**EMPATHY AND ETHICAL LEADERSHIP: THEORY AND RATIONALE**

Virtually all organizations assert that leadership is a priority and desirable quality for employment, career advancement, innovation, economic growth, organizational performance, and personal success. Indeed, leadership development is a $366 industry, where $166 billion is spent annually in the US alone (Westfall 2019). Despite this funding, most leadership development programs fail to create the desired results. This discrepancy between leadership development initiatives and lack of high-quality leaders  is due to several factors, including: 1) lacking explicit or concrete definitions of good leadership (Loew 2015) and defining leadership as a competency or a position (Kaiswe and Curphy 2013); 2) focusing on the wrong issues, such as content at the expense of context and too much reflection at the expense of application  (Myatt 2012; Westfall 2019); 3) assuming a one size fits all approach (Westfall 2019) and ignoring the political, social, economic, and gendered context of leadership and workplace environments (Bierema 2017); 4) failing to emphasize emotional intelligence (Doe et al. 2015); and 5) overlooking evaluation (Bierema 2017).

While most of these programs are available in the workplace or by professional organizations, there has been an increased need for students to develop leadership skills prior to their entry into workforce and chosen career paths. Indeed, schools assume students will learn these skills in the workplace while those very organizations assume students will learn leadership skills in school. Training students in leadership skills and application is critical for students to learn to become resourceful, resilient, open-minded, adaptable, proactive, emotionally intelligent, and confident. These skills are crucial for students to become leaders in a fast-changing, complex world that is increasingly globalized, interdependent, multicultural, and experiencing rapid social changes and innovations in science and technology. Thus, our curriculum innovation emphasizing

leadership development is designed to prepare students to be critical thinkers and global leaders to meet these challenges.

We define leadership as *the ability to effectively motivate and manage a team or group of people towards a shared goal, through an emergent and negotiated process of dialogue, interaction, and mutually influential relationships*. While leadership is typically associated with an individual's position or title within a hierarchical organization, we conceptualize leadership more broadly in order to recognize that leadership does not necessarily correlate with power, prestige, or position. Furthermore, leadership is multidirectional, emergent, dynamic, and contextual (Cunningham, Crandall, and Dare 2017; Uhl-Bien 2006). Leadership involves the process of framing and defining the realities of others to develop a co-constructed views or meaning(s) (Parker 2005; Smircich and Morgan 1982) and mutual purposes (Rost 1991), mediating the team/organization's informational environment and organizational processes (Weick 1978), shaping the stages of action and direction of team/organization by playing a background or forefront role (Morgan 1986), in order to achieve shared goals and initiate social change, institutional reform, and emancipation through raised consciousness and transformative interactions (Parker 2005; Yukl 2002; Rost 1991; Burns 1978). In short, leadership is a value-based system of action (Khan 2021, 6).

Successful leadership qualities, behaviors, or characteristics include: (a) being proactive in identifying, diagnosing, and remedying team or institutional needs, (b) having a vision or strategic plan (that can be derived from the team/institution as well as from the leader themselves); (c) able to understand the big picture and long-term trajectory of institution or team; (d) able to break down overarching goals into smaller, achievable steps (i.e., translate goals into actionable steps); (e) actively listens and seeks input from team members; (f) seeks to promote and support team

members (rather than seek self-promotion); (g) effectively communicates their vision, goals, and steps for achievement; (h) motivates and supports team members, (i) delegates tasks based upon recognizing team member strengths and abilities; (j) seeks to build up and mentor team members; (k) able to hold themselves and other accountable; (l) provides useful and constructive feedback; (m) adaptable; (n) able to resolve conflicts; (o) serves as a role model; (p) create and maintain a positive work environment; (q) is ethical; and (r) is empathetic.

Leadership as a value-based system of action thus requires high ethical and moral standards as well as the ability to empathize with others. High ethics standards are critical in that they provide the foundation for leaders to serve as role models, earn the respect of others, and engage in behaviors conducive for positive and productive interactions and environments. Ethical leadership involves the leader having high moral standards as well as being consistent and fair, trustworthy and reliable, respectful and kind, rule-abiding, and transparent.

Empathy is the key to effective, ethical leadership. Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference or the capacity to place oneself in another's position. In other words, empathy is the crucial skill that allows leaders to put themselves in others' shoes to fully examine and realize others' goals, motivations, fears, and priorities. Empathetic leadership allows leaders to understand the fundamental components of individual behavior and accurately address them so as to instill change. Motivating and influencing others depends upon a leader's capacity to listen and understand individual team members experiences and priorities from their own frame of reference. Empathy enables leaders to identify and understand the needs of others. Empathy allows leaders to create a safe, healthy working environment because it enables individuals to avoid defensiveness, fear, and blame; helps individuals understand the root causes of performance fluctuations so as to more effectively

address or accommodate them; and reduces stress, burnout, and overwork. Empathy allows individuals to more effectively deal with feelings of anger or frustration, as well as adapt their behavior to different situations (Boal and Hooijberg 2001). Empathy opens lines of communication so that team member needs are met, allowing leaders to ensure a stimulating and fulfilling work environment that is tailored to team members. Honest, effective communication is facilitated by empathy in that empathy creates transparent, validating dialogues and thus genuine, meaningful relationships. Empathy facilitates self and social awareness and allows individuals to connect with each other emotionally. Empathy is an important component of social cognition (Melloni, Lopez, and Ibanez 2014; Mayer and Salovey 1997;) and a central component of emotional intelligence (Salovey and Mayer 1997; Chan and Hui 1998). Indeed, empathy is consistently correlated with higher levels of leadership effectiveness (Lone and Lone 2018; Nabih, Metwally, and Nawar 2016; Ramchunder and Martins 2014; Rahman and Castelli 2013; Kerr et al. 2006; Langhorn 2004; Chan 2004; Goleman 1998; McClelland 1998; Barrisk, Mount and Strauss 1993). Empathy improves team member motivation (Mayer, Salovey, and Caruso 2004; Eagly et al. 2003; Prati et al. 2003; Aviolo et al. 1999); engagement (Eagly et al. 2003); loyalty and commitment to the organization (Carmeli 2003; Wong and Law 2002; Kaldenberg, Becker, and Zvonkovic 1995); group cohesiveness (Wang and Huang 2009); optimism, vitality and well-being (Mortier, Vlerick, and Clays 2016; Luthens et al. 2007); and productivity, performance, job satisfaction, and extra effort (Skinner and Spurgeon 2005; Lees and Barnard 1999; Aviolo et al. 1999). Empathy is required for active or conscious listening, which is necessary for effective leaders, so they can understand the words as well as the emotional content and meaning communicated and understand their impact on the response or interaction (Dethmer, Chapman, and Klemp 2014; Maxwell 2014). Empathy builds trust through relationships nurtured through mutual understandings and seeking common

