

1

WHY STUDY WOMEN AND LEADERSHIP?

LEARNING GOALS

After reading this chapter, you will be able to understand:

- How women were left out of early research about leadership and largely left out of documented history
- When discussing the word *women*, clear differentiations should be noted such as race, class, sexual orientation, and gender
- The leadership system includes leaders, followers, and context
- The benefits of and the need for more women leaders
- A framework to organize the literature on women and leadership

INTRODUCTION

Why study women and leadership? We know that leadership is important and that effective leaders are necessary in the 21st century. But does gender *really* matter in leadership? Although we know of many successful women leaders, consider the state of women in leadership with these recent statistics: women make up a little more than 5% of Standard & Poor's 500 Chief Executive Officer (CEO) positions; about 23.7% of the U.S. Congress; and 36% of U.S. college presidents (Catalyst, 2020a; Center for American Women and Politics, 2020; *The Chronicle of Higher Education*, 2018). Metrics for women of color, for women with disabilities, or for those from the lesbian, gay, bisexual, transgender, and queer/questioning (LGBTQ) community are far worse. Although there have been some increases in the number of women leaders over the years, they are woefully underrepresented in leadership positions despite making up half the population and earning about 60% of baccalaureate degrees annually (U.S. Department of Education, National Center for Education Statistics, 2019). In fact, women have earned more college degrees than men since the 1980s (Johnson, 2016).

Perhaps you have heard some of the metaphors that describe the obstructions that women encounter on their pathways to leadership: *glass ceiling*, *labyrinth*, and *glass*

cliff are just a few. These phrases provide visual images relating to the challenges that women face as they seek to attain positions of influence. Men do not have such precarious terms to describe their routes to leadership. The basis of these metaphors is what we invite you to ponder as you continue to read this textbook.

We have seen differences in how women and men move through the world: constraints, financial disadvantages, double standards, and barriers—they all have implications for leadership. We have also witnessed the tremendous benefits of women as leaders. They should not be dismissed or silenced but supported and celebrated. We wanted to document the research about women and leadership and share it with you in the coming chapters. Are you a woman trying to learn about leadership so you will be ready to influence others when pursuing your career? Are you a man who is learning the advantages of diverse teams? Are you a returning student who has felt or observed bias or discrimination but could not quite put your finger on what to call it? Why are *you* reading this book?

We begin this first chapter with a discussion of why students would choose to take a course about women and leadership. For starters, women have been left out of many historical studies of leadership. Chemers (1997) explains that gender was largely ignored when researchers studied leadership prior to the 1970s. Whether it was because women did not hold many *formal positions* of leadership or women were not perceived to be capable to succeed in such positions, there is an obvious absence in the documentation of women's leadership, both formal and informal. Since that time, roughly in the past 50 years, the topic of women and leadership has become an incredibly important scholarly endeavor. Beginning in the 1970s researchers such as Rosabeth Moss Kanter and others started examining women in leadership. From there, the field has developed and far more research has been done and continues to be explored.

When thinking about women and leadership, we are inspired by the writings of Virginia Woolf, an educated and notable woman author, born in the late 1880s. She was very concerned with the rights of women, which she demonstrated through her writing. After many women won the right to vote in the early 20th century, the outlets for women to demonstrate leadership and pursue a life of the mind were few. Though Woolf was not totally left out of history, she was stunted by living in an era that prohibited her from attaining a college education, from holding formal positions outside the home, and not being seen as equal to men. She gave voice to the experiences of women with her writings about their oppression and the Fascist authoritarian structures at the time (Marcus, 2004). She provided a link to feminist thought that would occur later in the 20th century. Her beliefs about feminism, or basic equality between the sexes, stand out from other women writers of her time. Consider what has been lost or what may never be known without the writings and documented experiences of so many women.

To consider women and leadership, we want you to ask the same types of questions that Woolf asked at the beginning of her book *A Room of One's Own* (1929). You may ask if this book is about women and *what* they are like when in leadership roles, or you may contemplate if the book is about women leaders and *how* they perform their tasks using specific talents, or you may ponder if this book is about the documented history of women as leaders—*who* they are and the time periods in which they lived. Perhaps the book is best described as a combination of the behaviors, skills, and contexts of women and leadership.

In these times of rapid and profound change, the leadership system needs “all hands on deck” and those hands come in many shapes, sizes, and colors. We need as many genders as possible to help analyze and solve our collective problems. It is not helpful to have one perceived universal truth—traditionally the white, heterosexual male perspective—and the remaining population ignored. Patriarchy, or a societal system where men hold the power, has been standard practice in the United States since its founding. It is time to elaborate on the many benefits of women, especially as leaders. As you will learn through this book, leadership is more than being the president or CEO of a large company; leadership is about making a difference and influencing others. That is the lesson we wish to teach and we want this book to provide you with a strong foundation that you can integrate with your own experiences and knowledge. We hope that as you read, you will discover something you did not know before, something that you want to learn more about, something that you want to share, and something that can guide you through your leadership journey.

