a c a

JOURNAL OF THE ASSOCIATION FOR COMMUNICATION ADMINISTRATION

Journal of the Association for Communication Administration

Editorial Board

Editor's Note

This issue of the *Journal of the Association for Communication Administration* has much to offer communication administrators, highlighting issues of critical relevance for today's historical moment in higher education and in society at large. Two articles, one by Lachlan, Spence, Seeger, Gilbert, and Lin, and the other by Maier, address issues of the scope of the field of communication. The former focuses on the history and status of crisis communication as an area of the field; the latter brings a new area into the field by offering a conceptualization of communicative coaching, drawing from the literature on coaching and communication ethics. Coleman and Gonzalez provide a much-needed exploration of experiences of deans of color in journalism and mass communication, revealing insights vital for advancing diversity, equity, and inclusion in the field and opening avenues for leadership development for administrators of color. These contributions to our collective wisdom will surely assist communication administrators in crafting insightful and effective responses to continuing institutional and societal exigencies. As always, many thanks to Matt Mancino for his assistance, to authors who consider *JACA* as an outlet for their work, and to our reviewers; together, these efforts make it possible for *JACA* to remain a resource for communication administrators as we carry out our good work.

Crisis Communication in Context:
History and Publication Trends

Kenneth A. Lachlan [1]
Patric R. Spence [2]
Matthew Seeger [3]
Christine Gilbert [4]
Xialing Lin [5]

This study aims to describe the development of crisis communication as a subfield of Communication Studies, through an analysis of data taken from journal publications. By tracing the origins of crisis communication, this study identifies some of the primary forces that have influenced its development. Next, the results of an analysis of crisis communication articles drawn from twelve periodicals over nineteen years within the larger communication discipline are offered. The results suggest that Journal of Applied Communication Research *has been the most common outlet for this subdiscipline, human subjects data accounts for less than half of the published research, and that crisis communication articles are often prominently featured in mainstream Communication journals. An authorship analysis suggests leading scholars in the subdiscipline, and potential centers of excellence at Wayne State University, Michigan State, and the University of Central Florida.*

Keywords: Crisis communication, Risk Communication, Citation Analysis, Pedagogy

Academic disciplines are constituted around particular objects of research and fields of practice. As such, disciplines have a body of accumulated specialist knowledge, including theories and concepts, use common terms and methods, and have an institutional manifestation often through an academic curriculum (Krishnan, 2009). Crisis communication is a relatively new discipline with especially significant theoretical and practical implications. Although by definition, disciplines are somewhat stable, they tend to evolve and expand over time in response to a variety of factors. The interests of researchers, funding opportunities, new methods, paradigms, and the emergence of new or visible issues and problems are all contributing factors. This evolutionary process often begins with the publication of a few articles, which prompts broader interest and new questions, manifesting in the development of subfields and usually reflected in journal publications. Consistent with our understanding of paradigmatic shifts (see Kuhn, 1962), the transition from "normal science" to "extraordinary research" brings exploratory research and new discoveries, often by clusters of scholars working in the same research domain or even the same institution. By examining these critical moments, the history of a subfield can be evaluated, and speculation offered concerning its future.

The purpose of this study is to trace the development of crisis communication as a subfield of Communication, through an analysis of journal publications. Rather than provide a comprehensive review of crisis communication theory and research, we focus on trends leading to the origin of the crisis communication field and identify some of the primary forces

---
[1] University of Connecticut
[2] University of Central Florida -- Downtown
[3] Wayne State University
[4] University of Connecticut
[5] Penn State University -- Scranton

that have influenced its development. Next, the results of an analysis of crisis communication articles from the larger Communication discipline are outlined, specifically examining methods, theory, authors and the journals that publish crisis research. We believe this data may be useful for readers of *JACA* in documenting publication trends in the subfield and in making strategic planning arguments related to crisis and risk research, and is consistent with a history of published citation analyses and "research about research" in the journal.

The Origins of the Field

From a praxis standpoint, it could be argued that crisis communication emerged much earlier with the development of the profession of public relations and by the 1950s was established as an area of public relation practice. Ivy Lee, often described as one of the founders of public relations, got his start managing corporate responses to transportation accidents. In fact, Lee authored the first corporate press release in 1906 in response to a Pennsylvania Railroad disaster. A train derailed from a bridge in Atlantic City, causing more than 50 deaths and Lee was responsibility for managing both the organization's public response and interactions with the media. Lee went on to work for several railroad companies and oil and gas firms, managing issues and responding to crises, including unionizing efforts (Hallahan, 2012; Hiebert, 1966). Lee's approach involved openness and transparency, a dramatic change in direction from the established "fraud, hoax, distortion, and stunts to factual information, understanding and sound policies" (Hiebert, 1966, p. 9). Other early practitioners of public relations, such as Edward Bernays and Arthur Page, also focused on crisis communication as part of larger efforts in issue and reputational management. By the 1950s, crisis communication was a recognized and specialized function of public relations (Coombs, 2010).

Early research and practice in crisis communication were informed by anecdotal insights, "war stories," and to a lesser degree, case studies (Coombs, 2010, p. 23). Although these accounts were largely consistent regarding the principles of effective crisis communication, they were neither systematic nor informed by theory, and failed to constitute a coherent body of research literature. This began to change in the 1980s, however, with the publication of more systematic case studies and the application of rhetorical theory to the problem of crisis communication. Moreover, scholarship examining facework and apologia from scholars such as Erving Goffman (1955) and Ware and Linkugel (1973) became more widely cited. The frameworks of both face maintenance and apologia subsequently influenced future crisis research, as evident with Situational Crisis Communication Theory and Image Repair/Restoration Theory (Benoit, 1995).

Several notable case studies were published around the 1980s, including Erikson's (1976) examination of the Buffalo Creek disaster, Fink's (1986) analysis of the Three Mile Island Disaster, Seeger's (1986) analysis of the Challenger Disaster, and analysis of the Tylenol poisoning and subsequent response (Benson, 1988; Benoit & Lindsey, 1987). Around the same time, rhetorical scholars began applying critical frameworks to post-crisis communication. This included the seminal work of William Benoit (1995) on image repair. A number of investigators followed Benoit's lead to explore the dynamic of image repair, reputational management, and attribution processes within the context of crisis (Coombs, 2014; Hearit, 2006). By the mid-1990s, programs of crisis communication research were established both in public relations and in the larger field of Communication, though it was still quite limited in terms of theoretical development. As such, dramatic cases of crisis have and continue to drive the field (see Heath, 2011; Palenchar, 2010). Examples include the Exxon Valdez Oil Spill

(Small, 1991), and the Valuejet crash (Fishman, 1999), Hurricane Katrina (Spence, Lachlan, & Grifin, 2007), the terrorist attacks of 9/11 (Lachlan, Spence, & Seeger, 2009; Seeger, Venette, Ulmer, & Sellnow, 2002), Hurricane Sandy (Lachlan, Lin, & Del Greco, 2014) along with the water crises in West Virginia (Gethcell, 2018) and Flint, Michigan (Day, O'Shay-Wallace, Seeger, & McElmurry, 2019) as well as a number of smaller, localized crises which focused the attention of researchers, created funding opportunities, and provided the research community with common referents.

At the same time, important work was being produced in allied fields including management and sociology and to a lesser degree in political science, anthropology, psychology, and public health (see Coombs, 2011; Schwarz, Seeger, & Auer, 2016). Enrico Quarentelli (1988) and Dennis Mileti (1992) established the field of disaster sociology, addressing questions of communication, coordination, and media coverage. Disaster sociology is a robust body of research that contributes important insights into the functional role of communication in disaster response. Organizational theory approached crisis as an applied problem that required strategic management responses, including Shirvastava's (1984/1992) analysis of the Bhopal, Union Carbide Disaster and Perrow's (1984) analysis of Three Mile Island, and Weick's (1993) examination of the Mann Gulch disaster. Thomas Birkland's (1997) work on disasters and public policy agendas promoted research interest within political science. Oliver-Smith (1996) explored crises using the principles of applied anthropology. These related fields contributed important concepts and methods to the emerging area of crisis communication. Thus, a number of simultaneous research advances in Communication as well as other disciplines helped lay the groundwork for what would soon become a fully developed subdiscipline bolstered by the publication of handbooks between 2010 and the present. Such handbooks include the *Handbook of Risk and Crisis Communication* (Heath & O'Hair, 2010), *The Handbook of Crisis Communication* (Coombs and Holladay, 2012), and *The Handbook of International Crisis Communication Research* (Schwarz, Seeger, and Auer, 2016). The focus provided by these and similar books helped create a more coherent framework for ontology, epistemology and methodology.

Therefore, crisis communication has roots in strategic responses and applied communication, as well as several related social science fields. One of the tensions in the field concerns the grounding of crisis communication as essentially a public relations function designed to repair or restore an organization's damaged image (see Coombs, Frandsen, Holladay, & Johansen, 2010; Ulmer, Seeger & Sellnow, 2007). Although efforts have been made to trace the crisis communication in the public relations journals (see An & Cheng, 2011; Avery, Lariscy, Kim, & Hocke, 2010) we examine the representation of this research within a different, and we believe, broader context.

Representation in the Literature

Many academic fields or subdisciplines emerge first through various collections of literature and authors (Spence, 2019), and then through cogent and recognizable programs of research and study. Huber and Morreale (2002) suggest that disciplines share intellectual histories, agreements and disputes, methods and have identifiable communities of scholars involved in the teaching and research enterprise. Within organizational communication, Mumby and Stohl (1996) addressed the issue of defining organizational communication as a discipline and cited one problem: the lack of a "*Journal of Organizational Communication.*" In the same way that Mumby and Stohl (1996) argued that the scholars in organizational communication created a sense of community through the literature regardless of its source,

it could be argued that the same has been true of crisis communication. While anecdotal evidence suggests that the subdiscipline has ascended to prominence in mainstream Communication journals in recent years, to date a systematic analysis has not been forwarded explicating a cogent research community and canon within that literature. To that end, the following research question is proposed:

RQ1: To what extent is crisis communication research represented in recent Communication scholarship?

The characteristics of a subdiscipline are shaped by the theoretical and methodological assumptions inherent in the scholarship that drives it to fruition. As noted by several scholars, data collection for crisis researchers can be difficult at best to problematic at worse, making crisis research unique in several ways. Crisis research in field settings creates significant procedural obstacles to scholars. By definition, crises are unexpected, non-routine events, the conditions of which often are not favorable toward traditional methods of data collection (Seeger, Sellnow, & Ulmer, 2003). The circumstances around such events are novel, and their unpredictability makes data collection challenging (see Spence & Lachlan, 2010). The proliferation of social media has created new venues for examining crisis communication however as noted, data collection in crisis situations are unstructured, untested, and between crisis scholars and within the literature, there is little discussion or agreement on the best means to achieve research goals (Nelson, Spence, & Lachlan, 2009; Spence, Lachlan, & Rainear, 2016). Thus, researchers have often moved to experiments and simulations to learn more about communication in crisis events (Seeger & Sellnow, 2013; Johansen, Aggerholm, & Frandsen, 2012). Furthermore, post-crisis data collection, including surveys (Burke, Spence, Lachlan, 2009; 2010), interviews and case analyses have also become popular (Benoit, 2018; Lin et al., 2017). With research represented in diverse outlets, understanding what methods and settings are used in crisis research will allow questions to emerge and potential research gaps to be filled. Therefore, the following research question is offered:

RQ2: What are common data collection methods and settings represented in crisis communication research?

In addition to setting, the participants used in research has been identified as a challenge in crisis communication research, given concerns over the generalizability of the findings (Spence & Lachlan, 2010; Spence, Lachlan & Rainear, 2016). There has been some debate in the social sciences over issues concerning the validity of findings associated with different participant pools. More specifically, researchers question the validity of communication studies using student samples. The frequent use of students as a sample has created a genre of research sometimes derided as the "science of the sophomore" (Sears, 1986; Henry, 2008), and questions around other types of recruitment are still subject to debate (Sheehan & Pittman, 2016). The use of student samples to test the effects of crisis messages is troubling, especially considering that students are often not in a position to make decisions regarding mitigation or recovery, and only represent a small cross section of the population (see Spence & Lachlan, 2010). Given restrictions involved with locating vulnerable populations, coupled with the fact that laboratory experiments can be put together easily at a university where crisis research takes place, the following research question is offered:

RQ3: To what extent are student samples represented in crisis communication research?

Finally, noted by Griffin, Bolkan, and Dahlbach (2018) there are many benefits that research confers upon faculty and the institutions of higher education. As such, the volume of scholarly productivity has driven many research agendas. This is also the case for funding agencies and philanthropic organizations. Therefore, to examine normative trends in authorship in crisis communication articles, the final research question sought to question authorship trends in crisis communication scholarship within the journals under consideration.

RQ4: What are the authorship trends in crisis communication scholarship?

Methods

A census of articles in twelve communication journals spanning nineteen years (2000–2018) was completed, resulting in the examination of 127 crisis communication articles. As an analysis of publicly available documents, the study was exempt from IRB consideration at the authors' home institutions. To be included in the article count, the article was required to be a regular article or part of a colloquia. Editorial statements, editorial introductions, statements from association presidents, and book reviews were not included in the article count. From the over 4200 articles that fit that criteria, articles then had to be classified as crisis or not crisis in scope. To be classified as a crisis communication article, the coder needed to identify the article as fitting into the following criteria: a) the article focused on a personal or organizational challenge or threat that was identified as having the potential to create negative outcomes for the actor/organization involved; b) the author(s) of the article identified the article as dealing with crisis communication in the title, abstract or keywords; c) the article examined the communication response to a challenge or threat characterized as crisis; the article advanced theory or methods centering on crisis communication; d) articles that focused on "personal crisis" or "trauma" were not included; e) finally, studies that may have dealt with a crisis event, but focused on non-crisis aspects were not included as a crisis article. This conceptualization disqualifies many studies that focus on risk and health from inclusion. That was a central decision as the intent was to focus on crisis communication. Conceptualizations of risk are broad and can be confounded with health. Once these 127 crisis communication articles were selected from the universe of all available articles within the population defined, they were subject to additional coding to address the four research questions in the study.

The twelve communication journals that were selected for analysis were: *Communication Monographs, Communication Studies, Communication Research Reports, Communication Reports, Communication Theory, Communication Quarterly, The Western Journal of Communication, Journal of Communication, Southern Journal of Communication, Howard Journal of Communications, Human Communication Research and the Journal of Applied Communication Research.* The selection of periodicals included in this analysis were based off historical precedent (see Hickson, Self, Johntson, Peacock, & Bodon, 2009) and were chosen to give the most substantial representation of crisis literature in the broader Communication field and specifically the content of crisis articles. It should be noted that our goal was to examine the prevalence of crisis communication in mainstream Communication journals, as an indication of the prominence of the subdiscipline in Communication scholarship. Although other journals such as *Public Relations Review* and *Journal of Contingencies and Crisis Management* may have provided more crisis articles and represented additional crisis scholars, our central goal was evaluating

the representation of crisis scholarship in mainstream communication journals and the publication trends associated with these articles. We thus adhered to an operational definition of central journals that broadly focused on Communication, and is well represented in the citation analysis literature (see Bolkan, Griffin, Holmgren, & Hickson, 2012; Griffin, Bolkan, & Dalbach, 2018; Griffin, Bolkan, Holmgren, & Tutzauer, 2016; Hickson et al., 2009; Spence & Baker, 2003).

Measures

Type of Measurement

Articles were classified as using qualitative measures, quantitative measures, mixed measures/methods, or no measures. An article was categorized as quantitative if it used meaningful numeric symbols while an article was considered qualitative if it employed meaningful non-numeric symbols such as interviews, focus groups, thematic analysis, or ethnography. The study was coded as mixed measurement if there was a combination of quantitative or qualitative measures used (e.g., a study used a scale and an interview). Finally, a study was coded as no measurement if none was used, such as theory development or literature reviews.

Data collection and setting

The manner in which data were collected and the research setting was also investigated. Categories for data collection included nine categories that emerged from discussions between the coders. They were not reduced for this initial analysis and included survey, experiment, archival data (which included textual analysis, rhetorical analysis, case study, content analysis, and other texts), meta-analysis, interviews, ethnography, focus groups, literature reviews (which included commentaries and theory development) and observation.

For the data collection setting, these included the following categories: field research, laboratory research, mail surveys, human-assisted surveys, online (including social media harvestings) multiple settings, no settings (archival, case study, literature reviews, rhetorical analysis) and focus groups.

Study participants

Also examined were the participants used for the studies. These included student samples, completely volunteer/compensation not specified, social media recruitment, Mechanical recruitments (specifically MTurk/Qualtrics), multiple recruitment methods, no participants, or participants that receive financial compensation (without mechanical recruitment). The decision to have mechanical recruitment, which involves paid compensation, as a category that was separate from financial compensation was done for two reasons. First, these methods of recruitment are become more popular and there is much debate surrounding their use (see Kees et al, 2018; Sheehan, & Pittman, 2016). Second, it provides a baseline of the use of this type of recruitment which is distinct from other forms of paid research participation.

Theory

An open-ended item attempted to examine the theoretical framework in which each article was couched. This meant that coders were not required to choose from a list, but rather identified the theory used and entered the information into the spreadsheet.

Additional Information

Other information collected was author name, Altmetric score, article placement within an issue, and citation count from Crossref.

Intercoder Reliability

A reliability check on the closed-ended judgments was performed by two of the authors of the study. In order to evaluate reliability, an intact volume of a single journal was chosen (i.e., *Communication Studies*, Volume 65). This volume was chosen as it contained a number of crisis communication articles, varying methodologies and data collection methods, and included a special issue. This yielded a total of 37 articles for the reliability check. Variables included article type (whether or not it was crisis communication), measurement type, data collection procedure, data collection setting, participant type, and whether or not the article was part of a special issue.