ground, allowing for open dialogue and honesty. Empathy allows for increased success in resolving conflicts through positive, collaborative solutions. It is a crucial component of effective leadership.

Figure 1 depicts our conceptualization of leadership with the key factors or attributes that comprise it. Note that many of these factors and attributes are mutually-reinforcing. For example, empathy can assist in the development of ethical principles and decision-making; communication and empathy are mutually reinforcing by guiding communication and reception styles; and ethics, empathy, and communication are all necessary for successful conflict resolution.
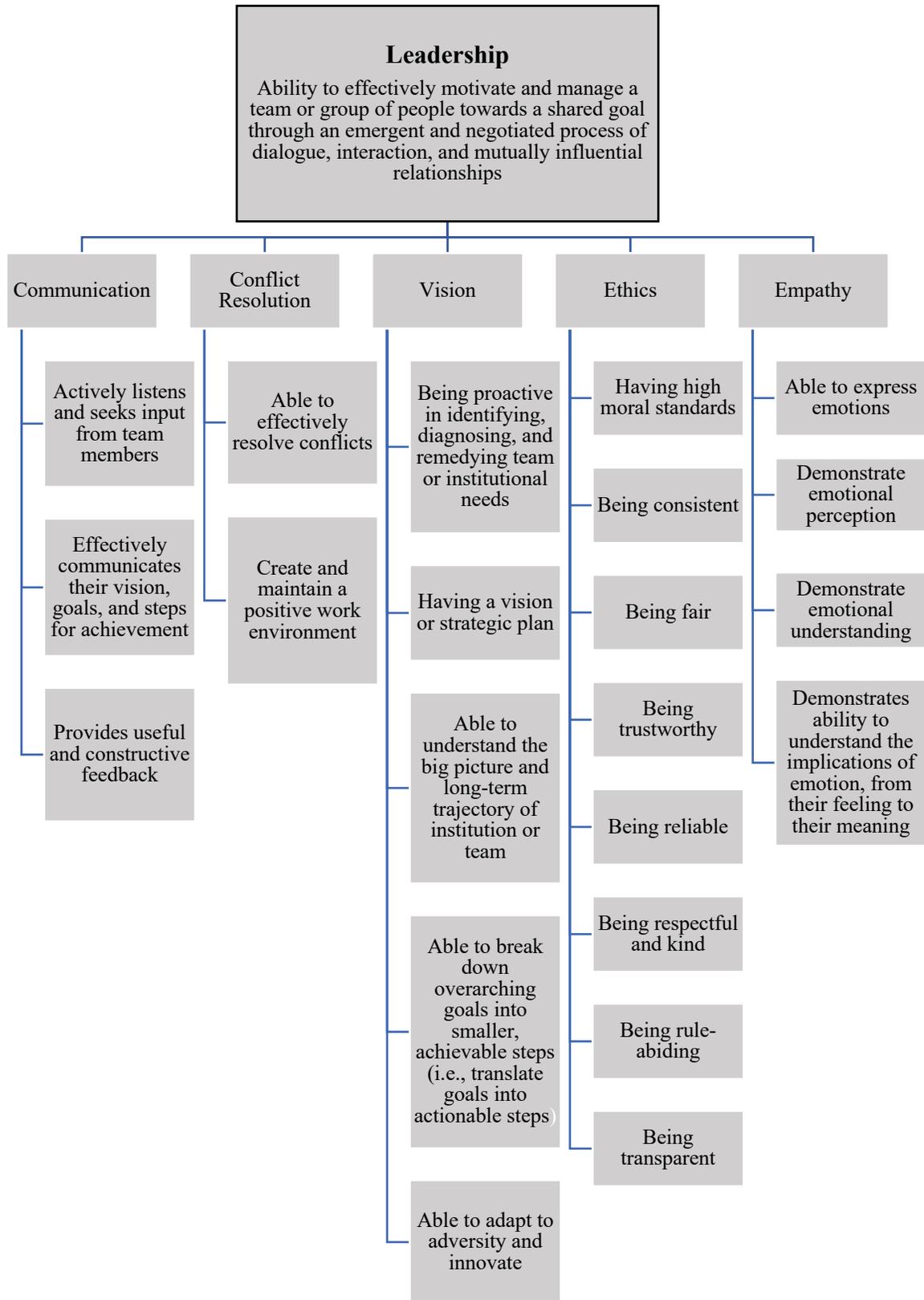
**Leadership**

Ability to effectively motivate and manage a team or group of people towards a shared goal through an emergent and negotiated process of dialogue, interaction, and mutually influential relationships

**Communication**

Actively listens and seeks input from team members

Effectively communicates their vision, goals, and steps for achievement

Provides useful and constructive feedback

**Conflict Resolution**

Able to effectively resolve conflicts

Create and maintain a positive work environment

**Vision**

Being proactive in identifying, diagnosing, and remedying team or institutional needs

Having a vision or strategic plan

Able to understand the big picture and long-term trajectory of institution or team

Able to break down overarching goals into smaller, achievable steps (i.e., translate goals into actionable steps)

