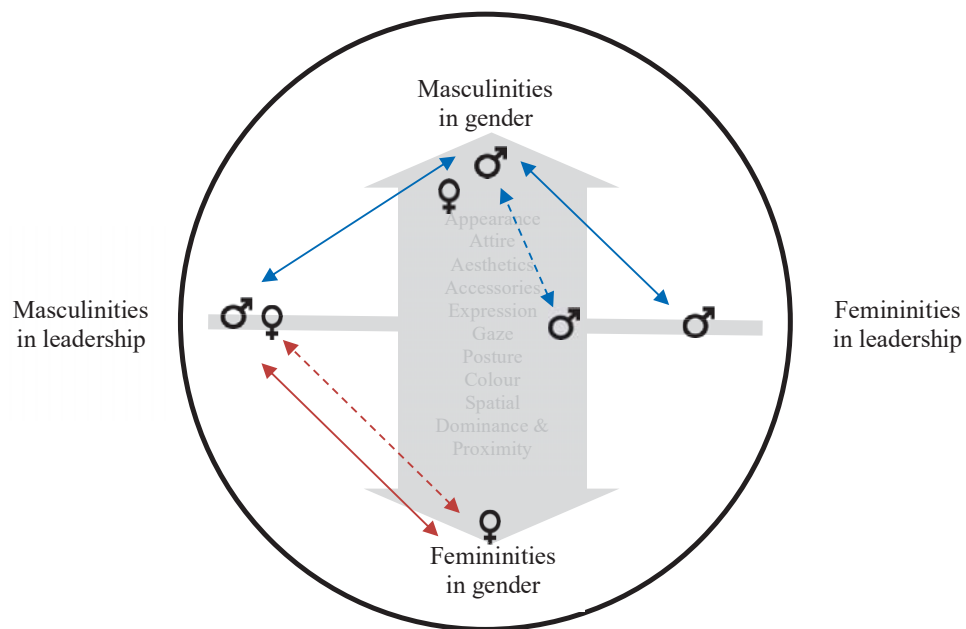


Figure 36 Complex Differential Framing - Men and Women

Figure 36 illustrates how men are framed in media as able to conform to masculinities in gender whilst simultaneously having the flexibility to perform varying degrees of masculinities and femininities in leadership. Women on the other hand are

framed in media as required to conform to femininities in gender but are not afforded the same flexibility in performing leadership on a continuum of masculinities and femininities. Whilst women are able to enact masculinities in heroic leadership when conforming to gender norms, they are not able to perform femininities in gender and femininities in leadership simultaneously. Therefore, the framing limits the potential for women leaders to perform post-heroic leadership. This is displayed in Figure 36, where there is no red line or interplay between femininities in leadership and in gender for women.

This section has addressed the research questions central to this study by presenting an evaluation of the dominant themes and patterns outlined in the findings. The theoretical insights and empirical contributions emerging from the discussion have been outlined. The next section summarises this study, reflects on how the research gap has been addressed and suggests the way forward.

5.5 CONCLUDING SUMMARY

The main research problem highlighted in Chapter 1 pertained to the gender disparity in leadership roles, specifically within management and organisation studies as the research context. The central argument in this research was premised on how media framing problematises women's positioning in leadership. Challenging positivist traditions of how leadership is defined, this study conceptualised leadership as a social construction, that is performative on a continuum of masculinities and femininities (Fletcher, 2004; Stead, 2014). Chapter 2 presented a critical review of the key areas of literature, mainly critical leadership studies, media framing and gender. A multitude of fragmented approaches were reviewed, and the key elements were synthesised into a theoretical framework which served as the interpretive backdrop for the analysis.

Chapter 3 presented the research strategy, design and methodological framework guiding the research. The data sample consisted of two leading Australian magazine supplements, *The Deal* and *Boss*. The data were analysed in multiple layers, resulting in three distinct sample frames which included magazine front covers, editors' letters and titles of the magazine articles. The data volume is comparable to similar studies using media analysis in management and organisational studies (Elliott & Stead, 2018; Mavin, 2008; Mavin et al., 2018; Stead & Elliott, 2018). The methodological

framework used in this study was developed by bringing together multiple methodologies commonly used in media studies for a robust and comprehensive analytical framework. A staged or layered approach to data interpretation and analysis adds to the rigour of qualitative research methods (Gioia et al., 2012). The findings were presented and discussed in Chapter 4 and 5 with reference to extant literature to draw out insights from the data. The theoretical and practical contributions from the study are discussed in the following sections.