Intercoder reliability was assessed using ReCal2 (Freelon, 2010). Strong reliability was found for all variables involving closed-ended judgments. Scott's Pi was detected at .91 for measurement type, .73 for research setting, and .91 for data collection. Perfect agreement was found for article type, participant type, and whether or not the article was part of a special issue.

Results

The results reveal a portrait of the nature of crisis communication research over the past nineteen years, in terms of key journals, authorship, and trends in scholarly inquiry. A number of analyses were conducted to explore the first research question, addressing the prevalence and representation of crisis communication articles in mainstream Communication journals. The data reveal a consistent pattern in the relative frequency of crisis communication publications across the journals, ranging from a minimum of two in both 2002 and 2004 to 10 in 2014 and 2015 (see Table 1). The years 2006, 2007, 2008, 2009, and 2016 were also notable with nine each. The highest number published in one year in a given journal is eight, in the *Journal of Applied Communication Research* in 2007; this was likely accounted for by a special issue on the Atlantic Hurricane Season. In terms of consistently publishing crisis communication scholarship, *Communication Studies* published at least one crisis article per year in 12 of the 19 years included in the analysis. At the other end of the continuum, *Human Communication Research*, *Communication Theory* and *Howard Journal of Communication* published a single crisis article each in two different years, and none were published in *Communication Reports*.

Position in the issue lineup was also examined as part of the analysis for research question one. In sum, 15.7% of the articles in the analysis were the lead article in a given issue, while 70% of the articles were published in the first four article positions (see Table 3). The most common article position was second (21%), followed by fourth (17%). The *Journal of Applied Communication Research* was the most likely to place crisis articles in the lead position,

with seven of its 40 publications occupying this placement, and it was most likely to publish a crisis article in the second position. Across all 127 articles in the analysis, the mean position was 3.68 (*SD* = 2.18).

Additionally, the number of times an article was cited and the Altmetric score of each article was also examined. Article citations were based off Crossref citations listed on the journal landing page for each article. At the time of data collection, the three most cited articles all appeared in the *Journal of Applied Communication Research* (Seeger, 2006, Austin, Liu & Ji, 2012, Procopio & Procopio, 2007 with 254, 115, and 100 citations respectively). For Altmetric scores, two of the three top scores also appeared in the *Journal of Applied Communication Research* and one in *Communication Quarterly* (Seeger, 2006, Sellnow, Iverson & Sellnow, 2017 and Spence et al., 2015 with scores of 57, 48 and 28 respectively), see Tables 4 and 5.

Next, the analyses for research question two went on to examine specific procedural and methodological trends in the field. In terms of measurement approach, 48% of the studies in the analysis were quantitative, while 38% were qualitative. A total of 4% used a mixed methods approach, while 10% of the articles did not utilize a means of analysis or the analysis could not be determined; these were accounted for mostly by commentary pieces and literature reviews.

In terms of data collection, 42% of the articles in the analysis relied on archival data, while 13% each relied on surveys or experiments. Literature reviews and commentary accounted for 10% of the data, while 7% relied on interviews, 2% on focus groups, 2% participant observation, and a single case was identified for both ethnography and meta-analysis. For research setting, "none/not applicable," accounted for 50% of the data. Human delivered surveys accounted for 9%, field surveys 13%, and online experiments accounted for 9%. Data harvested through social media made of 4% of the cases, 3% each were laboratory procedures and online surveys, while focus groups and mail surveys each accounted for 2% of the cases. Finally, an open-ended item attempted to examine the theoretical framework in which each article was couched. At least 10% of the articles in the analysis include some component of Image Restoration Theory. A total of 6% were identified as grounded in restorative rhetoric/renewal. Another 4% relied on Exemplification Theory, while 6% contained no discernible theory at all. Uncertainty Reduction Theory and Media Dependency Theory accounted for another 2% each of the articles.

Participant type was also examined in order to address research question three. The most common cases were those that did not use research participants (53%). This was followed by volunteer samples at 28%, student samples at 9%, multiple approaches at 3%, paid respondents at 2%, and mechanically collected participants at 1%.

Finally, the analyses for research question four identified prominent authors across this timespan (see Table 6). This analysis included all authorships regardless of author order, and in some cases featured articles coauthored by two or more individuals on the list. The results of this analysis suggest clusters of crisis communication scholars at specific departments. The top scholars in the analysis were identified by the total number of publications. From among these authors, three earned their doctoral degree at Wayne State University, while two each earned the degrees at Michigan State and North Dakota State. Three of the scholars on the list are presently employed at the University of Central Florida.

Discussion

Taken together, the findings paint a portrait of the trends and common themes in crisis communication literature over the past nineteen years, along with useful information on the

placement of the subdiscipline in a larger context, especially as it pertains to theory and to journal placement.

The findings for journal placement draw attention to a small number of outlets that consistently publish crisis communication research. Given the applied nature of this type of inquiry and the commonly accepted goal of deriving useful interventions for organizations and emergency responders, it is perhaps unsurprising that the *Journal of Applied Communication Research* featured the most crisis literature over the timeline of the study. Similarly, the inclusion of *Communication Studies* as one of the key outlets for crisis research makes sense given the history of the journal and its parent association. The *Central States Communication Association* has been an academic home to many of the key scholars and departments in the subdiscipline for decades. The prevalence of Wayne State University and North Dakota State University on the list of top authors speaks further to this argument. Furthermore, *Communication Studies* had three editors in this timeframe with a background in crisis communication. Although this is not meant to imply bias on the part of these editors, it is often the case that authors choose their publication targets based on their perceptions of the editor and his/her knowledge base, or areas of inquiry to which he/she believe they will be receptive. By the same token, the absence of crisis communication research in *Communication Reports* can perhaps be accounted for by the history of strong interpersonal research associated with both the journal and with the Western States Communication Association.

The surprising count on this list is perhaps *Communication Research Reports* (CRR). Given that this is a short-form, quantitative journal, the prevalence of crisis communication literature is a sharp contrast to other data suggesting that qualitative and archival analysis is more common across the body of studies in the current analysis. At the same time, the short format of *CRR* is consistent with the theorizing, or perhaps lack thereof, germane to the subdiscipline. Crisis communication studies, especially quantitative ones, often contain relatively brief theoretical development, because the ultimate goal is to inform the effectiveness of applied interventions. In this sense, the short format of *CRR* may be driving crisis scholars to seek it as an outlet, and that quantitative scholars, in particular, may be drawn to its parsimonious approach to argument development, with a greater focus on data and results.

Placement within journals also highlights the prominence or seriousness with which crisis scholarship is taken. That 15% of the articles occupy the lead position in the issue in which they are published suggests that the field, on the whole, may wish to showcase crisis research given its tangible relevance and social importance; this is further supported by the findings that the overwhelming majority of the articles in the analysis were located in the first four positions within any given issue.

The authorship data suggests that particular departments and institutions may be prominent in both producing crisis research, and training crisis communication scholars. In fact, many of the individuals on the list have coauthored at varying points, and there are several identifiable mentor-mentee relationships and research clusters. Wayne State University, North Dakota State University, and Michigan State University are prominently featured both in terms of training and in terms of current institutional affiliations, while three of the scholars on this list currently work at the University of Central Florida.

Taken together, this data suggests that there may be identifiable centers of excellence in the crisis communication subfield, along with outlets that are particularly receptive to crisis scholarship. Although much has been made of fragmentation within the field and disaggregation of scholars by specialty area, the current data would suggest that there are a small number of departments central to the conversation regarding crisis communication scholarship, and an even smaller number of journals in which this work typically appears.

The findings of the current content analysis also provide valuable methodological information concerning the state of this scholarship and the degree to which it can inform practitioners and policymakers. Nearly half of the studies identified rely on archival data, while "none/not applicable" accounted for over half of the identified research settings, and over half (54%) of the studies did not use human participants. Although it may be the case that there has been an increase in human factors crisis communication research in recent years, archival, qualitative, and mixed-methods approaches are still common. Literature reviews and commentary still account for a significant proportion as well, suggesting that these methods of inquiry are still commonplace and influential to our thinking.

The open-ended data for theoretical approach suggests that the subdiscipline lacks coherence in terms of theoretical positioning. Over 20 different theoretical approaches were identified from among the 127 articles in the current analysis. The prevalence of Image Restoration Theory and related constructs – 10% of the identified articles – suggests that the impact of William Benoit's seminal work this area is still having a profound influence on the framing of crisis communication study. Similarly, on the non-quantitative side of the subdiscipline, restorative rhetoric and discourse of renewal account for a significant proportion of the theoretical framing. In terms of quantitative work, uncertainty reduction, media dependency, and exemplification theory account for noteworthy proportions of the theoretical framing. Perhaps not surprising, it is apparent that like much of the field of Communication, theory and method are strongly intertwined, and crisis researchers on both sides of this divide may be well advised to continue to listen to each other as they formulate future inquiry.

Finally, the citation and Altmetric scores provide a unique insight into article use and sharing. The top cited article was also the article with the highest Altmetric score. Moreover, the article was published in 2007 when Facebook and Twitter were in their infancy and tracking of online use and sharing of research had not yet started. This indicates that crisis research articles do not have to be recent to be shared on social media and highlight the timelessness of the research. The fact that the top three cited articles and two of the top three articles in Altmetric scores all came from the *Journal of Applied Communication Research* coupled with that journal publishing the most crisis articles, indicates its relevance in crisis scholarship.

Limitations and future directions

An obvious limitation in this research is its scope of the journals examined. Arguments can be made for an inclusion of journals such as *Public Relations Review* or the *Journal of Contingencies and Crisis Management,* however, many crisis articles in such outlets may not have a direct focus on Communication, which was central to this study. The authors made the decision to focus on journals identified in past *Communication Education* citation analyses as central, though future research may wish to expand this list. Additionally, the year 2000 was chosen as a starting point for analysis. It is likely that an earlier starting point may change some aspects of the story in relations to methods, participants and theory which emerged as dominant in the literature.

Furthermore, the current research was collected over a period of six months by three separate coders. Although the results were checked for intercoder reliability and general agreement, the data was not collected via electronic harvesting. Although open to various human error, electronic data harvesting also has noted flaws. Moreover, we purposefully excluded book-length treatments from this analysis. Although these works make important contributions through more extensive summaries and theory development, the peer-review

process is typically much different. The future development of the field should rely more in tested theories and propositions and less on anecdotal observations.

Another limitation worth noting is the data used for both citation count and Altmetric score. Citation count data was collected from the article landing page and reported by Crossref (www.crossref.org). Results may be different if more inclusive databases were used such as Google Scholar. Additionally, Altmetric (www.altmetric.com) was used as it is represented on the article landing page for all the publishers used in this study (Taylor & Francis and Wiley). Other alternative metric aggregators such as Impactstory (www.impactstory.org), Webometric Analyst (http://lexiurl.wlv.ac.uk/index.html), Kudos (https://growkudos.com), PlumX (www.plumanalytics.com), or ResearchGate (www.researchgate.net) all provide citation metrics that may tell a different story.

It is also worth noting that there are identifiable focus events that have driven much of the research in crisis communication, especially that associated with natural disasters and massively destructive events. Historic events like the September 11 attacks and Hurricane Katrina often bring new issues and previously unconsidered research questions to the forefront, and it is likely that the COVID-19 pandemic is having the same effect at this writing. Time will tell what impact the specific conditions surrounding COVID – such as its unusually long duration and geographically disparate impacts – will influence the next few years of crisis communication scholarship.

Conclusion

Although the subdiscipline of crisis communication has made significant strides in crystallizing as an area of academic study, it is clear that this is an ongoing evolutionary process. This subfield is clearly growing perhaps driven by notable crises such as Hurricane Katrina (Lachlan & Spence, 2007), the 9/11 attacks (Spence et al., 2006), the Ebola pandemic (Sellnow-Richmond, George, & Sellnow, 2018), and the Flint Water Crisis (Day, O'Shay-Wallace, Seeger & McElmurry, 2019). The results of the current study reveal that the theoretical positioning of the area is still highly variable, and reliant mostly on theories are drawn from other arms of Communication scholarship or from perspectives in Psychology, Sociology, and Management. Further, the reliance on non-human subjects approaches to an inquiry is apparent, as over half of the research in the current examination did utilize a data collection method, suggesting that crisis research is still largely reliant on message-based approaches to the subdiscipline. At the same time, the citation analysis indicates that there may be centers of excellence that have emerged in crisis communication research, and that specific journals have similarly emerged as the showcase outlets for dialogue. Crisis communication articles are also recognized as timely and relevant, as evidence by their placement in journal lineups, and it is probable that the subdiscipline will continue to grow given its tangible, real-life implications for the mitigation of health and human suffering. In fact, trends identified outside this analysis include interdisciplinary approaches and teams including public health, engineering, and agriculture as well as an influx of extramural funding opportunities. It is the hope of the current authors snapshots of the field such as this one will continue to document the development and growth of the subdiscipline in terms of theory, method, productivity, and placement.

References

An, S. K. & Cheng, I. H. (2011). Crisis communication research in public relations journals: tracking research trends over thirty years. In W. T. Coombs, & S. J. Holladay, (Eds.), *The Handbook of Crisis Communication*, (pp. 65-90). Hoboken, NJ: John Wiley & Sons.

Austin, L., Liu, B. F., & Jin, Y. (2012). How audiences seek out crisis information: Exploring the social-mediated crisis communication model. *Journal of Applied Communication Research, 40(2)*, 188– 207. https://doi.org/10.1080/00909882.2012.654498

Benoit, W. L. (2018). Crisis and image repair at United Airlines: Fly the unfriendly skies. *Journal of International Crisis and Risk Communication Research*, 1(1), 11-26. https://doi.org/10.30658/jicrcr.1.1.2

Benoit, W. L. (1995). *Accounts, Excuses, and Apologies: A Theory of Image Restoration Strategies, Suny Series in Speech Communication*. Albany, New York: State University of New York Press.

Benoit, W. L., & Lindsey, J. J. (1987). Argument strategies: Antidote to Tylenol's poisoned image. *The Journal of the American Forensic Association*, *23*(3), 136-146. https://doi.org/10.1080/00028533.1987.11951338

Benson, J. A. (1988). Crisis revisited: An analysis of strategies used by Tylenol in the second tampering episode. *Communication Studies*, *39*(1), 49-66. https://doi.org/10.1080/10510978809363234

Birkland, T. A. (1997). *After disaster: Agenda setting, public policy, and focusing events*. Washington, DC: Georgetown University Press.

Bolkan, S., Griffin, D. J., Holmgren, J. L., & Hickson III, M. (2012). Prolific scholarship in communication studies: Five years in review. *Communication Education, 61*(4), 380-394. https://doi.org/10.1080/03634523.2017.1385820

Burke, J. A., Spence, P. R., & Lachlan, K. A. (2010). Crisis preparation, media use, and information seeking during Hurricane Ike: Lessons learned for emergency communication. *Journal of Emergency Management*, *8(5),* 27-37. https://doi.org/10.5055/jem2010.0030

Burke, J. A., Spence, P. R., & Lachlan, K.A. (2009). Gender and age differences in use and perceptions of emergency messages during Hurricane Ike. *Louisiana Journal of Communication,* 11(9), 95–109.

Coombs, W. T., Frandsen, F., Holladay, S. J., & Johansen, W. (2010). Why a concern for apologia and crisis communication?. *Corporate Communications: An International Journal*, *15*(4), 337-349. https://doi.org/10.1108/13563281011085466

Coombs, W. T., & Holladay, S. J. (2012). *The Handbook of Crisis Communication*. Hoboken, NJ: John Wiley & Sons.

Coombs, W.T. (2012). Crisis communication and its allied fields. In W. T. Coombs, & S. J. Holladay, (Eds.). *The Handbook of Crisis Communication* (pp. 54-65). Hoboken, NJ: John Wiley & Sons.

Coombs, W. T. (2014). *Ongoing crisis communication: Planning, managing, and responding.* (4th ed.) Thousand Oaks, CA: Sage Publications.

Day, A. M., O'Shay-Wallace, S., Seeger, M. W., & McElmurry, S. P. (2019). Informational sources, social media use, and race in the Flint, Michigan, water crisis. *Communication Studie*s, *70(3)*, 352-376. https://doi.org/10.1080/10510974.2019.1567566

Erikson, K. T. (1976), *Everything in Its Path: Destruction of Community in the Buffalo Creek Flood.* New York, NY: Simon & Schuster.

Fink, S. (1986). *Crisis management: Planning for the inevitable.* American Management Association.

Freelon, D. (2010). ReCal: Intercoder reliability as a web service. *International Journal of Internet Science, 5*(1), 20-33.

Fishman, D. A. (1999). ValuJet flight 592: Crisis communication theory blended and extended. *Communication Quarterly, 47*(4), 345-375. https://doi.org/10.1080/01463379909385567

Getchell, M. (2018). Chaos theory; crisis communication; water contamination; West Virginia water crisis. *Journal of International Crisis and Risk Communication Research, 1*(2), 173-200. https://doi.org/10.30658/jicrcr.1.2.1

Goffman, E. (1955). On face-work: An analysis of ritual elements in social interaction. *Psychiatry, 18*(3), 213-231. https://doi.org/10.1080/00332747.1955.11023008

Griffin, D. J., Bolkan, S., Holmgren, J. L., & Tutzauer, F. (2016). Central journals and authors in communication using a public network. *Scientometrics, 106* (1), 91-104. https://doi.org/10.1007/s11192-015-1774-4

Griffin, D. J., Bolkan, S., & Dahlbach, B. J. (2018). Scholarly productivity in communication studies: five-year review 2012–2016. *Communication Education, 67*(1), 88-101. https://doi.org/10.1080/03634523.2017.1385820

Hallahan, K. (2002). Ivy lee and the Rockefellers' response to the 1913-1914 Colorado coal strike. *Journal of Public Relations Research*, *14*(4), 265-315. https://doi.org/10.1207/S1532754XJPRR1404_1

Hearit, K. M. (2006). *Crisis management by apology: Corporate response to allegations of wrongdoing.* Mahwah, NJ: Lawrence Erlbaum.