Able to adapt to adversity and innovate

**Ethics**

Having high moral standards

Being consistent

Being fair

Being trustworthy

Being reliable

Being respectful and kind

Being rule-abiding

Being transparent

**Empathy**

Able to express emotions

Demonstrate emotional perception

Demonstrate emotional understanding

Demonstrates ability to understand the implications of emotion, from their feeling to their meaning

Figure 1: Components of Leadership

*Leadership Styles*

A person's individual skills and abilities as a leader, or "leadership capital," is developed over an individual's personal and professional development (Fitzsimmons & Callan, 2016). Individual identity(s) and positionality can socialize them to behave in ways that conform to particular identities (Davison & Burke, 2000; Alice Eagly & Karau, 2002; Alice H Eagly, 1987; A. H. Eagly, 2005; Alice H. Eagly, Makhijani, & Klonsky, 1992). For example, men and women are enculturated into different sets of norms and behaviors based upon gender roles, where each gendered set may prepare them for leadership differently (Eagly & Johannesen-Schmidt, 2001; Groysberg & Abrahams, 2014; Lee, 2014; Oakley, 2000; Reichl, Leiter, & Spinath, 2014; Wood, Christensen, Hebl, & Rothgerber, 1997). Traditionally, while men are socialized to develop risk-taking behavior and assertiveness (Pallier, 2003; White, Cox, & Cooper, 1992), women are socialized to be more collaborative and interpersonal (Eagly et al., 2003; Reichl et al., 2014). Hence, gender roles socialize men and women to prioritize, value, and engage in particular communication and leadership styles. Similarly, racialized individuals may identify leadership with community building, resistance to oppression, and emancipation. For example, contemporary African American women executives incorporate traditions of survival, resistance, and transformation into their leadership styles, often placing higher priority on community building and giving back (Parker 2005). Indigenous Peoples of North America often rely upon leadership styles that focus on collectivism, interdependence, compassion, and benevolence (Chin 2013). Asian American leaders tend to emphasize egalitarianism, loyalty, social order, harmony, and interpersonal communication (Chin 2013). Hence, leadership styles are reflective of cultural mores and norms, as well as individuals' identity(s) or positionality within particular cultures.

While there are a variety of ways to describe and categorize leadership styles or approaches, we summarize these differences through two general categories of approaches: *relational* leadership (Lipman-Blumen 1992) and *task-oriented* leadership (Judge & Piccolo 2004; Eagly, Johannesen-Schmidt, & Engen 2003). Because leadership styles are not fixed, static behaviors and instead are dynamic to encompass a range of behaviors depending upon contexts (Chemers, 1997; Eagly, 2007), each of these styles incorporate a variety of behavioral strategies and priorities.

For instance, *relational* leadership styles prioritize linking individuals to others and linking individuals' goals through building relationships (Feingold, 1994), encouraging participation and cooperation (Eagly, 2005; Lemoine et al., 2016), and demonstrating authenticity through dedication to goals that go beyond self-interest (Lipman-Blumen 1996). Relational leaders thus tend to be interactive and connective, emphasizing participative teams to find ways in which colleague are complementary and using inductive in problem solving, listening to others' viewpoints, and building a sense of what to do by hearing those around her (Gurian and Annis 2008, 59; Eagly, 2005; Eagly & Johannesen-Schmidt, 2001; Fitzsimmons & Callan, 2016; Loden, 1985; Lewin & Lippitt, 1938; Vroom & Yetton, 1973). Relational leaders thus prioritize processes and relationships within the work environment to achieve goals (Eagly 2015; Gurian and Annis 2008; Eagly, 2005; Eagly, 1987; Hoyt, Simon, & Reid, 2009; Koenig et al., 2011; Lemoine et al., 2016; Powell et al., 2002; Feingold, 1994; Gupta, Mortal, Silveri, Sun, & Turban, 2018)). These leaders prefer consensus-driven and decentralized decision-making (Eagly, 2005; Eagly & Johannesen-Schmidt, 2001; Fitzsimmons & Callan, 2016; (Druskat & Wheeler, 2004; Gottlieb, 2007), and use communication styles perceived to be more inclusive (Hall & Friedman, 1999; Moskowitz, Suh, & Desaulniers, 1994; Troemel-Ploetz, 1994). Relational leadership similarly

encompasses aspects of transformational leadership (Bass, 1998; Burns 1978), which provides individualized consideration to employees to understand and respond to their unique needs. These leaders give individualized attention to employees, particularly through identifying and supporting employee motivations and goals (Eagly & Johannesen-Schmidt, 2001; Fitzsimmons & Callan, 2016). They also link individual goals to the organizational mission and link specific initiatives to those mission goals (Jäger & Kreutzer, 2011; Paarlberg & Lavigna, 2010; Pasha et al., 2017).

*Task-oriented* leadership styles prioritize more 'tangible' aspects of leadership, such as agendas, outcomes, and tasks that are delegated and managed through a hierarchical organizational structure, where the leader is the central, authoritative decision-maker (Eagly, 2005; Lemoine et al., 2016; Eagly 2015; De Wit & Bekkers, 2016; Eagly & Johannesen-Schmidt, 2001; Eagly, Karau, & Makhijani, 1995). Task-oriented leadership prioritizes outcomes and deductive logic, often in numerical or statistical form (Gurian and Annis 2008), such as balancing revenue with expenses, addressing resource growth and economic performance, and achieving tangible, operational goals (Book, 2000; Fitzsimmons & Callan, 2016; Helgesen, 1990; Van Engen & Willemsen, 2004). Task-oriented approaches further consist of agentic leadership (Bass, 1998; Cann & Siegfried, 1990), emphasizing assertiveness, dominance, authority, self-confidence, control, impartiality, unemotional problem-solving, competitiveness and task achievement (De Wit & Bekkers, 2016; Eagly 2015; Gurian and Annis 2008; Eagly & Johannesen-Schmidt, 2001; Eagly, Karau, & Makhijani, 1995). As such, task-oriented leaders emphasize clarifying task requirements in order to hold employees to outcome-based standards, investigating the extent that standards are achieved in the workplace, and intervening when employees do not comply with task-related expectations (Eagly 2007; Bass, 1998). Task-oriented leaders prioritize impartial decision-making, where relationships with subordinates are not allowed to interfere with decision-

making and achieving task-related goals (Mulder, de Jong, Koppelaar, & Verhage, 1986). They also seek to serve as a role model for other employees by demonstrating how they themselves were committed to the tasks they communicate to others (Book, 2000; Fitzsimmons & Callan, 2016; Helgesen, 1990; Van Engen & Willemsen, 2004).