WHICH WOMEN? DIFFERENTIATING FOR CLARITY

When we use the term *woman* or *women*, we use it broadly speaking. We realize that women are not one monolithic group, but comprise a rich variety and researchers should carefully look at different kinds of women when examining leadership as a topic. For example, scholars need to investigate women's leadership and disaggregate the data by race, sexual orientation, and gender, as well as other areas including privilege and oppression. Yet, the research has focused on gender as a demographic designation rather than a social construction, and thus the information presented throughout the book is based on the research available.

However, where we can differentiate, we will explain which women we are discussing regarding their identities. For instance, we may note that women received the right to vote in 1920 through the ratification of the 19th Amendment to the U.S. Constitution. However, it is appropriate to explain that not all women were granted the right to vote in 1920 and many women were left out of the process. Native American women had to wait for the Indian Citizenship Act in 1924, for example. Black women

often faced a poll tax, or a literacy test, until the Voting Rights Act of 1965 was passed and they were able to vote more freely (Cascio & Washington, 2014; Wilkerson-Freeman, 2002). Thus, we want to identify which women we are discussing when possible.

As women authors and scholars, we do not claim to know everything about all women as it relates to leadership and we cannot capture the experiences of every woman in this book. We strive to cover topics that include diverse perspectives of many women's experiences. We have heeded the words of bell hooks (2014) when she wrote the following:

In most of their writing, the white American woman's experience is made synonymous with *the* American woman's experience. While it is in no way racist for any author to write a book exclusively about white women, it is fundamentally racist for books to be published that focus solely on the American white woman's experience in which that experience is assumed to be the American woman's experience. (p. 137)

We recognize that we cannot fully address *all* issues around gender and leadership, especially for people who are marginalized, including those from the LGBTQ community, women with disabilities, and people of color. This is not to say that these important topics will not be examined at all because we do incorporate these issues when research is available. Unfortunately, there are currently not a lot of published studies around these subjects and a data gap exists, so we wanted to address this absence at the beginning. As hooks (2014) noted regarding the investigation of women's experiences, much of the previous research focused on white (presumed heterosexual) women. Similarly, when investigating the feminist movement, many saw it as a noninclusive social movement about white, middle-class women (Lugones, 2007). Beyond race, when we use the word *woman* or *women* as a leader, we aim to be clear about sexual orientation and gender of the people we discuss. Although statistical analyses do not always differentiate, and we write using the available research, we specify these differences when we can.

We have approached the writing of this text with humility and respect as we cover the subjects of race, class, and gender—as well as many other identities. We strive to use an intersectional approach, which highlights the ways various oppressions may come together to impact a person's identity and increase the degree of bias they will face. The term *intersectionality*, coined by Crenshaw (1989), is a way of understanding how interlocking social identities come together and impact individuals. These identities, specifically race, class, and gender, when combined demonstrate how those who are deemed less powerful or marginalized are disadvantaged by overlapping oppressions. We care deeply about the representation of all women in leadership and have a hopeful eye toward improvement in the future.

SPOTLIGHT ON

LEAVING WOMEN OUT OF HISTORY: THE STORY OF ROSALIND FRANKLIN

As you have read earlier in this chapter, women were largely left out of the literature on leadership, and most other fields, leaving people to wonder about the significance of their contributions. As an example of this unfortunate absence as it relates to science, we share the story of Rosalind Franklin, an English chemist/biophysicist, whose accomplishments were nearly erased as credit was given to her male contemporaries. One of the most important scientific discoveries of the 20th century was based on her research: the double helix structure of deoxyribonucleic acid, commonly known as DNA.

In 1962, Francis Crick, James Watson, and Maurice Wilkins were awarded the prestigious Nobel Prize for Medicine/Physiology (Maddox, 2002). They have been immortalized for making scientific history by documenting the structure of DNA, the genetic code for living organisms. This is indeed a triumphant discovery and one that is praiseworthy for all involved. However, not all those who contributed to the discovery were named by the Nobel committee, nor in the annals of history.