Heath, R. (2011). Introduction. In W. T. Coombs, & S. J. Holladay, (Eds.). *The handbook of crisis communication* (pp. 1-15). Hoboken, NJ: John Wiley & Sons.

Heath, R. L., & O'Hair, H. D. (Eds.). (2010). *Handbook of risk and crisis communication.* Abingdon, UK: Routledge.

Henry, P. J. (2008). College sophomores in the laboratory redux: Influences of a narrow data base on social psychology's view of the nature of prejudice. *Psychological Inquiry, 19*(2), 49-71. https://doi.org/10.1080/10478400802049936

Hickson III, M., Self, W. R., Johnston, J. R., Peacock, C., & Bodon, J. (2009). Prolific research in communication studies: Retrospective and prospective views. *Communication Research Reports*, *26(4),* 337-346. https://doi.org/10.1080/08824090903293726

Hiebert, R. E. (1966). *Courtier to the crowd: The story of Ivy Lee and the development of public relations.* Iowa City, Iowa: Iowa State University Press.

Huber, M. T., & Morreale, S. P. (2002). Disciplinary styles in the scholarship of teaching and learning: Exploring common ground. Merrifield, VA: AAHE Publications.

Johansen, W., Aggerholm, H. K., & Frandsen, F. (2012). Entering new territory: A study of internal crisis management and crisis communication in organizations. *Public Relations Review, 38*(2), 270-279. https://doi.org/10.1016/j.pubrev.2011.11.008

Kees, J., Berry, C., Burton, S., & Sheehan, K. (2017). An analysis of data quality: Professional panels, student subject pools, and Amazon's mechanical turk. *Journal of Advertising, 46(1)*, 141-155. https://doi.org/10.1080/00913367.2016.1269304

Kuhn, T. (1962). *The structure of scientific revolutions.* Chicago, IL: University of Chicago press.

Krishnan, A. (2009). What are academic disciplines? Some observations on the disciplinarity vs. interdisciplinarity debate. Retrieved from http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.467.3004&rep=rep1&type=pd

Lachlan, K. A., Spence, P. R., & Seeger, M. (2009). Terrorist attacks and uncertainty reduction: Media use after September 11. *Behavioral Sciences of Terrorism and Political Aggression, 1(2),* 101-110. https://doi.org/10.1080/19434470902771683

Lachlan, K. A., & Spence, P. R. (2007). Hazard and outrage: Developing a psychometric instrument in the aftermath of Katrina. *Journal of Applied Communication Research*, *35(1),* 109-123. https://doi.org/10.1080/00909880601065847

Lachlan, K. A., Spence, P. R., Lin, X., & Del Greco, M. (2014). Screaming into the wind: Examining the volume and content of tweets associated with Hurricane Sandy. *Communication Studies, 65(5)*, 500-518. https://doi.org/10.1080/10510974.2014.956941

Lin, X., Xu, Z., Rainer, A., Rice, R., Spence, P. R., & Lachlan, K. A. (2017). Research in crises: Data collection suggestions and practices. In *Data Collection: Methods, Ethical Issues and Future Directions* (pp. 49-64). Hauppauge, NY: Nova Science Publishers.

Mumby, D., & Stohl, C. (1996). Disciplining organizational communication studies. *Management Communication Quarterly*, *10(1)*, 50-72. https://doi.org/10.1177/2F0893318996010001004

Nelson, L. D., Spence, P. R., & Lachlan, K. A. (2009). Learning from the media in the aftermath of a crisis: Findings from the Minneapolis bridge collapse. *Electronic News*, *3*(4), 176-192. https://doi.org/10.1080/19312430903300046

Perrow, C. (1984). Normal accidents: living with high risk systems. New York, NY: Basic Books.

Palenchar, M. (2010). Historical trends in crisis and risk communication. In Heath, R. L., & O'Hair, H. D. (Eds.) *Handbook of risk and crisis communication.* (pp. 31-53.) Abingdon, UK: Routledge.

Procopio, C. H., & Procopio, S. T. (2007). Do you know what it means to miss New Orleans? Internet communication, geographic community, and social capital in crisis. *Journal of Applied Communication Research*, *35(1)*, 67-87. https://doi.org/10.1080/00909880601065722

Quarantelli, E. L. (1988). Disaster crisis management: A summary of research findings. *Journal of Management Studies*, *25(4)*, 373-385. https://doi.org/10.1111/j.1467-6486.1988.tb00043.x

Schwarz, A., Seeger, M. W., & Auer, C. (Eds.). (2016). *The handbook of international crisis communication research* (Vol. 43). Malden, MA: John Wiley & Sons.

Sears, D. O. (1986). College sophomores in the laboratory: Influences of a narrow data base on social psychology's view of human nature. *Journal of Personality and Social Psychology*, *51(3),* 515-530. https://psycnet.apa.org/doi/10.1037/0022-3514.51.3.515

Sellnow-Richmond, D. D., George, A. M., & Sellnow D. D. (2018). An IDEA model analysis of instructional risk communication in the time of ebola. *Journal of International Crisis and Risk Communication Research*, *1(1),* 135-166. https://doi.org/10.30658/jicrcr.1.1.7

Sellnow, D. D., Iverson, J. & Sellnow, T. L. (2017). The evolution of the operational earthquake forecasting community of practice: the l'aquila communication crisis as a triggering event for organizational renewal. *Journal of Applied Communication Research*, *45(2)*, 121-139. https://doi.org/10.1080/00909882.2017.1288295

Sellnow, T. L., & Seeger, M. W. (2013). *Theorizing crisis communication* (Vol. 5). Malden, MA: John Wiley & Sons.

Seeger, M. W. (2018). Answering the call for scholarship: The Journal of International Crisis and Risk Communication Research. *Journal of International Crisis and Risk Communication Research*, *1(1),* 7-10. https://doi.org/10.30658/jicrcr.1.1.1

Seeger, M. W. (2006). Best practices in crisis communication: An expert panel process. *Journal of Applied Communication Research*, *34(3)*, 232-244. https://doi.org/10.1080/00909880600769944

Seeger, M. W. (1986). The challenger tragedy and search for legitimacy. *Central States Speech Journal*, *37(3)*, 147-157. https://doi.org/10.1080/10510978609368214

Seeger, M. W., Sellnow, T., & Ulmer, R. R. (2003). *Communication and organizational crisis.* Westport, CT: Praeger.

Seeger, M. W., Venette, S., Ulmer, R. R., & Sellnow, T. L. (2002). Media use, information seeking and reported needs in post crisis contexts. In B. S. Greenberg (Ed.), *Communication and terrorism: Public and Media Responses to 9/11* (pp. 53-63). Cresskill, NJ: Hampton Press.

Sheehan, K. B., & Pittman, M. (2016). *Amazon's Mechanical Turk for academics: The HIT handbook for social science research.* Irvine, CA: Melvin & Leigh, Publishers.

Shrivastava, P. (1987/1992). *Bhopal: Anatomy of a crisis.* Thousand Oaks, CA: Sage Publications.

Small, W. (1991). Exxon valdez: How to spend billions and still get a black eye. *Public Relations Review*, *17(1)*, 9–26. https://doi.org/10.1016/0363-8111(91)90003-4

Spence, P. R. (2019). Searching for questions, original thoughts, or advancing theory: human-machine communication. *Computers in Human Behavior*, *90*, 285-287. https://doi.org/10.1016/j.chb.2018.09.014

Spence, P. R., Lachlan, K. A., & Rainear, A. M. (2016). Social media and crisis research: Data collection and directions. *Computers in Human Behavior, 54*, 667-672. https://doi.org/10.1016/j.chb.2015.08.045

Spence, P. R., Lachlan, K. A., Lin, X., & del Greco, M. (2015). Variability in Twitter content across the stages of a natural disaster: implications for crisis communication. *Communication Quarterly, 63(2)*, 171-186. https://doi.org/10.1080/01463373.2015.1012219

Spence, P. R., & Lachlan, K. A. (2010). Disasters, crises, and unique populations: Suggestions for survey research. *New Directions for Evaluation*, *2010*(126), 95-106. https://doi.org/10.1002/ev.332

Spence, P. R., Lachlan, K. A., & Griffin, D. R. (2007). Crisis communication, race, and natural disasters. *Journal of Black Studies*, *37(4),* 539-554. https://doi.org/10.1177/2F0021934706296192

Spence, P. R., & Baker, C. R. (2007). State of the method: An examination of level of analysis, methodology, representation and setting in current organizational communication research. *Journal of the Northwest Communication Association, 36, 111-124*.

Spence, P. R., Westerman, D., Skalski, P. D., Seeger, M., Sellnow, T. L., & Ulmer, R. (2006). Gender and age effects on information-seeking after 9/11. *Communication Research Reports*, 23(3), 217–223. https://doi.org/10.1080/08824090600796435

Ware, B. L., & Linkugel, W. A. (1973). They spoke in defense of themselves: On the generic criticism of apologia. *Quarterly Journal of Speech, 59* (3), 273-283. https://doi.org/10.1080/00335637309383176

Weick, K. E. (1993). The collapse of sensemaking in organizations: The mann gulch disaster. *Administrative Science Quarterly*, *38* (4), 628-652. https://doi.org/10.2307/2393339

Table 1

Number of Articles per year by journal

	CS	HCR	CM	JoC	WJC	CRR	SJC	CT	CQ	CR	HJoC	JACR	TOTAL
2000	0	0	1	0	0	0	0	0	2	0	0	0	3
2001	1	0	0	0	0	3	0	0	1	0	0	0	5
2002	0	0	0	0	2	0	0	0	0	0	0	0	2
2003	1	0	0	0	0	0	1	1	0	0	0	0	3
2004	1	0	0	0	1	0	0	0	0	0	0	0	2
2005	0	0	0	0	0	7	0	0	0	0	0	0	7
2006	0	0	0	1	1	1	0	0	0	0	0	6	9
2007	1	0	0	0	0	0	0	0	0	0	0	8	9
2008	1	0	0	1	0	1	5	0	0	0	0	1	9
2009	3	0	0	0	1	0	0	0	0	0	1	4	9
2010	1	1	1	0	0	1	0	0	0	0	0	0	4
2011	0	0	0	0	1	0	1	1	0	0	1	4	8
2012	1	0	0	0	0	0	1	0	0	0	0	4	6
2013	1	1	1	0	1	1	0	0	0	0	0	2	7
2014	6	0	1	1	1	1	0	0	0	0	0	0	10
2015	4	0	0	1	0	0	1	0	1	0	0	3	10
2016	0	0	0	1	0	3	1	0	0	0	0	4	9
2017	4	0	0	0	0	0	2	0	0	0	0	2	8
2018	0	0	0	0	2	1	1	0	1	0	0	2	7
Total	25	2	4	5	10	19	13	2	5	0	2	40	127

Table 2

Total Number of Articles by Journal, 2000-2018

Journal	n	Percentage
Journal of Applied Communication Research	40	(31.4%)
Communication Studies	25	(19.7%)
Communication Research Reports	19	(15.0%)
Southern Journal of Communication	13	(10.2%)
Western Journal of Communication	10	(7.9%)
Journal of Communication	5	(3.9%)
Communication Quarterly	5	(3.9%)
Communication Monographs	4	(3.1%)
Human Communication Research	2	(1.6%)
Howard Journal of Communication	2	(1.6%)
Communication Theory	2	(1.6%)
Communication Reports	0	(0.0%)

Table 3

Articles by Article Position by Journal

	1	2	3	4	5	6	7	8	9	10+	Total
CS	3	7	6	4	2	1	1	0	1	0	25
HCR	0	1	0	1	0	0	0	0	0	0	2
CM	0	0	0	1	2	1	0	0	0	0	4
JoC	2	0	0	1	0	1	1	0	0	0	5
WJC	2	1	2	2	2	1	0	0	0	0	10
CRR	1	2	2	2	2	1	3	2	3	1	19
SJC	2	3	4	3	1	0	0	0	0	0	13
CT	1	0	1	0	0	0	0	0	0	0	2
CQ	0	0	3	2	0	0	0	0	0	0	5
HJoC	0	0	0	0	1	1	0	0	0	0	2
CR	0	0	0	0	0	0	0	0	0	0	0
JACR	7	8	5	6	8	2	3	0	1	0	40
Total	18	22	23	22	18	8	8	2	5	1	127

Table 4

Top 3 most cited articles

Author	Year	Journal	Times Cited (Crossref)
Seeger, M. W.	2007	JACR	254
Austin, L., Liu, B.F., & Jin, Y.	2012	JACR	115
Procopio, C. H., & Procopio, S. T.	2007	JACR	100

Table 5

Top 3 articles in Altmetric score

Author	Year	Journal	Altmetric Score
Seeger, M. W.	2007	JACR	57
Sellnow, D., Iverson, J., & Sellnow, T.	2017	JACR	48
Spence, P.R., Lachlan, K. A, Lin, X, & del Greco. M.	2007	CQ	28

Table 6

Top Authors by Total Authorships

Name	Current Affiliation	Graduate Institution		
T. Sellnow	Central Florida	Wayne State	17	(13.4%)
P.R. Spence	Central Florida	Wayne State	16	(12.6%)
K.A. Lachlan	Connecticut	Michigan State	13	(10.2%)
S. Veil	Kentucky	North Dakota State	6	(4.7%)
S. Venette	Southern Mississippi	North Dakota State	4	(3.1%)
X. Lin	Penn State – Scranton	Kentucky	4	(3.1%)
D. Westerman	North Dakota State	Michigan State	4	(3.1%)
M.W. Seeger	Wayne State	Indiana	4	(3.1%)
D.D. Sellnow	Central Florida	Wayne State	4	(3.1%)

*Numerous Authors at 3 publications   (2.4%)

JMC Deans of Color Lead With a Purpose: A Qualitative Study

Keonte C. Coleman[1]
Laura M. Gonzalez[2]

This qualitative study contextualized the leadership experiences of journalism and mass communication (JMC) deans who self-identified as persons of color. While anonymously participating in a virtual focus group, these deans expressed bringing a higher purpose to leading their programs. This study aims to elucidate the benefits of increasing the diversity of JMC leadership and illuminate the need to improve the working environment for current and future JMC leaders of color.

Keywords: Journalism and Mass Communication Leadership, JMC Deans, JMC Schools/Colleges, JMC Leaders, JMC Diversity, Higher Education Administration, Higher Education Diversity, Leaders of Color, Deans of Color, Higher Education Administrators of Color, Qualitative Study

Higher education journalism and mass communication (JMC) programs have identified the need to create diversity initiatives so their units will better reflect the society their students will eventually serve. The scholarship surrounding diversifying JMC units is not exorbitant. Published articles mainly focus on the journalism accreditation diversity standard, and various aspects of diversifying JMC curricula, faculty, staff, and students. There are even fewer empirical studies focused on diversifying JMC leadership and those happened within a ten-year period of the late 1990s and early 2000s (Dates & Stroman, 1999; Hoag & Anderson, 2008; Izard et al., 2008; Sheen & Mihailidis, 2007). The literature focuses on the benefits of having leaders of color and suggestions for encouraging faculty of color to pursue leadership roles (Dates & Stroman, 1999; Hoag & Anderson, 2008; Izard et al., 2008). Scholarship in other higher education fields typically utilizes qualitative and mixed-method approaches to gain in-depth perspectives of the leaders of color since this group typically represents such a small percentage of academic leaders. This first-of-its-kind qualitative study of JMC leaders of color gives candid insight into how they view their leadership roles through the lens of being persons of color. These accounts might also serve as teachable examples for other leaders about how race impacts the perception of leaders of color, and the various challenges these leaders attribute to their skin color, something they were born with and something that has no bearing on their ability to lead.

Literature Review

JMC Diversity Research

JMC diversity-focused literature often monitors aspects of the diversity standard created by the Accrediting Council on Education in Journalism and Mass Communications (ACEJMC, 2019a), which is the only higher education journalism accrediting body in the world. Accredited programs represent some of the most highly regarded, well-resourced, and highly enrolled programs in the world. Crawford (2014) posits that these factors lead programs

[1] School of Journalism and Strategic Media at Middle Tennessee State University
[2] Teacher Education and Higher Education Department at University of North Carolina at Greensboro

that are not accredited to utilize elements of the accreditation standards to compete directly with the accredited programs for students, faculty, and resources. The diversity standard, which was adopted in 1985 and was first actionable in 1990, states that for a program to be compliant there must be a written diversity plan that expresses how the unit will achieve an inclusive climate and curriculum. The unit must also document how it will recruit and retain a diverse faculty and student population (ACEJMC, 2019b). Jones, Stroman, Callahan, Dates, Egwu, and Whitmore (2007) found that the diversity standard often ranks as the highest of the nine standards for non-compliance. Jones et al. (2007) found after reviewing the diversity standard from 1989 − 2002 that the standard should likely receive credit for aiding in the increase of student and faculty diversity within programs over that period. However, Becker, Vlad, & Stefanita (2015) did not find any links to faculty diversity increases with accreditation.