Yet, these two categories of leadership styles are not exclusive, where strategies from each can be combined and redefined. For example, Parker (2005) identifies five leadership strategies used by prominent executives that interweave relational and task-oriented leadership styles. Specifically, these strategies consist of interactive leadership, empowerment through challenge, openness in communication, participative decision-making, and boundary-spanning (Parker 2005). Interactive leadership combines role modeling effective behavior, being accessible and approachable to team members as well as actively listen to them, and being able to communicate the mission and goals clearly, directly, and consistently. Empowerment through challenge merges control (task-oriented) and empowerment (relational) to motivate team members through expecting high performance based upon leader's confidence in the team member's ability to deliver and setting specific goals for obtaining high quality outcomes, being direct and straightforward, while also encouraging and maintaining team member autonomy. Openness in communication relies upon having no hidden agendas and being direct/straightforward, bringing important issues to the open and ensuring that all voices and viewpoints are heard on each of the issues (or at least has the opportunity to contribute), and recognizing team member contributions and work by showing appreciation. This openness in communication is crucial for participative decision-making, where leaders engage in collaborative debates, gather information from multiple sources and viewpoints, and encourage autonomy and localized control where team members are empowered to make decisions without constant oversight. Finally, boundary-spanning refers to

connecting the organization or team to the community in positive ways, articulating the organization's mission and purpose, and building community and community investment by aligning community and constituent interests with the organization mission. Each of these five leadership strategies combines relational and task-oriented leadership styles, reflecting how a variety of leadership strategies and styles can be employed by leaders.

*Authentic, Empathetic and Ethical Leadership*

Authentic leadership allows individuals to determine the strategies and styles that align with their own identities, goals, and contexts. Authentic leadership allows for legitimacy and influence to be developed through honest relationships where leaders are individuals who are self-actualized, aware of their strengths and limitations, consistent and genuine in their behavior, and open in their communication and emotions. In short, authentic leadership is the antithesis of "faking it" or "leadership as acting." Instead, authentic leadership empowers and emancipates the leader as well as team members by providing an ethical foundation for sustained communication, interactions, and relationships through honesty and openness and through valuing individuals empathetically as whole, multidimensional people. As Palmer (2000) states, "Our deepest calling is to grow into our authentic selfhood […] [through which] we will also find our path of authentic service in the world" (16). In other words, authentic leadership builds relationships through integrity and mutual empowerment, focusing on the needs and development of others so everyone can perform at their highest levels, and find fulfilling paths of livelihood and purpose.

Authentic leadership is intentional and holistic, something learned, practiced, and performed daily through continuous reflection and reinvention (Khan 2021, 9). Effective leaders stay true to themselves, to their principles, beliefs, and personality; and effective leadership is

drawn from authentic relationships (Maxwell 2014) As a value-based system of action, effective leadership thus requires three critical components: 1) authenticity, 2) high ethical and moral standards and ethical decision-making, and 3) empathy. Authenticity requires self-awareness and a learning (or growth) mindset. Self-awareness is knowing oneself and being honest about one's characteristics, needs, desires, fears, aspirations, skills, and personality. A learning mindset embraces challenges and views failures or mistakes not as evidence of unintelligence, lack of talent, or character flaws but rather as an opportunity for growth and development of new abilities. A learning mindset thus shifts leadership focus from 'being right' to learning, accepting responsibility, and continuous self-improvement. Thus, a learning mindset allows one to avoid defensiveness and fear, to actively seek new information and feedback, and to be comfortable with integrating new approaches and adapting to new situations. A learning mindset allows for authenticity because it removes ego-driven constraints—such as fear of failure, pressures for conformity, and fear of the unknown—and enables individuals to grow and adapt to their own authentic needs and (desired) identities. The combination of self-awareness and learning mindset facilitate the continuous alignment and re-alignment of individuals' internal self with their external environment and relationships. Thus, a learning mindset is a cornerstone of successful leaders, who regularly ask questions, welcome feedback, and promoting curiosity and openness (Dethmer, Chapman, and Klemp 2014; Maxwell 2014).

Educators can foster self-awareness and a learning mindset through incorporating self-reflection exercises or activities, avoiding praise for intelligence and effort, praising or emphasizing identifying and trying new approaches, using diverse teaching strategies so students develop a range of skills and face different learning obstacles, highlight progress and improvement instead of mistakes, teaching the value and benefit of challenges, encouraging students to share

and expand their thoughts, explain the purpose of abstract skills and concepts and make explicit links to real-world applications, encourage goal setting, avoiding feedback or responses that include the words "can't" or "don't" (and encouraging their avoidance in student language as well), ensure that feedback is constructive, emphasize the process rather than outcome, discuss neuroplasticity, acknowledge and embrace imperfections, cultivate a sense of purpose, and teach taking ownership of attitudes and how shift them when necessary.[1]

Ethical and moral standards refer to the guiding principles and specific rules or actions for behavior. They delineate or guide individuals to distinguish between right/wrong, correct/incorrect, allowable/avoided behavior and actions. Moral values and ethics are mostly taught via role modeling, holding individuals accountable for their actions and consequences, encouraging caring about others, providing safe environments, and discussing moral standards or ethic principles. Most students arrive at higher education institutions with established ethical and moral standards, yet these can be further developed through emphasizing ethical decision-making. Ethical decision-making is the process where individuals evaluate and select from alternative options in a manner that is consistent with ethical principles. Ethical decision-making can be developed by exploring and discussing a variety of ethical dilemmas using real-world or experience-based situations; expanding ethical conversations beyond right and wrong to explore how decisions have multifaceted consequences that can differ over time and differ in their impact on various communities/people; providing templates and practice for dealing with unethical individuals; discussing common causes for unethical behavior and how to address them; and discussing how to develop environments and cultures for ethical behavior beyond the individual.