While working at King's College London, Franklin photographed DNA having two chains, known as a double helix, through her research using X-ray diffraction and documented this finding in her notebook in February 1953 (Maddox, 2003). Simultaneously, Watson and Crick worked at Cambridge University also studying DNA but using different methods (Maddox, 2002). Wilkins, a colleague of Franklin, would often visit Watson and Crick at Cambridge. During one of his visits, he shared an X-ray photograph with Watson and Crick that Franklin had taken. She was not aware that her research had been shared by her colleague from King's College and some speculate that she would never know this fact before she died (Maddox, 2003).

Based on her photograph and data, as well as their own hypothesis, Crick and Watson declared in March 1953 that they found the structure of life by developing a model of the two chains of DNA (Maddox, 2002). Watson and Crick coauthored a paper using Franklin's X-ray image to confirm their intuition and published this discovery of the double helix structure of DNA, alongside a paper by Wilkins, in April 1953. Later the all-male trio won the Nobel Prize for medicine and physiology in 1962. Watson and Crick, years after Franklin's death, admitted publicly that they would not have been able to identify the structure of DNA in 1953 without her work, but they never told her directly (Maddox, 2003).

Due to radiation exposure that was emitted through her use of X-rays to capture the structure of DNA and other research projects, Franklin became quite ill and died of cancer in 1958, at age 37. She was not recognized for her contributions by the Nobel committee at the time, nor would they acknowledge her efforts years later, despite the evidence that the photographs led to the revelation of the structure (Maddox, 2003). Those who collaborated with her closely, or knew Franklin personally, were dissatisfied that her work was not cited as inextricably linked to

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SPOTLIGHT ON (CONTINUED)

LEAVING WOMEN OUT OF HISTORY: THE STORY OF ROSALIND FRANKLIN

the double helix discovery. They continue to proclaim the importance of her work through a variety of outlets including books, articles, scholarships, and societies.

Rosalind Franklin may not have considered herself a leader in the 1950s, but we certainly do. Her research on DNA has inspired countless generations to advance scientific knowledge and this *influencing others to achieve a common goal* is a clear definition of leadership. Although she may have been left out by the Nobel Prize committee and by some of her contemporaries, her legacy is preserved by those who know and share her story. It is also safeguarded by the Rosalind Franklin Society, which acknowledges her underrecognized achievements, as well as showcases and supports the work of female scientists today (Rosalind Franklin Society, n.d.).

DEFINING LEADERSHIP, FOLLOWERSHIP, AND CONTEXT

Leadership is socially constructed—it is not a physical phenomenon—but rather one that is experienced through social interactions. We will use a definition of **leadership** as a *process*, rather than a position, and propose to broaden it as we discuss the role of women with influence, particularly those without authority. Northouse (2019) defines leadership as “a process whereby an individual influences a group of individuals to achieve a common goal” (p. 5). We add to this definition that to be *good*, leadership should also be ethical and sustainable (Western, 2013). Somewhat different from a business perspective, which seeks efficiencies and profitability, leadership as we conceive it is concerned with process, influence, ethical and sustainable outcomes, as well as equality and social justice.

The definition of leadership needs to be expanded to demonstrate how women have long exhibited influence without authority and without power; that structures other than hierarchies, or command-and-control tactics, are effective; and everyone in the leadership system should embrace equality. Simultaneously, we hope to tamp down hyper-masculinity that is so pervasive in U.S. leadership culture. Equality and representation of all people in decision-making is the goal. In fact, research has shown a direct correlation between gender equity and male well-being in countries that have more equality (Holter, 2014). Equality in leadership is not just good for women but good for society as a whole.

Although we broadly define leadership in this section, it is also necessary to underscore that leadership is part of a system. It comprises three primary elements: leaders, followers, and context (Kellerman, 2015). To give a more complete picture of the leadership system, all elements need to be investigated. For clarification, it is also important

to note that leaders and followers are merely roles that people play. No one is a leader or a follower 100% of the time. Leadership has been introduced previously and now a better understanding of the other terms is warranted. Leadership theories and approaches will be discussed more in later chapters.

Followership, as a term, is not often portrayed in a positive sense. Parents tell their children to be leaders, not followers or *sheep*. So why would the leadership system need to discuss this *unseemly term of secondary importance*? Reading this book, we invite you to gain a deep appreciation for those in the followership role. They are not empty vessels, or sheep-like creatures needing to be led. Followers are individuals who work together, especially with a leader's vision, to achieve a common goal. Chaleff (2009) tells us that followers are on par with leaders in an organization. Both leaders and followers are equally as important in goal achievement. Followers are required for the leadership system as leaders are affected by followers and vice versa.

Context, the third element in the leadership system, represents the situational differences in any organization or activity. Leadership and followership may have different effectiveness depending on the circumstances in which they are being executed. For example, a teacher may use different leadership techniques in a classroom than an army general would use on a battlefield. Followers may need to exhibit different styles in a military setting than students demonstrate in a classroom. Students and teachers may have a lengthy dialogue about a topic in the classroom, whereas a soldier may need to carry out a direct order in a life = or = death military situation. Context, or situational factors, contribute to our understanding of why and how people lead and follow.