JMC scholars have created several quantitative studies that illustrate the size and diversity of JMC programs in the U.S. The most recent enrollment survey sampled 182 of 475 programs (Gotlieb, McLaughlin, & Cummins, 2017). The programs reported nearly 100,000 students in 2015 with two-thirds of them being women, and more than a third of those enrolled were students of color (Gotlieb et al., 2017). A different survey focused on JMC faculty found that 45% were women and 21% were faculty of color (Becker et al., 2015). Several JMC surveys overwhelmingly identified a racial disparity of JMC leaders with 87% - 90% being White males (Sheehan & Mihailidis, 2007; Applegate, Oneal, & Blake, 2001; Oneal & Applegate, 2001).

JMC leadership research usually focuses on the skills needed to run academic units or the perceptions of those leading the units as a chair, coordinator, dean, or director (DelGaizo, Frymier, & Mottet, 2013; Dilworth & Lander, 2007; Kochersberger, 1988; Weymuth, 1999). While there is not much JMC leadership research focused on diversity, what does exist concentrates on recruiting and retaining faculty of color and women and in turn grooming those faculty members for leadership positions (Defleur, Kurpius, Osborne, & Hamilton, 2010; Izard et al., 2008). Dates and Stroman (1999) found that JMC leaders of color could help their institutions commit to creating and maintaining a diverse and inclusive unit and that JMC units that lack diverse faculty and leaders could suffer in their ability to recruit and retain students of color. Baldasty, Bramlett-Solomon, and Deuze (2003) offered multiple suggestions for increasing diversity in JMC units (e.g., provide resources to reward diversity efforts, weave diverse topics throughout the curriculum, and get non-minorities comfortable engaging diverse topics.) They also noted that it is imperative for JMC administrators to embrace diversity efforts and create a welcoming atmosphere for an inclusive unit.

Higher Education Diversity Leadership

The research focused on JMC leaders of color is sparse, and it also lacks anecdotal accounts from leaders of color. Higher education research of academic leaders of color reveals that those in business, education, law, and social work feel that they must work harder than their peers to prove that they belong, and they suffer the indignities of being disrespected because of their race by students, faculty, staff, colleagues, and superiors (Harvey, 2004). Scholars have posited that the increase in people of color on university campuses is unnerving to the longstanding traditions of the predominantly White campus communities, and these institutions can be conservative when it comes to making changes to the academic environment (Altbach, 1991; Valverde & Castenell, 1998; Wong, 1991). Wolfe and Dilworth (2015) found a narrative exists that blames the small percentage of leaders of color on those individuals' lack of relevant qualifications but ignores the systemic and social structures that

allow those in power to maintain that power. One report found that early ascension into administrative roles eventually limits leaders of color from continuing to climb the leadership ladder because they are unable to compile the extensive research portfolio needed for senior positions (Status of Ethnic and Racial Diversity in College and University Administration, 2009).

Gasman, Abiola, and Travers (2015) asserted that historical legacies, prejudice, and racism are common barriers that discourage and prevent people of color from pursuing or maintaining leadership roles at predominantly white institutions (PWIs). Kezar (2008) posited that the political nature embedded in higher education institutions can derail the leadership careers of persons of color because attempts to change the campus culture to be inclusive of different communities will be seen as taking away resources from dominant groups. Human resources scholars addressed behavioral and organizational barriers in higher education for women and people of color as it relates to handling potential discrimination in the workplace (Evans & Chun, 2007). They suggest that the marginalized groups should first understand that they could face discrimination in the workplace and use this knowledge to help them learn self-coping mechanisms to best handle and respond to potential discrimination. The authors suggest that the role of human resource officers is to help make the campus culture more inclusive and to help the marginalized groups identify potential networks for mentoring and coping with the organizational and behavioral barriers (Evans & Chun, 2007).

Leaders of color are often expected to spearhead a diversity and inclusivity plan, but they cannot successfully institute the plane alone. Stanley, Watson, Reyes, and Varela (2019) focused on the creation and implementation of higher education diversity plans and found that the overall campus leadership must be committed to changing the culture, and there should be shared responsibilities throughout the campus community. The researchers also noted that the goals must be rooted in providing opportunities and educational development, and that diversity and inclusion policies and practices must be assessed frequently to address unexpected changes (Stanley et. al., 2019).

Theoretical Framework

This study used the Critical Race Theory (CRT) to frame the research questions for the JMC deans of color (Carducci, 2016). CRT also influences the methodology as deans of color participated in storytelling by expressing their views of leading JMC programs as it relates to being persons of color through an online discussion board. Critical race theorists (Carducci, 2016; Parker & Villalpando, 2007) have described five basic tenets of this philosophy. The scholars believe race and racism are central features in American society. Race-neutral language is deployed to preserve White privilege. The research published aims to help end oppressive practices. Lived experiences of marginalized groups are powerful resources of knowledge, so qualitative methodologies are often used. The scholarship is open to multiple disciplines including education, psychology, sociology, history, and legal studies.

Carducci (2016) reported that critical scholars looking to conduct higher education leadership research should examine and critique the differences in power relationships between the normal group and women and people of color instead of continuing to grow research around White heterosexual men. The studies could look at how policies are shaped and the impact the leadership has on students, faculty, staff, and the curriculum.

This qualitative study uses CRT to explore how deans of color make meaning of being persons of color while leading JMC programs. CRT research in higher education has focused on the students, faculty, and organizational systems, but little on academic leaders of color, so

this research adds additional elements to the critical race theory catalog. The research questions below were used to guide this study.

Research Questions

RQ 1: What role does ethnicity/race play in the way JMC deans of color describe their efforts to lead their units?

RQ 2: What challenges to their leadership do JMC deans of color face that they perceive is due to ethnicity/race?

Methodology

JMC deans and directors of color were identified for this qualitative study because their position typically allows them to have a more direct impact on their units than department or division chairs. A listing of (N = 101) JMC colleges and schools were identified through the AEJMC list of journalism schools and departments (AEJMC, 2019). Additional web searches were conducted to verify the status of the JMC units, and to identify possible programs absent from the AEJMC list. A virtual census of the units' websites revealed (N = 102) leaders because one program used co-leaders, and (n = 18) leaders of color. The virtual census attempted to identify the race/ethnicity and gender of the top leaders based on their physical features, names, research interests, bio information, and social media profiles. Researchers studying the diversity of the AEJMC board of directors used this method when records did not reveal the directors' race/ethnicity (Moody, Subervi, & Oshagan, 2013).

An IRB-approved multi-tiered consent form was emailed to the selected deans. The consent form described the study and asked the deans to confirm that they were JMC leaders of color. An anonymous virtual focus group situated inside a password-protected online learning management system (LMS) was selected to convene the purposeful sample of leaders of color. Online message boards can be effective at conducting anonymous focus groups for exceptionally qualified participants that possess the skills to communicate via web-based platforms (Deggs, Grover, & Kacirek 2010; Rezabek, 2000).

Of the targeted (n = 18), (n = 4) deans of color responded to the consent form and participated in the Virtual Forum for JMC Leaders of Color accounting for a (22%) response rate. Several deans expressed appreciation for the study but declined to participate. One dean expressly stated that since there are so few JMC deans of color, they did not want to be linked to the study for fear of being identified and having their comments held against them. Focus group sample size research remains unclear because there is not a definitive answer to what constitutes saturation for data collected through this method preceding or following a study (Hennink, Kaiser, & Weber, 2019). A recent study identifying potential ways to estimate focus group sample size stated that providing a universal sample size for focus groups is not useful due to the multitude of variables and reasoning for the studies (Hennink et. al., 2019).

The deans were given access to an LMS platform through an email link after consenting to participate in the virtual focus group. Once inside the LMS, they were given instructions on how to properly post their answers to four topical questions, each with its own message board. The deans anonymously typed their narrative responses and posted them to the message boards. Each dean was given the opportunity to review their responses for accuracy before they were collected and analyzed. The information collected does not highlight gender, race, or ethnicity to preserve anonymity. Generic language like "deans of

color" and assigned pseudonyms "JMC Leader (#)" are used throughout the survey. The deans answered four topical prompts created utilizing the research questions and the literature review. Two CITI certified independent coders conducted a six-phase thematic analysis approach on the deans' responses outlined in research by Braun and Clarke (2006).

Findings

This exploratory qualitative study unearthed personal narratives that highlight the experiences of deans of color which could benefit those interested in diversifying the leadership of JMC programs. The narratives also revealed the ugly side of the academy that mimics the personal accounts found in the literature focused on academic leaders of color in other disciplines.

Figure 1 illustrates the following identified themes: leading with a purpose, value in differences, and enduring hardships. Two sub-themes emerged: values in action and coping with hardships (see Figure 1). The three main themes closely align with answering research question one, "*What role does ethnicity/race play in the way JMC deans of color describe their efforts to lead their units?,*" while the two sub-themes address the second research question, "*What challenges to their leadership do JMC deans of color face that they perceive is due to ethnicity/race?*"
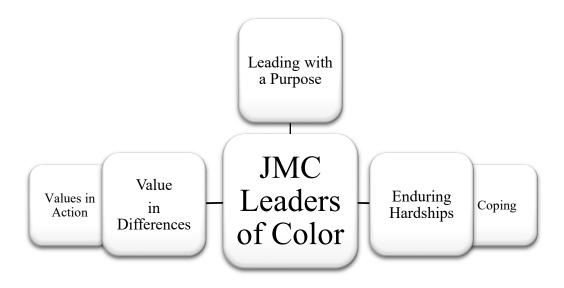
Virtual Discussion Board Themes Diagram

Figure 1. JMC Leaders of Color Virtual Discussion Board Themes Diagram

Thematic analysis revealed that JMC leaders of color who participated in the online discussion board bring a sense of purpose to the deanship that is driven in part by their ethnicity/race. This is manifested in the value the leaders place on the differences they bring to their programs. The following is a curated portion of the candid reflections given by the deans about their experiences. Identifying information has been redacted.

Leading with a purpose

The JMC leaders of color all expressed a need, a passion, or a purpose to lead JMC programs. JMC Leader 2 captures the sentiment in the following response.

> Once I became a professor, I saw that administration was the way to have the most influence on students' academic careers. I saw the power of teaching White students and students of color in the classroom, but I also perceived institutional roadblocks to success of any and all students. If you want to disrupt power, you've got to have power.

JMC Leaders 2 and 4 respectively discussed giving a voice to the underrepresented in their academies.

> Talent is distributed equally but opportunity is not. What we can do as administrators is ensure faculty searches, syllabi, curricula, student recruitment, et al., is done with inclusion in the broadest sense.

> Students have said it's important to see people of color represented in teaching and other leadership roles.

JMC Leader 4 also summed up common phrases "give back," "pay back," and "pay it forward," repeated by the leaders as rationales for leading.

> I have been blessed to have mentors in industry and teachers who made positive differences in my life. This role is an opportunity for me to give back and help "pay it forward" to assist others.

JMC Leader 1 demonstrated that leading with a purpose is not just a point of pride.

> I never hesitate to speak from my perspectives and experiences as a [person of color] in academia. I am proud of my professional commitment to diversity and people of color and this comes out in my professional demeanor and perhaps my decision-making.

Value in differences

Each dean expressed that being a person of color brought intrinsic value to their leadership role. JMC Leader 2 mentioned sitting on decision-making committees where their voices might be the difference between marginalized groups being acknowledged or ignored.

> Being an administrator of color at a PWI means your very presence in a meeting is a signal, a reminder, a symbol -- especially if you are the only one. It means discussing and thinking about all kinds of oppression…because you understand some issues first hand.

JMC Leaders 1, 4, and 2 respectively expressed that their presence as high-ranking administrators served as an important symbol that their institution took diversity and inclusivity issues seriously, and that they, as leaders, can address these issues from a personal standpoint.

> Some constituents…see me as a potential role model to students. I suspect some even see me as an outcome of my program's commitment to diversity.… My race has informed decisions such as hiring, student recruitment, and even curriculum. In all of these cases I reiterate the importance of a diverse faculty and staff, and of course student population.

> One benefit, sadly, might be that so few at PWI's understand people/students of color that my voice is valued (though we all know that not one of us can speak for all of "us" –whatever "us" might be). This is the case if I am the only administrator of color in the room (which, by the way, is not at all how I want it to be).

> Being a person of color, I understand our students better than some colleagues because I have a similar lived experience.

The leaders expressed other ways their value can be connected to their ethnicity/race: hosting diverse speakers, helping students participate in minority journalism organizations, and encouraging diversity and inclusivity initiatives. However, JMC Leader 2 says the value of leaders of color goes beyond handling diverse topics.

> Some people might underestimate how well-versed administrators of color are in many topics, challenges, realms. We have to be. We don't get where we are just because of color—often, in spite of it.

Values in action

The leaders of color discussed how they put their values into action for their campus. They created diverse initiatives, educated colleagues on the need for diversity, and used their administrative power to diversify job candidates. JMC Leaders 1 and 4 respectively discussed how a lack of diversity adds more responsibilities.

> I developed a proposal to create a school-wide diversity committee.
> I "justified" the added responsibility by linking additional duties to my professional commitment to diversity and racial inclusiveness.

> Since there are so few people of color in dean roles in the academy, I am often called upon to serve on search committees and other service obligations. There's not more pay associated with these experiences. It's simply part of the service expectation.

JMC Leader 4 discussed the need to restart a job search.

> Faculty Search Committees are expected to ensure there is a diverse pool of candidates and there have been times when searches were rebooted because the pool was not diverse.

JMC Leaders 4 and 1 respectively stated that leaders of color must often educate their campus community on diversity and inclusivity issues.

> I had a faculty member question why we needed a Diversity Committee. I explained diversity and inclusion are core values for our institution and unit. Diversity and inclusion also is a standard for accreditation by ACEJMC.

> There was a need to include a course in one of our majors that examined issues of race, gender and class. I developed a course that I had developed and taught at my previous universities.

Enduring hardships

The deans endure hardships they perceive as being related to their race/ethnicity and find ways to cope with the tangible and intangible challenges to their leadership. JMC Leader 4 credited race/ethnicity as the reason behind several occurrences of being undermined by colleagues and a donor.

> I have experienced White colleagues yelling at me or talking over me in a meeting. I have survived a few faculty and staffers making personal attacks and sabotaging my work under the cloak of anonymity.

> I was shocked to see a White male donor describe me as the diversity director since I have never had that job.

JMC Leader 1 shared a challenging scenario.

> The only possible challenge has been professional relationships with two of my staff/administrative colleagues.… I could never confront the actual individuals involved, and instead worked with third-parties. There was little they could do, so my professional relationships were adversely affected.

JMC Leader 3 expressed a challenge particular to leaders of color at minority serving institutions.

> The office of dean on this campus is held in high regard and the issue of race is not an issue. That said, the external reception in the greater academic world including but not limited to PWI institutions, accrediting bodies, review journal boards, and other industry players, can be challenging.

JMC Leader 2 said leaders of color always keep their guards up for impending hardships.

> I personally don't feel slighted or disrespected because of my color, but I am always aware of the possibility or subtlety of such biases.

Coping with hardships

Leaders of color cope with hardships as they continue to pursue their purpose. JMC Leader 1 shared experiences of malicious rumor spreading by a fellow dean and purposeful miscommunication by a direct report. The dean could not get relief through regular reporting channels so attempts were made to avoid the individuals.

> I chose to all but ignore interacting with one person, unless I had to work with them on a specific initiative, which I did without incident. Because the second person reports to me, I chose to take the "high road" and deal with this person as professionally and courteously as I could. Because I work and interact with this person on a daily basis, it has proved to be a bit of a challenge knowing that this person has worked to undermine me and my work.

The leader was resigned to trying to ignore the issue or "be the bigger person" as a coping mechanism, which places this leader in familiar territory with JMC Leader 4, who offered additional tips for coping with these challenges.

Through it all, I have tried to take the high road, educate others about my role and focus on the students and the work to be done…. Having a personal support system is important. Listening also is incredibly important and building one-on-one relationships through conversation.

Discussion

JMC deans of color do not shed their life experiences of navigating the fabric of oppression found in the fields of higher education, journalism, and mass communication once hired to lead JMC units. They do not have the privilege to be unaware of their race/ethnicity, so they knowingly assume the direct and indirect pressures to make their unit and campus more equitable for marginalized groups. They accept that pressure because they are driven by a purpose to help all JMC students have a better sense of what it means to serve their entire community and to help marginalized groups feel like an integral part of the campus. The leaders strive to make their units more inclusive and diverse when it comes to the budget, curriculum, faculty, leadership, programs, research, staff, and students because history shows that these issues have not been key priorities, or they become short-lived priorities.

The deans understand the value that their race/ethnicity brings to the position because they have the power to impact culture, demographics, and policies. Tangible examples of their value can be found when the deans are asked to speak for all students/faculty/staff of color because they are the only person of color in the room. The deans can help limit unintended adverse effects on marginalized communities when campus plans are not specifically focused on those communities. They can also emphasize recruiting and retaining faculty, students, and staff of color by prioritizing these elements within the budget, training, and operational policies. One leader mentioned restarting a hiring search because the search committee did not submit a diverse list of candidates in the final pool.

Deans of color also possess intangible qualities that showcase the value of their race/ethnicity. The deans mentioned how their position as a person of color in power acts as a symbol of the progress their universities and JMC units are making towards diversity and inclusion. The leaders mentioned that they are also seen as role models within marginalized communities. They expressed that their presence on various committees can remind other committee members to consider marginalized communities. One dean highlighted that the resourcefulness needed to achieve such a prestigious position as a person of color means that the leaders are bringing a host of skills needed to navigate the complex nature of the deanship.