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[1] https://www.prodigygame.com/main-en/blog/growth-mindset-in-students/;
https://www.opencolleges.edu.au/informed/features/develop-a-growth-mindset/

These discussions and practice ensure that students are capable and confident in their own ethical decision-making processes.

Empathy requires that an individual can recognize and understand another's emotional state and the ability to share the emotional experience of the other person (Eisenberg and Eggum 2009; Decety and Jackson 2004; Hodges and Klein 2001). In other words, it requires that a person is aware and can express their own emotions, they can recognize emotions and emotional expression in others, can understand or share in those emotional experiences of others, and can understand or infer the implications of the emotional states or experiences of others. Rather than being an innate, immutable trait, empathy can be taught. Students can be taught to develop (affective and cognitive) empathy via role modeling, being taught different points of view, practicing active or conscious listening, developing emotional self-regulation (i.e., how to deal with their own emotions), and practicing self-reflection.[2]

All three of these components are necessary in order to earn the trust and loyalty of a team, develop intentional and honest relationships that enable open communication and dialogue, and generate a productive working environment that values everyone's contributions and honors everyone holistically.

**Leadership and Antiracism, Inclusion, Diversity, and Equity (AIDE)**

Authentic, empathetic and ethical leadership is inherently aligned with antiracism, diversity, and inclusion efforts since it celebrates individuals' uniqueness and preferences through empathy and ethical foundations for interactions. Individuals continually develop their own

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[2] https://www.edutopia.org/article/4-proven-strategies-teaching-empathy-donna-wilson-marcus-conyers; https://www.parentingscience.com/teaching-empathy-tips.html; https://www.teachthought.com/pedagogy/how-to-teach-empathy/

leadership style(s) in harmony with their personal values, goals, belief systems, experiences, and knowledges while also being empathetic and respectful to others so as to develop genuine relationships based upon integrity, caring, and empowerment. However, perceptual and structural barriers exist that limit effective leadership, both of which must be simultaneously addressed in order for leadership to be effective and inclusive.

Perceptual barriers pertain to the acceptance and compliance leaders need from their team members in order to achieve goals. These barriers include leadership prototype and unconscious biases that can render leaders—specifically women and people of color and other minoritized communities—less effective because they do not fit with team member preconceived notions of leaders. Specifically, leadership prototypes, also called implicit leadership theories, are the beliefs people hold about what it means to be a leader and the standards to which leaders are compared (Lord and Maher 1991; Forsyth and Nye 2008; Kennedy et al. 1996; Singer 1989). These standards are also the basis for criteria used to establish merit. Leadership has historically been conceptualized as exclusively linked to white male individuals (Fine and Buzzanell 2000; Trethewey 2000; Barge 1994; Marshall 1993; Rost 1991; Eagly 1987). The myth of the larger-than-life, rugged, charismatic white man working alone to triumphantly manage subordinates to achieve great wealth or prestige has framed most leadership conceptualizations and scholarship since the start of the industrial era (Koenig et al. 2011; Rosette et al. 2008; Bennis and Biederman 1997; Rost 1991). Unsurprisingly then, leadership prototypes reflect leaders as white males (or the historically dominant social group within a locale), and their associated behaviors.[3] These systemic

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[3] And the vast majority of leadership scholarship has focused exclusively on white male leaders (Fairhurst 2001). With increasing gender diversification in the workplace, scholarship has begun examining female leadership—though focusing nearly exclusively on only white middle-class women (Parker 2005) and largely implicitly reinforcing gender dualism and male-centered leadership approaches and evaluation (Fine and Buzzanell 2001).

biases have direct effects on how individuals develop and perform leadership as well as how people perceive and respond to leaders.

For example, gender roles can limit the spectrum of acceptable leadership styles as perceived by others (Bowles, Babcock, & Lai, 2007; Fitzsimmons et al., 2014; Rosette, Mueller, & Lebel, 2015). Social and cultural expectations about what it means to be a man or woman shapes perceptions about appropriate roles of behavior for men and women in leadership positions (Eagly & Karau, 2002; Kark et al., 2012; Pillemer et al., 2014; Ridgeway, 2001), which thus incentivises men and women to conform to their 'appropriate' leadership styles (Fitzsimmons & Callan, 2016; Fitzsimmons, Callan, & Paulsen, 2014). Thus, individuals may have their own preferred styles of leadership, but they may also experience pressure to conform to gender roles—and be punished for deviation in gender roles.

Scholarship shows that women are often disadvantaged in leadership positions, and thus less effective than their male peers, because of gender biases, discrimination, and organizational environments. In other words, social gender expectations can conflict with expectations about what it means to be a leader, such that women are differentially punished for doing the same things as men (Eagly & Karau, 2002; Eagly & Johannesen-Schmidt, 2001; Pedersen, 2015; Portillo & DeHart-Davis, 2009). For example, this bias is apparent when a man and woman engage in the same behavior, but she is labeled "cold and aloof" while he is "composed and introspective" (Abrams, 2019, 43), she is "loud and shrill" while he is "confident", she is "aggressive" while he is "assertive" (Abrams, 2019, 41). Similarly, women using "masculine" communication is respected but not liked by subordinates while women using "feminine" communication are liked but not respected (Williams & Dempsy, 2014; Cunningham, Crandall, & Dare, 2017). A woman who is assertive, decisive, and direct risks being perceived as aggressive, arrogant, and abrasive—

thereby reducing her effectiveness as a leader—and a woman who takes a more invitational, relational communicative approach risks being perceived as weak and lacking confidence (Helgesen, 2017, 3). This "double bind" (Catalyst, 2007, 1), where women are socialized to use more tentative language that denotes powerlessness and tend to use "feminine" language that seeks building relationships, establishing equity, and providing support instead of "masculine" language that exerts control, focuses on goals, and enhance individual status (Wood, 2015; Sandberg & Grant, 2015), hinders leadership effectiveness and thus organizational performance she is perceived as weak if she plays a feminine role and threatening if she plays a masculine role.