THEORETICAL PERSPECTIVES

To broaden the scope in our discussion of leadership and followership, we infuse a **critical perspective** as well as critical social theories into our writing of this textbook.

Dugan and Turman (2018) explain that when evaluating the distribution of resources, a critical perspective focuses on structural inequalities. When we think about who benefits and who is disadvantaged in society, it is necessary to look beyond what is readily apparent and consider what is causing unequal opportunities or unequal resource distribution. Contemplate the invisible systems and structures that we live in, but rarely question. When you think about who does household labor, for instance, why do women typically do more than men? Additionally, these invisible systems and structures in society determine the flow of power and critical social theories investigate and help us to understand it (Dugan, 2017). These theories enable us to look for ways to create a more equitable and democratic arrangement. Leadership, in this perspective, is not seen explicitly as positional power but rather integrated between and among members of society.

Collinson (2011) explains that critical studies involve seeing leadership from multiple places, including informal or subordinate areas. Followers are not powerless

automatons being told what to do by leaders in a top-down manner; rather power is asymmetrical and can come from any direction and from any person. Leadership, as noted earlier, is socially constructed and there is no one best way to lead (Grint, 1997). Many theories of leadership have an essentialist nature, meaning everything can be understood by “boiling it down to its essence.” However, a critical approach takes a more expansive view and underscores the importance of context and followership in the leadership system. In this text, we are taking a post-heroic approach to leadership, one that emphasizes the importance of relationships and teams, not just hierarchy with a hero at the top who exhibits power and control. To fully appreciate these models, we must first see and understand the seemingly *invisible* forces that are at play, often by recognizing elements you have not identified before.

Invisible systems and structures have held women back as they strive to become leaders. Chapter 12 will give an account of these elements to help you understand and recognize the unfortunate ways they are still used. By applying a critical perspective, we question who has benefited and who has been disadvantaged by a variety of theories, policies, and cultural norms. We are guided by Dugan’s (2017) work where he defines three major themes that should be interrogated for how we understand leadership: (a) stocks of knowledge; (b) ideology and hegemony; and (c) social location.

Stocks of knowledge are the assumptions that we make about how the world should operate. We use shortcuts to make interpretations about the world we live in, often without questioning why we believe what we do. Our assumptions will hold unless something disrupts them. They are based on our social constructions, including race, nationality, or gender. As such, these stocks of knowledge may be inaccurate, but we rarely examine them. The second theme is **ideology and hegemony**. What we value and believe to be true comprises ideology, whereas hegemony is sometimes invisible power structure that we embrace as “normal.” Lastly, Dugan identifies **social location** as a theme that affects our understanding of leadership. Social identities help us to understand our social location in that they encompass our race, sexual orientation, gender identity, socioeconomic status, and geographic location, among others.

Consider an example from the United States, where our stocks of knowledge tell us that anyone can be successful if they work hard enough. Our belief system, or ideology, is perpetuated by our thinking that U.S. citizens should have dominion over the land and everything on it, conquering anything in our path. This hegemony, or domination over the land, is perceived to be our divine right. We are told that we are all created equal and live in a country where opportunities abound if you are just courageous enough to make something happen. Our location in North America with the U.S. Constitution provides us with inalienable rights. However, we invite you to see a different narrative through the 13 chapters in this textbook. Using a critical perspective, investigate your own stocks of knowledge. Consider the flows of power in your life, in your education systems, in your country. Lastly, think of the various identities that may give you privilege or cause you oppression.

LEADER PROFILE 1.1

GLORIA STEINEM

An outspoken champion for women's rights, Gloria Steinem is a writer, lecturer, political activist, and feminist organizer. Steinem was born in Toledo, Ohio, in 1934. As her father was a salesperson, she spent parts of the year traveling with him and did not attend school regularly until after her parents' divorce when she was 11 years old. Because her sister had already left for college, Steinem took care of her mother, who suffered from mental illness.

Gloria Steinem attended Smith College, an elite private women's college in Massachusetts that focused on the liberal arts. There she did not take the traditional path for women, and she majored in government. "In the 1950s, once you married you became what your husband was, so it seemed like the last choice you'd ever have. I'd already been the very small parent of a very big child, my mother. I didn't want to end up taking care of someone else" (History.com Editors, 2018, para. 3). Steinem graduated Phi Beta Kappa in 1956 and went on to establish a career as a freelance journalist. Some of her most notable early works were pieces about the state of contraception for *Esquire* (Steinem, 1962) and the 1963 Playboy Bunny story, where she exposed the exploitation and sexual harassment of Playboy Bunnies (Karbo, 2019).