5.5.1 Reviewing the central argument

This study is positioned within critical leadership studies. The definition for leadership underscoring the central argument conceptualised leadership as a social construct. This means that leadership can be *performed* through relational interactions on a continuum of masculinities and femininities which manifest through the enactment and reproduction of behaviours and characteristics. Under the theory of performativity, these behaviours are regulated and governed by normative cultural expectations or gendered norms (Butler, 1990; Fletcher, 2004; Ford, 2010). Although critical theorists have defined leadership as the enactment of masculinities (heroic leadership) or femininities (post-heroic leadership) (Fletcher, 2004; Fletcher & Kaufer, 2003; Ford, 2005; Grint, 2005) the definitions present these concepts as binaries or dualisms or from a degendered perspective of power relations (Collinson, 2018). The current study draws upon the multiple, and often ambiguous definitions of leadership in extant literature to present a clear framework to conceptualise heroic and post-heroic leadership as performative masculinities and femininities *on a continuum*. The findings from this study offer a further dimension to the conceptualisation of leadership by highlighting that leadership and gender are entangled. Masculinities and femininities in leadership can be enacted and performed simultaneously with masculinities and femininities in gender. This entanglement and distinction of masculinities and femininities in leadership and gender are presented in Figure 37:

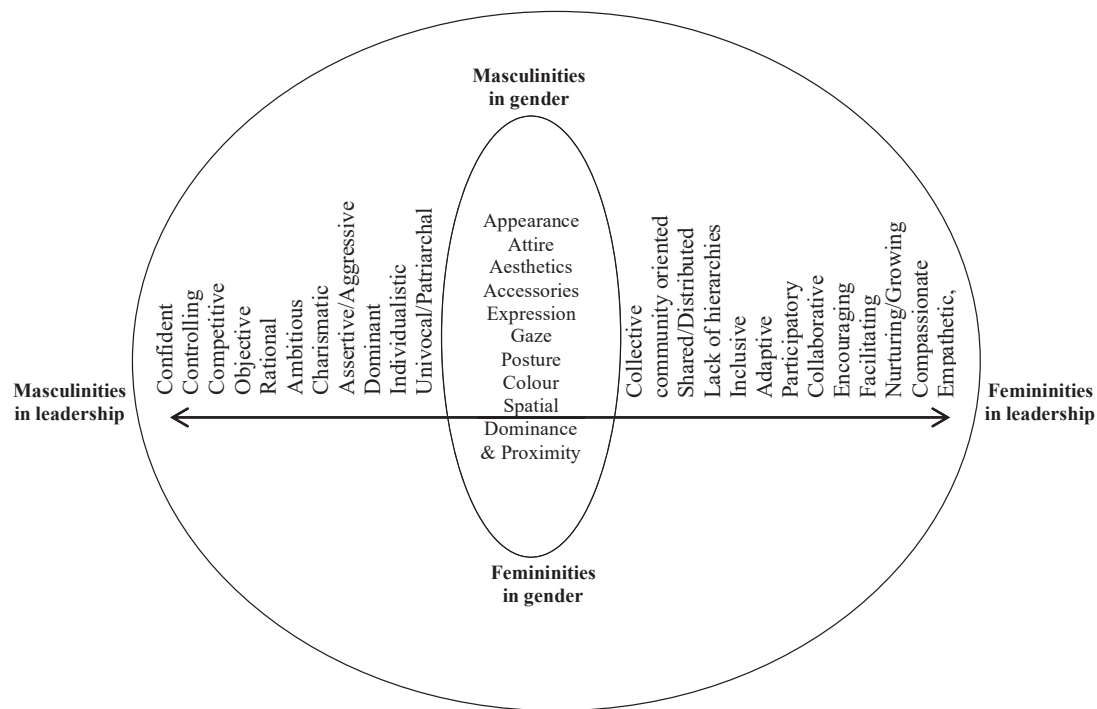


Figure 37 Heroic and Post-Heroic Leadership on a Continuum

This conceptualisation of leadership on a continuum was interwoven with a performative understanding of media framing. Performativity (Butler, 2011) became the lens to explore how leadership and leaders were framed in Australian business media. The research strategy and methods employed were designed to address the multidimensionality and complex dynamics of how leadership and gender performativity is framed in media. The theoretical framework viewed the visual and discursive elements in the media artefacts as discursive realities (Cunliffe, 2011) and a comprehensive multimodal framework was developed (see Figure 8) to analyse the data in stages and layers, to ensure a rigorous and robust analytical process.

The analysis of media artefacts revealed multidimensional and heterogeneous framing of leadership, with some common dominant themes and patterns. Leadership was constructed in line with traditional and heroic norms whilst media simultaneously signalled a need for contemporary forms of leadership. In representing individual men and women as leaders, media framing engaged with gender norms significantly.

Men were framed in media as natural leaders who easily fit into traditional and heroic leadership roles. Although media framing of men reinforced conformity to gender norms, these norms were subsumed into heroic forms of leadership. Yet men were also able to perform femininities in leadership. Conforming to masculinities in gender did not problematise performing post-heroic leadership.