Deans of color allow their purpose to lead and the values that they bring to their JMC units to overshadow the challenges they perceive to be associated with their race/ethnicity. They shared tangible challenges they feel were a result of being a person of color. Deans expressed being yelled at and talked over in meetings by White colleagues. One leader mentioned having to deal with a direct report that was sabotaging their work and inputting incorrect times on their calendar. The deans have felt disrespected by potential donors that visibly held other university deans in higher regard. One dean mentioned facing some challenges with outside JMC entities like accrediting bodies, review journal boards, and other JMC groups.

The deans of color also highlighted some intangible challenges based on their race/ethnicity. They do not always feel like they have a place to report their concerns adequately without having them dismissed. This leads them to create workarounds, which may not be efficient or sustainable, to complete tasks. The leaders also feel a sense of isolation when they are expected to be the sole and constant voice for marginalized groups. They discussed needing to create a personal support system that might not exist within their college. The challenges related to their race/ethnicity add barriers to getting policies and practices implemented which in turn can impact performance reviews and the tenure of their leadership.

Further qualitative and quantitative research is needed to identify broader patterns as it relates to JMC leaders of color including studies focused on associate deans, assistant deans,

coordinators, and chairs. Adding these individuals from all levels of JMC programs, and not only JMC schools and colleges, will theoretically produce a larger sample size of leaders of color. A follow-up conversation could be held with the initial participants as well as inviting the other deans of color to participate again to strengthen the number of participants. The small sample size could continue to be a limitation because several deans expressed fear of being associated with the study as a reason for not participating in the discussion board.

References

Blom, R., Bowe, B. J., & Devenport, L. D. (2019). Accrediting council on education in journalism and mass communications accreditation: Quality or compliance?. *Journalism Studies, 20(10),* 1458-1471. https://doi.org/10.1080/1461670X.2018.1526641

Altbach, P. G. (1991). The racial crisis in American higher education. In P.G. Altbach & K. Lomotey (Eds.), *The racial crisis in American higher education* (pp. 1167-186). Albany, NY: State University of New York Press.

Applegate, E., Oneal, D., & Blake, K. (2001). "Taking Care of Business": A study of administrators at ACEJMC-accredited journalism programs. *Journal of the Association for Communication Administration*, *30(2),* 83–93. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=18031323&site=eds-live&scope=site

Association for education in journalism and mass communication (AEJMC). (2019). Journalism and Mass Communication Schools. Retrieved from http://www.aejmc.org/home/wp-content/uploads/2017/02/JMC-Schools-and-Departments.pdf

Baldasty, G. J., Bramlett-Solomon, S., & Deuze, M., Gutierrez, F., Liebler, C., & Sanchez, J. (2003). Has the dream stalled?. *Journalism & Mass Communication Educator*, *58(1),* 7–25. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=eue&AN=507823863&site=eds-live&scope=site

Becker, L. B., Vlad, T., & Stefanita, O., & Cox Jr, J.M. (2015). Predictors of faculty diversification in journalism and mass communication education. Paper presented to the minorities and communication division of the Association for Education in Journalism and Mass Communication at the annual conference in San Francisco. Paper retrieved from http://www.grady.uga.edu/coxcenter/Conference_Papers/Public_TCs/BeckerVladStefanitaAEJMCMAC2015.pdf

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3(2),* 77-101.

Crawford, J. (2014) Leaders in journalism education: administrators at ACEJMC accredited programs and mon-accredited hbcu programs critique the standards. *Journal of Research Initiatives*: *1(2),* 10. Retrieved from: http://digitalcommons.uncfsu.edu/jri/vol1/iss2/10

Dates, J. L., & Stroman, C.A. (1999). Diversity and multiculturalism. In Christ, W. G. (Eds.), *Leadership in times of change: A handbook for communication and media administrators* (pp. 315-336). Abingdon, UK : Routledge.

DeFleur, M. H., Kurpius, D. D., Osborne, A., & Hamilton, J. M. (2010). The masters: Creating a new generation of leaders for mass communication education and beyond. *Communication Education, 59*(1), 19-40.

Deggs, D., Grover, K., & Kacirek, K. (2010). Using message boards to conduct online focus groups. *The Qualitative Report*, *15*(4), 1027-1036. Retrieved from http://www.nova.edu/ssss/QR/QR15-4/deggs.pdf

DelGaizo, K., Frymier, A., Mottet, T. (2013). The application of basic communication skills to higher education administration. *Journal of the Association for Communication Administration Volume*, *32*(2), 87-94.

Dilworth, A. & Lander, D. (2007). Managing the mass communications department: do department chairs think they're doing a good job?. *ASJMC Insights*, Fall 2007, p. 29-35.

Evans, A., & Chun, E. B. (2007). Coping with behavioral and organizational barriers to diversity in the workplace. *CUPA-HR Journal*, *58*(1), 3–18. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=27167470&site=eds-live&scope=site

Gasman, M., Abiola, U., & Travers, C. (2015). Diversity and senior leadership at elite institutions of higher education. *Journal of Diversity in Higher Education, 8*(1), 1-14.

Gotlieb, M. R., McLaughlin, B., & Cummins, R. G. (2017). 2015 survey of journalism and mass communication enrollments: challenges and opportunities for a changing and diversifying field. *Journalism & Mass Communication Educator, 72*(2), 139-153.

Harvey, W. (2004). Deans as diversity leaders: modifying attitudes by taking bold actions-learning lessons and changing cultures. In F. W. Hale (Ed.). *What Makes Racial Diversity Work in Higher Education: Academic Leaders Present Successful Policies and Strategies.* Sterling, Va: Stylus Publishing

Hennink, M. M., Kaiser, B. N., & Weber, M. B. (2019). What influences saturation? Estimating sample sizes in focus group research. *Qualitative Health Research*, *29*(10), 1483–1496. https://doi-org.ezproxy.mtsu.edu/10.1177/1049732318821692

Hoag & Anderson (2008). Enhancing diversity: It's the people, the system and the infrastructure. In R. S. Izard, Manship School of Mass Communication., & John S. and James L. Knight Foundation (Eds.). *Diversity that works: Report and recommendations of a conference on successful programs in higher education diversity, Manship School of Mass Communication, Louisiana State University, May 29-30, 2008*. Baton Rouge, LA: Manship School of Mass Communication, Louisiana State University.

Izard, R. S., Manship School of Mass Communication., & John S. and James L. Knight Foundation. (2008). *Diversity that works: Report and recommendations of a conference on successful programs in higher education diversity, Manship School of Mass Communication, Louisiana State University, May 29-30, 2008*. Baton Rouge, LA: Manship School of Mass Communication, Louisiana State University.

Jones, R. F. G., Stroman, C. A., Callahan, L. F., Dates, J. L., Egwu, C., & Whitmore, E. (2007, March). Final report of a national study on diversity in journalism and mass communication education, Phase II. *Journalism & Mass Communication Educator, 62*.

Kezar, A. (2008, July 01). Understanding leadership strategies for addressing the politics of diversity. *The Journal of Higher Education, 79*(4), 406.1.

Kochersberger, R. C. (1988, March 01). Making the best choice in journalism administrators. *Journalism & Mass Communication Educator,* 43(1), 23-28.

Moody, M., Subervi, F., & Oshagan, H. (2013, September 01). Ethnic/racial minorities' participation in AEJMC: How much and what type of progress?. *Journalism & Mass Communication Educator, 68*(3), 269-281.

Nine Accrediting Standards. (n.d.). Retrieved from http://www.acejmc.org/policies-process/nine-standards/

Oneal, D. J., & Applegate, E. (2001). A profile of deans of schools and colleges of journalism and mass communication. *Journal of the Association for Communication Administration*, *30*(3), 111–117. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=18030700&site=eds-live&scope=site

Rezabek, R. (2000, January 01). Online focus groups: Electronic discussions for research. *Forum: Qualitative Social Research, 1,* 1.

Sheehan, M. C., & Mihailidis, P. (2007). Deans of change. *American Journalism Review, 29*(5), 40-43.

Stanley, C. A., Watson, K. L., Reyes, J. M., & Varela, K. S. (2019). Organizational change and the chief diversity officer: A case study of institutionalizing a diversity plan. *Journal of Diversity in Higher Education*, *12*(3), 255–265. https://doi.org/10.1037/dhe0000099

Status of ethnic and racial diversity in college and university administration. (2009). *ASHE Higher Education Report*, *35*(3), 11–30. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=eue&AN=44860726&site=eds-live&scope=site

Valverde, L. A., & Castenell, L. A. (1998). *The multicultural campus: Strategies for transforming higher education.* Walnut Creek, CA: AltaMira Press.

Weymuth, A. (1999). Federal mandates. In Christ, W. G. (Eds.), *Leadership in times of change: A handbook for communication and media administrators (pp. 315-336).* Annandale, Va: National Communication Association.

Wolfe, B. L., & Dilworth, P. P. (2015). Transitioning normalcy. *Review of Educational Research*, *85*(4), 667–697. https://doi.org/10.3102/0034654314565667

Wong, F. E. (1991). Diversity & community: Right objectives and wrong arguments. *Change, 23*(4), 48-54.

"Let Me Walk With You": Communicative Coaching and Communication Administration at the Crossroads

Craig T. Maier[1]

Communication administration today is at a crossroads, contending with an unprecedented set of pressures and challenges. This essay explores how the emerging field of coaching might speak to this time. Drawing from the practices and standards of the International Coaching Federation (ICF), the coaching literature, and communication ethics scholarship, this essay frames a uniquely communicative approach to coaching practice. After describing communicative coaching in terms of the goods that it protects and promotes (Arnett, Fritz, & Bell, 2009), it discusses how communicative coaching can sustain the goods of productivity, place, persons, and professionalism (Fritz, 2013) within the context of the academic home (Arnett, 1992) and reflects on how coaching can contribute to communication administration as a collective endeavor of acknowledgement, accompaniment, and humanity.

Higher education is in a moment of profound transition affecting communication students, professors, and administrators alike. Students at all levels struggle with crushing levels of debt, uncertain employment prospects, and increasingly charged and even toxic campus cultures, as well as a whole host of external uncertainties and stresses arising from swiftly moving and even unprecedented changes in the political, cultural, economic, and natural environment. The increasing pressure on students, combined with widespread critiques of the liberal arts and steep funding cuts at public universities, has led to sharp declines in humanities and social science programs as students spend their scarce resources on programs that appear to promise a stronger return on investment. A recent compilation of pieces from the *Chronicle Review* on the status of the English departments put the matter starkly: The liberal arts are in an "endgame" ("Endgame," 2020).

The declines in liberal arts programs reflect much deeper, existential changes to the higher education marketplace itself, in which as many as half of all of the United States' colleges and universities are projected to close over the next decade due to adverse demographics, changes in students' needs and expectations, and competition from free and low cost online education (Lederman, 2017). This prognosis, already difficult in normal times, may accelerate and intensify should the American economy move into recession, especially given the unprecedented upheavals created by the 2020 coronavirus outbreak (Desai, 2020). Even as colleges move swiftly to cut costs and adopt entrepreneurial operating models, these structural changes make it difficult, and at times even impossible, for administrators and faculty to respond to the difficulties their students are experiencing. The context of communication administration is thus one of constant change and uncertainty, in which all of the guiding assumptions and social contracts are being rewritten under our feet. How can we form leaders—students, faculty, and administrators—and institutions of character in this moment of uncertainty?

This essay explores that question from the perspective of the field of *coaching*, which arose in the last decades of the twentieth century out of a need to help people live purposeful lives together in complex times (Berger & Johnson, 2015; Berger & Fitzgerald, 2019; Ross, 2019). In the following pages, I draw from communication ethics scholarship to explore what coaching might mean within the administrative environment of communication departments in colleges and universities in transition. After providing an overview of coaching grounded in

---

[1] Duquesne University

the practices and standards of the International Coaching Federation (ICF), the coaching literature, and communication ethics scholarship, I propose a vision of *communicative coaching* grounded in six goods that its practice must protect and promote (Arnett, Fritz, & Bell, 2009). Then, drawing from Arnett's (1992) work on dialogic education and Fritz's (2013) conception of professional civility, I suggest how coaching might fit within the context of communication administration as both an interpersonal ethical praxis and an approach to curricular development. In the process, I hope to show the power of coaching in forming students, faculty, and administrators in precarious times.

Framing Communicative Coaching

What does it mean to "coach" another? The notion of coaching brings up a variety of connotations, from athletic trainers with the mien of drill sergeants to New Age gurus to the proliferating ranks of self-optimization and self-branding "experts" capitalizing on an increasingly anxious workforce (Lair, Sullivan, & Cheney, 2005). Yet, the roots of coaching run much deeper. As Brock (2019) and Ross (2019) have remarked, the word "coach" derives from the name of the Hungarian town of Kocs, which in the sixteenth century was a center for the production of horse-drawn carriages. Although the connotations of the word have expanded over time, Ross contended that the word's humble origins contain the essence of coaching: "A coach facilitates another's journey from where that person is in present time to where he or she desires to be in the future" (p. 5). In this sense, coaching, at its core, is a practice designed to help people in transition find their path. Framed in this way, we can see that although "coaching" may sound exotic and, for some, even problematic, it is not that far from the teaching, advising, and mentoring that professors and administrators already do, especially at liberal arts colleges where students lean heavily on their professors for guidance as they make their way into adulthood (Scott, 2007; Woods, Badzinski, Fritz, & Yeates, 2012; Maier, 2014). We can understand coaching, then, as a practice that builds a specific kind of interpersonal relationship that fosters the human and professional development of another.

These types of relationships have become increasingly important over the past several decades as major life transitions have become ever more complex, painful, and common. As Grint (2010) has argued, contemporary society must contend with an increasing proliferation of *wicked problems* defined by their ambiguity, incorrigible complexity, and painful intractability. In such a risk society (Beck, 1992), the wisdom acquired through ordinary professional and personal socialization not only no longer suffices but also prompts scorn and reprisal (Coughlin, 2015). We see this everyday on college campuses. Today, students must choose majors and professional pathways with the full knowledge that these pathways may have vanished by the time they graduate, non-tenure track faculty wonder whether academia has a place for them, tenured faculty mourn the loss of their disciplinary homes and declining prospects for advancement, and administrators wonder whether they can ever keep pace with an ever-worsening institutional environment. While cynicism may be a logical response to this situation (Arnett & Arneson, 1999), the benefits of such a stance can quickly fade. We cannot slow the pace of change, no matter how frustrated we get. But we *can* learn to adapt to its complexity (Kegan & Lahey, 2009; Argyris & Schön, 1999) by developing habits of thinking and acting that can help us grow to meet it (Berger & Johnson, 2015; Berger & Fitzgerald, 2019). This is precisely the sort of learning coaching attempts to cultivate.

Coaching is home to many approaches and schools of thought, some of which are more helpful than others. By far, however, the most important—and theoretically rigorous and empirically validated—approach is that of the International Coaching Federation (ICF).

According to the ICF (n.d.), coaching can be understood "as partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential." Understanding coaching as a thought-provoking, creative, inspirational partnership is essential to differentiate coaching from advising, mentoring, or consulting. When I am advising a student, I am offering them the answers I know to give. When I am mentoring a colleague, I am attempting to guide them to where I have already been. When I am consulting with an administrator, I am telling them what to do based on my expertise. But what if my answers do not match the questions my student is asking? What if my colleague does not want to become a younger version of me? What if the administrator is facing a problem that defies *all* expertise? As Grint (2010) has contended, answer-rich practices like advising, mentoring, and consulting are entirely appropriate for stable environments and the tame problems that they produce. But in a world of wicked problems, deploying my accumulated wisdom and good intentions in this way quickly creates defensiveness that inhibits growth. This realization reflects an important insight that runs through McKee, Boyatzis, and Johnston (2008), Kegan and Lahey (2009), Kimsey-House and Kimsey-House (2011), Lasley, Kellogg, Michaels, and Brown (2015), Frisch, Lee, Metzger, Robinson, and Rosemarin (2012), and, indeed, virtually all of the coaching literature: *The vast majority of problems faced by people in transition are not technical problems to be solved by expertise but human problems grounded in how they adapt to change and relate to themselves and to others.*

The problem with relying on expertise lies not with my intent or with the knowledge that I have to offer but with the center of the conversation. In advising, mentoring, and consulting, the conversation begins and ends with *me* and *my* capabilities, the *answers* I have at my disposal, and the *problems* that I feel most comfortable solving. Where my answers falter, my helpfulness ends. What is more, Kimsey-House and Kimsey-House (2011), Lasley et al. (2015), and Frisch, et al. (2012) have argued that all too often, expertise tempts coaches to solve "problems" the other does not have or speak over deeper issues the other is facing. A student wanting to become more disciplined in writing their dissertation may actually be struggling with worries about entering the academic job market, a new professor dealing with confidence in the classroom may also be dealing with the stresses coming from being one of the few Black faculty members on campus, and a chairperson fretting about low enrollments may also be struggling with adverse campus politics. Coaching the problem instead of the person misses these fundamental issues.

But more important, jumping in and telling the other what to do is a form of existential robbery. It makes me feel good by "helping" but does nothing to help the other learn to help themselves. Here, my good intentions emerge from my pride, not concern for the other, and my solicitude quickly becomes what Schein (2009) has called *unhelpful help* that does more harm than good. "Giving the right answer may serve in the short run, but in the long run, we've done nothing to help the person we're coaching to grow," Lasley et al. (2015) observed. "People feel far more empowered when given the opportunity to access their own answers" (p. 23). By stepping back, coaches give the people they are accompanying the space to grow into their lives. And because each person is unique, they will grow differently with an ingenuity and creativity that would have been lost had the coach attempted to solve their problems for them out of a misguided sense of self-importance or anxiety about not knowing what to do.