Steinem helped to create *New York* magazine in the late 1960s and wrote feature articles and a regular column on politics and progressive social issues. After reporting on an abortion speak-out event, she became more engaged with the women's movement, actively embracing feminism (Karbo, 2019). She expressed her feminist views through essays and writings. This led to her cofounding the National Women's Political Caucus in 1971 with fellow prominent feminists Bella Abzug, Shirley Chisholm, and Betty Freidan to support gender equality and work on women's issues. She cofounded *Ms.* magazine in 1972, a source for contemporary issues from a feminist perspective, where she served as an editor for 15 years (Michals, 2017).

A prolific writer, she penned several books about women's equality and other topics. Steinem continues to dedicate her life to women's rights, cofounding the Women's Action Alliance, the Ms. Foundation for Women, and the Women's Media Center. Steinem's public profile continued to rise and she remained outspoken on feminist issues, becoming the face of feminism. With that public persona came criticism and media scrutiny, where she received backlash about her writing and her behaviors. Steinem married David Bale in 2000 at the age of 66, which surprised many who believed she hated marriage. Steinem stated that

I didn't change. Marriage changed. We spent 30 years in the United States changing the marriage laws. If I had married when I was supposed to get married, I would have lost my name, my legal residence, my credit rating, many of my civil rights. That's not true anymore. It's possible to make an equal marriage. (Karbo, 2019, para. 25)

Unfortunately, four years later, David Bale died of lymphoma.

Despite the criticism and hostility, Gloria Steinem received numerous accolades and has been recognized not only for her writing but also for her work in television. She coproduced the Emmy Award-winning TV documentary *Multiple Personalities*:

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LEADER PROFILE 1.1 (CONTINUED)**GLORIA STEINEM**

The Search for Deadly Memories, and she was an executive producer of a series of eight documentaries for VICELAND on violence against women (GloriaSteinem.com, n.d.). Gloria Steinem was presented with the Presidential Medal of Freedom by President Barack Obama in 2013, and in 2019 she received the Freedom Award from the National Civil Rights Museum. Through her life, she enabled the feminist movement to be seen and documented, especially in the 1960s and 1970s, as a viable option for many women. Prior to her example, most women did not go against gender norms to live as educated, independent, and equal members of U.S. society.

WHY WOMEN ARE NEEDED AS LEADERS

“How is it that this world has always belonged to the men and that things have begun to change only recently? Is this change a good thing? Will it bring about an equal sharing of the world between men and women?” (de Beauvoir, 1997, p. 17). Originally written in 1949 by French feminist and writer Simone de Beauvoir, these questions are still relevant as we consider the idea of leadership by women. With so many qualified women in the U.S. population, why is it that the most senior leadership ranks are dominated by men?

Some believe that the lack of women in leadership will find an easy solution in time. If women are just patient, they will eventually hold the necessary college degrees and have the requisite experience to move into elite leadership positions. This line of thinking is flawed for several reasons. Women want to take on senior leadership roles and already have the right mix of education and experience, but historically they have been unable to attain them. Women have been earning more baccalaureate degrees than men since the 1980s. Even with numbers taken into account for specific fields, women do not statistically have an equivalent percentage of leadership roles as their degree attainment would indicate they should. The World Economic Forum in its Global Gender Gap Report 2018 projects that it will take 108 years to close the overall gender gap to include parity for women in education, health, economic, and political systems. To give you a better understanding of some of the obstructions we identify at the beginning of this chapter, we will define the following metaphors.

The idea of the **glass ceiling** was introduced in 1986 by Carol Hymowitz and Timothy Schellhardt. It referenced the transparent layer that allows a woman to visualize the top job but not the invisible barriers that keep her from attaining it. Alice Eagly and Linda Carli (2007) indicated that some women are getting the top jobs but need to navigate a variety of unforeseen challenges along the way. They called for a new metaphor, the **labyrinth**, to replace the glass ceiling. A more descriptive word, the labyrinth represents a negotiable yet challenging set of routes and “circuitous paths” that women

must take to attain top leadership positions. The **glass cliff** is a metaphor for women who are given a leadership role and deliberately placed in a tenuous spot that is so challenging that she is not expected to succeed (Ryan & Haslam, 2005). If they do, it is a surprise, and if they do not, they are blamed for being a woman. They can see the heights from which they will fall if they are unsuccessful. These metaphors allow you to visualize how daunting and precarious leadership can be for women despite evidence reinforcing the great value of women leaders to society.