Women on the other hand were framed in media as outsiders in the leadership domain, which was mostly reflective of masculinities. Media framed women as able to effectively mirror masculinities in leadership, however this was hinged on an expectation to conform to femininities in gender. This expectation to enact femininities in gender problematised their positioning as leaders when heroic leadership was no longer appropriate or required. Moreover, engaging with gender norms excluded women from the post-heroic leadership space as it created a double bind in femininities.

In summarising the findings, it is evident that media framing of leadership is rife with hyper complexity. Whilst hegemonic masculinities dominate media representations of leadership, individual men and women leaders perform heroic leadership and conform to gender norms in different ways from each other subject to varying contexts. Post-heroic leadership is also recognised in media framing, but represented as multiple representations of dualisms, binary categories and an enactment of femininities in leadership. Individual men are framed as able to perform post-heroic leadership whereas women are only represented as credible leaders against traditional and masculine forms of leadership. Media framing of leaders and leadership in Australian business suggests a hesitation or resistance by media to disassociate with hegemonic conceptualisations of masculinities in leadership, yet newer forms and femininities in leadership are beginning to emerge. Although post-heroic leadership is acknowledged and recognised, media framing of individual leaders is governed heavily by gender norms. The implications for organisations and individuals are discussed in the next section.

5.6 CONTRIBUTIONS

The insights and contributions drawn from this study are discussed in the following sections:

5.6.1 Theoretical Contributions

This study provides insights that inform the theoretical framework in critical leadership studies by providing a deeper understanding of heroic and post-heroic forms of leadership.

First, traditional and heroic forms of leadership are dominant and heavily anchored in a hegemonic understanding of masculinities. This study provides insights into how heroic and post-heroic leadership can be performed on a continuum of masculinities and femininities (Fletcher, 2004; Ford, 2005, 2010). Yet media framing in *The Deal* only conceptualises traditional and heroic leadership as normative, portraying femininities in post-heroic leadership as ‘softer’ masculinities. The findings provided empirical evidence of how men are portrayed in media as post-heroic ‘heroes’. *The Deal*’s conceptualisation of post-heroic leadership as an extension of heroic forms of leadership has implications for how organisations view and understand leadership in Australia. These implications are discussed in Section 5.6.3.

Second, this study provides evidence that women are accepted as effective leaders in heroic leadership. Although the acceptance is hinged on conformity to gender norms, this finding suggests women can and do mirror masculinities in leadership effectively. Role incongruity theories (Eagly & Karau, 2002; Glass & Cook, 2018; Vial et al., 2016) question women’s legitimacy as leaders, however the findings in this study provided evidence of positive representations of women in traditional leadership. This has implications for how women can mirror and perform masculinities in leadership in an organisational context discussed in Section 5.6.3.