Hence, women who fail to meet expectations of appropriate feminine behavior are denied both femininity and agency (Abrams, 2019, 41), and failing to conform to gender roles solicits a negative evaluation (Litosseliti, 2013) that undermines the effectiveness of female leadership. Indeed, "women who exhibit too many masculine traits are often ridiculed and lose trust" (Carlin & Winfrey 2009, 328), and likeability and success rarely "go hand-in-hand" (Cooper, 2013). Thus, women are expected to be both feminine and masculine but cannot achieve either ideal. Hence, perceptions about women and gender stereotypes explain why women leaders may not obtain the same productive effects (Christo-Baker & Wilbur, 2017) or the same considerations for top leadership positions (Hackman & Johnson, 2013). Even showing ambition or seeking positions of power as a woman violates gender norms, as women are seen as pushy, manipulative, selfish, and unlikeable (Paquette, 2016; Castrillon, 2019).

Furthermore, even as scholarship suggests that relational leadership approaches improve organizational performance (Eagly, 2007; Fletcher, 2004; Catalyst, 2004; Helgesen, 1990; Loden, 1985; Rosener, 1995; Vecchio, 2003; Beeson & Valerio, 2012; Krishnan & Park, 2005; Carter, Simkins, & Simpson, 2003; Erhardt, Werbel, & Shrader, 2003), these leadership styles are

positively attributed to male leaders while becoming invisible and overlooked for women leaders since these skills and behaviors are simply expected for women (Fletcher 1999). Thus, even the "feminine advantage" associated with relational leadership styles disproportionately benefit male leaders while disappear for the female leaders who are most associated with these leadership styles (O'Neil and Hopkins 2015; Fletcher 1999; Eagly and Carli 2007).

Structural barriers further exacerbate these gender role biases. Because women were effectively absent in the creation of many organizations and thus excluded from contributing to the formation of communication norms, cultural norms, and behavioral norms, organizations privilege masculine communication styles and behaviors (Valian, 1999). Cheney et al. (2011) argue that hierarchical organizations have a masculine bias, or a "pre-packaged, gendered assumptions about how power is to exercised" (21). This exclusion ensured that leadership is traditionally defined along masculine terms and masculine qualities (Eagly, 2007; Miner, 1993), leaving only these masculine leadership conceptions available to women (Henley & Kramarae, 2001; Ardener, 2005). This masculine conception of leadership is socialized and internalized by women and employees, where women are less likely to identify themselves as leaders than men (Vaccaro & Camba-Kelsay, 2017; Leyva &Witherspoon, 2017), people "more easily credit men with leadership ability and more readily accept them as leader" (Eagly, 2007, 4), and people generally prefer male bosses over female bosses (Simmons, 2001). Furthermore, this masculine conception of leadership is socialized and internalized by employees and institutionalized throughout organizations to create a complex system of barriers that limit gender diversity in the most senior executive positions, as summarized as the metaphorical "glass ceiling" (Fitzsimmons & Callan, 2016; Neubert & Taggar, 2004; Oakley, 2000) and "labyrinth of leadership" (Eagly & Carli, 2007, 63).

These barriers include disadvantages throughout organizations where women in masculine-dominated work environments face greater barriers (Eagly et al., 1995), including in hiring, where male candidates are preferred over women (Davison & Burke, 2000), and in obtaining promotions in all of levels of organizations—not just the highest senior executive levels (Baxter & Wright, 2000; Elliott & Smith, 2004). [4] Women face a "sticky floor", where they are less likely to receive interview invitations and positions that imply promotion, thereby hindering the start to climb the job ladder (Baert, De Pauw, &Deschacht, 2016). Ironically, even when more men enter fields traditionally dominated by women, women face a "glass escalator" where men are promoted more quickly and given more opportunities than women (Williams, 1992; Broner, 2013). Male evaluators systematically rate female leaders less favorably than equivalent male leader (Eagly et al., 1992), and, even when promoted, women face smaller wage increases (Booth, Francesconi, & Frank, 2003).

Women further remain excluded in these organizational settings in communication participation (Murphy, 2017), where they are more likely to be interrupted, questioned, and criticized while also more likely to be ignored or not heard (Sandberg & Grant, 2015). Naschberger, Quental, and Legrand (2017) find that women are less frequently sponsored by mentors than men, which limits their access to opportunities, and women struggle with equitable networking opportunities within organizations. Women get paid a fraction of the wages men make for equivalent jobs (Leisenring, 2020), while simultaneously being held responsible for unpaid, invisible labor at work and at home (Daniels, 1987; Budd, 2016; Poster, Crain, & Cherry, 2016).

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[4] Regardless of organizational context, leadership is typically trait-based and defined as male (Lawrence-Hughes 2017; Malkowski 2012; Northouse 2007; Parker 2005). This conception of leadership as well as social gender roles are internalized by women as well as men (Vaccaro and Camba-Kelsay 2017). In other words, the gender bias privileging male leaders is internalized by women too. Women learn that cultural scripts for leadership as male and thus internalize the associated scripts of disempowerment (Johnson-Bailey 2001). Furthermore, women in power often deny systemic disadvantages of women to contend there is no gender discrimination and thus no need to help women (Mavin 2006).