Research has established that there are clear benefits to having women as leaders, especially when it comes to the public good. Eagly, Kinahan, and Bosak (2018) found that women typically choose roles where they can do good, especially in the public and social sectors. Women are less likely to pursue positions that are focused solely on driving up private profit. We know that women can be good leaders in the corporate, public, and social sectors. When women lead, they allocate resources and make decisions that lead to positive societal outcomes. Yet, there is clearly a gender leadership gap. Wittenberg-Cox (2019) explains three reasons why women are needed: (a) women make up half the population and are consumers (80% of purchasers) in society; (b) the composition of the management team should reflect the pool of customers and constituents an organization wants to serve; and (c) 60% of college graduates each year are women—the pool of women with college degrees is larger than that of men.

As half the population, women have a great deal of the consumer power and they make up a majority of the talent pool, yet the proportion of women in leadership is not equivalent across all sectors. Women are not equally represented in senior positions and, therefore, leaders are not always a clear reflection of the organizations and communities in which they lead. Does it matter?

Women are more interested in important social issues and they are more likely to be committed to equality and social change (Eagly, Diekmann, Johannesen-Schmidt, & Koenig, 2004). When women are at the table, for example, in elected political office, they influence and make decisions on how resources are allocated and typically support issues related to children, education, and health care. They invest in families and communities and they are concerned with socially relevant matters.

There are clear advantages to health and well-being when women are equally represented in leadership. As an example, consider Iceland, a country rated number one in gender equity by the World Economic Forum (Wood, 2018). Icelandic men have one of the highest life-expectancy rates of any country in Europe (Popham, Dibben, & Bamba, 2013). Feminism, or equality among the sexes, produces health advantages for men that go beyond the borders of Iceland. In fact, men tend to do better in places with stronger gender equality. In a study by Norwegian sociologist Oystein Gullvag Holter (2014), a direct correlation was found between gender equity and health advantages. Well-being of men is associated as higher in countries or states that have gender equity. For example, in the United States, a person is likely to feel well more than twice as much in states where gender equality scores are higher than in those states where the scores are lower. There is a high positive correlation between gender equity and feeling

happy and a strong negative correlation with feeling depressed. In essence, Holter's (2014) research indicates that men who live in gender-equitable states/countries have a positive correlation with well-being; experience fewer violent crimes; have lower suicide rates among males compared to females; and have lower divorce rates.

Women often view and prioritize issues differently from men and this allows for innovation and varying viewpoints to be considered. Wittenberg-Cox (2019) advocates that it is time to be *gender bilingual* rather than *gender blind*, both in the workplace and at home, meaning that we should appreciate the differences among genders and learn to communicate and understand the behaviors of all people. We are not saying that men do not value important social issues; we are simply saying that there are differences and when half of the population is not represented in decision making, we are missing out on opportunities and ideas that may not only increase profits but also improve the world.

LEADER PROFILE 1.2

GRETA THUNBERG

Born in 2003, Greta Thunberg is a young climate activist from Stockholm, Sweden. In 2019 at the age of 16, she was named *time* magazine's Person of the Year and was nominated for a Nobel Peace Prize. She spoke to the United Nations General Assembly in New York in September 2019 and rather than fly from Sweden, she traveled by zero-emissions boat to ease her carbon footprint (Woodward & De Luce, 2019).

Thunberg has been concerned about the climate since she was 8 years old when she first learned about the changes that were occurring. She also realized that many adults were indifferent to the climate crisis (Thunberg, 2019). She became depressed, and stopped eating and speaking at age 11 because she was overcome with the enormity of the environmental crisis (Thunberg, 2018). Becoming a vegetarian, she convinced her parents to stop eating meat, too. At about the same time, she was diagnosed with Asperger syndrome, an autism spectrum disorder, where people have difficulty with social skills and often focus on a single issue (American Psychiatric Association, 2019). Asperger's, Thunberg states, is her "superpower" (Woodward & De Luce, 2019). She sees the world in "black and white" and as having definitive answers, thus enabling her to share her message in specific terms without "sugar-coating" it.