Third, the need to disentangle masculinities and femininities in leadership from masculinities and femininities in gender was proposed, which has implications for how post-heroic leadership can be performed. The findings provide insights into how younger leaders in transformational business contexts inherently perform post-heroic leadership through inclusivity, flexibility and adaptability. However, they are portrayed as embodying masculinities, mostly reflective of gender norms. A disentanglement of gendered leadership and gender norms could provide a clearer frame to understand performativity of post-heroic leadership.

Fourth, the study also supports the dualisms or binary categories of post-heroic leadership through media framing of Indigenous leadership or group/co-leaders.

Collective, distributed or shared leadership is framed in media as post-heroic leadership. There are theoretical implications from this finding for how marginalised groups and intersectionality impacts post-heroic ideals.

Lastly, this study demonstrates that media framing of femininities performed by women is one dimensional. Lewis (2014) argues that there are hierarchies and multiplicities in femininities, yet the insights gained in this study suggest that media frames women against a single dimension or configuration of femininity in conformity to gender norms. Men on the other hand are framed as able to flex the binary and perform post-heroic leadership, or they can integrate multidimensional behaviours associated with femininities into their performance of an extended form of heroic leadership. Acknowledging and drawing upon multiple forms of femininities in media framing could have positive implications for how women are positioned within and able to perform post-heroic leadership.

5.6.2 Methodological Contributions

The methodological framework in this study is developed by combining three commonly used but distinct methodologies in media studies namely, semiotic analysis (Kress, 2004; Kress & Van Leeuwen, 2002), critical discourse analysis (Fairclough, 1995) and thematic analysis (Miles & Huberman, 1994). The application of this complex framework in management and organisation studies makes a novel methodological contribution. The framework developed in this study combines the multidimensional elements in media framing such as visual imagery, text, argumentation, aesthetics, symbolism, colour and discourse patterns. This illustrates a unique approach to analysing the embedded and layered meanings in media framing. Specifically, this methodological framework adds value to critical leadership studies by illustrating how visual and discursive elements in media can be analysed to determine how leaders enact and perform heroic and post-heroic leadership. Commonly used methodologies such as discourse analysis, argumentation and even multimodal analysis do not wholly capture the nuances and interplay in the constitutive elements of the media frame. The layered methodological framework demonstrates a pragmatic application of the hermeneutic circle (Heidegger, 1996) of inquiry to media framing i.e. how individual parts of the data must be analysed to understand to the holistic or overarching meaning.

The study also contributes to frame theory indirectly by highlighting interdisciplinary insights from the findings, especially, the support and influence of media framing on leadership in organisations. This is discussed further in Section 5.6.3.

5.6.3 Practical Contributions

The insights gained from the findings have implications for organisations as well as individuals aspiring to become leaders.

First, the study contributes to an understanding of how leadership is framed in Australian business media, highlighting the extent of any dissonance between theory and practice. Organisations seeking to implement contemporary approaches to leadership can identify the extent to which hegemonic masculinities are a part of organisational climate and leadership practices. Broader support can be provided for leadership that is undertaken differently. For example, how teams, groups and younger leaders respond to changing processes and technologies. Organisations can introduce practices that recognise and support contemporary leadership approaches.

Second, there are implications for organisations in how they frame leadership for employees, through discursive realities such as policies and documents, training programmes, communication and websites, etc. These include the visual imagery, text, language, symbolism included in documents and artefacts to convey how leadership is performed in the organisation and the expectations from future individual leaders.

Third, organisations can address how women are perceived and positioned in the leadership pipeline. Media framing highlighted how women are excluded from the masculine leadership domain through othering, linguistic sexism and being referred to as a collective. This can have an influence on how organisations include or exclude women from leadership and how they are evaluated in performance reviews or in training and promotional opportunities. The expectations of women to conform to gender norms and behave, enact and embody femininities can impact how women leaders are perceived by colleagues, subordinates and managers as credible or legitimate leaders (Griffin et al., 2017; Mavin et al., 2018; Vial et al., 2016).