Indeed, simply "being a woman" is listed among the top five barriers to career development for women managers (Naschberger, Quental, & Legrand 2017, 156), as women are often required to be more highly qualified than men to obtain leadership position (Biernat & Kobrynowicz, 1997; Foschi, 2000; Eagly et al., 2003; Opstrup & Villadsen, 2015; Powell et al., 2002). Furthermore, women leaders are the most at risk to experience microaggressions due to their perceived threat to the dominant male majority within masculine organizations (Cortina, 2008)—not to mention blatant and subtle harassment and social isolation. Even when women obtain leadership roles, they often face a "glass cliff" where they are more likely to achieve these leadership positions during periods of crisis or downturn when the chances of failure are highest—while men are given preferential access to more desirable, stable leadership positions (Ryan et al. 2016; Ryan & Haslam, 2005).

In other words, because organizations are not gender neutral, perceptions of leadership "are not as much a function of specific actions/behaviors as they are the function of gender" (Christo-Baker & Wilbur, 2017). Gender stereotypes are thus ubiquitous and easily activated (Banaji, Hardin, & Rothman, 1993), and they significantly impact access to leadership positions as well as a leader's ability to be effective (Kirsch, 2018; Oakley, 2000; Ryan & Haslam, 2005), where women are penalized and associated with reduced organizational performance relative to her male peers because of the structural and perceptual barriers she faces. Deviations from female stereotypes place women leaders at risk of being perceived as inauthentic, thereby reducing her effectiveness as a leader. Being perceieved as inauthentic damages her leadership by being perceived as manipulative, lacking integrity, inconsistent, and dishonest. Perceptions of inauthenticity can further reduce her effectiveness by forcing her to spend more time and effort than her male peers in image management, limiting her leadership strategies and behaviors in order

to conform to stereotypical expectations, and pressure her to select substandard leadership strategies in order to manage her image of authenticity and ensure behavioral consistency instead of being able to embrace authentic leadership (and one's self) as complex and flexible. Furthermore, she can experience invalidation of her authentic self due to the perceived mismatch between others' expectations and her own self-identity.

Similarly, just as organizations are not gender-neutral, neither are they race-neutral (Ray 2019). Indeed, racialization is an integral dynamic of interactions, procedures, and structures within organizations (Nkomo 1992). Virtually all of the perceptual and structural barriers discussed pertaining to gender are similarly experienced across racial, ethnic, and cultural frames—albeit in interactive and often more extreme ways. For example, gendered leadership has emerged as a frame for understanding and identifying leadership, thereby enabling the integration of 'feminine' leadership styles into leadership prototypes, paradigms, scholarship, and practice. This integration has allowed for women to be increasingly identified as leaders and allowed for the expansion of leadership paradigms and styles. However, scholarship and practice still fail to adequately examine or identify cultural variation in leadership. Defining or identifying leadership based upon white, Euro-North American (cis, hetero) men has excluded alternative leadership paradigms and ignores cultural variations.[5] The implication of this is that leadership prototypes fail to incorporate non-white paradigms and practice and fail to adequately address contextual environments. While focus groups of leaders across African American, Latinx, Asian American,

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[5] The racialization of organizations includes academia and scholarship on leadership, which retains a universalistic approach prioritizing white, male, cis, heteronormative, Western leadership norms, characteristics, and styles (Chin and Trimble 2015). The relationships between leadership and race, disability, neurodivergence, ethnicity, sexuality, socioeconomic status, religion, age, and other identities remain largely ignored. While the relationship between gender and leadership is the most robust in terms of diversity and leadership, this scholarship is frequently remains considered as a fringe or special topic. Furthermore, the majority of leadership research conducted in the last half-century focuses on leadership in the United States, Canada, and Western Europe (Yukl 2010)—thereby ignoring leadership theories and practice beyond Euro-North American cultures and regions.

and Indigenous Peoples of North America reveal that these leaders tend to favor collaboration and consensus, consistent with relational leadership styles, there is meaningful variation across these groups. For example, Indigenous Peoples express effective leadership as "invisible" or "silent leadership," prioritizing pushing others forward, facilitating and promoting community values and traditions, connectedness, spirituality, role modeling, and building consensus (Warner and Grint 2006; Badwound and Tierney 1988; Chin 2013). Asian American leaders view effective leadership as inclusive of modesty, harmony, and collaboration, while Latinx leaders stress the importance of establishing relationships prior leading (Chin 2013). Chinese leaders ascribe to both relational and task-oriented leadership styles, balancing authoritarian rule, participatory leadership, and paternal benevolence (Ping et al. 2001). Daoistic leaders encourage service-oriented leadership, seeking to prioritize empowerment, collaboration, spirituality, harmony, and non-intrusiveness or noninterference (Lee 2004). Arab leaders tend to gravitate towards paternalistic leadership that emphasizes personalism, individualistic and authoritarian decision-making, and benevolence or charisma (Thomas 2008; Al-Kubaisy 1985).

In addition to under-examining these cultural variations, racial and ethnic identities interact with gender within each geographic and temporal space. In the United States, for example, racialization is also itself gendered so as to form a double jeopardy (Beale 1979; Hancock 2007). For example, because Asian male stereotypes are perceived as more feminine than white and Black male stereotypes (Galinsky et al. 2013), white and Black individuals are perceived as more congruent with leadership prototypes than Asian male individuals (Hall et al. 2015; Festekjian et al. 2014). Similarly, Asian American women are expected to be stereotypically 'too demure and submissive' to enact leadership (Kawahara et al. 2007). Yet, Black men's stereotypically perceived hyper-masculinity is also a detriment to their ability to access leadership positions, where Black

men with "disarming mechanisms," which increase their perceived warmth and reduce perceptions of threat, increase their success in attaining leadership positions (Livingston and Pearce 2009). Black women can also be perceived more negatively in their leadership evaluations because they are the prototype of neither racial (Black men) nor gendered categories (white women) (Rosette and Livingstone 2012). However, Black women are allowed to display more dominance (masculine) traits compared to white women without backlash, due to stereotypes associated with Black women being perceived as less feminine than white women (Biernat and Sesko 2013; Livingston et al. 2012).