Off-putting to some, Thunberg has no remorse for speaking her mind in blunt terms. For example, she said at the World Economic Forum in 2019:

Some people say that the climate crisis is something that we have all created, but that is not true. Because if everyone is guilty then no one is to blame, and someone is to blame. Some people, some companies, and some decision-makers in particular, have known exactly what priceless values they have been sacrificing to continue to make unimaginable amounts of money. And I think that many of you here today belong to that group of people. (Nordstrom, 2019, para. 5)

Regarding the climate, she believes we have solutions, but leaders are choosing not to implement them—and so she calls them out for their inadequacies as she

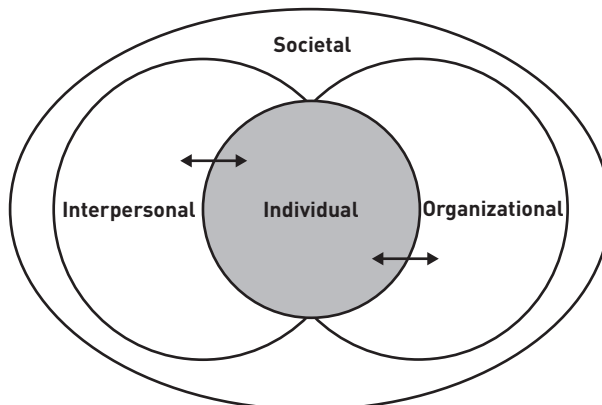
sees them. She does this on some of the most prominent platforms in the world: at the World Economic Forum in Davos, Switzerland (example mentioned previously), and at the United Nations General Assembly in New York. World leaders including former President Barack Obama and members of the U.S. Congress have met with the young activist. Even Pope Francis, leader of the Roman Catholic Church, has encouraged Thunberg to continue her work (Woodward & De Luce, 2019).

What began as a one-woman school strike and protest in front of Swedish Parliament in August 2018 has turned Thunberg into an international climate crisis phenom. She initially skipped school to protest the inaction on the climate crisis and since that time, millions of students have followed her lead. On September 20, 2019, nearly 4 million students across the globe walked out of classrooms to protest the inaction on climate change, noted as the largest climate demonstration in history (Woodward & De Luce, 2019). She advocates for the reduction of greenhouse gas emissions, alignment with the Paris Agreement to limit the rise of global temperatures, as well as climate justice. Greta Thunberg believes there are no gray areas when it comes to human survival. She is an unabashed leader for our time.

FOUR DOMAINS OF LEADERSHIP AND GENDER FRAMEWORK

As we consider the research on women and leadership that will be presented in this book, we would like to introduce a framework to organize the body of scholarship and constructs that are essential in this work. The **Four Domains of Leadership and Gender (Four Domains Framework)** encompasses the barriers and supports that are central to gender and leadership. It comprises four domains—societal, organizational, interpersonal, and individual—that impact gender and leadership. Figure 1.1 illustrates the Four Domains Framework. Though this book focuses primarily on women and leadership, this framework represents gender from a broader perspective.

FIGURE 1.1 ■ Four Domains of Leadership and Gender (Four Domains Framework)



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Starting with the larger, overarching ellipse in the Four Domains Framework, the *societal domain* encapsulates the other circles and elements as it has an impact all around. Societal factors influence how people are treated as well as how policies and processes are generally defined. Take, for example, how culture defines gender roles and norms, which becomes the basis for gender stereotypes, and the impact those ideas may have on how women are perceived as leaders or how public policies affect the way organizations and communities are run. Historical elements also impact the societal domain because the foundation of any modern organization, society, or government is built upon the events that have taken place in the past and contributes to the present context. Societal values and culture play a role in interpersonal interactions with individuals as well as how organizational cultures are espoused.

The circle on the right side of the individual is the *organizational domain* that views the term *organization* in the broadest sense. It encompasses any type of institution, such as corporations, community groups, or student clubs. These comprise the systems and structures that include the various types of groups and contexts in which individuals are involved. It looks at matters such as organizational culture and policy influences and bias and discrimination in community and workplaces.

On the left side of the individual is the *interpersonal domain*. This circle reflects the relational aspects that can bolster as well as prevent women from advancing to leadership. Families, coworkers, and peers can be both a support and a challenge for women as they make their way as leaders. These interpersonal factors include elements such as mentors and sponsors, or the lack thereof, as well as work and life issues. Together, the interpersonal and organizational domains can be linked and influence each factor to impact the individual woman.

In the center circle resides the *individual domain*, the woman, for the purposes of this example. Early scholarship on women and leadership focused on the individual woman and whether women could lead, looking at leadership styles, leadership skills and capabilities, and leader identity, as well as constructs that hold women back such as impostor syndrome. Outside of the individual are the three domains that overlap to influence women and their journeys to leadership: interpersonal, organizational, and societal. Table 1.1 provides a sample of constructs that fall within each domain that will be covered throughout the book.