Coaching, then, proceeds by re-centering the conversation on the *other* and *their* capabilities, the *questions* this conversation opens, and the *relationship* that empowers the other to meet the problems they face. For Kimsey-House and Kimsey-House (2011) and Lasley et al. (2015), placing the other at the center of their own development is truly what sets coaching apart. Where advising, mentoring, and consulting help the other get to a place I have already

been, coaching helps them get to where *no one* has ever been. Instead of asking students, colleagues, or administrators to follow *me*, I as a coach follow *them*, confident that their resourcefulness, strength, and wisdom are more than enough to guide us to where they are meant to be. Coaching thus begins from a place of humility and courage. Accepting they do not have all of the answers—and even bracketing some of the answers they do have—coaches trust the other to lead the way through an unknown land. The words of the fox in Saint-Exupéry's (1995) *The Little Prince* come to mind: "It is only with one's heart that one can see clearly. What is essential is invisible to the eye" (p. 82). Championing the invisible, coaching helps the other develop the sense of mastery and response-ability that comes from finding their own way in the world.

Engaging the other in this way takes coaching on a path that is substantially different from psychotherapy. To be sure, the influence of psychology on coaching is strong. Williams (2006, 2007), Lasley et al. (2015), and Brock (2019) have all observed the deep and abiding influence of figures like Carl Rogers, Abraham Maslow, Rollo May, and Carl Jung on coaching, as well as areas like action science, emotional intelligence, positive psychology, appreciative inquiry, neuro-linguistic programming, and developmental psychology. Yet, as Williams (2006, 2007) argued, those seeking coaching differ significantly from psychotherapy clients in the types of problems they are encountering and their ability to meet those problems. Although people seeking coaching may be dealing with anger and frustration over setbacks, feeling sadness about a particular turn of events, working through stress and anxiety, or recovering from a traumatic event, these issues are not overwhelming them, inhibiting their everyday life, or putting them at risk of harming themselves or others. While coaching is often a helpful complement to psychotherapy, Williams emphasized that it never replaces it—and that coaching practice must strive to keep this line bright and clear.

Beyond the differences in the issues it addresses, coaching also differs from therapy in how it is practiced. As Williams (2006, 2007), Lasley et al. (2015), and Kimsey-House and Kimsey-House (2011) have contended, coaching shifts from a worldview defined by pathologies and deficiencies to a world defined by resources and potentialities. Coaches, in other words, do not spend their time dredging up painful memories, although the past can appear spontaneously and briefly during a session, nor do they seek to render diagnoses or find patterns of causation for what "ails" the other (Williams, 2006, 2007). Believing that persons already possess everything they need to confront the challenges they face, coaches help the other learn to see the potential in the present, define a vision for the future, and take the first steps on that journey. "Instead of analyzing the past, coaching looks forward to create a deeper engagement with the present and a more desirable future," Lasley et al. wrote. "Coaching is primarily for expanding awareness and designing actions that move people toward the fulfillment of their life purpose, dreams and goals" (p. 4). Or to put it differently, coaching works in a Socratic fashion, seeking to help people *remember* the strengths, skills, interests, and values that they may have forgotten (Plato, 1976) and *re-member* them in a way that is inherently positive, affirming, empowering, and transformative (Palmer, 2004; Williams, 2007).

This notion of *transformation* is core to the coaching literature, a belief that connects human flourishing to a life of constant learning and growth. "Humans have the potential and deep desire to learn, grow, and evolve," Lasley et al. (2015) wrote. "Transformation is a process of profound and radical change that arises from deep awareness and leads to fresh orientation and new direction" (p. 5). Within the coaching literature, such transformations are possible for anyone. Based on decades of research in adult development, Kegan and Lahey (2009) and Berger (2012) have emphasized that the common assumption that people stop growing

following adolescence is completely incorrect. People can and do grow throughout their lives, not just by assimilating new skills but also by developing broader and richer forms of mind that allow them to understand and respond to the world in new ways. While young children and a few adults possess a *self-sovereign mind* that cannot imagine the perspectives of others or see any needs beyond the self, we have the potential to leave that form of mind behind to develop a *socialized mind* that internalizes the traditions of the community and allows us to cooperate with others, a *self-authoring mind* that allows us to distance ourselves from that community to take responsibility for our own lives, or even a *self-transforming mind* that intentionally embraces interdependent relationships with each other and the world around us. Many factors go into our ability to transition from lower stages to higher ones, and not everyone can or will make these changes. But the point is that change is possible—and can bring important benefits.

As Berger (2012) and Kegan and Lahey (2009) emphasized, each form of mind is valuable in its own way. What is more, "higher" forms of mind have nothing to do with intelligence, skill, or capacity for ethical action. However, each stage to stage represents a qualitative leap in the complexity of problems we can solve, and if people find themselves "stuck" in a stage that does not match the complexity of the world around them, they can struggle to respond to it. When translated into adulthood, a self-sovereign mind, which Berger estimated around 13 percent of adults have, finds it hard to understand abstractions, work with others, or even handle many basic adult responsibilities. A socialized mind, which she thought 46 percent of adults possess, is intensely loyal and productive in groups and can solve problems within the vocabulary of its community but is at a loss when those traditions and norms are no longer appropriate, come into conflict with each other, or are brought into contact with radically different points of view. A self-authoring mind, which she believed accounts for 41 percent of adults, easily asserts itself in a broader world and responds well to complex leadership challenges but becomes frustrated when its rugged individualism is defeated by forces no single person can control. In those situations, the self-transforming mind, which she estimated less than 1 percent of all adults possess, becomes essential because of its capacity for interdependent problem-solving, but even here, those with a self-transforming mind may experience difficulties interacting with people who cannot see the world as they do. Here, coaching's transformative potential lies in broadening, deepening, and extending each of these forms of mind, allowing them to learn new, more nuanced ways of responding to the world.

The coaching literature is replete with models and approaches to accomplish this task. Kegan and Lahey's (2009) immunity to change theory, for instance, focuses on unearthing the hidden commitments and assumptions that unintentionally subvert the things people truly want to do and gently testing those problematic beliefs to allow more constructive ones to grow. Berger's (2012; Berger & Johnson, 2015; Berger & Fitzgerald, 2019) growth edge coaching model focuses more intently on developmental stages, encouraging habits of mind that enable people to embrace change and complexity constructively. Boyatzis's (2019; McKee, Boyatzis, & Johnson, 2008) intentional change theory works differently but toward the same end, helping people develop compelling visions for themselves, confront the gaps between where they are and where they want to be, and building a learning agenda and relational support systems that move them slowly toward new ways of being and thinking. Lasley et al.'s (2015) vision of coaching for transformation takes a much more phenomenological approach, inviting people to take stock of their needs and values, experience the moment more deeply, envision new possibilities and perspectives, and confront their shadows and shortcomings. Kimsey-House and Kimsey-House's (2011) co-active coaching model champions a dynamic

coaching relationship that helps people change by helping them explore how they process the world, develop a vision for the fulfilling life they want, and rebalance their lives to bring them closer to that vision. Underneath these models, the coaching literature depends on a wealth of research, with a special interest on how positive psychology (Fredrickson, 1998, 2001, 2009; Seligman, 2002), emotional intelligence (Goleman, 1994), and mindfulness (Hall, 2013) lay the groundwork for mindsets primed for constructive growth (Dweck, 2016).

The coaching literature sees this growth as contributing to *transformational leadership* of oneself and others. On an individual level, transformational leadership seeks a complex and nuanced appreciation of one's sense of vocation and philosophy of work (Palmer, 2000; Whyte, 2001), as well as the maturity and integrity necessary for managing in and responding to moments of complexity, crisis, and emotional toxicity in the workplace (Kegan & Lahey, 2009; Berger & Johnson, 2015; Colonna, 2019). Transformational leadership on an individual level is understood to expand beyond the self to "resonate" (McKee, Boyatzis, and Johnson, 2008) throughout entire organizations and communities. Just as positive, mature, constructive leaders can influence others for tremendous good, the disruptive frequencies of negative, immature, destructive leaders can have profoundly disastrous effects on others, organizations, society, and even the world. This realization gives ethical urgency to coaching practice. We must, the coaching literature has contended, develop the human capacity for wisdom, judgement, and problem-solving if humanity is to survive in a moment of worldwide pandemics, economic disruption, climate change, war and civil unrest, economic and social inequality, political dysfunction, interpersonal and intercultural conflict, sexism and racism, and constant technological revolution. And time may be running short.

Consequently, coaching does not mark a return to the moral cul-de-sac (Arnett, 1997) of a therapeutic culture (Rieff, 1966), in which the individualistic narcissism of the minimal self reigns supreme (Lasch, 1979, 1984). In fact, in a moment when everyone has been disembedded from the communities, narratives, and moral sources that have traditionally offered direction and purpose (Taylor, 1992; 2007), the inner work of coaching—what Palmer (2004) has described as "the work before the work" (p. 104)—is essential. As Boyatzis (2019; McKee, Boyatzis, & Johnson, 2008) has proposed, coaching centers around five interrelated questions: *What, who, and how do I want to be? How is that different from who I am right now? What do I have to change and learn to become that person? What steps can I take, right now, to begin that growth? How can I build the relationships I need to support me?* In the words of Palmer (2000), the answers to these questions are *personal*, not *private*, in that each prepares us for ethical action in the world. Understanding one's vocational purpose, building the resources to earn a doctorate as a first-generation college student, transitioning from the tenure track into nonprofit leadership, and leading an academic unit through existential change reach far beyond the destiny of an individual self. What, who, and how we choose to be affects everyone we touch. In this sense, coaching is not a luxury or idle exercise but a vital practice for forming persons and leaders of character and, in turn, the institutions and communities they lead.

The ICF (2019) forms leaders through a coaching model organized along eleven core competencies. The first three of these competencies create a foundation by reinforcing ethical principles and distinguishing coaching from psychotherapy (Competency 1), establishing expectations for the coaching process (Competency 2), and setting norms for the coaching relationship (Competency 3). The intentionality of coaching conversations is important in establishing norms that lift the conversation out of the realm of idle talk (Heidegger, 1996). "Without commitment, the coaching can drift," Lasley et al. (2015) observed (p. 30), and they operationalized this commitment in terms of "contracts" or "agreements" that establish ethical and programmatic boundaries, goals for the coaching relationship, and the coach's personal

commitment to the other's growth (p. 27). Together, these contracts create what Lasley et al. call a "container" (p. 8) that shapes a distinctive conversational praxis. Each session, the conversation begins by clarifying what topic the other wants to explore, the outcome they feel would be most valuable, the meaning of that result to them, and how they will know they have been successful in reaching that goal. The conversation ends by asking the other to reflect on their growth and learning during the session, commit to actions that further their progress, and consider how they will keep their intentions. Although highly structured, these questions are essential in reminding both the coach and the other of the work they must do, and in the hands of a seasoned coach, they flow easily.

The next five core competencies establish expectations for the communication that occurs within the relationship, communication that the ICF (2019), following Kimsey-House and Kimsey House (2011), has described as "dancing in the moment" (Competency 4, sec. 1). These competencies frame a presence characterized by receptivity, flexibility, and assuredness (Competency 4) and defined by active listening that encourages persons to share their thoughts, feelings, hopes, and experiences (Competency 5). What sets coaching apart is the emphasis on questioning that prompts "discovery, insight, commitment or action" (Competency 6, sec. 2), often by challenging people's assumptions about the world. In coaching, questioning is careful and intentional, focusing on open-ended queries that deepen reflection (Competency 6). In this playful give-and-take, the coach walks alongside the other to help them discover new metaphors to describe the world, new perspectives to reframe their experience, and new options that open possibilities for their lives (Competency 7). In the process, the coaching relationship helps people become more aware of their strengths and gifts, their goals and sense of purpose, their core values and ethical commitments, the beliefs and assumptions that limit their growth, and the areas where they need to change in order to make those goals a reality (Competency 8).

The ICF's (2019) remaining three competencies describe how coaching helps people grow through actions and accountability structures that foster "experimentation and self-discovery, where the client applies what has been discussed and learned during sessions immediately afterward in his/her work or life setting" (Competency 9, sec. 4). As this competency suggests, the "homework" emerging from coaching conversations is obviously helpful in moving the other toward their objectives, but not always in the way we might expect. While the other may indeed make real progress between sessions, the homework they agree to pursue is simply an experiment, nothing more. While fulfilling a commitment to write ten pages on one's dissertation is obviously worth celebrating, *not* fulfilling that commitment can be just as, and perhaps even more, important because it can highlight hidden obstacles and suggest new areas for reflection. The process of planning and setting goals (Competency 10) and establishing frameworks for accountability (Competency 11) is thus recursive, with persons zigging and zagging as they find their way. The coach's goal is to remain open to these fits and starts, balancing a commitment to accountability—asking the other about their progress, for instance, and helping the other to relate the "part" of a particular action with the "whole" of the long-term goal—with an equally strong recognition that human development is always messier than anyone wants it to be (Brownell, 2019).

Together, the ICF core competencies frame a compelling approach to transformative leadership development that speaks to the challenges of communication administration today. Yet, despite the constant return of the coaching literature to the discursive dynamics of the coaching relationship, the influence of communication studies on coaching seems virtually nonexistent. Brock's (2019) extensive list of influences on coaching theory and practice included everything from neuroscience, adult education theory, and leadership studies to

sociolinguistics, 12-step programs, and New Age spirituality but absolutely no reference to any communication scholarship whatsoever. But even as coaching scholarship may tend to gloss over the rhetorical and communicative dimensions of coaching practice (Swanson, 2002), communication scholarship has left coaching almost entirely unexplored. A March 2020 keyword search of Google Scholar, for instance, yielded over 1.4 million articles and books on coaching practice, while a similar search of EBSCOHost's Communication and Mass Media Complete yielded only 175 scholarly articles, with only a little more than a dozen focusing on coaching in the sense that is being discussed here. What is more, this research has typically examined the practice within instructional settings (Denton & Hasbrouck, 2009; Stowers & Barker, 2010; Haneda, Teeman, and Sherman, 2016; Warner & Hewett, 2017; Helens-Hart, 2018) and professional life (Swanson, 2002; Onyemah, 2009; Rettinger, 2011) without grappling with the provocative and challenging questions that the coaching literature raises. And communication scholarship is sorely missed in this discussion. After all, if the core of coaching is an interpersonal relationship grounded in dialogue—a word constantly invoked throughout the coaching field but rarely defined or philosophically explored—we need to understand what that dialogue is, what it means, and how to foster it. Instead, what we have in coaching is a proliferation of "models" that, while profoundly helpful, can reduce coaching to a technique-driven conversational aesthetic that serves no one.

Even more important, communication studies is vital in understanding what a generative coaching relationship truly is. If the core of coaching is, as Boyatzis (2019; McKee, Boyatzis, & Johnson, 2008) and Kegan and Lahey (2009) have argued, ultimately grounded in how we respond to the world and relate to ourselves and others, communication scholarship can help understand those relationships, what they mean for human life, and how to help people pursue strong ones. If the purpose of the coaching relationship is to find ways to invite what is invisible to us—our most powerful emotions, deepest beliefs and motivations, sense of calling, and so on—to "show up" or incarnate itself in the world (Kimsey-House & Kimsey-House, 2011), the study of communication, which itself begins in the recognition of the invisible power of words to create meanings that are embodied in our private and public lives, is essential. In this sense, then, we must insist that coaching is intrinsically communicative and that to neglect this phenomenon weakens both coaching and communication scholarship. The notion of *communicative coaching* thus intentionally foregrounds what is always already the case.

Making the move to communicative coaching necessitates an additional move toward communication ethics. Kimsey-House and Kimsey-House (2011) have framed coaching as the pursuit of human flourishing between co-creative or co-active equals. The work of Arnett, Fritz, and Bell (2009), however, suggests that for this mutual flourishing to occur, communicative coaching must acknowledge, protect, and promote goods that situate the ICF core competencies in a broader ethical and philosophical framework. Doing so enables communicative coaching to understand both the coaching relationship and the human flourishing that this relationship fosters: a relationship defined by what Aristotle (1999) called virtuous friendship that asks both parties to pursue, in the words of Whyte (2001), "good work, done well for the right reasons and with an end in mind" (p. 12). Embracing this work within communication administration benefits individuals, higher education institutions, and society as a whole.

The Goods of Communicative Coaching

In her work on virtue ethics in professional settings, Fritz (2013) argued that we know and understand a profession by the goods that it protects and promotes. As Arnett et al. (2009)

have observed, recognizing what matters to people and institutions and learning how to welcome and foster those goods is vital to negotiating the complexity of contemporary society, where these goods are unclear or are placed in contention with each other. Where goods are absent or forgotten, ungrounded practices can float off into the sky, producing confusion instead of hope. What is more, if coaches are insensitive to the ways in which people from different backgrounds understand and prioritize the goods that guide them—if they are, in the terminology of Arnett et al., ethically illiterate—their work will most certainly cause unintentional harm. As a result, if communicative coaching is to foster human flourishing, those who engage in it must attend to the communicative goods that sustain their work, and these goods also need to be flexible enough to accommodate a society of increasing ethical complexity and difference. In this section, I briefly propose six goods that seem particularly important for coaching practice, recognizing that each is complex and has its own intellectual lineage that requires exploration in its own right. At best, then, this list is merely a proposal, an outline that invites further inquiry.