Fourth, media framing of women as ineffective or incapable leaders when heroic leadership was no longer appropriate also has implications for how organisations perceive women leaders as able to lead during difficult or changing times. Media

framing highlighted women-specific issues associated with women's progression into leadership such as the gender pay gap, flexibility, #MeToo movement and sexual harassment. This could have indirect implications for how organisations view women, potentially creating barriers by positioning the progression of women into leadership positions as problematic.

Finally, there are implications for individual men and women aspiring to become leaders. Media framing of leaders can influence how an individual might view themselves as a potential leader and may influence the ways in which they model their behaviours based on perceived successful leaders, as well as potentially influence peer perceptions of their leadership behaviours. Men are framed in media as able to perform a range of leadership behaviours effectively, including femininities in post-heroic leadership as and when required. Individual men as aspiring leaders could be viewed as effective when enacting non-traditional behaviours in leadership such as being flexible, adaptable or inclusive. Women on the other hand are framed in media as effective only when mirroring masculinities. For aspiring women leaders, deviation from traditional norms or attempts to enact femininities in leadership could be viewed negatively. For example, colleagues could perceive women as being too soft, too feminine or unsuited for leadership for showing empathy or being collaborative. One dimensional media framing of women as leaders could therefore create invisible barriers for women wanting to perform post-heroic leadership in organisations.

These contributions have potential implications for gender disparity in leadership. Despite post-heroic leadership emerging in media framing, currently Australian businesses hold traditional and heroic notions of leadership as dominant. There is limited space for women to enter the leadership ranks with few, if any women seen as post-heroic leaders. Practically, organisations call for femininities and post-heroic forms of leadership in practice, yet media framing suggests Australian organisations only seem to accept men in such roles and do not open up the space for women widening the gender gap in senior leadership roles. Media framing of leaders and leadership in Australian business magazines both reflect hegemonic masculinities in leadership and likely contribute towards organisations adopting them into practice.

5.7 LIMITATIONS

This study was limited to a discourse and semiotic analysis of the media artefacts only, on existing, publicly available data. The data set was essential for understanding the dominant forms of leadership in an Australian business context and how women are portrayed by media. Although full-length articles were not analysed, multiple layers of the data were examined to establish clear and overarching themes of how leadership is constructed by media for audiences. Future studies could extend the scope to include media producers and audiences to gain further insights into the complexity of the relationship between media output, media producers and audiences. By extending the analysis to include producers and audiences, a deeper understanding of the influence of contextual factors such as political orientations or editorial leanings can be considered in how the subject is portrayed in media. Moreover, audience interpretation, affect and potential identification with the portrayal of leaders, or particular women leaders can be empirically explored. Additional considerations to further develop this study in the next phase could include using a wider range of media platforms such as social media technologies (such as Twitter, Facebook, Instagram).

The performativity lens (Butler, 1990, 2004, 2009, 2011) that underpinned this study can be taken forward to consider media framing of diverse groups of leaders. In particular, the complex dynamics between media representations and gender norms, in portraying intersectionality and multi-generational leaders. Media framing of leadership in specific industries and international contexts can tease out the nuances of how leaders can perform different forms of leadership.

5.8 CHAPTER SUMMARY

This dissertation explained *how* leadership and leaders are framed in Australian business media. The theoretical framework developed in Chapter 2 was used to interpret media framing and highlight *why* the dominant patterns and themes have emerged from the data. Finally, novel findings, insights and contributions were presented to indicate *what* implications they might have in theoretical development and in management and organisational contexts.

An overview of the main arguments made in this thesis was provided, reviewing the research objectives and identifying the key contributions to critical

leadership studies and management and organisations. The limitations and areas for development were outlined and the insights from this study can be taken forward in future research projects in this space.