TABLE 1.1 ■ Sample Constructs of the Four Domains of Leadership and Gender

Domains	Barriers	Supports
Societal	Gender Stereotypes Implicit Leadership Theories Media Bias Double-Bind	Equitable Societal Norms and Values Shifting Gender Roles and Norms Social Movements

Domains	Barriers	Supports
Organizational	Bias and Discrimination Masculine Organizational Culture Gender Wage Gap Queen Bee	Collective Organizational Culture Diversity and Inclusion Initiatives Fair Organizational Policies Leadership Development Programs
Interpersonal	Lack of Mentors and Sponsors Work–Family Conflict Sexual Harassment	Mentors and Sponsors Equal Division of Labor Broad and Diverse Networks Men Allies and Advocates
Individual	Fixed Mindset Impostor Syndrome	Leader Identity and Efficacy Leadership Skills Growth Mindset Psychological Capital

Taken together, the Four Domains Framework serves as an organizational tool with which to envision how the constructs are discussed and presented in this textbook. It also demonstrates how elements coalesce to describe the published scholarship on women and leadership. It is important to remember that each circle includes barriers and challenges as well as support strategies and tools for women and leadership. As you navigate through this book, the chapters are organized in a way that connect with this framework. You will find the barrier concepts that hold women back from leadership presented in Section II of the book. Section III will provide supports and solutions in the form of concepts and tools to guide women's leadership. In each of these sections, societal, organizational, interpersonal, and individual domains are discussed.

SUMMARY

Women are still underrepresented in historical accounts about leadership and also in the present day. Why is it that women, who make up half the population, are nowhere near half the leaders in the world? To find answers to this question is the main reason we study women and leadership. Other reasons include these: to understand what is keeping women away from leadership; to bring awareness to the challenges women face; to demonstrate what gets lost when women are excluded; to showcase the many benefits of having women as leaders; and to educate and provide women with strategies and tools to support them in their leadership journeys. We study women and

leadership so that we can be aware, understand, and take action to make changes that will help us reduce the gender leadership gap.

In addition to seeking answers to the previous question, the way society defines leadership needs to expand and move beyond hierarchical systems where leaders give orders and followers obey. Redefining leadership while recognizing the importance of followership, and comprehending the context that surrounds these relational elements, will help us understand the system in which all these components work together. Additionally, we need to recognize that leadership occurs not only in formal positions, but also in homes and families, on the playgrounds at school, and in social organizations where women may spend their time. To fully recognize leadership, we need to see all the ways that women engage with it, not just in those roles for which they are paid.

Throughout the book, we will point out how these *systems* have long favored one group—white men—over all others, including women and minorities. We will explain bias and discrimination and how current statistics about women in leadership roles are manifested. In the end, we highlight how to navigate the maze of leadership and suggest how a more equitable system can be established. We discuss how women still have difficult leadership journeys ahead of them in the third decade of the 21st century. We will share the benefits of women in leadership, focus on elements that make leadership more desirable and joyful for women, as well as provide solutions to some common challenges.

DISCUSSION QUESTIONS

1. Why are you taking a class about women and leadership?
2. What examples can you document where women were left out of the historical accounts of their accomplishments and leadership?
3. How can leadership be redefined to ensure all genders are included?
4. What are the benefits to society from having more women leaders?
5. What are the three main factors that affect women and leadership and frame their experiences in either a positive or negative way?

LEADERSHIP IN PRACTICE: THE POWER OF YOUR OWN STORY

So often when studying leadership, we hear a recurring narrative about great people in history who have accomplished amazing feats. For this exercise, we are flipping the script and asking you to write about your own experiences with leadership. We know that leadership is not just about people who hold positions and have great power. Take 20 minutes and write about a moment when you experienced leadership and consider answering these questions:

1. What was the occasion?
2. Who was present?
3. What did you do or not do?
4. Who had power and who did not?
5. How did you feel?
6. What meaning can you make out of this experience?

After you finish writing, find a partner and verbally tell each other your stories. Not only is telling your own story a critical piece of this activity, but so is being *heard*. Listen carefully to your partner and then go through these steps:

1. Retell your partner's story. Tell them what you think you heard them say.
2. Share what their story reminds you of. Tell them how their story may connect with you in some way.
3. Beyond words. If you are inclined to draw or sketch, consider creating an image or collage of what you heard from your partner.

Source: Adapted from: Pigza, J. M. (2020). A module for leadership educators: Storytelling and echoes. In J. M. Pigza, J. E. Owen, & Associates Authors, *Women and leadership development in college: A facilitator's guide*. Sterling, VA: Stylus.

KEY TERMS

Context 7	Glass cliff 11
Critical perspectives 7	Hegemony 8
Followership 7	Ideology 8
Four Domains of Leadership and Gender Framework (Four Domains Framework) 13	Labyrinth 10
Glass ceiling 10	Leadership 13
	Social location 8
	Stocks of knowledge 8

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