From the start, communicative coaching emerges in the context of something a person cannot handle on their own: a difficult job or life transition, professional difficulties and setbacks, or leadership uncertainties. As Arendt (2005) observed, the existence of these moments should not surprise us. The human condition necessarily unfolds within *boundary situations*: Our time on earth is short, our resources are limited, there are always others who contend with us, and each stage of our lives makes new demands for which we are never fully prepared. Following Jaspers (1970), Arendt argued that we can engage boundary situations only through conversation with one another. This realization is core to coaching, which is built on the presupposition that lasting growth occurs only through relationship (Lasley et. al, 2015; Kimsey-House & Kimsey-House, 2011; Boyatzis, 2019; McKee, Boyatzis, & Johnson, 2008). At first blush, we might tend to see these boundary situations as the problems that coaching is designed to help persons learn to avoid, transcend, or even plow over. Yet, Arendt's work suggests that boundary situations could be the most important good that coaching must embrace. After all, these moments are not only what calls coaching into being but also call persons to embrace their contingent humanity, with all of the sufferings and potentials it contains. As a result, instead of promising to unleash unlimited potential, communicative coaching moves in the opposite direction, toward the limits that so vex us. Communicative coaches cannot eliminate boundary situations from human existence, *nor should they ever want to*. Instead, they help the other grow into and around their difficulties and, even more important, lean into the tensions they find there.

Entering into boundary situations with the other requires communicative coaches to pursue the good of *mindful listening*, a good that runs through the heart of the coaching literature. Kimsey-House and Kimsey-House (2011) have argued that listening occurs in coaching on three levels simultaneously: *internal listening*, in which coaches become aware of their own responses to what they are hearing; *focused listening*, which opens coaches' awareness to what the other person says; and *global listening*, which challenges coaches to listen to what *is not* being said—the others' emotions, beliefs and assumptions, energy, and physical presence. Lipari's (2014) notion of *interlistening* dovetails elegantly with these observations. For Lipari, listening is omnipresent and always-already, constantly inviting us to become aware of ourselves and the other. What can we learn from their words, their tone of voice, their bodily positions and sensations, their pace of talking, the emotions that they allow to hang in the air? And what can we make of their silences, the things may they point to but lie unarticulated out of fear, uncertainty, or pain? Calling us to *listen otherwise*, Lipari's work challenges communicative coaches to a stance of vulnerability that *listens the other*

to speech and, in turn, creates the space where coaching can occur. Even more important, by listening closely to the other, communicative coaches can teach the other to listen to themselves, perhaps for the first time.

Within the space listening creates, the communicative coach probes gently to facilitate the other's learning and growth. Doing so requires them to cultivate the good of *questioning*. As Brownell (2019) observed, coaching is a hermeneutic encounter, the quality of which depends on the questions we ask, not the answers that we give (Gadamer, 2004). As a result, the coaching literature focuses intently on discovering ways to ask powerful, transformative questions (Kimsey-House & Kimsey-House, 2011; Lasley et al., 2015), with entire books written on the subject (Stoltzfus, 2008). Good questions, Stolzfus (2008) wrote, encourage the other to explore, spark new ways of seeing, and open new possibilities for action. Strong questions, he continued, aim to be concise, direct, nonjudgmental, and open-ended, and wherever possible, they should mirror the other's own words to draw attention to the webs of metaphorical significance and petite narratives (Arnett & Arneson, 1999) that define the other's life. From the coach's perspective, a good question is an act of humility that moves the coach from being an expert to being a co-inquirer and from being a talker to being a listener. From the other's perspective, a good question is a revelatory act that allows them to become aware of what truly fulfills them, how they can achieve a better balance in their lives, and how they process their experience (Kimsey-House & Kimsey-House, 2011). Where the good of listening welcomes the other, the good of questioning is the means by which the other is received and affirmed.

The good of questioning opens three other goods, each of which poses an essential question that defines the coaching relationship. The first is the good of *acknowledgement*. Both Kimsey-House and Kimsey-House (2011) and Lasley et al. (2015) have emphasized the importance of acknowledging the other's progress, strengths, and gifts within the coaching process. Yet, Hyde (2006) has urged us to see that acknowledgment is of fundamental importance, especially in boundary situations where the other is in the midst of a crisis of unknowing. "Acknowledgement is a moral act," he wrote:

> It functions to transform space and time, to *create* openings wherein people can dwell, deliberate, and know together what is right, good, just, and truthful. Acknowledgement thereby grants people *hope*, the opportunity for a new beginning, a second chance, whereby they might improve their lot in life. (p. 7)

In contrast to the negative acknowledgement that greets the other in dismissive and often destructive ways, Hyde positioned positive acknowledgment as a recognition not only of the other's strengths and potentials but also of the gift of the other's very humanity. It starts, he argued, with a simple, open-ended question that calls us to the ground of coaching practice: *Where are you?* Asked in the agony of transition, these words sound in the darkness, seeking a response—*Here I am!*—that allows the other to affirm their presence and dignity. Through this gentle yet profound drama of being sought and seen, Hyde suggested, communicative coaches recognize the other's essential need for support and confirmation as they make their way through the wilderness of life. Practicing the good of acknowledgement invites them to recognize that the essence of helping ultimately lies not in the models that they deploy but in the humble actions of receiving, affirming, and accompanying the other (Schein, 2009).

Acknowledging others as they stand at the crossroads of their lives requires steadfast dedication to another good, what Arnett (2015) has called *tenacious hope*, the ability of the other

to keep going in the face of difficulty. Within coaching, positive emotions like hope, interest, love, and joy are particularly cherished because of their ability to broaden perspectives and build the resources necessary to make constructive and lasting changes (Fredrickson, 1998, 2001, 2009; Seligman, 2002; Kimsey-House & Kimsey-House, 2011; Boyatzis, 2019; McKee, et al., 2008). But while understanding what we really want and hope to bring about in our lives is vital, communicative coaches cannot ignore that boundary situations are painful places to be—and that we are *thrown* there, often suddenly and traumatically (Heidegger, 1996): Brilliant students struggle to find work, good faculty members are denied tenure, unexpected events send enrollments crashing, and vibrant universities teeter on bankruptcy. In these moments, tenacious hope draws on our ideal vision for ourselves for the strength to look reality square in the eye (McKee, et al., 2008). From that stance, we have the confidence to ask the question Colonna (2014) adapted from a Zen proverb: *This being so, so what?* Yes, things are bad, but what is good? And most important of all, how can we respond to the bad to allow the good to flourish? Colonna's question captures a lesson Palmer (2000) learned from an Outward Bound instructor: "If you can't get out of it, get into it" (p. 84). Through helping the other "get into it," communicative coaching embraces both the reality of the rocks of our lives and our undeniable capacity to make the impossible possible.

Once the other finds their feet on the rocks of life, communicative coaches work with them to find their way. Seeking this path requires a sixth good of *practice-making*. The notion of *practice* comes from MacIntyre (1984) as a way of embodying virtue and excellence in everyday life. MacIntyre, with Aristotle (1999), was adamant that while we can never truly achieve excellence, we can practice it, in the same way that the daily disciplines of playing chess, writing, or leading institutions can, over time, develop our capacity for mastery. The need to create these daily disciplines prompts a third question adapted from Thurman (1974): *How can you dwell on your growing edge?* For Thurman, the growing edge is the delicate, multifaceted line between where we are and where we need to be, and if we are to mature as persons, we must not just find that edge but set up camp there. Practices are a way of pitching our tent and staking a claim. They press on that line gently to expand and redirect it, with the understanding that small, incremental moves over time lead to deep transformation. For this reason, communicative coaching focuses most often on *micropractices* (Fritz, 2013) that are easily woven into the texture of our lives: expressing gratitude more often, taking care not to speak over others, participating more frequently in class, meditating daily, connecting with others, writing a page per day on a dissertation, or many others. Practices are different from goals, in that they are open-ended, invitational, and experimental—small, but significant enough to the other to encourage them forward. But most important, practices are gentle, offered with the recognition that failing can be just as helpful to our learning as succeeding. The point of a practice is simply to practice and, through that effort, grow to become the people we need to be.

Together, these six goods—boundary situations, mindful listening, questioning, acknowledgment, tenacious hope, and practice-making—establish a framework for thinking about communicative coaching itself as a practice that a coach never masters but always strives to perfect. Communicative coaching, as an act of service, fosters the growth of the coach, as well, transforming *them* just as they are walking alongside others in moments of transition. Meeting people at the boundaries of their lives, communicative coaching serves as an interpersonal ethical praxis in a time of change, embracing the vocation of listening to open a space for playful questioning that acknowledges the humanity of the other, fosters tenacious hope, and seeks practices that encourage growth to meet a complex world. This development manifests itself slowly over time, as the other engages in micropractices build into real,

constructive changes in their lives, their organizations, and their communities. Communicative coaching, in this sense, facilitates inner work with public significance that speaks to the unprecedented uncertainties currently facing communication administration. The next section suggests how it might engage this context, which Arnett (1992) calls the *academic home*.

Communicative Coaching in the Academic Home

Arnett (1992) has described higher education teaching and administration as a praxis of creating and sustaining academic homes where students, faculty, and administrators can dwell and grow together. By framing higher education as a home, Arnett did not mean that academia is a private space. He saw academic institutions as public spaces with tremendous importance for the world around them. But like Arendt (1968), Arnett believed that academic spaces should be set apart from an increasingly intrusive marketplace demanding ever-higher levels of consumption, an overwhelmingly present media culture serving up ever-more tempting levels of distraction, and a traumatically knotted political culture demanding that students solve an ever-expanding list of problems before they are ready. As these academic homes are experiencing unprecedented levels of stress and pressure, communicative coaching, as a practice of humane learning and service to others, becomes vital for the faculty and administrators charged with sustaining these homes and, most important of all, supporting the students whose lives they shape.

In her work on civility in the workplace, Fritz (2013) contended that professional spaces like academic homes revolve around the cultivation of four goods: the good of *productivity*, which reminds members of the work that they do together; the good of *place*, which invites them to attend to the narrative ground that shapes their organizational lives; the good of *persons*, which calls them to enrich the public lives of others; and the good of the *profession*, which challenges them to respect the vocations to which they have been called. For Fritz, differences among professional vocations and institutional missions give rise to a diversity of organizational forms. This means that different academic homes, even within the same discipline, will prioritize different goods in different ways. A communication department at a large public university will not live and work in the same way as a department at a small, religiously affiliated liberal arts college. As a result, incorporating coaching into these homes—either on an informal basis or through creating a "coaching culture" that makes coaching a central part of academic administration—needs to respect these differences.

Coaches may be internal or external to the organizations they serve. External coaches, who are typically hired to work with senior executives or rising stars, always enter as guests and thus face the challenge of understanding the narrative ground of the organizational home. Internal coaches, on the other hand, emerge from the organization itself and work with a much broader array of people as a part of their other responsibilities. While these coaches often have a better understanding of the local home, they must also navigate more complex relationships because they are typically serving in multiple roles simultaneously. As I incorporate coaching within the context of my role as a professor at a Catholic comprehensive university, my role is most similar to an internal coach, in which coaching is simply a natural outgrowth of my service responsibilities to advise and guide undergraduate and graduate students. To live out this role more fully, I completed an ICF-accredited training program at a local university and am pursuing certification in coaching, but incorporating coaching does not require such extensive preparation. Rather, it simply requires a willingness to meet students and others in moments of uncertainty, challenge, and transition and walk alongside them for a while with questions instead of answers.

In my syllabi and at the beginning of each semester, I let students know that I am happy to coach them in their vocational development to help them transition to the workplace or graduate school. The announcement lasts only about a minute and is offered without any sort of pressure, but I have found that even this brief message attracts a number of students. Currently, I meet with between five and six students per week for an hour per session. Some students meet with me only once or twice, while others talk with me biweekly over several months. At the start of each relationship, I take care to distinguish coaching from the services provided at the university counseling center and remind students that while our talks will remain confidential, this confidentiality ends in situations where they say something that would indicate that they would be a danger to themselves or others. We discuss the coaching process, as well, to establish clear expectations from the outset. They understand that I am not there to solve the challenges they are facing but to help them reflect on where they are, discover new possibilities and perspectives on their challenges, and encourage them to move forward.

Our conversations focus on helping students think through their vocational transitions, with the understanding that this task is much more complex than simply finding a job. They are free to set the agenda, and we explore a variety of things: refining their sense of vocational direction and purpose, managing stress around graduating, improving their organizational and time management skills, building professional networks, thinking through the process of applying to graduate school, or improving their self-confidence as they take their first, tentative steps from the classroom to the "real world." Where students ask for answers in an area that speaks to my expertise, such as in applying to graduate school, I certainly give it, but I am clear to distinguish this advice-giving from the coaching we are doing. In addition, although many of these students are not Catholic or even practicing Christians, the spiritual questions that are always in the background of coaching practice (Hall, 2019) often come to the fore. In this way, coaching facilitates the good of productivity that is sensitive to the unique priorities of the place where our conversation takes place: a Catholic university whose holistic approach emphasizes the development not only of their job skills and intellects but also of their character, religious identity, and sense of calling (Newman, 1999).

Fostering the good of persons in an academic home is a more delicate balance. Arnett (1992) warned that academic homes need to be wary of promising too much to students beyond a commitment to mutual respect within the instructional relationship. Academic departments cannot promise that "we care," he argued, because "such a promise cannot always be delivered and in some cases should not even be attempted" (p. 23). For Arnett, content, not intimacy, must always remain the center of teaching and learning. Arnett's concerns remain important. Yet, students today face tremendous pressures that were unheard of when Arnett wrote over 25 years ago that manifest themselves in apathy, bitterness, cynicism, and even despair and can have caustic effects on academic life (Karolak & Maier, 2015). Even more important, such sentiments are increasingly common among faculty and administrators as they, too, struggle with complexity. Palmer (2000) has described these sentiments as *shadow-casting monsters* that have profoundly toxic effects on our lives together: *self-doubt* about our worth and abilities, *hostility* toward the world, *functional atheism* that assumes that everything is up to us alone, *fear* of failure, and *self-denial* about our limitations. For public life to thrive, he argued, we need to engage in inner work to tame these monsters before they harm ourselves and others.

Coaching is one approach to monster-taming. As Colonna (2019) observed, coaching at its best is a compassionate call to grow up and take responsibility for oneself and our lives together. Instead of allowing the other to wallow in their frustrations, coaching asks questions

that encourage them to learn new ways of seeing, develop their strengths and wisdom, and call them to respond to life in new ways: "What would your job search look like if you accepted your gifts instead of suppressing them just to fit in with others?" "What is one thing you can do, right now, to make that move to New York City?" "How would your life feel if you assumed that most people are willing to help you, instead of thinking you are all alone?" These questions, when combined with opportunities for reflection and small, intentional practices, expand the other's imagination and deepen their capacity to live purposeful lives. To put it differently, we can see coaching as a short-term (or even a somewhat longer-term) directed readings course exploring the other's personal and professional development, in which the learning outcome is the transformation of themselves and the world.

At an administrative level, seeing coaching as a sort of independent study complementing traditional coursework has important implications for liberal arts programs. Kegan and Lahey (2009) observed that traditional educational programs are designed to help students acquire and strengthen discrete skills, whether those skills are writing, speaking, interpreting data, running experiments, or planning marketing campaigns. While high-quality content remains essential, they argued, it does little to address the complexity and individualized nature of developmental learning, which cannot be delivered en masse to formal classrooms. This argument is important because it suggests not only that the most innovative teachers and pedagogical methods can, at best, meet only part of students' needs—a reality we see daily, as students express doubts about the applicability of their coursework to their lives—but also that, as older adolescents and young adults, students often struggle because their level of adult development is no match for the challenges they currently face. Arriving at campus with the self-sovereign or socialized minds of their youth, they are, as Berger (2012) described, in over their heads in ways that no "life skills" curriculum can address, because the learning they need to do runs much deeper than balancing a checkbook, planning a business, or whatever other "practical" skills we can fit on a syllabus. Indeed, this learning can *never* be put on a syllabus. Nevertheless, it is essential for students to grow into the complexity of a world that is often just as uncertain and worrisome as they think.

Coaching can foster this learning in two important ways. First, students can be either encouraged or required to receive coaching as part of existing undergraduate and graduate courses to help them develop the forms of mind necessary to navigate the world. Van Nieuwerburgh, Knight, and Campbell's (2019) GROWTH (Goals, Reality, Options, Will, Tactics, and Habits) model and Wendell and Sabatine's (2019) ADAPT (Authentic Purpose Targeted) model, for instance, are both designed for this very purpose. In my own teaching, I am beginning to incorporate coaching formally into two courses, a 200-level course for sophomores and juniors and a 500-level course for entering master's degree students that both focus on the intersection of communication and the marketplace. Along with inviting students to engage in individual coaching, as I mentioned above, I now supplement the formal academic content with several "labs" that function like group coaching experiences where students can engage in vocational discernment and begin to think seriously about negotiating the transition between the classroom and the marketplace. My work in these classes is still taking shape, but students have received these labs well. In the Fall 2019 semester, I received my highest teaching evaluations ever for my 200-level course. In their written comments, students praised the activities and were grateful for the opportunity to explore their professional development in ways that they had been unable to do in their other classes or even at the university's career center. In the future, I plan to find ways to foster students' development more intentionally and deeply in keeping with Kegan and Lahey's (2009) and Berger's (2012) insights.

Second, coaching can help create new types of educational initiatives, especially graduate and certificate programs for working professionals. Kegan and Lahey (2009) contended that the diversity of challenges these leaders face, the roles they are striving to pursue, and the demands for continuous growth they experience make coaching even more essential for them, perhaps in ways that replace traditional coursework. This insight points to a new type of hybrid model that would exist alongside current efforts that straddle face-to-face and online formats. As Kegan and Lahey's theory suggests, this new hybridity would focus not on helping students assimilate a set of discrete skills necessary to master a particular problem they are facing but rather on helping them grow to respond to a pressing problem that is currently *mastering them*. Toward that end, these programs would conceivably feature intensive, face-to-face experiences at key touchpoints to help students understand and frame the problem they want to address, traditional online or face-to-face courses to address skill deficits and strengthen their theoretical and ethical foundations, and ongoing coaching to encourage the developmental transitions they need to make, all of which leads to a capstone project that is both personally meaningful and professionally relevant. Although it has yet to be fully tested, this *three-dimensional hybridity*—face-to-face and online, lecture-based and coaching-intensive, skill-based learning and developmental learning—could be key in the years to come.