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Appendices

Appendix A Semiotic Analysis Framework (ref Section 3.5.1)

Textual Meaning										
Mode 1	Coverline	Mode 2	Coverline Description	Mode 3	Headline 1	Mode 4	Headline 2	Mode 5	Headline 3	
1a	Text	2a	Text	3a	Text	4a	Text	5a	Text	
1b	Text meaning	2b	Text meaning	3b	Text meaning	4b	Text meaning	5b	Text meaning	
1c	Font	2c	Font	3c	Font	4c	Font	5c	Font	
1d	Font size	2d	Font size	3d	Font size	4d	Font size	5d	Font size	
1e	Font colour	2e	Font colour	3e	Font colour	4e	Font colour	5e	Font colour	
1f	Font placement	2f	Punctuation?							
Visual Imagery and Semiotics										
Mode 6	Masthead	Mode 7	Visual Image	Mode 8	Background	Layout				
6a	Font size	7a	Subject?/No image	8a	Colour	Mode 9	Layout			
6b	Font colour	7b	Expression	8b	Objects	9a	Arrangement			
6c	Font placement	7c	Gaze	8c	Images	9b	Proximity			
						9c	Spatial dominance			

7d	Attire	8d	Theme	9d	Colour theme
7e	Posture				
7f	Aesthetics/ Accessories				
7g	Colour themes				
7h	Placement				

Appendix B

Code Book (ref Section 3.5.2.2)

Code/Theme	Description	# of Reference
TL/general	Specific or inferred representation of traditional (heroic) or masculinities in leadership	70
TL/male leader	Specific, individual male leader constructed as performing traditional or masculinities in leadership	42
TL/female leader	Specific, individual female leader constructed as performing traditional or masculinities in leadership	31
Cont/general	Specific or inferred representation of contemporary (post-heroic) or femininities in leadership	44
Cont/male leader	Specific, individual male leader constructed as performing contemporary or femininities in leadership	11
Cont/female leader	Specific, individual female leader constructed as performing contemporary or femininities in leadership	6
Other/gender	Reinforcement or reference to gender norms, social roles and normative cultural expectations	33
Other/change	Reference to changing business landscape, new mindset and approach to work, new industries, technological advancement and processes	31
Other/misc	Reference to other themes relevant to the debate but not directly related to leadership or gender	74

Appendix C

Exemplars

(1) Nov17_Deal (ref Table 13)



(2) Nov18_Deal (ref Table 13)

THE AUSTRALIAN 

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THE DEAL

REINVENTING BUSINESS

**EMERGING LEADERS
CEW SPECIAL**

**SO
YOU'VE
GOT TO
THE TOP.
NOW WHAT?**

When women reach the peak of business, they're expected to pull the sisterhood up with them. It's not always so simple

BY CAROLINE OVERINGTON

WITH
Glenda Korporaal
Deirdre Macken
Edwina McCann
Sarah-Jane Tasker
& Catherine Fox

PLUS
Christine Holgate
Alison Watkins
Kathryn Fagg
Diane Smith-Gander
Susan Lloyd-Hurwitz
Elizabeth Gaines
Cassandra Goldie
& Sue Cato



(3) Sep18_Deal (ref Figure 11)



(4) Nov18_Boss (ref Figure 12)



(5) Feb18_Boss (ref Figure 13)



(6) May18_Boss (ref Figure 14)



(7) Dec17_Boss (ref Figure 15)



(8) Mar18_Boss_article (ref Figure 20)





COURTESY PHOTO ILLUSTRATIONS

■ Cover story

14 BANK WHISPERER

As chief executive of the Australian Bankers' Association, Anna Bligh is tasked with persuading us to love the banks.



4
First up
Virtual makeup, flying cars, wind turbines go offshore

5
Q&A
Alison Kitchen, chair, KPMG

11
Shanghai style
A Sydneysider returns to her roots to find business success

12
Keeping tabs on tech
Bill Gates is watching as the sector accelerates

15
The big sell
Retailers ride the wave of technological innovation

16
The top 100
How the digital revolution will change your life this year

20
Digital first
Are we morphing into our mobiles?

25-29
Leadership
John Eales in conversation with Peter Garrett

- Management
- Strategy
- Books • Podcasts
- Marketing
- Sponsorship

30
The last page
Teaching kids to thrive in a tech-driven world



One to watch

Can Canva's founder take her popular online design start-up into the big league?

(11) May18_Deal (ref Figure 26)



(12) Jul18_Boss (ref Figure 29)