These racial, ethnic, and cultural stereotypes limit authentic leadership possibilities through creating perceptions of incongruence between social identities and leadership prototypes. Navigating between these social contexts and between their cultural identities and mainstream environments can thus cause a double-edged sword. For example, bicultural and multicultural leaders can experience negative reactions and perceptions of inauthenticity when code-switching, or alternating between languages or language varieties within a conversation. Thus, bicultural and multicultural leaders face a predicament where they can be more effective in conforming to the culture(s) of their ethnic/cultural peers, while also questioned about their authenticity such as being accused of forgetting where they came from, pretending to be white, or of being exceptions (Thomas 2008; Thomas and Ravlin 1995). Leaders from non-dominant cultural or status groups are pressured to decide to play up or play down their cultural mannerisms, dress and appearance, and other features and behaviors so as to maximize either congruence with (dominant status/cultural) leadership prototypes within an organizational context or maximize identification with their own cultural identities and communities.

The degree to which leaders can balance these conflicting incentives impacts their effectiveness but also their opportunities for leadership and promotion. Perceptions of authenticity, competence, credibility, professionalism, and trust are crucial for advancement into leadership positions. Perceived lack of 'fit' for aspiring leaders can reduce likelihood of promotion. Image management is thus critical for leaders of color and leaders from non-dominant groups, where aspiring leaders are pressured to make themselves acceptable to established members of the power elite and often have to signal that they are willing to play the game as it has been played by the old guard with only minor adjustments (Zweigenhaft and Domhoff 2006). These pressures simultaneously homogenize leaders within the power elite and reduce leaders' ability to enact meaningful or large-scale structural or systemic changes once in power. Leaders perceived as incongruent with organizations' leadership prototypes are forced to repeatedly demonstrate their competence, credibility, and expertise in order to obtain respect and achieve effectiveness— thereby having to proverbially work 'twice as hard to get half as far'. Leaders of non-dominant status groups can also be met with hostility and resistance, especially if they attempt directive or coercive power strategies (Chin and Trimble 2015).

These barriers contribute to the underrepresentation of women and people of color in leadership positions—as well as their underrepresentation in leadership studies and conceptualizations. Alliance for Board Diversity and Deloitte found that as of 2020, white women still represent a mere 21% at Fortune 500 board members, and Fortune 500 companies have only 18% non-white board members. Women of color hold only 6% of Fortune 500 board seats, where Hispanic/Latinx women hold 1% of seats, Black women hold 3.1% of seats, and Asian/Pacific Islander women hold 1.5% of seats. Hispanic/Latinx men hold 3.1% of seats, Black men hold 5.6%

of seats, and Asian/Pacific Islander men hold 3.1% of seats.[6] At higher education institutions, full-time instructional staff include only 8.36% Black instructors, 5% Hispanic/Latinx instructors, and 5.7% Asian/Pacific Islander instructors. Higher education retains 75% white instructors.[7] At the administrative and executive levels at universities, as of 2020, less than 8% of administrators are Black, while more than 80% are white.[8] Indeed, only 13% of administrative positions are held by people of color. Women hold less than 40% of executive leadership positions, holding the lowest-paid and least senior administrative positions.[9] While these numbers reflect positional leadership (i.e., leaders identified via their holding a position of power), the underrepresentation of women and people of color reflect these structural and perceptual barriers that undermine their leadership effectiveness and career promotion. This minoritization and tokenization in these organizational roles reflects and perpetuates structural inaccessibility and perceptual bias—as well as shapes the experiences individuals face—as these leaders face hyper-visibility, increased performance pressures, heightened challenges to their authority, reduced access to vital resources, and conformity pressures to dominant (white male) norms (Konrad et al. 2010; Acker 2006; Eagly and Karau 2002; Kanter 1977). Thus, the success of authentic, empathetic and ethical leadership depends upon redefining leadership prototypes and removing systemic, structural barriers to minoritized groups.

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[6] https://www.nytimes.com/2021/06/07/us/women-minorities-underrepresented-corporate-boardrooms.html
[7] http://www.chronicle.com/interactives/faculty-diversity
Faculty demographics represent professors at degree-granting, Title IV-compliant, four-year public and private nonprofit institutions in the 50 states and District of Columbia. The institutions are those categorized by the Carnegie Classification of Institutions of Higher Education as research, master's, or baccalaureate. Ipeds treats Hispanics and nonresident aliens as mutually exclusive groups (a person who identifies as Hispanic can't identify as anything else), and the categories are displayed above as such.
[8] https://www.insidehighered.com/news/2020/10/28/black-administrators-are-too-rare-top-ranks-higher-education-it's-not-just-pipeline
[9] https://www.insidehighered.com/news/2020/04/15/pay-and-seniority-gaps-persist-women-and-minority-administrators-higher-education

Remedies to these disparities require more than assimilationist "lean in" or fixing women and people of color so that they conform to white male norms, behaviors, and cultures (i.e., Sandberg 2013). Women and people of color are not deficient, and individualized approaches like these fail to address systemic cultural and institutional issues. Similarly, emphasizing and seeking to prioritize the feminine essentializes women, reinforces gender stereotypes, and often devolves into benign sexism. Remedies also require more than a "add women/people of color and stir" approaches, which offer only a minimal structural change while avoiding changing any institutional hierarchies or power structures and avoiding any serious reflection (Bierema 2017). Instead, institutional and organizational structures need to be fundamentally altered and disrupted, as do cultural genderization, racialization, and minoritization. Transforming cultural dialogues on identity, merit, and categorization is required to eliminate stereotypes and arbitrary binaries. Transforming institutions and organizational practices is necessary to restructure and remedy systemic power disparities, inequality, inequity, and ensure equal access to resources and participation within society. Thus, in this aspect, ensuring effective leadership requires the education and action introduced and prescribed in the Antiracism, Inclusion, Diversity, and Equity (AIDE) pillar.

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