Beyond these curricular implications, coaching can be useful in other areas of communication administration. As an approach to faculty development, coaching can be a powerful addition to emerging faculty programs, campus teaching centers, community-engaged learning programs, and promotion and tenure processes to help graduate students and new and established faculty contend with pedagogical challenges and scholarly roadblocks. What is more, coaching is an essential component for academic leaders in transition as they move from faculty roles to become chairs, deans, provosts, and presidents. When done with care, coaching can fill crucial but often neglected gaps in faculty and administrators' professional formation, enabling all of the members of the academic home to become the full, flourishing, and response-able people that they were born to be. In this, coaching can help them answer what Fritz (2013) saw as the fourth good of professional civility, the good of the profession itself. For Fritz, this good centers on three questions: *What is it that I do? What good do I pursue? Whom or what do I serve?* Each member of the academic home will answer these questions differently, and the answers they give will define the educational paths students pursue, the way faculty conduct their teaching, scholarship, and service, and the decisions administrators make to sustain the institution as a whole. By affirming the good of the academic profession, coaching in communication administration is an act of service that invites everyone to remember their purpose, renew themselves, and strengthen their local home from within.

Conclusion: Deepening Coaching in Communication Administration

This essay has explored coaching within the context of higher education with a special emphasis on how communication scholars, teachers, and administrators might approach the field. Building on the body of knowledge developed by the International Coaching Federation and the coaching literature, it has sought to enrich and deepen coaching by acknowledging and affirming the practice's intrinsic communicativity. That exploration, in turn, framed communicative coaching as defined by six goods that sustain the coaching relationship. Grounded in mindful listening and questioning, coaching walks alongside the other in the boundary situations of their lives in ways that acknowledge their intrinsic humanity, deepen

their capacity for tenacious hope, and invite practices that can help them become the people they are meant to be. Pushing off of the scholarship of Arnett (1992) and Fritz (2013), the essay then described how coaching might translate into the academic home of communication administration in ways that affirm the productivity of students, faculty, and administrators, the institutional place in which the coaching takes place, the struggles of persons to grow in maturity and character, and the challenges of sustaining a meaningful professional identity in changing times.

This framework opens many opportunities for further inquiry. How might communication studies continue to enrich the coaching literature? How can we deepen our understanding of the goods that define communicative coaching, as well as its role in promoting professional civility in the academic home? How might communicative coaching help students, faculty, and administrators who are racial and sexual minorities, who are first-generation college students, or who come from other marginalized backgrounds? How can communicative coaching be integrated—formally or informally—into instruction and administrative leadership? What would three-dimensional hybridity look like in practice? How might we teach and encourage students, faculty, and administrators to coach each other? In pursuing these questions, communicative coaching, when walked into communication administration, becomes a collective endeavor of acknowledgement, accompaniment, and humanity. Building our capacity to serve each other, it enables the academic home to be a welcoming, collaborative and generative place brimming with new stories, new responses to the world emerging around us, and new hope that the impossible may yet be possible.

References

Arendt, H. (1968). The crisis in education. In *Between past and future: Eight exercises in political thought* (pp. 17–40). New York, NY: Viking Press. (Original work published 1958)

Arendt, H. (2005). What is existential philosophy? (R. Kimber & R. Kimber, Trans.). In J. Kohn (Ed.), *Essays in understanding, 1930-1954: Formation, exile, and totalitarianism* (pp. 163–187). New York: Schocken.

Argyris, C. & Schön, D. A. (1978). *Organizational learning: A theory of action perspective.* Reading, MA: Addison-Wesley.

Aristotle. (1999). *Nicomachean ethics* (T. Irwin, Trans.) (2nd ed.). Indianapolis, IN: Hackett Publishing Company.

Arnett, R. C. (1992). *Dialogic education: Conversation about ideas and between persons.* Carbondale, IL: Southern Illinois University Press.

Arnett, R. C. (1997). Therapeutic communication: A moral *cul de sac.* In S. L. Longnecker (Ed.), *The dilemma of Anabaptist piety: Strengthening or straining the bonds of community?* (pp. 149–159). Bridgewater, VA: Penobscot Press.

Arnett, R. C. (2015). Communicative meeting: From pangloss to tenacious hope. In P. J. Gehrke & W. M. Keith (Eds.), *A century of communication studies: A thematic history of the discipline* (pp. 261–285). New York: Routledge.

Arnett, R. C., & Arneson, P. (1999). *Dialogic civility in a cynical age: Community, hope, and interpersonal relationships.* Albany, NY: SUNY Press.

Arnett, R. C., Fritz, J. M. H., & Bell, L. M. (2009). *Communication ethics literacy: Dialogue and difference.* Thousand Oaks, CA: Sage.

Beck, U. (1992). *Risk society: Towards a new modernity* (M. Ritter, Trans.). Thousand Oaks, CA: SAGE.

Berger, J. G. (2012). *Changing on the job: Developing leaders for a complex world.* Palo Alto, CA: Stanford University Press

Berger, J. G., & Fitzgerald, C. (2019). Coaching for an increasingly complex world. In S. English, J. Manzi Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 293–303). New York: Springer.

Berger, J. G., & Johnston, K. (2015). *Simple habits for complex times: Powerful practices for leaders.* Palo Alto, CA: Stanford University Press

Boyatzis, R. E. (2019). Coaching with intentional change theory. In S. English, J. Manzi Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 221–230). New York: Springer.

Brock, V. G. (2019). The roots and evolution of coaching. In S. English, J. M. Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 9–20). New York: Springer.

Brownell, P. (2019). Hermeneutic coaching. In S. English, J. M. Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 175–184). New York: Springer.

Colonna, J. (Presenter). (2014, October 15). *Reboot podcast episode #3 – This being so, so what? – with Nigel Sharp*. Retrieved from https://www.reboot.io/episode/this-being-so-so-what-make-or-break/

Colonna, J. (2019). *Reboot: Leadership and the art of growing up*. New York: Harper Business.

Coughlin, C. (2015). Developmental coaching to support the transition to self-authorship. *New Directions for Adult and Continuing Education 148,* 17–15. doi10.1002/ace.20148

Denton, C. A., & Hasbrouck, J. (2009). A description of instructional coaching and its relationship to consultation. *Journal of Educational and Psychological Consultation, 19*(2), 150–175. doi:10.1080/10474410802463296

Desai, S. (2020, March 16). The real lesson of the college closures. *The Atlantic*. Retrieved from https://www.theatlantic.com/education/archive/2020/03/coronavirus-college-closure-disaster-students/608095/

de Saint-Exupéry, A. (1995). *The little prince* (I. Testot-Ferry, Trans.). Ware, Hertfordshire, England: Wordsworth Editions.

Dweck, C. S. (2016). *Mindset: The new psychology of success*. New York: Penguin.

Fredrickson, B. L. (1998). What good are positive emotions? *Review of General Psychology 2*(3), 300–319. doi:10.1037/1089-2680.2.3.300

Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist 56*(3), 218–226. doi:10.1037/0003-066x.56.3.218

Fredrickson, B. L. (2009). *Positivity*. New York, NY: Crown.

Frisch, M. H., Lee, R. J., Metzger, K. L., Robinson, J., Rosemarin, J. (2012). *Becoming an exceptional executive coach*. New York: American Management Association.

Fritz, J. M. (2013). *Professional civility: Communicative virtue at work*. New York, NY: Peter Lang.

Gadamer, H.-G. (2004). *Truth and method* (2nd rev. ed., J. Weinsheimer & D. G. Marshall, Trans.) New York: Continuum.

Givens, R. (2007). Mending walls: Recognizing the influence of boundary issues in the teacher-student relationship. *Christian Scholars Review, 36*(2), 127–140. Retrieved from https://christianscholars.com/

Goleman, D. (1994). *Emotional intelligence: Why it can matter more than IQ*. New York: Bantam.

Grint, K. (2010). The cuckoo clock syndrome: Addicted to command, allergic to leadership. *European Management Journal, 28*(4), 306–313. doi:10.1016/j.emj.2010.05.002

Hall, C. (2019). Coaching and spirituality: A mutually resourceful relationship. In S. English, J. Manzi Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 399–409). New York: Springer.

Hall, L. (2013). *Mindful coaching: How mindfulness can transform coaching practice*. London: Kogan Page Limited.

Haneda, M., Teemant, A., & Sherman, B. (2016). Instructional coaching through dialogic interaction: Helping a teacher to become agentive in her practice. *Language and Education, 31*(1), 46–64. doi:10.1080/09500782.2016.1230127

Heidegger, M. (1996). *Being and time* (J. Stambaugh, Trans.). Albany, NY: SUNY Press.

Helens-Hart, R. (2018). Appreciative coaching for student academic and professional development. *Communication Teacher, 32*(4), 220–224. doi:10.1080/17404622.2018.1459758

Hyde, M. J. (2006). *The life-giving gift of acknowledgement*. West Lafayette, IN: Purdue University Press.

International Coaching Federation. (n. d.). About ICF. Retrieved from https://coachfederation.org/about

International Coaching Federation. (2019). *Core competencies*. Retrieved from https://coachfederation.org/core-competencies

Jaspers, K. (1970). *Philosophy* (E. B. Ashton, Trans., Vol. 2.) Chicago: University of Chicago Press.

Karolak, H. & Maier, C. T. (2015). From "safe spaces" to "communicative spaces": Semiotic labor, authentic civility, and the basic communication course. *Journal of the Association for Communication Administration, 34*(2), 88–101.

Kegan, R., & Lahey, L. L. (2009). *Immunity to change: How to overcome it and unlock potential in yourself and your organization*. Cambridge, MA: Harvard Business Press.

Kimsey-House, H., & Kimsey-House, K. (2011). *Co-active coaching: Changing business, transforming lives* (3rd ed.). Boston: Nicholas Brealey Publishing.

Lair, D. J., Sullivan, K., & Cheney, G. (2005). Marketization and the recasting of the professional self. *Management Communication Quarterly, 18*(3), 307–343. doi:10.1177/0893318904270744

Lasch, C. (1979). *The culture of narcissism*. New York: Norton.

Lasch, C. (1984). *The minimal self.* New York: Norton.

Lasley, M., Kellogg, V., Telep, P., & Brown, S. (2015). *Coaching for transformation: Pathways to ignite personal & social change* (2nd ed.). Troy, PA: Discover Press.

Lederman, D. (2017). Clay Christensen, doubling down. *Inside Higher Ed*, April 28, 2017. Retrieved from https://www.insidehighered.com/digital-learning/article/2017/04/28/clay-christensen-sticks-predictions-massive-college-closures

Lipari, L. (2014). *Listening, thinking, being: Toward an ethics of attunement.* University Park, PA: Pennsylvania State University Press.

MacIntyre, A. (1984). *After Virtue: A Study in Moral Theory.* South Bend, IN: University of Notre Dame Press.

Maier, C. T. (2014). Pursuing purpose on the Christian liberal arts campus: Dialogic education as vocational conversation. *Christian Higher Education, 13*(3), 209–224. doi:10.1080/15363759.2014.904655

McKee, A., Boyatzis, R., & Johnson, F. (2008). *Becoming a resonant leader.* Boston: Harvard Business Press.

Newman, J. H. (1999). *The idea of a university.* Washington, DC: Regnery Publishing.

Onyemah, V. (2009). The effects of coaching on salespeople's attitudes and behaviors. *European Journal of Marketing, 43*(7/8), 938–960. doi:10.1108/03090560910961461

Palmer, P. J. (2000). *Let your life speak: Listening for the voice of vocation.* San Francisco, CA: Jossey-Bass.

Palmer, P. J. (2004). *A hidden wholeness: Toward a journey to an undivided life.* San Francisco, CA: Jossey-Bass.

Plato. (1976). *Meno* (G. M. A. Grube, Trans.). Indianapolis, IN: Hackett.

Rettinger, S. (2011). Construction and display of competence and (professional) identity in coaching interactions. *Journal of Business Communication, 48*(4), 426–445. doi:10.1177/0021943611414540

Rieff, P. (1966). *The triumph of the therapeutic: Uses of faith after Freud.* Chicago: University of Chicago Press.

Ross, A. (2019). Perspectives on the definition of coaching. In S. English, J. Manzi Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 3–8). New York: Springer.

Schein, E. (2009). *Helping: how to offer, give, and receive help.* San Francisco: Berrett-Koehler Publishers, Inc.

Scott, J. A. (2007). Our callings, our selves: Repositioning religious and entrepreneurial discourses in career theory and practice. *Communication Studies, 58*(3), 261–279. doi:10.1080/10510970701518363

Seligman, M. E. P. (2002). Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment. New York: Simon and Schuster.

Stoltzfus, T. (2008). *Coaching questions: A coach's guide to powerful asking skills.* Virginia Beach, VA: Coach22 Bookstore LLC.

Stowers, R. H., & Barker, R. T. (2010). The coaching and mentoring process: The obvious knowledge and skill set for organizational communication professors. *Journal of Technical Writing and Communication, 40*(3), 363–371. doi:10.2190/tw.40.3.g

Swanson, D. R. (2002). Executive communication coaching: Possibilities and challenges for the seasoned forensic coach. *The Forensic of Pi Kappa Delta, 87*(1), 3–12.

Taylor, C. (1992). *Sources of the self: The making of the modern identity.* Cambridge, England: Cambridge University Press.

Taylor, C. (2007). *A secular age.* Cambridge, MA: Harvard University Press.

The Chronicle Review. (2020). Endgame. Retrieved from http://connect.chronicle.com/rs/931-EKA-218/images/ChronicleReview_Endgame.pdf

Thurman, H. (1974). *The growing edge.* Richmond, IN: Friends United Press.

van Nieuwerburgh, C., Knight, J., & Campbell, J. (2019). Coaching in education. In S. English, J. Manzi Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 411–426). New York: Springer.

Warner, R. Z., & Hewett, B. L. (2017). Technical communication coaching: A strategy for instilling reader usability assurance in online course material development. *Technical Communication Quarterly, 26*(3), 300–313. doi:10.1080/10572252.2017.1339493

Wendell, S., & Sabatine, J. M. (2019). Career coaching: The ADAPT framework. In S. English, J. Manzi Sabatine, and P. Brownell (Eds.), *Professional coaching: Principles and Practice* (pp. 441–456). New York: Springer.

Williams, P. (2006). The profession of coaching. In P. Williams & S. K. Anderson (Eds.), *Law and ethics in coaching: How to solve and avoid difficult problems in your practice.* Hoboken, NJ: John Wiley and Sons.

Williams, P. (2007). Coaching vs. psychotherapy: The great debate. *Choice: The magazine of professional coaching, 5*(3), 38–39.

Whyte, D. (2001). *Crossing the unknown sea: Work as a pilgrimage of identity.* New York: Riverhead Books.

Woods, R. H., Badzinski, D. M., Fritz, J. M. H., & Yeates, S. E. (2012). The "ideal professor" and gender effects in Christian higher education. *Christian Higher Education, 11*(3), 158–176. doi:10.1080/15363759.2011.598378

Journal of the Association for Communication Administration

Guidelines for Submission

JACA is a scholarly, academic journal sponsored by the Association for Communication Administration that is committed to publishing invited and refereed manuscripts related to scholarship and research in the administration of communication units at all levels of the academic institution. The journal will consider for publication all scholarship in the broadly defined field of communication that makes a significant contribution to the knowledge of human communication, especially as it relates to the administration of the academic unit.

Guidelines for Submission

All types of manuscripts are considered for publication, including research reports, papers of topical interest, state-of-the-art reviews, and other manuscripts directly related to ACA concerns. Manuscripts may be philosophical, theoretical, methodological, critical, applied, pedagogical, or empirical in nature. Materials published are not restricted to any particular setting, approach, or methodology.

Review Process

JACA uses a blind review process. All manuscripts are initially screened by the editor, who will reject any manuscript without review if it is clearly outside the scope of the journal or fails to comply with the guidelines. Members of the editorial board review all other manuscripts. The final decision concerning publication is made by the editor after examining the recommendations obtained from the editorial board members. Authors normally will have an editorial decision within three months.

Submission of Manuscripts

A copy of the manuscript must be submitted via the Internet in English and must conform to APA (6th edition) guidelines. Manuscripts should not exceed 25 double-spaced typed 8½ x 11 inch pages, exclusive of tables and references, be in 12 point Times New Roman typeface, and submitted in Microsoft Word. Manuscripts must be original and not under review by other publishers. The manuscripts should be written in the active voice and employ nonsexist language.

Manuscript Format

The title page should include the title, author(s), corresponding address, telephone number, and Internet address. Because manuscripts are evaluated through a blind (or masked) review process, author identification should be on the title page only. Any references that might identify the author should be removed from the manuscript. The text of the manuscript (including its title) should begin on the next page, with the remaining pages numbered consecutively. Avoid self-identification in the text of the manuscript. Notes and references should be typed double-spaced on pages following the text of the manuscript. Tables and figures must be numbered, supplied with an identifying title, and placed on a separate page at the end of the manuscript. The proper location of each table or figure should be indicated after the paragraph in which it is referenced by the line "Insert Table [or Figure]" in the manuscript, separated by parallel lines above and below.

Book Reviews

JACA will publish reviews of books on topics related to communication, administration, and/or organizational processes. The reviews should be between 4-5 double-spaced 8 ½ x 11 pages and submitted electronically to the editor.

Manuscripts should be submitted via e-mail to the editor, Dr. Janie M. Harden Fritz, at harden@duq.edu.